

# VOL. X.

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# Literary Department.

### Written for the Banner of Light.

THE

# LADY AND LOVER.

A REAL ROMANCE.

BY ALEXANDER T. HATHAWAY.

### CHAPTER IX.

"Here, stand behind this bulk ; straight will he come Wear thy good rapier bare, and put it home."

On that self-same evening-when Bandolo and his companion were making preparations to leave the cavern for Viola's rescue, and Viola hereelf was bewailing her sad fate in the most lamentable strains, lost in the utter darkness that enshrouded her-the

old monk had entered the mansion of Count Cesario. and was engaged in close and confidential conversation with him.

"This is what I have come expressly to tell you," said he: "that Viola will be carried away much sooner than I had counted on."

"Sooner ?"

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The father was taken by surprise.

"I have learned," continued the monk, "that a safe escort can be obtained on this very night; and she can go on with that without any further delay, and so be forever out of the reach of Bandolo. I do not hear of such favorable opportunities often, and therefore desire to make the most of them."

"This Bandolo !" exclaimed the count. "But for him, all this might have been avoided."

As he thought of the unknown bandit, it seemed to him as if he rose up before his steps at every turn, haunting him continually. If he ever ven-

tured to give free rein to his fanoy, a fleeting thought of this terrible bandit, as mysterious as death, threw a cloud of fear over all. Whenever his heart indulged itself in the usual play of its emotions, he was incensed to find that every feeling was poisoned

by the presence of Bandolo, in its very centre. In fact, this most mysterious and incomprehensible of all bandits and robbers existed as a perpetual vision before his troubled sight. He seemed almost to conplied: fuse and blur his vision. No wonder that the count

both dreaded and hated him and his very name. upon yourself." There was no gift within his disposal, with which he

time. What is your errand, Bandolo, here to night? It is not myself that would have it known you ever visit this place, let me tell you." "No more would I, either. But to my business." "Yes; be quick.' I tremble all over, already."

"Ab, fear nothing from this, good Nancie Harm never yet came nigh the person of Bandolo. His life is a charmed life. His enemies have not the power to hurt him."

"But," said the old woman, "let us waste no

With this, he proceeded to disrobe himself of his outer garment, and there he stood before her, with a simple tunic of bright scarlet upon him. As he made this discovery to her, his handsome face flushed with deep excitement, and his dark eyes rolled wildly in his head. Even she, beset as she was with her fears, felt that he was a very model of manly grace and beauty.

"Now tell me what is your errand," she interrupted, still uneasy about his being there in herapartment.

"I wish you to tell me all you at present know of Viola," said he.

She started. " Of Viola ?"

"I must know every syllable this night. It is not often now that I dare venture my life in Venice; and now that I am here, I must needs perform all

that is to be done by me. So speak on." "Viola is at the convent."

"That I have heard, Nancie." "This very night she is to start for Verona."

"What! Do you tell me truth ?"

"It is even as I say. She will leave the convent secretly this night, on her way to the prison where her life is to be passed. The old monk is her guard. He will take good care that nothing stands in the way of her going."

Bandolo stood still in astonishment. It was out of his power, for some moments, to utter a word, so confounded was he at what he had just heard. Re-

covering, at length, in some degree from the stunning effect of the announcement, he said : "Is there no help for her ?"

"I know of none," was the soothsayer's melancholy reply.

"Is it possible ?" he exclaimed. " Can it be that this right arm, so strong, so active, so willing, has power to do nothing to shield her from her fate ? Nancie, tell me! I would know of a truth." Nancie paused a moment in thought, and then re-

"I can tell you, Bandolo, that all depends at last

"hank God!" is she safe! Lend me a garment, good Nancie. Give me a dress of pure white, the garment worn by a female, that I may visit the convent at this very hour, and see what may be done."

cated on the back of a hill, that looked very much | place, and human life, at best, cannot long be exlike a ridge, and the declivity to the water seemed tended there.

or sewer, evidently a passage for superfluous water know. I am in a quandary. I am in a strange perfrom the higher grounds, was bored through this plexity. Would to heaven I had never known thee! wall in one particular place, and it had once evi- And still-who would not fall down on his knees dently been carefully protected against ingress from and thank heaven that he has been permitted to without by a row of iron palings. It would not look, if but once, within those eyes?

have been suspected by any one, however, that there was any necessity for this, since the directness of stand this very moment with my feet upon it. Vioattack likely to be made in that quarter.

Bandolo set to work to clamber up this rugged steep, leaving Fedore in the boat alone, but from whose belt he had taken the precaution to remove his own dagger.

Reaching the summit at last, much tired and out of breath, he sat himself down a moment or two to rest; and he then began to look about him, by such insufficient light as the pale moon afforded, to try and discover the most efficient mode of scaling the wall. He was still clothed in his female attire, and fears crossed his mind that he might be discovered, and that an alarm might be raised if he should be

discovered in that costums upon the top of the wall While thus considering what was best to be done, by good fortune he espied the gully the water had formed in its impetuous course from the upper grounds. Comprehending in an instant that the water must first have come through some channel already prepared for it, before it could have been collected in

whence it usually started. At the very first glance he discovered it all! There was the fortunate drain, or sewer, dug completely through the base of the wall! What could he have asked more?

He bent himself down to examine it, but found, to his dismay, that it was protected at its entrance by a row of upright iron posts, or bars, small enough, to be sure, yet sufficiently large and strong to resist any attempts of his weak arms to break them through.

For all that, however, he was in no way disconcerted. Stooping down, he grasped the dull iron bars with both hands, and shook them as if he were enraged at the existence of this sole barrier to the accomplishment of his wishes. Luckily enough, one of them had rusted quite through, from the effects of the constant flow of water against them-and it at once gave way before his exertions. He thanked

heaven, in his heart, for this last encouragement of

quite sudden and precipitons. A sort of drainway, But what am I to do? I am sorely troubled to Here is the door to thy present dungeon cell. I

the descent from the wall to the water seemed to be | la, if I should open this double trap door and tell a sufficient guarances of defence against almost any these that thou canst once more be free, if thou wilt but escare with me to a strange and distant place l -oh, would that I could feel assured of it! Would

that some one could remove all doubts! But I will first raise the door and see. Yet do I dread it." The monk leaned over and lifted a large, square

stone from its position in the floor. Beneath this was an iron door, to which was fastened a ring of the same material. It was looked scourely by a bolt. and to remove that bolt by a single turn of the key he held in his hand was but the work of a second. But before he lifted the iron door, he called out : " Viola ! Viola !"

A very faint and feeble response from far below fell on his ear.

Bandolo heard that response too, in the place of his concealment!

"She is alive still! Thank God, she yet lives!" said the monk to himself, aloud,

All the blood in the heart of Bandolo was at once set in turbulent motion, on his hearing this single force sufficient to wear so deep a ravine by its flood, response from the lips of the prisoner girl. So mufhe turned and looked to find, if he could, the place fied, so distant, and so exhausted did it sound, that he leaved out at once from his hiding-place upon the floor, and, springing with the ferocity of a tiger on

the monk, with a single vigorous and well-directed blow he felled him senseless to the floor. It was source an instant's work for him to raise

the heavy iron door upon its hinges, and call out : " Viola ! Viola !"

It was a very, very faint answer she gave him, but still he could distinctly make out that it came from her.

"It is Bandolo! It is I !" he exclaimed. "Bandolo 1. Oh, my saviour !" came up a faint voice from far below.

The young man was nearly insane with impatience.

"Reach me up your hand, Viola !" he cried. "Bandolo !" was all the reply he heard.

He reached his own hand far down, and all around, n the darkness, groping aimlessly about from point to point; but no hand was extended to grasp it, that

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Is partly to behold my lady's face."

before he could re-ascend the rope, all would then be lost! No doubt the priestly wretch would take advantage of the opportunity to consummate his revenge by shutting down the door again, and he would thus secure an immortality of renown-even in the face of his vices-by being known as the captor of the outlaw, Bandolo. The thought lent him fresh courage and strength.

With a great exertion he succeeded in lifting the helpless girl to the middle of the cave, and then he proceeded to tie the end of the rope tightly about her, beneath her arms. He waited not for words, or gentle and affectionate expressions ; what would they help him then 7 There could be enough of them at another time. He must act now, and act with decision.

Having thus secured his treasure, he climbed up the rope once more as fast as he could go, taking the borrowed lantern of the monk along with him. Once safely landed on the floor, he set down the lantern and commenced drawing up his precious load after him. It cost a hard effort, but her form began to rise slowly, until at last it came in sight. Either the new motion, or the rays from the lantern shining full in her face, had the effect to waken her, for at that moment she opened her languishing eyes.

Bandolo could have cried for joy.

When he had got her in safety to the surface, and had laid her gently upon the hard stone floor, without uttering a syllable he rose and approached the still prostrate body of the monk. The knave was insensible, yet still breathing. Taking the key from his pocket, that was made to fit in the look of the iron trap-door, he dragged the resistless body to the brink of the aperture, and cast him in !

He leaned his head over the hole, and heard the dull, dead sound of his fall upon the bottom of the cave, and the deep groan of agony that escaped him from the sudden shock ! It was quite enough. Bandolo was satisfied. Yet to make everything complete, he shut down the iron door, and, with the key he had stolen, securely looked it. Then he overlaid the huge square stone again, and sat himself down by the side of the nearly dead Viola.

In the interim, the fresh upper air bad the effect to revive her. When he called her by name again, she at once recognized him, just as she used to do when he came near her, and degged him to exexplain all: bow he came there himself, and how he happened to discover her in her place of confinement. But he considered it no fit time or place in which to narrate his story, and so he frankly told her; and he likewise assured ber that the sooner they were beyond the limits of the convent walls safer it would be for them both. She was very

would not readily have parted for the sake of removing him from the face of the earth forever. "Viols can go to-night," returned the monk, " if such be your pleasure, Sir Count."

"My pleasure shall be altogether yours," said the unnatural parent. "I confide altogether in your management."

"You do me honor," said the monk, affecting modesty.

"I respect your services and reverence your station," returned Cesario.

\*\* Which I trust I do not dishonor." "Far be the thought from me, that I should ever utter it, that you are not worthy of your station, found for him. Father Petroni! We all know better than that !" exclaimed the count.

"Very well, then. All shall be accomplished on this very night," said the monk. "Shall I be the dagger into the belt of his page, he went off out of bearer of any message-of a last farewell to your daughter, Sir Count ?"

"No; not a syllable shall she get from me! I am as a stranger to her henceforth. Speak not to her of me at all !"

"It shall be so," answered the ever obsequious monk. "But is there any wish on your part that to touch the cars himself, but left all to Fedore. matters shall be so arranged, Sir Count, as that you may recover her at any future time?"

"Not one; no, nothing of the kind. Let her take the well, and henceforth there shall be no such thing as an outer world to her forever !

"Amen!" ejaculated the monk, with an appearance of piety. them.

"I have spoken it," added the count, as if to clench his foolish resolution.

Let us return to Bandolo.

After he and his page left their little oraft, they swered the soft voice of the page. proceeded, as we have seen, to the chamber occupied by old Nancie. We left them standing in a listening attitude before her door.

the fortune-teller was in the apartment, he tapped drew alongeide. gently on the door, and then went in, followed by . "Ahal a female with you, ch ?" elaculated he. in his companion, obediently to the usual summons. "Bindolo!" broke forth the old woman, the mo- gether. ment she fully recognized him,

She was unable to conceal her great astonishment

to find him within the city. "Yes. Nancie, it is I," said he, coolly.

"But how is it that you are here in Venice, to- 4 I am mistaken," said the stranger, a little cowed night? You are throwing your life away !" "I came in my own boat to the stairs on the quay,

and thence I came up here to you on foot," answered as well for you to know what you are about, before he.

"No time this to joke, one would think," drily remarked Nancie. - Halles as may start "And why not ?"

·小小小说~ 雨甜 "All Venice is up in arms about you !" 

Why not? Whose spirit is the greater ?" he ing and thin clouds occasionally straggled. At the

"Fortunately I have one such here," said the woman. "It happens to be one that was left here by Viola's maid, Juliet."

The face of Fedore was crimson, at this speech. He never was more sensibly confused. Yet Bandolo seemed to notice nothing of the kind.

Nancie brought out the desired dress, and proceeded to adjust it upon the figure of the bandit. But for its length, a better fit could not have been

Once equipped, he waited for no further explanations; but bidding Nancie good night, and, for the sake of prudence and consistency, thrusting his own the room and down the stairs in great haste, fol-

lowed by his faithful companion. On they went-master and man-till they came to the stairs at whose foot their little barge was fastened, and, leaping into it, they pushed away into the still water. Bandolo, however, was too prudent They had glided along quietly and without interruption through several streets, and passed rows and lines and groups of gondoliers, hurrying and scurrying this way and that, when they were suddenly challenged by a gruff voice proceeding from a

boat that shot out of the shadows directly toward "Who goes there?" demanded the voice. No reply from Fedore.

"But tell who you are !" repeated the voice. "No enemy to Venice, I can assure you," an-

"What is your name, then ?" No answer to this.

"Then I shall find out what I can for myself," Having satisfied himself that no other person than said the voice. And immediately the other boat

surprise, as he detected the two persons sitting to-

"Yes : but not for such as you to insult, or intimidate i" Fedore replied threateningly, and in a stern. er tone, at the same time laying his hand upon the hilt of his dagger.

by the boy's resolute demeanor. "You may pass," "So I shall !" retorted Fedore. "But it would be

you challenge people in that way !" The interruption was but for a moment, and the stranger separated from them and turned away. cilt was a laborious and steady tug at the oar that finally brought them to the outer grounds of the old convent wall. A very pale and sickly-looking i 

is hope, and at once crawled through the aperture. "She is dying !" oried he, in a frenzy. "That Now he found himself within the grounds of the

devil of a monk !" convent. There was not so much as a foot to be He dashed wildly about over the floor. What, in heard stepping about, nor a form to be seen moving truth, was now to be done? before or behind him. Cautiously he proceeded, and directed his steps to the little chapel in the garden, which was the first object he espied.

The door was already open, for the inmates of the .. Why I descend into this bed of death, convent had passed through but a short time before, and carelessly left it ajar.

Thou detestable man I thou womb of death ! He passed hastily in, his heart wildly palpitating Gorged with the dearest morsel of the carth, Thus I enforce thy rotten jaws to open !" between doubt and fear, and, stealing up to the lit-Like others in a similar ill condition, Bandolo did, the altar, at once searcied himself behind the deak and thought of doing, just everything but what he that was placed there. Perhaps-thought he-Viola ought to do, in order to discover the condition Viola may herself come in here, this evening, to say her was in; and it was not until some time had elapsed devotions by herself, or chant her saddening hymns; that it occurred to him at last that there stood the and then-then all will be safe. What a joyfullantern of the prostrate munk before him, at a little what an inspiring thought !

But a brief time had he lain concealed in that distance on the floor. place, when he thought he heard a footstep near the Seizing it with all imaginable haste, he sprang door. He listened with all attentiveness, and soon forward again to the mouth of the cave, and let it satisfied himself that some one was approaching, down as far as his extended arm would permit. It Perhaps it was only some one come to lock up the shone out in the dense darkness like a twinkling chapel; and then what was to be done? But ere he star through the rifts of a cloud. It had scarce could give way greatly to his fears, the footstep was power enough to penetrate a gloom so awful. heard upon the stairs, and finally upon the stone | Still holding it down, he twice called the name of Viola, and received barely the sound of his own floor of the chapel itself.

It seemed to him like the tread of a man, yet he name, faintly, in reply. The very feeble tone in dared not peer forth from the place of his secretion which it was uttered led him to believe that the girl to see, for fear he might be detcoted .- But his sus | was exhausted -perhaps, at that most oritical mopense was not doomed to be lasting. Instantly the ment, dying! person placed the little lantern which he bore with | His quick eye was attracted to the rope that de-

him upon the floor, and began thoughtfully to pace pended from the ceiling, by which the chapel bell was wont to be tolled by the hands of the sacristan. the room.

"Viola !" said the person, soliloquizingly. It lay colled on the floor near him. In his place of concealment, Bandolo could not To descend by that, howevar, would but sound an have been more struck with wonder, had a builet at untimely alarm by which he would be discovered to that moment passed through him. He was instant- them all. It took him but a twinkling, therefore, to ly satisfied in his mind that this person was none sever the same as far up from the floor of the chapel other than the wicked and hypocritical old monk, as he could reach, then he proceeded to fasten one end to the iron ring in the trap-door, that now lay Petroni I

" Viola," continued the monk, still pacing to and flat upon the floor. Trusting himself to this rope fro on the stone floor, "it is now for me to determine alone, and taking the lantern in his hand, he man-What shall I do next? That is what I must deter- mai and sepulchral cavern in safety.

to determine. Viola 1 thy proud father thinks that then wilt be him. He trembled, from his terror, like a very child. out of the reach of this robber, Bandolo; and so do A cold and deathly sweat stood in huge drops on his I think myself. But it shall not-it ought not to be brow. His hands were as moist as if they had been so by shutting thee up closely within the walls of a plunged in the water.

Groping his way about, with his lantern thrust all distant nunnery. Thou shouldst be free as air. Thon shouldst be a bride, happy and gay-and not the time before him, he discovered the body of Viola a nun. Such a life was never meant for thee; it stretched out, like that of a dead person, in the further corner. He held the light close to her face, and was never created for such as thee ! But what shall I do, Viola ? Here art thou now, recognized those much loved features once more. A in my own power. If I sent thee to Verona-as all calm and gentle smile stole over them, speaking along I have had no serious thought of doing-then more loudly than words the depth and strength of It must in time be known here in the convent that her passion for him who had proved himself, at so thou art not dead ; and where, then, goes my power ? critical a time, her preserver.

If I suffer thee to remain here, then wilt thou be ... He thought, just at that moment, of the monk obliged to starve in this lower dungeon ; for I can- whom he had left lying senseless on the chapel floor. asked, and it is a " yunige deliver all out point where they approached it, the convent was los : not secrete food for thee a great while in such a Should his concloueness suddenly return to him,

soon able to rise to her feet, and, with his help, to walk to the door of the chapel.

Passing out through this, Bandolo slowly and cautionsly conducted her along the least frequented parts of the garden, ubtil be had finally reached the place through which they were to effect their final exodus. It was a work of little more than patience for them both to crawl out through this; after which they sat down and rested themselves within the shadow of the wall. They both wore white garments. though these were, in places, sorrowfully soiled now : and they looked like a pair of devoted sisters from the convent, met there to converse on matters pertaining strictly to their religious comfort. The faithful page, Fedore, as Bandolo could see at a glance, still sat waiting in patient anxiety in his little skiff below.

He would not permit Yiola to begin and wesry herself with putting questions : so Bandolo commenced his narrative himself, and gave up to her every single circumstance that had led him to his search for her in this dreary and forbidding place. not omitting to rehearse the tumult of joy with which he greeted the final success of his plans for

her emancipation. When he came to tell her how that it was the deliberate intention of Petroni to either send her away to Verona, or to fly himself with her that night, her blood froze in her veins from very horror .... Over and over again did she topeat ber thanks to Bandolo for having saved her from a fate a thousand times worse than death itself. She was at a loss for language in which to convey the passionate meaning of her gratitude.

The narration on both sides occupied some time, and then they started to their feet.

"Where now ?" solicited Bandolo : " having rescued thee from the very jaws of death, where shall I take thee next? It shall be wherever thou wilt. Viola, even to the ends of the earth; nay, even to thine own home again !"

"Bandolo !" hesitatingly exclaimed the maiden, still very feeble in voice ; " how can I tell? How can I make up my determination ?"

"Thou shouldst go with me," said he; "only that am an outlaw now, and would never consent that such a name should over disgrace thee in the eyes of the world. Viola."

"But where then, Bandolo? It must be somewhere. I do not know what to say."

" My cave on yonder shore over the sea is a fairy grotto; yet it shall never be tenanted even by angels like thee. It conceals a band of brave men, loyal to my word and name; but it would not be a fit place for thes, Viola. It is fit to hold three-score brave hearts, such as would swear ever to defend thee and thine-but never to hold such as thou, Viola !"

"But you must tell me where, then, Bandolo ?" again repeated the perplexed maiden. Now that she and got her liberty once more, it was something of a question what she should do with it.

"To the house of your father, Viola !" answered: he, decisively.

no billion which the film of

floor of solid stone, they almost refused to support

what thy fate shall be. Thou art now my prisoner. aged with great labor to reach the bottom of the disnine soon ; it is exactly what I have come here now | The moment his limbs touched the cold and damp

" Back to my father, Bandolo ! He would send me off at once to a place even worse than this dreadful place I"

"Then he should most assuredly feel the atroke of my swift rengeance !"

" Bandolo! Bandolo!"

" Forgive me, Viola! my darling, forgive me! but I cannot keep back my hot words when my feelings are fiercest. My lips know not how to refuse the promptings of my heart-much less, to lie to them ! Yes, Viola, you shall go back at once to your father, and tell him the whole. Will you do as I say?"

"My dear heart," answered the poor, affrighted child, "you know me too well; you know that I will do just as you think is best."

" Very well, Viola; then it only remains for me to say that in this disguise will I accompany thee there. We will be rowed in yonder skiff up to your father's garden stairs. My faithful page, Fedore, is even now his crimes, without being disturbed. There is no one waiting for us."

He took her lily hand in his, and assisted her down the declivity into the little boat. Neither of them spoke a word, except that Baudolo gave orders at the start for Fedore to row them to the place determined on. Once more the bark was skimming over the still water. How great a change, and how sudden an one to the released Viola !

They arrived at the garden stairs in due time, and the mansion of the haughty count loomed high before them. Viola's young heart beat tumultuously at the thought of being so near her father's home again. Oh, if he could but have taken his child back to his heart !

" Now." said Bandolo, as he set her safely on shore. "must I bid thee a long and sad farewell. It is hard, but all trials have a better side to them."

"But what shall I tell my father ?" inquired the anxions girl. " How shall I appease him ?"

"Tell him all, just as it has occurred," was Bandolo's ready and decisive answer.

"And if he be displeased ?"

"Then leave the rest to me."

That brief phrase contained a volume.

"But if I should not be able to see thee when I most need thy help?"

"Do not fear, my pretty Viola. I shall be very near thee, when I am thought far, far away. Everything reaches me. I will guard thee devotedly. Faređi well !"

He impressed upon her hand a fervid kiss, and in another moment was in his skiff again, and gliding over the water.

Viola at once found her own former apartment. It had been gloomy and tenantless for a long time. The instant she entered it, which she did with the utmost caution, upon whom should her eyes fall but the person of her devoted maid, Juliet!

"Viola! Viola! my Viola!" she exclaimed, as she rushed with outstretched arms frantically toward her.

Maid and mistress held each other in a long and loving embrace. The scene was a deeply touching one. Each wept profusely over the joy of the unexpected re-union. Juliet loved Viola to very dlstraction, and scarce a day had passed since her absence, when she did not go and sit down in her mistress's chamber, and there bewail the irreparable loss that had overwhelmed her.

It did not occupy Viola long in telling.Juliet all that had happened to her since she was carried away from home; everything concerning the convent the monk Petroni, his enticing her into the subterranean cavern, her imprisonment, and her final and fortunate rescue. And from these she naturally fell into a high commendation of Bandolo and all his noble of the young Count Ruberto-the same whom I had qualities.

Count Cesario returned to his mansion at a very added, at once.

"Never-never!" "Then why was it attempted. I demand to know I"

"Did he attempt it, Viola? Did he undertake any such thing as that?"

"Yes, and more. Petroni is a villain! A coldblooded rillain. He full well understood that I had discovered it at length, and that I had it in my power to expose him. At one time he even dared to propose a disgraceful flight with him / and I spurned him from my presence for it! I threatened to denounce him openly, before the world. And then it was he sought to bury the dread secret by burying me along with it !"

"My daughter !" exclaimed the count, excitedly, 'is it so ?"

"It is even as I have told you, father; every word of it. And now he can have a chance to repent of near him to hinder his uttering prayers for himself. Even at this moment, he is getting his just punishment."

The count became silent with his reflections. Then

after a time, he suddenly looked up, and asked : "How did you effect your escape, Viola ?"

I dare not tell you," said she. "Why not?"

"Because you would be loth to believe me, if I told vou." "No. Tell me the whole. I will believe every

word you say. "I will tell you, then." She leaned forward as

she spoke, and answered almost in a whisper : ".Bandolo released me !"

The count was thunderstruck. " It is this Bandolo everywhere !" said he, turning

pale with mingled astonishment and affiright. "At least," continued Viola, "he has often been

near me, to protect me." Now the secret, the dreadful weight of the secret, was lifted from her heart, she felt greatly relieved. At length she had made a clean breast of it to her father.

He hesitated a few moments. "You still love him, then, I suppose ?" he asked

her. "Would you have me despise him-my preserver?"

was her ready answer. "I did not ask that. But I suppose you still con-

tinue to love him?" Viola only cast her eyes down confusedly to the

floor. " It is enough," he exclaimed. "I am now persuaded."

"Should I be less than a brute, did I not feel at least gratitude for what services he has done me ?"

"No, you would not," rejoined he ; " I confess it. But let the feeling, then, be limited with gratitude. That is enough to return to him."

The girl ventured to this remark no reply. She kept her thoughts to herself.

At length her father spake again, and this time with an air of much solemnity :

" Viola, do you not know that this Bandolo is an open enemy to the State?"

"But is not rather the State an enemy to him ?" asked she.

"Has he not already murdered one Doge, by his wn confession?"

"But did he not himself save the life of that Doge's daughter, when all who were with her, even hef own husband, had left her to perish in the boiling sea? Answer me that."

"Did he not likewise leave his dagger in the heart destined for a bridegroom for thee ?"

"But whom I despised for a paltry coward !" she

"But still, my daughter, this very Bandolo, brave and bold as he is, must some day come to a terrible punishment for his crimes. A very long time he cannot hope to escape it. Would you, then, have it said in Venice that you loved this criminal and outlaw, whose right hand is already red with blood." "I should care nothing for that, father, for his good and generous actions have already outweighed those that are thought evil. The people may yet come to consider him a hero, as indeed he is."

# BANNER OF LIGHT.

Written for the Banner of Light. LEGEND OF THE INDIAN CORN.

# BY HUDSON TUTTLE.

Long, Owawa in his wigwam, Bat and smoked the dreamy peace-pipe, Growing more enrapt and solemn As the blue clouds rose above him.

More than other child of forest, He, the lonely, grand and awful, Sought with patience and with reliah, As the others sought the red-deer. By the cascade fished the hunters; But Owawa sat in silence, Musing on the flood of waters, Saying that their sullen murmur Was the voice of his forefathers. Then the warriors, home returning, loaded, While Owawa stalked behind, unloaded, Laughed until the forest laughed in answer.

Owawa loved a dark, lithe maiden-Leila. They were children grown together. Like two trees that stand together Till they interweave their branches ; But Owawa grew so sullen As he reached from youth to manhood, As he grasped the plume and arrow, Grew so reckless and so mystic, Leila feared and learned to shun him ; And her people-grey-baired chieftains. Baid he must desert their wigwam : She in tears gave him their council ; • Told him that she feared his grandeur ; Feared with such to hold communion ; For Montou; the bad and ugly, Had possessed and would destroy him.

In the forest, sad they parted, Forest moaning with the March wind, Their two hearts, like lakelets, frozen Till no life was felt, no red-blood flowing. Wild she sought her father's wigwam; He too sought the deer-skin shelter. There to drown unuttered sorrow In the dreamy pipe of sleep.

When he was in clouds enveloped. He was seized with sudden frenzy. And rushed forth into the forest : Rushed into the howling forest. For the growling breath of winter Livgered in the solemn forest. But he felt not stinging March winds, From the cold and hideous north. He was wrapped in heavenly dreaming, 'Neath a giant pine which chanted Solemn anthems ; and a Spirit From the heavens, like a white gull In the midst of cloudy ocean. Brought to him, bencath the pine tree, A leaf-enveloped clod of earth : Take it," said he, "oh, Owawa, Spirit-Father heard thy crying, Heard thy fervent prayers and wailings, And has sent me here in answer. Plant in earth, and tend the plantlet. Keep away the worm and red-deer. Keep away the weeds and grasses, Give it water, let the sunshine Every morning bathe its leaflets; Let the dew make shining berries, And the noon-sun drink the berries ; And thy children, Leila's children, Shall your name forever reverence, And thy win graves often visit, Seattering 'elld flowers o'er thy twin graves."

Owawa, rose and home ran swiftly, Safe the Spirit-gift he carried. When the Spring-days warm and sunny, Broke in silver on the forest, Of the rude and tangled wild-wood, Of the grass and ugly rag-weeds, Owawa cleared a spot of wood-land, Fenced it round with brush of alder, That the stealthy moose and red-dee Should not spoil the tender plantlet. Then the moistened clod he planted. Made a wigwam in the clearing, That he might be ever watchful.

# Original Essay. ANCLENT GLIMPSES OF THE SPIRIT-LAND. NUNBER THIRTY-SEVEN.

All along the regions of the Nile, Bruce found the old theologies still prevailing, with but very little or no advance upon the earlier ages. Upon every hand, he found a mixture of Persia, Egypt, Jewry, Biblical civilization, apart from scientific knowledge, has not improved the people. Like the more exclusive barbarism and " Lord theology," as the Tribuns aptly terms it, which prevails along the dark plane of the "sum of all villanies,"-the " peculiar instiluminous pillars whose light may be supposed to equal that witnessed by Herodotus as emitted from pillars in some of the ancient temples. Our modern pillars of the church, also, shine lucus a non lucendo. and are also our flammantia moenia mundi, of Mammon, Slavery and falsehood, which, in the New Jerusalem, they have set up.

For slavery, "Ham" is the scapegoat to relieve what little remains of the seared conscience submerged in the pit of our churches. There has been rather an oblique progression from the legend of old Jewry:

"From the successive title long and dark, Drawn from the musty rolls of Nosh's ark,"

for we have increased the curse, some thirty, some sixty, and some an hundred fold, by throwing in Christ and the Apostles to make full Scripture measure. Azazel, the scapegoat of old Jewry, has been God or Demon. "They upbraided the camel with rance. everything that had been said or done. The camel had killed men, he had threatened to set the town on fire." This was the Arabian counterpart of the sun turning to blood, and the stars falling from the blood theology which has become a mystery of all melancholy occasions of misfortune, or death ;" godliness in the varnished theology of modern times. The camel was pelted with all manner of damnable imprecations for the space of half a day, and when the measure of his iniquity appeared full, "each atoning blood washed away the sins of the people. The Mahometans, as well as the Christians, have adopted the Persian Devil into their theology. One of Bruce's men saw a ghost, which of course must be either God or the Devil. The Seer had immediate favor accordingly, and thus heaven is gracious with recourse to the Koran for protection, the same as our the returning light of her countenance. simple believers would run to the "pasteboard barriers of the Bible." Bruce's man adjured the ghost with "Bismilla Sheritan rejem. In the name of God the children of Israel. Bruce says of these flammankeep the Devil far from me."

As between the Jewish, Christian and Mahometan religions, in Abyssinia, old Jewry is rather dominant day in form and disposition like those we had seen there as well as in the Orthodox churches of America. The Abyssinians in several respects "deserve number and less in size. They came several in a of the church is in several divisions, according as it less than two miles. They began immediately after footed whenever you enter the church, and, if barefooted, you may go through every part of it, if you hour, gave them the appearance of pillars of fire. have any curiosity, provided you are pure-that is, Our people now became desperate. The Greeks have not been concerned with women for twenty-four shricked out, and said it was the day of judgment. hours before, or touched carrion or dead bodies."

It will be recollected that when David, the "man ries that the world was on fire." What a godsend after God's own heart," fied from the wrath of Saul all this would prove to our Second to Nob, he framed an oblique message-in other they only come down with such a manifestation words leaving truth on the shady side, he sought upon the hard shells of New England. In 1848, bread from Ahimelech the priest. The priest re- when the world was destroyed as per contrast with plied that " there is no common bread, but only hal- Mr. Miller, and the elect were expecting every lowed bread for such as have kept themselves from minute to go up in their newly prepared calico robes. women." David declared that he had maintained a on one dark night a marsh in our neighborhood was three days' abstinence. "So the priest gave him set on fire, and wonderfully lighting the heavens, hallowed bread." It would appear, however, that even men, otherwise sensible, supposed that the day the general life of the "man after God's own heart" of consummation of all things had now certainly arwould not entitle him to a superabundance of hal- rived, and were listening to hear the sound of Gabriel's Trump, which had been promised again and lowed bread. There are other "Jewish disqualifications " in the again in the "By-and By." Christian church of Abyssinia. Their saints are But alas, how small the farthing candle of a burntaken from both Old and New Testaments. Among ing marsh, to inaugurate the great and notable day the choice ones ..... There is St. Pontius Pilate and of the Lord, compared with those angels of fire that his wife-St. Balaam and his Ass-St. Samson and camp about the deserts of the Nile, turning the Sun, his jawbone," &c. One very plous scene "repre- as he shone through them, into blood, and God himsents Pharaoh plunging into the Red Sea with many self was present in the "consuming fire." Here, to guns and pistols swimming around him." Guns a dark and superstitious people, was the visible presand pistols in the days of Pharaoh require some ence of the Almighty, or the Demons, with all hell stretch of faith ; but no matter : old theology stands broke loose, " in color like the purple part of the not on the order of events, but rather upon the ba- rainbow," as they move hither and thither upon the sis of the ancient father-"Credo, quia impossibile," burning marl. for in old theology, the more impossible to reason, There is still found in the regions of the Nile, the the more probable to faith. Bird, sacred to Isis, which was supposed to conceive Similar, too, to old Jewry are other phases of without male, and by the overshadowing of the Spiritualism in Abyssinia. We find in Bruce that South wind, in the same way that the Virgin Mary one medium, prophet, or seer, claimed "St. Michael was supposed to have conceived by the Holy Ghost. the archangel " as the inspiring Spirit or God. The The early Christian Fathers, Tertullian, Origen, medium claimed to see this spirit face to face, to Basil and Ambrosius, rely much upon the airy conconverse with him, and to be directed by him. The ception of the Egyptian Bird as a proof," of the spirit appears to have been somewhat a "God of Virgin Mary's conception without human means,"--battles," and told the prophet " the issue and the but by the Holy Ghost, equivalent to the South wind, consequences of the measures he was then taking. dove-like brooding of the Egyptian Bird. We our-Our author supposes " the compiler of the Old Testa- self have ever been rather. partial to the South wind ment to have been Esdras after the captivity," and baimy breathing of the Holy Spirit. Doubtless it Ands that Siris Seir, or Dog Star, held interchanga- was this wind that blew the "Sabaian odors from ble relations with the Nile. Bruce, also, became fa- the spicy shore of Araby the blest ;" and also the miliar with those " pillars of cloud " which were so same "sweet South that breathed upon a bank of notable in their performance " before the camp of violets " to the music of the spheres, and so wrought Israel," turning their dark side to Pharach, and responsive to the fine tone of Shakspeare's soul. To their bright side to old Jewry. breathe upon, and to receive the Holy Ghost, are in-Upon the first appearance of the Dog-Star, there terohangable terms; and when the bland South are bullock sacrifices upon the altar of this tutelary wind, and the breath of augels, sweep the harp of Genius of the Nile. To the Demon of the Nile, the a thousand strings, then the strain fills the re-Abyssinians pray as " to the spirit residing in the cipient like " the exquisite faint music of a dream." fiver, whom they call the everlasting God, Light of Selah. the world, Eye of the world, God of peace, their Sa-It will be recollected that in Old Jewry, Saul put viour, and Father of the Universe." This spirit, the Lord's priests to death in the land of Nob, and who is sometimes seen, is declared by the Abyssin- then had recourse to the Woman of Endor to get the ian clergy to be "God, the Father of mankind "--- so, Word of the Lord Samuel, who had himself, while in too, our Christian clergy declare the same of the the flesh, been a Secr, or wizard of the Lord. The tutelary Genius of old Israel. Says our author, priests or wizards of Abyssinia sometimes experience When I shewed our landlord the Dog Star (Syrius) the fate of the Nobites. On one occasion, says Rushe knew it perfectly, saying it was Seir, it was the sel, in his "Nubia and Abyssinia," after an unto. Star of the river, the messenger or Star of the con- | ward battle, " the first act was to put to death the whole race of Necromancers, and even to destroy the vocation of the tribes, or of the feast." ..... The Abyssinians claim to live like our Christian village where they dwelt." The Shegyans, an Abys-Orthodoxy "under a double dispensation, the law of sinian tribe, when they came in contact with Wes-Moses and the law of Ohrist;" and when a notable tern civilization in the shape of bombs, which burst was charged with living too much in the manner of among them and tripped them so that they wfell " the man after God's own heart," in regard to wo- into strange vagaries,""like the hosts of heaven, bemen, "he said the Abyesinians were Beni-Israel, as fore the "devlich enginry" as set forth in Milion.

## [FEB. 22, 1862,]

indeed they all themselves ; that is, children of Isas he did, and were not less beloved of God." He thus gave Scripture for various misdoings quite equal to our modern defenders of the "Win relics of barbarism," as Brigham Young a wall of defence for the one, and many of our clergy and church the bulwark of the other. Our Biblical landmarks are not the proper Di Termini of progressive civilization. An Abyssinian tribe "has great abhorrence of fish, which they not only refrain from eating, but cannot bear the sight of, for the reason that Jonah Araby, Greece and Rome. The more exclusive the prophet, (from whom they boast they were descended) was swallowed by a whale." This is no more absurd than Western Orthodoxy, which swallowed the whale itself as a part of the Word. There was "a famous hermitage, and around it a number of huts inhabited by monks. These, and tution " for delicate ears-the " curse of Ham," and their brethren of Magivena, are capital performers supported by Moses, Christ, and the Apostles as per in all disorders of the State; all prophets and di-Des Lord, Raphael, Van Dyke, and many other very vinars, keeping up the spirit of riot, anarchy and tumult, by their fanatical inventions and pretended visions." It is from this domain of disorderly mysteries, that have proceeded all the more enlightened religions. Camp and revival meetings are sometimes swayed as by " a mighty rushing wind," and we think there is a basis of reality beyond "fanatical inventions and pretended visions." There are many grades of Spiritualism or religion, and all take their hue from the status of civilization in which they appear.

Bruce, on one occasion, being in a strait, and Moses the prophets, and the apostles being so distant as not to be immediately available, had to seek a sign from Heaven to prove himself a genuine man of God-knowing that an eclipse of the Moon was at hand, he predicted that on a certain day the Moon should refuse to give her light. Like our Adventist friends, the Abyssinians had but very little light translated God, Devil, Goat, and otherwise. In in the ways of rational causation, and if the predic-Bruce's day, a camel was sometimes taken and tion should come to pass, it was a clear case of the cursed till heavy laden with the maledictions and fierce wrath of the Lord. Here it must be confessed, sins of the people, and then slain as an atoning sao- that the natural man, with his astronomical knowlrifice. The camel, like Azazel, was addressed as edge, was superior to the spiritual man in his igno-

The sign from heaven came to pass as prophecied. Et ceteras it was supposed would follow-such as the earlier Jewish atonement, and constituted a part of heaven. "The women began to how as they do on though it does not appear that they put on their " ascension robes," as have our Biblical receivers of the old traditions." As if flesh and blood, and calico robes, could inherit the kingdom of heaven. Our man thrust him through with a lance," and thus his 19th century civilization is not yet clear of the robing of old Jewry, though we laugh at this Sootch man of God, when he gets up a miracle in Abyasinia. Having carried his point, and knowing that the eclipse would soon pass off, he promises the divine

We have already alluded to the cloudy pillars which Moses used as a manifestation of the Lord for tia columnæ mundi : " The same appearance of moving pillars of sand presented themselves to us this at Waadi Halboul, only they appeared to be more in is prescribed by the law of Moses. You are bare- sunrise, like a thick wood, and almost darkened the sun. His rays shining through them for near an Ishmael pronounced it to be hell, and the Turcoro-

late hour, that evening. 1118 brow was wreathed with satisfied pride. Both the Council of Ten and the Grand Council had unitedly held a protracted meeting, for the purpose of electing a new Doge to the vacant chair. The result of their choice had but just been made known.

They had made choice of Count Cesario.

When he entered his house, therefore, it was under the inspiration of an entirely new class of feelings. No man ever congratulated himself on his good fortune more heartily.

Hardly had he seated himself, when he summoned the maid, Juliet, into his presence, to perform some triffing service for him. The girl obeyed the summons without the least hesitation, and stood before him.

The first words that passed her lips were these : " Viola has returned !"

"Viola-returned !" repeated the newly elected Doge, thunderstruck at what he heard.

"Yes: she is in her chamber, even now."

" Viola !"

" Yes. Sir Count."

" Viola / Summon her at once ! Let me see if this be true---what it all means."

Juliet went on the errand. The astonished parent paced the apartment in the greatest perplexity. This was a very dark cloud that had suddenly come over his prospects.

It was not a long time before the little maid returned, bringing Viola along with her. The latter same forward to the middle of the floor, and there stood still.

" My father !" exclaimed she, in a voice of undisguised affection.

"Why are you here, again ?" he demanded, in his most haughty style.

"" Wouldst thou prefer, then," she answered, " that thy daughter should be under the care of such a man as the monk Petroni ?"

"Would I prefer? What is that to you? Did I not place you in his keeping? Does he know you are here again? How came you back here, tomight ?"

"You did put me'in his charge; but how cruelly has he not abused his trust!"

"He has certainly been remiss, or you could never have escaped as you have."

"Yes; but never more, I think, will he escape. He is where no human power will ever reach him." "Wby not?"

"Father, I cannot tell you that; yet there is very much to come to light."

"How was it that you effected your escape ?"

"I will tell you that, presently. First, tell me if he was authorized by you to drag me to a cold and damp subterranean dungeon, and in such a place bury me-me, your own flesh and blood, in its hor-"Hd silence and gloom ?"

""Did he do that ?" asked the count, starting, to hear such a charge brought against the monk.

"There is still another thing for you to know, Viola. It is closely connected with this."

"What is that, father ?" "I am the Doge elect of Venice." She stood speechless with wonder.

"I have it even now within my power to offer pardon to this same Bandolo, if he should in the fature perform some action that proved him worthy to have his many orimes remitted." "And would you, in any possible event, refuse to

extend his public pardon, father ?"

"My child, you must not press me with such inquiries. I tell you of my power. But stop a moment and think : how would it sound abroad if it were said that the daughter of the Doge of Venice was enamored of the dreaded Bandolo, the greatest of all the many mysteries of Venice? Think of that, Viola !"

"He is every way worthy of that love." "So I doubt not you think yourself, Viola. Yet I do not know as yet what I am to do."

" Be just, father." "As Doge, I am expected to perform my duty in seeking to bring this robber to punishment. Yet. as the daughter of the Doge, I hid you not to dare. on the peril of your life itself, whisper either that you love him, or that you are loved by him in turn f Remember that! And now, Viola, go back to your chamber again, and there seclude yourself rigidly. On the day after the next, I am to put on the ducal bonnet before the people, and wear the ducal ring. Till then await only my pleasure."

The moment he signified that he was through, Viola started for her own apartment, led by her devoted Juliet.

As for the count, he continued to pace the floor to and fro, plunged in a sea of perplexity. [TO BE CONTINUED.]

Potomso called on a colonel noted for his profanity, men, I have almost invarfably found a long nose and in order to talk about the religious interests of his head together. men. He was politely received and beckoned to a seat on a chest. "Colonel," said he, "you have one of the finest regiments in the army." "I think so," replied the colonel. " Do you think you pay sufficient attention to the religious instructions of your men ?" "Well, I do nt know," replied the colonel. "A lively interest has been awakened in the \_\_\_\_\_ regiment; the Lord has blessed the labors of his ervants, and ten men have already been baptised." (This was a rival regiment.) "Is that so, 'pon honor?" asked the colonel. "Yes, sir." "Ser

geant," said the colonel to an attending orderly, "Tell me next, if it was you who gave him direc-tions to starve me by slow degrees, in such an awful tised. 1 'll be d-d if I 'll be outdone in any respect!' Soon a leafilet, spire-like, upward Sprang above the soft, dark earth-Then another, and another. Fast it grew, and faster, faster. While Owawa watched with patience. Made the dark ground soft and weedless, And in drough, from river moistened.

In the Autumn came together All the tribe in solemn council-Council on the fool Owawa-He possessed by Montou ugly, And had laid no store for winter, And must starve in the cold winter. But, when they had met, he showed them The plant he so long had nourished: Waved in winds its vellow tassels. Waved its mass of dark-green leaves, And low bent the busk-clad ear. Then he stripped the husk with strong hand, And behold an ear of yellow, Of more value than if golden. Then the Council mute with wonder, Bat in silence, for a moment, Which they, broke is wildest rapture, Crying, " Lo! Monodin, spirit-grain !"

Then he shelled the golden kernels-For each one a golden grain-Told them how to plant and grow it,

Leila sat with eyes of water, Sat in silence like a lily Which the dew has froze and jeweled: Came Owawa, spoke he softly-· Shall we have a deer-skin wigwam On the banks of yonder river. Where the birds enchant the forest ?"

Bathed in tears she rose and followed-And the tribe stood and looked after. Long they spoke of their wise Chieftain, Owawa, the good and noble. Walnut Grove, Ohio.

LONG Noses -- It was Napoleon who said : "Strange as it may appear, when I want any good head work done, I choose a man-provided his education has been suitable-with a long nose. His breathing is bold and free, and his brain, as well as his lungs One of the sealous chaplains of the army of the and heart, cool and clear. In my observations of

> WOMAN AND KISSING .- Among the ancient matrons and virgins the use of wine was unknown, and the woman was taxed with immodesty whose breath smelt of the grape. Pliny says that Cato was of the opinion that kissing first began between kinswoman. that they might know whether their wives, daughters, or nieces tasted wine. Cato was an old coot ! for kissing is better than wine any day .-- Ladies' Own Journal.

Chesterfield having been informed by his physician tised. I 'll be d-d if I 'll be outdone in any respect!' that he was dying by inches, congratulated himself. The chaplain took note of the interview and withdrew, that he was not as tall as Sir Thomas Robinson.

The Shegyans fied, exclaiming that "the spirits of and may sometimes roughly handle their ways and hell had come against them, and were too strong for means in the flesh, alike on Hebrew, Heathen and them." "To the last they had no fear of man or his Christian ground. inventions; but, astounded by the power and nov- In Ethiopia, there is " a certain kind of evil spirit. elty of the means employed to destroy them, they which cannot be expelled in any other way than by came to the hopeless conclusion, that a supernatu- music and dancing." This is somewhat like that ral agency of the most malignant kind had oon- evil spirit of the Lord, who obsessed Saul, and whom spired with their mortal foes to complete their sub- the sweet psalmist of Israel charmed by music. The jugation."

manifestation of the spirit for the Shegyans to profit way to claim the familiar spirit, by sending for a withal, when a bomb fell among them, and they gath- " priest who reads the gospel of St. John and drenches ered around it to watch its curious pranks, and to the sufferer with cold water for the space of seven hearken unto the word of the Lord, who scattered days-an application that very often proves fatal." them in the explosion like seven thunders uttering It must be confessed that this cold baptism " for the their voices. "Such spirits of hell struck more ter- space of seven days" is rather a harsh application of ror to the souls of the Shegyans, than could the sub- | the hydropathic, or cold water cure ; for, though the stance of ten thousand soldiers."

mode of addressing their people common to the an- water application. A more effectual remedy is found cient Assyrians, the Medes, Persians and Hebrews. to consist in a band of trumpeters, drummers and "Hear what the king says," or "Thus saith the ffers, a full supply of liquor, and an assemblage of Lord." From immemorial time any eminent person- juvenile personages to enjoy these means of hilarity. age in the East was Lord, God, Judge or King. See | Did David fail to charm " the evil spirit from God " Jones and other writers upon the East. Even West- who possessed Saul, because the cornet, flute, sacbut, ern civilization is not yet free of its Lords, Bishops | dulcimer and harp, were not garnished by " a full and Popes. What are Gods to one people are abomi- supply of liquor ?" Quien sabe. nations to another in the rites of religion, whether A damsel, whom Satan had bound three months of sacred animals, sacred wood, or altar stones, with this disorder, had her voice so much affected as sacred stars, men of God and seers, sacred priests, not to be understood by her nearest relations. A sacred church, sacred Popes. In Ethiopia, on festive | book or a priest threw her into great agony, during occasions, bullocks are slaughtered at the gates as which a torrent of tears like blood mingled with wain old time in Jewry. "Deep drinking then com- ter, flowed from her eyes, sweating, as it were, great mences," says Russell, in which the ladies and gen- | drops of blood. The book and the priest appear to tlemen indulge to a degree, which, to an European, have suggested to the demon the reading of St. John appears altogether incredible;" and would appear to and the seven days' drenching with cold water, be sanctified from Moses, when he says, " And thou | which would give the devil fits to no good purpose, shalt bestow that money for whatsoever thy soul and was not the proper way to treat a spirit in prislusteth after, for oxen or for sheep, or for wine or on. In this direction has been the mistake of Chrisfor strong drink, or for whatsoever thy soul desir- tendom. Spirits in prison, undeveloped, and strugeth ; and thou shalt eat it there before the Lord thy gling to be rid of their torment, and in their blind God. and thou shalt rejoice, thou and thine household." | fury, like their undeveloped brethren in the flesh, It would seem, from Josephus, that it was at one of seek at every hazard a change of scene. In their these lusty eating and drinking bouts, when Jacob darkness, they most feel the need of sympathy and was rather far gone in his cups, that Laban suc- aid, and when they ask of us bread, we should not ceeded in doing Jacob with "tender-eyed Leah," in- give them a stone. All Christendom, Romanist and stead of the "beautiful and well-favored REshel." | Protestant, have utterly mistook in their ignorance No wonder, if Jacob was thus often in his cups, that the ways of rightcousness in their treatment of the Leah had to seek unto the Lucina qualities of man- spirits in prison; for they have supposed them to be drakes, as set forth in the Word.

there are the christenings, in which "during the whole | women, who, unenlightened, had left their bodies in ceremony the priest swings to and fro a brass vase, death, and now struggle back to get possession and in which there is frankincense burning as a sweet to influence the spirits of the incarnate. The first smelling savor to the Lord." The godfather then work of Jesus in his spiritual resurrection, was to takes the child, and with a basin of water for the descend into hell, and to " preach to the " spirits in occasion, says, "I baptise thee in the name of the prison," to elevate them, and to show them a more Father, the Son, and the Holy Ghost." The child is excellent way, for Jesus himself, as represented by then anointed in the name of the same sacred triad, the Apostles, was not in the fullest light as to the and other superstitious practices are resorted to in proper treatment of the spirit-world; for in his exthe firm belief of the magic of a name, such as clip- orcisms, he appears not to have risen above the conping a child's ear in the name of Father, Son and ceptions of the age, and did not teach to forgive the Holy Ghost, to save it from death.

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sinia which very much gravel the Europeans, such used us, nor to overcome their evil with good, nor to as the transformations, akin to the Loup garous of love them in their enmity; but all this, done unto France. In the East, it is hyenas and not wolves the least of the unfleshed spirits, is as beautiful as if that appear to be interchangable along the bound- done to spirits in the flesh. By his hastening into aries of the two worlds. The workers in iron and hell to deliver such, on his resurrection from the pottery are distinguished for their mediumistic body; shows how readily he was open to the reception power of transformations. These Budas, as they are of the higher light, and as ready to exclaim to the called, are known "from other classes by a peculiar- spirits in prison, or in hell, as to those darkly imly formed gold ring worn by the whole race," and merged, in the flesh : "Father forgive them, for they which kind of ring M. Pearce "declares he has fre- | know not what they do." quently seen in the ears of hyenas that have been shot, caught in traps, or speared by himself; but in obsessing spirits than the dark and stupid warfare what way these ornaments came to be so strangely of the priesthood and its church. We must open the applied, he declares, after taking considerable pains vista of hope to those who have the more darkly to investigate, he had been utterly unable to discover. | missed the way, if we would save them, and none of

Ethiopians, thinking to improve upon the method of It must be confessed it was rather an astounding the "man after God's own heart," seek unto another devils took to sea in the swine of old time, they ap-The Abyssinjan monarchs still retain the ancient pear not to have been so partial to the modern fresh

the fallen angels and separate creations, and have

In Ethiopia, besides these marrying festivals, failed to discover in them the unfleshed men and unfieshed spirits, not only seven times seven, or sev-

There are manifestations of the spirit in Abys- entyptimes seven, nor to pray for such as despitefally

Almost anything is better for the reclamation of us are so good as not to be in need of this saving Buday, the circumstances of which fell under his grace. It is not in classifying and treating unforthat our own salvation is secured, but rather to liquor," even for the lost tribes; but music, even of mighty," with " his pipers three," we do not doubt sel, "she began to dance and to jump about, and at musicians were thoroughly exhausted; and whenev-" Next day, according to the prescribed method in the cure, she was taken to the market place. When the crowd had assembled, and the music was ready, whole day. As the sun went down, she made a start with such swiftness that the fastest runner could not keep pace with her, and when at the distance and baptised her again, as if she had just come into The previous baptism had no efficacy as a charm "We have piped unto you, and ye have not danced." C. H. P.

### Written for the Banner of Light, HYMN TO THE MOON.

### BY MRS, IDA JONES.

Fair star of night! in mildness drest And meek sublimity and caim ; Thou wakest within my heaving breast A wonderous joy-so sweet and warm In solemn night's lone hour and still Thon camest to watch our deep repose, And cast thy sweet and soothing spell O'er hearts oppressed with griefs and woes.

I fain would learn, fair watch, of thee. If thou 'rt a port for spirits blest-If thou 'rt a land where all are free, And weary mortals find a rest ! If spirits freed from earthly clay, In union meet with those afar, And with them soar through space away, From moon to sun-to distant star\_

Till far above, to worlds unknown. Where thought itself can never fiv. They stand before the Elernal Throne. The central sun of all the sky? Art thou the place where first repose Earth's happy spirits on their way To that bright world where ever flows The wondrous light of Perfect Day ?

### THE CRISIS-OR, THE DEAD-LOCK OF THE REPUBLIC.

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening iFeb. 2, 1862.

## Reported for the Banner of Light.

Our only apology, (if any be necessary.) for address-ing you on this subject, is to refer you to our discourses on successive Sabbath evenings, since the 6th of October last, in all of which we tried, honestly, though not without incurring hostile criticism, to pre-sent to you careful and well-digested disquisitions on the causes and progress of the present war. We expressed our views of African Slavery ; and we call special attention to the fact that, in speaking of the pol-icy of Great Britain toward this country, at a time when a peaceful and final settlement of all our diffi. culties with that power was confidently entertained. we foreshadowed less favorable results which are now clearly seen to be impending. As to France, we cautioned you against placing any reliance on her fancied "affinities" with this nation; and here also our appre-hensions have been borne out by subsequent events. Our only purpose is to tell you what we conceive to be the truth; and to-night, therefore, we shall call your attention to certain important facts connected your existing difficulties. We do not wish to aid in building up any party—to advocate any special creed, theory, or institution. As Heaven is our witness, we wish only to lay before you, and before the nation, our views of what is true, leaving you to draw your own deductions, and to consider the situation for your-

Our subject is the Crisis, or Dead-Lock of the Republic, analytically. That the nation is in a crisis, the result of which your most profound statesmen, your bravest warriors, and your most astute politicians, cannot pretend to foresee-and that there is a dead-lock somewhere, which balles your philosophers and philanthropists, cannot be denied. We do not pretend to supernatural knowledge, but, standing above all the strife of parties and opinions, we take a more clear and comprehensive view of national affairs than those who are engaged in them.

It is necessary to call attention, in the first place, to some points in the history of the country, which have been, for the most part, overlooked. The question of Blavery, on which we are to touch this night, has ex-ercised a strong controlling influence, but not in the direction usually supposed, and even those who have rightly understood it, have failed to appreciate the weight of the argument implied. While your States were still Colonies of Great Britain, there existed in were still Colonies of Great Britain, there existed in the South a class of inhabitants called Cavaliers. About the time when the Pilgrims landed at Plymouth, you remember that at Jamestown, in Virginia, was landed a cargo of a peculiar sort, of comparatively small value in the interf, but containing the germs of a force, which, when the opposing elements of popula-tion should meet, was destined to disturb the future of the whole country, and shak the renose of the civil. If or a south that such sentiments would lead us into "seas of blood." Are not those seas visibly before us? Have you not been called upon to witness their deadly flow ? That was no idle voice, though it came the whole country, and shake the repose of the civilized world !

When the Constitution of the United States was formed, Slavery had already become a legalized insti-tution in all the thirteen Colonies, and the effect of fested at some place or time, and could no more be the important concessions made concerning it, in order to reconcile the diversity for state-interests, was not fully understood, even by the framers. It is not to be doubted that, when the Puritans of the North, even though at that time slave dealers, were called upon to sate concerning a Union entailing this institution permanently on the nation, they shrank from openly conceding the point. The term Slave, and Slavery, do not appear in the Constitution; but their spirit was fully embodied and support was given to an institu-tion against which the Puritan element was destined It was a favorite theory of Mr. Calhoun-whose clearness of mental vision was as undeniable as his personal honesty-that the United States lormed, not a Nation, but a Confederacy. In what light are we to view the Constitution? Were there not sectional differences, even at the beginning? Were not each of the States desirous to be independent of the others, and did they unite their strength from any other motive than to establish themselves against the foreign and do mestic foes of their common liberty? Did the South veloped in their rice and cotton-fields; and did the North imagine the influence they would gain by slave-representation? That, in half a century, every State of the North would have rejected slave-labor in the interests of her commerce and manufactures, and that the differences between the two sections would become such as almost to preclude unanimity of action ? By no means. The first motive to Union was the instinct of self-preservation, the next, the desire to establish a Republican form of Government, which should insure peace, prosperity and happiness to fu-ture generations. But by the Constitution, there were reserved to various States, certain contiguous Territo. ries respectively appertaining to them, among which the most important belonged to Virginia, North Caro lina and Georgia, forming, at present, the States of Alabama, Tennessco and Kentucky. These were admitted into the Union, under the express condition that slavery should not be interfered with in them. The Puritanic element had to make yet another con It was another favorite maxim of Mr. Calhoun, that the Union was kept together only by the "cobsitive power of public plunder,"-meaning not merely money, but the individual and concentrated influence and eclat which arise from the possession of office. Remove these to day from the North, and there would be no Union here; they have been removed from the South, and the old Union is dissolved. Can this be doubted? However unpatriotically this sentiment above quoted may seem to reflect on the beauty and purity of Democratic Government, it was deliberately adopted as the guiding rule of Southern statesmen. even previous to this day, and it has been exemplified even previous to this day, and it has been exemplined effort of crush reperiod. or to extantial independence, in every stump speech, stato-paper and editorial which has since been put forth in the interests of the South. Will it be dealed that they have engrafted it as the cardinal principle of their political action, and have proceeded on it during all the period of material pro-gress and improvement at the North? The struggle in researd improvement at the North? The struggle in the opposing party secured them an easy victory. The connection with slavery has not really ar sen from ro-garding it as a curse to humanity, but from this secret lirection of the power to which it has given origin. It is well remembered by you that slaves are repre-sented in Congress in the ratio of three to five as compared with the white population. The precedent fur nished by the admission of the new Southern States s Blave States was not lost sight of when the vest Western regions, applied in their tarn. The ordinance of '98 forbidding involuntary sorvitude in all that ter ritory except in punishment of crime, though sharply contested, was; finally, in 1807, decided to apply to what are now the Northwestern States. We see how this question has since been agitated in the long Mis. to be on an unconstitutional platform, she resolved to retire, and she did so. The President called to arms all the militia, and Congress empowered him to to retire, and she did so. The President called to arms all the militia, and Congress empowered him to to retire, and she did so. The President called to arms all the militia, and Congress empowered him to to retire, and she did so. The President called to arms all the militia, and congress empowered him to to retire, and she did so. The President called to arms all the militia, and congress empowered him to content to the floor of Congress, they shrank from the concessiont we tell you that when they were forced to admit slavery into certain territo-ties their blood boiled; we tell you that when it was wought, to be introduced into the terries, without limits, they took up the sword, resolved meyer, to lay ritory except in punishment of crime, though sharply contested, was; finally, in 1807, decided to apply to

it down until they, or slavery, should be exterminated. But of the Northern representatives in Congress, each one presented different views, was elected under different circumstances, and represented the votes of intel: igent white men, of independent and diverse opin-ions; while the members from the South, on the other hand, representatives, in part, of whites, in part, of negro, s, expressed the will, not of a thinking population, but of a compact body of slaveholders. The North has fought this latter influence, and, while wil ling to recognize slave representation, where it origin-ally existed, they were not willing it should be indefi-

nliely extended, and they were right. Out of the voting population of the North, not one in a hundred but clearly understauds what he is voting for, and hence a single clection may express fifty dif-ferent views. The Southern owner of five hundred slaves knows that his sirgle vo e balances three hun-dred and one such ballots, and all Southern votes represent but one view; and it is this concentration of power bestowed by slave-representation which has caused the North to yield to the adva ce of slavery; for, with the majority inevitably so gained, the South has always been able to control the Government by electing, as their candidates, if not Southern men, Northern men of Southern principles. But when the North elected the Executive upon a

platform openly at variance with the cherished principles of the opposite section, the latter did simply what they had always threatened and been ready forthey seceded from the Union. Now, while we do not say that slavery is not the immediate cause of the disruption, we will show that it has not operated as such in the direction usually assigned to it, and that Southern statesmen and politicians have had this catastro-pho in view ever since the Union was organized, and have contemplated it, as a probable contingency, since slavery became an element in their political power. The South, it is true, has had no alternative but the existence of slavery, or the existence of no South at all. The true position of the South in this Union has been that of an appendage-an agricultural waste, producing nothing but cotton, rice, sugar, pol-iticians and tobacco-while the North has been developing her commercial and manufacturing resources, by means of the widely diffused intelligence of her people --but, while Northern school teachers, theologians, merchants, tradesmen and mechanics, have been con-tent to represent their own sections and parties in Congress, the South has been wide awake in politics, aware that, aside from that, she possessed no inherent source of power. By one uplifting of the Northern arm she could have been crushed—slavery and all; but the Southern politicians carly perceived and availed themselves of their only advantage. Her leading sons have been trained from infrary in the art and science have been trained from infancy in the art and science of political management, which they have carried out in Congress, and which have elevated so many of them to the Presidential seat; while the North has sent to Washington whatever superficial demagogue happened to come upon the surface. Southern politicians un-derstood well the meaning and purpose of their efforts. From the days of Calboun, if not before, they have perceived it to be their duty and interest to represent the South, and not the Union—to consult the welfare of the one, even at the expense of the other —because they knew that, if the Northern element of freedom vere allowed to gain the upper hand, they and their institutions would be swept into oblivion. Finding slavery entailed upon them, they have made it the means of raising them to power, and of increasing their influence, and finally of destroying the Union. Gentlemen, you will bear in mind that the South has controlled this country for fifty years, that the Presi-dent has almost uniformly been elected from the South. or through her influence-that the four principal Europcan courts have always received Southern ministers, who have represented American interests as Southern interests—the sentiments of the South as the sentiments of the entire nation.

To the North have been assigned only the less important missions and consulships. The consequence was that this constantly-rising tide of concentrated power at last reached the point where it must either be checked, or establish itself permanently. Now, gentlemen, we do not assert that slavery is wrong, or that it is right-we assert that it is with the instru-ment which your fathers left in the hands of those States, that the latter have now destroyed the country that it has been their only means of advancement and self-reliance. Without it, they are nothing-with it, everything; and, at every period where its progress has been disputed, there has been war to the knife.

Those of you who are familiar with the history of the slavery-question in Congress are aware of the vio-lent discussions which took place in the Senate on the admission of Missouri as a Slave State; you recollect the violent speech of Mr. Tallmadge, on Northern side, and the warning uttered in reply from your foes. The mediator, Henry Clay, allayed the strife and warded off the evil day, but he could not always exercise his soothing power. The tide of sen-timent at the North must be aroused, must be mani-

to restore the Union on its original basis, when reports were received by the President favoring the abolition Blavery, and recommendations to that effect from favorite abolition officers. Rebel property was to be confiscated, under the ambiguous name of contraband. Gentlemen, it was not to establish Blavery, nor to abrogate it; it was not to admit it into the territories. nor to exclude it; it was not to tamper, in any way, with so difficult and dangerous a question, that those many hundred thousands of Union soldiers were called for from the North; it was to restore the Union. Restoration means to establish on the original basis; and they refuse, and always will refuse, to meddle with the question of Slavery, at all.

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It must be understood by those who are acquainted with the theory of the Government, that it now con-sists of three separate departments: the Executive, the Legislative, and the Military—the Judicial being at present in aboyance. The Legislative has little to do but to authorize and register the decrees of the Execu-tive. The Executive has, under ordinary circumstances, the immediate control of the military; but it, has been forced by the existing emergency to call the lat. ter into being as a power superior to itself. Paradoxi-cal though this assertion may seem, it is nevertheleas perfectly correct, and the principle in question has been clearly laid down by John Quincy Adams, who says that all other rights and powers, whether proceed-ing from the Legislature, or the Executive, are completely suspended when the power of the Military is fully enforced. Consequently, the Executive has placed above himself a power which he is bound to re-spect, because he has himself created it.

Bearing this in mind, you will have no difficulty in understanding the cause of the present lock in national affairs; why the rebellion is not at once crushed, and men are kept, night and day, in why these men are kept, night and day, in heat and cold, snow and rain, facing the enemy, and doing nothing. Your legislative halls resound with denun-ciations of Slavery; your Cabinet officers reëcho the cry, and all the while the President is bound to ablde by the military power which he has evoked. Genda-men, that military power will never fight for the abolition of Slavery, and the Legislative and Executive powers, which have been established on the ground of the non-extension of Slavery, cannot consistently ask it to fight for anything dee; and the consequence is, they are all at a stand. why thes and the consequence is, they are all at a stand, No! The country cannot go ahead, because the po-

sition is locked; to retrace its steps is impossible. The those who placed them in power, and that they cannot proceed further in correlations. proceed further in carrying them out. From every quarter of the North, we hear the cry: ... Fight for the abolition of Slavery, and the subjugation of the South!" and it is repeated by those who immediately sustain and animate the President, and by the Legislatures, which, fortunately, are divided on the subject, but un-fortunately, are unable to produce an opposite majority. While we hear the reply, in tones not load, but deep, from the ranks of the Union army: "We do not fight on the issue of Slavery. We will not spill our blood for the sake of a few millions of blacks, who are nothing to us. We are in arms for the protection of the Ing to us. we are in arms for the protection of the Union-its liberties and institutions-and those who wish to fight with slavery, must do it for themselves." The Executive understands this; both houses of Con-gress understand it, and, gentlemen, they can do noth-

log. The President cannot turn traitor to his party; for, in doing so, he would not be held justified by sound and candid men, on either side. The Legislature can-not sustain him in the one policy, and would not in the other; therefore, Congress, the Executive, and the Military, are all at a stand. But something will be done. This immense armed force are becoming impa-tient, and whatever they do, rest assured they have not taken up the sword in vain; and, if not permitted to act promptly, they will make their power felt in the Legislatures of the country. See with what rebuke Senators have been met who have found fault with the inactivity of the commanding-general. Gentlemen, that general is not to blame, nor his officers, nor his soldiers; but these, who, by abolition machinations, seek to cripple the power of the Government in the restoration of the Union, are to blame !

We call upon you to examine this subject care-fully and candidly. We do not ask you to sub-scribe to our opinions; but we know of no other cause adequate to produce the situation we have described. History affords no parallel to it. In similar emergencles, in other ages and countries, if men offered in plenty, their has been speedy fighting, and such a re-bellion would have been crushed out ere it had taken its first step. It would not and could not have gained its present position while both the Chief Executive and people who elected him desired its suppression. llitherto, the South has always held the reins of power. Can it be supposed that she would convent to a reconstruction of the Union, by which she would sac-rifice that supremacy; or that, if the South is restored to the Union, on the original footing, the present dominant party at the North will continue to rule the country 7 The political safety of an ambitious President and Cabinet, in such a situation as the present. lies in a division of the Union. They have made a mistake in thinking that a conservative Northern army. representing the true spirit of the nation, from centro to circumference, could be turned into an instrument for the abolition of Slavery, or that the idea of inter-fering with the institution would be approved of by the

"Mr. Coffin relates a story respecting one of these own observation. It happened that among his ser- tunate souls as exclusively and externally damned, vants he had hired an individual of this gifted class. who, one evening when it was perfectly light, came know that we are all brothers and sisters in the God to request leave of absence till the next morning. In whom we all live, and move, and have our being, His petition was instantly granted, and the young and the more we can do for this universal harmony, man withdrew; but scarcely had the master turned the more is our own commonwealth of heaven enround to his other servants, when some of them called larged. We may dispense with the "fall supply of out, pointing in the direction the Buda had taken, Look ! look ! he is turning himself into a hyena !! the more undeveloped cast, has considerable potency Mr. Coffin immediately looked round, and though he as a charm for the suffering spirit, as was apparent certainly did not witness the transformation, the in the piping of David to charm "the evil spirit of youth had vanished, and he saw a large hyena run- the Lord, who came upon Saul," and set him to ning off at the distance of about a hundred paces. prophesying. "A merry heart also doeth good like This happened in an open plain, where there was a medicine," and had "Old King Cole, that jolly old not a bush or tree to intercept the view." Reference soul," " come up to the help of the Lord against the is then made by Russell to the same order of phenomena as prevailing among the ancient Greeks and that David had been more successful in effectually Romans, "with respect to men turning themselves laying " the evil spirit from God." As soon as the into wolves," with the comments of doubting Pliny, pipers commenced for the Abyssinian possessed damwho, like doubting Thomas, could not believe though one should rise from the dead. But then we must last, as the music and noise of the singers increased, remember that Thomas had been taught that Moses she often sprang three feet from the ground. When and the prophets were enough without an upheaval the band elackened, she appeared quite out of temfrom the dead; and hence wished to see and judge per, but when it became louder, she smiled and was for himself of this new phase of being, of transform- delighted. During this violent exercise she never ation of death unto life, so contrary to the lesson showed the least symptom of being tired, though the that if Moses and the prophets could not suffice neither could one who should return from the dead. | er they stopped to take a little rest, she manifested These - transformations, resurrection, appearances, signs of the utmost discontent and impatience." orc., find their key and solution in the sciences of Mesmerism and Spiritualism, though they are stumbling-blocks to material formulas, or they become the frightful Ogres, Devils and Gods of all she advanced into the centre, where she began to superstitions with which priest and church and dance and continued to exert herself throughout the Sunday school prostrate the uprightness of the ungrown mind.

The magnetism of the spirit world maintains interrelations with this. The spirit in the flesh holds of about two hundred yards, she fell to the ground certain magnetic relations to the sphere of other on a sudden as if she had been shot. Soon afterward minds in which he moves. The spirit out of the flesh a young man fired a matchlook over her body, and does no less, and may be in rapport to influence the struck her on the back with the side of his large soul in, as well as the soul out of the body. The knife, and asked her name, to which she answered as Abyssinians have their spiritual possessions as well when in the possession of her senses; a sure proof as Jesus and the Apostles, and often in the low and that the cure was accomplished, for during this malundeveloped character, which the old formulas ady those afflicted with it never answer to their suppose to be altogether evil, or totally depraved. Christian names. She was now taken up in a very But this comes of the ignorance of not knowing how weak condition, and carried home, and a priest came to receive and to treat them. The law of kindness, in this direction, is sooner or later omnipotent, the world, or assumed a new nature." and what was a demon and downward tending, becomes an angel in the upward progression. There or prevention of the possession, neither had the readare those who denounce, as of the Devil, the abnor- ing of the gospel any potency in exordism ; but if mal manifestations of the spirit in camp and revival music be an auxiliary to "the spirit of God," in castmeetings, where "jerks," trances," and the "slaying ing out devils, " then the kingdom of God is come power," which somotimes are of such fantastic char- nigh unto you." The Abyssinian musicians, sitting scher as to cause even the angels to weep. But, in the market-place, could not complain, saying : doubtless, there is many an unfleshed spirit present on such occasions, who is helped along by even the dim light of the old farthing candles. It is to be

axpected that "spirite in prison " will sometimes "If a rattlesnake strikes at and misses you, you appear rather rough in their struggles to get out, had better recoil before he has time to. attand did

endured by the South, than a man could hear to h grasped by the throat, and then told to breathe. This institution, in fact, is as essential to the South as the vital air, and it is as necessary that it should have room to expand as that air should circulate. With the vast expansion of the North, where would the South be, unless her south-western territory also rep resented slavery?

The contest is not of to-day, merely; it began before the Constitution; it is not on a question of humanity, but simply this-shall the South continue to build up ate interests with an inequality and advan tage in the national representation, while the vast body of Northern freemen cannot, through their di-versity of opinions, successfully counteract her efforts ? Gentlemen, the whole mass of Southern voters, with their four millions of slaves, have always possessed more power, because always united, than the divided multitudes of the North. The influential voters of the South all have the same education and proclivities: they favor the same political candidates; the slave power is embodied in them, and they deposit their otes with the one idea of cherishing their peculiar in terests, and all are concentrated against a diversity of Northern votes. It is in consequence of this state of things that the cry of abolitionism has been raised, in all its appcals, whether for the restriction, or the final abrogation of slavery.

Do not suppose that the action of the different Legistures, on this subject, has been taken on moral grounds alone. It has been a question of the destruction of the nation and of republican institutions, or that of the oligarchy which represents the concentrated power of the South. Now your present disasters cannot be traced to anything else than this, as its immediate cause. That the existence of slavery is an absolute necessity to the South is evident, and also that there has been no time when she could release her slaves, without destruction to them and to herself, on any plan which the North could propose. That the successive concessions to the slave nower were necessary to the preservation of the Union is a truth as clear and undeni able as the sun at noonday ; that the consequences of those concessions should be such as we are nessing, was as inevitable as that night should follow day. But, gentlemen, after this glance at its probable causes, we have now to discuss the Crisis itself.

What do we behold to-day? 'A nation yesterday so powerful, so united and so strong in wealth and inteligence, is, to day, divided from the operation of those causes, and the division has called for the forcible resistance from the Government, as was proper after sistance from the Government, as was proper alter forcible secession. Nearly a million of armed men have been positively kept confronting each other with-out doing one important thing on either side, tending either to crush rebellion, or to establish independence. the opposing party secured them an easy victory. The present President was carried into office on the strength of pledges openly given for the non-extension of slavery, and of an understanding in favor of its ultimate abolition. He subscribed to that platform timate abolition. He subscribed to that platform, and he received votes and was inaugurated virtually as the President of a divided Union. Why, gentlemen, you do not suppose for one moment that, if a promise had been made by bim that slavery should not be in-terfered with, it would have been the interest or de-sire of the South to withdraw!

The Constitution supports slavery, because there is

right-minded among your people.

But the sword which was taken up in words thirty years ago, has now been taken up in reality, and these soldiers and this Government. willing or unwilling. must fight through what they have undertaken, or ig nominiously retire before the threat of foreign inter-vention. What has been done cannot be undone : what shall be done remains to be seen. Friends, brethren, citizens, need we call upon you for the sake of your cherished institutions, of the ties which have bound you together so long, of the Constitution which you venerate, and of the friends and relatives now face to ace upon the battle-field, to suppress anything which interferes with the legitimate issues of the crisis?

If the Constitution of the United States is to exist, let it be sustained in every part; if it is to be annulled, the South has only been beforehand with you, and has lone your task; so there need be no war on that point. If the Constitution is to protect slavery where it exsts, and has existed, why, in the name of reason and justice, did you nominate and elect officers and repre-sentatives who have given the South an excuse for this bloody rebellion ? But the question comes too lateyou cannot retrace your steps, or recall your votes Remember the issue is at hand. A deadly strife is upon you; somebody has thrown away the key which could unlock the door of your deliverance. Yes, merenary politicians have locked the door of this rebelion, and thrown the keys to the four winds of heaven, where none can find them; not a man in the army the whole country-has yet stepped forward to hold them up, and say, "Kureka !" It may be, that, from the wilderness of fraud

treachery, corruption and imbecility, such a man will come forth, but we cannot see him now-or at best, his faint image shows dim and distant; his step is hardly heard, through the smoke and uproar of th proaching conflict. Stay the current before it is too strong. If you must lift one mailed hand to smite-present with the other the pure and original Consti-tution, and the South is already restored! Hesitate, falter-and you but give encouragement to your for eign foes-the decision rests with them: the South is not restored; the North itself is disunited, and the cause of Republican Liberty on this Continent is lost forever l

Do we draw too vigorous and vivid a picture? Wby, gentlemen, you are slumibering in security while your estates are hankrupt. your treasury exhausted and your people impoverished, by this dreadful war ; you are reposing on the fancied laurels which false and treacherous men are promising you. Do you tell us to wait-that the soldiers are there, and they will crush rebellion ? Brave soldiers and efficient officers are in-deed plentiful-they have had ample time for drillbut, gentlemen, we repeat. the door is locked and no-body can find the key. Officers and soldiers are idlepoliticians are triffing—while the country is writhing and groaning in the wery crisis of her existence; and you do not awaken. We are astonished! But some-thing will at last be done. One spirit or the other will rule-and that which is most pure and just. wo really believe, will conquer. But, be assured that if this country is now destined to destruction, it is not the fault of those patriots who fought and died for her, who sacrificed their personal prejudices in her behalf. and sought only to maintain her in integrity and peace. It may be that the past has not been free from mis-takes, but, if there be honesty and patriotism enough in the present, we are confident these mistakes can be rectified.

now leave the subject. only asking you to direct and strengthen, in all possible ways, the bands of your Executive and Legislature, that they may either turn

ceive encouragement to reform and reconstruct his

sins which he once committed-even as every soul

of us all commits sin-but which he has repented of

and turned his back on, long ago? Will-you de-

mand that a person shall go about in a begging

and pitiful attitude, making needless confession of

past sins, failings and peccadilloes, sitting on the

stool of false humility in every public place, and

whining and drivelling the rest of his days away,

because he would simply be glad to secure the good

will of men who, at best, are no whit better than

manliness and truth, in a published sermon of not

many months ago, that no man could be expected to

be everlastingly on the penitent stool. If he has

moans and groans indefinitely extended ? or what

spiritual advantage is to accrue to himself by keep-

ing up a practice that speedily wastes his spiritual

forces and renders all the hoped for results of re-

pentance absolutely useless? Thus, we might all of

as combine to make no more .han a cry-baby sort of

Nor have we, or any other persons, a right to

pass judgment upon the nature of another, on ac-

count of delinquencies in his past which may have

not the most distant connection with his present

vastly more and greater prerogatives than we have

any right to do. How can it be expected that we

should be able exactly to say that the person we

judge is properly measured by the standard we set

up? How do we know that we can exactly hit his

present case; that we do not miss a single figure in

our hasty estimate of his present moral condition.

that we drop not a single syllable to his prejudice:

that, above all, we do not cut off a single coveted op-

portunity for him to develop himself spiritually and

Charity-blessed, life imparting charity !- is the

one possession which we should all chiefly desire.

There is more need of our having this, a thousand

times, than to have even the most faithful reports

from others of the character and standing of past

delinquents. If half the pains were taken to culti-

vate this which we see taken to gather up reports

and rumors and insinuations respecting others, we

should very soon make a new world of it altogether.

The general trouble arises just at this point. If we

could make up our minds to pity and forgive others.

because of their ignorance and prejudice, instead of

denouncing and calumniating them on account of

their malice and universal wickedness, how much

better we should become at heart ourselves, and how

much sooner would they be led to change their

course by seeing and catching our own spirit 1 This

sweet, blessed, healing Charity is what our world

stands so much in need of to day. If there were

more of it, how soon should we behold universal sun-

socially, just as he would prefer?

ourselves.

### THE GOOD OF SUFFERING.

BY A. B. CHILD, M. D.

What is the use of suffering? I asked a good Christian woman this question, and she answered, "We all know what the use of suffering is- it works out for us 'an eternal and exceeding weight of glory." Then I asked, what is the cause of suffering ? And she answered, " Sin." Then I said, " Would you not say that the cause which produces an eternal and exceeding weight of glory, is good ?" and she answered, "Yes. No. I do n't know." Thus stands this problem called sin and its consequent suffering before the world to day. People are beginning to question, and ask whether there is, or is not, a spiritual good flowing from all acts called sinful, and the answer is, Yes; no; I do n't know. If suffering is good for us in a spiritual sense, then it must be paradoxical and illogical to call the cause that produces it less than good. And the cause of suffering may, almost without exception be traced to acts, somewhere, in somebody, that are called sinful. No one will deny that suffering damages our physical well being-but the question does not rest here. Our thoughts and our affections are resting on the spiritual, and now with us, the question reaches there. The soul, with those who are led to consider this problem, holds a paramount importance over their physical being, that is ever suffering, changing, and falling away. And thus we are led to ask, how does suffering affect the soul? For one, I must answer, that suffering has no effect upon the soul. Suffering is only an attribute of the physical world and its affections. Suffering is one of death's weapons, the effect of which is to separate the soul and body. Death is only an agent of life, belonging alone to the physical world, and suffering is the result of its slow and certain work.

Every pain we feel bears evidence of progress; of our change from the physical to the spiritual; and pain is not the cause of progress, but the consequence. Sin is not a cause of the soul's progression but a result. The soul throbs with a new pulsation of development, and in consequence, some earthly affection is to be torn and severed to give place to the exercise of a new spiritual development. And this tearing and severing of an earthly affection from our being, is suffering, the cause of which is sin, and which sin is a lministered to us for this end by the kind and loving hand of wisdom, through the agency of death. So as my good Christian friend truly said, suffering works out for us "an eternal and exceed ing weight of glory."

All that tends to damage and destroy our physical well-being, is a cause, proximate or remote, of suffering and pain, and every sinful act makes contributions to this end. These sinful acts are wisely and justly dealt out to men and women by the powers of the unscen world, for a purpose, for an end, and the purpose and end of which is the soul's freedom, which freedom is never too early, is never too late, but is always in time and place, ever under the guidance of the All seeing eye of that power and wisdom that created, and still sustains all things. Suffering is caused by the cutting asunder of an earthly ligature that holds us down to the ground. and this is a demand of the soul's development that comes before, not after the pain, that is caused thereby.

It is natural for every one to avoid suffering; no one would suffer pain if it could be averted. And how natural it is for us to do sinful deeds that make and oblige us to suffer, which deeds we are sorry for. Why do we do them? A blind fatality holds us, we do them because we cannot help what we do. We think we can live without sin, but sages and philosophers cannot prove that we do; ministers who work all the time to keep themselves and others from sining, cannot tell us who is free from sin.

dice. To-day his body will be buried in this foreign point that has been gained after so long struggling, land, to him, and soon only the record will be found and, for the sake of indulging our inclinations to of the poor, pale soldier boy who died on the 9th. prejudice and hatred, turn our backs upon all our Baltimore has greatly charged since my last visit fondest hopes and desires. If a man chanced to be one year ago, before the attack on the Massachusetts a bad man last year, does it follow that he is necessoldiers, and before the masked passage of the Pres- sarily of the same stripe this? May be not have ident through the city, before the undercurrent of been placed in unfortunate conditions then, which secession had made its attempt to destroy the evi- are entirely removed and done away with now? dences of civilization by burning bridges, tearing up | May he not have been strongly tempted, or violently railroads, breaking down telegraphs, stopping the driven by necessity then, and be so much more formails and presses, &c. That undercurrent rose to junately situated now, as not even to feel its conthe surface, with its muddy water, for a short time straint and goading influences? last spring : but soon the pressure of law and order, How, we would like to know, is a person ever to re-

from within and without the city and the State, overcame, subdued, and silenced into a low murmur the life, if he is to be hounded down all the while for groans and growls of secession and rebellion. So Baltimore is again a city of order and quiet. but there is little security except from the presence

and power of the soldiers of other States, for there is, and long has been, a large amount of material for mobs and riots in the city. If three or four thousand of them were in the rebel ranks, they could be more easily disposed of than in any other way. In fact, if the rioters, and loafers, and rowdies of all our great cities, were under Jeff Davis, and all honest or loyal men and friends of law and order on the bimself? Henry Ward Beecher said with perfect other side, as most of them are, it would be a more direct and complete issue and result.

Last Sunday I met a host of old friends in Philadelphia, and as Sister Laura De Force did not aronce erred, and afterwards repented, and gone and rive to fill her engagement, I took her place in the done better, thus furnishing both inward and outmorning at Sansom Street Hall, and filled my en- | ward proof of his reformation-that is sufficient. gagement at Phenix Street Church, in the afternoon. What more is to be gained to others by hearing his A Mr. Fay, who is giving good satisfaction there, both as a test medium and a speaker, filled her place in the evening, giving the bread of life to a very large audience. Our energetic and devoted friend, Dr. H. T. Child,

s preparing another fittle work from a spirit reeased body come to a tragic end, which promises a world of it, doing no service either for others or to be equally interesting and useful with that of Dr. Ackley. He has also a large and scientific work in the hands of the publimer, waiting better times to appear among the current literature of the new era. The friends in Philadelphia scem earnest and hopeful as ever. To-day I go to Washington, and return character. We should be apt to wrong him by so to lecture here on Sunday, and then try the moun- doing, and assume for ourselves, at the same time, tain route to Cincinnati, and shall report to you from the West for a few months. WARREN CHASE. Baltimore, Md., February 6, 1862.



LUTHER COLBY, . . . . . . EDITOR.

Terms of Subscription: Single copies, one year, - - - -

per year. There will be no deviation from the above terms.

Moneys sent at our risk; but where drafts on Boston an be procured, we prefer to have them sent, to avoid oss. No Western Bank Notes, excepting those of the state Bank of Ohio, State Bank of Iowa, and State Bank of and others who have occasion to remit us funds, are request and others who have occasion to remit us funds, are request ed to send bills on the above named Banks in case Eastern money cannot be conventently procured. Canadian bank otes are current here. Postage stamps-ones and three only-of the new issue, will be received for subscription ubscribers will please and none of the other denominations for they are of no use to us. Bubscriptions discontinued s the expiration of the time paid for.

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shine ! What a contagious influence would touch from one town to another, must always give the name of he hearts of all men who are not reached by it now ADVERTISEMENTS inserted on the most favorable terms. 237 All Communications designed for publication, or in may way connected with the editorial department, should be addressed to the Entrox. Letters to the Editor not intended for publication should be marked " privato." All Business Letters must be addressed and how repidly would not converts be made under the power of a divinity which they could no longer resist ! We beg each of our readers to go and try the experiment at once. "Banner of Light, Boston, Mass." ISAAC B. RICH. Publisher for the Proprietors

The Newspaper Press

Well may the press and the people of the country self, without the trouble of being told.

No greater mistake than the levying of a tax upon knowledge could well be made. It hits the reading through the fight, and crowding steadily against the interest exactly where it is most sensitive and ten enemy. A ball went into her side forward port der. It is a tax-and a very heavy one too-upon one of the commonest necessities of the human fam- killing several of the crew. Capt. Porter, his Aide, ily. It goes direct to the fountain of all material S. B. Brittan, Jr., and Paymaster Lewis, were stand-wealth, and seeks to dry it up by a single order. ing in a direct line of the balls passing, Mr. Brittan The ancient fable respecting the goose that laid the Brittan on the top of his head, scattering his brains golden'egg, will apply with unmeasured force and in every direction." point to this Congressional scheme of national impoverishment. Only popular ignorance and degradation can come out of it, as they invariably do whenever it is sought by the Government to out off York Times under the heading of "A Young Hero," the sources and supply of intelligence.

Why a tax should be levied on the manufacture hats, of boots and shoes, or any other articles of gunboat Essex, by a shot from the enemy on the octhe press should be kept clear off, even if articles first. As well talk about taxing the children who Union army, insisting that he could better go than for the asking.

This system of taxing knowledge, and the instruments by which it is obtained and disseminated, has been perseveringly, not to say obstinately, tried in England, and at last abandoned. In our own day, and within a few years, too, we have seen the government of that nation relinquishing its hold on the press and reading public for so many years, was the reer was short, and his young life was a pure and subject of innumerable congratulations on the part willing offering on the altar of his country." of the people, and is not likely to be disturbed by any subsequent parliamentary legislation. And yet we are about to start experiments where the English Government has left off! Could there be folly more variance with all the instincts of progress and civil a hundred years.

We protest, therefore, both on our own behalf and of our thousands of readers, against the passage of a law which will certainly work ruin to the newspan per press, and general degradation through the land. | for the few last Sundays, Spiritualism in Boston was Destroy the press, as this tax-bill proposes to do, and what we style the Union will hardly be worth preserving. We need give ourselves no further trouble which we have been obliged to defer. The one on to fight for our glorious inheritances, if they are to be the "ATONEMENT," by Miss Doten, appears in this accompanied with restrictions of so suicidal a nature issue. as this. In the language of another, this measure,

Denth of S. B. Brittan, Jr.

The universal joy that came with the announce open their eyes in astonishment, when they come to ment of the brilliant victory by the Federal troops as see that it is the intention of the Committee of Ways Fort Henry last week, was not unmixed with sorrow and Means in Congress to lay a heavy, if not a crush and pain to many of us. Simultaneous almost with ing tax upon newspapers. The plain and immediate the thrilling news that the Star Spangled Banner effect of this measure will be to throw the business was again floating over the soil of Tennessee, came of [publishing newspapers into the hands of a few the news of the death of our young friend, S. B. Britcopitalists, and cut off the circulation of ordinary and tan, Jr. Only a couple of months ago we announced cheap newspapers, altogether. The people will of the appointment of this young man, son of our escourse suffer from this measure, since it will almost teemed correspondent, to the position of master's entirely put an end to competition in publishing, mate, under Captain Porter, of the gunboat Resex. and throw the business into the hands of a few per | and since then we published a portion of a private ons or corporations. What effect it will have on letter from him, while the flotilla were awaiting or. the free and unrestricted dissemination of intelli- ders at Cairo. The telegraphic despatch from Cingence among the masses, any reader can see for him. cinnatl, under date of February 7, announcing the victory, contains the following paragraph :

"The Essex was badly crippled when about half through her heavy bulkead, and squarely through one of her boilers, the escaping steam scalding and

Further despatches inform us that by the same casualty, both Captain Porter and Paymaster Lewis were badly scalded. In a late number of the New we find the following merited editorial tribute:

"Samuel Byron Brittan, Capt. W. D. Porter's Aid. of newspapers any more than on the manufacture of who was instantly killed on board the United States equal, or even smaller necessity, it perplexes us casion of the capture of Fort Henry, was the eldest greatly to understand. In fact, all taxation upon living son of Prof. S. B. Brittan, for some years conthe fall of Sumter, young Brittan manifested an insuch as we have named are brought into the list tense desire to enlist as a private soldier in the attend our public schools, so much per head for the those who had family responsibilities; but his father attend our public schools, so much per head for the was unwilling, owing to his son's extreme youth, privileges they have hitherto enjoyed with such free- and the latter yielded to parental advice. Subse dom. As well tax water, air, light through the win- quently the situation of Master's Mate was offered dows, or any of those free gifts of Heaven which we bim by Capt. Porter, of the Essex, and with the conhave been educated to consider blessings which make sent of his parents it was accepted. But a few days life endurable on any terms, and which we have had since, his gallant conduct and efficient services were the subject of honorable mention in Cant. Porter's official despatch regarding the action at Lucas Bend.

Mr. Brittan was a brave, sincere and high minded young man, of prepossessing person and manners, and was alike admired and beloved by a large circle of friends in New York and New England, who will sincerely lament the sudden and tragic termination of a life so full of promise. He was less than seventeen years of age; but his fine physical and men press of the country, a single step at a time, until | tal development, and his manly bearing, led strangat last newspapers there are issued without the bur. ers to suppose that he had numbered more years, den of any tax whatever, and are as free as light, experience. He leaves father, mother, two brothers and that his rare gifts had been matured by a longer and air, and water. This result, fought for by the and three sisters to cherish his memory. His ca-

### Lycenm Hall, Sunday, Feb. 9.

Prof. Butler, whose eloquence and accomplishments as a lecturer are too well known for compreposterous ? Was ever legislature more demented ments, spoke to packed houses on Sunday afternoon than the one that proposes a measure so entirely at and evening. The profound attention which was evinced by the audience during his lectures, of one ization? It would appear as if we were trying as hour each, is unmistakable evidence of their merits hard as possible to go backwards, instead of for- and adaptedness to the wants of Boston people. We wards, and that we were deliberately stretching regret exceedingly that we are unable to present a forth our hands to set back the hands on the dial by fall report of these discourses; but causes beyond our control prevent us from so doing.

Mrs. L. P. Rand gave another of her soul-stirring readings on this occasion.

As indicated by the large meetings at this hall never before so wide awake.

We have several reports of Sunday lectures on hand,

[FEB. 22, 1862.

There is in humanity an inclination to sin, and humanity obeys this inclination with vision blinded to the consequences, which are sufferings.

The soul's development is paramount to all else that belongs to our existence, and this development is the development of our spiritual tabernacle, in which is our " far more eternal and exceeding weight of glory." Our earthly tabernacles grow tired, faint and emaciated from suffering. This is of necessity, because our spiritual development commands our thoughts and affections. So those who have suffered most, have the mightiest developments of soul, which developments have produced these sufferings, for the end that the spirit may be detached from the physical body and its affections, and rise above conflict and suffering sooner.

There will be a time in the journeyings of every immortal soul, when it will be seen that suffering has been necessary, and has served a purpose-the same as every track a traveler makes is a necessary effect of, and has served the purpose of his journey. When this shall be, all will be thankful for suffering, for suffering will then be counted as only the footsteps of the soul's progress that are left behind in the muddy roads of earth. Then shall all be led to see that the physical curses of sin are but 'spiritual blessings, for which gratitude will be added to thanksgiving, and the wisdom and goodness of God will be proclaimed in chanting, " Whatever is, is Right."

# HOSPITAL, CAMP M'KIN.

Amid the shifting and drifting scenes of this dramatic life, this morning I find myself seated at the drug dispensing table of my son, (Hospital Steward), with scales and bottles before me and the air impregnated with the odor of medicine ; but the fire brightly burning, and the birds singing in the trees that stand out in the snow, the bark of dogs and hum of the establishment make up a complete act in the moving scene of my life.

About fifty patients are now in the Hospital, belonging to the Michigan Slath, with waiters and runners, under the care of my son, some slawly rising from typhoid, some coughing up from bad colds. some limping with rheumatism, and some with diseases they are ashamed of, but none with battle wounds; and yet no regiment is more eager for a field of battle and glory than the Michigan Sixth, and few could do more service in one. One poor little fellow was discharged yesterday by assistantsurgeon Death, and leaving his delicate body, which never was made for a soldier, returned to his home near Ypsilanti, Michigan, where he ought to have stayed, in school or a garden, and let ten of the robust sons of that region come in his stead. But ambition, poverty, and patriotism all combined and brought him here, where he did his duty nobly and honestly till he was yesterday honorably discharged ; but whether he will be cordially met at home, or A PLEA FOR CHARITY.

We have been recently inquired of by a devoted Soiritual-lecturers, as how, for instance, he stood in the esteem of the community, what we thought about him ourselves, and if there might be any truth in

prior to some particular time mentioned in the in. whether certain reports concerning another person plications.

are well or ill-founded, he puts us a question which he has no moral right, without qualification, to ask. him? Or, on the other side, how can his accuser de-

seeing eye ?

come of all our human and humane professions of across the channel, progress and spiritual development? Where go all our doctrines of advancement and reform ? What do all our teachings and inculcations about charity

, recognized at all, is a question of religion and preju- to just nothing. We surrender in a breath every | Canal street.

and how rapidly would not converts be made under

### The French Emperor.

Late reports from Europe make it appear as if the astute Emperor of the French had nearly come to the determination, at one time, to announce in pubfriend to liberal and harmonial principles, relative lic his intention to raise the blockade of our Southto a certain individual well known in the ranks of ern harbors, and likewise of notifying his new ally -England-of the same thing at the same time. Also, that in case England declined to join herself, even by her moral influence, with him in such an the stories in circulation derogatory to his character | enterprise, he would go about the rash experiment on his own account. It is further given out that Earl quiry. This is, in truth, but one of many letters Russell, as well perhaps as the London Times, threw which we receive, and for some time have been re- cold water on the project in advance, begging a conceiving, of the same tenor and purport, and we tinuance of patience and forbearance, in the hore therefore take the present occasion to reply to them that the American question would soon solve itself. all as we think they should be met-in the temper Upon which urgent representation, the Emperor is which we think it becomes all progressive and de. said to have forborne, and made nothing more than veloping persons to treat these and similar matters. a very general, non-committal speech to the assem-When a person asks us, even for the purpose of bled chambers, by the tenor of which he leaves the being informed for his own advantage, if we can say matter entirely open for future developments or com-

Probably before the time when these proposed arrangements are ready to be carried out, news will nor we to answer. For how knows he that, even if have gone abroad of even more, and perhaps more he estimates that third person by the light of some brilliant, victories than the ones at Mill Springs, wrong action of his in the past, that latter is yet Fort Henry, and the most brilliant one at Roanake amenable to such an estimate? Who is able to sat- island, whereby foreign governments will be led isfy him that the acoused party has undergone no to pause even longer than they now propose, and change-that he is still in his heart the same man await results which cannol, to our own thinking, be he was when these charges were first brought against now very far distant in the fature. We at least him; that a man, however faulty or bad must needs hope it may be so, with all our heart. That the be always so, and can never improve even under the French Emperor is sorely russled to know in what divinest influences that are brought to bear upon way he may best meet and counteract the troubles occasioned by this blockade of ours, in his own doclare, that he has all the while been of the same minions, is no doubt true enough ; but it must be a mind himself-that he judges just as carefully and bolder than a common mind that stops not at a rash conscientiously as he did -- that he is to-day the step like this of forcibly breaking our blockade, and moral superior of the suspected person of yesterday? thereby precipitating the entire civilized world in All this, it is obvious, implies no possible change, or bloody war, in order to gain a doubtful means of chance of change, in the heart and conduct of the amelicration for his own people. Napoleon has hithunfortunate faulty one, and an equal positiveness, or erto enjoyed the reputation of being one of the most on the other side, of the scouser that he still nots up astute and comprehensive statesmen of Europe, if to the same high moral standard himself. And, as not, indeed, the first of all who at present figure in between the two, who can judge but the omniscient politics ; but he must have suddenly changed his God, who can discern but He who possesses the All. plans and principles without sufficient reason, or even become demented in a great degree, if he is It is preposterous---nay more, it is criminal, for ready, as has been reported, to give the go-by to all

one person to assume that another, who once hap. the points of his policy, and fatally embroil bimself. pened to be in the wrong, is of necessity in the and secure, so far as he can, the perpetual power, wrong always afterwards. If so, then what is to be whole and unbroken, of his standing rival and foe

Notice.

Our friends in New York will find the BANNER for and forgiveness and love amount to ? Manifestly, sale at the office of the HERALD or PROGRESS, 274

if passed, "will prove a death-blow to newspaper enterprise in the country, and deprive the people of the advantages of a cheap and free press. It will fetter and orush out every newspaper not owned by heavy capitalists, and will tend to the building up of a monopoly in the newspaper business, dangerous alike to the liberties and interests of the people." The press, of course, is as willing to bear its burdens as any other interest in the land; but it protests with the whole volume of its voice against being orushed in the act of being made to perform its share.

### Mrs. Lincoln's Ball.

White House, at the very moment, too, when it was truths of immortal life. officially given out that not a dollar was left in the Treasury, was reprehensible in every view from which it was to be looked at. The wife of the President did not, certainly, keep before her eyes the compoint we should venture to make; of its innate pat-If we may judge from the comments the affair has so the best writers. generally called forth, that no such experiment will again be attempted during the passage of the war. We should hope so, at any rate.

### Revue Spirite.

We have received this excellent monthly journal, published in Paris, devoted to psychological science, and the promulgation of the following subjects that fill its pages, viz : "Recital of material manifestations of the spirits, apparitions, evocations, also all the news relating to Spiritualism. The power of spirits upon the things of the visible and the invisible world, upon sciences, morality, the immortality history of Spiritualism in ancient times; its rapports with magnetism and somnambulism : explanation of legends and popular beliefs; the mythology of all people, etc."

The number before us contains an essay on "Fallen Angels;"," The publicity of Spiritual communications ;" " The Control of Spirit-power ;" " The Supernatural," by Gulzot; "Poetry from beyond the tomb;" "Spiritualism in its simplest form;" " Revvor of Spiritualism ;" "A letter from Dr. Marhéry." this magazine.

The Creed-Churches on the Wane.

"A much esteemed Doctor of Divinity preached on Sunday afternoon to a congregation of seventeen persons, seven of whom were paid for attending, namely, the sexton, organ blower, organist, and quartette choir. Strange to say, that among the actual worshipers, there were seven men to three women."-Boston Paper.

We were pleased to notice, on the Sabbath alluded to, a full attendance at the Spiritual meeting at Lyceum Hall. The above paragraph taken in connection with the remark of the Transcript a few days since, that " at least fifteen churches in this city, belonging to as many different sects, could be spared, and the attendants find ample accommodations in We are no fault-finders ourselves, and do not be- the remaining churches," would seem to indicate a lieve in carping, or anything of the sort ; but it would falling off from the creed-churches to a somewhat be nothing out of the way at all for us to say what a damaging extent. Well, good people, there is room great many others have said, and Republican journals of the highest respectability among them, that Progression be your watchword, and you will be able the late display, extravagance and frivolity at the to discern with a clearer sight the soul-sustaining

### A New Reform Journal,

We have received the prospectus of a new paper soon to be published in Cleveland, Ohio, under the mendable and patriotic example of the wife of Wash- editorial management of Francis Barry, and known ington, who used to carry her knitting with her as The New Republic, a weekly journal, devoted to when she went out to pass an evening, in those try- Governmental and all other reforms. Among its ing times when our beloved country was struggling list of contributors are Stephen Pearl Andrews, with the throes of national birth, that she might thus Lita H. Barney, Dr. A. Brooke, Belle Bash, Emma set a good example to the ladies of all the officers in Hardinge, Joseph Heighton, J. M. Langston, S. P. camp. The taste of this late display is the most of a Leland, J. S. Loveland, Orson S. Murray, C. M. Overton, John Patterson, George Roberts, J. M. Sterling, riotism and spirit of self-denial, we prefer to say Mrs. C. M. Stowe, Mary A. Tilotson, J. H. W. Toohey, nothing. It would seem to be pretty clear, however, Milo A. Townsend, Cora Wilburn, and many other of

> The New Republic promises to be well printed, on a large sheet (24 by 36 inches) of good paper, at one dollar a year; six months, fifty cents. Its publication is guaranteed. It has our best wishes, for it will if properly conducted, fill a void in American literature that has long existed.

### Spiritualism Generally.

Sniritualism was never before this time so generally manifest in the affections of the people as it is at the present time. Is is not scorned and rejected by the vox populi now as it has been in the few past of the soul, the nature of man and his future. They years. All denominations of religion now recognize a beauty and goodness in it. It is only oried against by the few, whose bigotry holds the preponderance. Thousands and tens of thousands love the thoughts of immortality presented by Spiritualism, and the heavenly communications of spirits, in silent, unspoken admiration; and the time is not far distant when men will not be ashamed, in fear, but will be pleased, in a mighty conquest of light and love, to proclaim what they hold dear, and boldly speak in elation from beyond the tomb;" " Testimony in fa- grateful measure of their admiration of the beautiful revelations of the spiritual world. Yes, that day Our young friends who are familiar with the now dawns upon us when a man shall be pleased to French language, will be interested in a perusal of say, "I am a Spiritualist," and ashamed to say, "I am not a Spiritualis." This of these to

## FEB. 22, 1862.7

The All and a second of the second second

# BANNER' OF LIGHT.

#### New Publications.

THE FUGITIVE WIFE. By Warren Chase, author of "The Life Line of the Lone One." Beaton : Bela Marsh.

This handsome little volume contains a review, oriticism, and commentary on Marriage, Adultery, Divorce, Polygamy, Monogamy, Celibacy, Free Love, Shakerism, Communism, and Socialism-together with Poems and some Sketches of real life, as wit- ty-nine pages, and is one of the most interesting nessed by the author during his travels of many years, and proposed legal remedies for domestic synopsis of contents, and the price, see advertisement troubles. Mr. Chase is a man of broad and strong another column. understanding, hence he handles whatever subject he approaches with common sense, and makes the most effectual appeals to the mass of the people. supply. All orders by mail promply filled. The present little brochure of his is a nut packed full with meat, and will meet with a warm welcome in hearts that have suffered from the many causes which he proceeds so humanely to discuss. Those who have heard Mr. Chase in the lecture room-and who has not ?---as well as the tens of thousands who

have read his writings in the columns of the BANNER and other progressive papers, will know pretty nearly what is the tone and spirit with which he treats the interesting question he has herein raised.

There are other pieces between these covers than sober and serious discussions of a most momentous social topio: he has skillfully and lovingly impressed the inspirations of other pens into the service which he seeks to perform for the race, and deems that the light and readable sketch of life, as he has himself wish it abundant success on its mission.

THE STUDENT AND SCHOOLMATE, and Forester's Boys and Girls' Magazine. William T. Adams, (Oliver Optic) Editor. Boston : Galen James & Co.

The February number of this capital little monthly for young folks, is on our table. It is filled with excellent and sprightly reading, and pretty pictures. and must be in demand with children everywhere. The very name of its editor is a pledge of its merit and usefulness. Only \$1 a year; or much cheaper to clubs.

THE CONTINENTAL MONTHLY FOR MARCH .--- The third number of this new Boston Monthly has been issued. It contains articles from Richard B. Kimball, Hon. G. P. Disosway, A. Oakey Hall, Henry P. Leland, Bayard Taylor, Edward S. Rand, Jr., A. M. Griswold, C. G. Leland, and others. Specially noticable articles in the present number are "Southern Aids to the North ;" by the editor. "Jonathan Edwards and The Old Clergy," by Rev. W. Atkinson; "One of my Predecessors," by Bayard Taylor; "The Late the great. Lord Chancellor Campbell," and a "Sketch of John L. Motley," by Delia L. Cotton. The Editor's table is prepared with glorious taste and loaded down with rich things.

### **Beflection** always required:

Though the times be indeed stirring, it is no reason why they should tempt or force men to abstain from those habits of reflection which are so necessary for the filling up of the character and assisting it on | have been seriously annoyed of late by having our its career of development. In fact, the more profound and general the stir, the greater need there is of and subsequently returned to the writers. If Uncle thought ; for actions are but thoughts put in prac-| Sam was n't in a " tight place," we might institute tice, and can have no worthy meaning unless they a suit against him for damages. are well considered beforehand. It is not any more patriotic to be mad with enthusiasm, than it is to be cool, collected and thoughtful, though there seem to be many who think otherwise. Invariably, the man of reflection, if his habit happens to be happily tem-

ALL SORTS OF PARAGRAPHS.

At this time of our country's troubles, it is peculiarly appropriate to read the work entitled "TWELVE MESSAGES FROM THE SPIRIT OF JOHN QUINOY ADAMS. through Joseph D. Stiles, medium, to Josiah Brigham."

It is a royal octavo volume, of four hundred and fifbooks we have perused for a long time. -For a brief

"THE HABBINGER OF HEALTH," by Andrew Jackson Davis, is having a great run. We have a full

A father was recently showing his little daughter the rebuses in the Student and Schoolmate, when she artlessly exclaimed :--- " Papa, I likes the buses 'Ittle Willie gives me, best."

Mr. M. A. Hunter, of Rochester, N. Y., is authorised to act as our agent in the towns he may visit in that State.

Martin Luther's wedding-ring is on exhibition at Ball, Black & Co.'s., New York-a heavy gold ring, with ecclesiastical emblems, well-preserved, authenticated, and dated on the wedding-day, June 25, 1525.

EMANCIPATION IN DELAWARE .- A proposition is to be introduced into the Legislature of Delaware to abolish slavery. According to this proposition, all seen it, is not ineffectual in helping on wholesome slaves over thirty five are to be free in ninety days; ideas with the popular mind. We can only add that all under thirty-five are to be free on reaching that this little volume is but the fruit of a labor of love age; all born after this bill becomes a law, to be with the generous author, whose highest desires will free as soon as they become of age, and slavery to be gratified if he finds that it is abroad and doing cease entirely, January 1st, 1872. These provisions good work for suffering humanity. Few who fling are to be made conditional upon the agreement of at the idea of treating this marriage question seri- the General Government to pay the State \$900,000 ously, but would be greatly benefitted and enlight- in ten annual installments, to be used as a fund for ened by reading the pages of this little book. We compensating the present owners. This will be about \$500 for each slave.

THE LESSON OF THE DEW. The dew when day is done Should teach me how thy Spirit's dew can bless; By the pure rising sun. Remind me of the Sun of Righteousness. By every wayside flower, By every fountain rippling in its glee,

By every day and hour, Draw me, oh Father, nearer still to thee.

[Mary Anne Browne. The London News boldly denounces the projects for recognizing the Southern Confederacy, and says it is time that the voice of the country should be heard against it in unmistakable tones.

He that to avoid a greater sin, will yield to a lesser, ten thousand to one but God, in justice, will leave that soul to fall into a greater. If we commit one sin to avoid another, it is just we should avoid neither, we having not law nor power in our own hands to keep off sin as we please ; and we, by yielding to the less do tempt the tempter to tempt us to

"A farming friend of Jo Cose, last summer took offence at Jo because he raised the biggest beets. Jo consoled himself by saying that it was no more than he might expect, to have his acquaintance out by such

a raiser. That was pretty sharp for our Jo. Why is a pretty young woman like corn in a time of scarcity? Because she ought to be husbanded. A SCREW LOOSE IN THE BOSTON POST-OFFICE .- We letters sent to the Dead Letter Office, Washington,

He is a contemptible fellow that sneaks through life on tip-toe, with his cars at the key-hole of everybody's business.

PLEASANT NEWS FOR ITS READERS .- The Christian Freeman says :--- " Our friends in Brighton are alive

. . . .

### Written for the Banner of Light. OPEN THE SHUTTERS ANDILET IN MORE LIGHT

## (DTING WORDS OF GOTHE.)

### BY SUBIE RIVERS.

- Open the shutters and let in more light !" 'T was a dying man's last ory, As his feet drew near to those manions bright,
- The home of the blest on high. Open the shutters and let in more light i' Lift the curtains from the soul, That Truth may shine in with its radiance bright,
- And exert its mild control. Open the shutters and let in more light !"
- Let error and gloom flee away. And souls which were shrouded in mystery's night Rejoice in the glorious day.

Open the shutters and let in more light"----Spread the banner of freedom wide, Unloose the fetters which are riven so tight, That us from the future divide.

- Open the shutters and let in more light," For "the day star" doth arise
- To scatter the darkness which broods o'er the land And clear the film from our eyes.
- Open the shutters and let in more light !" Yes, even the b, ams that come More radiant than morn's effulgence bright
- From Heaven, our Spirit-home! Open the shutters and let in more light !" Lo I those who have gone before,
- To those realms where day is sternal, bright, Return to the earth once more.
- To cheer our hearts with their whispers of love. And lead us on to the goal
- Where they wait for us in the kingdom above, The home of the franchised soul ! Open the shutters and let in more light"
- On the written page to shine, > Where the Father reveals the depth and height, And breadth of His love divine.
- Open the shutters and let in more light." That .. he who runneth may read," And over a pathway with sunshine bright,
- The soul to its home may speed. Open the shutters and let in more light;"
- Till over the earth shall resound The notes of joy that at length the dark night-With the morning's beam is crowned.
- Open the shutters and let in more light i" The future's dark vell upraise. That all who may catch the glorious sight. Its blessed truths may embrace.
- So shall the dark fetters which bind the soul To this world of care and gloom, Be loosed, and glorious day arise From the portals of the tomb !
- And the darkling wave whose fierce billows roll 'T ween us and the better shore, Shall shine with a beam serene and full As the angels pilot us o'er l

### To Mediums and Others.

In publishing my articles on SUPER-MUNDANE PHENOMENA, when I come to the manifestations of the nineteenth century, I wish to give, as far as possible, new facts, gathered from the experience of mediums, and observation of others-facts which are reliable, with names, dates, and, as far as practicable, reliable witnesses. If, therefore, MEDIUMS will give me what they have experienced, and others what they have witnessed (by writing to me at NA TICK, MASS.) under the following heads, viz.: Som-nambutism, Visions, Trances, Chairwoyance, 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 &s., &c., they will confer a favor on me, and I believe, aid in establishing the great and glorious truth in the minds of the doubtful on earth, that the

spirits of the departed are still with us. Natick, Mass., Jan. 27, 1862

The oldest and largest Spiritualistic Journal

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LUTHER COLBY, EDITOR.

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A. B. CHILD, M. D., of Boston.

billiy.

obere.

### NOTIONS OF MENTINGS.

LYCRUM HALL, TREMONT STREET, (opposite bead of School street.)—The regular course of licetures will continue through the winter, and services will commence at 3:45 and 7:15 o'clock, p M. Admission Free. Locturers engaged:— Rev. Adin Balou Fob. 53; Frof Clarence Buller, March 9: Mrs. Fanic Davis Smith, March 33 & 30; Miss Lizzie Doton, April 30 and 37; Miss Emma Hardinge in May. CONFERENCE HALL, NO. 14 BEOMFIELD STREET, BOSTON. Spiritual meetings are held every Sunday at 10 1-9 A. M. Conference meetings at 3 and 71-9 r. M. P. Clark, Chairman.

The Boston Spiritual Conference meets every Wednesday evening, at 71-5 o'clock. The subject for next evening is: "Sin-What is it ?"

ORAFLENTOWN.-Bunday meetings are held at Central Hall at 5 and 7 o'cik, afternoon and evening. Speakers engaged: Miss, Emma Houston, Fob. 23 and March 2; Mrs. M. S. Townsend, March 9; Miss Lizzie Daten, March 16, 23 and 30; Miss Emma Houston, April 6, 13 and 20; N. S. Green-leaf, April 27.

MARRIEREAD.-Meetings are held in Bassett's now Hall. Speakers engaged :-Miss Lizzie Doten, March 2 and 9; 2. L. Wadsworth, last three Sundays in June.

L. Wadeword, net three bunuays in sune. LowsLL.-TheSpiritualists of this city hold regularmeet-logs on Sundays, forenon and afternoon, in Welle's Hall, Speakers engaged :- S. J. Finney, Eeq., during February; Boile Scougail, during March.

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

POSTLAND, ME. — The Spiritualists of this city hold regular meetings every Bunday in Sons of Temperance Hall, on Con-gress, between Oak and Green streets. Conference in the forenoon. Lectures afternoon and evening, stal 14 and 7 o'clock. Speakers engaged :--Belle Scougail, during Feb.; W. K. Ripley for the three first Standays in March; Miss Emma Bardinge, two last Babeaths in Airli ; Mrs. Yannie Davis Smith for May; Mrs. M. M. Wood for June.

PROVIDENCE.-Bpeakers engaged:-Mrs. M. M. Wood in Seb.; Mrs. Fannie Davis Smith, in April: Frank L. Wads-worth in May; Mrs. M. S. Townsend in June.

NEW YORK .- At Lamartine Hall, corner 8th Avenue and 39th street, meetings are held every Sunday at 10 1-8 A. M. 8 F. M. 7 1-8 F. M. Dr. H. Dresser is Chairman of the Asso

clation. At Dodworth's Hall 806 Broadway, Mrs. Cora L. V. Hatch will lecture every Sunday, morning and evening. MILWAUKER, WIR.-Lectures every Sunday at Rowman's Hall, Milwaukee street, commencing at 2 1.2 and 7 1.4 p. M. Lecturers desiring engagements please address Albert Morton. BT. LOUIS, MO. - Meetings are held in Mercantile Library Hallevery Sunday at 10 1-2 o'clock A. M. and 7 1-2 P. M.

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man of action, too. He can be depended upon for Why is it impossible for a person who lisps, to behis judgment in a time of extreme danger, since it has been his practice to exercise that judgment about lieve in the existence of young ladies? He takes the very matters which he is now called upon to de- every Miss for a Myth. The best thing to be done when evil comes upon cide. Let none of us, then, give way to the exciteus, is not lamentation, but action; not to sit and sufments of the hour, whatever they may be; for he is fer, but to rise and seek the remedy. not most true to his own gifts who permits them to be swallowed up in temporary and fleeting issues, Some one speaks of November and December as instead of employing them to rule the whirlwind and control the storm.

being rightly named, since they are indeed the embers of the dying year. No doubt bonesty is the best policy, but those who

Lecturers.

B. F. Richardson, the blind pilgrim, through the agency of the angel-world, has become a public polloy, are not honest. trance-speaker, and will answer calls to lecture anywhere in Vermont. For the present, address care of Dr. C. E. Grice, Franklin, Vermont.

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loved ones who have passed to spirit-life.

doing, they help along the Good Cause.

The second

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do honest things merely because they think it is good Soon after the death of the poet Wordsworth, a

man met a farmer of the neighborhood, and said to him, "You have had a great loss." "What loss ?" "Why, you have lost the great poet." "Oh, ay," said the farmer, " he is dead, but ah hev no doubt t' Leo Miller will lecture in Blanchard Hall, East wife 'll carry on t' business, and mak it as profitable

We hear of stealing a kiss. But why should a A. H. Davis will answer calls to lecture on Spirit- lady charge a gentleman with stealing what she did ual Phenomena, Evidences of Future Life, and oth- not have until he gave it to her-the gift being the

### To Correspondents.

### [We cannot engage to return rejected manuscripts.]

unabated ..... We have evidence almost daily of the re-M. A. H., ROCHESTER, N. Y .-- We have received the liability of these messages. Besides, we are in receipt from time to time of letters from various parts of \$9, sent on the 10th inst. Also \$2, Mr. Olney's subscription. the country attesting the truth of the manifestations

Dr. S. W. H., INDIANAPOLIS, IND .- The spirit comthrough him, which we have not room to print. We munications have been received; but their extreme therefore cordially recommend him to all those who length precludes the possibility of printing them for have a sincere desire to communicate with their some time to come.

> G. S .-. "The Age of Virtue," Thirteenth Paper, has been received.

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The Kingdom of Heaven, or the Golden Age, by B A. M., March 14, 1862, and continue a series of meetings on Saturday and Sunday, the 15th and 16th. Ac-W. Loveland, is, in many respects, a remarkable commodations will be provided for all speakers, and book. The author illustrates several chapters of the teachings and miracles of Jeaus Christ, in an original as many others as possible; and the hotels will keep manner, giving them a spiritual or philosophical bearing. Subjoined to these are several essays: the Ages of Iron, Silver and Gold, one Family in Heaven and Earth, Spirit Impression, Guardian Spirits, Convisitors at 75 cents per day. A small door fee will be taken in the evenings, to help needy speakers who may favor the Convention with desirable services. The platform will be open for free discussion in harmony sulting God, Progression, Selfish Loves and Appeilted, Prophesy, etc. The whole work is neatly printed in large type, on stout; durable paper, and for sale at the BANNER or LIGHT office. Price thirty-seven cents HARRISON WRITLAKE, When sent by mail, 10 cents additional for postage.

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cducation, receive particular attention. Athletic exercises constitute a part of each day's duty, and all are taught, that a healthy unfolding of the mind depends upon a vigorous condition of the body. Terms, including Board, Tuition in the English Depart-ment, with fuel and lights, per term, \$00. For Circulars, address. BELLE BUSH.

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Dec. 21.

### TO THE PUBLIC.

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# Message Department.

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

These messages go to show that spirits carry the characteristics of their earth-life to that beyond-whether good or

cvil. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his reason. Each expresses so much of truth as he perceives—

Owr Oircles .- The circles at which these communications are given, are held at the BANNER or Liont Orrice, No. 158 WASHINGTON BERERT, Room No. 3. (up stairs.) every MONDAY, TUREDAY and THURSDAY Afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

MESSAGES TO BE PUBLISHED.

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

Thursday, Jan, S.,-Inrocation; "When will man become infinitely happy?" Wm. T. Fernald, St. Louis; Rebecca Hop-pin, Philadelphia: Margarei Connelly, Manchester, N. H. Monday, Jan, O.,-Inrocation; "Shall man over become law unto himself-and if so, when ?" "Wby are the comlaw unto himself-and if so, when?" "Why are the com-munications given at this circle more for strangers that to be-lievers in Spiritual monifestion?" Willie Downs, High street, Boston; Florence 8, Unton, Charleston, 8, C.; Joseph Bill-lings, jeweller, Montgomery, Ala, to his son Henry; Patrick Moniber Dovar N.

lings, jeweller, Montgomery, Als., to file son fieldry; Painter Murphy, Duver, N. H. Tuezday, Jan. 7.—Invocation: Miscellancous questions; Martha Hutchins, Belfast, Me.; Hiram Kenney, to his wife in Boston; Polly Jonness, Rye, N. H. Thursday, Jan, 0.—Invocation; "The Chief End of Man;" "What is it to be born again?" William Sherman Osgood (printed in No. 17); Benjamin Bancroft, New York; Lizzle Dolton, New York; Charles Besman, to his son; Bally Brown, us benetidiren; Ta Giaronce Williams.

to her children; To Ciarence Williams. Monday, Jan. 13.—Invocation; "Perfection;" Richard S. Devonshire, Manchester, England; Ellen Maria Sampson,

New York City. Tursday, Jan. 14.—Invocation : "Will the Spirit of man forver retain its present shaps or form ?" Nancy Hapgood, Worcestor, Mass.; Charles Kimball, Boston ; Philip T. Mon-

Worcester, Mass.; Charles Kimball, Boston; Thilip T. Mon-try, New Orleans.
 Mondoy, Jan. 20.—Invocation; Miscellaneous Questions; Thomas Daskin, Becond Michigan Regiment; Mary Lee, to Major Robert Lee, Nashville, Tenn.; Solomon T. Ringe, Koene, N. H.; Thomas Knox, Pembroke, N. H. to Abby Knox, Prattville, Als.
 Tuesday, Jan. 21.—Invocation; Miscellaneous Questions; 'Light;' Antonio Murrell, sailor, bark Saturn, N. Y.; Lucy M. Pendleton, Albany, N. Y.; Samuel T. Johnson St. Louis, Mo.; Olive Dwight, Brooklyn, N. Y.; Samuel Sprague to Fhilo Sprague.

Mo.; Olive Dwight, Brooklyn, N. Y.;; Samuel Sprague to Thilo Sprague.
 Monday, Fib. S.-Invocation; "The Rights of the Sovereign States under the Constitutions" Questions and Answers; Richard Burt, Worcester, Mass.; Charlotte Stovens, Chica- go, Ill.; isaao McPherson, Tbiri New York Regiment. Tuesday, Fib. 4.—Invocation; "Immorality among Spirit-ualists;" "Hereditary transmission of Spiritual Diseases;" Julia Foisom. New York; Thomas Weat, to his wife in Han-cock, Ohlo; Joseph H. Verrialle, Baltimore, Md. Thurzday, Fib. 6.—Invocation; "Magnetism and Electri-tity:" Alexander McDonald, Philadelphia; Stephen Gwinn, Hamilton, C. W.; Louise Duraud, actress, New Orleans; A. Jane Root; Laura S Mercer.

Invocation.

Oh Lord, our God, the whole earth is full of thy glory ; the rushing wind, the foaming ocean, the rippling breeze, the cutting air, the little flower, the hideous reptile-all, all, are preguant with prayer. Thanksgiving rises unto thee continually; no less the hideous reptile than the beautiful flower pray unto thee, because in thine infinite wisdom thou hast implanted prayer in all the works of thy hand. Therefore it is that we pray unto thee. Need we thank thee for our lives-for the past-the eternal future ? Thou seest an eternal fount of thanksgiving within us; and we need not say we thank thee, for thou well knowest what lieth within us. Should we ask thee to bless the millions who are scattered about the earth, dwelling in the abodes of darkness -shall we ask thee to bless them? Nay! nay! there is in them a germ which will come forth at a proper time. We will not ask thee to turn aside thine arrangements, but wait the time, with submission, bowing to thy most holy will. Dec. 26.

#### Questions and Answers.

Do the friends present desire to ask counsel, if so, we are realy to hear any question, and answer as best be may.

QUES. -... Do the spirits hear the call of mortals ! When they come near, do they come so as to hear distinctly ?'' Ans.-That depends entirely upon the condi-

tion of the person, spiritually and materially. If the spirit is in rapport, he will hear, without doubt. As you pass on through the temple of knowledge. gathering gem after gem of wisdom, you may find enough for all-none will be found wanting That mystery and doubt shall in the future be unfoldedshall be a reality-a perfect flower of knowledge.

can I do so? I want to say to the individual who | will be. Endless, forever endless, is the great highgo?

### Ricardo Hernandez.

To speak, I come. My son, he live in city New York. I have been dead one year. I have one son in New York. I want my son go home; to speak so, I come. My son name Carlos; my name Ricardo Hernandez, live in Matanzas, island Cuba. One year ago I die. I likes to speak, if I could, to my son ; but I want to have him go home ; that me say. [Will you have him go to a medium in New York?] Si. Seigneor. [Like this medium?] Senorita-like Seigneur, if I could. He gives, Benorita, I takes. Yes, me understand you to say if I can now speak, he take that for speak, and go home to Matanzas. My business, my place suffer-you understand? Good day. Dec. 26.

### Peter Sears.

I was down to a fine lady's house a few nights ago, and told her I was once owned by her father. His name was Sears. This fine lady said if I would that I was owned by her father, and sold to him by Capt. Cook. I am only to tell just the same as at mand. her house. I think she would do well to think more of things in heaven, and less of things on earth than

she does. I have been told she does not believe much in good one did to the young man a long time ago. with them. They say we must give some incidents in "Sell all that thou hast, and give to the poor." I our earth-life by which we may be known. It is door.

They used to call me Peter Sears-old Peter, generally. Oh lady, the poor negro may teach you My name was William Watson : I was sentenced for something of beaven; and I am here, gentlemen, to answer the call of that fine lady, and will ask that I have not much to say to plead my innocence, or the God of the negro will bless her. I do n't know my ignorance of the demands of law, which I have the day, but I said I would come within seven or violated. But I was called here to give the truth. eight days. Dec. 26.

#### Mary Ann Powers.

I have a mother living in Liverpool, England. Is

in England, three years ago. I am anxious to go But my conscience knew all about it. home to speak to my mother; she is nigh seventy She lived in Kendall street, No. 29. Her name is Polly Corliss.

My father died in my youth. I have two brothers, one in Manchester, and the other in America-in California. I have no sisters.

The doctor said I died of water in the heart case : they said this, but it was from the accumulation of fat around the heart. My age was thirty-six. In appearance of health, but I am at times quite sick. have a pressure at my stomach \_so I thought \_I don't know what it is, but I will consult a physician." This I wrote. I consulted a physician, but uot until after death, because I died soon after. Can l leave? Dec. 26.

### Harriet Sewall.

I was ten years old ; was the daughter of Captain Horace T. Sewall, of St. Augustine, Florida. Harriet is my name. I died of dropsy on the brain. My moth. er has just come here, a few days ago; she's at peace, and wishes to talk with my father. My fa-ther has thought of my coming here, but hoped 1 never would, because he hoped I was at rest, and with the angels. My father would like to believe, but he 's afraid to. I wanted to come here.

I was born in Boston, and I want to talk with my Sewall, St. Augustine, Florida. The letter is from and tell, I will. Harriet. Good by. Dec. 26.

murdered me-and he reads your paper, Come for-way of life. When you have attained to the highest ward, and make a clean breast of the matter, and take the justice which earthly tribunals award for such deeds, or repent of it and cease to think of me. The bigher and higher the soul ascends, the outward the bigher me this is and cease to think of me. He chains me to him, and has held me so long will unfold, and only change for that still more beau-enough. Is n't that right, Mr. Chairman ? Shall I tiful, while the soul remains evermore the same. Dec. 26. You cannot trespass upon the smallest point of progression. You hear it said that we may trespass

upon a law of Nature. We know that we cannot do it. The call is ever onward, and we cannot pass backward if we would. Can you recall one second of time, as you understand it, or bring back the past unto the present? No, you certainly cannot. The eternal here is no past or future, but an eternal present. Now, then, if it is so, the soul of man is a

circle. We believe this. It was never oreated, and will never cease to live. It will never pass out of its orbit in life. The spirit-planet is held in its proper position, in the same manner precisely as are the planets in the solar system ; none can interfere with any other-all is perfect harmony. As the soul throws out light into external matter, then the external form becomes wiser, better able to define itself to surrounding objects.

Oh our questioner, you need not fear that you will ever enter a lower degree of life or mentality. Wisdom bath planned for all, and you must come up higher and higher; the same law prevails throughout the universe, and you cannot treapass upon it. come here and tell my name and some other things However much you have been taught that the soul to prove myself true, she would believe the heavens were opened and blessings were descending. I was for its sins, you cannot destroy it. The Deity in you were opened and blessings were descending. I was for its sins, you cannot destroy it. The being in you poor old negro; I have been dead thirty-two years, is a propelling power—a force which keeps you in and was sixty-nine years old. This I toll her, and your proper place—and when you are required to advance a step, all that is external must obey the de-Dec. 30.

### William Watson.

I have a wife, two sons and a daughter; I am spiritual things. I would say to this fine lady, as a sometimes very anxious to open a communication told her so, and I have come to say the same here, not always pleasant to make such statements. I and that it would be better for her to provide for am asked to give this knowledge, that I may be betthe many destitute whom she sees around her own ter recognized by my friends. If there is no other

way, we must avail ourselves of that way. In the year 1841, I was in the Concord State Prison. five years, and served three ; my crime was forgery. Therefore I may give it. My friends, some of them, suppose I was innocent; never would believe in my

guilt. Well, I was guilty, and I suppose I was justly punished, and I was guilty of orime greater there a hope of my being able to speak to her? I than forgery—I was a murderer. Yes, I was a died in Philadelphia, 10th of September. My name murderer 1 Though 1 did not commit the murder was Mary Ann Powers. I married Capt. James with my own hands, I knew who did it, and assisted Powers, a native of Philadelphia, and left my home in it, and I never was suspected by any one on earth.

I have never seen the time I was very sorry for years old, and soon will come to spirit-life. She knows nothing of this life. I wish to speak to her, and said I would come to her and tell her of it, if I could. was another and altogether a different matter. It has clung to me ever since. I have never been able to free myself from it.

I have been dead since 1948. I died at sea with consumption, so they said ; but it was not that; it was not that-it was from a guilty conscience. Why, I would rather the whole world should have known I committed the murder, and been punished for it, than to have been obliged to live and carry my last letter to my mother, I said, "I have all the the guilt about me. It was too large a burden to bear. I was consumed daily by it, and was glad to get free and out of the world ; and when I found how things were here, I should have been glad to have escaped into another. To better my condition, I must get rid of myself. It was a long time before I some relief. Well, so much I have thrown off. I was pardoned out of prison for my quiet behavior

and general good appearance. I should like to talk with my children, who are old enough now to understand me-they were not when I left-and my wife, too. They will be unwilling to believe in my crime, and it may shorten their days, but they will some time know it, and by my confession 1 feel better. [Th a question where it was, he replied, after considerable hesitation:] I do n't want to tell. [Was it the Manchester mur-der you refer to ?] I can't tell, and you must n't father, because my mother does, too. Horace T. ask me. If I ever think it my duty to some back

e vou may ask the drilse tell me

only a little while ; then I took something out of a gion-that that, I believed, was bestowed upon me wine glass, and died ; I bould not breathe after that. by God ; and if it has carried me thus far, I have I want you to take me to my mother, so I can talk; confidence it will carry me clear to the Gelestian all the boys here said you could; I want my clothes City. What will do more than that for me ? When to wear, when 1 come; boys don't want to be wo-men-I don't. I want to tell her something about without religion, I feel that we must enter it as a father, and my father's father, my grandfather, too; and the boys said if I come here you'd take me home. I went in New York to one of these thingsfolks-and they said come bere; they are close by ny mother, and why don't they come? They are close by ing to receive such truth as I can bring them, I am mean-they are; I want to jest say a little, and I ready to respond to their call; but if they desire to shan't hurt anybody. "Write?" Well, you'll receive higher, I would counsel them in the name of write to my mother, and tell her that Freddy wants found it to say a product to seek for truth, and when they have to come, and that I aint dead, and I want to say found it, to apply it to their own spiritual good. something about my father. I've a good deal to tell I have once communicated with one of my sisters, her, and I don't want to come way down east to tell and I feel to thank God that I am a disembodied go down there first, he 'd take me home.

I got a middle name, Mister-it's Polwer. I was well. named for my mother's brother. Good by.

If you tell me stories, if my father should catch you, he'd lick you-he will; he said he'd lick the doctor because he would not save me, and if you tell stories, he 'll lick you. I didn't go to school; I had a private teacher, a young lady in the house. I'm Dec. 30. going.

### Josiah Copeland. Written :

Lucinds-There is a great gulf between us; when you have strength to cross the river of religious error, I shall meet you with all the knowledge of the spirit-sphere-it may be fit for you to have. JOSIAH COPELAND

who died in Chagres, in 1851, of fever.

Oh, thou spirit of Truth, thou who art manifested through every degree of life from highest heaven to owest hell, we ask this much of thee-that thou wilt inseal the eyes of the blind, and knock still louder at the hearts of humanity, that they may know their birthright to immortality is sealed with the hand of creation. We ask no future blessing--- no future benefit; and we know, oh spirit of Truth, thou must give that we ask, for everywhere in the vast volume f Nature, thou hast written in thine own hand, Ask and ye shall receive ; demand, and I, the spirit of Truth, will answer that demand." Therefore, we ask of thee that thou wilt live in the souls of men at this hour, and through all the hours that follow in the long line of eternity. Dec. 31.

#### Catharine Boyce.

I died of consumption, in Princeton, Nova Scotia two months ago. I said I would come, but if I'd known it was so hard, I would n't have promised. My name is Catharine Boyce. I was thirty-two years old. I've a brother here in this city; and if could only convince him that the departed may retarn, I'd be so happy. His name is Stephen Boyce. He is a sail-maker by trade, and works here in this ity. I never was here but once, and that was the year before I died. I came to see a doctor here, but

he did n't do me sny good. The folks at home thought something about spirits coming, and they wish to be convinced of the truth about it, and I wish to be the first, if I can, to come to them with that knowledge. I believed before I lied. I was n't a stranger to it, at all, though I was mainly alone in my belief. I tried to prove it to them pretty hard, sometimes. I promised if I came back, I would give them a test to prove myself to them. It was this. I was to tell them the name of my grandmother. I thought nobody could know that name, and if I could come back and give that name, they would believe. Prudence Campbell was the name. Her father was a Scotchman, but went to the Provinces when quite young. I believe. Now, I want the folks to set a time, and let me

come to them. There's a medium there that I can

[FEB. 22 1862.

If my dear friends who remain on earth are will-

her. When I come, I want my clothes; the boys spirit; for as I am, I can more powerfully aid in said I could get 'em; whycan't I have 'em. You 'll lifting the heavy cloud that has settled upon her. write to my father, too; he keeps a billiard hall, in She, too, must thank God that I have gone on before Light street ; they play cards there, too. If I could her. To my dear wife, I would say this much-trust in God. He has promised to care for the widow and

Tell my mother I aint dead, won't you, like as she the fatherless, not only in the Bible, but throughout all thinks I am. I can talk and think and see. My body was, that ain't me; if everybody says so, they and watch over you as is right, for who is better able do n't know much; they say folks are dead, when to guide and watch over you than our kind heavenly they ain't. My throat's sore, Mieter, and I do n't father? To my parents, the greatest gift I can ask want to come here again. Will you give me a drink, of heaven, is the light of faith and of reliance on God so I can go? I did when I went before. Do you to be shed around you as you cross the river of death. give me a doctor? Give me a drink, or a doctor, or All is well with me. I am happy, and satisfied something; I do n't want to stay now. Can I go? with the will of God, for I believe he doeth all things Dec. 31.

### Written for the Banner of Light.

THERE'S A FOUNTAIN NEVER DRY.

BY JOHN M. MMERY.

### There's a fountain never dry, Pure as diamonds in the sky-

Where the angel spirits come from their pleasant home above.

: 1014

And drink of its pure waters, With earth's fair sons and daughters,

And it flows with music ever, from each heart that's full of love.

> Each friendly smile that comes From the face of dearest ones,

Sends the fountain stream of love through the bosom to the soul : And we feel life has a treasure

That no mortal mind can measure As we travel on the road that is leading to our goal.

Each word that 's kindly spoken

To the erring is a token Of the heaven one can gain, who receives and asks for

more ; Each step in life grows brighter,

And our worldly sorrows lighter-Ever drawing from the fountain, as we tread its boundless shore.

> As we look in years gone by, We remember with a sigh.

The sweet councils of a mother as she gave her parting hand :

And it seems her voice of love Is yet speaking from above-

Ever drawing from that fountain flowing from celestial land.

There are duties to perform, Though the world may often scorn, And rejoice when sad misfortune causes many griefs to

flow ; Search to find the holy spark, That 's in every human heart,

And bear the cross of Jesus till we conquer every foe. We live to help each other,

As a sister and a brother ; Let no idle word be spoken that would cause each oth-

er grief ; But journey on together,

In harmony forever :

Then the evils that befall us will in duty find relief.

The world will not grow dreary To those who never weary,

In sacrificing, giving, to relieve those in distress-

Dec. 30. ..... Invocation.

Q .-... May I state the cause of this question ! I have asked this, because those who wish to call upon their spirit-friends, wish to call upon them themselves, that they may get an anner to their communications better.'

A .--- You are right, my friend.

There are a few moments longer, if the friends wish to speak with us. Dec. 26,

#### Kneeland Chase.

Mr. Chairman, I have been here before. Is it allowablesto return again? [Yes.] I suppose you will remember the name of Kneeland Chase on the list of your communicants. I was in Deering, N. H., murdered a year ago last May. There has been much said about my death, in the papers, and parties have been implicated who know nothing about it. I have been requested to come here again, and make a full statement of the affair. Mr. Chairman. it is a bad place to travel over, and I should not have come here to-day, were it not for this busiress. You recollect I told you I knew who murdered me. Charity prevented me from exposing the person, and I now come here to exonerate those who have had nothing to do with sending me to the spirit-world. They were my best friends. If I had been sober. I should not have been murdered.

On the day I was murdered, I had been out of town. and returning home, went to the barn to put up my horse, and while there I was struck a blow on my head, which knocked me down, senseless. When I came to myself, I was struck another blow, and I knew nothing more until I found myself a spirit and saw my body on the barn floor. I saw, too, the man who murdered me. I recollect at the time I wished to have the parts of my body buried together : now I do n't care, and would as soon have a part of it buried here and the other in the West Indies.

One of the questions I have been called upon to answer, is, whether my wife murdered me. That is s pretty pointed question to ask, is n't it, Mr. Chairman, and there are those who won't be satisfied unless I answer it. I'll say, plainly, No I she did not murder me. I will say this, though, that she was n't sorry, and was glad to get rid of me. I don't blame her for it ; I now see different from what I did.

Another question I am called upon to answer is, was my wife in the habit of taking intoxicating drinks? Yes, she was. It is also asked, will you do all you can to bring the culprit to justice? Yes, but there are different kinds of justice. Do you ever see the person who murdered you? Yes, and I continue to see him, because I can't help it. He thinks of me constantly, sends out his magnetism after me, and I seem to be chained to him, in consequence of it. Strange philosophy, but it is the true law of our being. I am impressed with his thoughts, and do n't like it, but I can't help it. Conscience is at work there very liberally, and in working in the murderer, it works also on me. This do n't seem to be just, but they tell me it is natural. I have made many inquiries about it since I have been here. 1 have got rid of my desire for rum by my friends taking me to mediums, and by this means I have got rid of much of hell. I have lost all desire for liquor. Quas.-Have n't you had any since you have been

there?

Axs.-They do n't sell it here.

who do. I have cast out all desire of it from me.

Captain Israel Hall. Written:

My Son-You may seek long without being able to find what you seek for, but in time you will. You say, "Come, and tell my name and where I reside. and your name and when you died and where, and I will believe." My name, Israel Hall, yours Charles K. Ilall, a resident in St. Charles street, New Orleans, La. I died on the island of St. Domingo, in the year 1831, of fever. Given on the 26th day of December, 1861, by Capt. Israel Hall. Dec. 26.

Invocation.

Through the unrighteousness of the self right- is n't it?

eous, oh most Holy One, we have been deprived in past years of the belief in the ministrations of unseen throngs of spirits, who are now known to in Groton, N. H. I don't want anybody else to have descended unto the plane of earth. Shall we bear my sins. [They can't do it, can they?] They ask Thee to come hither to aid us in the relief of sometimes do the same as bear them-do n't you suffering humanity-to hold the mirror up to each know it? Dec. 30.

mortal, that we may see as we are seen, and know as we are known? Oh ye countless throng of spirits, whose mission is to wait upon humanity,

we need not ask this of ye. As the highway is now opened between the two worlds, ye must come at our call, ye must come around us, when that call is made upon you. Rejoice ye in the millions that are given into your charge-the suffering millions

who have need of your aid; and unto the Father shall rise praise out of truth, because of your min-Dec. 80. istrations.

### Soul-Progression.

We are now ready to hear any question or ques tions that may be propounded to us. The following written question was submitted :

"You teach that soul-progression is endless. Is it, then, a CIROULAB existence I-for, in mathematics, nothing but a circle can be ENDLESS. If a circle, is it so extended that us have not repeated, or shall not have to repeat our existence I In fine, please give us your idea of the Oriental doctrine of transmigration, as you can view it in the light of spiritual unfoldings."

The soul of man, the human man, progresse throughout eternity. We do not believe that the soul ever takes a step backward, but that it goes onward, onward, forever and forever going onward. The old Pythagorism, as heard and probably received by a class of ancients, is not without some truth, is not without some natural foundation. The ancients received the hypothesis through less difficulties than men at the present day, because less surrounded with material conditions. They were more in rapport with Nature, and thus with Nature's God. The present age is almost artificial, unnatural, as seen from a clearer earthly standpoint. However artificial or irrational the nature that clusters around the soul, that soul ever remains the same in point of purity or elements. It is not affected by any artificial conditions. We may compare the soul of man to a spiral staircase,

which has for its base, Deity, a child, and at its apex, Deity in manhood. Now this soul comes from Deity, and must return again to Deity. It is but a spark from the infinite fountain of wisdom. And again, the soul may be compared to a circle,

of itself. Was the soul of man ever created ? We you'd show me to her. [We can't do that.] They think not. Can you, oh our questioner, conceive of told me lies, then. [You probably misunderstood a time when God was not-when Infinite Wis- them.] No, I did n't. Did n't I tell you who I was?

talking with folks; the way is now o.ear, and if after reading my confession, my wife and children will be glad to talk with me just as I am, they will seek out some medium, and I will talk with them. There are mediums in New Hampshire, and their friends or connections read this paper. I could not bear it any longer, and if I had stayed away longer, I should have stayed in hell. Suppose you should receive five hundred dollars to go to some person, and bear him a message, and you call him out as requested, and that if he did as that message required. he would lose his life? That was my position, precisely. Is n't that murder ? I did n't see it done, but was

concerned in its being done, and knew that it was. - the past! That is a poor way to come into,

You may hear from me again. You have my name-William Watson. I will say here, I was born

Elizabeth Perkins.

Heaven help the weak, who are all weakness, and aid them to girt themselves with strength 1 This should be the prayer that should humbly ascend from humanity to the great Infinite Spirit. In the year 1837, I left the earth ; my spirit was

set free by consumption. I was sick eleven months -passed to the new life, Aug. 6, 1837. My name was Elizabeth Perkins. I lived in Boston-South Boston; my age was twenty-two; I left a father who was a physician, a mother, two sisters and three brothers. Some of that dear throng have said to me, 'Elizabeth, if you will return and give us the time and manner of your death, with such other things as are known only to us, we will believe in the freedom of the spirit to return."

The night on which my spirit passed from earth, I said to the watchers : "Why is the room so full?" Why are there so many persons here ?" They replied: "Elizabeth, there are only ourselves here." i again said : "There are twenty or thirty present— why are these strangers here?" They answered

again that I was mistaken, and that I wandered. The truth was, that my spirit then had a glimpse into the other world, and saw about me numerous spirits.

These watchers now live near the gate of the new city, and both of them will soon enter in. If I can succeed in drawing aside the dark well now before them, I shall consider myself more than paid for their kindness to me. They earnestly desire to know more of the new philosophy-new to them. Let them question their own souls, let them consult their memory of those words of which I have spokenthose last words. Again they thought I wandered. Oh, dear friends, the earth and spirit world are linked together by golden links, and you shall no longer walk in darkness and death. Dec. 80.

### Freddy Davis.

I want you to show me home, Mister. [Where is your home?] Folks said you 'd tell me. Well, I can tell who I be. My name is Freddy Davis, nine years old. No, I do n't, I live in New York-I do n't live something without beginning or ending, an eternity in Boston. I want to see my mother. They said

control, if they will let me come to her.

I do not want to stay longer; it is not very pleas ant to me. My sisters are Sarah, Matilda and Mary. Stephen and William are here. John is there, I sup pose-he is a sailor, and a wild boy-not always to be found where we expect to find him. I can go there again, and I hope I shan't have to say, as Jesus Christ did, that my friends have no faith. Faith ! that's what I want. I hope those I come to will have enough faith to receive me. Dec. 81.

### Charles P. Young.

I'm a green one at this business. It's new to me be dressed up in this way." I feel a little odd. My name was Uharley P. Young. I was nineteen years old; died of typhus fever. I belonged in Augusta, Maine. I died, I suppose, in San Francisco. Cal. I was there with my uncle-my uncle Nathan-Excuse me, sir, if I don't talk just right; 1 iel. don't know how to talk in this way. I have been here only about, as nigh as I can recollect, six or eight weeks. I feel pretty happy where I am, and do n't have much to trouble me-simply a sort of wish to come back and let folks know about this place. I as far as religious things are concerned. You do n't have to work here, and aint sick. But there's one thing: my mother had better not hug to her religion so closely, for she'll find it a weak craft to sail to neaven on-that's just all about it. I find those but she is a Baptist, and sees everything that is n't

Baptist as against the church, and so bound to destruction. Now I aint in hell, but on the earth, and all right. I guess she 'd think so if she could see me. this coming back business; s'pose he do n't expect to hear from me, though. If he'd be kind enough

to send a document to my mother, and will do what 's right, I will do as much for him in return. My mother's religion is what bothers me most. know she is honest in it, and she'll be disappointed. Well, tell her I'll meet her here; and if she 'll let me come to her before she dies, I'll give her faith enough to walk on the water with, as somebody did the Bible speaks of.

They have queer ideas of religion here. Nobody seems to believe anything here. 1 was one of those unfortunate ones who done most anything-had no rade. I was n't intemperate. I never drank halfa-dozen glasses of liquor in my life. Remember, I was only nineteen years old when I died. What's Dec. 81.

### Thomas Gould.

I am afraid I shan't be able to speak. Perhaps 'd better write? I am Thomas Gould, of Orleans, Mass. I have only been a free spirit, a few months, and I have not yet learned how to control a foreign body well. But I have a father, mother, wife, sister, and many other dear relatives and friends that I am have been successful only once-I believe I was once. He thinks something of this new religion, or what

That their life has been in vain ; But will sweetly go in peace to the land of holiness.

Notes of Interest.

My last notes were from West Almond, where we stayed nine evenings and held eight meetings, in all of which Mrs. H. and myself both lectured to good audiences. Eighteen months since, Mrs. M. gave the first spiritual lecture ever delivered in that place. We have been there several times, lectured in each of the churches, soattered seeds which have already sprung up and given a large increase. Many of the best minds there are now investigating thoroughly, what, less than two years ago, they con-

sidered beneath their notice. Thus it is through this section of the country generally. We scattered a few choice seeds broadcast through here three years ago, and now we hold lectures in many towns and districts where, then, we could get no hearing do n't know that it's any different from earth, only at all. We left our friends in A. earnestly wishing for us to return and "feed them again with manna from Heaven."

Next, stopped in Allen with a "thorough-going Spiritualist," paid an extra hotel bill at private who are a little skeptical on earth are a good deal house, and proceeded to Nunda, where no Spiritualbetter off here. Now my mother is a good woman, ists could be found, and no lectures had been given. Lectured one evening in a Universalist church to a very respectable gathering; yet, notwithstanding we went thirty miles by special request of one who My Uncle Nathaniel has heard something about promised to meet the expense and compensate us, if no one else did, we paid for house, hotel bill, advertising, dtc., out of our own pockets, without being questioned by him in regard to the expense, and he there with his whole family, in the height of enjoyment. Yet one noble soul afterwards gave us one fifth enough to make us whole, and this same person is called an Infidel and despised by Christians. But I do not know what pioneers and other needy ones

would do, were it not for this benevolent and intelligent class of people. We left them with a promise to revisit them, if possible, on our return.

At Mt. Morris, found no opening for lectures, though we found a few friends there. Tarried with your charge, Mister? Well, that 's cheap enough. brother and sister Tewksbury, who were formerly in I 'll come again when I get a chance. Dec. 81. the lecture field, who have made their public mark the lecture field, who have made their public mark and quietly retired to labor at home, in justice to themselves and their family.

Thence away across the vales and over the hills to Concesus for several excellent (though small) meetings, and some remarkable demonstrations, one of which I will relate, viz: One afternoon, while stayvery anxious to commune with. My dear father has ibg with Esquire J. Alger and lady, Mrs. M. had rethe power to see disembodied spirits, and I have tired to rest, (having been overtaxed for a few pre-sometimes tried hard to present myself to him, but I vious days.) when the spirit of an aged man appeared to her, manifesting much pleasure at meeting ber there, and signifying that he would manifest you may see fit to call it; I knew nothing of it ex-oept a very little I heard spoken of it. I once be lieved in the Lord and Saviour, Jesus Christ; I be go and wife, Mr. Steele, a Methodist, Esquire Alger Am.—They do n't sell it here. Q.—Have n't you had any through a medium ? A.—Nol no! I do n't want it, but there are many the do. I have cast out all desire of it from me. I am come now to make a reduct. Mr. Chairman, I am come now to make a reduct. Mr. Ch

# FEB. 22, 1862.j

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### spirit (while in the form) who had promised to manifest again that evening, immediately after which the spirit appeared, was minutely described by Mrs. Miller, who remarked that the spirit indicated that Esquire A. knew who he was, and turning to the oppo site side of the room, said Mrs. A. also knew him, that he was a relative of Esquire A.; still further, that he was his father.

The medium asked them if all was correct, to which they replied, "Yes, we know him ; the identity is perfect-is complete." The spirit then held up ty is perfect—is complete." The spirit then herd up a kind of parchment; on it was written certain communications pertaining to some matters of im-port between the spirit, his son and family, which rese accordings. He summer of 1862. no one knew in regard to but Mr. A. and his wife. no one knew in regard to but mr. A and ms wile. Esquire A. then told the medium to " take particular notice of the communications, so as to remember them." (We all supposed he meant, in substance or idea; but the spirit informed Mrs. M. this was not it, but to notice the peculiarity of chirography and remember that.) The vision passed. Esquire A. said he had a bundle of letters he wished to find. idea ; but the spirit informed Mrs. M. this was not After some little time, he came in and remarked that he had "not got what he wanted," which meant he had not obtained the test he desired, but which conveyed the idea that he had not found the desired ford, III. conveyed the idea that he had not found the desired ford, Ill. package.

Placing nine different letters upon the table, with dates and signatures, &c., all folded out of sight, written by as many different persons, (and sight, written by as many different persons, (and some of them more than twenty years ago,) he asked the medium, who was then in her normal state, to the medium, who was then in her normal state, to see if she could select anything which looked like mer. Address as above, or Livermore Falls, Me. the writing seen on the spirit-parchment. All flocked around the medium to witness the test, which Muwaukee, Wisconsin, April 6, 18 and 30; Grand Rapida, was given in an instant after Mrs. M. had seated Mich., April 7. He will receive subscriptions for the Banner of Light. herself for the selection. She took up seven of those letters, and instantly laid them down; the other two were held an instant in comparison, while she remarked that "both resemble the spirit-writing ; but I should pronounce this the one." written by the in. dividual who presented the spirit-writing, at the same time laying the one held in her right hand before Mr. Alger. It was correct. Opening the letter folded with so much precaution, we found " Conesus, June, 1840," at the commencement, and at the close the signature of the spirit, who had thus perfectly identified himself to his friends and acquaintances. No one of them believed it could have been done until they witnessed the demonstration of the fact.

Mr. Steele was astounded ! Thought "it was nicely, mysteriously done !" All were overmuch-pleased, as well as surprised, with the manifestation, Philorophy. Address, Cleveland, Ohio. and Mr. Alger closed the scene by remarking, "There, I declare, it has been done! I did n't believe it donia, Chauluage Co., N. Y., care E. W. Meacham. could be done! It is a good thing --- it is a good thing 1 I tell you it is a good thing !"

Many other demonstrations of less interest, per--haps, were given there. I have snatched a few mo. ments to hurriedly relate the above.

At East Avon found a number of friends earnestly at work in their Master's vineyard. They gladly welcomed us to their homes, where we renewed our used tively engaged yet. strength, temporal and spiritual, and realized it was good for us to be there. Two public meetings and several very harmonious circles, a number of clairvoyants, examinations of diseased persons, some good visions of departed friends, and we journeyed on through that beautiful portion of country lying deve around Canandaigua and Crooked Lakes.

Found the friends up and doing in Penn Yan. Here they have four or five established circles of persons, chosen by those of the upper spheres, which are carrying on a work of individual development that promises to tell with mighty influence in the future. The ladies here are truly in the work. One Sabbath meeting to comfortable audiences, a few interesting and we passed on, to visit them again.

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

tion 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 chapge of and that both recognized him by the description; their arrangements, in order that our list may be kept as correct as possible.

Miss Lizzis Dorzw will lecture in Taunton, Feb. 16 and 35; in Marblehead, March 2 and 9; in Obarlestown, March 16, 33 and 80; in Boston, Auril 20 and 27; May in Spring-field; in New Bedford, June 1 and 8. Address, care of Ban-bar of Unit Datas ner of Light Boston

F. L. WADSWORTH will lecture every Sunday in Battle

W. K. RIPLEY will lecture in Portland, Me., the three first

MISS BELLE SCOUGALL lectures in Portland, Me., the four

PROF. BUTLER'S address is care of Dr. Child, 15 Trement st., Boston. Speaks in Springfield, Feb. 23; Portamouth, N. H., Feb. 26; Boston, March 9; Taunton, April 6 and 18; Putnam, Conn. May 4 and 11; Obarlestown, during July. Intervening Sabbath not yet engaged.

WARREN OHASE lectures in Cincinnati, Ohio, February 23. Address for March. at Centralia, Illinois. Lectures in

MES. A. P. THOMPSON will speak in North Haverhill, N. H., One ball of the time; at Bath, N. H., one fourth ; at Dan-ville, Vt., one fourth, for the present. Also, will speak on week evenings, and stiend funerals, if desired, by addressing her at North Haverhill, N. H.

MRS. AUGUSTA A. CURRIER will lecture in Portsmouth N. MES. AUGUSTA A. CURRER Will lecture in Fortsmouth N. H., February 23; Portland, Me., last Bunday in March and first two in April; Chicopee, Mass., four Bunday of May. Ad-dress box 815, Lowell, Mass. MISS EMMA HOUSTON will lecture in Charlestown, Mass., Fob. 23; March 30 and April 6, 18 and 20 and through the months of May, June and July, in Bangor, Me. Address, East Bloughton, Mass.

J. H. RANDALL, will spend Pebruary 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. Scofield, Pittsford, Vt. E. WHIPPLE will spend the winter in the western States.

MISS ENNA HARDINGS will lecture in Philadelphia in March. Address, care of Mrs. E. J. French, 8 Fourth Ave-March. Address nuc, New York.

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

LEO MILLEE will speak in Marblehead, last three Sundays in Veb.; in Chicopee, tro first Sundays in March. Ad-dress, Hartford, Ct., or as above. MRS. M. S. TownsERD will speak in Taunion, Mass., March 23 and 30. Intervening Babbaths speken for, but not posi-tical concerned wi

Lively engaged yet. Mm. and Mms. H. M. MILLEE may be addressed at Nor-wich, Chenango Co., N. Y., for the present, or Conneaut, Ohio, care of Ass Hickox, permanently. Mms. FAMMIE BUBBANK FELFOR will lecture in Quincy, Feb. 16 and 23; in Handolph, March 3 and April 6. Address 25 Kneeland street, Boston. U. Norman will another calls to Lecture on the new U. Norman will another calls to Lecture on the new pro-temporary street.

H. L. BOWKER will answer calls to lecture on the new opments of the Spiritusl Movement. Address. No. 9

MES. FEANORS LORD BOND, Madison City, Wisconsin, care

T. N. Bovec. Wm. F. WHITMAN, trance speaker, and heating medium,

Athol Depot, Mass. DR. H. F. GARDWER, 46 Esser street, Boston, Mass. DR. H. F. GARDWER, 46 Esser street, Boston, Mass. DR. H. F. GARDHER. SO ESSEX SIFES, BORIOR, MAR. DR. O. H. WELLINGTON, NO. 194 W. Springfield at., Boston. MRS. FRANCES T. YOUMO, trance speaker, 56 Myrtle street. MRS. A. H. SWAM, care P. Clark, 14 Bromfield st., Boston. MRS. H. O. MONTAGUR, care of P Clark, 14 Bromfield street. DR. L. U. BRUCE. Address care of Banner of Light, Boston. MISS LIZZIE M. A. CARLEY, care Dr. A. B. Child, Boston. L. JUDD PARDES, Boston, care of Bela March. DR. S. TYPERE, 40 South Street Boston. REV. SILAS TYRESLL, 40 South street, Boston. LEWIS B. MONROE, 14 Bromheid SL, CHARLES H. OROWELL, BOSTON, MASS. BENJ. DANFORTH, BOSTON, Mass. DE. C. C. YOEK, Boston, Mass. DE. U. U. LUER, BOSKOR, MASS. J. H. QURRIER, Cambridgeport, Mass. Mass, SARAH A. BYRNES, 35 Winter st., E. Cambridge, Mass. W. ELLEAN OFFLAND, ROXDUTY, Mass. WM. ELLEAN OFFLAND, ROXDUTY, Mass. OHAS, T. IRISH TAUNION, Mass., Care of Staples & Phillips. Miss B. ANNA RTDER, Plymouth, Mass. MISS D. ANAA A HIDER, FIJHOUTH, MASS. R. B. YOWE, DOX SÓ, Quincy, Mass. MRS. JEMMIS S. RUDD, TAUMION, MASS. REV. STAPHEN FELLOWS, Fall River, Mass. A. O. ROINHON, Fall River, Mass. ISAAO P. GREENLEAP, LOW OIL, Mass. N. S. GREENLEAP, Lowell Mass. MRS. ABBY H. LOWE, Reser, Mass. H. A. TUCKER, FOXDORO', Mass. P. G. GUENEY, Duxbury, Mass. J. J. LOCKE, Greenwood, Mass. MRE. M. B. KENNEY, Lawrence, Mass. MRS. M. B. KRWNBY, Lawrence, Mass. MRS. M. B. KRWNBY, Lawrence, Mass. F. T. LAKE, Lawrence, Mass. F. T. LAKE, Lawrence, Mass. MRS. J. PUFFER, Hanson, Flymouth Co, Mass. MRS. M. E. B. SAWYER, Baldwinville, Mass. MRS. M. E. B. SAWYER, Baldwinville, Mass. MRS. J. B. FARNSWORTH, Fitchburg, Mass. FREDERICK ROEINSOF, Marblebead, Mass. MRS. M. S. TOWNERON, Taunton, Mass. MRS. M. S. TOWNERON, Worcester, Mass. OHARLES P. RICKER, Worcester, Mass. MRS. E. A. BLISS, (late MRS. Ostrander,) Springfield, Mass. MRS. E. A. BLISS, (late MRS. Ostrander,) Springfield, Mass. MRS. SUSAN SLEIGHT, trancospeaker, Portland, Maine. ALONEO R. HALL, East New Sharon, Me. REV. M. TAYLOB, Stockton, Me. MRS. OLIFTON HUTCHINSON, Milford, N. H. MRS. J. B. SMITH, Manchester, N. H. FRANK CHASE, Sutton, N. H. EEEA WILLS, Williamstown, Vt. DANIEL W. SHELL, No. 6 Prince st., Providence, R. I. MRS. J. CLARK, CATO WID, E. Andruss, West Killingly, Gt. MRS. J. CLARK, CATO WID, E. Andruss, West Killingly, Gt. MRS. ANWA M. MIDDLEBROOK, Box 423, Bridgeport, Conn. H. B. STORER, Inspirational speaker, New Haver, Conn. MRS. Hales E. MORELL, Hartford, Conn. MRS. Hales E. MORELL, Hartford, Conn. MRS. M. J. WILCOXSON, Stratford, Conn. Mus. RLISA D. SINONS, Bristol, Conn. J. S. LOVELAND, Willimantic, Conn. MRS. J. A. BARES, Newtown, Conn. MRS. AMANDA M. BPENCE. Address, New York City. MRS. M. L. VAN HAUGHTON, 806 1-2 Mott at . . . Mas. M. L. VAN HAUGHTON, 806 1-2 Mott st., N. Y. Oity, Mas. A. W. DELAFOLIE, No. 176 Varick street, New York, Miss Busan M. Jonnson, No. 238 Green street, N. Y. MIRS EUSAM M. JOHNSON, NO. 203 Green Street, N. X. MRS. J. B. PRIOS, WALOTLOWD, JEHORSON DOUNTY, N. Y. ALEX'E G. DONNELLY, Bonnettaburg, Schuyler Co., N. Y. MIRS ELIZABETE LOW, Leon, GAITAFAUGUE Co., New York, WM. BAILEN FOTTER, M. D., Medina, N. Y., Care C. S. HOAG, H. CLAY BURCH, Bmith's Mills, Obsulauque Co., N. Y. MRS. B. L. CHAPPELL, Hastings, Oswego Co., N. Y. ME-Y. J. RAWWE CONSACTER, N. Y. REV. J. D. BAWYRE, OSNESSKIE, N.Y. J. W. H. TOOHEY, Penn Yan, N. Y. JOHN H. JENES, Jenksville, N. Y. JARBD D. GAGE, Oneida, N. Y. URIAH CLARE, Auburh, N. Y. Mas. E. A. KINGSBURY, NO. 1905 Pine street, Philadelphia. MRS. O. A. FITCH, NO. 281 South 9th street, Philadelphia. MISS FLAVILLA E. WASHBURN, Windham, Bradford Co., Pa. BEV. JOHN PIERPONT, Washington, D. C. BEN. JOHN FIREPONT, Washington, D. C.
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A. B. FERNER, Columbia, Licking Co., Ohio,
MES. BARAH M. THOMFSON, Toledo, Ohio,
MES. H. F. M. BROWN, Cleveland, Ohio,
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DR. CHAS. H. CROWELL

#### Medical Medium,

(Banner of Light Office, Boom No. 8.)

Mr. C. is controlled by a circle of reliable Spirit Phyzero and cannot conveniently visit his rooms, may have slciana, who will examine patients, give diagnoses of all dis-eases, and prescribe 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 marginal support with them their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them. He will furbish patients with Medicines when required, prepared by Spirit direction, having superior facilities for so doing

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CAMUEL GROVER, Trance, Speaking and Healing Me-dium, at Rooms No. 17 Benneit strong corner of Jefferson Place, (near Washington street) Boston. Hours from 9 to 19, and from 1 to 6 P. M. Sundays excepted. Terms for Examinations, \$1. B. Grover will also visit the Slok at their homes, if request-ed, and attend funerals. Residence. No. 5 Emernon street, Bomerville. Sm<sup>®</sup> Jan 11

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Office No. 9 Hudson Street, Boston. fodical Examinations free at the office; by letter, \$1, inclos-ing a lock of hair. Patients furnished with board and treatment. tf Feb. 8, MEB. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair 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, Nov. 28,

MRR. E. GETCHELL, Trance Medlum, No. 2 Chapman st., corner of Washington street, Boston. Terms 50 conte er hour. 8m Nov. 2.

per hour. 3m Nov. s. MRS. ADA JONES. 80 Washington street, Writing and Test Medium. Hours from 10 A. M. to 9 p. M. Dec. 21. 8m<sup>9</sup>

M BS. M. W. HERRIOK, Clairvoyant and Trance Medium at No. 17 Bennett street. Hours from 9 to 12 and 2 to 6; Wednesdays excepted. Terms, \$1. Sm Jan. 11.

MRS. F. D. CARLTON will be happy to wait upon all the se who would like to converse with Spirit Friends. Forms liberal. No. 210 Morrimack street, Newburyport. Jan. 25. 6w<sup>o</sup>

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In bonds of love, yours for light and truth, H. M. MILLEB.

### Quarterly Meeting of the Friends of Human Progress.

A quarterly meeting of the friends of human progress met at Johnson's Creek, Niagara Co., N. Y, on Saturday and Sunday, January 4 and 5. The weather was very unpropitious, being very cold; yet many warm hearts, beating in response to the great truths of the age, met there to listen to the eloquent speakers present.

The meeting on Saturday was a conference meeting, at which speeches were listened to from the eloquent and soul-stirring speakers, George W. Taylor, of North Collins, Erie Co., Dr. Lyons of Boston, who read and sang a beautiful poem, entitled, / What shall be my Angel Name," and also made some powerful remarks, which were received with wrapt attention. Mrs. Uriah Clark addressed the audience in her usual feeling manner, sending home the truths she uttered to the hearts of hearers.

On Saturday evening the meeting was addressed by G. W. Taylor and Dr. Lyon, in some powerful remarks, full of force and power.

On Sunday, the meeting met at 101-2 o'clock Mrs. F. O. Hyzer opened with one of her beautiful improvised songs. Mrs. Uriah Clark addressed the audience at length in a very affectionate manner. G. W. Taylor spoke with unusual force on the subject of." Woman's Influence,"

Mrs. F. O. Hyzer addressed the meeting for an hour in the afternoon on the means of salvation. She was followed by Dr. Lyon in a short, but powerful speech, which was often applauded by the audience. So well pleased were the people with the remarks of Dr. Lyon, that they immediately secured his services for a course of lectures six evenings.

Altogether, it was one of the best gatherings we have ever held in this vicinity. We received much instruction in the great and vital principles of our being, while listening to those eloquent speakers, as they unfolded the glorious beauties of immortal trath.

Allow me to say in this connection that Dr. Lyon's lectures at Johnson's Creek gave eminent satisfaction; so much so that at their conclusion the friends in that vicinity offered him a situation, at his own price, to labor with them for a year every Sunday. If they can secure a suitable place to speak in, he will do so.

Dr. Lyon has also just concluded a course of nine lectures at Pekin, Niagara county, which were well attended, and gave universal satisfaction to those who altended them. We feel that he is one of our best speakers, using powerful arguments against the rotten systems of the past, and proving his arguments by facts which cannot be refuted. Success attend his efforts, say we; and our warmest sympa-

 $\cdot \uparrow$ 

thies go with him wherever he may be. The next Quarterly Meeting will be held in Lockport, on Saturday and Sunday, the 5th and 6th of pril next. Yours truly, Pekin, Niagara Co., N. Y. J. M. TROWERDOR. April next. / ...

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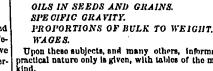
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THE SPIRIT-CHILD. Lullaby, lullaby, Spirit-Child ! Over the waste and waters wild. You come. You conquered, you have my heart; All of revenge will soon depart. Away, away, it cannot stav-The sorrows of solitude where I strav Are all around me, come to bid good-bye ; Silence, solitude, fare ye well, Farewell I

How are the lullables answering me ! From the field, the locust, and elm tree, They come ; a shout is on the hill ; The waters are answering : we fill The tears full, but they cannot stay. All are gone to the mists, and gray They curl over you, and seem to say : Sorrow and solitude, farewell, Farewell I-[ G. L. Burneide.

This world is not a mere field of flowery delights and luxurious enjoyments ; its duties are onerous, its experiences often sad.

A BURIAL AT SUNSET.

We laid her down to summer rest ; Soft dews of healing o'er her fell; The eves that loved her watched her well. As sank that sunset down the west.

Did no strange thrill our pulses stir? Whispered no fear with chilling breath? Nor felt we that the angel Death. Silent and awful, watched with her !

Stately and calm above us then The gates were opened ; straight, we knew, Our friend was passing softly through : ~ Yet came she back to us again.

While those afar, who loved her best, Were saying. .. Lo, the Spirit saith, To those . in Christ' there is no death !" She sank as sunset down the west !

Patience is sometimes courage in repose ; and he is the greatest hero who can suffer most silently.

> BRADOWS AND SUNBEAMS. Good Mr. Kindheart delighteth to bring Joy to those seldom made glad. That 's why these children forlorn did go, Happy at last in their ride on the snow; And happy to be well clad.

Cheerily ring, with their ding-a-ding, The bells on the bonny gray, And merrily ho I they shout as they go. Those boys and girls from Poverty Row! Hurrah, for the holiday !- [Katie Gray.

Goodness does not more certainly make men happy than happiness makes them good.

THE ATONEMENT.

A Lecture by Miss Lizzie Doten, at Lyceum Hall, Sunday Evening, Jan. 19th, 1862.

[Reported for the Banner of Light.]

We present the following report of the interesting lecture upon "The Vicarious Atonement," given through the mediumship of Miss Doten on the above date.

.. For Christ himself also suffered for sin, the just for the unjust, that he might bring us unto God; being put to death in the flesh, but quickened in spirit."

The Scriptures say that God is love. All along

plan of salvation whereby we may free ourselves he overcame them hy the superiority of his heavenly ments.

for what you term sin. And continually do the infor all those who accept that sacrifice.

Paul, in his figurative language upon this topic,

self.

nounce it, then they have a work to do for them. men. selves; and it is far easier for a man to stand up like a hypocrite before God, and declare himself to ITINERANT ETCHINGS OF U. CLARK. be the lewest and the vilest of sinners, to pray for grace until he kindles up an intellectual insanity, PROGRESS - THE AIRY-HEADED-MOCK POPULARITYthan to apply himself to thinking right and acting well, to doing his duty before God and man, to purifying his own soul, gradually, through suffering in himself for his own sins, not putting them upon the shoulders of another, or expecting to be saved through the merits of that other.

In the fifth century there was an old monk who before his time ; his common sense could not prevail feel their own strength and divinity.

playthings do not please him !

Or, regarding Christ as the "Son of God," with the ple, like a humble follower of the Lord Jesus Christ." attributes of the Father; it would appear that he The spinitual public is attributes of the Father; it would appear that he had more love in his heart for his brothers and sis-ters in the human race than the Father Himself, and ers who have something more than reputation or no-

from this low or lost condition ;" and it is the effort nature. He was limited in his spiritual perceptions. of humanity, to so far enter into the counsels of His wisdom was not infinite; he did not claim to be Deity that they may rest assured of their salvation. God, or to rise above the altitude of the highest hu-All the while professing to believe him a God of love, | manity ; and he had worn every step of his toilsome they yet doubt of it, fearing His justice or His judg- and perilous way. In a degree pure and perfect in himself, his soul was grieved day by day with that

It is necessary that there should be an atonement sin and selfishness he saw constantly around him. How many of you have suffered, and for the sins nocent suffer for the guilty ; inasmuch as we all are of others, have shed bitter tears of sorrow, and had portions of universal being, so the sin and evil of one heavy burdens imposed upon you?" But there is a heart passes on and leaves its scar and its burden of compensating power in the universe; there is a sorrow upon another heart. The Christian plan of heaven of joy to repay those souls who thus suffer salvation has been the innocent suffering for the and grieve; the balance is struck even, and there is guilty, once for all, and the eternal remission of sins reparation somewhere for all these wrongs of humanity.

There is a vicarious atonement going on in every appealed directly to the human hearts and the intel. good and pure heart, and every suffering child of lectual perceptions of his day, through their preju- God; and through such hearts and such beings the dices and superstitions. But the Christian church, reparation comes. There is just so much evil in the so far removed from that Jewish dispensation, should universe, and he who has overcome evil in himself have had the scales removed from their eyes ere this, has overcome it in another person. Thus did Jesus and not been instructed by that old Mosaio philoso- suffer and overcome and atone for humanity: and in phy. It should have learned, in this day, that it is no other way. Every man is to live not only for not the shedding of blood that provides for the remis- others, but for himself; and he who lives truly for sion of sins, but the pure expressions of man's own | the God within him, lives for all humanity; and he soul, his consciousness of right-that he can be his who dies for himself, with divine aspirations and own saviour, and work out his own salvation in him. clear perception of his higher destiny, dies for all the world, and leaves his psychological influence,

Why does the Church still oling to this Jewish | which shall run and be glorified long after the memides of an atoning sacrifice? Ah, when they re- ory of his individvality has passed from the midst of

DAMAGED REPUTATIONS-MRS. GRUNDY IN DISTRESS-HEROES WANTED ..... THEY SAY "-ALONE, ALONE !... CASTING OUT DEVILS-HABMONIC BAND-"OUR CAUSE" -ORITICIBMS-NO LEADERS, NO IDOLS-PROSPECTE ONWARD.

Spiritualism quickens the divinity of the human oul, with influences so potent and permeating, few. if any, once coming under its angel wings and feel-In the fifth century there was an old monk who, in his strict adherence to reason and common sense, the "beggarly elements of the world." In my late declared that man is not responsible for the sins of travels I am constantly asked as to whether the inhis first parents, and that they, being mortal, would terest in Spiritualism is increasing or otherwise, his first parents, and that they, being mortal, would have died whether they had eaten of the forbidden fruit or not; also, that all divine grace is given unto man according to his merits or his capacity for re-ception. And the Pelagians stood their ground for a interest. Thoughtful and inquiring hearers, govlong time. Yet their master lived, in a certain sense erned by more than curiosity, are now flocking out from every department of society, receiving the word of eternal life with glad hearts and hope-beaming over the torpor and blindness of men's minds. Pe- eyes. I now find where several meetings are held lagius taught for future generations, who will take one night after another, the interest as well as audiup his theology and rejoice in it, in so much as they ence increases, and at the close there is a call for eel their own strength and divinity. What a multitude of inconsistencies, such as would income and a state of giving in connection with my lectures, may add somewhat toward arresting the atnot be accepted in any outside system or science, the | tention of skeptics, but the people seem to manifest so-called theology covers. An angry and inap an interest deeper than that which attaches to any peasable God, determined to destroy the whole world particular lecturer or medium. Hitherto, a certain in his wrath, because, forsooth, the Devil had got the advantage of Him, like a fretful child when his some laborers themselves have been weak and con-Nevertheless, he so loved the world, that He be. ceited enough to put on airs in consequence of the came incarnated as a human being, in Jesus of Naz. adulations they have received. Our prayer in behalf came incarnated as a human being, in Jesus of Naz. areth-so supposed, because he presented such a the prayer of the old minister in behalf of a young pure life, and taught those axiomatic truths which man who was in the act of being ordained, "Prick lie at the root of all religion-and perished for the him, O Lord I prick him, and let out a little of his race which he had determined to destroy forever, vanity, that he may walk before thee and thy peo-

therefore said unto the Almighty, "Oh let me perish toriety. To be popular, has been a serious damage for the sins of the world; let me be the atoning lamb;" and the blood-thirsty tyrant of the universe lamb;" and the blood-thirsty tyrant of the universe so far forgot his Fatherhood that He would allow his tempted to build up Spiritualism on the reputation son to be sacrificed, ay, and to exceed Him in love of certain speakers, have been sorely punished to find out that but few, if any, of our most efficient

time in that place and vicinity; and a more genial the most thorough sorutiny, and bases them on people can seldom be found. Our ex-reverend brother, laws and principles which admit of no doubt in renow Dr. E. H. Holbrook, dentist, at Watertown, would gard to Spiritualism,

add to the attractions of such a location. Five years clear mind and progressive spirit, render his hospit- own. Stopping over night at Binghamton, 1 co-operable home and companionship like an oasis to all ated with the friends in making arrangements for congenial souls.

depravity, preached and practiced; as though we out. in Gethsemane-with none, not even our best friends, book-keeping, etc. to stand by us in crisis hours of trial, and alcan reach these social needs of our nature. Let us open our spirits to the influences of divine and an-

gelic love, and when our souls become filled, then we shall go to our friends and neighbors, or whoever comes in our pathway; and sending out the influences we feel, genial responses will be called forth from all with whom we come in contact.

In Port Ontario, Oswego Co., two evening meetings were largely attended, and deep interest awakened. An excitable brother, at the close of our first meeting, grew very inflammatory, and aimed at me all the curses of orthodoxy. I was not only a son of Satan, but the very Devil. I told the brother he was under the influence of a very bad spirit, but if he ng that he had seven devils in him ; and if I claimed to have anything like apostolical powers, he once, and promised to call on me during my next visit: then turning on some boisterous and skeptiments which more than counterbalanced the curses

of the previous evening. At Hastings, the residence of our inspirational cree of progressive spirit among a select few who workings of timid, conservative friends. Conferences ters, feeling the baptism of angel-life, communicate | I being a stranger in the place, the class leader unreely. We never felt a better harmony than we found here, where a few months ago much of the unhappy and discordant seemed to reign. Much is due to the untiring labors of Mrs. Chappell, whose social and spiritual mission is yet destined to become broad and useful. Several weeks ago, a popuar, liberal clergyman residing in the neighborhood visited this little Hastings band, and before he left he was brought under spiritual influence, and his

Journed with our good mediumistic Bro. L. Hakes, who does a good work as examiner and healer. At Bridgeport, we had two good meetings under the pa-tronage of Mrs. Kate Dunham. Then a brief twinter Auburn, still the Post official to the land of t Auburn, still the Post-office address of the writer, but where Spiritualism lies comparatively silent, having been killed, annihilated for the fourth or fifth time during the last thirteen years, though, in all probability, there are more believers there now than ever before. How far the Spiritual Clarion had And their hearts must rebel at the will of the Lord. in Auburn, its managers are not prepared to say. It In the days of dark anguish which sometimes would were a pity, however, if Spiritualists ever undertook She'd murmur so softly, "Ah, would I were home i to shuffle off all their responsibilities on others, with-out those others ever consenting to assume such re-sponsibilities, but on the other hand, distinctly dis-Under the statistic of the claiming them, and denying all leadership; then, when those others chose to take their own convic-tions of duty as their guide, regardless of corrupt a mother on earth and an own mother there. popular prejudice, and all sham reputation for "the sause," undertake to damn them, as though "the cause" rested on them alone, and not on principle, O think not of me with sad tears in your eyes, and on the character of the people. Alluding to the Clarion, reminds me of the fraternal courtesy the Banner has ever shown it, and the de- To welcome you first to that glorified shore. cidedly cool manner another cotemporary has shown the spiritual press. The circular announcing the suspension of the Clarion, was sent the Banner, and was freely published. It was sent to another co. was freely published. It was sent to another of temporary, and the editor, coolly advised us to print an etxra and send it to our subscribers, the cost of monition, he leit us. His death is supposed to have Chis same cotemporary, in alluding to the two Spirtual papers which had been suspended since the war egan, says their circulation did not exceed 500 each. The Clarion and the Sunbeam were the two papers. We are not certain as to the circulation of Brother Griswold's Sunheam, but we are onlite sure it was over one thousand ; but we are certain that two thousand Clarions were printed every time, and our bona fide subscribers were over seventeen hundred! So much for the courtesy and the figures of a journal which appeals to Spiritualists for patronage, and at the same time calls Spiritualism only a minor wing of the said journal's peculiar "philosophy," all things good and progressive upon earth, he has en-and a journal which has the Yankee, mercantile gaged in a newer work with far more glorious opporway of winding up numerous answers to correspondents with advertisements of certain books on sale at the office of said journal-one dollar or so nniece I By the way, a friend recently asked us, how much of the "harmonial" there was in a "philosonhy" which can find no "harmony" between the Christianity of ages and the celestial gospel of today? We should answer, very little. Genuine Spiritualism seeks to find some truth at the bottom of all the false forms which Christianity has assumed, ignoring nothing as totally evil or erroneous. Giant strides, some modern philosophers have made in assuming that they alone are about the first born gods of the ages. I make no charges, nor do I ask any pardon for these criticisms, for they are given in none but the most fraternal spirit, and are in ac cordance with sentiments I have heard in various ocalities. No man in this age stands higher in the esteem of the writer and thousands of others, than Audrew Jackson Davis, in spite of the idolatry shown him by certain of his one-sided devotees. Gentle as a child, genial in all social and fraternal relations harmonic in his manhood, calm, wise and dignified in his philosophy, deeply penetrating in vision, a prodigy in the manifestation of intuitional powers dequate to grapple with the mightiest problems of the age and unfold the sciences of life and naturenevertheless, we are to remember that no man in the ranks of modern progress, should be put forward by his misguided friends as either Pope or Messiah. I passed Syracuse, with only a call on Dr. H. I passed syracuse, with only a call on Dr. H. last. She was much beloved by all who knew her, and Hoyt, the eminent surgeon and physician, a man who has devoted most of his life in rendering himself useful and perfect in his profession, and has at last attained a position demanding the unbounded config dence of all who need medical or sargical aid. I saw him perform a difficult surfical operation, and never him perform a difficult surgical operation, and never and many of the audience were effected to tears. witnessed such complete skill and dexterity. Dr. "Since the race is in this state; since our tenden-cles are toward evil; since we are in ignorance and truly, "God is my Father, and I and the Father are one." darkness, it is necessary that there should be some He knew what sorrow and temptation are, even while the writer to locate at Watertown, and fill up his / tal life. He has subjected modern' phenomena to Isaac H. and Ruth N. SMITH, 1 month and 15 days.

I held two good meetings at Pompey Hill, and ago, he threw off ecclesinstical shackles, and came found good old friends and good signs of progress, out a free man. While practicing the dental gospel one evening at Preble, where S. P. Keisey still in all its branches, he likewise practices and preaches stands nearly alone; four meetings and very large the spiritual gospel, without compromising with audiences at Centre Lisle, where the staunch, defriend or foe, and his warm, fraternal heart, his voted, intelligent friends, have a good hall of their

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the convention which will be duly noticed. Two It is not often that men and women find souls who nights in Oswego, where old friends stand firm and are truly genial and free in the exercise of fraternal hopeful for the future. At Webb's Mills, on'short sympathy. The masses of us are shut up in our- notice, two lectures were given to appreciating au liselves, cold, frozen, and afraid of each other. And ences, an unabating zeal manifested by the few able why? It is owing to the damnable dogmas of human ploneers long standing out in the front of the battle. I am arranging for a series of meetings in the were all cold, guilty, suspicious, skulking culprits, ready to skin each other, and ought to be on the look- Elmira. The Professor has an eminently successful There has been little or no true confidence be- institution for the education of clerks and teachers, tween men and women. We, have prated about and liberal young men and young women will find Christian love, but where have we found it? Alas, bim just the man needed to see them through a we have all been too much alone - alone as Jesus was most thorough and practical course of penmanship,

I close this paper with assurances to the readers low us to open our souls in genial confidence of the BANNER that the work of Spiritual Progress and communion. Nothing but a genuine Spiritualism | never gave better promise than it now gives in those sections of the Empire State lately visited by U. CLARK.

From Port Huron.

DEAB BANNER.-1 have just returned home from a lecturing tour, and finding a few moments to spare. I propose to employ them in writing.

The good cause is flourishing wherever I have been. I visited Drayton Plains a few weeks ago, in company with brother O. L. Sutliff, of Ohio. We occupied the house on Sunday afternoon, and attended would come the next night, he would feel better. a Methodist meeting at the same place in the eve-He came, and gave good heed to our message. After ning. At the conclusion of the termon, the minister had concluded my test examination, he arose, stat- invited all serious minded persons to stop to class meeting, and the spiritual portion of the audience. wanted me to try them on him, and cast out siz of feeling somewhat serious, concluded that the invitathe demons, and he would retain the seventh for his tion extended" to them. We finally kept our seats own personal use. I joined the audience in appre- while the sinners and worldlings left the room. The ciating the joke, and then remarked that I had never advertised to perform any such cures before public audiences; but if he was diseased in a diabolical di- leader leading off by telling his experience, which rection, and wished to consult me in private. I amounted to quite an interesting anecdote. He was would make a clairvoyant examination of his case, followed by different brothers and sisters, who told and minister to his aid. The man mellowed down at how good their relig on was, and just when and where they received it. At length the class leader cal boys and young men in the house, he poured approached your correspondent, and placing his hand down on their guilty heads, all the ourses which, the upon his head, asked him if he had the love of Jeans night before, he had hurled at me, lavishing compli- shed abroad in his soul. I arose upon my feet, and a spirit took control of my organism and spoke at some length upon the character and mission of Jesus. riend, Mrs. S. S. Chappell, four profitable public | the audience appeared to be well pleased with the meetings were enjoyed, and we found an unusual de- remarks. The minister, too, condescended to sanction what was said, until the spirit took occasion to say : stand out on the true, free, pure, spiritual plane of fraternity, regardless of the slanders of foes and the When lo! what a change! Not a groan was uttered are held every other Sunday, and brothers and sis. after that. They were evidently taken by surprise.

> doubtedly mistook me for a Methodist. Brother Sutliff made some very appropriate remarks on the occasion in his usual pleasant manner, and the evening passed off very agreeably.

Yours in the good cause, SAMUEL D. PACE. Feb. 5, 1862.

She is safe now at last in that home of the blest, Where, after life's tumuit, we all shall find rest.

Though anxiously waiting the moment to see When the spirit would break from its prison bonds free, When the dread moment came every doubt was restored,

down the centuries it has been repeated from generation to generation, swelling onward like the choral songs of the cherubim before the throne. God is love! It rings out now from human hearts ; and even the most skeptical, at times, are filled with an indefinable sense of Divinity, feel that there is a God, and that he is Love. And all animate and inanimate Nature testifies to His wisdom and love, so clearly, that when man allows his reason and his divine intuitions to speak, he never questions or doubts that supreme benevolence.

Who, then, says that God is not love, or ascribes to Him those characteristics and qualities that teach men to fear Him, to forget that perfect love which casteth out all fear-to endeavor to appease the wrath of an angry Deity-to see God as a reflection of their own selfish natures, and crings before Him as if He were a tyrant? What is it that has thus perverted the true conceptions and intuitions of mankind? It is theology ! That theology given by man, which declares the fall of the entire race from perfect purity to total innate depravity through the transgression of its first parents in Eden, and that this was foreordained of Deity-who, nevertheless. elected some favorite mortals to be saved nnto himself from the foundation of the world, not by faith or works on their own part, but by the power of the Holy Ghost working in their hearts ; and then, " the perseverance of the saints,"-that, having once set their faces toward the New Jerusalem, God will uphold and sustain His elect; so that they shall never fall from grace, but ultimately be brought into a heaven of purity and happiness.

Now, God created man, and all that was, and pronounced all things very good. Could he be liable to such an oversight as not to perceive that there were certain combinations in the character or the mind of man which would lead him to disobey his Lord, in his thirst for wisdom and for immortality and progression? also that there were two opposing powers, the positive and negative, the good and evil, in the universe, and that he was to be sustained, to preserve his equipoise, by the composition of these two forces, and could only know good by his perception of evil? Doubtless, God perceived it; but the theologians did not. It was the Delty himself, and not the temptation of Satan, who, by the desire of knowledge he had implanted in the human heart, caused the woman to partake of the tree of knowledge. Thank God that it was sol for the human race has ascended. gradually, but continually, ever since that time.

Innocence is ignorance and non-development: but Virtue comes from wrestling and struggling with the strong things of this universe, meeting all the varied experiences of humanity, falling and rising again. As said one of your philosophers : " The strength of a true soul is measured, not by its capability of always keeping its caulibrium, but by its power of springing back again into the clear atmosphere when it has once fallen."

But yet, the world perceives its condition, and says, "Since the race is in this state; since our tenden-

distable to the first sich de

and virtue. No wonder that the Christian won accepting this dogma, worships Jesus as God.

But this enormous inconsistency cannot always prevail. The heart of humanity struggles against it. It matters not how great may be "the mysterics of Godliness;" still you all turn away in doubt and despair. And some rebellious souls, in their loneliness, when no human ear can hear their words. out the fierce words that are surging like a volcano to their lips? Others--likewise true and noble and sincere souls, have bowed their heads and clasped their hands, stifling the commencements of the rebellion of their human nature against this plan of salvation, against such judgments without meroy. and determined to submit; yet they have crowded them.

In all of this strange, anomalous theology, there is something which fastens upon the convictions but only as all the true and good suffer in their passage through life-pure and sensitive souls, whose missions of enlightenment and mercy the world human kind. Let us speak from our own knowledge from this to a higher being, as welcome messengers, not of discord, but of peace and beatltude. Through him the human race was taught the true and cternal salvation-not to trust to the merits of his blood, not to cast their sins upon him, but to live according to his life and his perceptions of truth, in harmony with all mankind and the angel-world : to believe in God, as an ever-present power in the heart, as a Father; One to whom man can join himself wisdom, and be continually influenced by His love. He also taught man that he is not bound by his relations to the flesh; that the spiritual ever transcends the material nature ; inasmuch as he suffered the death of the cross, but rose triumphant o'er that power which has held man in the bondage of terror from the beginning of the world till now, because he understands not the mystery of death.

It is said that the sting of death is sin. But if Jesus was God, and knew no sin, then he does not know how to understand the woes of poor suffering

enough of that divine life from the angel world to say

speakers are now left with any but the most miserable sort of reputation, if popular prejudice is to be taken as judge. This throws us back on our own personal responsibility, and on eternal principles, instead of leaving us at the mercy of any class of fallible mortals. It is all folly to say our cause can be really injured or ruined by the course of certain individuals: the fault is more likely to be in the community where these individuals are misjudged, determine to curse God and die; it may be that they and in those who are over-sensitive, or weak in faith are not elected unto salvation-then why not speak and firmness. Where Spiritualists have real character and independence, you never hear them whine about how they have been injured by the bad reputation of others. An end must come to all this old conventional twaddle. If speakers, mediums or private believers are assailed and their reputations severely handled, let us be sure we understand their motives. In nine cases out of ten, we shall find they have been governed by the principles now unfolding from the angel-world. They dare practice down in their souls the crowning glory of their en. those principles, as well as preach them, and for tire being, the reason with which God has endowed thus daring, they are frequently damned by some of those very individuals who are calling for the truths involved. Oh, they are beautiful sentiments, in the abstract; but when applied to the home, to conjugal relations, to business, parties, sects and societies, of men. Jesus, weeping in Gethsemane, agonizing then they are too radical, disreputable, alarming the area did anffar for the guilt of the world: What will the public say ?. Oh dear! Oh, do n't l Now, if Spiritualism amounts to anything practical, it must be made radical in its applications; or in other words, it must strike at and reach to the very roots of evil and error, no matter how revolucomprehends not, and so raises its hand against tionary or unpopular or alarming the results may be. the mine of salvation is still necessary for "Repent ye, for the kingdom of heaven is at hand." A heavenly state of things is about being inaugurated, and we unto those who oling to the old, the false, and experience of the life and the mission of Christ. the worldly. "Flee from the wrath to come;" it is He did indeed come to save the world from sin-to coming fast. The war of civil, social, and religious suffer, the innocent for the guilty. He was one of elements is at hand. We want warriors and heroes, those exalted natures, the saviours given, from time not only on Southern battle-fields, but in our homes. to time, by the spiritual spheres; a bright example lecture rooms. Give us men and women who dare to reform men's lives and teach them to walk along stand on public platforms and confess the truth, and the living line of inspiration, fitting them to pass send it home to the hearts of their hearers. Give us those who, opening their souls to the influxes of celestial light, liberty and love, dare be true to what they receive, and speak and act accordingly. I find a nucleus of such souls wherever I go, and these souls are now among the most active in advancing the spiritual reform. Wherever I find a timid, time-serving policy, a disposition to regard what " they say," and to whine about how "the cause has been injured," there I find a corresponding amount of luke-warmness. Croakers and grumblers who go around with doleful faces, complaining about other folks, are just and live in His inspirations and through His the ones who usually do the most mischief. If Spiritualists want to damage their own reputations and damn themselves, all they have to do is to go around whining like kicked dogs. Out upon such cowardice and pusillanimity ! Who is hurt ? Hold up your head, man'l Dash away your tears, woman ! Jefferson county, N. Y., with Watertown as centre,

opens a large, promising field, with no public local laborers, at present. 1 held a series of small, select meetings, in Watertown, sustained by a few earnest, intelligent, devoted friends. There are enough believers in the place and violnity, to sustain regular

meetings, but the time for united action has not yet come. At Brownville, four miles west, I held four meetings ; Lafargeville, sixteen miles north, the same humanity, trembling before that awful change from number, large, enthusiastic audiences gladly re-certainty to an uncertainty. But he was mortal, born ceiving the word of truth, and several able friends of a mortal father and mother, though inheriting manifesting a desire for meetings one quarter of the time. At Ellisburg and Henderson, in the same

How kind is the Lord ! Of my own mother dearth,

.. Oh, meet me, dear parents," she murmured so low, When at last you find rest from your sojourn below,

I only go first to my home in the skies, Where I 'll be when the last of your lifestruggle's o'er. 8. E. K

Died, in Syracuse, N. Y., Saturday, Feb. 8, 1862, ALANSON THORP, aged 64 years.

been decasioned by some organic disease of the heart. Verily a good man has failen-a hushand, brother, friend and citizen ; his loss is universally and deeply felt. His strict integrity of character and life and his willingness to aid and counsel, endeared him to all hearts; no one could be more universally missed, and it seems as if now he was most needed. He was a Christian in life, believing the principles and truths taught by true Spiritualism ; a glad and willing listener to the angel messengers, he, in his daily life and every act, showed to the world that he indeed possested a truth. We mourn his loss. His genial smile and cheerful greetings no longer gladden our hearts, but what is our loss is his eternal gain. Ever a friend to tunities. But we who are left with so glorious a faith. feel that he is not lost to us ; our friend can come to us again, and cheer us on our earth journey, with mes-sages of love. To his heart broken companion he

would say, " Mourn not for me. I have gone but a lit-tle time before, and will prepare a glorious mansion for you in the land of rest. I will come to you in the hours of day and in the silent watches of the night, and will sustain you. Mourn not but look to God."

In Taunton, Jan. 28, 1862, MRS. LUCINDA DEAN, widow of Cornelius Dean, passed to the Spiritworld, leaving her mortal body at the age of 78 years.

Ripened for the garner house Where God's freed children dwell: The angels took her from the earth,

And mourners cried, farewell ! M. S. TOWNSEND. and the set of the

At Unity, N. H., Jan. 30, 1862, joined her father in spiritland, ALICE I. A. BEAN, aged 15 years, 4 months and IT days.

"If I can I 'll come back again, mother, from out my resting place ; Though you 'li not see me, mother, I shall look upon

your face ; If I cannot speak a word. I shall hearken what you say,

And be often, often with you, when you think I'm far . sway.'

Dear Alice was a very intelligent and amiable girl. She was pleasant and cheerful during her sickness, which was consumption, and retained her senses to the last. She was much beloved by all who knew her. and

J. H. BREFARD.