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## Literary Department.

THE LADY AND LOVER

Written for the Banner of Light.

A REAL ROMANCE.

## BY ALEXANDER T. HATHAWAY.

#### CHAPTER XIII.

"But what? You have not Raised a rash hand against one of onr order? If so, withdraw and fly, and own it not: I would not slay—but then I must not save thee! He who has shell patrician blood-----''

The Doge arose from his seat, soon after this cere mony was concluded, and, through the herald, commanded silence. Forthwith all became still.

The Doge proceeded to speak : "In behalf of Venice, great and wealthy, mistress

of the seas and queen of the hundred isles, I return thanks most graciously to all you proud nobles and fair dames, and you people here assembled. This night, the palace hall is to be opened wide for my loyal subjects, the citizens of this free Republic; and I shall be ready to drink your health in sparkling goblets. On the morrow, we are to unite against the bold outlaw, Bandolo-the scourge of the city and State. I have in my power, to-day, a person whose secret respecting this brave will make all the people glad. Bandolo shall soon be ours !"

There was a general rising and moving as this speech was concluded, for now the excitement of the recent tournament was over. The thousands that had been for hours jamming and jostling around the lists, now started to go; and confusion soon reinged around the vast square.

Their attention was suddenly arrested, however by the clear blast of a trumpet in the amphitheatre, and all noise was instantly hushed. The apectators paused, anxious to learn what it might mean.

the words that Don Calderon, the victor knight, now desires to speak !" The silence was profound. Riding forth from his chosen position with a slow and stately step of his milk-white horse, he reached the centre of the arena, and there halted. His spear and shield he at once threw down upon the ground, and, adroitly removing the heavy belmet from his head, he held it calmly in his hand. Elevating himself to his utmost height in the saddle, he oried, in a loud voice, that threw back its rapid and sharp echoes from the massive walls of San Marc:

# BOSTON, SATURDAY, MARCH 8, 1862.

Some four or five of the plumed heralds instantly rode up to where Bandolo sat on his steed, and were in the act of laying their hands upon him, when, with a motion of the helmet which he still held in his hand, he waved them all away. "Noble Doge !" said he, in a clear, calm tone of

voice; " by this token which you have just bestowed. on me-this cross of honor, I claim full pardon for all my crimes, whatever you may suppose them to be !" An expression of deep, perplexity chased across

the countenance of the Doge, on hearing this reply, and he hesitated what to say ; but, as several of his nobles crowded closer around him, he seemed to gather courage, and instantly called out to the heralds, regardless of what the outlaw had just said : "Arrest that villain 1 Away with him to prison !" "As thou wilt, then, proud Doge !" exclaimed Ban-

dolo, submitting. "But understand that I fear thee not! I possess this badge! It is a sacred and solemp pledge of the word of Venice !" "Away to the prison with him !" again ordered

the Doge, excitedly. Immediately the heralds surrounded him, and

made him their prisoner. He offered nothing like resistance. It was necessary that they should escort him to prison without the least delay, else the aroused fury of the populace might have destroyed him.

Thus ended this famous tournament. For the rest of the day, in every street in Venice, there were to be seen excited crowds of people everywhere, talking over these startling revelations. Almost every tongue had something to say of Bandolo, and of his wonderful appearance. After all, as the excitement began to cool down, the sympathies of the masses could not but be divided for the outlaw, for he had shown to them how admirably he could behave in the lists and what a gallant and truly valorous knight he was, too. The very magnanimity he exhibited served to half excuse his crimes and make him a general favorite, after all.

The character of this most mysterious being was discussed, not merely in the streets and all public places, but in every social circle and gathering. As for the ladies, they could not conceal their admiration standing him so young and handsome; and there was many a beautiful lip that trembled with its own words, when it attempted to say that the horse, wildly brandishing his trumpet over his head. outlaw ought to suffer death for his orimes. But the height of the wonder was, to know the reason of "All the people !" said he, at the top of his voice. his thus voluntarily disclosing what could not fail "Once more! Though the Doge has already dis-bis thus voluntarily disclosing what could not fail to lead him to a terrible punishment. Some sup-missed you, yet I ask both him and you to listen to posed that he must have a sinister purpose in his

tensify the public feeling still more.

trial

end in tragedy.

place. Bandolo, therefore, set about preparing him-

oial pains with his attire, sorupulously arranging

every article that had been displaced in the encount-

audience he was to find assembled to witness his

As he entered the apartment, he could not omit to

notice the numbers that had already assembled in

anticipation of this event. Ladies of the rank of

nobility, with daughters, fair and haughty, beside

them, were there to behold the countenance and mien

of him who had so long been the terror and scourge

of Venice. The Doge sat in the stately chair he oc-

cupied on such occasions, clothed in his robes of

office. Officers were on either side of him, attentive

to his slightest wish. No scene could offer more nu-

Every one felt, and indeed, knew that it must finally

The populace gazed on the captive robber as on a

had boldly and needlessly avowed himself, when he

might just as well have escaped-what were they

licensed to consider him now? He was more than a

mystery. He was a riddle, and a perplexity to them

Every eye was riveted on his handsome figure, as

he entered the trial hall. It was very rare, even in

Venice, that the curiosity of spectators could be

wrought up to so high a pitch. The prisoner by no

means looked downcast and demure, or timid and

cowering-nothing of the kind. He rather returned

thus openly making his name know

have no terror for me. Over the waters of you blue ] Adrian sea, Sir Doge, whence came the odor-laden risk his paltry life in her behalf, but left her to the breezes to the nostrils of your people, I possess a mercy of the elements?" power full as mighty as thing. There am I the

chosen leader of a brave and loyal band. None of that of defending the oppressed, and assisting the daughter! You are right !" weak. I stand in the van, and with all my powers beat back the powers of oppression and merciless rather do honor to me?"

words.

am I about to be tried, Sir Doge?"

"Thou knowest! For subverting every law of Venice and of humanity !" "On that latter charge, then, I am perfectly will-

ready to plead guilty. Go on !"

you really Bandolo?"

"Am I Bandolo? Go, ask the blue waves of yonder sea that have so many times floated me into your midst, to steal into your night dreams and terrify you! Ask the glittering stars of heaven, that like twinkling lamps, have so often lighted my lonely pathway at the midnight hour! Ask the door of the secret cave where my band of lion-hearted men | such a crime as this." this very day await their master and sovereign leader !"

"Bring in the boy /" ordered the Doge.

The door of an ante-room immediately opened, and the young page, Fedore, was ushered in by an attendant. He was gaily dressed, and his beautiful hair rained in thick clusters down his well-set shoulders. Upon his countenance was such an expression of gentleness, yet secretly mixed with strong determination, that a deep sympathy was at once raised in all hearts in his favor.

When he entered, he may's a low bow to the Doge. He did not see Bandoloj and indied, was he. ni to that time, as yet aware of his capture. He naturally supposed this trial to be his own.

"/Look at yonder prisoner," commanded the Doge, pointing in the direction of Bandolo. Fedore turned his face, and his eyes fell at once

upon those of his former master. "Dost thou know him ?" asked the Doge. 4 Is at prisoner in truth Randolo 9" The boy hesitated. He continued to look Bandolo And every hour the excitement continued, running at last to an exceedingly high pltch. When the in the face, as if he might, perhaps, take the coloring of his answer from his expression. Doge was to give his grand levee, it was publicly given out that, on the morrow, at precisely the hour "Tell me at once if he be Bandolo, or no!" again of ten, the great enemy of Venice would be brought spake the Doge, imperiously. to public trial. And this proclamation served to in-"He will not tell thee, Sir Doge !" oried out Bandolo, observing the boy's hesitation. "He never will it is to nothing but a tyranny that holds me defence-At an early hour the next morning, his keepers tell thee 1 But 1 will relieve him! I will tell thee all / I am Bandolo ! If I am not, then let him less !" opened his prison door and bade him make all needful preparation for the event that was about to take speak !"

"When her own bridegroom was too cowardly to

No answer this time from the Doge.

"Yes, Sir Doge," continued Bandolo, feeling that them fear me-all love me; and in the conscious- he had gained ground; "that packet was from mine ness of that love I am rich. Wby, then, kneel to your own hand. This same right hand wrote the confespower here? I know no master. I acknewledge no sion found within it-the same hand that, but yes. human superior. I devote myself to no purpose but | terday, vindicated the honor of thine own peerless

Over the brow of the Doge there passed a dark cloud, which grew perceptibly darker still, as the tyranny! Do honor to thes? Why should not thou spectators turned, one to another, and set up their audible buzz of approbation. The bandit was fast "Art thou ready for thy trial now?" demanded finding friends among them now. They had althe Doge, not a little touched with his impassioned | ready been most favorably disappointed in his looks, for their impressious had led them to consider him "My trial? Yes! Hasten it on! But for what a monster, both in person and in name.

"Then," spake the Doge, " for this last and highest orime of murdering the late Doge, thou hast righteously merited death."

"But I show you this sacred cross of honor, which ing to stand my trial. To the first charge, I am you but yesterday gave me, Sir Doge, and by virtue of earning which, you declared that I enjoyed a full "I wish to know of a truth, to begin with. Are and free pardon of all past offences, even against the State !"

> As he spoke, he held up the bauble he received the day before, for the Doge's inspection. "What dost thou say to that ?" continued the pris-

> oner. "I say nothing to it," was the Doge's answer.

It has no power to absolve thee, or any one, from

"Sir Doge, from all crimes !"

"You are too confident." "So said you, at any rate; from all orimes and

faults already committed, and from all that may be committed hereafter."

The Doge was thoughtful. But it was only for a brief interval. He said, at length :

"I cannot see how such a pledge as this can absolve you from so fearful a crime as that."

"No," answered Bandolo, " and wouldst not see, if plainly written before thine eyes! No! but thou must needs away to the Secret Council, and then thou wilt take courage, even in the face of a pledge like this, to rob me of my life! And yet thou wouldne charge me with murder. What is this but murder of thine own? And what are all the highest and most solemn of the pledges Venice can give, worth after this day ? Who will respect her word, from this time forth ?"

The audience could not suppress, at this speech, a pproval entirely w murmur. It was one of ready there was much excitement among them, and no little, either, in the prisoner's favor.

had worn in the tourney still set loosely about his chest, and was fastened about his waist by a slender scarf of blue. He wore his jewelled cap upon his head, from whose crest flowed his long plume far down his shoulders. About his wellshaped nook his abundant hair hung in luxuriant masses, and, as he walked forward, a deep flush played about his checks and his curled lips. Hiseye wore all its former brightness, and, when he glanced around over the spectators, it threw them such an expression-half of chiding and half of love, that from almost every breast proceeded in response a deep and sincers sigh.

NO. 24.

The Doge himself spoke :

" Prisoner, the people of Venice have this day come together to behold deserved punishment administered to their great enemy and terror. If aught, therefore, thou hast to say, before going into the Eternal Presence, say it at once, for thy last hour has indeed come !"

Bandolo's eye kindled anew, and he lifted his voice and answered :

" People of Venice I You behold me to-day doomed to the headsman ! You have all of you seen how, but a few days since, I earned in the open lists a free and unconditional pardon for all the wrongs I have ever committed. But of what avail, I ask, has that been to ma?"

"Enough !" interrupted the Doge. " That matter has already been determined by the government. Wouldst thou speak at this time on aught else?"

"A single word more, then, and I bow my head. Venice ! though I die, and am called an outlaw, yet I love thee still I Thy name shall be the last word on my lips, as it is the last thought in my heart. . For thy sake alone has my ambition been strong-for thee has my whole hope grown until this day 1 But now I take my leave of thee! I die, though called an outlaw, yet loving thee!

Thou clear, blue Adrian water, roll on as thou hast always rolled ! Ye liquid streets, throw back to the sky the glories of this great and noble city ! But crumble, ye palaces; and fill up, thou beautiful harbor, before the long years of desolation that are yet in store for thee begin to dawn ! Venice, ever loved, farewell."

Then with Lie awn hand he haved his nack and laid him gently down across the begrimmed block, beneath the axe of the executioner.

"Strike now, headsman ! Only one blow !" cried he, in a clear and firm voice, making a signal with his uplifted hand.

The glittering blade was raised high in the air by arms of the grim

"The Doge has just given out that he will to-morrow go forth against Bandolo, the outlaw, and his self for the event in sober earnest. He took espefollowers. I offer my services at the head of his army !"

When the spectators heard words like these from the lips of one who had proved himself so gallant and brave in the eyes of all of them, they set up a deafening shout of applause. The Doge, too, paused and regarded him with perfect wonder, as well as delight.

The victorious knight continued :

"Bandolo is the bold outlaw. Venice hates him and would pursue him to the very ends of the earth Every one fears him. His name is whispered by pallid and trembling lips. But fear this outlaw no longer! I will go against him with you, wherever he may be found ! I do not fear him !"

The assemblage interrupted him with another round of applause. He continued :

"Hear ye further, people of proud Venice | 1 merous points of exciting interest, on every hand. have hitherto said that my name was Don Calderon, and that I was a son of Spain. As Don Calderoff. and as a son of Spain, did I crown the Queen of Youth and Beauty, the daughter of your Doge. But caged lion. He was a mystery before; but since he now 1 renounce that name! I am not Don Calderon! I am Bandolo, the outlaw and the bravo I" The spacious square of San Marco never before

witnessed such a general confusion and tumult as on that instant arose. The excitement was indeed all. fearful to behold. The wast crowd, now densely packed, was swept and surged by one single passion,

even as the dense and dark forest is torn by the gust and roar of the hurricane. Some tossed their arms high in the air, calling out in loud voices-" Death to the outlaw! Death to Bandolo !" Others frantically rushed toward the arena, as if they would the glances that were showered upon him, glance not be satisfied with what they had just heard. The for glance. He even wore an air of haughty pride, faces of the ladies, however, turned pale with rage and fear.

traying anything but emotions of fear :

outlaw-srreat him !"

"Uncover, sir! Uncover! In the presence of the For a moment or more, the Doge stood statue-still, Doge, too !" ordered the subordinates. unable either to move or to articulate a word. " / bare my head to him !" exclaimed the pris-

Around him were his nobles still, and they had no oner, with deep meaning, "Never / Why should apparent power of speech, either. Viola still occuone like me do obcisance to him? Merely because he pled her chosen seat, where she had been just wears the ducal bonnet? As well may he bare his crowned, voiceless, and almost pulseless. Her fea- head to me, because I wear the crimson plume-which tures were like those of obiseled marble. is the badge of the proud leadership I hold."

as he looked so royally around him.

As soon as he came to himself, the Doge called out "Thou art unduly haughty, methinks, for a rob. to the heralds, while the bold outlaw still sat mober i" said the Doge. " Dost thou truly comprehend tionless and rigid on his steed, his countenance be- the Doge's power ?"

"I think I know that dreaded power full well." i "I command you to arrest youder traitor! The was his ready answer. "I know the power of his inquisitors, his council, and his spies. But they

Fedore howed a silent assent.

"But thou shouldst release the boy, now, since von have me prisoner." added Bandolo. "What need ast thou more of him ?"

er and arrest of the day before, and appearing to be "Yes," immediately answered the Doge, anxious anxious to make the best possible impression on the to propitiate the favor of the populace. "Yes, boy; from this time you are free! Go; but go not back to your old haunts of vice and orime; for wrong-Attendants came soon, and led him away to the doing will inevitably conduct thes to death by the chamber of justice, which was within the palace. headsman! Go!"

> The astonished boy for some moments stood perfectly motionless with wonder ; then he silently withdrew from the hall, bearing away with him the nemory of the last most expressive look of his master.

"Well, Sir Doge," spoke up the prisoner, as soon is he had gone, " now for my trial!" "Bandolo," answered the Doge, in a low voice,

art thou guilty, or not, of the murder of Count Ruberto? Answer me that." "Already have I answered it." said he. "Where, and when ?"

"Was not my own dagger, with my name on its hilt, found burled deep in his faithless, coward heart? Is not that answer enough? What would you have more?"

A thrill of horror ran through every frame, at this bold confession of crime. The Doge began again.

"Art thou not guilty of poisoning Francezco, the on of a noble, and the scion of a lordly stock?" The prisoner answered not.

"Afraid to answer to that ?" asked the Doge. "Afraid? No! Bandolo is afraid of nothing! The wine of Francezco was poisoned by me, because he had himself sworn to have my life. It was merey a question of time, which should conquer the other. I was too quick with him! He drank from his cup, and he died. I would do the same thing again, Sir Doge !".

"Hold, sir! Didst thou not murder, most foully -because secretly-our late Doge ?"

"Who says that?" demanded Bandolo. "Was it not written in a little packet, and left

purposely on a table in one of the rooms in this very palace?"

"How was it known to any one that such a packet was mine /" asked the prisoner, "Was not one precisely like it given by yourself to

the daughter of the dead Doge ?" "What! To her whom I rescued from the yawn

ing cea ?" " Yes."

The Doge rose in his seat.

"This assembly must be dismissed at once," said he, very abrubtly. "I must convoke the Council." "Then farewell, life !" exclaimed Bandolo. "I am now in thy power, in thine iron grasp! I yield, but

"The assembly is dismissed forthwith !" announced the Doge, in a loud voice.

"And thus is this Cross of Honor, then, disgraced!" said the prisoner, suatching the coveted badge and trampling it passionotely under his feet. "Thus do I spurn thee, Doge! and thus thy oraven minions! There is no longer honor or truth in the name of proud Venice I These high walls of the Chamber of Justice are stained-stained-in the sight of Heaven. forever."

"Drag him away! Away with him !" ordered the Doge, with a wave of his hand, to the attendants. The attendants proceeded then to fasten heavy chains about his limbs, and the spectators all stood in their places while it was done. There was something in the prisoner's presence that bound them like a spell. His miserable situation challenged their sympathies already.

The Doge arose and left the hall, followed by his retinue. One by one, the vast audience dropped away, until the large hall was left entirely empty. The Doge immediately repaired to the council ichamber, to determine there how the proper punishment could consistently, and without breaking his own faith, be dealt out to the guilty outlaw. So strange an event had not occurred, in many and many a year, in Venitian history before.

CHAPTER XIV. Doge .- "Is this the Guinta's sentence ?"

Ban. ---- It is." Doge ----- I can endure it? And the time?" Ban, -... Must be immediate. Make thy peace with God I

On the third day after this event, the preparations were all made for the public execution of the prisoner. His sentence, at the hands of the Council, was that he be beheaded by the executioner at the foot of the Giant's Stairs. Down those same marble stairs had once rolled the head of a Doge, trunkless. The grizzly heads of conspirators had fallen there, too.

At an early hour the square was crowded with human beings. The liquid arteries of the city were blackened with boats that were packed full with people. The stairs, the house tops, the balconies. the chambers-all places were crowded with excited and eager spectators.

The condemned man, still a youth, was led forth by the guard from his dungeon. His dress had been carefully arranged for the occasion by his own hands. It was strikingly gay, and as free as any that he wore in the forest, or on the trackless sea. A pair of kid breeches encased his lower limbs, whose outer seams had been fancifully embroidered by some fair and skillful hand. The tunic of orimson ellk that he | brought in.

was thus poised, gathering strength, as it were, for the fatal blow, an unusual murmur and commotion was observed in a further part of the crowd, and in an instant the loud ory was raised :

"Stop, stop the execution."

The Doge caught the voice, and called out, " Hold !" to the headsman.

The eyes of the multitude were fixed on the spot whence arose the confusion and interruption. All that could be seen was an old woman tearing at the top of her speed through the crowd, and shouting at the highest pitch of her voice :

"Stay--stay the execution !"

"Stay-stay the execution !" the excited thousands epeated impulsively after her.

The blade of the axe did not come down : but the headsman stood, obedient to the command of the Doge. gazing at the approaching cause of this interruption to his bloody work.

The old woman was no one but old Nancie, the astrologer.

She rushed up with all possible haste to the Doge, with a loose robe flowing almost at random about her limbs, a large hood upon her head, that more than half concealed her face, and her haggard countenance and sharp features, expressive of the most painful anxiety. The moment she came near the Doge's person, her long, skinny hands stretched out supplicatingly to him, he turned houghtily upon her and asked to know what all this proceeding might mean.

"Doge! Doge !" she fairly screamed out, at the top of her voice, " would you murder your own child ?" "Woman ! what mean you ?" he exclaimed. suddenly starting.

"I mean this," she answered. "That person, whose head lies on yonder block, is your son /"

"This woman is insane," said he, impatiently. Take her away."

"No-no-no !" still louder screamed and shrieked old Nancle. "I am not insane! I am not insane! I. have my reason as clear as you have yours! Know you not, Doge, old Nancie, the nurse of your own. child ?"

His gaze now was riveted upon her. After some, moments he spoke :

"You do resemble her somewhat."

"I am she! I am she !" she oried in reply.

"Then explain what you mean, when you say, that this prisoner is my own son."

"I can explain. Should I not know all about it ? Was I not his nurse ? Doge, I do but tall you the truth. I am old Nancie, and that is your own child I : Would you see the bloody are strike off his head 900

There was a slight hesitation in the Doge's mind. and then he ordered the prisoner to be raised from . the ground and taken together with Nancie, into the . andience chamber of the palace. The execution, therefore, was of necessity deferred, and the growd ; separated. A Card of

The Doge and his Council sat in the audience chamber, and the prisoner and the woman were 

## BANNER OF LIGHT.

#### Said the Doge :

"Woman, tell me the exact truth respecting this young man now before me, or clas forfeit your life as a penalty for your falsehood."

"By the holy angel! Sir Doge, but what I now say of him I would not hesitate to utter with my dying breath! Well dost thou remember that I was the nurse of thy child, for long, long years-dost then not ?"

"Perfectly well," answered he.

"The child's mother had died, when I was called in as its nurse."

" Yes-yes."

"I had still another child in my charge, at that time-a girl. It at once occurred to me, on seeing that babe of yours-now standing a full-grown man before you-that this world of ours is full of chances, and a mere plaything for fortune, at best. I determined to see how far I could thwart fortune, and oppose even her favorites. I conceived the plan, therefore, on the instant, of exchanging these children, unbeknown to thee, and of giving to my little weakling the chances of the young noble ; for-said I to myself-why has not this defenceless little girl the same right to the privileges of high birth as the boy ?"

"And so you exchanged them, did you?" asked the Doge, much excited.

"Yes, I did," she answered frankly. "I made thee think, Doge, that the girl, Viola, was thine own; and the boy-thy real child-I thought to throw upon the waves of the world and let him buffet them."

The Doge looked at the prisoner without cessation. "Only a few words more have I to say." said the old astrologer. "I gave thy true child, Bandolo, to a poor gondolier-one who worked early and late for the necessities of life. He and his faithful wife were childless, and, as this boy of yours was handsome, and showed plainly enough the marks of good blood, they said they were willing, and even glad, to adopt him. And so they did. He grew to be brave, strong, and beautiful. He learned to adore his father, who taught him all that his poor means allowed him. When he went on his boating excursions, he frequently took the boy along with him, showed him all the sights of this wonderful city, and told him how such a mighty state was governed. The boy was fired with ambition, and became more spirited, the more his intelligence enlarged-within him. The true spirit, you know, was born there, in the first place.

"While he was coming forward in this way, and manhood had just begun to dawn over him, the spies suddenly came upon his poor father, and bore him away, nobody knew whither. Of course, however, he found his way very soon to a dungeon. After he was snatched up in this manner, no one ever saw him afterwards alive. No reason, either, was ever given for his disappearance. It was all a mysterv. His family and his friends made inquiries for him. for a long time, but nothing was ever heard. At last, one day, when Bandolo was sailing over the Laguna in his lost father's gondola, he chanced to espy a dead body floating not far from him. Rowing up to it, he turned it over on its back to see the face. What a sickness of horror must he not have felt, to find that the body was that of his dead father 1

"That moment, Dogo, a great passion took possession of him, and has controlled him ever since. He holded over with ange against the powers of Venice. He swore that he would live to revenge himself upon the wicked tyrants of this proud city. Instantly he disappeared. Nobody knew whither he had gone, or for what purpose. He has had his revenge, and all Venice to-day knows it. It has been sweet indeed to him, I know it must have been "But the girl, Viola? What of her, woman? Whose child was sh ?" interrupted the Doge. "She was the saughter of a lady of S cily, who had been passing some time in Venice. During her sickness, I was her nurse; and so great was her fondness for nic, when she died she entrusted to my keeping a little packet, which she said would hereafter be of the greatest value to her child. When she died, this child Viola was but a few hours old, and then she became your chi'd !"

it to be her dearest wish that she might by some honorable means be allied with a noble family of corded in the New Testament, still with the same Venice, but that she should, nevertheless, reside on defect as in the Old. John of Patmos, " in the spirher possessions in Sicily.

Thus was Viola not the daughter of the Doge, but the Countess Lavoise Harfleur ! None were more astonished than the Doge himself,

at this most unexpected revelation. "Send for her at once !" said he; " let her be present, and in her own hearing shall the whole matter and Omega"-the beginning, midst and ending of

miniature, and take upon herself the name that I regret to say that nothing more definite touchreally belongs to her." An attendant immediately bastened away to the swered, has come down to us from the lips of the

her, reporting that she was nowhere to be found i

### [TO BE CONTINUED.] Written for the Banner of Light. THE OELESTIAL BANQUET.

BY BLIEA A. PITTSINGER.

Oh. come to the banquet 1 Come, Phœbus, Apollo 1 Oh, come with the lyre-bring music divine l Come, Bacchus 1 come, Jnno 1 and let the rest follow Come, Hebé, the lovely, and bring round the wine!

Oh, bring on the nectar, The glorious protector Againstall the ills that mortals can know ! And gladly bestow it On the soul of the Poet.

As we drink to the god of the lyre and the bow 1 Oh, bear us aloft to the groves of Olympus, On thy soft, dewy wings, oh, spell of delight.

Where the rose-laden airs evermore shall tempt us Beyond the blue ether to fountains of light 1 Now, gently, more gently, We'll quaff the nepenthe,

And view the bright glories as onward we roam ; The golden hued splendors Of those who attend us To'the heights of Olympus, 'neath yonder bright dome

Neath the glad swell of music above us now stealing, In Elysian repose we forget every pain. As we list to the Sun God his love notes revealing,

While echoes the fountain each soul-thrilling strain Oh, bear me un higher. Where the quivering fire

Of your joy-thrilling music may burn in my soul i Higher, still higher-On the strings of your lyre-

Ah, now I 'm entranced, for I 've gained the bright goal.

Oh, yes, I 'm entranced, for I hear the sweet trilling That waits from my soul every wayward desire ; Like the spray from the fountain its fragrance distilling, To my soul comes the voice of the low-breathing lyre. Entrancing and joyous,

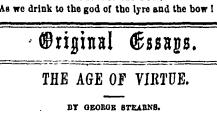
It charms to decoy us Away from the earth and its vists of gloom. Through the cloud-enwreathed portals,

Where the love of Immortals, In the bowers of Elysium, forever shall bloom

Then, haste to the banquet, where the Sun God, Apollo Shall strike his bold lyre to numbers divine 1 Come, Bacchus 1 come, Juno 1 and let the rest follow Come, Hebć, the lovely, and bring round the wine l

Oh, bring on the nectar, The glorious protector Against all the ills that mortals can know !

And gladly bestow it On the soul of the Poet.



Prophetic glimpses of the glorious era are also reit " of vaticinal afflatus, foresaw the end of human woes and the final consummation of human desire : but with no sort of perspicacity as to the time when or the manner how this "mystery of God is [to be]

finished," or this incomprehensible Good is to be realized, which he presumed to describe the "Alpha

be explained. Let her look apon her own mother's the universal miracle of supernatural powers. ing the time when "the Lord's Prayer " is to be anapartment of Viola, but speedily returned without world's most excellent moral preceptor, Jesus of Nazareth. Notwithstanding it was the business of his life to inculcate this sublime truth; though it was the heart of his Gospel-the all-absorbing theme of his daily meditations, as well as of his public and private discourse; and though he is said to have uttered many a beautiful simile concerning the natural growth of this blessed hereafter, which he was pleased to style " the Kingdom of Heaven " on Earth ; still; we are not scriptually assured that Jesus himself entertained any just conception of the temporal distance of the last stage of human development, which he most certainly recognized as the basis of Univer-Sal Rectitude. Not that I believe he was ever heard to say, as the mouth-piece of Christian dogmatism so often imputes to him, " The Kingdom of Heaven is at hand." It is impossible that so rational a teacher as he is generally represented to be, could have erred so egregiously as his apocryphal apostles and nominal followers have done, in imagining that the earthly reign of Righteousness is to be ushered in by a sudden regeneration of Nature, after the manner vaguely described in the 24th chapter of Matthew, the 4th and 5th chapters of 1st Thessalonians, and the last chapter of 2d Peter; that "the new Heavens and new Earth wherein dwelleth righteousness " are to be re-created out of the ashes of the old, the present constitution of Nature. or the phys. ical Universe "passing away with a great noise," the heavens being literally "dissolved," the elements thereof melting with fervent heat, "the Earth also and the works therein being burned up." Since these preposterous predictions were made with such temporal distinctions as to require an almost immediate fulfillment-to take place before the generation in which they were uttered should pass away, time has abundantly refated them. But Faith is never to be abashed; and Christians, regardless of the towering monument of their error which has mocked their pretensions for eighteen centuries. are as dauntless as ever. All I wish to say here is, that Jesus never authorised their presumption, if in his reply to the Pharisees who "demanded of him when the Kingdom of God should come," he said " Nor [AT ANY TIME] WITH OBSERVATION," or in a way to be sen-

> It may be hard to demonstrate, and yet I am almost certain that the terms "Kingdom of God," and "Kingdom of Heaven," represented two distinct coneptions in the oral teachings of Jesus, though completely confounded by the Christian mutilaters of his Gospel. So rational a-mind as is denoted by some of his reported apothegms, must have recognized in God the Ruler of the Universe, and in Nature the Method of Divine Beneficence; and the THE KINGDOM OF Gon was an apt expression for both, in the elucidation of which he attem ded to inculoate the progreseive transformation of Being to the harmonious unity of Truth. This kingdom, being everywhere and always present, can never come in any other way than as truth comes to be known ; and it was exactly in this sense that Jesus told his disciples to seek the Kingdom of God, or principles of Divine Government, which ace primarily unknown to every soul. In this light I understand the reply of Jesus to a certain scribe to whose mind this truth had come so nearly as to

subusly perceived. 👁

time will be when as sin he will distinct. First but of the boy by discuss. In this case it is no human germ, then a child, then a man, then an less an inhabitant of this world for being bodiless. angel, is the history of God's hobiest work below. Invisibly to schemons eyes, it cleaves as an infant to the skies. As the spiritual transformation of every the breast of Mothey Barth for spiritual nurture, human being is inevitable, so is that of collective and perambulates the terrestrial sphere in quest of mankind-the whole house of Humanity. The visi- the rudiments of celestial wisdom, and thus proble Universe must in time give place to the spheres gresses through all the complementive stages of inof spirit-life, and our material Earth will cease to dividualization. be the nursery of human souls. Man, therefore, is a temporal form of Human Nature, which, when Birth of Human Nature, is now before the reader. fully generated and matured, will yield to celestial whose attention is respectfully craved to the end of aspirations, with as little esteem for such a world as this as any adult has for the embryo form of life. In view of this interior manifestation of truth, I am moved to ask, How old is Man ? and when will he dief I distrust my ability to answer these questions, especially the latter, to my own complete satisfaction, notwithstanding the author of "the Penetralia" asserts that "the power rightly to put a question presupposes and guarantees the power to an-

swer it ;" which ,I believe to be true in so much as this: that it is impossible to construct a problem which nobody can solve, though the constructor may not always be able; and the hope that somebody will answer me, is as impulsive as the wish to impart instruction to unknown inquirers. But I will first do what I can toward answering myself.

The general development of Human Nature through the collective experience and mutual education of mankind, is governed by the same law of Progression as its special developments by individual birth and growth. In other words, the progress of the Race through all the terrestrial ages, is analogous to that of every man and woman through the several stages of sublunary life. As individuals are born in ignorance, weakness and imbeoility, and and deified by the sacred name of religion. In order rise gradually in the scale of power, intelligence and moral character, so the great Humanity was unfolded in the savage state, has advanced by tardy steps to that of civilization, and is still wending toward superior heights of improvement, not yet discerning the summit of human perfection. So exact is the similitude of this comparison, that one of its subjects fully explains the other. I only want to know the temporal ratio of their resemblance and the normal maximum of human longevity-the time necessary to the soul's development, or the period of physical and psychical adolescence, to be able to divine to a century how long since Man was born, and when he will cease to propagate his kind as a tenant Spiritualism prepare the way for the study of its of this lower world. Not only this, but I will predict also the beginning and duration of the Age of Virtue, which certainly must precede the heavenly apotheosis of the last earthly child of God.

But who will give me the requisite data? There is a vague notion abroad, derived as I suppose from a casual scripture, that the alloted time of a soul's earthly pilgrimage is "three score and ten years." Yet there is a "peradventure" of the same authority for "four score," and an older scripture the external by surrounding him with pen and ink for "a hundred and twenty years;" and, what is more acceptable, living Nature still repeats her testimony that mankind do not live out half their days : since now and then one, even of the fast livers of modern times, attains the rare age of a hundred and fifty years. Here, then, is our first difficulty: to determine how long the body is needful to the growth of the soul; which is the probable measure of natural life, or the unvarying longevity of human beings, if not shortened by the casualties of error. Another desideratum is the temporal difference between any one of the corresponding stages of individual and humanitary progress. History, however, offers a clue to this ratio, which enables me to say with assurance that it is not far from that of a year to a century. Though unable to explicate the it can drink in the summer sunlight, and the refreshessential term of life in the body, I think we may, ing dews of evening can lend their charms to the educe certain natural predictions of Human Destiny, and elaborate the time of their falfillment within certain negative limits-; with a nearer approach to truth than to my knowledge has ever been attempted.

## [MARCH 8, 1862.]

The process of investigation which reveals the my task; which, with the editor's permission, I hope to complete on another rumple of our auspicious "BANNER OF LIGHT,"

TO THE SPIRITUALISTS OF AMERICA BY A. B. WHITTING. NUMBER THREE.

As the external founders of a new religious systemnew in comparison to the theologic forms of Christendom-you are called upon to define your position, and be ready at all times to explain the principles that are the corner-stones of your knowledge; I will not say belief, for that word fails of expression when applied to Spiritualists. The law of spirit communion, and the truth of progression here and hereafter, established as they are by the testimony of nature, reason and human experience in all ages and both worlds. are the corner-stones of the beautiful edifice our angel friends are assisting us to rear, that its more perfect proportions may take the place of the thonsands of one-sided and three-cornered structures that the ignorance of man, in the dark ages, has builded to do this, the first principles must never be lost sight of, for a single moment.

The phenomena of Spiritualism in all its multi tudinous forms instead of being on the decline, as some theorists would strive to maintain, are on the increase, and will continue to exist through all time unless, as formerly, humanity relapses into that slavery of mind brought about by priests, kings and their satelites. The incentives to and assistants of spirit intercourse are freedom, civilization and a desire for knowledge. The stumbling-blocks in its way are ignorance, superstition and blind faith in ancient theories. Therefore, as the phenomena of philosophy, so a recognition and adoption of that philosophy leads people to seek and find the demonstrations. The two must go hand in hand in order to lay the foundation of a lasting religious system founded in the demands of man's spirit for growth and moral culture.

True religion is that which speaks to the sonl. and would strive to develop man on the spiritual plane. False theology strives to build man up from circles, called creeds, and binding his reason to the edicts of an ancient record labeled holy; and even that explained by a set of tyrants variously named pope, priest, king, dictator, etc., etc.; thus crashing the loftiest aspirations of the soul, and preparing the way for all manner of misery, representing theirs as the only passport to happiness beyond the grave.

Nature, in all her glorious beauty and endless variety of visible forms, teaches us how man should be developed. Look at the opening rose-bud. Is it unfolded by external pressure? No, the life germ within the root and stalk responds to the call of its mother earth and expands, grows to its maturity, and then, by the action of the same life principle, the bud opens from the force of its inner life; then

"But the packet-the packet! Where is that? demanded the more excited Doge.

Here it is," answered she, drawing it hastily forth from her bosom, and holding it up before him, though she still kept her own hold upon it. "But before you see it, proud Doge, first own thy son-else will I forever destroy what I now hold in my hands !"

He turned to his son, the prisoner. Bandolo was. inst at the same moment, gazing with steadiness upon his father, with moisture in his eyes and a truly sorrowful expression of countenance.

"My son ! my own son ! ' exclaimed the Doge, holding out his arms toward him.

"My father ! Yes, I know it must be my father !" cried Bandolo, while the tears now rained from his eyes.

"So fearfully deceived! So cruelly wronged! So near committing such a heavy deed i" exclaimed the Doge, deeply affected.

"Ob, my father, my father !" was every syllable he could utter in reply.

The entire council was melted to tears. Even the fintiest hearts must have been subdued and softened by such a spectacle. Those ambitions and intriguing nobles had never beheld such a sight before, and it fairly overcame them.

When the excitement had subsided in a certain degree, the Doge turned to Nancie and said :

Woman, your story is a true one. This is my son. I know it well. I see his mother's features there."

"At a time like this," replied she, "I would not have deceived thee for worlds untold; but thank Heaven, not me, that your own child was not beheaded before your very eyes, and by your own orders !"

The Doge could not restrain the tears from trickling down his checks; and, reaching forth his hand to Nancie, he said :

"Let me have the packet now; I would know the contents of that."

Bhe forthwith withdrew it from her bosom, and passed it to him. Taking it in his hand, he broke the seal. When he opened it, he discovered a miniature. Nancie averred that it was an accurate likenew of the child's mother. Then the Doge opened a paper that was carefully folded within the packet. and began to read as follows :

.... "The lady, whose real name was Lavoise Harffeur. desired, first of all, that her child should be named for herself. Then she bestowed upon that child all her possessions, consisting of a beautiful villa site in the morth of Sicily, as well as her own title of Countees. Respecting ther maniage, she expressed

THIRTEENTH PAPER. TIME AND MANNER OF ITS EVOLUTION.

The Kingdom of God cometh not with observation."-Jzsus.

human aspirations will certainly follow the world's you."

surpassing felicity, as the mundane sequel of many only ?"

evolution, except in the most indefinite terms.

does the context of this beautiful Scripture im- only its

port how long Man must wait for the fulfillment of the Divine Promise to "oreate Jerusalem † a rejoicing and her people a joy;" when "the voice of weeping shall be no more heard in her, nor the voice of orying;" when "there shall be no more thence an infant of days, nor an old man that hath not filled his days ;" but wherein "the wolf and the lamb shall feed together, the lion shall eat straw like the bullock, and dust shall be the serpent's meat :" when there shall be nothing to "hurt or de

stroy " in all God's " holy mountain." The canonical Scriptures of the Old Testament contain several similar predictions, all quite as destitute of temporal designations, except that of Daniel, who foretold the fall of Babylon and the successive rise of three universal empires, the last to be days the God of Heaven shall set up a Kingdom which shall stand forever." The Scripture of this noring, though desiring to foresee, the time of its fulfilment, and being unable to divine more felicitously than in the symbolic diction of his apooryphal inspiration-"a time, times and a half" from an unknown and indeterminate epoch.

• Bee "The Mistake of Christendom." + The Vision of Peace.

enable him to say that "there is but one God." and that the mutual love of mankind is more pleasing to I hope the readers of the twelve preceding papers him than "all whole burnt-offerings and sacrifices." are convinced that the Age of Virtue is a future "Thou art not far from the Kingdom of God," said earthly reality, identical with the sublunary King- Jesus. This kingdom hath no ocular manifestation ; dom of Heaven; that is, that the satisfaction of all for, when you have found it, behold, it is "within

practical acceptance of the Gospel of Jesus, which I Who doubts that this IDEA had fully come to Jehave elsewhere" identified with the Religion of Na | sus? and yet we find him praying still to God, "Thy ture and Reason. Wheever so believes must be in. Kingdom come !" that is, not only the universal reterested to know further when this blessed era is to cognition of God's Government, but such a heart-yielddawn on Earth, and whether its Evolution is in any ing of Humanity as would correspond to the Heartwise dependent on human enterprise. Can it be vearning of our Heavenly Father, constraining every virtually deferred by individual neglect of duty, or soul to pray, "Thy will be done on Earth as it is hastened by aught that mankind can do, beside pray in Heaven." This must be the Holy Spirit of the ing to the Supreme Worker ?- " Thy kingdom come." Age of Virtue, whose coeval consequence is the I shall answer affirmatively, after disposing of Kingdom of Heaven, or human fruition of the Kingdom the first member of the question, which seems not to of God. Was it not concerning the dawn of this era, admit of being settled very precisely. Of all the an. that Jesus said : " Of that day and hour knoweth no cient seers and sages who have predicted an age of man : no, not the angels of Heaven, but my Father

seeming cycles, not one has designated the time of its in view of all these notable limitations of human wisdom, touching one of the most interesting ques-I think no one who has read the whole book of tions that a soul in its earthly state has conceived, I Isaiah understandingly, will doubt that he anticipa- can hardly propose, without incurring some imputated the Age of Virtue. Apostrophizing a metaphor- tion of conceit, to elucidate in any appreciable deical Zion, whose future inhabitants are to be called gree so abstruse a subject. Nevertheless, I shall try, "Trees of Righteousness," he gratefully prophesies : begging the reader not to expect too much in advance Thou shalt no more be termed Forsaken, neither of my adventurous pen, nor foster a prepossession of shall thy land any more be termed Decolate; but its long-winded promise. A clear forecast of my rethou shalt be called HEPHZIBAH, and thy land BRU. sources reminds me of the limited typographic ca. LAH: for the Lord' delighteth in thee, and thy land pacity of the medium through which I address the shall be married." But he does not say when these public, which determines a division of this paper, heavenly nuptials are to be consummated. Neither and duly explains why my present offering includes

### FIRST SECTION.

### THE STAGES OF HUMAN LIFE.

I rest all I have to say upon this subject on the principle of Universal Progression. Creation is the temporal work of God. It is also the eternal work ing of God. The Universe from first to last is a thing of all Time. To Omniscience it is one grand achievement of Omnific Power; but to finite beholdders, it is an ever-changing phenomenon-a panoramio consecution of worlds-a kaleidoscope of transient creations, of which all the beauties of the perishing series are conserved and unfolded anew in the

It is so with every department and planetary constituent of the Universe. The Earth has not always been what it now is, nor can it ever return to what resolved into ten cotemporary kingdoms, "in whose it was. To the geological inquirer it is evident that our globe has already passed through five stages of transformation, and is now in the sixth-the igneous, prophecy represents the ancient seer himself as ig the petrous, the elemental, the vegelative, the animal and the human, which last is to be followed by the spiritual. Thus the world of sense is found to be but a transitory phase of Creation, of which the era of Humanity is a temporal subdivision-in comparison with Eternity, a very twinkle.

Man is a finite, progressive being. He is never in statu quo. Time was when he did not exist, and

The most obvious phases of individual development, are Adolescence, Stature and Senescence ; but the first and last of these, which are in a manner contradistinguished from each other, the latter being both physiologically antithetic and psychologically respondent to the former, are subdivisible into three personally distinct degrees, making in all seven stages of individualization.

The first is Infancy-a period of seven years from birth, which may be designated as the age of unconcious Devendence.

The second is Childhood-a period of seven years between the epochs of permament teeth and puberty. It may be styled the age of involuntary Selfishness. The third is Youth-a period of seven years extending from puberty to adult growth. It may be called the age of impulsive Conceit.

The fourth is Manhood-a period of twenty-eight years embraced by the two epochs of physical and rational maturity, the latter initiating with the fiftieth year, in defiance of the adage, "Forty, wise or never." It is the prime of virility and muscular arrayed themselves against progress, civilization and power, and may be denominated the age of personal the sciences; always the handmaids of despotism, Ambition.

The fifth is Mindhood-a period of at least seven years, it may be twice or thrice as long, which di- earlier ages, the persecution and martyrdom of men vides the two epochs of rational and moral maturity. It is the respondent of Youth, as the corrective of conceit, and may be termed the age of maximal Discretion.

The sixth is Hearthood-a period of indeterminate length which separates the epoch of moral from that of spiritual maturity. It is the sponsor of Childhood by its converse of selfishness, and may be distinguished as the age of ideal Integrily.

The seventh is Southood-the sequel of spiritual maturity, or psychological stature, which would be miliar with astronomy, chemistry and other sciences; the only cause of death, if mankind had always lived naturally. It corresponds to Infancy, inasmuch as it synchronizes with the first stage of them all. We take from this remarkable document spirit-life, and, as the harvest of recognized Depend. the following quotations : ence, may be entitled the age of innate Charity.

Now, since the progress of mankind is in all respects analogous to individual development, in the proximal ratio of one to a hundred, the foregoing synopsis of the latter becomes a rule for measuring the former; the numerical 'exponents of the advancing steps of Individuality being merely centuplicated for the corresponding strides of Humanity. Thus the Human Era of mundane development-the Sixth Age of the World, is just as comprehensible as the maximum of human longevity; and the stages of generic progress are as clearly defined as those of the soul's sublunary pupilage, with which, it is important to observe, life in the body rarely coincides. the violence of torture may draw from them an Physical death, as it ordinarily happens, is no indi. avowal of their orime."

cation of psychical growth or spiritual advancement. Natural death is the phenomenon of spiritual birth ; but | call the discoveries of the learned diabolical and almost universally hitherto and now, the soul is thrust when they have the power, burn as heretics there

opening flower.

Take the tiny acorn, place it beneath the soil; in a few weeks the germ within enlarges, bursts the shell and dies as an acorn that the oak may live; soon it shows its fairy-like leaves above the carth, the promise of a giant tree that centuries alone can fully develope.

So with all material life, the germ within is the first to which nature speaks. The soul is the germ within man, all of, him that lives eternally ; therefore all religious and spiritual development, to be real and lasting, must begin with an unfolding of the mental nature.

Christianity has been trying, for lifteen centuries, to make man religious by compulsion, or, by reversing nature's order, striving to develop the soul from the external plane, by force. What is the result? The thinking portion of community, the men of thought and scientific research, particularly for the last two centuries, have been infidels; and the num-ber has been rapidly increasing, until the advent of modern Spiritualism promised a religion that should be in harmony with the laws of the universe and the teachings of science.

The theologies of the world, founded on a system of blind faith and compulsory belief, have always causing a blind devotion of the servile masses to the titled few-not to mention the horrid cruelties of of learning and research. Take the Christian world for the last six centuries for an example, and in every year, in all nations, are to be found numerous and well authenticated proofs of our assertion. We will glance at but few of the many.

In the year, 1318, when the notorious Pope John 22d had fully established his pontificial court at Avignon, there were a large number of alchymists chemists and magicians, who, under the teachings of a learned Persian astrologer, made themselves faand in addition, the truth of spirit-control. The Pope issued a terrific bull of denunciation against

"To the Lord Bishop of Frejus. We have been informed that Jean Damant, Jean De Limoges, Jaques, surnamed Brabanoin and others, students and followers of a wicked magician, do apply themselves with condemnable perseverance to magical arts; that they frequently make use of mirrors made under certain constellations and enchanted figures that they place themselves in cabalistic circles and force the spirits of darkness to appear in their presence; that they can put men to death by the lence of their enchantments. Finally, that they have conspired against us at the instigation o Louis, of Bavaria, to wrest from us, by conjuration, our tiars and our life. We consequently order you to proceed against them as you would in case of her esy, that is, hand them over to the inquisitors, that

This is ever the way with priests and kings; they

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### MARCH 8, 1862.]

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## who would culighten the people, inculcate true phi- with real life endowed; with vivifying heat they losophy, and make known the realities of science. warm the soul of the skeptic, and melt away from In snother edict, this same pontiff prohibited the his spirit the chilling icebergs of athelam that weigh teaching of philosophy in the university of Paris. him down. He looks upward, and beholds the spirit We quote from his letter to the King of France. forms of those loved ones mourned as dead. In their Hon. William II. Sevend, Secretary of State: "We prohibit your university of Paris, from occu- angelia presence he reads the blessed truth that he. pying itself with philosophical questions; and es too, shall live after death has claimed the earthly pying itself with philosophical questions; and espiring itself with philosophical questions; and espiring itself with philosophical questions; and espiritual philosophical questions; and espiritual glits without cessing." body. The rays of sunlight penetrate the dismal body mast it avoid dissertations on the errors of the monk Boger Baon, of Albert the Great, of Rayming and molecular the distant of high the discophical all alobymists or physiolans. We distant of high the discophical questions, dissipating the discophical all alobymists or physiolans. We distant of high the discophical questions, and they should eren discops the discophical questions when the discophical questions whence their uterance discophical questions whence the question whence their uterance of the Roman theocrapy." Thus spake Churchianity, through its appropriate most of the goorne. The last different the discophical questions are appropriated or and their teachings, Pope Paul 2d, who fourished in the fifteent teachings, Pope Paul 2d, who fourished in the fifteent teachings, added to his other cruelities a fierce denunciation of all is foundation in "Spiritual gifts without ceasings." Mith regard to me of solonce and their teachings, Pope Paul 2d, who fourished in the fifteent teachings, added to his other cruelities a fierce denunciation of a life goorne the sease of history, we find the sorthe cortions. All the succes and their teachings

useless, and all science opposed to religion; there-but, in proportion as these have been lost sight of, fore religion ought to annihilate science, her natu-the church, the priesthood, and the people, vielng and to the production of slaves, and Boston and New Government. She struck from her Capitol and public ral enemy." He lived up to his barbarous idea in one with another in lust for temporal power, have the dreadful tortures he caused to be inflicted upon made religion a cloak for all villany, and power, oftthe learned historian Platinus and his followers, times, a recompense for all crime and oppression. himself watching through a crevice in the partition, while the torture was being inflicted, and regaling you will use it, to establish a religious system that ture a few observations cognate to these memorable himself with their groans. Platinus outlived him will command the respect of the whole world. Not political postulates. himself with their groans. Platinus outlived him will command the respect of the whole world. Not political postniates. and his crueities; and after the death of the pontifi, by creeds and written articles of faith—we ignore there is a crue a of a gigantic antagonism. The strife them altogether—but by becoming more thoroughly has not been alone between slave labor and free labor and free labor and free labor and free labor. guage; "Died July 29, 1471, Peter Barbo, called acquainted with each other, and putting forth a Pope Paul 2d, in consequence of wearing so great a united, business-like effort for the public establishweight of diamonds in his tiars that it caused him ment of the spiritual religion. Our true-hearted atways waged war against human rights in all their number of the spirit friends have done much for us; they have a mortal fit of apoplexy." Though De Cormenin spirit friends have done much for us; they have a mortal fit of apoplexy." Though De Cormenin spirit friends have done much for us; they have asserts "that he died of indigestion, in consequence of eating two melons, after dinner." It matters little which is correct. Before the provide the second the little which is correct.

step backward from a position once taken and de- written on our souls.

Holy Council on a charge of heresy, Galileo said, in defence, "Look through my telescope, examine my writings and figures, and see if there is aught of heresy therein." Urban thereat flew into a terrible rage, and stamping his foot violently, said, "Away, vain glorious man. By virtue of my infallibility, I mental in giving me more reliable facts and greater times of the First and Second Charles, or by the devain glorious man. By virtue of my infallibility, I mental in giving me more reliable facts and greater declarate of the uncouth Puritans of the period of the and removed the rails from their beda in the public declare the earth to be immoveable, and governed by spiritual light than I ever expected to obtain this Protectorate of Cromwell during the Commonwealth; highways. The insurgents attacked and struck dead laws pointed out in Genesis." Afterwards, this wise side of the fadeless land of ever blooming flowers. | since it is not proposed here to exercise a cemorahip old man. (Galilleo) was put to the torture and made Some time since, in consequence of my exertion in respect to the virtues or vices, the habits and doold man, (Gallileo) was put to the torture and made to abjure the truths he knew; though he murmured and fatigue in the line of my profession (Dental Sur-1 listen not with pleasure either to the "nasal twang ere the words of abjuration had died upon his lips, gery), brought on a diseased state and condition of in conventicie," or to the noisy tumult of the carous-"Est per muore," (it moveth still.) Such was the my system in which the heart became more deeply the enjoyments of either. reward Pope Urban bestowed upon the wisest and implicated than any other organ. While in this con-

most scientific man of the seventeenth century. Science since then, has compelled popes even to recognize this great astronomical and natural truth, fortunately heard of Dr. Harlow's Spiritoscopic prace shackles of bondage. But it is plain that the system that the world revolves on its axis and around the tices, and, although hundreds of miles distant, I lost has, by long uage, undergone many modifications, and its adaptations have kept pace with the commer-sun; and the pricethood have suddenly discovered no time in submitting my case in writing for an ex- cial, agricultural, and social want, and necessities of

always encouraged science." Let us see. Look back to the time of John Calvin. Behold him teaching the infernal doctrine of infant damnation; witness his persecution of Michael Servetus, because, as all impartial historians assert, he was jealous of hi

bauched pontiff to ultimate in proverbial form the the trials that beset our earthly career. They have example and practice of all Christendom. "It is shown us the spiral stairway of progress, that inter-bloodless. The struggle is now carried on amidst the the duty of religion to annihilate science, her natu-himself, when we enter that beautiful country be. are sanguinary and immedicable. The conflict is, inral enemy," if it can, should have been added, for, himself, when we enter that beautiful country bethough the two have ever been opposed to each other youd the river of death. It only remains for us to in their teachings, soience has never taken a final ultimate in the external life the revelations they have

ing a matter in which I had become deeply inter-

## BANNER OF LIGHT.

## THE IRREPRESSIBLE CONFLICT.

times, a recompense for all orime and oppression. not be classed in the category of non-committal. Cur-Spiritualists of America, you have the power, if rent events and the history of the times prompt me to dwell for a moment on these expressions, and to ven

-other interests have been involved in the context, is a session, and Sumter any answering for usys with the Slavery has never failed to exercise its power. It is a few scores of brave men, was, at length, evacuated by privileged Power in this government, and one that has few scores of brave men, was, at length, evacuated by privileged Power in this government, and one that has few scores of brave men, was, at length, evacuated by privileged Power in this government, and one that has few scores of brave men, was, at length, evacuated by privileged Power in this government, and one that has few scores of brave men, was, at length, evacuated by privileged Power in this government, and one that has few scores of brave men, was, at length, evacuated by privileged Power in this government. f esting two meions, after dinner. It matters a tranquil passage to a more tranquil life," and that Itte which is correct. It remained for this ignorant, wicked and de-bauched pontiff to ultimate in proverbial form the bauched pontific proverbial form the bauched pontiff to ultimate in proverbial form the back and based form the back and b deed, irrepressible. The sympathies of the South and the antipathies of the North are in fatal collision, and interneoine war has startled the nations.

Since the earliest settlement of this country, slavery monstrated; and, though popes and prelates, with their servile votaries howl for ages, truth conquers at last. The course of Pope Urban 8th, toward Gallileo and his astronomical discoveries, is another link in the chains of papal and priestly opposition to the enlightenment of man. When brought before the Holy Council on a charge of heresy, Galileo said, in Holy Council on a charge of heresy, Galileo said, in Holy Council on a charge of heresy, Galileo said, in has never ceased to exist in some of its parts. The

On this continent the African race mainly has been implicated than any other organ. While in this cash brought under the yoke; and of all the tongues and tribes of earth which have found dwelling-place on the various sources of medical aid within my reach, I these shores, it alone is now prostrate and wearing the brought under the is now prostrate and wearing the that, after all, it is not opposed to religion. Oh, says the "Protestant," We admit that these things are true of the Catholic Church, but we have

LETTER TO SEORETARY SEWARD. means it took rank and consequence among the immu-nities of the citizens of these United States, and many of them claim to be protected in their uses of it by of them claim to be protected in their uses of it by virtue of that instrument, and they place themselves on its foundations cum privilegits. Its arrogance and haughtiness, to say nothing of its orueities and inhu-manities—its hurdens and monopolies—as disturbing Sir-The distinguished position, which, for a series forces in the affairs of ife and of government, have al-of years, you have occupied in legislation and admin ways engendered strife, and resulted in conflicts. Its istration both state and national, has given to your assumptions have, at length, culminated in a rebellion

York become once more a market for trade in the places, the stars and stripes, and fung to the breeze a bodies and souls of men." This language has the merit of directness, and cannot be classed in the category of non-committal. Cur, basadors to Washington, to treat for acknowledged Destauors to washington, to irent for acknowledged independence. She selzed and appropriated to herself the moneys belonging to the United States, in the cof-fers of its Customs and Postal offices, and nullified its laws for the collection of revenue. In hostility to the rights of the Government, with force and arms, she converted to her own use all its property and effects within her boundaries. Her assembled military forces bombarded the only remaining fort not in their posa parallel-Rium Juit-and piously did the heroic Ac-neas bear away upon his shoulders, old Anchises, his orous Anderson :

#### "Arma virumque cano Trojae qui primus ab oris Italiam, fato profugus, Lavinia venit Littora."

Treason now taking coursge, no longer lurked stealth. ly in the shades of night, but boldly strode forth in he daylight armed to the teeth, an assassin of our tion, the bridges that spanned the streams and rivers patriotic citizen soldiers in their transit from the State of Massachusetts to the District of Columbia, answering to the call of the Executive. The States in re-bellion, in short, levied war against the General Government. Belf preservation, the highest motive among men and nations, prompted to action; and the President, deeming the occasion extraordinary within the meaning of the Constitution, made proclamation for the assembling of Congress on the anniversary of in-dependence, and adopted such military measures in the meantime as were necessary for the life and safety of the Government.

#### "My soul aches, To know when two authorities are up, Neither supreme, how soon confusion May enter 'twixt the gap of both, and take The one by the other."

Administration is now conducting a war for the dies presoribed. Feeling deeply anxious to examine more particu-larly into this ourious system of practice under which I had received such speedy and effectual re-lief, I made a lengthy journey from this place to the Dotaeva moldane. Union disintegrated—for the Constitution violated. the North it is claimed, that while the system lasted there, a high humanity generally held sway among men, and the professions and practices of Christianity which I had received such speedy and effectual re-lief, I made a lengthy journey from this place to the Dotaeva moldane in Other and the behalf, and whatever may be their respective large in Attended to the insurection holds in abeyance moral nature. Whatever may be their respective claims in this behalf, and whatever may be their com-Union disintegrated-for the Constitution violated. Doctor's residence in Ohio, to satisfy myself concern- parative differences. if any, in matters of merciful age affairs, to the Military and Naval Departments. The civil arm long since ceased to be able to punish treason; the courts, in nearly all cases, are not expected to try traitors, and they are treated as prisoners of war; ne-cessity compels them to suspend execution of sentence I am no apologist for either the one or the other. The one has peaceably abolished the system for good cause, an inexorable necessity that, in order to save the lives of loyal cluizens overpowered and captured by rebel forces, reduces them to the extremity of an exchange of the traitors taken by our army and navy for the loy-alists in the possession of and held as prisoners of war by the insurgents. Are not the Constitution and the laws powerless to punish treason? Inter arma eilent leges. Necessity forces a resort to arms to keep in be-ing the government. It is the public safety alone, which could justify the President in contemning the behests of Habeas Corpus, in the matter of John Mor-ryman. The law required him to be produced before the Chief Justice, but necessity which knows no law demanded his detention in Fort McHenry. (Vide an article on Habeas Corpus and martial law, by Chief Justice Parker, in North American Review, Oct., 1861.) There is no law which warrants the imprisonment o say in truth, and without the least exaggeration, mether laws nor constitutions in writing to give it these charged with treason now occupying Forts La that it far surpasses anything of the kind of which birth and increment on this continent. It stands a fayette and Warren—but the necessities of Administra-I had ever conceived. Strangers and persons, while time-worn monument of ancient usage in all the probellion, commends their confinement. The law revinces, in all the colonies, on these shores, either under English, or French, or Spanish authority, that is quires traitors to be tried in the Courts, in due form on indictments for treason, and if found guilty, that they be executed; but political necessity has led Administration to forbear, and they suffer only in reevery minutice would be pointed out and described centuries have left standing. Slavery was not indige: straint of liberty. How many thousands of traitors, through this instrument, as rapidly as any one nous in England, and its transplantation to her home in arms, taken prisoners, who by the law of the land could take it down with a pencil, and prescriptions case needed only a user of servitude in Old England as invergents. In arms, taken prisoners, who by the law of the land solution in the solution of the service of a power and intelligence in the solution. Such user would have called in the solution of the solution of the service of a power and intelligence in the solution. Such user would have called in the solution of the solution of the service of the solution. Such user would have called in the solution of the service of the solution of the service of the solution of the service of the solution. Such user would have called in the solution of the solution of the service of the service of the solution of the service of the se the rigid rule of the common law, and Lord Mansfield Washington beleaguered by legions of the enemy? would have been bound to remand the slave to his Should not whatever weakens his power and strength ens the national arm, be embraced as means of warfare to restore the action of government to constitutional usages, and to bring back all disloyal citizens to peaceful allegiance? It is plain to the dullest perceptions that Administration is constantly traveling out of the record of the law and Constitution, and acti ngin the premises out-side of and beyond their boundaries. Its precedents of disgnosis, or instance of prescribing, there is the land, or the United States, deriving its support and side of and beyond their boundaries. Its precedents least commingling of his thoughts or ideas with protection from the common law, and dehors all written of departure from law, and its practices under military <sup>14</sup> those of the so called spirit doctor; what is given through this instrument is purely spiritual. I went through this instrument is purely spiritual. I went there wondering and doubting in regard to these things, of which I had heard much through the public through through the public through the public through the public through through the public through through the public through through through the public through thro slavery has struck a leion blow at the life of the na-tion. The removal of obstacles to success, by the ex-ercise of the war power, as it was termed by a dis-tinguished President of the United States, and by the adoption of methods indicated by the necessifies of the hour, in the military arrangements and directions of of the table of the states and directions of hour, in the military arrangements and directions of affairs, in the many instances above referred to, evinces the wisdom of Administration. But it is painful to many wise men and statesmen, to witness its relactance to exercise the same policy in respect to all and singular the obstacles in the way of tri-umphant success. Why is it so tender and gentle in its restment of the very head and front of the offend-ture. the need of positive statutes to abrogate its social its treatment of the very head and front of the offend-sanctions in a State, is the highest evidence of its right-ful existence there? Is there any other way to escape from the obligations of the common law where it pre-vails? Slavery, then, having no statutary birthright, but an origin so far back in the past, and a user ex-tending so far down the track of time, became a le-st impediment to the establishment of peace-that it contributes more largely than all other possible causes

for scores of years; but if in the exercise of those rights it shall endanger the Commonwealth, and put in jeop-ardy the public safety, they may be taken away-is not the life more than meat f The citizen has a right to perthe life more than meal? The citizen has a right to per-sonal liberty—but when that liberty is turned to the account of the enemy of his country. Administration is justified in taking it away and placing him, for in-stance, in Fort Mellenry. How comparatively limited the means of injury to the government by John Merry-man, and insignificant the danger to the public safety arising from his acts, heald the means of injury and the danger to the nation by the slave-power 1 What are his doings and the acts of all those traitorous men now imprisoned, beside the influence for evil of that now imprisoned, beside the influence for evil of that colossal power-beside the immense amount of labor and its vast benefits, of four millions of services, to till the fields and provide the means of livelihood for the army and the populations of all the insurgent states? The ratio runs as one to four, and that multiplied by a million.

Administration puts forth its arm of power and ar-rosts persons who, in any way, aid and abet in the treason. Is their property more sacred under the Con-stitution than their persons? When it contributes comfort to traitors, why should it not receive the same condemnation? Confiscation is the extent of the exercise of the nower of Administration in this behalf. This does not extinguish the chattelhood of the slave, nor does it offer inspiring motive, or present sufficient premium, for the risks of refusal to labor for the rebel master, or of the dangers of escape from bondage. Ho a slave knows not that he will find himself more blest, among strangers, than the same on the plantation where cluster his childhood memories. The slave grows the rice and cotton and tobucco, which are turned to substantial account, in the gift of longevity to the national struggle ; but willingly would he labor for the interests of our army and navy, if he were as-sured of release from his thraldom. What a shame that our soldiers who volunteer to bear arms to put down this aveholders' rebellion must depart from their prop-er vocation, to endure other hardships which the thou-sands of services in the rebel states would gladly per-form, if allowed the pitvilege as freemen! How easy it is to make four millions of friends, at least, not to say direct helpers, which is more than probable, by an act or proclamation of Emancipation, and an invita-tion to come over to the side of the Union. It is objected that some of these services are the property of loyal masters. Be it so. Their private interests must yield to the public safety, to the general good, to the pensation on proof of loss. It is time the cause of the war. Slavery, should cease

Shall the nation be, or shall slavery be? That" is the issue to be determined at some time-the two are antagonistic, and cannot co exist longer. Let the judgment which the free States have already pronounced upon the disorderly disturber of the peace of the nation-death-be forthwith put in execution by declaration of freedom to the slave, having for its reason and foundation the public safety-the political neces sity | What a source of help, relief, and assistance to the rebel arms, at present, are four millions of slaves, estimated in value at about one thousand millions of dollars. All this vast influence is suffered to remain in ald of the enemy. Must slavery forever find sanctu-ary in this nation ? Is there no way and will there never be an opportune occasion to dislodge it from its hitherto impregnable position in the government? It would seem that there is an easy way, and that the hour, pregnant with relief, has at length arrived, when Administration may, if it will, rid the land of the national nuisance. There was a time when the death-blow to this mon-

strous progeny of the capidity of man, might have been dealt by the forms prescribed by the Constitution, but Constitutional government, as before remarked, in its plenitude of forms and provisions and privileges, is something that was, but now no longer exists. The ody politic suffered paralysis, and its lethargic powers fast sunk into a dangerous sincope, and thus disabled, and almost insemilie, it fell an easy victim to venge-ful fratricides, who, not content with taking life, dismembered and dragged away some portions thereof.

The rights of Slavery are secure against the legisla-tion of Congress-its charter of privileges is the Con-stitution. That is supreme hay, before which Congress itself must how. Civilly, slavery, as therein secured, can be reached only by way of amendment of that instrument. The fathers of this nation intended that all changes necessary to be made in the Constitution, in form or substance, by which old things should pass away, and new ones take their place. should be introduced by way of amendments, and they accordingly provided a rule, requiring the ratification of all amend-ments by the Legislatures of three fourths of all the States at the time constituting the nation. It is palpable, therefore, that at this day, assuming that the United States still number thirty four States, there are not States enough to act on an amendment, more than one-fourth of that number having joined in the rebelof its privileges under the Constitution, and eradicated from the national domain, it must be in some way other than by amendment. Circumstances forbid that method of correcting evils in the government. It fol-lows that wherein the Constitution fails from any cause to meet the exigencies of to day, military law must af-ford the relief. It is competent to the undertaking, and Administration, in other things, having invoked its aid, let it forthwith and without delay, exorcise the land of the destroying demon of slavery. Let it proclaim liberty to the millions in bondage to the merci-less for of the nation, and enforce the edict by the point of the bayonet and the edge of the sword. Yours, &c., HORACE DEESER.

Jearding, and literary achievements, and deemed him a daugerous man, for these very reasons. Servetus was accordingly burned at the stake on a charge of ested. disbelief in the dogma aforesaid, the pet idea of Calvin. No wonder such as Calvin always fear the influence of men of scientific ability.

Go with us in thought to the time when Franklin of his kite, and catch the echo of those old Puritan voices, as in cracked cadence they murmur, "Why do n't God strike that wicked man dead for tamper ing with his elements."

So when Fulton launched his first steamboat or the waters, these same plous souls, or those of like ilk, called down on his head the worst manifes tations of divine wrath, because "he robbed God of his power over the sailing craft of man."

When the science of geology first began to b broached in Europe and America, the church and clergy with one accord opposed it with all the bitterness of outraged faith, as contrary to Scripture "What," said they, " deny the Bible? Deny that the world was made in six days, about six thousand years ago ?" "Yes," said science. " Infidel, athe ist," replied theology. "Worse than that," continued solence, " we will make you recognize our claims." It is even so; the science of geology is established, and the priesthood have all at once discovered that six days means six indefinite periods of time, six thousand years several millions, etc., etc. : and geology is not opposed to religion. (Query .-What will they do with the seventh day on which God rested? Is that also an indefinite period ?and, if so, what becomes of their holy day or Sabbath ?)

Boience is a fixed fact, in spite of the edicts of Popes and Emperors, of all the wicked devices of priestoraft and the superstitious assumptions of ignorant men of all nations. On her broad platform the learned of the whole world can meet and trace the march of civilization and the progress of mankind.

To him who in the love of truth dares to think for himself, the 'iwistifications of theology in trying to keep page with the developments of science, are simply ridiculous, to say nothing of the brazen false

Voices from the spirit-land reply to us; the voice within our own souls recohoes the glad response; to fervent prayer. a religion that is founded in nature, reason and common sense: a philosophical religion and a religious philosophy; a religion of facts, not of fiction. Too long has the human soul followed the ignue fature of blind faith, the pale moon belief, and the wandering star of hope. Tarn to the glorious sunlight of knowledge. Lo, with radiant beauty, he appears in

On arrival, I was soon put in communication with an intelligence who seemed familiar with all the se-

Go with us in thought to the time when Franklin condition was examined and described, but my men-drew the lightning from the clouds on the string cf comprehended and described by this invisible power the than even by myself. Many secrets and facts I supthan even by myself. Many secrets and facts I supposed locked up in my own bosom, were revealed and gin in legislative halls. Long usage was itself the mode known through the Sniritoscope.

While at Chagrin Falls, O., I had an excellent op-

say in truth, and without the least exaggeration. was boarding in the Doctor's family, would come, every minutia would be pointed out and described gence beyond that of a mundane character.

Dr. H. is a gentleman and a scholar : his experience and medical attainments are such as to rection of the public, but he tells me, and I am con- State, or the exigency of military necessity. tion of the public, but he tells me, and I am con-vinced beyond the shadow of a doubt, that in no case has as good claim to existence, as any usage in Eng-

The Soriptural penny was worth in the time of Christ about one hundred and fifty of our cents. A penny a day, therefore, for working in the vineyard was tolerable wages.

Children are generally very noisy, but we must except the children of the brain, which do not often the mental horizon, his glorious beams flash across | make so much noise in the world as their fond par the soul-sky, and tell of a new era of spiritual day, rents desire,

usage and kindness, both have been, at some period. alike supporters of the system. It is not necessary to attempt to decide which section of the country is most to blame in the matter of the treatment of the slave. oret workings of my very soul. Not only my physical in its judgment-the other still retains it for equally condition was examined and described, but my men.

community, was an established, instituted and unbroken custom, the result of unanimous and common

statute is nothing more than a rescript of the sovereign or public sentiment, which sentiment, every lawyer portunity to examine into and test the wonderful knows, carried into the uses of life for a period suff powers claimed by Dr. Harlow through this instru-ment, to delineate symptoms and prescribe for the an express countermanding written rule. It was thus various diseases to which flesh is heir to, and I can alavery obtained and came to be a civil institution—a lawfal relation-on this side of the Atlantic. It needed and without making known a single symptom, or just as indestructible, without positive legislation or revealing a word concerning their peculiar condition, constitutional stipulation, as any that the Common Law has reared in the parent lands, and which the gone the rigid rule of the common law, and Lord Mansfield claimant. But here in this country, on the contrary, its common law corner stone, its age imbedded and firmly compacted foundations, can be upheaved only ommend him to the favorable notice and considera- by the force of positive and direct enactment of the

hood which says that civilization follows only in the wake of Christianity. What, then, shall we do? Man is a religious being, and must have something to fill the wants of that department of his nature. Where shall we look for the beacon-light that is to guide us to heaven? gospel. I know of which I sfirm. May light and clary departments of the States, and of the Colonies truth soon shine on others as on me, is my humble before them, and not the legislative, did not intervene gospel. I know of white as on me, is my humble, truth soon shine on others as on me, is my humble, fervent prayer. J. W. DENNIS. D. Lin III.

the common law. With such a genesis and statur, with such a bee-dents and lodgments in the popular usage, no wonder enemy, and to protoct the struggle. Biavery is indeed favored and privileged in the Con-bit constitution of the Country. By such stitution, and has rights under it which it has enjoyed. bit constitution of the Country.

New York, Jan. 1, 1862.

#### A LITTLE LONGER YET.

A little longer yet, a little longer Shall violets bloom for thee, and sweet birds sing, And the lime branches, where soft winds are blowing, Shall murmur the sweet promise of the spring.

A little longer yet, a little longer Thou shalt behold the quiet of the morn, While tender grasses and awakening flowers Send up a golden tint to greet the dawn.

A little longer yet. a little longer The tendemess of twilight shall be thine-The rosy clouds that float o'er dving daylight. Nor fade till trembling stars begin to shine.

A little longer yet. a little longer Shall starry night be beautiful for thee, And the cold moon shall look through the blue slience. Flooding her silver path upon the sea.

A little longer yet, a little longer Life shall be thine-life with its power to will-Life with its strength to bear, to love, to conquer, Bringing its thousand joys thy heart to fill.

A little longer yet, a little longer The voices thou hast loved shall charm thine ear. And thy true heart, that now beats quick to hear them. A little longer yet shall hold them dear .---

A little longer still-patience, beloved ; A little longer still, e'er heaven unroll The glory, and the brightness, and the wonder, Eternal and divine, that wait the soul.

A little longer still, and heaven awaits thee. And fills thy spirit with a great delight ; Then our pale joys will seem a dream forgotten, Our sun a darkness, and our day a night.

A little longer, and thy heart, beloved, Shall beat forever, with a love divine, And joy so pure, so mighty, so eternal. No mortal knows and lives, shall then be thine.

A little longer yet, and angel voices Shall sing in heavenly chant upon thine car : Angels and saints await thee, and God needs thee ; Beloved, can we bid thee linger here?

SHE NEVER LEAVES HIM .- Look at the career of a man as he passes through the world; at man, visited by misfortunes! How often is he left by his fellowmen to sink under the weight of his afflictions, unheeded and alone! One friend of his own sex forgets him, another abandons him, a third, perhaps, betrays him; but woman, faithful woman, follows him in his afflictions with unshaken affection; braves the changes of feeling, of his temper, embittered by the disappointments of the world, with the highest of all virtue; in resigned pationoe ministers to his wants, even when her own are hard and pressing; she weeps with him, tear for tear, in his dis. treases, and is the first to catch and reflect a ray of joy, should but one light up his countenance in the midst of his sufferings ; and she never leaves.him in his misery while there remains one act of love, duty, or compassion to be performed. And at last, when life and sorrow come together, she follows him to the tomb with an arder of affection which death

BEV. ADIN BALLOU AT LYCEUM HALL. BOSTON.

Sunday Afternoon, February 23, 1862. [Reported for the Banner of Light.]

Bey. Mr. Ballou spoke to a large audience both in the afternoon and evening. In the afternoon his subject was : "Differences in the spirit-world," using as a motto, the words of the Apostle :

"All flesh is not the same flesh; but there is one kind of fiesh of men, another fiesh of beasts, another of ish-es, and another of birds. There are also cuestial bodies, and bodies terrestrial: but the glory of the celustial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."-{1 Cor. 15: 39-41.

In the first place, he said, what do I mean by the spirit-world? In the broadest sense, the whole universe is a universe of spiritual things; since all forces and actions are undoubtedly spiritual; but I mean distinctively the state into which spirits pass from the material body, in contradistinction from their earthly existence. What differences are there, mental, moral and social, in the spirit world? What are the prevailing ideas of religionists on this subject? In the first place, the Church teaches of two antipodal states, termed heaven and hell. Understand that there are many various forms and doctrings on this point, but the great mass of religious minds conceive of heaven as a fixed and unchangable state of happiness, and the other as fixed and unalterable misery. This is the general opinion. There is a small number, in comparison, called Universalists, who believe there is a fixed state of absolute happiness, but the number is limited, and was never very large.

What are the ideas of the future life, as taught by spirits? I am proceeding upon the premises that there are spirits, and with you this claim is granted. We have been taught that when we enter another life, we know all that is knowable : that it is not a state of gradation from one point to another. We have placed implicit reliability upon the word of spirits, as though they had a full and entire knowledge of the spirit-world, on the basis of absolute experience; and it shakes the mind of faith to be compelled to believe that departed spirits are fallible-can err. Many pretend to deny the inspirations of spirits at all, and yet, if any there be, they are infallible! Whenever we enter the state either of heaven or hell, it is a life of perfection-perfect bliss or perfect misery. The moment we leave this world, our existence in which is but as the tick of a watch to a century, we enter upon a crystalized state of perfection-perfect good and perfect evil-as fixed as the great boundless, measureless eternity. This, we say, is the generally prevailing idea. The society, too, is all of heaven, or all of hell. There are no differences there-no conflicts of the different classes, but all belong to one grand swarm, either of heaven or hell. Theology, too, has represented the state of the blessed as one endless state of rest, or, if its denizens are employed at all, it is in the choir, where they sing away, from year to year, for millions of ages, to the glory of God. As for change, they either have no inclination to, or cannot. All affinity between the living and the dead is severed, and the blessed, in their selfish enjoyment, know nothing or care nothing for their kindred on earth.

Now I turn around and ask, What does Spiritualism teach on this subject. It teaches that, with regard to essentials the snirit-world corresponds to this. If we have external scenery here, we have it there; we have a living world of external nature. It teaches, in the second place, that the circumstances of the spirit change. The spirit, housed in the clay, is incipient, not absolute; but at the

not always individually aware of this close relationship, yet we are influenced or prompted to a certain extent, from the fact that we are ourselves spirits, acting upon others, and continually being acted upon. So you must see that the two worlds are not absolutely distinct, but, according to the great laws of nature, united and interblent.

Society, then, with my ideas, would be dull and dead, and unprofitable to anybody, if according to the conceptions of the old theology. We claim to be distinct individualities, and yet we are always more Single copies, one year, or less dependent upon those around us; and it may he that we are not very independent, after all, sometimes.

Now is there anything in the Christian Scriptures to disprove, or contrary to, the general teachings advanced? I have found nothing. Wherever the Bible seems to sustain the teachings of oldfashioned theology, it is because the former has been garbled, misquoted and strained for the occasion. Rather than the Bible being an obstacle to the truth of spiritual communications, I think the Bible is their best defender and expositor. At any rate, they have been the key which has unlocked the hidden mysteries of the Book, and many rejoice in the the expiration of the same paid for. Book to-day, who never would have received it save as Spiritualism thrust it upon them.

Some talk largely of the ballucinations of Spiritalists : but I have implicit confidence in my own judgment and senses; and when I see a stove tipping up and down, in answer to questions, and to spell out a communication with only a little girl six years old in contact with it. I know it is done: and if there is any blindness or hallucination, it is on the part of those who declare they would not believe, if they saw with their own eyes.

The parable of Lazarus and Dives can be interpreted under the light of Spiritualism, but sensibly done in no other way. There is nothing unnatural about it-all is perfectly plain. Under this new light, too, passages about which commentators have wrangled their lives away, become clear as crystal. The tendencies of the old theologies is to belittle the scriptions at club rates. Almighty and render him hideous; but Spiritualism strips off the husks of ignorance, and bids the truth time, add to the same, without having the back numstand forth in its own grandeur.

The old church theology has painted heaven as a state of unvaried sameness. In such a universe.

we would not even know ourselves. A universe without variety would be indescribable to the eye of reason. If we lived in a state where everything was chiseled out to Phideas's perfection, how soon would heaven become a curse? What is existence but progression, and where progression stops, life is lost in death and nonentity. Who can imagine a more uncomfortable place than such a theological ideal? Reason teaches us to begin at the bottom. It is better to be crude ourselves, than to be so crystalized as to possess no individuality. How much better is the idea taught by Spiritualism, that life, existtence, is a continual and unending progression, through newer unfoldings, onward and upward forever Why, the lazy heaven of the orthodox is fit only to be classed with the ideals of the seusual Orientals-is unfit for and degrading to the sober common sense minds of to-day and this enlightened nation.

The greatest blessing we have now is the power to benefit and aid others, and, if robbed of this, what would life be worth ? Some people believe they will be raised so high that they will lose themselves. Reason does n't teach such a thing.

Some there are who want no demonstration of spiritual truth. They have immortality in their souls, and want no further proof of it. I cannot feel this. Though I have perfect faith in my immortality, and that of every other human being, yet I annot regist the desire to behold the most simple manifestations of it. Immortality is so pleasant a thing to me, that I cannot know too much of it. If did not have the external evidence as well as the inner belief, I should tremble for my immortality. do feel the need of these things, and my feelings are as good as theirs. If spirits never manifested through material organisms, I should be far from sure there was any immortality. If you take away the evidence of it we have in Spiritualism, I should feel my faith tottering. Some say the world must have Jesus and his ruth, to be saved. But, to this day, not one half of the human race ever heard of Christianity, or of the God Christianity inculcates the worship of; and it is only by missionary labor that a few thousands in the East have ever heard his name! What kind of God is that that so loves humanity that he sends his only begotten son for an atonement, and yet has allowed the greater part of the world to die in ignorance of him ; or, if a few souls do accept his truth, it depends upon the poor girl's finger ring, contributed to the missionary cause ! According to this, human beings have far greater conscience and finer feelings than God himself has. Who can believe this, and hold up his bead? How it belittles God to believe that he has drawn a line between good and bad, and has no means left of destroying that distinction and saving the souls of his children! What an impotent, beggarly conception that is, of the Almighty ! To believe that what was erroneous must continue so-that what is wrong must stay so, puts back all the wheels of progress on the track of time. Comparing thus the teachings of theology with those of Spiritualism, we must come to the conclusion, first, that the condition hereafter of departed spirits, depends upon what they really are, morally and materially. Secondly, persons are surrounded and influenced by spirits like themselves. Some people say they will have nothing to do with Spiritualism, because of the Babel of testimony ft brings. Very true; this ground is a safe one for people to take who cannot discriminate. But how is it with the clergy? Do not the hundreds of differing sects on earth, all built upon the Bible, differ as widely as human testimony or opinion can? It is our duty to seek the aid of these spirits on high in the scale of moral and intellectual purity as we can; then we shall have the consciousness of having done the best we could, and neither God nor man can ask more of us.

#### OF LIGHT. BANNER

of Right. Banner BOSTON, SATURDAY, MARCH 8, 1862. OFFICE, 158 WASHINGTON STREET, BOSTON ROOM NO. S. UP STAIRS. LUTHER COLEY, . . .... BDITOR.

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Those who form clubs of four, or more, can, at any bers sent, and each paper will be continued for six months or a year, for the same price as if it commenced with the original club.

#### SEARCHING FOR MOTIVES.

In continuation of some thoughts expressed by us, in the direction of the above topic, in the BANNER of two weeks ago, we proceed now to remark very briefly upon the wrong habit, which is indulged in by such a multitude of persons, inadvertently and otherwise, of running in behind person's acts in quest of some secret molive for the same, or of some previous piece of that person's history inconsistent with the same, or floating rumors, and inuendoes, even, which might somehow seem to throw down a shadow upon the fair and proper thing he proposes to do, or is doing, to-day.

Is it not the top and crown of fairness and justice, to let a person's deed, just now performed, stand for what it is, and what it is worth? Why need it be referred at all to the performer-much less, to the performer's deed of yesterday, or last month, or last year? Because he was guilty of doing foul things then, shall it be insisted, by those not a whit less human and liable to err than he that he can do nothing but guilty deeds now? Even if such an one bears the reputation of being regularly, and right along, a bad man, does it follow that every one of his noble instincts, more or less of which cro at hirth implanted in every nature, is so completely amothered and buried up that they may not, at intervals, flame forth as it were by

we confound this needful wisdom with a self-rightcous judging of others, if, while intending merely to protect ourselves, we wrong and even destroy others. This wisdom requires us to be watchful of those who have done wrong, lest they may harm us by dolog wrong again; but it is a safer, wiser, diviner way, to first let the new deed stand forth as it is, divested entirely of any association with former deeds, and Newbury, Mass., Nov. 6, 1807. He was graduated at afterwards use our discrimination, and even our judgment, when the deed plainly betrays its sinister motive and design. The just way of managing such matters, without entering into any of the labyrinths of casuistry, it is always to act up to our highest wis- | dents' periodical. After leaving College, he was 'ondom in our relations with others, and to suffer our gaged for two years, in conjunction with two of his thoughts to proceed in no channel inconsistent with | classmates, in the charge of the Livingston High the highest charity.

#### The First Wurm Wind of Spring.

When will it come ? and, where does it come from ? We all look out for it as eagerly as the children do Greek literature, the duties of which place he continfor the first cheery carol of the blue-bird in the bare apple trees. Lowis Gaylord Clark once hit the thing. to our mind, exactly, in giving off a bit of his own versity, about two years ago. experience in the matter. Said he, after quoting the old text-"The wind bloweth where it listeth," there breathed over the landscape the first Warm sojourning on the mundane sphere. Spring Wind from the South. Where do you think, in

our 'mind's eye,' that breeze came from, and went to? 'It cometh,' said we, 'from the PAST, and it is going directly back to the sunny side of our old clustered barn-and-out buildings; it is lifting the clean straw and hay-litter from the frozon snowhumps beneath, and scattering the 'barn-yard odors' of the same; brightening the great eyes of Old Spot,' Old Brin,' the . White and Red ' heifer. with all their sweet-breathed kith and kin; setting the horned ram and the 'Old Yoes' ' bah'-ing, and evoking from the long-tailed, crumbly-legged lamblings their short, musical 'eh-eh-eh! eh-eh eh! Then the airy messenger passed on, along the tops of the reddening forests; taking with him lazy wreaths of pale-blue smoke from several ' sap-works which we 'once knew,' and ruffling the surface of overflowing bass-wood, ' sap-throughs ' or oedar ' sapbuckets,' which we so often had assisted to empty. when there was a 'freshet' from the nectareous maple. This is why we say, that we think we know where the first warm wind of spring, which but a moment ago melted upon our forehead, came from, and where it ' went to.' "

Is not the little sketch fresh and beautiful, and well worth giving again? Now is the particular time when the heart, weary with winter, is sending out its longings for those delicious signs and tokens of spring which make it glad beyond the power of expression.

#### A New and Good Thing.

We are going to tell the readers of the BANNEB about a new invention, which we have fairly tried for ourselves, and found to be one of the best things burned, and two firemen killed. Among the buildof these latter days; nor do we speak of it on ac. | ing destroyed, was the Passenger House of the old count of the inventor, or any other person, but sim- | East Boston Ferry. The whole loss is estimated at about ply because it is, in our judgment, an invaluable aid three quarters of a million dollars. The Boston to the comfort and happiness of all civilized beings | Herald says : who dwell in houses.

### [MARCH. 8, 1862.

#### Death of President Felton,

It is with extreme regret we record the death of Cornelius C. Felton, LL. D., President of Harvard University. He passed to the higher life from the residence of his brother, S. M. Felton, Esq., in Chester county, Pa., on the evening of February twenty-sixth. President Felton was born at West Newbury, now Harvard College, in 1827. While in College he was distinguished for his literary tastes and the wide range of his studies. In his senior years he was one of the conductors of the "Harvard Register." a stu-School, in Geneseo, N. Y. in 1829 he was appointed Latin tutor in Harvard College, Greek tutor in the following year, and College Professor of Greek in 1832. In 1834, he was appointed Eliot Professor of ued to discharge up to the time he was chosen to succeed Dr. Walker, as President of Harvard Uni-

When Spiritualism first attracted public attention, President Felton became its bitter opponent, and &c., &c.,-" We did not 'take rail' to town this sought in many ways to bring discredit upon it and morning, for a wonder, but staid 'at 'ome,' to per- its advocates. But we will do him the justice to say form some 'outside' professional labor for a friend, that we believe he was sincere in his opposition. which required library consultation. It was a Failing in his efforts to suppress the "delusion," as warmish early March day ; an inch-deep snow lay he was wont to term it, he has been of late silent upon the brown-green grass, as we took our way upon the subject. Whether he changed his views or over the gently 'rolling' meadows, tracking sanc- not, we have no means of knowing. He has now tum-ward from school a little girl and her smaller passed to the Better Land, and will doubtless be able brother, by familiar footprints, (often seen in ' splosh ' | to judge more clearly, and reason more wisely in reand 'mud,') along the upland slopes. All at once, gard to the spiritual phenomena than he did while

#### Rev. B. P. Ambler.

This gentleman has renounced the preaching of Spiritualism to the people, and gone to preaching in the Universalist church, for the reason, we doubt not, that the spiritual food of Spiritualism is too strong, and that it does not pay the ready cash. He refers to Spiritualism, calling it "a gigantic evil," but at the same time, as he steps out of the desk of Spiritualism, which he has occupied since 1849, and reënters the desk of Universalism, he says : " I desire to expound to others the truths that come so freshly beautiful to my own soul. For this labor I feel that I am now better fitted than ever before, physically, mentally and morally."

We cannot doubt that Mr. Ambler is truthful; and if, as he says, this "gigantic evil" has benefitted him, has made him physically, mentally and morally better, why should not it do the same to others-and then call it a "gigantic evil ?"

Mr. Ambler is an eloquent man, but he needs rest from the labors and suffering that a rapid progress. of soul inflicts. In the church he will find it-never in Spiritualism, for Spiritualism is now moving onward, not standing still. May his slumbers be peaceful, and when he rises again to the journey of progress, may he rise refreshed and invigorated.

#### A Valuable Belic,

On that bitter cold, windy night, the 24th of Febuary, Boston was visited by one of the severest fires it has experienced for several years. Several blocks on North and Commercial streets were

"Among the interesting reminiscences connected It is called Davis's Patent Radiator — with the ad-ditional name of the Reverse Draft Flue. The ob-House was built a few years ago, a bell was found to ject of it is just this-to save and use the heat be very necessary. The Directors purchased one scription : " Maria Mater Dei Ora Pro Nobis, Ano Dei, 1673." Below the inscription is a cross, and on the same the letters "I. H. S." are many times retoned one, was used over a century and a half ago, once more."

chance of death, it is an advancement one higher, and a reconstruction of everything that constituted the human being in its primary state, in the purer and truer human form. Spiritualism teaches us that we shall retain our identity, and our surroundings on earth we shall bring around us there. I have been compelled to believe I shall know my friends in the next life, and that our social ties are not ruptured. Whatever goes to make up our identity here, will be retained by us, and we will be known for just what we are. Here we are known for better or worse than we are; there, the flimsy disguises and obstacles of earth will be stripped off. and we shall be known just as we are. The essential characteristics of man will reappear. As to morallty, the moral character we form and sustain before we pass out of the rudimental sphere or earth-life, just as it is, reappears there-not as we see it here. for the eyes and senses of humanity are not immaculate in their discernment; but from childhood, or manhood, every individual has a moral character, and passing from the veil and entering the other state, he carries it with him, and must stand or fall by it.

Thirty or forty years ago, I was called a strange, wild thinker, by my own people, when I declared I could not see why the perverted nature should become immediately pure and holy, by the outer change of death. My Universalist brethren called me visionary, and my Orthodox brethren called me a fool ; but the years between have only strengthened my conviction, and Spiritualism has demonstrated it.

Qa earth, much good is done by association : and as we enter upon the enlarged scale, the tendency to association is stronger. We cultivate the society our characteristics harmonize with, and verify the old adage that like attracts like. And there are as many varieties of life and society there as we have here, and each society has its sub-society, with the same regulations and responsibilities-for we have precisely the same work to do, whether here or there, and the test of spiritual advancement is human activity; and we cannot enter a higher state of existence without passing through the intermediste ones. The time may come when there will be perfect harmony, hut changes must exist forever. Each spirit has a moral atmosphere or aura, each for itself-a certain sphere of intellect or morality must draw to itself its satellites, or affinitizers. just as every society on earth has its core, and draws other minds to it. So it is with man. He stands , between the two forces of attraction and repulsion. To every one of you there are those whose touch, speech or glauce sends a cold chill through you. while others attract you to them in spite of yourselves. With some natures you are never at home : with some others you always are. We can set no real limitations, and yet each society has its factions. , and each sends out its spheral influence.

There is, then, in the spirit world a social, spheral and representative influence, and what do they , teach regarding the action and reaction between the . two worlds? They teach that there is a constant , action and reaction --- a constant interchange and in-

The Bishop of Oxford has recently preached a ser mon on the death of Prince Albert, advancing the idea that the calamity was a chastisement of Providence : and the Public Opinion, a new London weekly, alludes to the prelate and the sermon in these choice words: " That groveling sensualist, oily Tartuffe, and sanctified hypocrite—Epicurus's own hog in the sacred fold-the Bishop of Oxford, by way of blistering the Queen's grief, informs her and the nation that the death of the Prince consort is provoked 'by the national sins.' Would the smooth prelate kindly explain why death is to be understood as a mark of sleek and soapy life, his very existence among us,

n accident 🕈

What we have special need to guard against, in the attempt to exercise charity toward others, is the inclination to visit judgment upon them-to mete out the due measure of their guilt as well as the forfeiture it works-and to pronounce, as if we were ourselves entrusted with the line and plummet, which we are called upon to apply to every man's conduct as it happens to offer. The habit of free judgment ordinarily is a confession of guilt on the part of the judgment given, in the particular direc-

tion judged. So is human nature constituted. But some good friend here interposes, and says. Yes, but you must admit that there must be some common standard, some fixed line and limit to which men's conduct may be referable." Well, let us ad. mit that. Does it therefore follow that this common standard • is a fixed and determinate one? When everybody is making money, helter skelter and heels over head, and scarcely any practices are deemed improper to be resorted to that will help on the general and controlling purpose, will not our good friend allow, confessing it with a blush of shame for these rigid and self-righteous judges, that the standard of public morality, of honor and conscience in trade. and of social regard itself, is very different from, and very much lower than the common standard, when a general panic in business is the order of the day, when banks are suspending, and powerful manufaoturing corporations are breaking down, and men are refusing to pay their notes, their hearts failing them for fear, and everybody is rushing to the public prayer-meeting because that is the only place where anything is said about "what they must do to be saved ?"

What, then, does this same standard really amount to?-this something that is so-and-so to-day, and thus and thus to-morrow, and something still different afterwards, according as popular passion, desire, prejudice, interest, or weakness directs and turns it? Shall we pay it the respect which we should pay to the counsels of conscience, and the suggestions of the absolute sense of justice? But it cannot be done, whether we will or not : this is in no sense a matter of will, but of reason and enlightened instinct. rather.

Now, if a person who has wronged me last week. suddenly concludes to change his tactics and do me a blessed deed this, am I right in refusing to take the good deed for all that it is worth because he would not do as well a little while ago? Has the act of to-day necessarily any connection with that of yesterday? Is it an impossibility that each should stand alone? The same person, it is true, is the instrument by which each act is performed; but are there no circumstances, conditions, or surroundings which may be considered in a great degree responsible for the ill act, and which parted with their power over the man when he was prompted to do the good one ?

We would not urge a blind charity, either, upon others; we are all human, and must needs err, dis-Divine displeasure? To our comprehension, his oriminate, protect ourselves, and act in accordance with the highest wisdom that lets its light into our , terblending of the two spheres. To be sure, we are appears the most conspicuous scourge of our sins." hearts. But we wrong both ourselves and others, if Canal street, New York.

wasted by ordinary fires, and thus economize fuel. which was brought from Peru by a Salem vessel, it In addition to this, it keeps the air of an apartment having been purchased by the master with a los ofalways in a state of circulation, offers the most im-proved method of ventilation, consumes or carries off the noxious gases that are generated by ordinary as was entirely destroyed, but the bell landed on heaters, keeps rooms free of dust and a stove smell, terra firma, amidst the ruins, without a scratch upon and is simple in construction, and very easily man. its hard metal. The old bell bears the following inaged.

The mode of operating this Radiator is very simple; the heat that passes into the chimney flue from | peated. It is supposed that the bell, which is a fine a stove or range, is made to pass into the Radiator, by tapping the chimney above it and inserting the on some convent in Spain, and it was no doubt same; the slight movement of a rod effects this; and greatly prized by the Christian people residing near same; the slight movement of a rod effects this; and then begins the work of merely saving heat from smoke and vapors that usually escape without being in silver or gold, if it could fall into their hands made to yield up anything of value. The heat can be turned on or off, almost instantly. An even temperature is thus secured-the air of the room is never dry, but always moist and natural-there is no dust, gas, or smoke, to be taken into the lungs, -the furniture requires no dusting, neither does it in putting down rebellion, just now, and so France, ever warp, or fall asunder at its joints-headaches are impossible—persons can keep uniformly warm, and the apparatus is simple and economical.

Could more, or as much, be said of any heating pparatus over invented, since the attempts of Count Rumford or Dr. Franklin? Any chimney, where a stove will burn, will support one of these Radiators nefarious plans for a-time, but all the thrones and at not a penny's additional cost.

The President's Bereavement. Death has walked into the White House, and taken | united people, determined to deal justly and charitaaway a prattler. The President has been called to bly one by the other, and equally determined that part with a favorite child-a little boy. Even in neither of the great foreign powers shall obtain a the midst of his cares and responsibilities, with foothold on this continent to the southwest of us. civil war raging all around him, and the nation On this single matter, it would not be impracticable anxiously looking to him to carry us all safely, with to bring together the people of this entire country higher aid, through this "sea of troubles," he is not to-day, with a thousand times more vigor and earnfree from the visitations of sorrow that are common to men at large. Neither place nor power secure him displayed, in suddenly dropping thir internal differimmunity from the bereavements common to the ences and feuds and uniting to a man in the work of race. Death has been called the "great leveler." In respect to the single truth that it makes men feel that they are but human, it is true. None of us

may escape that ordeal, any more than we might the test of birth, in order that we might live ; but fearing that the spiritual press is not adequately supthis passage through what we call the "frowning ported, makes the following suggestion :--" If one portal" does not exactly make one man another hundred subscribers to the BANNEE will engage man's equal, as we can see, unless, perhaps, in re- to donate \$5.00 each to aid in keeping the paspect of the fact that we must every one submit to per on a solid foundation, I will place my name at the same condition. The nation lends its sympa- the head of the list. I cannot do without the Banthies to the President, in his day of affliction; and NEB, and would mourn over its demise, as I would he, feeling it to be so, cannot fall to be sustained over that of a dear friend." Thank you kindly for through the bereavement that has so made his heart your good will; but we assure you, dear friend, that o bleed.

#### Meeting at Lyceum Hall.

Mrs. Augusta A. Currier will speak in Lyceum Hall, in this city, on Sunday next, March 9th, afternoon and evening. The public are invited to attend.

through the mighty storm that is raging all around Notice. us. We are a fixed fact. A mighty host is laboring Our friends in New York will find the BANNEE for sale at the office of the HERALD OF PROGRESS, 274 in our behalf. When we have God and his angel with us, who shall be against us?

#### A Monarch for Mexico.

"While the cat's away, the mice will play," says the old adage. We happen to be as busy as we can Spain, and England are landing on the shores of Mexico, with the intent to set aside the will of the people (whatever that may, or may not, be) of that distracted country, by placing on a throne of their own erection there the brother of the Emperor of Austria, Maximilian. They may succeed in their dynasties they may be at the expense of setting up in that country will be as certainly swept away as that we shall ourselves come out of this war an estness of will than the Mexicans have recently repelling a selfish and wholly wicked invasion.

#### A Thoughtful Spiritualist.

One of our patrons, on renewing his subscription, our prospects are brightening every hour, and all we ask, is that each subscriber constitute himself an agent, and induce his neighbor to subscribe. This is the better way to help us, and promote the Good Cause you have so much at heart. You need have no apprehension that this journal will not live

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### The Lost Once of the Citles.

We see by the New York papers that Miss HAB-Dives has recently laid her plans for the establish-

and respectable audience at Dodworth's Hall, comprising some of the most eminent citizens, many of active member in our ranks. He was eminently a whom were accompanied by the ladies of their families. The New York Times gives the following synopsis of proceedings:

"With rare pathos and eloquence, she appealed to the benevolent in behalf of the truly great and good work of attempting to reclaim and save some proportion, at least, of the unfortunates who, in consummating their own ruin among us, infect the atmosphere we breathe, and endanger the peace and safety of our own homes.

Her plan is to establish industrial homes for the poor Magdalens, in the country adjacent to our great cities, and to commence the influence of reform by affording cheerful, pleasant and comfortable homes. and kindly treatment, within the reach of the unfortunates, leading them back gradually to self-respect ever seen; and gazing upon his finely intellectual and usefulness. The oultivation of flowers, by the and beautiful face, we cannot but regret anew that sale of which in the cities a living would be rendered comparatively easy to them, would be the first pur-suit suggested. This occupation is pursued with success in the neighborhood of the German, French and Italian cities, by women, and it remunerates them handsomely. Physicians have, also, recommended this employment as the best calculated, in its mysterious influences, to bring about the mental and physical cure desired in the cases contemplated.

Miss Hardinge stated that she had raised some \$2,000 in Boston, and was appropriating all the prodeeds of her lectures to the cause. She had hoped to receive the chief assistance in New York, but should she not, she would go back to Boston and struggle on with the little she possessed to carry out her cherished ideas. In this she implored the publie to allow no sectarian or other prejudices to inter-fere. Let all unite in a work that interested allthe alleviation of a peril that menaced with sorrow the homes of all.

As Miss Hardinge concluded her remarks, Mr. Ulster County, rose to approve them heartily, and to suggest that application to the Legislature was the plan by which her aim would best be secured. Mr. Smith narrated some affecting incidents connected with his efforts and researches among our public charitable institutions, and remarked that it was the terms of imprisonment, and the adoption of re- is still holding his seances in London, the editor says: formatory measures in our Penitentiaries. Rev. Thomas K. Coleman, the Protestant Epiroo-pal chaplain of our public institutions, dwelt upon

the fact made known by official returns, that the tific men 'have seen strange sights,' and have surlarger proportion of our street outcasts were native girls, and they from the country. The Superinten-dent of Immigration had shown him official tables man has got a spiritual holy as well as the natural indicating that thousands of the foreign girls arriv- body, which they have too frequently considered to ing are booked directly for the factories in New England, and the cause of this was explained by the statistics of our police throughout the land. He gave his cordial and earnest adhesion to the efforts of the lady who had lectured, and to the proposition of Mr.

On motion of Mr. Cummings, of the Christian keep it for sale. Messenger, the meeting organized by calling Mr. Smith to the Chair, and making Mr. David Felt, Secretary ; and on motion of Mr. Noyes, a Committee of circular for signature by all friends of the cause, man, and Daniel Underhill, were named as the Committee. With a third motion, inviting Miss Hardinge to lecture again on the same theme, at such time and place as she might deem best, the meeting adjourned, after honoring, by their contributions the noblest of spectacles-one woman alone plead-

ing for woman's rescue. A Slaver's Execution.

More than forty years ago a law was passed by Congress making the crime of bringing slaves over | on every emergency. from Africa, piracy, and punishing it with death. tive of Maine, and but thirty-eight years old at the We are requested to state that Dr. Farnswor

ALL SORTS OF PARAGRAPHS.

The late Luther V. Bell, whose recent demise has ment of an asylum for outcast females before a large been chronicled by all our papers, was a believer in the spiritual phenomena, although he was not an good man in all the relations of life, and his demise has caused universal regret.

> SPIRITUALISM CROPS OUT .-- Recently, at a Christian festival in Malden, among a number of tableaux, there was one that represented a dying girl with a band of angels hovering over her couch, waiting to bear her freed spirit to its home. What is this but one of the beauties of real Spiritualism?

Frank Leslie's Illustrated Newspaper, for March 1st, contains a finely engraved portrait of S. B. Brittan, Jr., the young martyr-hero of Fort Henry. He is one of the noblest looking young men we have the world might not have been made better by the measure of his whole life.

The advertisement of "Dealings with the Dead," in another column, gives an elaborate synopsis of the contents of Dr. Randolph's last and greatest work. Our readers cannot help seeing how vast are the questions treated upon, and how competent is Dr. Randolph, who seems to have had a curte blanche to the mysteries of the unknown world, to speak upon

GRAPHIC .-- The Journal says one might judge, on the perusal of Jeff. Davis's late "inaugural," that it had been written with a pen of brass on a cake of ice, it is so bold, cold and unlikely to last out the summer. The editor concludes his notice as follows: "He (Davis) has undoubtedly become desperate, and will now press on in his bad career to the bitter end, Abijah Smith, a venerable citizen of Kingston, in but it is charitable to suppose that there rests often upon his inner nature the shadow of the dread conviction that it would have been better for him had he never been born."

THE LONDON SPIRITUAL MAGAZINE for February, with views similar to Miss Hardinge's that he had comes to us overflowing with good things. In referlong been endeavoring to procure a diminution of ence to Mr. Foster, the American test medium, who

"We hear of the most striking manifestations in his presence. Some of the most skeptical of our scienrendered at discretion. The Royal Society has begun man has got a spiritual body, as well as the natural be the man."

Stearns & Co.'s Premium Glycerine Soap is a capital article. It should be in the hands of everybody who desires cleanliness. Most of our apothecaries

SENSIBLE .- The Boston Investigator, in view of the ill blood now roused by the agitation of the question four was appointed by the Chairman to draw up a of reading the Bible in the public schools, suggests that the best compromise of the question would be and subsequent presentation to the Legislatue. to substitute the Constitution of the United States Messrs. Geo. F. Noyes, David Felt, Rev. T. K. Cole-for the more venerable work trusting that there for the more venerable work, trusting that there would be nearer an unanimity of opinion on its appropriateness.

Il is said that the real ruler of Spain is a nun by the name of Patrocino, who has acquired an almost unbounded influence over the Queen Isabella. She professes to be an Ecstatica, or one gifted with miraculous powers ! Her supernatural pretensions are acknowledged by the court, and her advice is asked

Dr. H. Dcuty, magnetic physician, has taken On the twenty first of last month, the first execution rooms at No. 75 Beach street, Boston. The doctor under that law took place in the Tombs of New York, brings a good reputation with him, and will

the unhappy culprit being a Captain Gordon, a na- doubtless make his mark in this community.

#### that his hair is not yet grey, and that he does not use hair dye or oil.

#### Susan Coffin.

We print this message out of its usual course, at the request of the controlling spirit :

My name is Susan Coffin. I was born in Fair haven, and died in New Bedford. I was thirteen years old. I've a mother and one brother on earth My father is with me. He was a cea-captain, and his name was John. My brother is sick, and away from home. [Do yon know where?] Yes, sir, in Maryland, in the army. My mother wishes for news from him. He can't give her any news, but I can. She may not fear about him : he will soon be quite well. My father says, instead of sending him regrets in her letters, for leaving home, she should send him all the encouragement a mother's heart can conceive of, and tell him to stay as long as God has need of him.

**SYNOPSIA:** A dying woman makes a promise that, if possible, she will come back after death, and reveal the mysteries of the land beyond the grave. She keeps her promise. The second part of the work relates the experiences of a man, who for a time, was completely discuttralied of his body. An interesting phenomenon Two souls in one body. "How dead people live, and where! The Blending! How allving person thinks a dead one's thoughts." Invisible beings, with human char-acteristics, who never lived on earth! The mysterious prophecy of a disembedied soul. What the dead lady discov-ered in regard to sound, soul, and spirit, after death. A curi-ous thing regarding light and darkness She discerns two phantoms from behind a mystic vell. Difficulty of going be-tween the three worlds! Souls existent from all past time. Pre-existence. "The souls were cluthed in garments. Do they feel the weight of years?" Three grand discoveries. The dead lady experience difficulty in getting out of the door; a terrious alternative; 'I must wait till the house de-cass!" Another grand discovery—a universe within a room. I died of some kind of a fever, I do n't know what. [When, did you die ?] 1 passed away last spring. [When did your father die?] When I was quite smull. Feb. 27.

### ADVERTISEMENTS.

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door; a terrine siternalive; "I must wait till the house de-caye!" Another grand discovery-a universe within a room. The Vastitudo! An important discovery-milita, lakes, valleys and rivers in the soul. Death, life! Bomething nobler than intellect. Difference between the spirit-land and the soul-world. Her strange sense joya. Something worth knowing by all whe expect to die. The dead lady's organs, "her hands are blue and wrinkled, her cheeks are pale and hag-gard." Bhe fails into a singuiar state. Her passing from the spirit-land to the soul-world! Finds herself in a new realm-a miracle. The law of images! How the future is read. What material a disembodied soul's clothing is made of! Where the dead lady was-a new universe. What ani-mais really are. Concerning the origin of the human soul. Its pre existence. Why beasts are, and are not, at the same time, immortal.

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5

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rasion. \_\_\_\_ 12. subscription, equately supn :-" If one will engage ing the pamy name at jout the Banie, as I would ou kindly for r friend, that ar, and all we e himself an ribe. This is note the Good ou need have will not live og all around st is laboring id his suscis 

details of the man's last days and moments, usual with them in such cases. He took leave of his youthful wife at about half-past six o'clock, on the evening before his execution, and was discovered to be in convulsions at four o'clock the next\_morning, from having taking a portion of poison; it was said that he smoked cigars that had been saturated in strychnine, and given him. But he was sufficiently restored to be carried out from his cell to the place of his execution, in the yard, where he died, an almost insensible mass of clay, before the fatal noose was fastened about his neck. It remains now to be seen what effect this example will have upon others who may be inclined to embark in the same unrighteous branch of business.

#### Emma Hardinge's Lecture.

Owing to the non-receipt of Miss Hardinge's leedisappointed this week. Let them peruse, however, Mrs. Hatch's lecture on our eighth page-full of appropriate suggestions that come home to many. Then turn to Dr. Dresser's argument on our third where he votes, and his wife sleeps in the city. page, in which he solicits the Chief Powers of our government to pursue the policy of justice toward our shady brethren of the South, that the whole civilized world may no longer look upon the North as the power which defends, sustains, and perpetuates slavery, even while the Southern Commissioners to Europe promise the abolition of slavery as an in ducement in favor of the recognition of the Southern

Fourth of March Ball.

Confederacy by the European powers.

A Complimentary Benefit will be given to Dr. H. F. GARDNER at Lyceum Hall, Phillips Place, Tremont street, on TUESDAY EVENING, March 4th. Music by White's Band. Tickets, at \$1 each, may be obtained at the Banner office, White's Music Store, Tremont Temple, of Dr. Gardner, at the Pavilion, and of the Managers.

The Docter has been one of our most efficient workers, in the cause which we have nearest to our hearts, opportunity offers to show our gratitude in his behalf. Let him know that we appreciate his services by a hearty and substantial response on this occasion.

Te Correspondents.

[We cannot engage to return rejected manuscripts.]

L. L. WARSAW, ILL .- The person to whom you refer has not passed to the higher life that we are aware of.

J. M. K., PHILADELPHIA .--- You shall have a hearing through the BANNER. We will answer your let-

ter soon. -

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time of his death. The newspapers gave us the full the psychometrist, is rapidly recovering from a severe illness, and will in a few days be able to resume correspondence with his numerous patrons.

Why are two young ladies kissing each other an emblem of Christianity? Because they are doing unto each other as they would men should do unto them.

"How high did the water get on your floor ?" was asked of a resident of one of the more favored localities of Sacramento after the late flood. "Just high enough to take the starch out of my shirt collar l" said he. But as if anxious to maintain the good standing of real estate in his neighborhood, he added: "But then you know I am a very short man."

A gentleman has recently changed his residence from Newbury to Newburyport, Mass., who in doing so did not move out of the house or change a thing ture, promised for this number, our readers will be in it. There is another house similarly situated, in which the dividing line of the town runs through a bedroom occupied by a man and his wife; and the bed is situated so that the man sleeps in the town

> THE NEGRO'S PRAYEE. - A Port Royal letter says : "The other day an old fellow taken aboard one of the vessels, was overheard praying vigorously that de Lord would bress dese d-d Yankees.' Poor Sambo had never heard us designated in any other way, and gave the entire title in his prayer."

Don Quixote thought he could have made beautiful bird cages and tooth-picks if his brain had not been so full of ideas of chivalry. Most people would succeed in small things, if they were not troubled with great ambitions.

Mr. Waterston said in a recent lecture that he loved England for her hospitality and her many beauties, but she was like the old lady who said that in taking chloroform she lost her conscientiousness!

A volunteer applied to be enrolled in a southern village, when he asked to see what kind of looking men had already enlisted. The lieutenant paraded his "army," and a tough looking set they were. has expended his money liberally to advance its in- "Why," said the countryman, "I thought you only terests, has beaten down all opposition, and now an enlisted 'picked men.'" "So they are," said the lieutenant, " picked out of the gutter-every man !" While we are coldly discussing a man's career, sneering at his mistakes, blaming his rashness. Ii-

belling his opinions-that man, in solitude, is, perhaps, shedding hot tears, because strength and patience are failing him to speak the difficult word and do the difficult deed.

Thirty years ago, Simon Cameron landed in Harrisburg from a Susquehanna raft, a bare-footed boy, with only three cents in his pocket, but bearing a reputation as a lad of remarkable honesty. A few days ago, he left the war department in a splendid carriage, a man worth probably more than half 'a score of millions, but it is to be feared he has lost the reputation of honesty somewhere. Perhaps he forgot to put it in the carriage .- Springfield Republi-

sain. The editor of the Christian Freeman uses up half a column of his precious paper to tell his readers

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immortal A duster "some!" when, which ? How are we to tell when ? The reply. Why some desmixed ied souls are compelled to dwell near carth ! Sometimes a child is born with two heads, or two bodies-are there two souls also

with two heads, or two bodies—are there two souls also? The answer. Can a virgin bear a child? Yee! Explana-tion! Are children born—do the sexes cohabit in the soul worlds? The answer. Extraordinary statement concerning the results of spiritual intercourse. The hierarchy of the skies—the ascending orders of disembodied beings, and their rank and names. The dead lady declares space to be bound-ed, and tells what the Nebula is! Man's final destiny. world. Climbing up the sky!

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#### BANNER OF LIGHT.

## Message Department.

Each message in this department of the BANNAR 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 merit, but as tests of spirit communion to those friends who may recognize

mon. These messages go to show that spirits carry the character-istics of their earth life to that beyond-whether good or

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

Oar Oircles .-- The circles at which these communica-

#### MEBBAGES TO BE PUBLISHED.

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

will be published in regular course:
 Monday, Jan. 20.—Invocation; Misceliancous Questions;
 Thomas Daskin, Second Michigan Regiment; Mary Lee, to
 Major Robert Lee, Nashville, Tenn.; Solomon T. Ringe,
 Kence, N. H.; Thomas Kaox. Pembroke, N. H., to Abby
 Knoz, Prativille, Als.
 Theseday, Jan. 31.—Invocation; Misceliancous Questions;
 \*\* Light;" Antonio Murrell, salior, bytk Saturn, N. Y.; Luoy
 M. Pendleton, Albany, N. Y.; Samuel T. Johnson St. Louis,
 Mo; Olive Dwight, Brooklyn, N. Y.; Samuel Sprague to

Mo.; Olive Dwight, Browlyn, N. T.; Eshndai spirague to Philo Sprague. Monday, Feb. 3.—Invocation; "The Rights of the Sovereign States under the Constitution:" Questions and Anawers; Richard Burt, Worcestor, Mass.; Charlotte Stevens, Chica-go, III.; Isase Mcl'herson, Third Now York Regiment, Tweday, Feb. 4.—Invocation; "Immorality among Spirit-ualists;" "Hereditary trausmission of Spiritual Diseases;" Julis Folson, New York; Thomas West, to his wife in Han-coct, Ohio; Joseph H. Verrialte, Baltimore, Md. Thursday, Feb. 6.—Invocation; "Magnetiam and Electri-city;" Alexander McDonald, Philadelphia; Stephen Gwinn, Hamilton, C. W.; Louise Durand, actress, New Oriesns; A.

Hamilton, C. W.; Louise Durand, actress, New Orleans; A. Jane Root; Laura S Mercer. Thursday. Ftb. 20-Invocation; "Did General McClellen

Traily have such a foream as was published in the Banor ?" "Was such a map given to Gon. McClellan ?" "Will general emancipation result from this war?" Joseph White, Barra-mento Uity, Cal., of Col. Baker's regiment: Martha Wise, Ma-chias, Ne., to her father, Captain Wise; Jeremiah Connelly, New York City; Amelia Davis Train, to her mother, in New

York. Monday, Feb. 25-Invocation; "The Use of Prayer?" Monday, Feb. 25-Invocation; "The Use of Prayer?" "Will you explain the philosophy of prayer?" Pamella Con way, Philadelphia, Pa., to her husband; Juhn L. Tiverton, Chester Eng.; Fidelia Hoberg, to her mother in Georgetown, D. C.

D. C. Thurday, Frb. 24—Invocation: "The origin and cure of Consumption as incident to the human body;" Charlotte Shaw, to her sister Anna, Boston, Mass.; Patrick Daly, Dub-lin to his uncle Patrick Dally; Lulia Austin, Fredericktown, Pane

Invocation.

O thou who art the life of all things, thou spirit of truth, before whom nothing dies, and with whom resteth eternal life; our Father and our Mother, unto whom all beings continually approach with songs of thanksgiving ; the clouds of Nature and spiritual and moral darkness fall thick around us, and we feel like children, in our dependence upon thee. When we look into the eternal future, we be-hold thee as thou art, and gratitude comes welling up into our hearts unto thee. Our God, this beloved nation is now clothed with darkness and ruin ; desolation and death in every form seem to dwell with us. But it is only a phantom, and not a reality. Life and love and truth are everywhere. Though these things seem to be, and though thou scemest to be walking in hell and with devils, we know that thou art walking with us. We ask only this, and we know that whatever shadow falls, thou art in the shadow. There is no place where thou art not. If this thing comes to thy people, and they shall dwell in the shades of death, we know that they shall yet praise thee and dwell in harmony with thy children, clothed in immortality. Jan. 9.

The Chief End of Man.

We are now ready to receive such questions as may be propounded by friends present.

" What is the chief and of man ?"

The chief end of man, or what does man most desire for it, is what he desires, rather than what he does. From our standpoint, it is understood that his chief end is happiness. And that is not found, as the church hath told us, in a state of rest and inactivity. The spirit of man is ever active and on-

ward, continually reaching higher and higher. The chief end of man is at all times and under all circumstances, to do the will of Jehovah. The church and ignorance teach that he is prone to wanthanksgiving to the Giver of wisdom, to the Eternal and how old I was, and my name, and so you must fountain of wiedom that is opened unto us?

look all around and know that he is everywhere; there is no place where he is not.

I regret very much the last words I uttered when

leaving the body, which I know may prove injurious, and which have occasioned my return. I told my tremble, though we have dealt with thee singlefamily that I had no belief in this fanatical belief that is running through the country, called Spirit- chastenings, and known and communed with thee, ualism, and that if any one should return bearing yet we would know more of thee, and come into still my name, with a message from me, I protested against such being my own, and they might disbe-lieve the message; and never believe that I should mysteries of thy kingdom out into the light of mornlieve the message; and never believe that I should come back to this sinful world again.

But I now know how wondrous are the ways of God. I have been impelled to come back. I desire King of Life hath given thee thy commission, and to be happy, to serve my Master, and if I must re

turn and tear down what I have built up, I see diffi-culties everywhere attending R. Everywhere there are thorns in my pathway; yet 1 will not murmur that thou art walking hand in hand with Life, and for repine, but say, O God, thy will be done.

My name was Benjamin Bancroft, eighty-eight years of age. I was born in Groton, N. H., aud I died with my son David, in New York, a modern earth and casting them into the great treasure of Bodom-I called it so when there, and I call it so Immortality, we ask of thee a gift, and we know, now. I believe my children are too unfavorable to oh Death, if we ask of thee that thou wilt bestow it the spiritual faith to put any confidence in this state-ment, and I cannot blame them if they do n't believe knowledge. Though we reside in the lowest depths will ever come. God forces me to come and take up my cross and bear it up Calvary's hill.

I left Groton in early life, and afterwards lived in Hollis, Pepporell, Boston, and last in New York. 1 but for those who yet dwell in mortality; in behalf have been greatly exercised since I left the earth, on of a hungering humanity we ask thee-in behalf of bare been greatly exercised show I for the data and of a nungering numbering we as through the change, who account of my mistaken ideas of Spiritualism, and those who have yet to pass through the change, who the difficulty of overcoming the prejudices of my have yet to become acquainted with thee-to feel children, but will endeavor to do all that is in my the chilling touch of thy fingers-yet to walk power. It will be of no use to tell my children I am by thy side through the dark valley of shadow and not in heaven, but I see more of hell here than on ohange. We ask of thee, oh Death, that thou wilt earth. The names of my children are David, John, draw nigh unto them, clothed in more becoming garuey and Phoebe; some of them are in the Western ments. Oh Death, put on thy garments of Immorountry, one in Massachusetts.

I have but a small hold on my friends-so small that human efforts cannot see it. I am determined brow the bright blossoms thou hast gathered on the to conquer, but yet am determined to wait God's earth. Oh Death, make the visits to mortable like this, but cannot hope that they will believe. I past have burdened thee with, but lovingly link must wait till the great Infinite shall sow the seed hands with those who are to go with thee, through which will some time bring forth fruit, but when the dark valley of change. They fear thee, oh Death, Jan. 9.

#### Lizzie Delton.

come back, will you come to me ?" I been dead one unto thee sooner or later, we pray thee to surround year two months; I was fifteen years old. My mis- them with light, and open their eyes ere they pass tress thinks some that spirits come and talk, but my the confines of mortality and enter the realm master ferbid her to talk about, it. My mistress's mortal. Then, oh Death the nations shall rejoicename is Hodges; she lives in Fourth Avenue, New shall mourn no more; and the ohildren of earth York ; her name is Mrs. Hodges.

Darents never were. My father was a hair dresser;

cook, and she died when I was small, and I lived tality shall gladly await thy coming to lead them with her two years when I died. My mistress will home to the Father. Oh Death, draw near unto know of this. If she 'll please to go to places where mortality and listen to our prayer, and all to whom we can talk, in New York, I should like it, and I'll you may come will send up a song of thanksgiving try and come. You please ask ber not to send me and joy to welcome the right-hand messenger of Imhere again. My name was Lizzie Delton. When I mortality. left the earth, I was afraid-it was all dark, and there were no lights; it's just like home, now, and I would not wish to come back here at all.

Jan 9. Charles Beaman. Written :

Tell my son, Charles Beaman, that I wish to speak

CHARLES BEAMAN, with him. who died in San Francisco, Cal., in 1858. Jan. 9. C. B. Sally Brown. Sally Brown will, with great joy, hold communion

children, we cannot always come when we wish. Jan. 9. Colman Williams.

Colman Williams will go to the circle "Star in the West," held in Detroit, Mich., when he can. Jan. 9.

believe. First, I was nine years old. Second, I was When on earth, my spirit was in prison. I was a slok wi.h typhus fover twenty-one days, and my full prisoner. I could only look through the windows of name was Ellen Maria Sampson, and I died in New my prison and see God in one way; but now 1 can | York City, on the sixth day of last July. Jan. 13.

Invocation.

Oh, Death, thon mighty spirit of change, thou genius of Creation, thou spirit before whom all things handed and alone, though we have passed through thy nearer communion with thee; solve all that is with ing, that thy subjects may know and love thee more and fear thee less. Oh, Death, we perceive the great

he has bid thee go forth and gather up all things ye may find upon the face of the earth, and bring all things into thy kingdom ; and so, oh, Death, we feel acting with us according to the decrees of wisdom. earth, and casting them into the great treasury of of hell and drink of the bitterest cup, yet we desire knowledge; and in whatever way it may come, we

would gladly receive it, oh Death-not for ourselves, tality; robe thyself in the bright and glorious garments of the morning, oh Death ; bind around thy uer, but yet am determined to wait God's earth. Oh Death, make thy visits to mortality I can ask that my children will visit places without the dense darkness the superstitions of the because they know thee not, and because thou hast appeared unto them in dark garments. Now, oh

Death, in behalf of those we love so well, in behalf My mistress said to me, "Lizzie, if spirits can of those who are a part of thyself, and must come ∫im• shall feel that thou art their friend and not their I's not white, sir; I's colored. Oh, no, I was enemy-feel thou art a bright messenger from the never a slave-there are no slaves in New York; my courts of the Heavenly Father, to lead his children home to his embrace. So, oh Death, it shall be thy parents never were. My lather was a narroresser; nome to his embrace. So, on Death, it shall be thy he still lives; he was last under the Lafarge House. I waited upon the table and the door. I have my mother with me. She once lived with my mistress as and those who have finished their journey in mor-

Jan. 14.

We now propose to occupy a short space of time in answering whatever questions may be presented to us from those present. If there are none, we will speak briefly upon one already with us. The ques-

"Will the spirit of man forever retain its present shape

If we are to judge from the past, we will say the spirit of man will not always retain its present orm. As we look at the structure of man's physical form, we find only four thousand years ago, the physiwith her children, whenever God shall will. Oh, my cal forms that then inhabited the earth were very far removed from the forms that inhabit the earth at the present day. Though they bear a very striking likeness to those forms, yet to the keen eye of the clairvoyant spirit there is a wide line of demarcation. They'are different in every respect; and the material of which they are composed was far more crude and gross than that which goes to make up the forms of the present day. The forms you with you are more perfect, are far more refined-Spirit of Truth, aid and defend us while we minmore fitting instruments for the spirit of Deity to manifest through. The spirit of the past did well through the forms the past gave unto it ; but now the spirit of Deity has need of different forms, and so nature has produced them, and so she always will. Now, then, if the forms of to-day differ so greatly from the forms of humanity four thousand years in the The chariot of thought brings us a question from past, surely those which are to come will be as different theological brother in Hartford, Conn. The quesfrom the present, as the present is from the past. We declare to you that four thousand years in the future shall give to man on the earth forms that will differ from yours of to-day far more widely than those of the present day differ from those of the past. Nature is growing continually, growing in wisdom, growing perfection anywhere, whether on earth, under the in beauty and perfection-growing toward the great central heart of Deity. Thus it is necessary the spirit of change should be continually at work in your midst, and if it does not produce a change for the better each hour, each moment, each second of time, what is he good for? Surely, if he does not. he does not well perform his mission or do his work. Man is the great central being of animal existence. There is no more beautiful form than that which he hath, because he stands on the plane intellectual cording to this, we may look for it everywhere and and the plane spiritual; because he is endowed anywhere, and find it. We believe that every effect with those particles of being drawn from the past which sustain him in the present, and will in the fect must of necessity be as perfect as the cause ; | future of all time, changing and growing as he may grow to need them, forever. The Infinite Being who has brought us up to our present position, has no idea of leaving us where we now are; yet what the future before us is to be, is not for us to know-but glory, and the darkness of the present shall flee we know this much : it will far exceed the forms you have to day, because Nature never relinquished her work-never failed in the accomplishment of anything she undertook. Her mission is forever and forever to progress and develop-not in one kingdom, but in all. We find, this truth illustrated alike in the mineral, vegetable, animal, spiritual and celestial kingdoms. The signet of change is marked not only upon the things of the spirit, but upon all things mortal as well. You have only to look at the external things of creation, to believe that we rpeak doubt my coming, and propose to me that I come the truth. Everything in nature is continually here and state what deformity I had, together with passing through peculiar changes-continually grow ing more spiritual and refined, in perfect accord and harmony-continually expanding nearer and nearer to perfection. Every flower, grain of sand and blade nentioned, and found no one here, so I leave, and of grass-all things small and great are alike destined to pass from the olden and lower condition and enter the newer and more beautiful. If this is so in one instance, it must be so forever. The great my returning to my friends at home in so short a God works through all nature, and, like all things time, so I beg my friends to be satisfied that I did else in nature, the human form will continually ascend higher and higher in the scale of progression, and assume a more harmonious perfected and beautiful condition. So, then, our questioner, we believe the future will require a more perfect form than the past has required, and more perfect than that of the present day, to the degree that the present is superior to the past. We believe it will be so; and again we sa", if we are to judge from the past, we know it eh ? will be so. Jan. 14. Nancy Hapgood. We are told on the earth, that when once we die

G.d. for I thought that my guardianship over them was ended. But when I came to consciousness in the spirit world, I was told I had just commenced my care and guardianship, and that I was the only natural God who could look out for them. It was some time before I could understand it, and then only by the extensive demand that was put upon me by my friends and children, since my death, when they are not happy. Oh, do not think the mother loses hor affection or natural regard for her children which she felt before she passed the gateway of death. When she leaves her little ones to the care of strangers, and knows that they are suffering, do you think As the red lightnings run on the black jagged clond death ever severs the connection between them? If Ere the thunder king speaks from his wind woven you do, you are greatly mistaken, for there is no shroud, spirit in the body or out, who does not feel love and So gleams the bright steel along valley and shore you do, you are greatly mistaken, for there is no affection for its kindred. Those two children bring me back to earth. They

are continually calling upon me for assistance. Though they do not know I can return in this way, yet I do return, for I hear their spirits continually beseeching me to return and assist them. Is there any heaven high enough, or holy enough, or beautiful enough, tothold the mother, while her child is calling her back to earth ? Heaven must be there, for a while at least, for it is where the affections are. It is found within the circle of love-nowhere else.

I was widowed not by death, but by circumstances too dark for me to desire to speak of to day, when my smallest child was only two years of age, and my oldest not quite four. I passed away from earth, and left those little ones, when my youngest was hardly four. Oh, I could not rest away from them, and God has given me back the guardianship of them,

My name was Nancy Wilkins before marriage; after marriage, Nancy Hapgood. My native place was Worcester, Mass.; time of living in spirit-world, six years. My ohildren are separated. One is in New Jersey, and the other in Worcester, Mass. There are conditions of unhappiness surrounding both.

Their religion the people they are with, have not failed to bring before them-to bind around them ; but there is a religion in nature more beautiful than that which has been imparted to them, and I desire they should be acquainted with that. I desire that Mr. William Henry-if I may be allowed to speak so free-I desire him, who has charge of my oldest child, to bring that child to some place where I can speak with them. Oh, then if I do no good, it may be because I have wandered from God and from goodness; but they tell us we never do this, for he is al-ways with us, and if he is, he will grant me my de- That thunder of freedom from millions of throats. sire to speak to my children.

There are others I might desire to come to, if I thought it were possible to reach them ; but I do not at present. However, if there should be a way, I should be glad so to do. If I have enemies on earth, forgot them, and ask their forgiveness. If friends, I ask for them power and wisdom in the future; and that they may seek to know of the things that pertain to their spirits, their souls, and they will thus Jan. 14. be laying up treasures in heaven.

#### Charley Kimball.

I got a mother what lives in Boston, and I-I do n't know how to talk much. My name is Charley Kimball. I lived at the North End-lived on Salutation street, once, and once in Arch place. I do n't remember much. Wan't but six years old. They tell me I been here most two years-most-will be in the spring. I died before there 's any flowers, because Lknow when I got where there was flowers, I

thought 1'd slept a good while. I haint got any father. I did n't never have. Well, I did n't never know any. My mother sews, and she need n't cry about me, because she do n't have so hard times now; she haint got anybody to take care of but herself, now.

and she used to have me. I asked the folks if I might come home. She says if spirits can come back, she wishes Charley would, and if he has seen his father, will tell where he lives, and will tell her what he will do to make her happy. I do n't know where he is-never seen him. My mother never told me anything about him, and nobody else has ever told me anything about him.

I want to talk to her same as I talk to you. I want to tell her how I love her, and I can't talk well here, because there 's so many folks here. Her name here, because there is so many long here. Her many is Eliza. She's gone, now-in a bigger place, where cause of my sudden disappearance from the lecture-there's lots of folks where they work, and have field. Please let me say to them, through the ever things going, and make olothes.

[MARCH 8, 1862

#### FREMONT'S BATTLE HYMN.

#### BY JAMES G. CLARE.

O I spirits of Washington, Warren and Wayne ! O I shades of the Herces and Patriots slain I Come down from your moun ains of emerald and gold. And smile on the banner ye oberished of old : Descend in your glorified ranks to the strife, Like legions sent forth from the armies of life : Let us feel your deep presence, as waves feel the breeze When the white fleets, like snow flakes, are drank by the seas.

Ere the combat shall startle the land with its roar. As the yell which conceals the clear starlight is riven When clouds strike together by warring winds driven, Bo the blood of the race must be offered like rain, Ere the stars of our country are ransomed again.

Prond sons of the soil where the Palmetto grows, Once patriots and brothers, now traitors and foes, Ye have turned from the path which our forefathers trod; And stolen from man the best gift of his God; Ye have trampled the tendrils of love in the ground. Ye have scoffed at the law which the Nazarene found, Till the great wheel of Justice seemed blocked for a

time, And the eyes of humanity blinded with crime.

The hounds of oppression were howing the knell Of martyrs and prophets, at gibbet and cell, While Mercy despaired of the blossoming years, When the harp-strings no more should be rusted with

tears. But God never ceases to strike for the right, And the ring of His avvil came down through the night Tho' the world was asleep, and the nations seemed dead, And Truth into bondage by Error was led.

Will the banners of morn at your bidding be furled When the day-king arises to quicken the world? Can ye cool the fierce fires of his heat throbbing breast Or turn him aside from his goal in the West? Ah I sons of the plains where the orange tree blooms, Ye may come to our pine-covered mountains for tomba But the light ye would smother was kindled by One Who gave the universe planet and sun.

Go, strangle the throat of Niagara's wrath. Till he utters no sound on his torrent cut path ; This he utters no sound on his correct cut path; Go, bind his green sinews of rock-wearing waves, Till he begs at your feet like your own fettered slaves. Go, cover his pulses with sods of the ground, Till he hides from your sight like a hare from the hound;

Come on with your " chattels," all worn, from the soil Where men receive scourging in payment for toil; Come, robbers ; come, traitors ; we welcome you all, As the leaves of the forest are welcomed by fall. The birthight of manbood awaits for your slaves, Bot prisons and balters are waiting for knaves; And the blades of our "mud sills " are longing to rust With their blood who would bury our stars in the dust!

They die unlamented by people and laws, Whose lives are but shadows on Liberty's cause; They slumber unblessed by Fraternit,'s star Who have blocked up the track of Huma ity's car;, Regarded, when dead, by the wise and the good, As shepberds regard the dead wolf in the wood; And only unbated when Heaven shall efface The memory of wrong from the souls of the race.

The streams may forget how their mingled our gore, And the myrtle entwine on their borders once more ; The song birds of Peace may return to our glades. And children join hands where their fathers joined blades;

Columbia may rise from her trial of fire Bore pure than the came from the hand of her sire ; But Freedom will lift the cold finger of scorn When History tells where her traitors were born.

## Correspondence.

#### Letter from Mrs. Hyzer.

MR. EDITOR-The many dear . friends of the gospel of Spiritualism who have known me somewhat through my public labors, as well as the many, more personally interested in me, through my social relations, are inquiring, through various channels of communication, for my place of retreat, and for the

things going, and make olothes. I know who gave me my coffin. It was Mr. Bar-nard. I guess he's a minister. He knows my mother. I had the rash. No, I did n't have that-had the losophy of life, but that my feet are witheld from going in the pathway of the teacher, by the mandate of the Reaper, who lingers by my mother's bedside, swaiting the hour when he can bear her, fully ripe, to the garner of angels. Truly do I feel that I am passing with my beloved parent through what in the past, was called "the valley of the shadow of death." Yet it is not a dark valley; and all that we once called death, is "swallowed up in victory." The journey is a longer one than many are called to perform, but it lies amid the magnificent scenery spead out in all-resplendent glory, on either bank of the heaven-mirroring stream, which, " clear as crystal, proceedeth out of the throne of God and the Lamb." Many of those friends will remember the sudden summons, which, calling me to her bedside, prevented my completing the fulfilment of my summer engagements in New England. Upon my return to her, to my great joy, she rapidly recovered from the dangerous position in which I found her, and in August she returned with me to my home in western New York. After our return, so much did she improve both in mental and physical health, that I was induced to accept an invitation for my services ists' Lecture Committee, at Philadelphia, and, encouraged by her cheerful acquiescence, as well as by my own bopeful spirit, I pressed a parting kiss of love upon her obcek, and went forth to my labor. her smiling her sweet and fond " good-bye," from the window, through which she had so often watched my departure, that never again would I be strengthened by that loving spirit looking after me in blessing from the portals of the earthly temple. Ere I had finished my appointed labors in Philadelphia, while enjoying the warm and genial influence of affection and friendship always so bountcoushad a conversation with him on the subject of com- ly bestowed upon the teachers Nature's Gospel by the associated liberalists of that truly fraternal city. the sad tidings reached me that my mother was dying. I hastened to her side to find the dear one inalmost of motion, yet with mind little impaired, she looks upon the anxious loved ones the love she can not speak, and resting in spirit upon the All-wise and All-loving, the leans her weary head upon the bosoms of those whose utmost care and tenderness, by a long life of maternal vigilance and purest af fectional guardianship she has so richly earned, and calmly, patiently awaits the disrobing of her spirit from the vestments of earth, when, re clothed in the spotless garments of the resurrection, she shall be reunited with "the loved and gone before," in that joy-illumined Eden of the soul, from which she shall . Q. del 1 1 go forth no more forever.

tion is this: or form?"

Form of Man's Spirit.

der from God and to disobey him. We declare there never was an individual spirit that trespassed upon the smallest portion of God's law. Everything he hath endowed with faculties peculiar to themselves, to which the Infinite hath given a key of their own by which to unlock the gate of heaven and peace. We find happiness and heavon according to the desire of our own souls. One man finds happiness in crowding down humanity, that he may rise himself in so doing. This is his or her happiness. Shall we say they are wrong in so doing? It is certainly not wrong to the cause that produces it.

The chief end of man is in glorifying God, we may say, but to him this is in but a small circle. To do the will of Jehovah at all times, whether we are in a mortal or an immortal state, is only to pass onward a step higher. To go on forever in seeking for happiness, is that of sceking to obey and glorify God. This is no more or less than the chief end of man. Jan. 9.

What is it to be born Again?

What did Jesus mean, when he said to Nicodemus Except a man be horn again, he cannot see the kingdom of God ?"

We are told that the kingdom of God is not meat and drink, and Jesus said, "my meat is to do the will of him that sent me." What did Jesus mean in the use of this langunge to Nicodemus? Only that which seems but truth to us. We believe that Jesus had reference to the death of old errors and the birth of new ones. So long as men cling to old errors, they will not bring the desired truth to pass. In order to enter heaven, it is necessary to lay down the old, whether spiritual or moral. We must be born moral, spiritual, or intellectual, each and every one of us, if we wish to take any degrees in life. Whether this birth is taken upon us, or is thrust upon us, there are none who must not participate in it in order to enjoy or find heaven.

The Nicodemus of olden time, if we are to believe the record, was a greater believer in material than in spiritual good. Hence we perceive him to be more material than spiritual. The former was more tangible, while the latter was real; but it had no reality for him. This was the reason why he asked of Jesus. "Must a man enter his mother's womb again, and be born ?"

There are many materialists at the present day. Nine-tenths of the church, those who profess to believe in a spiritual birth, dwell in the spirit only in its material form, making material sacrifices, and offering material ceremonies which amount to nothing. They are not real, and no spirit is free from materiality. which looks upon things of this life with favor; when it becomes free, it shall wonder that men place so much reliance upon changeable things of mate riality. This spirit is not in the church alone of today; it lived ages ago. This spirit walked with Je-sus of Nazareth, and we believe the utterance had a spiritual meaning. Those who heard him speak. gave his language a material significance only.

O you men and women who put no confidence in God as a spirit, and grasp only at materiality, we commend you to lift the veil of materiality, look be-hind the scenes, and view the real scenes of life - that river of life flowing beneath the crust of that matesiality. Gather unto yourselves that knowledge neosseary to make one happy, or to open unto you the gate of heaven. Jan. 9.

Benjamin Bancroft.

As we wander through life, we cannot but wonder at the Majesty of God. Everywhere we go, every step we take, unfolds something new, some new phase of life. Ought we not to lift up our souls in! Invocation.

ster to our own necessities and the necessities of those to whom we come ; and together we will bring our offerings into the great temple of wisdom, and ogether receive our reward. Jan. 13.

Perfection.

tion is this: "Is it not impossible to find perfection in any form on

his earth ? According to the old established belief of the subect, we will say it is most certainly impossible to find earth, or above it-either in this condition of life, or the lower or higher. Go where we will, seek where wo may, we find it not. According to the past eignificance of the term, it is a thing done-finishedto which nothing is to be added or taken from. So. then, we declare to our questioner that it cannot be found anywhere. But the new dispensation gives a new definition to

Il things, and therefore to the term Perfection. Acwas preceded by a natural cause; therefore the efand if the cause is natural, it surely belongs to God -and who shall dare to call him imperfect?

The old is passing out, and the new is coming in; and behold, the new shall gild all things with a new way, as the darkness of yonder midnight fleeth

away before the coming morn. Our brother and our friend, you may seek for Perfection, according to the spiritual and natural defi-

aition, and find it everywhere-even in hell.

Richard S. Devonshire.

I have visited my yeoman friends in the old world. two weeks past. I desired, through a medium there, a change to be made in regard to my affairs. They my name, age, and cause of death ; and they will do my bidding should I'do this within two days' time.

The time is past. I visited this place at the time and no time suitable for me until to-day. I know of no earthly way or means by which the friends here -the people here in America, could be apprised of not come here within the two days.

My deformity was here [left hand]-I lost the use of my left hand when about eight years of age, by scoldentally falling into the fire, burning my hand and arm, and drawing it up as you see [the medium suiting the action to the word]. I was fifty-seven years old. I die of some disease of the lungs-not consumption, but I believe it was called by some, a losing of the air cells of the lungs. losing of the air cells of the longe. My name was Bichard S. Devonshire. My place residence Manchester. England. Jan. 18.

f residence, Manchester, England.

#### Ellen Maria Sampson,

Written:

My dear mother-If you will go to see somebody I from the sorrows of earth. Very many of us are can come to, I will talk with you. I will tell disappointed when we learn, as we all do, that you all about my new home, and about brother Jim- cannot shake off that which is a part of ourselves. disappointed when we learn, as we all do, that we my, and grandma and grandpa, and all. Do n't say, When I left my, poor body and my dear friends on "I do n't believe my little Nelly can come back earth, I thought I had done with earth, and I commenagain," for I can. Now I will tell you how I died, ded my children-I had two-to the care of Almighty

scarlet fever, and it stayed in-did n't come out. That 's why I died. I can write sometime-when I learn. They learn to, here. May I go? Will you send my letter to my mother? Will she ask ms to Jan. 14. come again?

### Philip T. Montry.

I believe it is your custom to attend to the wants f all who come here, irrespective of condition or position. It seems to me there is a lack of strength in my case : I know not whether it is the result of my recent departure from earth, or whether such as myself are deprived of strength wh n they come to such place as this, as a recompense for past sins.

I came to my death in a little affray three nights ago, in New Orleans. I was then very much excited, and I feel somewhat so, now, in spite of myself. There is no place in the spirit-world for me and there seems to be none on earth, except where I came from, and I suppose I must settle there. I have been to mediums since I was out off from earth, but I find no place where I can communicate, save here, and the cursed civil war puts an insurmountable barrier in my way there. There is no possibility of getting over it, is there?

They say it is your custom to receive something by which an individual may be identified. Well, I supose the name is first necessary, which was Philip T. fontry : by occupation I was a sportsman. I was six feet one in height, fair proportions, dark hair through the month of November, by the Spiritualsomewhat inclined to curl; eyes light hazel, full beard and no moustache. How's that for a descrip tion? Will that do? Age? Just turning forty. And here I am without a body and situated every way uncomfortably, simply because I 's a d----d fool. Excuse me-beg pardon, ladies; but the matter must But little dids I realize as I looked back and beheld be settled. My antagonist must meet me, so I can square accounts with him honorably. Oh, we're united in one sense ; and if I remain in hell, so does he. I have a daughter, and I care for her. There are iroumstances that must be summed up and sottled up efore matters can be righted, and he must do it. They can be done by no one else than the one who sent me here. He is a believer, so fear not but he will get my message-nt least, he pretends to be. It 's only a few days previous to my trouble with him that ing back. His ideas are in this wise. He said to me: "Phil, I've seen something of it, and between you and me, I believe there is more than many suppose in it." I am sorry to be obliged to give him so sudden a practical illustration of the truth of his re- deed rapidly passing away. Stricken by a paraly mark. But I 've found for myself that it is a thin ais which leaves her like an infant in the arms of partition between heaven and hell and earth, and I her children, deprived of the power of speech, and take advantage of the knowledge he helped me to, to come back and demand of him what I have previously stated. This is the object I have to attain, and if here is any way of getting my message to him, I shall know I have not returned in vain to-day. What's your fee, sir? To do the most good I can

to all I come in contact with, do you say? Your terms are high, sir. Supposing I am in no condition to pay you at present, what then ? Do you trust Well, I trust I am in some respects humble. make you no professions of goodness, because I do n's know how how I should keep them.

Three days ago I left my body at night, between the hours of twelve and one. Perhaps I had better have said morning. Saturday morning or Friday night.

There are such mediums as this scattered all over the earth, I suppose. Well, then, I ask, yes, I demand an interview with my antagonist-he who is still in one sense victorious. If he gives it, all well; if not, dearest friend, the only friend 1 have ever shown lit may be otherwise with him. Good day. Jan. 14. who could not frown upon me, who could not

Dear brothers and sisters, in these hours of watch ing the slow but sure passing away of, my best, and

we come no more to earth, and are forever set free

## MARCH 8, 1862.

me, who could not misjudge me; but into whose heart I could always pour my every joy and sorrow, and be sure of fervent appreciation, of tender but but two years ago, would have been to our family circle one of heart-rending anguish, comes before us to day as a process of transplanting a rare and oherished plant, every fibre of which we would tenderly guard from the slightest jarring or marring, but which we yield up trustingly to the skillful, artistic hand of the Infinite Transplanter.

Often, in the lonely and eilent hours of night, as I hovered over the cherished form of the suffering one, with her paie, emaciated hand clasped in mine : while the pulse grew fainter and fainter, as though the spirit was fluttering in its last earthly vitality, England during the Summer of 1869. upon my inner vision hath broken the sunlight of the soul-realm, and my guardian father would hasten to my side, and, laying his pure soft hand upon the to my side, and, laying his pure soft hand upon the brow of the dear one, would point to the rose-wreathed brow of the dear one, would point to the rose-wreathed brow of the dear one, would point to the rose-wreathed couch to which he would soon bear the newly-born bride of his soul. One night a scene so lovely, so joy-giving, was thrown before me, that, when at length my mother slept more naturally, I took my pen, thinking and June. Address, West Killingly, Conn. to write a faint outline of its beauty, when into my brain floated the following descriptive poem :

#### THE TRANSITION.

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rn.

It is midnight, and I am gazing on the star bestudded sky.

With imploration in my soul and tear-drops in my eye;

In the lowly woodland cottage where my parents

watched their brood. As the mountain eagles gather for their nursling eaglets

food.

Ere my father spread his pinions for that immortal shore,

Where the toiler's toil is over, and the weeper weeps no more.

Since that childhood's sunny morning I've been out upon life's sea.

Beaten by the waves and surges of unsparing destiny; Sometimes hidden mid the breakers, then on her waveless breast.

Basking in Love's golden sunlight, with my stormroused soul at rest:

For that ever faithful father, when he sought his home afar.

Left the door unto the chamber of my inmost soul ajar, And through it a bright angel throng by him to-night are led

To watch with me in love beside my dying mother's bed.

As they lift the mystic curtain which hath hidden from my sight

The wonders of their Eden-some of glory, love and light.

My soul thrills with a rapture it ne'er hath known before---

It swells as though with the soul of God 't were en rapport: And as I fix my spell-bound eye on the transition sea,

A boat upon its mirror-breast is speeding on toward me, Not a sound breaks on the silence as it neareth the earth-shore,

Save the soft and gentle dipping of the boatman's golden oar.

Now my father draws my mother to his bosom pure and warm While angels throw a starry robe around her seraph

form, And lifting her as gently as sunbeams lift the dew,

They smile in love upon me and are passing from my view;

In tones no mortal voice or lyre may e'er have power

While the joyous glance my father gave in passing from

Told me that he held to his heart his cherished bride

Now I look up to the stars again-they shine as

Bright symbols of the changelessness of God's eternal

As they shone on my mother dear when in her maiden

She murmured to them mystic words, her future fate to

And thus their hallowed radiance was to her daughter

As she watched her mother's entrance through the

walk by our sides, speaking words of encourage

ment, enlightening the mind, inspiring the soul, and

indeed, when he said that Truth was the " Comfort

er " which should come after him to bless the world

rainbow arch of heaven;

ing every heir of the One Father. ,

truth, that magic wine of which

the dipping oar

to tell.

the shore.

once more.

purely still.

will I

glee,

Bee:

And

given.

more.

But stealing o'er the waters clear their bridal anthems awell.

LECTURERS AND MEDIUMS. Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call attention to it during their lecturing tours. We hope they will wise council, of deep but inexhausting sympathy, I use every exertion possible in our behalf. Lecturers are have tested, as I never have before, the glorious informed that we make no charge for their notices. Those practical power of Spiritualism. The scene, which, named below are requested to give notice of any change of their arrangements, in order that our list may be kept as correct as possible.

MISS ENNA HARDINGE will lecture in Philadelphia dur ing the month of March; address, care of M. B. Dyott, Eaq., 114 Bouth 2d street, Philadelphia, Pa.; in Lowell and Port-land in April; in Boston, during May; in Quincy and Taun-ton, in June, Address, care of Mra. E. J. French, 8 Fourth Avenue. New York Avenue, New York.

MISS LIZZIE DOTER will lecture in Marblehead, March 9; in Charlestown, March 10, 53 and 50; in Boston, April 90 and 27; May in Springfield; in New Bedford, June 1 and 8. Address, care of Banner of Light, Boston.

F. L. WADSWORTH will lockure every Sunday in Battle Grock, Miobigan, until further notice; at Providence, R. 1., four Bundays of May; at Taunton, Mass, first two Sundays of June; at Marbiened last three Sundays of June, Ad-dress accordingly. He will answer calls to lecture in New Fredend during the Summer of 1889

W. K. RIPLEY will lecture in Portland, Me., the three first er and October. Address, Snow's Hill, Maine.

MRS. M. S. TOWNSEND will speak in Charlestown, March 9; Marblehead, March 16; Taunton, March 23 and 30; New Bed-ford, April 6 and 18; Willmantic, Conn., April 20 and 37; West Randolph, Mass., May 4 and 10; Providence, R. I., the ive Sundays in June.

MISS BELLE SCOUGALL lectures in Lowell, Mass. first four Sundays in March ; Philadelphia the last Bunday of March and the two first of April. Will receive applications to lec-ture in the Eastern States during March. Address as above or Bockford, Ill.

The stars shine just as brightly as they shone upon my head When it lay in childhood's sleep upon the little trundle-ibed,

PROF. BUTLER's address is care of Dr. Child, 15 Tremont st., Boston. Speaks in Providence, during March; Taun-ton, April 6 and 18; Putnam, Conn., May 4 and 11; Charles-town, during July. Intervening Sabbaths not yet engaged.

Mas. A. P. Thomrson will speak in North Haverhill, N. H., one half of the time; at Bath, N. H., one fourtn; at Dan-ville, Vt., one fourth, for the present. Also, will speak on week evenings, and attend functals, if desired, by addressing her at North Haverhill, N. H.

MISS ENMA HOUSTON will lecture in Boston, March 2 and 9; Portland, Me., March 23 and 30 and April 6 and 13; Low-ell, April 20 and 37, and May 4 and 11. Address, East Stough-

BANUEL D. PACE, trance speaking and healing medium, answer calls to lecture in the Middle and Western States. He will pay special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich.

J. H. BANDALL, will spend the month of 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. Boofield, Pittsford, Vt.

MRS. AUGUSTA A. CURRIER Will locture in Portland, Me., last two Sunday in March and first in April; Chicope o, Mass., four Sunday of May. Address box 815, Lowell, Mass.

MRS. FANHIE BURBANK FELTON will lecture in Boston. March 16; in New Bedford, March 30; in Randolph, April 6. March 23d is not engaged. Address 25 Kneeland st., Boston.

CHARLES A. HAYDEN will make arrangements to speak in the New England States during the Spring and Summer. Address, Livermore Falls, Me.

E. WHIPPLE will spend the winter in the western Siates, and answer calls to lecture on Geology and the Spiritual Philosophy. Address, Cleveland, Ohio.

A. D. HUME will speak in Alton, N. Y., March 9 and 16. Address, Fredonia, Chautuage Co., N. Y., care E. W. Meach.

MR. and MRS. H. M. MILLER may be addressed at Norwich, Chenango Co., N. Y., for the present, or Conneaut, Ohio, care of Ass Hickox, permanently.

H. L. BOWKER will answer calls to lecture on the new nts of the Spiritual Movement. Address, No. 6

developments of the Spiritusi Movement. Address, No. 9 Hudson street, Boston. A. H. DAvis will answer calls to lecture on Spiritual Pho-nomena, Evidences of Future Life, and other subjects inti-mately connected. Address, Natick, Mass.

MISS L. E. A. DEFORCE designs spending the Spring months in Pennsylvania, New Jersey and New York. LEO MILLER will speak in Chicopee, March 9. Address, Hartford, OL. or as above.

Hartford, Ct., or as above.
Wm. F. WHITMAN, trance speaker, and healing medlum,
Athol Depot, Mass.
Dz. H. F. GARDNNE. 46 Essex street, Boston, Mass.
Dz. O. H. WELLTHEYON, No. 194 W. Springfield st., Boston.
MER. FRANCES T. YOUNG, trances speaker, 66 Myrile street,
MES. H. O. MONTAGUE, care of P. Olark, 14 Bromfield street,
Da. J. Brunn, Address care of P. Olark, 14 Bromfield street,
Da. J. Brunn, Address care of P. Olark, 14 Bromfield street, MES. H. O. MORTAGUE, Address care of Banner of Light, Boston, DR. L. U. BRUCE. Address care of Banner of Light, Boston, MISS LIZZIE M. A. CARLEY, CARE DR. A. B. Child, Boston, L. JUDD FARDER, BOSTON, CARE Of Bela Marsh. REV, SILAS TYRELL, 40 South street, Boston, LEWIS B. MORTOR, 14 Bromfield SL, Boston, OHARLES H. CROWELL, Boston, Mass. BENJ. DANFORTH, Boston, Mass. BERG. DARFORTH, BOSCOL, Mass. DR. C. O. YORK, Boston, Mass. J. H. GURRIER, Cambridgeport, Mass. MRS. BARAH A. BYRNES, 38 Winter st., B. Cambridge, Mass. W. ELLERY COPELAND, Roxbury, Mass. W. ELLERT COPELAND, ROXDUTY, Mass. WM. K. BLOE, ROXDUTY, Mass. CHAR. T. IRIET TAULION, Mass., care of Staples & Phillips. MISS B. ANNA RYDER, Flymouth, Mass. E. B. YOUGS, DOX SS, Quincy, Mass. MES. JENNIE S. RUDD, TAURION, Mass. REV. STEPHER FELCOWS, FAIL RIVET, Mass. A. O. RORINGON, FAIL RIVET, Mass. ISAAC P. GREENLEAT, LOWOIL, Mass. N. B. GREENLEAT, LOWOIL, Mass. MER, ABET H. LOWK, ESSEX, Mass. MES. ABBY H. LOWE, ESSEX, MASS. H. A. TUCKER, Poxboro', Mass. M. G. GURNET, DUXDUITY, MASS. J. J. LOOXE, Greenwood, Mass. MES. M. B. KENNEY, Lawrence, Mass. MES. E. O. CLARE, Lawrence, Mass. • MES. E. U. OLARS, CARSS. F. T. LANE, LAWFERCE, MASS. MES. J. PUFFER, HANSON, Plymouth Co, Mass. MES. BERTHA B. CHARE, West Harwich, Mass. MES. M. E. B. SAWYER, Baldwinville, Mass. MES. J. B. FARNSWORTH, Fichburg, Mass. MES. J. D. FARNWORTH, JULDUIS, MASS. FREDERICS ROSINGON, MARDichead, Mass. MES. M. S. TOWNERND, Taunion, Mass. MES. L. S. NICKENSON, WORCESLEY, MASS. OFARLES P. RICKEN, WORCESLEY MASS. MES. E. A. BLISS, (Into Mrs. Ostrander.) Springfield, Mass thus, some night, they 'll shed their light upon That bears her to her parents' home to dwell forever MRS. SUSAN SLEIGHT, ITANCE SPEAKET, Portland, Maine. ALONEO R. HALL, East New Sharon, Me. REV. M. TAYLOR, Stockton, Me. MRS. OLIFTON HUTCHINSON, Milford, N. H. Thus hourly do our emancipated sympathizers MRS. J. B. SMITH, Manchester, N. H. FRANK CHASE, Sutton, N. H. R. F. RICHARDSON, care of Dr. C. E. Grice, Franklin, Vt. proving to us that our Nazarene brother spoke truly Essa WILLS, Chelses, VL. DANIEL W. SNELL, No. 6 Prince st., Providence, R. I. MRS. J. J. CLARK, CATE WM. E. Andruss, West Killingly, Co. MRS. ANNA M. MIDDLEBBOOK. Box 429, Bridgeport, Conn. ridgeport, Conn. MER. ANA M. ALDOLENGOG, DOCASS, Briggor, Cont. H. B. Broars, inspirational speaker, New Haven, Conn. MISS FLAVIA HOWS, Windsor, Poquenock P. O., Conn. MES. HELEN E. MONSLL HARMOR, OGN. MES. M. J. WILCOREOR, Stratford, Conn. MES. M. J. WILCOREOR, Stratford, Conn. MES. A. B. SINGY, Bristol, Conn. I bow before the awful grandeur of her revealings. and dare not attempt to break the gratitude that thrills my inmost being, as the heavy, impenetrable curtains which have so long hung between us and J. S. LOVELAND, Willimantic, Conn. MRS. J. A. BANKS, Newtown, Conn. the Real Life, are swept back by the dear hands of MRS. AMANDA M. BFRNCH. Address, New York City, MRS. M. L. VAN HAUGHTON, 806 1-2 Mott st., N. Y. Oity. MRS. A. W. DELAFOLIN, No. 176 Variok street, New York. our own "departed," letting in upon our fevered and care-sick brains, the pure, life-giving breezes of the MES. A. W. DELAFOLIE, NO. 110 VARIOK SUPEC, New YORK, MISS SUSAR M. JOHNSON, NO. 288 Green street, N. Y. ' MES. J. E. PRIOE, Watertown, Jefferson County, N. Y. ALEX'E G. DONNELLY, Bennettburg, Schuyler Co., N. Y. MISS ELIZABETH LOW, Leon, Oktaraugus Co., New York. WM. BALLEN FOTTER, M. D., Medina, N. Y., care O. B. Hoag. H. OLAY BUROH, Smith's Mills, Chaulauque Co., N. Y. " Balm-breathing gardens of God," and revealing to our eager gaze the illimitable home heritage await-Then, my dear co-laborers and co-thinkers, until H. OLAY BOACH, Smith & Mills, Challender Co., N. Y. Mas. B. L. ORAFELL, Hastiloge, Gawego Co., N. Y. REV. J. D. BAWYER, GOXESCKIC, N. Y. J. W. H. TOOHEN, FORN YAD, N. Y. JOHN H. JERES, Jenksville, N. Y. you hear from me again, look for me in the valley of transition with my beloved mother. When my father shall have drawn that mother "to his bosom JARED D. GAGE, Oneida, N. Y. URIAH CLARE, Auburn, N. Y. pure and warm," fervently responding to his "joy-MRS. E. A. KINGBRURY, No. 1905 Pine street, Philadelphia. yous glance," I shall, if my physical strength remains MRS. C. A. FITCH, No. 281 South 9th street, Philadelphia, MISS FLAVILLA E. WASHBURN, Windham, Bradford Co., Pa. sufficiently firm, turn my footsteps again into the REV. JOHN PIREPORT, Washington, D. C. path leading to the vintage-ground of the spiritual Mar. JOINF FIREFORT, WARDINGTON, D. C.
 Mar. OLARA B. F. DAWIELS, Westfield, Medina Co., Ohio,
 DE. E. L. LYON, CATO of WIL-fOrowell, Genera, Ohio,
 ALERNT R. CARPENTER, Columbia, Licking Co., Ohio,
 A. B. FRENCH, Clyde, Bandusky Co., Ohio,
 Mar. SARAH M. TROMPSON, Toledo, Ohio,
 LOVELL BERSE, NOTTH Ridgeville, Ohio.
 Mas. H. F. M. BROWN, Cleveland, Ohio.
 PURENS LICKON, Cleveland, Ohio. philosophy, to do the little I may hope to do in draw. ing forth for others, from the richly laden vincs of S. PHELPS LELAND, Oleveland, Ohio. DE. JAMES COOPEE, Bellofontaine, Ohio. I shall go forth no more to dread tidings of my WILLIAM DENTON, Painesville, Ohio, DR. N. B. WOLVE, Cincinnati, Ohio. mother's renewed sufferings, but with my inspirational powers intensified by the re-union of parental Ana L. Hovr, Chicago, Illinois. Mas. A. F. Partenson. Springfield, III. Rav. Harman Snow, Rockford, Ill. MATTIS F. HULETT, Rockford, Ill. Rav. E. CASE, JR., Florida, Hilledale Co., Mich. Mas. D. Crahwicz, Linden, Genesce Co., Mich. Mas. M. J. Kurs, Cannon, Kent County, Mich. Mas, M. J. AOTR, Gandol, and Garay and Angel Suith. Annan and Natlis Suith, Three Bivers, Mich. B. B. OASWELL, Orangeville, Barry Co., Mich. Hanry A. G. Fiss, Ganges, Allegan Co., Mich. Hanry A. Wallace, Floshing, Mich. Kassar Woodwoarn, Leslie, Mich. Mas. O. M. Brown, Sturgis, Mich. F. O. HYZER, H. R. FAIRFIELD, Sturgis, Mich. A. B. WEITING, Albion, Mich. E. V. WILSON, Detroit, Mich. GRO. MARSE, Adriab, Mich.

# BANNER OF LIGHT

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CLAIRYOYANT EXAMINATIONS, Advice, Communica, tions, Delineations of Character, Descriptions of Spiritu al Burroundings, Development, Latent Powers, Ac. Also, Messages, from friends and guardiens in the Spirit Life. Visitors will receive more or less in each of the above departments. Terms \$1.00.

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Corner of Bedford Street, Boston, (over Joseph T. Brown's tf Apothecary store.) Dec. 7. Dec. 7. DR. CHAS. H. CROWELL, Medical Medium,

(Banner of Light Office, Boom No. 3.)

(Banner of Light Office, Boom No. 3.) **SET** Mr. O. is controlled by a circle of reliable Spirit Phy-sicians, who will examine patients, give diagnoses of all dis-cases, and prescribe for the same. Those who reside at a dis-tance and caunot conveniently visit bis rooms, may have their cases attended to just as well by transmitting a look of hair by mail, by which method the physician will come into magnetic rapport with them. He will furnish patients with Medicines when required, prepared by Spirit direction, having superior facilities for so doing.

Trams.--Examinations and Prescriptions, at office, \$1.00; Amily visits \$2.00; by letter, \$1.00 and swo three-cent postage sta

service respectfully solicited. The best of references given. June 22. AMUEL GROVER, Trance, Speaking and Healing Me-dium, at Rooms No. 17 Bennett street, corner of Jefferson Place, (near Washington street) Boston, Hours from 9 to 19, and from 1 to 6 r. w. Sundays excepted. Terms for Examinations, \$1. B, Grover will also visit the Bick at their homes, if request-ed, and attend funerals. Residence, No. 3 Emerson street, Bomerville. 3m<sup>o</sup> Jan 11

MRS. J. S. FORREST.

DRACTICAL MAGNETIC AND OLAIRVOYANT PHYBI COAN, 91 Harrison Avenue, first door from Bennet st. Boston, Mass., where she is prepared to treat all diseases o a chronic nature, by the laying on of hands. Patients furnish d with board while under treatment, if desired. Smº Mar.1

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Dost thou not hear the music's sweet accord? See how his white wings beputifully glisten t Burely those wings were given him by our Lord ! Green, gold, and red are floating all around me : They are the flowers the angels scattereth. Shall I have also wings while life has bound me? Or, mother, are they given me alone in death?

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his desire to please, it is regarded as something like a rebuke to the sturdy, straight forwardness of the Amer-

idea that it is a social crime to depart. in appearance, from the simplicity which most accords with Republic

Another remarkable prejudice among Americans is their aversion to all intoxicating beverages—that is, their deciared aversion, in the abstract, for, practical ly, liquors are drunk as universally as they are de-nounced; and they are denounced most flercely by those who are in the daily habit of indulging in them. How here a church ceremony or a funeral, and whose ven-tures beyond the fixed rule of public prejudice, is at once denounced. Thus, all places of public resort become so many those who are in the daily habit of indulging in them. Members of temperance associations are those who go on the worst and wildest sprese. In all societies the practice of *imbibing* is placed under a sort of ban, and yet at every corner is a store or tavern whose principal feature is the bar. This prejudice is the more unacfeature is the bar. This prejudice is the more unac-countable from the fact that other nations, while recthey are always in extremes, one way or the other; it

is either all drunkenness or all temperance-entire inebriety, or total abstincnce. There is an universal prejudice, also, against polite

11 is emigration which has given you your bone and 'called this nation from the paths of sordid traffic, to sinew. Yet the Englishman receives no friendly greet, the work of preserving the country from destruction? Inghere, except he bear a title, which doting and silly What is now sustaining it but an earnestness of pur-mammas covet for their daughters, and no foreigner is welcomed to your social gatherings. We distrust in him a desire for invasion, and everything in the shape of aristocratic assumption, is derided and denounced, in every society which claims to be American. f aristocratic assumption, is derided and denounced, i every society which claims to be American. If a Frenchman comes here, with that proverbial po-teness and blandness of manner which spring from in trivial metters when turned in a proper distance. liteness and blandness of manner which spring from in trivial matters, when turned in a proper direction, in trivial matters, when turned in a proper direction, becomes a safeguard to the land. Another widely diffused prejudice among you, is

Insuchance to please, it is regarded as something like a rebuke to the sturdy, straight forwardness of the American who condemns it as selfishness and grimace; so that except for their money, or as food for powder in our battles, no foreigner is welcomed here, and yet you are all foreigners, either by descent or birth; and the son of Erin, who but yesterday obtained his papers of institution. looks with contempt and aversion on the newly arrived stranger, and, if the former chance to have dabbled a little in local politics, he descants on the ignorance of immigrants, when he himself, perhaps, could not read the Constitution. There is also a constant prejudice among all classes in this country against *likely colors in dress*. All foreigners remark that our streets give them the impression, at first view, that some terrible calamity must have befailen the community—some epidemic must have swept over the land, for the prevailing hue is black, and if a person ventures abroad in more cherring. The south, he is pitched upon and denounced, as vain or eccentric. made aware that he is an audacious intruder; and it is the same in public converances, and, almost, in the eccentric This prejudice could only have originated among the street. Waiving, however, this view of the subject, prejudice could only have originated among the street. Waiving, however, this view of the subject, we would remark that universal popular sympathy, whose diffusion is owing to the spread of education, the facility of intercourse and to the idea that this is

from the simplicity which most accords with Republic institutions. Therefore we fancy nothing is so uni-versally becoming as black, whereas, in fact, while it is suited for occasions of high ceremony, it should never be adopted for the promenade, holidays, or gen-eral society. So, if ladies desire to wear bright colors, suited to their complexions, their choice is restricted to what is dictated by arbitrary fashion, without regard to the sombre hues. This prejudice against anything bright and indicative of happiness, is the reason that, when

sombre hues. This prejudice against anything bright and indicative of happiness, is the reason that, when Americans go abroad, they are stricken with wonder at the reign of gayety and good taste in dress which they observe in France, and even in staid old England. Comparing nations as to their peculiar pre udices, we may remark that no other people is so afflicted with exclusive national pride as John Bull, who can scarce iy endure anything at variance with "Henglish" tastes, and thinks that nothing in Nature or in art can vie with what is found in his own c untry. This feel-ing exists in all classes, and rests like an Imperial crown on the brow of every Englishman—to such an extent, that he will scarcely tolerate a person who has extent, that he will scarcely tolerate a person who has extent, that he will scarcely tolerate a person who has extent, that he will scarcely tolerate a person who has extent, that he will scarcely tolerate a person who has extent, that he will scarcely tolerate a person who has extent, that he will scarcely tolerate a person who has extent, that he will scarcely tolerate a person who has extent, the the reculiar nationality, still they are uni-versily characterized by hospitality and politeness to foreigners. Their versatility enables them to adapt themselves to others with facility, and, while the Eng-lish, though from the same stock and speaking the same language with ourselves, persist in their old prej-udices, the French easily conform to American society and manners. Another remarkable prejudice among Americans is

tainments of as exalted a character as to exclude the countable from the fact that other factions, while rec-ognizing this species of dissipation as a serious vice, are able to regulate indulgence, though among them winces are as much a daily necessity as water or tea with us. In America, such stimulants are taken silly, yet they exercise such a fascination that drunkeness is seen everywhere. Your people know no moderation: they are always in extremes, one way or the other; it successors. But however severe our criticism may seem, we would add that, in order to render America the happiest as she is the greatest country in the world, it is only required that this universal prejudice, so at variance with what is known to be right, and manners. If any one, either from native good breed so at variance with what is known to be right, and ing, or a foreign education, ventures to assume that fully in accordance with human requirements, should deportment which is everywhere else thought to be in be laid aside or turned into different channels, and

deportment which is everywhere else thought to be in ounced as the sheerest humbor. If a man steps on your toes, instead of asking pardon, he tells you to "take your clumsy hoofs away:" if you come into collision with him in a crowd, he inquires "why you were made so big?" or, "what brought you there?" This is carried so far, that a polite demeanor is not practiced even among members of the same family: and, in general, there is an utter disregard of the wishes of others; the individual's soif is alone con-sulted; everybody is nobody. In the streets, railroad-cars, places of public resort, the same feeling is pre-dominant; the comfort of the masses is entirely for-gotton, and so society is robbed of many of its cheap-est enjoyments, and its pleasures are sought merely in conformity to policy or necessity. Polish and defer-both harmless and efficacious, as a government-measure. show that this remedy, if not abused, may be made both harmless and efficacious, as a government measure, in spile of the outcry raised against it by interested parties. And in this connection, it may be, we shall in the future have some observations to offer on the subject of the financial difficulties of the country. or inter you consult the wishes and reenage of your subject to the innectat dimediate practice of incomentations (which is survey easier than to lose your topic is of immediate practice in incoments and as temper at every provocation), you are set down as a proficiency in practical affairs makes men more capable sycophant, or flatterer. This eccentric independence of appreciating higher things, and as there is no better in the backing the the the temperature of appreciating higher things, and as there is no better is the the temperature of appreciating higher things. way of appealing to general sympathles than this, such a discourse would no doubt be useful. To the force of popular prejudice, every one seems to yield; where one goes, all go; a leading mind, appeal-ing to the passions of the multitude, takes them along with him, right or wrong. No man can hope to be elected to office but by this means; in this way only can he even obtain a nomination. A book, to be suc cessful, must be launched on the tide of excited public feeling. All merit is concealed unless it is illustrated in this way. There is, moreover, a prevailing idea in favor of emggeration. Anything which feeds the appe-tice for the marvelous, whether it be a political achieveula action. There is a prevailing prejudice against titles of no-bility and all aristocratic assumptions—except such as are founded on the possession of wealth. There is even a constitutional prohibition against any such dis-tiuctions being conferred on American citizens. Yet means, has attained to monoyed eminence, is placed on an equality with him who has spent a lifetime in the adorned with all the graces. The upstart who can live in splendor looks down upon the genileman of re-fined taste and lofty talen who may not possess sob-many dollars. The avidity for wealth, the all-absorbment, a battle, a financial catastrophe. or a fire, is live in splendor looks down upon the generation of the boundy must seem and object. From one end to the other, society seems and deceit. From one end to the other, society seems and deceit. From one end to the other, society seems kept up in this way-made to move in an imaginery ing pursuit of gain, almost excludes every other idea or object—and education and refinement are lost in popular general is made the hero of the day, even popular general is made the hero of the day, even hough he may have been miles from the scene of the great main of numerics is to be found, for honesty is at such repugnant to him when living, and the subject of encourted at the subject of mums distastoful to his best friends, while many equally meritorious, lie in unhonored graves. . This system is most unfavorable to the enlightenment of well-balanced and candid minds, and we should re-joice to see adopted a course of universal consistency, that the reign of prejudice might give way to the claims of unvarnished truth. It were better, for instance, to consider this government as a mere political institution and take its weaknesses into consideration, than to try to cover them up by a series of falsehoods, which, logically carried out, would terminate in destruction. Better to look what is faulty in the face, than to it over by exaggeration, until you have no sure foundation left to work upon. Better that all the errors and weaknesses of our people should be made known and remedied by a process of moral, social, and political education, than go on proclaiming its praises and leaving everything false, superficial and unsound, until brought at last to nothing. Better a little display of genuine good feeling, and a little true politeness and ready courtesy in daily life, than to be treading on each other's toes in the scramble for gain, or lavishing un-sought for flatteries on the more successful. Better to give honors to those who merit them, than to bestow the laurel crowns on men who really have only earned Give merit its just reward, wherever found, and this while the man who is quictly and simply honest is often uterly neglected. So, too, if a man is honest enough to admit that he has faults, instead of screen-render your people agreeable, affable, kind; your society in every way adapted to promote the comfort and enjoyment of its members. Your manners will be more hospitable and courteous, your lives not so blindly de-voted to the pursuit of petty gains or objects of superficial policy. Learn to disoriminate-understand bet. alar sympathy and applause, it is the universal desire ter yourselves and your position, and in this way, since for praise-the seeking the voice of the crowd, and al. you control the government, you will overcome all ob-most always for the sake of office and its emoluments stacles and take your proper rank as the happiest, as most always for the save of once and its emoluments bisactes and take your proper rank as the happleat, as —that constitutes the great secret of the unhappy state of your affairs to-day. But while in this direction, the prejudices of the American people are resulting in disasters and aburdifies, in another, they are working will be sufficiently suggestive. Our object is accomwonders - almost mirscles when they take the form pliehed. If the errors we have exposed seem trivial, it of just and reliable sympathies. What is it but an all should be remembered that such sometimes produce performing and universally felt sympathy which has the largest results; and as these may be the secret

#### causes of your present difficulties, the remedy for them would act also as a preventive of future ills.

Our Father, who controls individuals and nations, guide and direct us in the path of duty. Bless thou all thy people, of every clime. May they turn to thee all thy people, of every clime. May they turn to thee in whatever land the sun may shine upon them, and whatever may be their form of government. Bleas thou this land—not because it is brighter or better than others, but because it is brighter or better than others, but because it may attain to a higher and truer eminence, when the world shall be governed by wis-dom and justice. Bleas thou thy children, whatever their wants, and in whatever direction they may pur-sue happiness. May they remember that it is not hap-piness which is procured through the suffering and shame of any of thy creatures—and that that people is most acceptable to thee by whom the least whom thou hast made is accorded an equal share of rightful enjoyment, and unto thy name shall be all praise and glory, forever.

#### Written for Banner of Light. KISSES FOR YOU!

#### BY PHRANQUE PHRANTIQUE.

Miles stretch between us, wife, Mountains and seas, Yet your cheek and mine, wife, Are fanned by the breeze That bloweth to southward To its purpose true, Bringing you kisses, wife-Kisses to you !

Slowly the god of day 1 Rolls up the sky, Giving to morning gray A rosier die ; It, smiling downward From heaven's own blue. Gives you soft kisses, wife-Kisses for you l

Down he sinks silently, Into the night, And the moon follows, with Soft, pearly light; Yet she has still the same Errand in view : She comes with kisses, wife-Kisses for-you l

Oh, hasten home again, Come home to me, With your pure spirit Light, happy and free-Come to my heart again. Still to you true ; Come for my kisses, wife-Kisses for you l

#### Explanatory.

MR. EDITOR-I have received several letters asking the meaning of the following sentence, which occurs in my article entitled " Principles of Organization," published in the BANNER of Jan. 18th, 1862.

"From this complete and entire recognition of these opposite and apparently antagonistic principles, will come the harmony of the future Absolute Sovereignty of the Individual,' and devotion to pivotal men, through the power of attraction and re-cognized worth, are the two conflicting yet reconciled basic elements of human society, capable of abolishing the tyranny of the past, yet securing all its power, and of gaining the largest liberty, without the danger of anarchy."

The compositor and proof reader are both responible for this extraordinary sentence. It will become very intelligible if a period is inserted between "future" and "absolute."

other typographical errors in my articles.

me say, " and, as the great force of the last judgment, the year. This call is, therefore hereby given, and all eto." For "force," the right word is "fresco."

BANNER, of March first, in the sentence, "When I Friday, March 7, 1862, to continue in sessions during

## [MARCH 8, 1862.

**Obituary** Notices.

Passed to a higher life, Jan. 16, 1862, MRS, JANN wife of Gen. SAMURL F. HERSEY, of Bangor, Maine For many years the writer of this article enjoyed the intimate friendship of Mrs. Hersey, and cannot refrain from paying at least a passing tribute to the virtues which adorned her life and character, and In which lemite inductive feuch a charm, and in which she so well performed her part, her departure is most sincercly mourned. A cloud of sorrow rests upon all whose privilege it was to know and to love her, and the whole community is bowed, as it were, in deep af-fliction at the loss they have sustained. But in none of the walks of life will this bereavement be so deeply felt as in the relation of a wife and mother. The he

felt as in the relation of a wife and mother. The bereaved husband and motherless children have met with a loss which cannot be supplied; but their sorrow is not that which knows no hope. Let them be consoled with the reflection that, although not visible to mor-tal eyes, yet the fies of affection still draw her spirit near to thet, and the influence of the wife and mother will still be felt in its accustomed earthly sphere. Mrs. H. was a firm Spiritualist, and the influence of her define life and a sample upon these who differed from her in faith. cannot fail to impress them most fa-vorably toward the cause which she so dearly loved.

Thou hast not left us, dear one, To mourn and grieve alone ; Our faith-like, child-like confidence, Assures thy glad return. E'en while I write, I see thee. Thy shadowy form moves by; A'sleep so soft steals o'er me, I 'll yield, I know thou 'rt nigh.

I heard thy whisperings. dear friend, Which I will here record : " Say, I have found all glorious life In Heaven's blest abode.

The butterfly on golden wing, Bursting from prison house, Is like the new and radiant birth, W. F. 8. Into which I now rejoice."

Again came the invisible messenger to claim another bud for heaven. In Providence, R. I., Feb. 11, 1602, GEORGE W., son of Mr. Horace JOHNSON, aged 6 years 1 month and 24 days, left his mortal body to join the angels.

'T is but the little casket That in the coffin rests : That happy soul, immortal, Is now among the blest.

He was a star of gladness That shone in your earth-home, But now immortal glory From him to you shall come.

Then wipe away the tear-drops That will unbidden start, And know that still your darling Can be folded to your heart.

M. S. TOWNSEND.

In Unity, N. H., Feb. 10, 1862, MRS. OLIVE C. CAMPBELL passed to her spirit-home, aged 08 years. Yes, dear, sorrowing ones, a wife and a mother hath finished her earthly mission and gone to bathe in the glorious sunlight of the eternal spirit-home—gone a little while before you, that she may the better fulfill her mission of love by bringing the rich harvest of the opicit would to your dear of a A the spirit-world to your doors. S. A. H.

Departed from Genoa, DeKalb County, Ill., Feb. 3, 1862, WILLIAM LINCOLN, formerly of Richmond, Mc-Henry County, Ill., only son of Henry and Sarah Ann Marsh, aged 18 months. The funeral address was delivered by Mrs. Lucy G. Barnes.

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

very intelligible if a period is inserted between "fu-ure" and "absolute." Permit me, in this connection, to correct several ther typographical errors in my articles. In the BANNEB of January fourth, the types make on early interest to content the types make to." For "force," the right word is "fresco." In my article "The Office of Spiritualism," in the fraternal Conference, at Binghamton, N. Y., at 9 A.M.,

speak, therefore, of Spiritualism, as a 'new gospel,' I mean the gospel of 'good tidings,' of man's higher and loftier nature," etc., "gospel of 'good tidings," should be "gospel or good tidings." Spiritualism to social, civil and every-day life the best methods to advance the common cause, and insure a more thorough coöperation and communion between the people and the pioneer laborers now going forth in response to the Macedonian call of the age. The times are aspicious for a new era of celestial influxes, and all are urgently solicited to attend. Binghamton is a fine, large town, centrally located at the junction of the Erio, and the Syracuse and Binghamton Railroads. J. V. MAPES, Webb's Mills, N. Y., U. CLABE, Auburn, N. Y., MISS LIBBIE LOWE, Leon, N. Y. J. H. W. TOOHEY, Penn Yan, N. Y., G. M. JACERON, Prattsburg, N. Y., MES. E. C. KINGSBURY, Philadelphia, Pa., G. C. STEWART, Newark, N. J. We, the Binghamton Committee, hereby heartily join in the above invitation. ' The Firemen's Hall, the largest and best in town, is secured for the occasion. All public laborers, and as many others as possible. will be entertained free of expense. A small door fee will be taken at the evening sessions, to meet expenses, and the balance, if any, will go to aid needy speakers who render efficient service in the exercises. Speakers who arrive the day before, will call at the of-fice of T. A. Sedgwick, Canal street. The Committee will be at the Hall at the opening of the Convention. T. A. J. L. J. W.

#### INVOCATION.

Our Father, who act the Beginning and the End, the Past, Present and Future, and who hast, from Eter-nity to Eternity, been, as now-God, we approach thee with thankfulness; and praise thee with unatterthee with thankfulness; and praise thee with undeter-able praises. We cannot express in words the yearn-ing of our hearts toward thee, but do thou receive not alone our audible prayers, but all those aspirations which ascend to thee. We thank thee for our knowlwhich ascend to thee. We thank thee for our knowl-edge of thy blessings, for our conceptions of thy Being, for our understanding of thy Providence. O Creator, the finite mind knows thee but dimly, and cannot com-prehend thy vastness, nor touch thee with the finger of matterie understates and the source that are the finite the Source material sense; but it knows thou art God the Source material sense; out it knows mou art Gou the Source of Love. Father, receive our praise; and may we feel that all human destiny is ordained by Thee, all forms of life fashioned through thine eternal laws. We praise thee, Father, for all the Past, with the rich enpraise fuce, rather, for all the and inspiration, which dowment of experience, genius and inspiration, which it has bestowed upon us. We bless thee in the name of all thy children, for the bounties of thy Providence in the material world, for beauty renewed about us every day and hour, for that radiant Universe of Being, which is the reflex of thy Perfect Life; and, Father God, we praise thee for Humanity. with all its higher the spark which has been kindled at the Eternal Fire, and whose light, overleaping all mate-rial obstacles, shall at last climb the hillside of Eternity, and blend its radiance with thine own. May we know that thy Spirit is everywhere, among all children-and it is manifested in everything that is good and true, and that thou art the God of all thy creatures. And unto thy name shall be praises and thanks, forever. Amen I

Next Sunday morning the usual conversations will take place, and as it has been suggested that the questions which have been propounded may have been ar-ranged beforehand, and the medium been made ac-quainted with them in time to prepare her answers, we desire all persons who have any queries to ask, to some prepared with them, in a distinct and definite form, as we wish to relate all suspicion of possible col-lasion. Prejudices may be defined as popular sympa-thies, or general and deep-scated opinious which are without reasonable foundation, and these are what control, to a great extent, the people of this country. form. as we wish to refute all suspicion of possible col While other natious are restricted by tyranny or strin-gent legislation, from expressing or acting out their opinions on many subjects, the inhabitants of this con-tinent and especially of the United States, claim an unbounded right to think for themselves, and to act as they think. The consequence is, that many gross mis-takes and wrongs are committed among us, by which we are exposed to the reproof and ridicule of other na-tions, whose enforthemment and intelligence are up While other natious are restricted by tyranny or strin tions, whose enlightenment and intelligence are un. admitted fact that moral sentiment and general in-formation in this country are superior to those of any other.

The people of this country, from the very beginning of their Republican Government, down to very beginning day, have been accustomed to be controlled by preju-dice, sympathy, popular favor, or anything which, by chance or mischance, has been the leading, prevalent feeling. This was the case even in the formation of your fundamental Constitution, which was the result of joining together certain prejudices. in order to sat of joining, together of all parts of the country. What isly the interests of all parts of the country. What but prejudice caused the Pilgrim Fathers first to seek their homes in unknown lands, and afterwards, in framing a common Government to join their unyielding dices with the more lenient, but equally deeply seated ideas of the South?

Palitical prejudice, however, it is not now our pur Political prejudice, nowever, it is not now our phr-pose to dwell upon. The social prejudices we shall no-tice, are first, the prejudice against /oreigners. Through-out the length and breadth of this country, there is an invincible hatred of all foreigners. No matter whether from Britain, Germany, France or Italy. North and South alike, foreigners are at once expelled from your manufactor to some year flowerment is founded South alike, foreigners are at once experied from your sympathies. Yet your very Government is founded upon a foreign basis. The Hed men are the only true native Americans, while the Paritan Fathers, as well as the Southern Uavallers, who drew their origin from England and France, certainly had no claim to the ap-pellation; and the population of the Middle and West-ern States was made up of successive emigration

conformity to policy or necessity. Polish and deference of manner are thought to be all folly and nonsense; and some persons have actually been ruined by their uniform politeness! If, in the daily intercourse you consult the wishes and feelings of your delights in shocking the susceptibilities of others-it delights in shocking the susceptionities of others-it glories in making people uncomfortable; yet those by whom it is displayed in little things, in matters of vi-tal importance often lack the moral courage to stand their ground. So, also, those who most loudly prothe purity of their Republican principle claim most swayed by motives of self-interest, and are most easily purchased. The polite man is always the humane man; and gen-

erous persons, who consult the feelings of others, are always those who will stand firm in a position of real importance. It is upon little things that social pleasure lepends-and great things call for determined individ. ual action.

the great mart of humanity. People buy and sell re-

s premium that now a days it is hardly to be procured. one tries to be honest. he sinks at once into obscurity; while, perhaps, an arrant knave, gifted with a little of what Yankees admire most-viz., shrewdnessachieves a successful fraud and is petted and flattored. in consequence, by the whole community. For one of Yankee's most inveterate prejudices is this in favor of abreadant by which he means that peculiar dex-terity which enables him to swindle everybody and yet keep himself out of the clutches of the law. If any man in pub ic life is shrewd enough to rob the country in an ing nious manner, the Yankee is compelled to forgive and admire him; but if a petty theft is committed under the pressure of dire necessity, the moral indignation of the public is at once aroused to the hignest pitch, and the unlucky offender is visited with summary punishment. The established moral sentiment of the community is not sufficiently active to overcome the superficial prejudices which sometimes take possession of the masses. This char acteristic, though not in urious when properly directed, certainly accounts for much that is peculiar in our transactions, and for many of the abuses in our gov-

ernment. No generally are Americans hurried along with the give honors crowd in the wake of a popular idea, that the man who can talk loudest, swear the most, and drink the your scorn. most, stands a good chance of the loftlest position, ing and denying them, people at once conclude that, since that is the case, there must be worse fail-ings behind; while the sanctimonious hypocrite, who all the time is sapping the life out of somebody, is re-spected and honored. It is the superficial love or pop-

should be "gospel or good tidings." EDWARD B. FREELAND.

402 Seventh Avenue, New York.

#### Communication.

At a private circle held in Massena, Jan. 23d, a spirit manifested, with the request that her communication might be sent to the BANNER OF LIGHT for publication.

My name is Mary Lewis. I lived in Springfield, Mass. I died, of spotted fever. It is three years since I died. I was eighteen. I have a father and mother there; my father's name is John; my moth er's, Rebecca. I have a brother John, and a sister Ann. My brother is sick. Tell him that he will get better soon, I think. My father is a shoemaker. Tell him I wish he would stop drinking. Tell my mother that she has not got the consumption as she fears she has.

I have an uncle. He says Spiritualism is all onsense. Spiritualism, I know, is true. I went to the BANKER office, but I could not communicate there. Spirits told me I must go to some private family and ommunicate, and have it put in the paper. If they will print it, my friends will get it, for they take the paper.

P. S.-If this communication is recognized, will the friends please make it known through the BAN-NER ? M. GOULD.

#### Massena, N. Y., Jan. 30, 1862.

#### NOTICES OF MEETINGS.

LYCEUM HALL, TREMONT STREET, (opposite head of School street.)-The regular course of lectures will continue through the winter, and services will commence at \$:45 and 7:16 the winter, and services will commence at x:55 and 7:16 o'clock, pr M. Admission Free, Lecturers engaged:-Mrs. Augusta A. Currier, March 9; Mrs. Fannle B. Feiton, March 16; Mrs. Fanule Davis Smith, March 23 and 80; H. B. Storer, April 6 and 18; Miss Lizle Dotten, April 90 and 87; Miss Emma Haruinge in May; Rev. J. S. Loveland, June 1 and 8.

CONFERENCE HALL, NO. 14 BROWFIELD STREET, BOSTON .----The Buiritual Conference meets every Wednesday even-ing, at 71-2 o'clock. The subject for next evening is: "The Forgiveness of Sin."

OHARLESTOWE.-Bunday meetings are held at Gentral Hall at Sand 7 o'cik, afternoon and evening. Speakers engaged: Mrs. M. S. Jownsend, March 9; Miss Lizzie Doten, March 6, 23 and 30; Miss Emma Houston, April 6, 13 and 20; 1. S. Greenlesf, April 27

MARBLEHEAD.-Meetings are held in Bassett's new Hall. peakers engaged :--- Miss Lizzle Doten, March 9; F. L. Waus-orth, last three Sundays in June.

Foxboso, -- Meetings in the Town Hall. Sposkers engaged: Henry O. Wright, March 16; Miss Lizzie Duten, April 6; Mrs. M. Macumber Wood, April 20 and 27.

Lowger, -- The Spiritualists of this city hold regularmeet-ings on Sundays, forenoon and alternoon, in Wells's Hall, Speakers engaged: -- Belle Scougall, during March

PORTLAND, MR. -The Spiritualists of this city hold regular tirst Sundays in Marchi; Mrs. A. A. Gurrier, the last two of New York. All persons who want good pensations Sundays of March, and the first two of April: Miss Emma Hardinge, two last Babbaths in April: Mrs. Manuber Wood for June Paovids Nos. —Bpeakers ongaged:—Prof Clsrence But-ler, during March; Mrs. Paonie Davis Emith, in April: Frank L. Wadsworth in May; Mrs. M. S. Townsend in June. New York, and getting terms, prices, &c. By enclos-ing \$1, you will get one hundred and forty-four samples. by return of mail.

Chan Stenders

DEDOWICK,	A. G. AVERY.
RANDALL,	O. CONE.
CUTLER,	J. BARBER,
HOPKINS.	L. BRAINABD,
IOWN,	WM. APSBY.

Спав.

H. BR

Convention at Horschends, N. Y. The undersigned Committee hereby extend a cordial invitation to all spiritual lecturers, mediums, believers, reformers and inquirers, to assemble in Conference ers. reformers and inquirers, to assemble in Conference at Union Hall, Horseheads, N. Y., on Friday, at 10 A. M., March 14, 1862, and continue a series of meet-ings on Saturday and Sunday, the 15th and 16th, Ac-commodations will be provided for all speakers, and as many others as possible; and the hotelà will keep visitors 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 with such rules as the Convention may adopt. with such rules as the Convention may adopt.

HARRISON WESTLAKE. N. P. TALLMADOR, D. LEAVENS.

#### Quarterly Meeting.

The friends of Progress will hold a Quarterly Mest-ing at Greensboro'. Henry County, Indiana, in Seth Hinshaw's Free Hall, on Friday, Saturday and Sunday, 11th, 12th and 13th of April. Frank L. Wadsworth and Mary Thomas will be present to speak to the peo-ple. Other speakers are cordially invited. Come all who can and let us have a feast of good there.

AGNES COOK, VALENTINE NICHOLSON. DR. HILL,

#### American Steel Pens.

We have been using these pens for some time, and find they are not only better, but cheaper than foreign and tuey are not only better, but cheaper than foreign manufacture. We also, learn that Snow's Pens have been adopted by the Board of Education of the City of New York. All persons who want good pens at low prices, will consult their own interest by addressing a

A Child's Beek. Sr. M, 7 1-8 P. M. Dr. H. Dresser is Chairman of the Asso-clation. At Dodworth's Hall 806 Broadway, Mrs. Cora L V. Hatch will locture every Sunday, morning and evening. MLWAUKER, Wis.-Lectures every Sunday at Rowman's Hall, Milwaukee street, commencing at 8 1-9 and 7 1-4 P. M. Lecturers desiring engagements please address Albert Morion. BT. Lours, Mo.-Meetings are held in Mcreantile Library Hallevery Sunday at 10 1-9 o'clock A. M. and 7 1-9 P. M. Hallevery Sunday at 10 1-9 o'clock A. M. and 7 1-9 P. M.