









A SCOTSMAN'S GRACE.—"Oh, Lord! gie us rivers  
o' wheats, chaffers o' snuff, and touns o' tobacc, an  
ban bread an' a sheet as big as the great hill o' Ben  
Nevis, an' may our childer's childer be lords and lairds  
to the latest generation."



the answer. It has been answered, and the answer is addressed to "To James Smith, in care of." Please forward your post office address.







## Message Department.

The Banners of Light are published under the name of the Banners of Light Association, No. 125 Washington Street, Room No. 3, (up stairs), every Monday, Tuesday and Thursday afternoon, and are free to the public. The donors are named in the Banners of Light. Each Message in this Department of the Banners of Light is spoken by the spirit whose name is given in the Banners of Light. The messages are given by the guidance of the spirits. They are reported as nearly verbatim as possible under the circumstances.

These Messages go to show that Spirits carry the characteristics of their earth-life to that beyond—whether for good or evil.

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

### Our Circles.

Notice.—As these circles, which are free to the public, subject us to much expense, those of our friends who take an interest in them are solicited to aid us in a pecuniary point of view. Any sum, however small, that the friends of the cause may feel inclined to remit, will be gratefully acknowledged.

We are fully aware that much good to the cause has been accomplished by these free circles, as many persons who first attended them as skeptics, now believe in the Spiritual Philosophy, and are made happy in mind thereby. Hence we hope to be sustained in our efforts to promulgate the great truths which are pouring in upon us from the spirit-world for the benefit of humanity.

### MESSAGES TO BE PUBLISHED.

Thursday, Feb. 28.—Invocation: Questions and Answers: Charlotte Ann Holton, of London, to her mother and sister; Billy Thorp, of New York; Henry Elliott, of the 26th Pennsylvania Regiment, to his mother, sister and brother; Eliza Barker, to her father; Questions and Answers: Sarah Gibson, of the Princess' Theatre, London; Jonas Ware, of Northfield, Vt.; William Warren Jones, of Charleston, S. C.; his father; Eliza Crawford, to her parents, living in Elm street, Cleveland, Ohio.

Friday, March 1.—Invocation: Questions and Answers: Joshua Tanner, of St. Paul, Minn.; Thomas Appleton Lee, of Charleston, S. C., to his parents; Edith Griswold, of St. Louis, Mo., to her parents, now at Fort Monroe.

Saturday, March 2.—Invocation: Questions and Answers: Mary L. Kingston, to her friends in New York City; Billy Down, of St. Louis, Mo., to his friends.

Sunday, March 3.—Invocation: Questions and Answers: Theodore Davis, of Montgomery, Ala.; William H. Hathaway, who died in camp at Alexandria, Va.; Arthur Lauricette, to his parents residing in Wellington Place, Buffalo, N. Y.

Tuesday, March 10.—Invocation: Questions and Answers: Margaret Hertz, of London, Eng.; Stephen P. Power, of Chelsea, Mass., to his parents; Alfred Rogers, of the 10th Michigan Regiment, to his mother and sister; Questions and Answers: Eliza Longstreet, to her father, Gen. Longstreet; Wm. Cross, late of the 11th Illinois Regiment, to his wife in Princeton, Ind.; Lieut. Arthur Rodman, of the 10th Michigan Regiment, to his brother in the Federal Army; James M. Grady, to his mother and sister in Hartford, Conn.

Monday, March 16.—Invocation: Questions and Answers: David Popkin, of Philadelphia, Pa.; John D. Smith, of the 10th Michigan Regiment, to his mother and sister; Georgiana Brian, to her parents in New Orleans; Lewis Corey, of San Jose, Cal., to Mr. Hamilton, Pastor of the Presbyterian Church; Michael Donahue, a member of Company I, 11th Reg. to his brothers, Peter and James, in the 11th Reg.

Tuesday, March 17.—Invocation: Questions and Answers: Tom Burke, to Theodore Burke, of Arkansas; James H. Briggs, of New York; Hannah K. Pugh, to her husband in Albany, N. Y.; You Goo, a Chinaman, to Mr. Brown, of Sacramento, Cal.

Thursday, March 19.—Invocation: Questions and Answers: General Greig, of North Carolina, to his friend Lieut. Col. Condit; Charles P. Crocker, of Pittsburgh, Pa.; Isaac Dunham, to his father, Rev. Isaac Dunham, of Westport, Mass.

### Invocation.

O thou who art God of the weak and erring, thou whose mantle of charity is large enough for all, thou who through Bethlehem's Son didst speak words of good cheer to all humanity, thou who art Master and Maker of our lives, we come this hour in union with these thy children present—shall we say to ask thy blessing to descend upon the weak and erring ones of earth? Nay, oh Father, for thou hast already blessed them. But we ask, oh Holy One, that these weak ones of earth may know of thy love and protection, and thus be enabled to stand up in thy strength. Oh, our Father and Mother, when we draw near to thee, we feel the anguish that is beating upon mortal hearts, and we can but cry aloud to thee, for deliverance to all such as do sorrow and weep. And yet in the midst of the darkness of the hour, in the midst of this season of human woe, we hear the soft music, that which cometh from the higher life, floating over the souls of the suffering ones of earth, telling them they are of thee, and thus they are divine.

Oh our Father, we this hour commend the weak and erring to thee for thine especial love and protection. Oh may they feel that thou art with them in the night of sorrow as well as in the day of happiness, that thy loving smile is withheld from them only for the moment, and that they will soon behold thy beaming face peering down upon them through the clouds, our Father, to thee be endless praises forever and forever spoken. Amen.

Feb. 19.

### Causes and Effects of Female Prostitution.

By request we speak this afternoon upon the Causes and Effects of Female Prostitution. In looking throughout the length and breadth of civilized life, we find that a large number of the female population are prostitutes. Now this effect is apparent to all. There is not an individual either in high or low life, that is not aware of the existence of this evil; and as all effects are traceable to some cause or causes, we are to suppose that this one has a parent, a source from which it has emanated.

But where shall we look to find it? Whether shall we go to know of the producing cause of this effect? If we enter the domain of the Church, she at once tells us it is not found there. If we enter the social realm, we are told that it does not dwell there. If we enter the political arena and inquire for it, "not here, not here," is the answer to our question. Now where shall we look to find the cause of this great widespread evil?

Your system of education is at fault. The knowledge you receive therefrom is entirely superficial. Your educational process is of the material realm. You are taught of the things of the outward world, irrespective of the things of the inward. You are developed largely in the animal domain of life, while the spiritual is left totally untrained for. Your system of education, instead of unfolding to you the cause of things, seems merely to present you with fallible demonstrations of effects, and instead of leading you into God's Temple of Nature, it leads you into the external life, or into temples that are built by the hands of man.

Modern and Ancient Theology have both done as much as aught else, in Christendom toward peopling your land with female prostitutes. The sin is one of omission; we believe. The Church has failed to do her duty toward this class of individuals; for instead of giving of her strength to these weak and erring children of the earth, she stands aloof from them, and when one of her disciples commits an error, she is forthwith ejected from the Church.

Oh my friends, is this the spirit of eternal kindness, charity, and human love? We think not. The Church is at fault; your social groups are at fault; but most of all, the fault lies at your individual heart-strings. Instead of glorifying your ideas around the Temple of Self, instead of suffering your ideas to stretch themselves out toward the inhabitants of the spirit-world, you have listened to the dictates of the flesh, and another, and never thought of listening to the still small voice within your own souls. Oh my friends, you have all enough of human charity within you, to enable you to elevate every living daughter of humanity. But why do you withhold it from them? Why refuse those erring ones your sympathy? Because your system of education is at fault, intel-

tually, morally, religiously, and socially; and you have worshiped it with idolatry. Instead of being individualized and bowing down before your own God, you have bent the knee before the graven image of others.

"What are the effects of Female Prostitution?" Oh, our God, what are they not? Look you with clairvoyant eye, with us, into your Legislative Assembly, and gather enough from thence to save your State from ruin if you can, whose souls are all stainless and pure. While your noble Ship of State has been steadily plowing her way through the sea of political life, your leaders, your fathers in the Government, have been sleeping their souls in this one iniquity. The Church has a mantle of charity with which to cover up the defects of her male supporters, we know, but the light of the New Dispensation will penetrate that mantle, and sooner or later reveal every evil doer to your gaze, in the light by which he is now seen through by the angel-world. The time shall soon come when darkness shall be swallowed up in light, and night and goodness be left upon the earth.

You have dreamed of such a time. The Ancients have talked of it. Be ye therefore ready at all times to receive it, for it shall come upon you like a thief in the night. And now you wonder that Modern Spiritism throws so much of light upon the evils of humanity. Ay, to the world visible all those dark and filthy corners of evil shall be revealed through spiritual light.

Female Prostitution will bring you all forms of evil that it is possible to conceive of. There is no shadow, however dark, that ever rested upon humanity, but what will settle upon you through the existence of Female Prostitution. And yet you hold it in your embrace, and feel, as one said in our presence not long ago, "It is of Nature, and therefore we must let it alone." Go with us into the manufacturing districts of your civilized life and behold the time-worn operatives as they toil day in and day out, for what? For scarce enough to hold the material body together. What can they do other than toil? Society says you cannot come here or there, unless you are arrayed in becoming robes. The Church says you must appear to be thus and so if you would enter our portals. And thus the poor working woman toils on from day to day for money, and then not finding enough to sustain herself, she, as a last resort, sells her body to man.

Oh God of the innocent! when we look upon these things in their true light; when we behold this great evil that is lifting its Gorgon-head above all else in your land, it is no matter of surprise to us that civil war is this very day your guest! The Church says, I have done all in my power to stay this great tide of evil that flows like a dark, deep river, throughout our land. Society says, I've done my part in trying to reform this evil.

Your beautiful Republican Government sanctions that which is, ay, cruel, luring it on to death and ruin. She sees it not; she feels not the poison that is even now working through her veins. She knows not that this death and discord which, colossal-like, is stalking fearfully throughout your fair land, has been brought about by Female Prostitution.

Oh you need to thank Old England that she hath given you an Emma Hardinge, through whose lips words, pure words of light have fallen, and through whose organism so much of human goodness is now being outworked. You need, we say, to thank God for this gift of Old England. Give to this noble woman, then, strength through prayer, and while you pray let your acts be in strict accordance with your prayers. And when the weak and erring ones of earth cross your path, oh do not turn away from them, but give them your hand. You need not clasp hands with their sinners, but there is need that you give of your strength and sympathy to all the weak ones of earth, that you, as individuals, may arise, that your ascension in the scale of wisdom may be steady, that your Church and State, and all that pertains to you as a nation, may become purified and exalted.

Female Prostitution an Institution of Nature! Oh, we are astonished that any one living in this age of spiritual enlightenment, should make such a remark, should term so great an evil an institution of Nature. It is true, there are many organisms, both male and female, who are so largely developed in the animal, that we find them rushing into the deepest misery through the agency of those forces of which they have no control, and whose proclivities are for the most part evil. But knock at the door of their spiritual nature, unfold the spiritual or inner, and not the outer, and you will turn the tide of evil into a new channel, namely, that of good.

Oh, enter within the sacred realm of spirit, and there inaugurate your system of education, and believe us, you will have no more of evil to contend with. Go with us into your manufacturing establishments, — for instance, and glance at the record of that institution. Why, it has turned out its thousands of Prostitutes. And why? By demanding their whole time, and giving them no recompense for the intellectual or spiritual portion of their natures.

Oh, you should each and all of you rise in the individuality of your own divinity, and protest against this system of ill paid labor, and if you would elevate yourselves as a nation elevate your women. Give them that God given gift of purity which God has bestowed upon them, for society, religion, and the church have all done their part to take it from them. Oh, let you as individuals upon whom the light of the New Dispensation—modern Spiritualism—hath already fallen, exert yourself to blot out this evil of female prostitution from your fair continent, and believe us, instead of civil war and discord reigning among you, you will become an united and harmonious people, and light will flow in upon you, and instead of walking in the midst of death, you will walk in the midst of life eternal.

Feb. 19.

### John K. Hobartton.

I am from Birmingham, England. The name I bore here was John K. Hobartton. I was in the practice of medicine when in the body. I left that body only last May. I was brought up according to the tenets of the English Church, and consequently failed to receive a great deal of light during the early part of my life. But the last four years I made, I think, quite good use of. I heard of the return of the angels, and I thought I would see if they really did return; so I made the acquaintance of some persons known as Spiritualists, and I privately satisfied myself of the truth of this new light. So you will see I have a bridge upon which to rely.

I have a son who is wedded to the Church of England. I thought I did right in bringing him up in that faith, and in wedding him so strongly to the Church; but I am now very sorry that I did so. But I propose to knock at his door. If he admits me, well and good; if not, I can go away and come again.

During the last week of my life upon earth, my son came to me and said, "Father, do you not wish to receive the sacrament before you die? It is evident you cannot long be with us." My reply was, "Well, my son, I don't think I shall derive any benefit from it. However, if it will afford you any satisfaction, I am willing to receive it." So accordingly he administered the sacrament to me. When I was dying, my son said to me, "Father, do you believe that you can come back again after death and converse with your friends?" I said, "My son, I think so; I don't know. At any rate, I will come if I can, in such a way as to preclude all deception. I will come and speak to you, if it is true that the spirits can return. Of course I do not know—I only believe now."

Near a year, has passed, and I have tried many places, and have been many times unsuccessful in my effort to commune with my son, and I am now quite glad that I was unsuccessful, for I find this the best place and this the best time to do so. Now I want to say this much to my son: "I know of the truth of this new light. You do not know it, and cannot know it while on the earth, but I want you to investigate, that you may enjoy the better while on earth."

I have no more to say, only to thank you, Mr. President. I lived upwards of eighty-five years upon the earth. [Is there no other circumstance of your life you can think of which will convince your friends that this communication is really from you?] How, sir? Ah, the matter of which I spoke took place between my son and self, and is known only to my family, I think.

Feb. 10.

### George Foster.

I should like to send a letter home, if you've no objection. [I have none.] I've been away, near as I can tell, about three months. I'm from Bellows Falls, Vt. I don't wish to be disrespectful, but I book myself out, and seem to be shook in here. [Did you have the fever and ague?] Yes; the worst kind, too.

See here, Major, what are you—what do you do? [You are to give your name and age, and other facts to prove your identity to your family.] I was twenty-three years old. I ain't got any family. [No friends?] Oh yes. You mean mother, brothers and sisters, yes, I've got them. I don't know as I know exactly what you mean. I can give my age and name. Incidents, do you mean? A fit of sickness? anything of that kind? [Yes.]

You want my name first, I take it? [Yes.] George Foster. My age? I told you that. What else? [Occupation.] I was a shoemaker. I've got a mother, or living, and two sisters—yes, three, for I've got a half-sister. [Would better give their names, if you can.] Well, I've got Clara, Mary Jane, Nancy in the half-sister; Ann, she calls herself, but that ain't her name.

Major, I feel sick here. Was you ever at Newbern. [No.] You wasn't? Well, it's the toughest place one was ever in. It's the worst place I was ever in. If you want to get everything that's bad, go there. I've nothing against the officers or government, only I don't like 'em, that's all. The day before I did I lay all day without a bit of cold or hot water. Sometimes it was one I wanted, sometimes the other. I tell you these things ain't just right, Major.

Well, I don't want to tell a bad story to my mother. Major, tell her I'm happy—just as happy as anybody need to be in my new home. And tell her they don't shut the doors on you, if you do not know much. If you are only disposed to tell the truth, you can come here to this place.

You want to know something about the incidents of my life. [Yes; give anything that will help your friends to recognize you.] Well—oh, I tell you what I'll give. I lost the top of my left little finger, not quite down to the first joint, in an infernal hay-cut. I never did like to mix with such things. About four years before I died, I lost the top of my finger in the hay-cut. That's a mark I carried with me. It don't amount to anything, but I thought you wanted some incident of my life, and if I didn't shake 'em like the devil here, I could do better. Can't you give me a drink of whiskey? They give you whiskey and quinine in the hospital. I'll take the whiskey without the quinine. I was a member of Company A, 11th Vermont Regiment.

Well, how's Old Abe getting along, anyway? I see him once, and didn't think he knew more than I did. I don't mean say [swear], Major; I mean to do about right. [This is a hard place to fill.] Yes, he has got a hard place to fill. Well, I wouldn't change with him. He's good enough, anyway.

Well, Major, tell the folks I'm happy now, though I had a pretty hard time going, for where you have to wear out, it's mighty hard. I should rather go on the battle field. Well, Major, I'll travel.

Feb. 19.

[Will the mother or friends of this spirit give him an opportunity to speak through some medium?]

### Samuel Hall.

Please say in your paper that Sam Hall, of Uxbridge, Mass., wants a chance to talk with his wife, will you? Feb. 19.

### Rebecca Anderson.

Three months ago I died in Charleston, South Carolina. I have a mother at the North. Can I speak with her? [If she'll give you an opportunity to do so.] I've not heard from her but once for two years. There's been no communication between our family during that interval. I've died in that time, and I've come here in hopes that you'd let me speak to her. My mother knows nothing of my death, sir. My husband is in the Confederate Army, and my brothers are in the Federal Army.

I was born in Northfield, Vermont. My mother at present lives in Montpelier. My name before marriage was Rebecca Jones; after marriage, Rebecca Anderson, of Charleston, South Carolina. I see no hope of communing with my husband, but oh, perhaps I may speak with my brothers. Oh, this terrible, terrible war! Brothers arrayed against brothers! Oh, 'tis awful!

The last time I was at the North, I came for the purpose of consulting Northern physicians. It was said that I had a tumor in the stomach, but it proved to be more of a cancer. My health failed rapidly after the trouble began at home. I tried hard to go to my mother; tell her so. I tried hard to come North to die at her home, but I had no means to do so. I was left at home with the care of the household. I could not come. I had no one to assist me, and then all we had was put into the common treasury, and I may say, we were beggars. She may think it strange. Oh, tell her my last thoughts were of her, my last prayers were for her.

My husband is in the Commissary Department. I don't hope to speak with him at present, but oh, if he ever sees my letter I would beg him to lay down his arms. I would—yes, I would ask as much of my brothers. Oh, it is terrible! We see brothers arrayed against brothers, but they do not know it, they do not see it as we do. It was only a short time before I was taken so violently sick, that one of our neighbors was killed by his own brother, who was in the Federal Army. The bodies of both brothers were recovered, and were brought to Charleston for burial.

Tell my mother I should be happy and at rest if I could only feel sure of her blessing and her welfare. I have no children to call me to earth.

Feb. 19.

### Invocation.

Oh, thou whose outspoken word is the law of all life, from the grandest world rotating in the etherial realm to the smallest atom floating in air, thou who art an ever living principle, to thee we come this hour. We would go away from the past, leave the dust and come into the living, and talk with thee. Yes, talk with thee, not through written creeds, not through the sacred lore of the Ancients, but through the inspiration of the hour. Our Father and Mother, night seems to have settled upon this fair portion of thy world. The hour seems clouded with sorrow, and thy children ask deliverance from the suffering that envelopes them. But oh, they ask of the past. They do not come into the living present and demand aid of thee. Thus they fail to receive an answer to their repeated prayers for help in this, their hour of

need. But oh, our Father, we thank thee that thou hast commissioned us to return to these, thy American children, to return offering them the right hand of strength, that we may assist them to rise superior to the darkness and the misery that now cloisters about them. Oh, our Father, may we teach them to talk with thee, not through Biblical records—but by the light of that Sun that is with thee, that is with them. Oh, by that light alone can they hope to come into thy Divine presence, and receive an answer to their prayers. Oh Lord our God, what shall we say in behalf of those whose hearts are made desolate by the loss of dear ones upon the battle-field? We feel that those brave hearts have been offered upon the altar of Justice and Reform. And these, thy children, who mourn for them, already they have thy blessing even in the dark wounds thou hast inflicted upon them; and the time shall come when they shall realize this truth, and thank thee for the sorrows they are now passing through. Oh God of Justice and Mercy, may thy sorrowing children see thy face behind the cloud, hear thy voice in the tempest, and know, though they walk through the valley and the shadow of Death, that thou art with them, and therefore fear no evil. Oh Father, though the mantle of darkness is folded close around them, may they feel that thou art continually near them, never, never forsaking them. For this blessed knowledge we thank thee, oh our Father. Feb. 24.

### The British Government and the Alabama.

"Why does the British Government remain silent and inactive with regard to the Alabama? Since gross wrongs are inflicted upon her honor upon the seas and in colonial ports, why does not the British Government interfere in our behalf?"

This proposition we have been desired to consider this afternoon. Our inquirer must be aware that Old England has thus far remained neutral. She decided within her internal self at the commencement of this rebellion, or civil war, to remain neutral; thus standing entirely apart from your interests or interest. Now in case the British Government should see fit to interfere in your present national contest, she would be obliged to resign her neutral position and become your defender. Now, so long as she maintains her neutrality by virtue of that power that hath been engendered within herself, namely, legal necessity, she cannot honorably assume the right of interference in any matters relating to your Government.

Our questioner, like many others, has taken only a superficial view of the case. He perceives wrong and he thinks he perceives the cause of that wrong, thinks he has traced the cause of that wrong to the British Government. He is mistaken, for that Government is no more the cause of the wrong referred to, than he himself, and has no more right to interfere with the Alabama than he has, unless she becomes willing to resign her neutral position, and is ready to embark in your defense.

It has been said that this practical craft, the Alabama, is chiefly manned by a British crew. What of all that? Has England any right to interfere with her, providing this be the case, notwithstanding her subjects are found on board a vessel that sailed under the flag of an unrecognized Government? We think not. We still affirm that Old England has no right to interfere in the matter before us; for from the moment that she assumes to take the first step in that direction, that very moment she destroys her own neutrality.

Our interrogator has seen only one side of the question; has only had a partial view of the affair, and even that has been biased about by prejudice and error. We must advise him to overcome this prejudice, and recommend this one feature—as a means of insuring success in righting this wrong in the future. Send out your cruisers, manned with unity, and not with discord. Have you done this? We think not. You have been taught that strength lies only in unity; that weakness lies in inharmonious and dissension. Seek then to promote unity, both in your Army and Navy, and believe us you will soon be strong enough to defend yourselves. You have the power to do this, but alas, you do not know how to use it. We would counsel you to use the power that the Great All Father hath endowed you with.

Feb. 24.

### Questions and Answers.

Ques.—How may the instrumental music we sometimes seem to hear, be accounted for?

A.—The music of the spheres that is sometimes heard by mortality is a result of thought—harmonious thought. Do you know that every thought has its own peculiar note, or peculiar sound, as well as its own peculiar color? Those notes, or sounds, are heard in spirit life, and it is sometimes recognized as the language of the spirit-world. By the inhabitants of the mundane world it is recognized as music? Do you understand us?

Q.—Your answer does not seem to apply exactly to my question.

A.—We think we have explained it to the best of our ability. If you will frame your question a little more clearly, we may be able to meet the demands of your case better.

Q.—I refer to the instrumental music we sometimes seem to hear when standing alone in an open field at a great distance from any place of habitation. How is the music heard at such times to be accounted for?

A.—Ah, there are as many musical disembodied spirits as there are spirits inhabiting the flesh; and if they were truly wedded to music while here on the earth, they would be very likely to attract it to themselves upon entering the spirit-world. The disembodied spirits oftentimes give forth their thoughts to you in this musical way, by and through certain magnetic and electric fluids, drawn from, or attracted from, certain bodies upon the earth, with whom they are enabled to come into close rapport. This harmony of thought which you call music, is heard by certain individuals dwelling upon your earth, who have reached a high state of spiritual unfoldment; and he or she hears this music of the spheres, through their peculiar unfoldment or mental organism.

Q.—Is there no music in spirit-life except the music of language?

A.—There is, or at least it may so appear to you. I may consider thought to be music. It may be the only music that can reach my senses. It may be different with you, for in spirit-life each one draws that to him, or herself, that is best adapted to their unfoldment.

Q.—Are all thoughts of disembodied spirits visible to other spirits?

A.—They are, provided you are in rapport with them. For instance, in order to perceive the entire breadth and length of thought of an individual spirit, you must come into close sympathy, or rapport, with that spirit, and when this is accomplished, speech then goes on somewhat as it does here on the earth. There is no need of speech, or the concentration of sound in spirit-life. In the spirit-world you receive ideas by intuition. For instance, I desire to impart a certain truth to you. I send out the thought on the wings of my will, and you receive it and answer it in the same way.

Q.—Does the spirit life appear as real, or more so than the natural world?

A.—Yes, the objects seen in your material, or objective world, are constantly passing away. The clairvoyant eye can perceive the changes that are constantly going on. In this sense, then, the world in which you exist in objectively, is not the real world. The world in which spirit exists within the body, is the real, the tangible world; as much more tangible than this as you can conceive of. You think that you

grasp at the realities of life here, but believe us, you grasp only the phantom. The reality is beyond the tomb.

Feb. 24.

### Arnold Wilson.

I have been commissioned to bear you certain thoughts from a circle of Spiritualists, who hold weekly meetings in Cartersville, Georgia. These Spiritualists are sorely troubled, and do not know the way to move, and move aright; and they are sorely persecuted in consequence of too much freedom of speech. They are Unionists, one and all, and have not hesitated in months past to declare their sentiments. Consequently they have been sorely persecuted by Reactionists, have lost their worldly effects, and some of them have well nigh starved out of time into eternity.

Notwithstanding the suffering which they have experienced at the hands of their enemies, they have managed to hold their weekly circles in a private way, and two weeks ago, I promised them that I would, if possible, visit this place and report their case to you, that you might give them your aid magnetically and spiritually, if you are not able to give it in any other way in their behalf. These Spiritualists number in all about ninety persons, and they are all ready to shed their last drop of blood in defence of right; but are not ready to take up arms against the Federal Government, that has granted them so many privileges in days passed.

Occasionally your goodly sheet finds its way to these persecuted Spiritualists, and I have promised them that I would use all the power I was possessed of to forward them a sheet containing an account of my visit here. These Spiritualists were told long ago that they would suffer greatly, and be persecuted more than their brethren in olden time were, on account of their peculiar faith. They could not believe it, but it has come, and they have been reduced to the last extremity of bodily suffering by their rigid adherence to their faith.

Now some of them murmur as did the crew that followed Columbus on his voyage of discovery to the New World, but the Invincibles have promised them as safe deliverance out of all their troubles; and they never promise what they cannot perform to the children of mortality. We have promised that they should come out of this season of trial and suffering physically, and magnetically better than when they first began with us. We shall perform all we have promised to them, and if they are true and faithful to themselves, they need not fear but that we shall be true to them.

I shall be known as Arnold Wilson, of Cartersville, Georgia. I frequently preside at the place of which I have spoken. Shall I bear any message from you to them? [Yes, sympathy.] That is enough. Your sympathy; it is larger than you think it is, and yet it is continually growing. [Shall I direct a paper to any particular person in Cartersville?] I would give you the names of many of the party, but you will see that should I do this I should only throw them into greater jeopardy than they are now in.

Feb. 24.

### David Ayling.

I hear you make no distinction of favors. [We admit all, sir, to this place.] I was unfortunately enough to be made your prisoner, and eleven days ago I died in one of your hospitals in Chicago.

I had no means of communicating with my friends before my death, and I hope to reach my friends, with your permission. [We will do all we can to aid you in the matter.] I have a wife, three small children, and an aged mother in Mobile. To-day they are doubtless mourning my loss, but do not know that I can return. I find it is exceedingly difficult to be resuscitated in my new condition. I think had I been allowed the privilege of communicating with my family before death, I should be content; but as it is, I am not.

I have a word to say, or a few words, it may be, to the officer in charge of the ward I occupied at the hospital. A few days before my death I desired him to forward a certain document to my family. He positively refused to do me the favor, urging as an excuse that it was against the rules set up by the Federal Government. He could not do it; would be very glad to favor me, but it was against the prescribed rules of the place to do so. I told him, then, that I hoped to God that he would one day stand in my place, asking a favor as I did of him. And if I should happen to be one of the demons from hell, I think I should have human kindness enough left to aid him.

I forgive him, but I can't forget. They tell us, in the spirit-world, that the law of retribution is very active; that we are always compensated for our wrongs in some way or other. I think I did for that. We may hope for better times, if that's true.

Mr. Chairman, I would convey a few lines to a gentleman in Mobile, Alabama, bearing the name of Richard Grey. I would ask that he visit my family, adjust my affairs as he may think best, and exercise guardianship for a time, at least, over my little ones, and do all he's able to toward carrying out the place I had formed with regard to them.

I am exceedingly unhappy in my present condition. I want to be charitable. I want to think there is good at the North, as well as at the South, but you must admit that I have been wronged; and I feel it—have not as yet outgrown it.

I suppose you need my name, age, and other circumstances of my life? [Yes.] Well, I would attach the name of David Ayling to this communication. I was forty-two years of age, and was in the practice of law in Mobile. I shut up the law book and took up the musket, in defence of right, I thought. Of that, however, I do not care to speak. I desire to benefit my family, and to open communication; hence communication, with them, if possible. If my friend Grey can give me communication with him, I should like it. However, I won't press the matter, as I know he knows very little about it. Good day, sir.

Feb. 24.

### Mary Williams.

Say that Miss Williams, of Booneville, Missouri, was not murdered, as was supposed to have been the case. He was my brother. My name was Mary. I promised to come, if I could. I was thirteen years old, and have lived in the spirit-world four years. He wishes me to say, still further, that he did not die a suicide, but his death came by accident. He was thought to have been murdered.

Feb. 24.

### Colonel William Brown.

Thank God I have been enabled to redeem my promise! Scarce a week has rolled away since I realized the truth and the beauty of the Spiritual Philosophy. I promised certain friends who were thoroughly skeptical to this spiritual light, that if I should chance to cross the river first, I'd return here and bear them certain truths—truths as we agreed upon by which I should be known, and from which I would hope to build a substantial temple, that they might enter and learn to worship God.

Will you be kind enough to say that Colonel William Brown is now ready to meet his friends? He is prepared to give the required testimony; and if those friends will meet him quietly and privately, with a fair medium, he will fulfill his promise. With the help of the good God, and my



and say when I was ready to greet them. I am ready. They may fix upon their own time, their own place, providing they will give me a medium of fair capability, through whom I can speak or write. Farewell.

[I am glad to see you, Colonel.] I am glad to come, and only wish I had power to control your medium longer. [Do you recognize me?] I do, certainly. Why should I not? I know no reason why you should not do so. Your intimate friend, Randall, is my chief assistant here, to-day. Say this to my friend Hobbler: That if he'll give me the privilege of communing with him, and certain conditions that are necessary, I will open wide the gates of his skepticism, and let the King of Glory in.

Edith Haines.

I'm Edith Haines, of Patterson, New Jersey. I was nine years old. Tell my mother I'm not dead, nor my father, either. His name was George Haines, and he was shot at Antietam. I can't talk any more, and I don't want to. My father will come next week, if he can.

## LIST OF LECTURES.

Parties noticed under this head are requested to call attention to the BANNER. Lecturers will be careful to give notice of any change of their arrangements, in order that our list may be kept as correct as possible.

Miss Lillian Dwyer will speak in Boston, April 5 and 18; in Quincy, April 19 and 20. Address, care of Banner of Light.

Miss M. A. Townsend will speak in Providence, during April; in Philadelphia, Pa., first four Sundays in May; in Ohio, May 21 and June 7 and 14 in Stamford, Conn., June 10 and 18.

Miss Sarah H. Haines will speak in Lexington Avenue, 2d corner 20th street, New York City, will lecture in Philadelphia, Pa., the last Sunday of March and through April; in Providence, R. I., in May, and in Portland, Me., in June.

WARRIOR DANCE speaks in West Brookfield, Vt., April 1st [date added from April 1 to April 16 will be South Brookfield, Vt.]; in North Brookfield, N. Y., April 19; in Waterville, N. Y., April 23 and 24; in Rutland, Vt., May 2. He will receive subscriptions for the BANNER of Light.

Miss Emma Horowitz, will lecture in Bangor, Maine, from March 15 to May 10; in Old Town, May 17; in Quincy, Mass., May 24 and 31; in Chicago, June 21 and 22. She may be addressed at either place as above, or East Brookfield, Mass.

Miss M. A. BROWN, French speaker, will lecture in Stamford, April 5 and 19; in Westfield, Conn., April 19 and 20; in Taunton, Mass., during May; in Quincy, Mass., June 1 and 14; in Springfield, Mass., June 21 and 28. Address at New Haven, care of George Bookwith. Reference to H. B. Storor, Boston.

Miss ANASTASIA A. COHEN will speak in Boston, April 19 and 20; in New York City, May 10, 17, 24, 31. She will receive subscriptions for the BANNER of Light, at the above places, until further notice. Also in Rutland, May 12. Address, Boston, Vt.

Miss SARAH A. HORTON will speak in South Reading, Vt., April 19; in Ludlow, April 19; on each of the four weeks at the above places, until further notice. Also in Rutland, May 12. Address, Boston, Vt.

MARY THOMAS will speak in Jacksonville, Ind., April 11; in Dublin, April 18 and 19; in Greenboro, April 19; in Gadsden, April 19; in Mechanicsville, April 19 and 20; in Anderson, April 19 and 20; in Paducah, April 14; in Huntsville, April 16.

Miss M. A. BROWN will speak in New England, for the month of March. She speaks in Quincy, May 3 and 10. Address Springfield, Mass.

Miss ANNA M. WOODBROOK, Box 429, Bridgeport, Conn., will lecture in Lowell, Mass., April 5 and 12; in Portland, Me., April 19 and 26, and May 3 and 10.

Miss NANCY J. TAYLOR, Inspirational speaker, Jackson, Vt., is engaged to speak in Rutland, Vt., on half the time. Her great work is "Ashfield, Mass., at Southfield, Mass., on a quarter ditty, and at Jacksonville, Vt., the remaining quarter. She will speak in those localities on week days, if required.

Miss E. A. BATES, Springfield, Mass., will speak in Philadelphia through May; in Quincy, Mass., the two first Sundays in June.

Dr. L. K. and Mrs. B. A. COOPER will speak in Waterville, Mass., April 19; in Berlin, Mass., April 28; in Worcester, Mass., during May. Address until the middle of April, Newburyport, Mass.

W. K. RIPLEY will speak in Oxford County, March 29, and April 5; in Milford, N. H., April 12 and 19; in Lowell, Mass., April 26, and May 3. Address, as above, or Snow's Falls, Me.

CHARLES A. HAYDEN will speak in the vicinity of Old town, Me., through April and May; in Dover, Me., through June. Address, Livermore Falls, Me.

Miss SARAH HENRY MATTHEWS, of Lowell, Mass., will receive calls to lecture in towns in the Western part of New Hampshire, or Southern and Central Vermont. Address East Westmoreland, N. H.

Dr. A. B. CHILD will lecture in Portland, Me., on Sunday April 5.

Mrs. MARY M. WOOD will speak in Ohio, April 5 and 12; in Portland, Me., May 17 and 24; in Stamford, Conn., Sept 6 and 13. Address West Killington, Conn.

Mrs. LAURA M. HOLLIS will speak in Pittsfield, Mass., during April; in Dover, during May.

Miss SARAH B. BROWN, 27 Spring St. Cambridge, Mass., she will speak in Randolph, Sunday April 5 and 12.

Mrs. E. A. KINGSBURY will make engagements in New England for the coming summer. Address, No. 703 N. Third street, Philadelphia, Pa.

H. D. BROWN, Inspirational speaker, may be secured for Sundays in this vicinity, by addressing him at 20 Pleasant street, Boston.

J. M. ALLEN, Inspirational writer and speaker wishes all communications to be forwarded to him, present, "East Bridgewater, Mass., in care of Allen Allen."

H. T. LOWMAN will answer calls to lecture. Those wishing his services, please address immediately, North Sandwich, Mass., Oarville.

D. B. HANCOCK is now ready, after twenty years preparation, to respond to calls for lectures upon the Balance of Materials, with a view to answer and settle the great question: How shall we marry? Friends, give us a call on your own terms. Address, Lewiston, Me.

ANNE LORR CHAMBERLAIN, Musical medium, may be addressed at Hocksett, N. H., until further notice.

A. H. DAVIS has returned from his lecturing tour to his home in Natick, Mass., and will answer calls to lecture on the Sabbath, for a month or two, at any place within thirty or forty miles of Natick. Address, Natick, Mass.

Mrs. H. P. M. BROWN will, if desired, speak in the vicinity of Milwaukee on week day evenings. She may be addressed Waukegan, Ill.

LIZZIE K. GILLIAM, trance speaker, will accept calls to lecture the second and fourth Sundays of each month. Address Landgrove, Vt.

GEO. A. PRINCE, of Dover, Me., Trance Medium, will speak to the friends of Spiritism, in the vicinity of his home, on the 10th of April, and on the 10th of May, on the two or three months, or till further notice.

M. TAYLOR, during March and April will be at his home in Bowdoin, Me., and will comply with requests to lecture, attend funerals, or perform the marriage rites in the vicinity. All letters or papers intended for him should be addressed to Littleton, Me.

Mr. and Mrs. H. M. MILLER will answer calls to lecture on the Principles of General Reform, anywhere in Pennsylvania or New York. Also, attend funerals, if desired. Address, Elmira, N. Y., care of Wm. B. Hatch, or Bridgebury Bradford Co., Penn.

Mrs. LAURA D. FORD, of Boston, desires of securing her services for the first two weeks of April, will please address immediately at Springfield, Mass.

Miss LIZZIE M. A. CARLTON, care of Dr. A. B. Child, 26 Tremont street, Boston.

Mrs. O. M. BROWN may be addressed till further notice, care of T. Freeman, Esq., Milwaukee, Wis.

M. A. HORTON, M. D., will receive calls to lecture. Address, Box 200, Boston, Vt.

B. WATSON will lecture in South West Michigan the ensuing Summer and Fall. Address, Mattawan, Van Buren Co., Mich.

Mrs. FANNIE BURMAN PRINCE may be addressed at Northampton, Mass., care of B. H. Wilson.

Mrs. C. F. DODGE, of Plymouth, Wis., will respond to calls to lecture or attend funerals. Address, Lawrence, Mass., will respond to calls to lecture and attend funerals, as she has done for the last eight years.

## New Books.

## THE WILDFIRE CLUB.

BY EMMA HARDING.

## CONTENTS:

The Princess: A Vision of Royalty in the Sphere. The Monomaniac and the Spirit Bride. The Haunted House, or the Last Night: Being an Account of the Life and Death of Mrs. Hannah Morrison, sometimes styled the Witch of Rockwood. Life: A Fragment. Margaret Ingham, or a Narrative concerning a Haunted Man. The Improvisatore, or Turn Leaves from Life History. The Witch of Lowenthal. The Phantom Mother, or The Story of a Radium. Haunted House, No. 1: The Picture Spectre. Haunted House, No. 2: The Shadow Ghost. Christmas Stories, No. 1: The Stranger Guest—An Incident founded on Fact. Christmas Stories, No. 2: Fairy, or, Mary Macdonald. The Wildfire Club: A Tale founded on Fact. Notes. "Children and Gods speak the Truth." Prices of the sales at the Banner of Light office, 158 Washington street, Boston. Address: Oct. 15. BANNER OF LIGHT, BOSTON.

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INTENDED to elucidate the Causes of the Changes coming upon all the Earth at the present time; and the Nature of the Calamities that are so rapidly approaching, &c., by Joshua, Covier, Franklin, Washington, Paine, &c., given through a lady, who wrote "Communications," and "Further Communications from the World of Spirits."

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## A. A. TUCKER, CLAIRVOYANT PHYSICIAN.

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## 8

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