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NO. 23.

## The Spirit-World.

### THE FIRST EXPERIENCE OF VOLTAIRE AS A SPIRIT.

(In the Banner of Fob. 11th, we printed the first, second and third parts of " Volteire's Expurience as a Spirit," through the mediumship of MRS. S. SWEET, of New York. A few days since we received from Mr. Sweet a copy of the fourth part in continuation, (which was printed in the Christian Spiritualist, at the time the communication was given,) which we transfer to the columns of the Banuer this week, with the full assurance that our readers will be interested in its perusal. Mr Sweet says, in his note to us, that "it is to be regretted that the failing health of Mrs. S. did not permit him (the spirit) to again take sufficient possession of her to continue or complete a narrative so remarkable and interesting.)

#### PART FOUR.

And now turn over another leaf, and I will reveal to you further what was given me to know in my infant existence, while treading the wonderwoven courts of the upper spheres.

As I became more conscious of the wisdom shut out from my view, so did I daily feel how my greatness had made me as nothing, when weighed in the scale of actual and divine value. I had arrayed myself in regal robes, and turned my gaze above, thinking to pierce with my untutored eyes the realms of grander beauty than those plains on which I stood. The mountain path seemed easy of ascent, and the road looked inviting and pleasant in the distance, and I said, "I need none to guide me, I will press onward alone. There can be no foes to impede my pathway, no obstacle to turn me back, when worlds so sublime in their inviting grandeur beckon me upward. My companions would persuade me to tarry with them longer; but nol my soul had partaken of the richest feast which they could present, and I would away to where celestial wonders would satisfy my longing appetite. They told me I would need a guide; but who and what were they which would render such a companion necessary?"

Fearlessly I started to mount upward: the stars beneath my feet sang a hymh of joy, and the atmosphere surrounding me was filled with thousands of loving friends, bidding me God-speed on my journey up the holy mount.

Joyful and elate, I waved them adieu, and soon was lost to their sight in the winding and mystelous pathway, with no guide but my irredstable ed knowledge which gives to man earth's loftiest

Who shall describe the marvels of that journey? Alone, and yet millions of voices seemed penetrating my heart by their silent tones; my being med perforated with mingling thoughts not its own. I had thought to run, yea, with rapid strides, to climb the mountain which leads to the City of God. Presumptious spirit! how mistaken still in thy ambitious soarings. I cannot, nay, I dare not, tread the holy ground without having first earned the right, the privilege to touch its consecrated surface. I entered the pathway, and surely it is paved with the eternal rocks of holy thought, and its verdure contains essences, subtle to penetrate. to vitalize and vivify the daring immortal who treadeth its passages. Already had my soul been overcome by its invisible power, had not some viewless presence lield me erect.

The pathway is a strange one; it seemed short and easy to climb, it seemed wondrously heautiful to enter; but souls, ye who have but entered the first habitation of spirit-life and reality; ye who have put on pleasure as a garment, and joy as a bridal robe, ye know not how many vistas of changing thought thy souls shall give birth to. nor ye know not how the child shall merge into the man, before ye emerge out of that path of lifeproducing wisdom. The spirit seems baptized as in the waters of a new river; it exults in what it hath found; and yet the sparkling waters but tempt with their glancing brightness far deeper

There again did I pause to learn a new lesson. I had quaffed of the river of knowledge; my soul had been made glad, and light, and joyous; but oh. I must pay for the boon! I must plunge beneath the surface, that I may deck myself with gems which shall light my path, and precious stones which shall prove the depth of my research, the ardor of my wishes; and on each shall be written words which shall open to me the barred gates

Lo! the river is passed, and I am met by one who seems to wear the human form; and yet I dare not speak of him as human, for around him there breathes melodious airs: he seems to be a living wave of harmony—a thought, which one harsh sound might cause to vanish. He speaks to me, and my spirit takes note of what he says in humblest reverence.

"What art thou seeking, solitary child of the spirit? Hast so soon become dissatisfied with thy first birth? Did the lower valley of peace, where nany of thy memory dwell, fail to satisfy thee? Methinks thou hast soon wearled of the first land of promise in which thou wert placed. If thou dost think to penetrate this avenue, thy soul must indeed be filled with great love, mighty faith, and holy ardor. Earth's children labor long and diligent where thou hast come from and even then they do not enter the sacred precincts alone. Look to the right and to the left, and thou wilt behold that which thy secret thoughts had never imagined. The handiwork of Wisdom, in its great crealive universe, will now be opened before thee as a changing panorama. The causes which brought thee into being, the changes through which thy plift must pass, and the eternal destiny to which thou art tending. The secrets of thine olden earthhome shall be to thee as a well read book; and that which seemed secret and subtle to thy underlanding, will disclose itself as & volume, containing no mystery, but replete with the voice of God's over, making thy wisdom a thing to be ashaned The programming of their it of the bound to use

proceeded. The beautiful one said to me:

eternal storehouse wherein is the power to exalt and beautify."

"Nay," I said, "I have no wish to return. But the way seems long, and the path is not a path, answer, and from the deep came its whisper clear but a succession of overwhelming revealings. I and strong, "I hunger, hunger still". am but as one man; how then shall I be able to gaze upon that which is to come? The expansion of thought necessary to receive but a portion of turn. A higher destiny beckened me on; the these divine joys will crush out the small spark chain seemed brightening and sparkling as I aswhich now seems to animate my being. I had cended, and the light above me was filled with thought to grasp every power, and hold it in my hand. I had sought to be whatever man might Above me were voices which spoke in thunbe in his upward career to the fount, the centre of | der tones, and shook the foundations of my soul, life; and now I have but taken the first few steps, filling me with mighty impulse, showing to me and heard a few sounds of wisdom from the vast the glorified state of those whose hearts were filled birthplace of light, and I totter and tremble with with the knowledge and love of the Father, and a feeling of nothingness and of the vanity which who labored as Gods to upraise and beautify, to prompted such lofty ambition. Oh, spirit of purity purify and develop those below them. Below me and harmony! I feel that I am but the breath of a were the obstacles which belonged to myself. thought, but the faintest echo of living life. Let Ah! these were they which troubled me most. I me depart, let me shrink into my own nothing- had thought never to falter, nor turn aside again, ness, for the magnitude of intelligence from which | but who shall mark out his footsteps? Who I sprung, the grandeur of conception from whose | shall know whither they point when treading the vast mind I emanated, will take no note of me; let me but shrivel and die, as the moth who flutters around the flame-too mighty hath been the ordeal for my fainting, withering spirit to rise and live through."

Again the white presence spoke, in tones thrilling and solemn:

"Up, child of earth and of spirit. Hath the blessing been too big for thee to bear? Doth thy spirit already shrink, which started so boldly and fearlessly to tread the holy mount? Be strong cities, to their beautiful dwellings of peace and with the breath of supreme life in thy being, and press onward. Many have gone before thee, and many will come after thee forever; but they who are born of earth must pass through numberless births of purified being, of rarefied existence-expanding and concentrating power and force, wisdom and being, in mighty and massive development-ere they reach that inner court. When thou shalt have traveled beyond me, strength and hope will again make thee bold and fearless .- Behold even now thy brow is radiant with newborn thought, thine eyes are filled with a light which passeth the boundaries of thine own being, me, they do not bid me enter. I had thought to Thou dost desire knowledge; here thou must obtain it before thou canst pass further on. Be not rash nor impatient, but wait that it may flow into hear thee on its bosom, and set thee on the throne of those who rule because of their unfolded wisdom. Wouldst thou know the power by which Delty holds the universe of worlds and life and come slow; didst thou hope to enter suddenly up-

thought in his hand? Then seek within thine own soul for some hidden germ of power which We welcome thy presence, as a new born spirit thou hadst not seen. Wouldst thou be the wise philosopher, wouldst thou make science thy servant, and all wisdom thy handmaiden? Then seek to grasp but a little at a time; gradually it sphere, may linger upon thy garments, nor perwill grow upon thee. Thou shalt bring out latent meate thy being, but wisdom, whose expansive qualities, yea. Godlike attributes, which are still power shall make thy soul glow and burn as the lurking in thine own soul but dare not reveal sun in the firmament of heaven, must purify and themselves because of thy limited development. Even as God is thy Father, and thou art his child. so doth great power descend upon thee as a mantle, and as a child art thou led through the changing phases of earth life and spirit being. And as thou dost gradually expand, like the opening flower beneath the rays of the Sun of Wisdom, by degrees are the keys given to thee one by one to unlock the grand and Godlike powers slumbering in thy panting soul. Press on, young spirit; thou art only tasting and gaining glimpses of the feast prepared for thee above; for there is not in the depth of thy soul one hungering wish, one far-off pared to enter as one of the chosen band, who vision of dreamy splendor and towering sublimi- have earned that guerdon, by countless years of ty, but thy Father hath placed it there, and also toil, by agonizing thought and labor-laden bondhath given within thy power the means whereby to reach it."

me back to childhood; self was forgotten, and thy shadowy imaginings? or did thy practical gratitude was triumpliant in my soul that I was the child of so glorious a Father. I laughed, I danced with delight, because here was a new birth. As I approached nearer in thought and spirit and desire to my Father, he owned his child, for he filled my heart with love and rejoicing unspeakable.

He who had told me such marvelous things now blessed me and left me; and again I pressed onward. The way seemed easier, the air was softer, my spirits more elastic; a childlike feeling pervaded my being. I seemed to have thrown away all the memories which had ever been mine, .I had emerged into a new state of youth and happy innocence. Strange and significant were the things which now greeted me at every turn. Here I met some of earth's children still tarrying by the wayside, from whose memory thousands of years had passed; yea, for many paths diverge from that and lead to others, but all lesser, and all being one link connecting with the great chain. Here they had found what their spirits had longed and | thee; and as spark by spark, the divine fire glows yearned for; here was the long sought Eureka, the beautiful path which led to the knowledge their jesty of its kindred with Delty; then shall thine lifetime desired. No marvel if they stopped by the wayside, if they turned into the flower-fringed path, and forgot for many of their years the great object of their journey. And when I spoke to them they wept, as earth's children weep, with joy; and they asked me news of the place which I had left, "Bo absorbed were they in their treas-'ure, whose image had been born on earth, but given them in heaven, that they hugged it to their to leave it. Ah! they tarried by the wayside. I but still the same spark, faint though it were, livbade them added and passed on. I gleaned a lit ing and individualizing each being, ever burns clear

I could tell thee of stately palaces, I could tell

ward 2/ a marina at and a

I knew not. Its perils seemed as naught in com- | ure while on earth, both of nature and of art, in parison with the glories beyond. But my spirit high degrees of perfection, which lured many a seemed to have lived through centuries while traveler to tarry by the way. Some had indeed traversing so short a distance as I had already forgotten that there were other heavens beyond; they craved no greater, no brighter, no better. "Thou canst not return thou hast tasted of the They enjoined me to stay. The sage would tell waters of knowledge; thou hast gazed upon the me the wonders of his lore, the heaven of his research. The artist the poet the dreamer, would all persuade me that heaven was there with them, none other beyond; and I sought of my soul an

I left them as milestones to point the way, to measure the distance if I were permitted to resounds, as if angelic beings guarded my pathway. hallowed ground of the heavenly spheres? I might go forward, but how many things hold me back. Pursuits befitting all rational minds are here presented in their harmonious perfection of art and beauty; all that which is wise and useful in man's organic being, which has only found utterance on earth as a rivulet, here becomes a great ocean in the perfection of its symmetrical development. Countless pursuits, of countless minds, bear man on the tide of research to their haunts, to their joy. Why do I hunger or thirst more? Do I not stand on the walls which encircle the city, the land of my labor? Sentinels guard its entrance, they float through the air in cloud-like garments of all beautiful hues; rainbows arch to firmament with a promise of welcome to the wandering soul. The road which I entered seemed narrow at the beginning, and lo! it hath become as troad, that mine eyes cannot measure its great of thions. Bands of sweet voiced spirits fill the at the sear in their hands fresh and dewy flowers, emblems of truth and purity. But although they smile on have entered the gate. Why am I forbidden?

A group approaches me; they form about me a circle, and one, a gentle and beauteous being-ah! thy soul as a river of music, a flood, which will she looks as my mother once looked in my infant eves—she speaks, and my soul inclines to her voice.

"Why doth thy face look sad, and thy steps beon the sacred boundaries of our upper heavens? among our ranks; but not yet, hasty traveler, art thou prepared to enter within the holy of holiesthe city of God. No taint of earth, or its sister beautify thine outer being, and Divine Love, of whose essence the angels breathe, must blend and unite with that wisdom, that thou mayest be a meet companion for those whose dwelling is beyond. Thou hast but tried the first flight of thy fledgeling wings: thou but knowest thy own weakness. How like to the seed thou art, which would fain burst into a flower; but take heed lest the light be too great for thy strength and consume what is gained. Let thy soul be contented to dwell in the outer courts of the sacred mansion. Seek not to dazzle thine eyesight before thou art preage. Look abroad, and let thine eyes behold the treasures scattered about thee. Did thy childhood And again I wept. My manhood had brought or thy youth ever dream of aught so beautiful in manhood everask for more real and tangible foundations on which to erect eternal structures. Ask what thou wilt for the good of thy soul's expanding power, and straightway art thou directed to bathe in the knowledge which giveth a more perfected understanding. But do not ask for that which thou knoweth not of, or thou wilt be as the foolish ones who grovel below. Thou canst not be an archangel in might; thou canst not soar from world to world on viewless wings, carrying divinity's thoughts to make alive other systems; thou hast not yet lived to forget the birth of thy humanity in earth's dust and ashes, but thou dost stand as one glittering, living star among many others; thy light is wavering, now faint, now

strong. Thou hast risen on the wings of faith and gazed beyond the boundaries of the past, but thy soul is yet a trembling, unsteady intelligence, amid this grandeur of divine mechanism. Thou must still be as one of thy brethren, who are striving beneath forth which is within thee, in the strength and maeves see and thy spirit know that man becometh great in power as he ascendeth; that he is God-like in wisdom, that the elements are his slaves, that the keys of Nature's hidden mysteries are in his hands, that unspeakable grandeur and glory descendeth upon him from the smile of his Father, and because of his love he hath created us like unto himself, he hath made of us kings and priests in wisdom and love. And as dome after dome opens bosoms regardless of everything else, nor wished in our upward flight, we change and are changing, tle from each, which gave me strongth to glide on- and undimned. Wa know ourselves, and in that knowledge we know our God. The future destiny which awaits the earth-bound spirit is no fleeting

The shadow is earth, the reality is spirit; the earthlife is the vision, the waking of the spirit is the chain whose broken links first waked thee to being. Thy span of life, what is it? a thought, a flash, which but wakes thee to the journey before thee. Oh, earth's surface would seem too small for thee to stand upon while hearing the one great voice through which infinity speaks to thy blossoming intellect! Return to thy labor, illimitable as it appears. Gird thyself about with the wisdom thou hast earned; if thou hast made it thine own, then has it become to thee a power and a staff. Open broad the window of thy soul, that it may expand and glow in the new light which giveth vitality and power. And when thy wishes and thy labors, thy manhood and thy powers have become harmonized into one blending of angel-shaped harmony, then mayst thou knock for entrance at the silvery gate; and then will the archangel bid thee enter in majesty and joy; and upon thy head will be placed a crown of rejoicing forevermore.

Spirit, go back with the vision in thy heart, and see that thou dost profit by its teachings, ere thou dost venture and hunger again to climb up the pathway of the holy mount.

## Children's Department.

BY MRS. LOVE M. WILLIS, 192 WEST 27TH STREET, NEW YORK CITY.

Wethink not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
[LEIGH HUMT.

## A LOVE STORY;

UNCLE PHILIP'S FOURTH SERMON.

"Do you think it would be improper for me to sk you a question, uncle Philip?" said Sue, tim-

idly.
"How could I tell, pray, till the question is asked? Yet I am sure there is one way for us all to judge what is proper. Would you be willing that

any one should ask you a similar question?" I think I should," said Sue, "if they loved me well as I love you, and did not mean to pry into other people's affairs, but only to know about

what seemed strange." "Well, then, Sue, let us have your question," said uncle Philip, rising and placing himself before her with folded hands, as if he expected to be catechised severely, while all the children looked on

greatly amused. "Now you need n't answer it if you do n't wish to; but I have thought about it so much, and wonwant to know why-why-why you never-well, to her:

why you never got married?" "And what made that young heart of yours wonder about it?" said uncle Philip, with a shade of sadness on his face.

"I think I must have wondered first," said Sue, when I thought of you all alone, with nobody to talk to at any time; and then when I found how your great big fire, and--"

"And to be blessed in your great big heart," said

Rod.
"And to have lots of your candy, uncle Phil and to go a coasting with you," said Kitty.

"All very proper wonders for little hearts," said uncle Philip; "and I have had a mind, several times, to tell you a short history; but one does not go back to the days I am to speak of, I feel as if I was almost another person, so far off do they seem. Yet a light shines from them to me, that makes beautiful every day of my present life.

I left home a young man, full of hope, and anxious to do the best I could for myself and others. I had never forgotten that lesson of the snow, and I kept continually wishing that I could have a garden of beauty ever about me; and I believe knew my wish and tried to help me.

I went to the city, as I have told you, and commenced my labors as a clerk, and tried to be faithful in all things. But I was often troubled at the sight of suffering and poverty, and wished myself a rich man that I might help those who suffered. I had not learned then that there are other ways of blessing the needy. I was sometimes very impatient that I was only a poor clerk, and wondered why rich men seemed to care so little to bless others. I have found out since that if we have only loving hearts, we can find a great many ways of doing good; and that unless we have, our money will not help us very much, for we shall not know how to make it do the most good.

I was out late one night, and on my way to my room, I saw a girl sitting on a curbstone, and leaning against a lamp post, crying pitcously. She was the most wretched looking being I ever saw. Her clothes were tattered and soiled. I could it. Her hair hung in tangled masses about her face and neck. She seemed to be about twelve years old. I spoke to her, but she did not answer. I offered her money, but she threw it back to me. At last, she said:

Why don't you kick me and go along?' 'Dear child,' said I, 'I wish I could help you Do take this money, and let me lead you home.' 'I have n't got any,' said she.

'Then let me take you to some place where you an be cared for, sald I.

'To the poor-house, I suppose,' said she, sharp-'No, sir, I thank yo; I'll die first!' But I do not wish to leave you here. What

can I do for you?

They 've turned me out there, and there - Roint- was true love that was trying to bless her. ing to streets near by- and nobody'll take me

thought, far reaching as the thought of infinity. | disease-'now run, will you? run fast, or it n catch you; don't stop; that's the way they all do. Let's see how the heels of your boots shine." I was shocked and frightened. I felt indeed like running, and believe I should have then disgraced myself, if something had not seemed to

whisper, distinctly, 'Inasmuch as ye do it to these poor, miserable, forsaken ones, ye do it unto the Lord.' All fear left me, and I resolved to do something, but I hardly knew what to do. At last I 'Come with me, I will not leave you.'

But I found she could not walk; her strength and so left her that the moment she tried to stand she fell. I called for the city watch, but none seemed near; no passer-by came through the street. I did not know what to do. Again I heard the voice repeating, Inasmuch as ye give shelter. and love to the poor and suffering, ye do it unto the Lord.'

I hesitated no longer. I took this sick, weak, filthy child in my arms, and carried her to my room, which, fortunately, was not connected with that of any one else. She seemed to have fainted when I reached there. I bathed her face and hands gently, and smoothed her hair, and gave her such simple remedies as I knew of. I watched beside her all night, wrapping her up in my blankets and making her as comfortable as I knew how. Sometimes she monned piteously; sometimes she fretted and seemed ill-natured; but I bore all patiently, for my heart was full of pity. As I looked on her face, now that it was clean, and not half covered by her tangled hair, I saw that she was very noble looking, but her face had a distressed and fretful look, as if she had never felt any love or gentleness. She spoke always as if she expected to be scolded, and so intended to begin to scold first herself. She did not seem thankful for anything I did, but constantly repeated, 'don't,' 'be still.' 'I won't have it,' 'go long.' I saw that her poor heart had been frozen all over by unkindness, and so I answered gen-

I think I never knew so long and dreary a night as that; but at last the daylight dawned, and I had resolved what to do. I knew I could send her to the hospital, but something seemed to bid me not, for she would surely die. I found a woman who was willing to come to my room to dare for her; but she demanded a sum of money equal to my whole wages, but I promised it to her and she came; and I found another room for myself.

Dreadful days of sickness followed for the poor child, and it seemed as if she would really die; but constant care restored her at last, and she began to recover. As she grew better, all her fretfulness returned. She was pleased with nothing, and dered, and wondered, and wished you dtell us. I and seemed to think every one meant some harm

Little by little I learned her history. She had had loving, tender parents, and a good home; but misfortune came to them, and they died, and this child was left to an unkind and selfish world. She had never known a word of tender love since her mother kissed her good-by, and her father gave her his last look of love. She had become soured much you loved everybody, I wondered how it by unkindness. I used to think I never knew a happened you had n't some one to love you best more disagreeable girl, and I determined to let of all, and ever so many children to play round her go and reap the reward of her disagreeable ways, as soon as she recovered; but every time I thought of doing this I heard the same voice, saying, 'Love is the key that opens the gate of

"Do please tell us," said Mary, "this poor girl's name.'

"She bore the sweet name of Lily: but every one had called her Lill, she said, and I could not think like to talk too much about one's self. But as I that the heautiful, pure flower could ever seem to he fitted to her rough, unloving ways. But one night I had a dream. I seemed to be standing in a field, rough and wild. As I walked along, however, I noticed there were many stinted flowers and shrubs—some trying to bloom, and others trying to nut forth leaves: but they looked so thirsty, and to be in so hard a soil, that I wondered how they could keep even a leaf in freshness. I came across a garden lily, that flower of beauty, that that the blessed angel that gave me that dream looks as if it bloomed to tell us that we may be sure that there is a world of purity and love, and that we can know of it, if we ourselves look up trustingly and lovingly in our purity, as the lily does to the sun.

But this lily in the field was surrounded by stubble and weeds. Tangled briar bushes ran over it; great weeds shaded it, and thistles and brambles all tried to take the food it needed. I stooped, in my dream, and tore away the weeds and briars as gently as I could, and behold! there were little tender buds trying to put forth, and fresh green leaves; and as I worked carefully about it, and let the sunshine in, I saw the buds start and grow, and the green leaves become freeb. As I worked away carefully and tenderly, I saw my lily send up its beautiful branch of buds that opened as if to bless me, and shed their sweet fragrance all about me. I awoke from my dream, but I knew that some

one had been teaching me a lesson, and so I dehardly tell the color of her skin for the dirt upon | termined to benefit by it. Lily needed kind care and love, that her pure nature might open and expand, and send up the blossoms of purity. When she was well enough, I found a kind and loving woman who would take care of her and board me also, and we together determined to see what kindness would do for this poor child.

I learned from her how she had been whipped and shut up in dark cellars, and punished in every way for wrong acts that she had not done, until she began to do what she had to be punished for. So she taught herself to lie and cheat to save herself from suffering. No wonder that she could not understand why we were kind to her. She seemed to expect that we meant finally to do her some harm. We taught her, and were ever pe-'You'll be glad to when you see me, said she. tient with her, until little by little she saw that it

Then her whole conduct seemed to change; she

And thus I had entered upon a journey of which thee of all beauty, which give it to mortals please and love in a little for test south sou Photograph agreed got ten grown if it amorrows will ground becomed an day around from enterly on an indicator ban galaxie as her been accounted

in every way. Her face became radiant with beauty. She learned so rapidly that I was surprised. Her mind seemed indeed like an opening flower, and her heart blossomed and shed out its fragrance to all about her. She became as joyous as the sunlight, and was indeed the light of the houseliold.

She was not satisfied in receiving love and kindness; she wished to bestow it also, and she sought every possible way of pleasing others. Do you wonder that I loved her very much? She was like a loving sister to me, and together we used to seek out the suffering and distressed, and strive to bless them. Those were beautiful days to me. Lily used to dress herself in the simplest manner, but with great care and neatness; and nothing pleased her better than to wear a simple flower in her hair. She was always waiting for me when I returned from my business, and together we used to read and study, or go out to search for those who needed such care as we could give.

When she was twenty years old, and I twentysix, she was engaged teaching and supporting herself; and as I looked upon her, I felt a full reward for all my care and patience. I began to think that her bright, sunny life was necessary to my happiness. I asked her if she would be my wife and love me always, and live with me when I became richer. She answered, without even a

'Yes, I love you best of all, and we will be very happy together.'

And so we were lovers, and very happy we thought ourselves. But I noticed when I saw Lily-for she had been a long time living with those that engaged her as a teacher—that she looked pale and weary. She called herself well, and was as cheerful as ever; but she drooped day by day, like a fading flower. And when the beautiful spring came, I felt sure she was going to die. Oh, how my heart ached as I thought of life without her! I kept all my fears from her!

but one day she said to me: 'Philip, I am not going to stay long here, but am going to my home. We should have been very happy together, but we will not be sad, because we must be separated for a while. If you can love anyone else in place of your Lily, it will not make me sad; but if you cannot, then love all the poor and suffering and weary ones, and think in blessing them you are giving joy to your Lily in heaven. There are many just like the forsaken Lill that you found one dark night, that need just such kindness as you can give, to become as blessed as your Lily is now; if you will let your love flow to them they will become so good and true, that I am sure you will not miss me so very much, because I shall always be close by you to

help you.' When the June roses were blooming, my Lily was transplanted to heaven, and I knew days of darkness and gloom; but after a time I remembered her words, and I said, 'I will make my earthly wife all those that need my care and pity. I will try to raise the withered flowers; I will visit the poor; I will comfort the sorrowful; I will bless my Lily in heaven by blessing the sorrow ing of earth.'

And so I made myself a missionary of good. I stopped not to weep, but went resolutely at work, and as I did so I felt the pure love of Lily coming to me from the beautiful world of the spirit.

And now you know, children, just why uncle Philip never got married. He has been blest in blessing hundreds of children that were not his own, and in giving all his money and all his time to those who needed his pitying care. And now, as I look out on the stars of these winter nights. I feel, though I am old, as young as when Lily and I together talked about our future, and how happy we were going to be living together. I seem to see her smile in everything; and then when I see all your bright faces, I feel sure that I shall never want loving hearts to bless me here.

"Oh, uncle Philip," said Sue, wiping the tears from her eyes, "I am so glad I asked you, and that you told us about Lily, for now I can understand what you said one day, that we could make everything work for good, if we loved the good and pure."

"Perhaps," said uncle Philip, "I have told you rather a long story, and rather a sad one, for your merry faces all look troubled; but do you think uncle Phil. is a sad man? I do n't think you can find a happier in all the town or city. I am as merry as the merriest, and feel glad every moment of my life. Why, just think how many I have to love me and care for me. Come, Kitty, and sit on my knee, and tell me what you are thinking about, with that sober face, and those earnest eves."

Kitty nestled up close in uncle Philip's arms and said: "I was thinking if folks didn't die, if other

folks could n't be good and love ever so much." "Yes, I see; you were thinking if you should live here with those that you loved, if you need to be selfish. No, indeed; you can do more good, if you will, because you will be more blessed; but people that are very happy and have no trouble. are ant to forget that others are not just as happy, and so they get to living very selfish lives, and let others get along as best they can. You saw how your love helped old Ith, and now that good old soul is asking me every day to take one of his gold eagles and bless some one with it. While you lived without thinking much about him or

his old, dried selfish heart, you were happy; but not as happy as when you go to his bright, cheerful room, and hear him laugh and sing, and talk about going to his dear Patie in heaven. But come, let us have just one dance before you go home. Oh, how Lily used to love dancing! I am sure she will be glad in our joy, and we will remember her in every glad and beautiful thing that comes to us." "Oh!" said Mary, "I feel as if we had another

friend close to us, and I am so glad you told us, uncle Philip, why you never got married, except to everybody, by loving them all the time, and doing good to them. Folks call you an old bach, but you sint, are you?"

"Not if an old bach means one who means to live for himself. Remember this: selfishness makes the heart cold and lonely, and the world a dismal place; but love makes a home everywhere, and sunshine and beauty come to that home just as the sunlight comes to the earth. Now let us have 'The Lancers;' I have been whistling it half the day, and can call every change correctly, I'll venture."

As the children went home with glad hearts. they remembered the fair fily in the weeds and brambles, and resolved to bless by kindness every one that needed.

## an hed To Correspondents,

LONABELLE H., BERLIN, WIS. Your letter seemed to me like the little blossoms that come out because they cannot help it, and it pleased me wery much, especially that part of it that told what you thought of the stories in the Banner, I be able to grant your request about the photograph, but I keps wone dily to send my correspondent a representation of my most of libbs

you will have enough of the sunshing of love in your heart to bless daddy S., and all the cross old men or women, as did nucle Philip's missionaries old Ith Sharp. Your true friend, L. M. W.

L., PHILA.-Words like yours have an inspiration in them that only one can feel who needs them. I would indeed that I could ever give thoughts that shall inspire such noble sentiments, and will continue to ask the angels of the little ones to teach me how to make love the light of their lives, and beauty its expression. With thanks to you, I am, &c., L. M. W.

#### GUARDIAN ANGELS.

BY REV. JOHN TODD, D. D.

Among the very many beautiful things which our Saviour did, that of taking little children up in his arms, placing his hands on them and blessing them, was a marked one. And among the beautiful things he said, that of saving that the guardian angels of little children do always behold the face of the Eternal Father, is certainly one of the most beautiful. Precisely what he means by this I shall not inquire. But faith makes the Bible more literal than does learning. I find most comfort in a pretty literal interpretation and if the fort in a pretty literal interpretation, and if the Jews had done so in regard to the prophecies concerning the coming Saviour, would it not have been vastly better for them?

But I never look upon a little child, as it tottles and falls, and makes experiments, without wondering how it is possible that he will ever pass through all the dangers that surround him without being destroyed, or made a cripple for life. And I love to feel that there are invisible ministering spirits about them, who will not let them dash the foot, or the head either, against a stone, and that unseen hands do bear them up when no

human hands can do it.

There was a bright little fellow who tottled and crept around his father's front yard, sometimes on the grass, and sometimes on the steps. The workmen had been repairing the top of the chimney one day, and not having time to finish the job, had left the ladder on the house, its feet standing in the front yard. On the bright morning the mother missed her little boy, and sought, as she thought, everywhere for him, but on going out and calling him, she heard his little cooing up in the air. On looking up, what was her amazement to see the rogue sitting astride the top of the high house, throwing up his arms in ecstacy and shoutings! She knew his love of play, and feared that if any one went up for him, he would try to get further off, and surely roll down the roof on the other side and be crushed. What could she do? Too terrified to act, and not daring to scream, she could only pray that some guardian angel would hold him down till he could be recovered. Did such an angel lay his hand upon him and hold him still? I don't know, but he sat perfectly still and unalarmed, until a man's hands could see the sat him. reach and save him.

A friend of mine gave me a curious account of a circumstance which he knew. A neighbor of his had a field of corn near his house, and, as he grought in the field, he was often accompanied by his little boy, somewhere about two years old. One day he set the child down at the further end One day he set the child down at the further end of the field, to play on the margin, and gave him some nice willow rods to play with. He then went on with his work, hoeing his corn. The rows were long, and a swell of the ground hid the child from the father's view when he was at the opposite end of the lot. On hoeing his row through, and just as he was beginning to go back again, suddenly he felt impressed with the thought that his abild wag in danger. He reasoned about that his child was in danger. He reasoned about it, and could think of no possible danger where he it, and could think of no possible danger where he had left him. Again the impression came deeper still, "Your child is in danger." He dropped his hoe and went toward the child, but the impression growing stronger still, he began to run, and ran faster and faster till he reached him. And there the child sat composedly with a whip in his hand, striking at something. The father looked, and there lay a rattle-snake, coiled up, beginning to spring his rattles, and about to strike the child with its death-giving fangs. It was but an instant's work to snatch and save the unconscious little one. But the father felt faint for some time.

little one. But the father felt faint for some time Now I am not going to try to prove that guard-ian spirits had anything to do with this case. I state the fact as the Doctor told it to me. Probably thousands of facts very similar could be found in every generation. But if the Scriptures do give us to understand that our heavenly Father has such tender care over these little ones, of single eyed, persistent, constant effort, is the that he sends angels to guard them, then what a development of healthy, efficient, sound-bodied, high and honorable work is it for the parent and for the teacher to have the care, the instruction and the forming of the character of such? more than to train a young sun to shine in the heavens a few ages, for it is training up something that may shine above the brightness of the sun, and shine, too, when all other suns of the natural world will be quenched. That which is beautiful and honorable for an angel to do, must be beautiful and honorable for us to do.

## THE AGE OF PROGRESS.

BY JOHN W. MONTCLAIR.

How happy in this solitude to dwell! Where whispering thoughts their admonitions tell; God's handiworks extort my feeble praise; Each rising sun shall bring me Sabbath days.

Delay ye nights that frost the forests red, Paint not the leaf y shrouds of autumn's dead, But spare these blooming woodland scenes to me Where thought and legend dwell in every tree.

Faint grow the stories of the pioneer: The revolution's landmarks disappear; The rustic plow o'erturns th' historic ground, And ripening grain waves o'er its gore-drenched

The yoked kine, the ever plodding mill, Show nature humbled by man's restless will; The clover mead and flowered garden path,

They are the captive valley's epitaph. Hushed are the war-whoop and respondent scream;

No more the stag, wolf-hunted, seeks the stream; The stilted crane no longer flaps his wings On reedy marge, where meek the robin sings. Where Mohawk hunter chased the woodland herd,

Aloft, like castled knight, the royal bird Maintains his sway, and views with glaring eyes The shepherd flock—the marksman's skill defies! And truant cascades leap from sylvan fount,

Past winding paths, that hug the stalwart mount, Climbing to heights, from whence, in outlines gray, Deep shadows consecrate the parting day. Ye caks that stand athwart the mountain breeze Your tops shall wave in distant India's seas,

And quick as ye receive the woodman's shock, The powder-fiend shall cleave the stubborn rock! Anon the granite block shall face the skies

Reared far on high, where saintly spires arise Lakes shall be drained, mountains by inches fall Man's art will smite and overcome them all!

Alasi beneath this ever-changing moon The Age of Progress hurries on too soon: Youth's rosy haunts man's scarches ne'er may

For fleeting time leaves memory far behind.

FUN AT HOME.—I advise you not to be afraid of

bouses lest the sun should fade your carpet, and your hearts, lest a hearty laugh shake down some musty old cobwebs there. If you want to rain your sons, let them think that all mirth and social want to the state of the state njoyment must be left on the threshold without when, they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in the gam-bling-houses and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be sought at other and less profitable places. Therefore let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents so perfectly understand. Do not repress the buoyant spirits of your children. Half an hour of merriment round, the lamp and tradits of things blots out the remarks because

BY J. BOLLIN M. SQUIRE.

Almighty Lord, I turn to Thee From earthly joys, from pleasures vain; I know that in Thy majesty Resides the power to still my pain.

I sought in pleasure's rippling tide To set my longing spirit free; But then the angel at my side, Bade me retrace my steps to Thee.

I tolled to win that fancied goal, Where gratified each wish might be: But yet unsatisfied, my soul Stretched its imploring arms to Thee.

I strove to make proud science solve The querying spirit's mystery; But through the light its truths evolve, My soul descries a way to Thee.

I burst in dreams Earth's pond'rous bars,

And swept on through immensity, By flaming worlds and singing stars-All in their grandeur spoke of Thee, I sank within the rayless deeps, O'er which loud rang the restless sea;

But there, O Lord, the ocean keeps A record of its birth from Thee. Lost in the mighty forest's gloom, Where vines enlaced from tree to tree,

Still there a voice as from the tomb,

Beheld another dawn in Thee.

Proclaimed its glory all from Thee. Weary with tears, dejected, sad, Unsatisfied with life's decree, T was then, O Lord, my soul twice glad

Almighty Lord, I turn to Thee, From earthly joys, from pleasures vain; I know that in Thy majesty Resides the power to still my pain.

## Original Essays.

### SELF-SUSTAINING INDUSTRIAL COL-· LEGES.

BY IRA PORTER.

I know of no public schools in the world that propose to give to their pupils only a fraction, and that a small one, of the education which comprises the general stock of knowledge necessary to success in the various complications of human life. Each member of society is left to pick up the larger share of his necessary education as best he may, in the schools of business, of fashion or of custom which prevail in the society of which he is a member. These schools of business, these lessons of fashion and of custom teach errors which tend to discord and unhappiness—errors fatal to the social welfare of the race and which must be unlearned before the pupil can begin progress in true wisdom and social harmony.

Carefully contemplate each of the following statements, and see if it is not a self-evident truth. Ignorance is the bane of human life. "Knowledge of good and evil," and the power of distinguishing between the two, is indispensable to true

wisdom—to practical virtue.

Education, in the broadest and truest sense of the term, is the sole agency by which we are to be promoted from drooling infants to angels and archangels; hence all human existence here, and everywhere, now and forever, is educational, should be deemed educational, and should be used as educational. Therefore the highest aim, the noblest conceivable object of human effortwhole-souled, useful, and therefore happy men and women; who, when disrobed of mortality, shall be angels in wisdom, love and purity, thoroughly educated to understand, appreciate and practice the eternal and immutable laws of social harmony.

There is now so much of ignorance, of oppression, of selfishness, of injustice manifested in all the machinery of existing society that it is evident that the race have not yet been made to know and to appreciate the laws of action, which must be obeyed, and therefore known before there can be lasting "peace on earth and good will among men."

These laws of social harmony are as capable of demonstration as the five simple rules of arithmetic, and for that reason they should be taught in the public schools, not being secondary in importance to the science of numbers, or the science of spoken and written language.

It is the duty of every human being, and therefore his highest interest, to earn by his labor, if sound in body and in mind, all the articles used by such person for his comfort and convenience; that whoever fails to do this is a condemned drone in the human hive, and, to his lasting ignominy, will die in debt to the world.

The foregoing, with kindred convictions (too numerous for expression here), all based upon self-evident truth, have led the writer to the following conclusion, which he designs to make practical, viz: that there ought to be set in operation, as early as possible, a system of public schools, which shall furnish facilities for the lifelong instruction of the youth and adults of both sexes who desire it in all that relates to their present and future welfare-which shall educate the body, the intellect, the moral and the social faculties, so that each of these may be able to exercise wisely and beneficently every natural function for the good of the individual and of the race-a system in which labor, study, recreation and rest may constitute the employment of every day of

our lives from childhood to old age. The Self-Sustaining Industrial College will be expected to teach, in the moral department, the value and importance of justice, truth, benevolence, generosity, self-abnegation, the practice enioined by the golden rule to do unto others as we would have others do unto us, and in no case to do unto another what we would not have another do unto us. 🗥

In the economic department, it will teach industry, temperance, frugality, and that intelligence which will secure the largest product to necessary

Above all things else, it will inculcate the duty of getting an honest living, and will instruct its pupils in those useful trades that will enable them to secure that end without oppressive, servile labor. It will teach that necessary practical wisdom so much lacking in the world, the knowledge to distinguish between those indulgences which bring pleasure and profit, and those which bring pain and loss to the human soul.

In order to supply these Belf-Bustaining Industrial Colleges, there is first needed on the part of such persons as are to invest in their construction freside of home, blots out the remembrance of a deep seased conviction that the holds of home, blots out the remembrance of a deep seased conviction that the holds of home, blots out the remembrance of a deep seased conviction that the holds of control of "all that has been promised in every age will be sitton of knowledge from the alements of residue the best satisfacted they can take with them into the most perfect development of fully realized."

When distributive justice perfect the most perfect development of fully realized."

When distributive justice perfect the most perfect development of fully realized. The most perfect development development development development development devel nature—a conviction so strong and exciting as to lality will bloom with an immortal beauty. The overcome if it were not for the interior of ments

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conviction you need only arouse the attention of universal libratry and shed its gental rays over every well regalated mind to the subject; for the proposition is one of those self-evident axioms that only needs statement to command a subject of the subject; for the libratry and shed its gental rays over all the helds of peace, plenty and human happiness that only needs statement to command a subject is subject. that only needs statement to command assent.

Whenever and wherever a sufficient number of persons shall be found who are so animated by that conviction as to make it practical, let them draw up their articles of incorporation under such public acts as the law provides in the State of ing by experiment, the plan here proposed; satis-Michigan "for incorporating colleges, academies fied, from much reflection; that it will ultimately and seminaries of learning, subscribe the neces-be tried, and that it will produce a civilization sary stock, purchase a suitable tract of land in and practical Christianity, such as only posts and some location convenient to market where the greatest number of cash paying employments for know more of the fitness of this place for an exthe male and female members of the college can be carried on, lay out upon such tract, in some of April 11th, 1863, containing an article then pubcommanding position, a sufficient amount of land for a boarding-house or unitary home, for all the public buildings demanded, for ornamental grounds, for meadow and pasturage to sustain such domestic animals as shall be wanted for the convenience of the boarding-house, and also for such fruit and vegetable garden as shall be need. ed for the tables of the unitary home.

Let this incorporated company construct upon such public ground thus set apart as the joint property of the stockholders a capacious and commodious boarding house, containing suits of rooms for families, single rooms for single persons, and all needed public rooms for the common convenience of all, with ample cooking range and dining-hall, furnished with different tables to convene different groups adopting different articles of diet, and possessing congenial tastes as regards pursuits, society, manners, conversation, etc.

Let the Corporation employ a common steward to control all the interests involved in this unitary home, to supply its table, to keep accounts with boarders, to note the exact cost of the various articles of diet furnished the boarders, and to charge each with whatever he or she may have at cost, to collect all bills; in short, to superintend all the business involved in the joint stock of the com-

pany. It would probably be found inexpedient for the corporators to furnish any of the rooms of the home save the public rooms. The Board of Trustees should also lay out, in the immediate vicinage of the home and of the public grounds, several hundred acres of land into lots, varying from one to ten acres, so that each stockholder and member of the College, who should desire it, might have a sole ownership of one of these parcels of ground, which he or she might cultivate to fruit, vegetables or such other crops as interest might seem to dictate. It might also be well to lay out near the home still smaller lots, on streets and avenues, convenient for the accommodation of such workshops as mechanics might need who were pursuing their social avocations as members of the col-

In short, the Self-sustaining Industrial College should consist of a villa, every one of whose inhabitants are seeking to lead noble, generous lives, which will ultimate in a moral fitness for a sphere of enjoyment in the social world to which we migrate when we leave this.

.The advantages which the Self-sustaining College has over all other modes of living will become more and more obvious as they shall be tested by experience.

The system of education, embracing, as it will, agriculture, mechanics, and the learned sciences. in all their varieties, will afford a field of honorable competition for distinction to every member of the College. We have been accustomed to bestow plaudits of encouragement on the youth who should learn most from books, while those who had no taste for them, but preferred action to study, the productions of nature to the productions of the book-maker, have been pronounced stupid, dull, unpremising youth. This "Cadmean be used to accomplish an end before the end itself; for the ultimate of all useful education should be useful action, the power to achieve more, and to do it better and with more ease than we could possibly do without such education. The College will enable the pupil, who is learned in the science of things, in their quality and uses, to compete for honor with one who is learned in the names of things only. In short, in the Industrial College there will be opportunity for each to reap honorable distinction in some sphere in which na-

ture has qualified him to act. The Industrial College will prove the best school upon the subject of dietetics that has existed in any country. The pupils, boarding upon the restaurant principle, having to pay for what they have, and nothing more, will have cogent and ever present reasons to practice temperance in diet. In this universal struggle for self-development, the principle of emulation, cited and applauded by St. Paul, will be called into incessant activity to promote the noblest purposes, and each member will lav aside every weight and the sin. which (in the outside world) does so easily beset us. I mean gluttony, which, stimulated by our practices of hospitality and fashion, is alike injurious to our property and our health, bodily, intellectually and spiritually.

What the world needs is intelligence to comprehend the importance and value of "distributive justice" amongst all the members of society, and the true means of attaining it.

The system of society contemplated in this brief and imperfect outline will secure this great end as no other form of society has ever yet done.

In this regard Communism, Fourierism and the various forms of cooperative associations, are comparatively deficient. Has not God ordained the right of property, the principle which finds expression in mine and thine in the mental constitution of human nature? Does not what I earn belong to me? Is it not my right to decide how I shall use or how bestow it? Is not the prerogatives of benevolence, the privilege of deciding when, where, what and to whom I shall give, as sacred and as important as any other of human rights? Is not this an individual right? And does not our usefulness and our spiritual progress depend upon the judgment and spontaneity of its exercise? "H is better to give than to receive," but the gift must be free to bless its giver. It must also be of something that belongs to him, or distributive justice is violated. Here a hint must suffice. I cannot dwell.
In the Self-sustaining Industrial College every

bee of the hive must live upon the honey it brings thither, or starve; relying only upon the spontaneity of fraternal love for relief in case of inability to provide for itself. Mine and thine is sacredly regarded. Whether any member of society shall earn more or less, at what time or hour he shall. earn it, is not a question for the disquietude of his associates, provided he pays for what he consumes. Reflect upon these hints, You will see that the plan is practical, economical, in harmony with nature, secures means for the speedy and sure reform of society, establishes distributive jus. livelihead; employ men with hearth as wife, ite. It is the step toward, that millennial age, heads, and we have a moral hasis in the step toward, that millennial age.

Mala great end is to be reached by the labors of those who perceive the truth and apply it to prac-

I am ready to cooperate with others, here or elsewhere, as shall be deemed expedient, in testbe tried, and that it will produce a civilization prophets have ever dreamed of. If any wish to periment, I would refer to the Herald of Progress ished by me upon this subject.

Cremea P. O., Muskegan, Co., Mich.

### "RECONSTRUCTION"---A REPLY.

D. H. Hamilton, in the Banner of Feb. 4th, says:

"I call upon every thoughtful man and woman of our faith—ay, of all faiths—to answer the great question: How shall our world be redeemed? How? Ye preachers of the gospel—ye deemed? How? Ye preachers of the gospel—ye teachers of science—ye rulers of our nation—ye would-be. Christian reformers, philosophers and philianthropists—How shall our world be redeemed? In the name of God, Truth and Righteousness—in the name of suffering, groaning, dying humanity—I ask again, How SHALL OUR WORLD BE REDEEMED? Not from infidelity—not from unbelief in Holy Days, Holy Bibles, Holy Creeds, Holy Churches, Holy Popes, Priests and Bishops, but from general Ignorance, Poverty, Crime and Contention? Can it be done, oh ye men of senses, science and scripture—ye would-be godly men—by scattering Bibles and tracts? by multiplying churches and church ministers? by "telling the story of the cross"? by even preaching "Jesus Christ and him crucified"? Never! never oan it be done, though all the world turn preachers, till men learn to practice as well as preach—till they learn to oben this one Almighty injunction—this. men learn to practice as well as preach—till they learn to obey this one Almighty injunction—this essence of all laws and all gospels—Thou shalt love.

thy neighbor as thyself!" This question, which has been reiterated by ten thousand anxious souls who feel the woes of others as their own, appeals now more forcibly than ever to men of "all faiths," or rather to men of that one faith called CHRISTIAN. Too sadly must we confess that Christianity has not yet worked out its legitimate fruits. The low and vile abound -here in this centre of thought and intelligenceall through the New England States-the shad. ows of ignorance deepen as we go westward, and merge into the darkness of night as we go south.

All means of mental and moral elevation are doubtless good, and bless some souls. We would not spare a single instrumentality organized to enlighten and bless. But those now known are not sufficient. They fail to stem the tide of evil which continually rises. We boast of our high civilization, and well we may when we contrast it with that of some savage tribes; but, judging: from a high Christian standard, how miserably low we are! We boast of our intelligence, but it is a disgrace to our schools that few have any love for truth or science.

All this is true, and much more-but the remedy! It is easy to say that we must love our neighbor as ourselves, but we do not, and will not, and if we formed one great communal family, we

would not. D. H. Hamilton is wrong—right in spirit, I hope but foolishly places his faith in externals. My dear brother, I agree with you on all points but one...Society is wrong, low, ignorant, selfish, you? say; I grant it, Obvictionly bide ha gark their elevation, you say; I grant it. The means now used are inadequate, you say; I grant this, too. And I am willing to say with you, "So help me, my Father; heaven must come on earth." That you are purely unselfish, I will not doubt. That, insanity" has preferred the means which should like the martyrs that have gone before you, you would gladly seal the truth of your sincerity with your blood, whenever the cause you pioneer shall demand the sacrifice. I do not question. But when I ask you to listen to a word of reason, I ask more than this. When I ask you to ahanden your own cherished ideas a moment, and throw aside your own self-love, as a practical illustration of the principle you profess to believe, I ask a more difficult thing. Can you do it?

Well, say that we have formed all our people into communities, where is the mighty power that has changed them in the process to other men? You tell them to be good, wise and true. This is well; but your telling them to be so does not change their natures. When the poor man is picked from the gutter and put in a palace, it is not certain that he will leave off the vices that debased him.

I need not reason this point: the fallacies of equalization have been too often pointed out to need more than the barest mention. But you design to educate. This is fair. It has a strong hold in common sense. But we have schools and teachers. All may attend these schools. What better will you do? Though you build marble palaces, you have gained nothing. You meet at every turn in your new progress nearly every difficulty that meets the educator and philanthropist now everywhere, viz: the want of mental and moral power to raise the masses higher. Your effort is precisely, in a moral sense, what the effort of lifting one's self in a basket is in a physical sense. You have introduced no new power; you have no fulcrum for your lever; you have the same old elements on hand—unsanctified, polluted, selfish as ever, ignorant as ever. Your effort must fail, as a thousand similar efforts have before you. Yet it is well that a benevolent thought was in your heart; may God recompense

Now I have a plan for regenerating the world. You will not agree with it; and by disagreeing with me, as I do with you, we show how difficult that universal fraternization is of which you

I say ignorance is the foundation of all our evils-ignorance of all those laws that govern matter, mind and soul. Men must be elevated mentally and morally, yes, and physically, too. No more increase of facilities can do this work; men must be elevated morally by an actual moral force incarnated among them. If men would be taught to love, a loving nature must warm them into life. If they would become intelligent, one who delights in knowledge because it is divine to know, because God, the everlasting Father, has filled the earth with beauty a beauty which they wish to comprehend must beget in them the same high desires In wain you promise Beaven to one whose only conception of happiness is in some sensual gratification. In vain you offer knowledge to those whose tastes are gross and material. But get, the moral power to create life" in the midst of this death, and you have some thing real. Dismiss the stupid hirdlings who see nothing in aducation, but the means of getting a liveliliond amploy men with hearth as well as But this is not allit. Every avenue to the sound sition of knowledge from the elements of reading

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When these barriers are removed, and our ohilthat now forms society—then, perhaps, men may yield to a higher demand and accord to all a brother's rights, and universal love melt all into one great and happy family.

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A VERY CONSERVATIVE REFORMER.

### SOUL HARMONY BETWEEN THE SEXES.

BY JANE M. JACKSON.

The most wonderful element in human nature is the power of blending into perfect harmony an union of souls, so there shall exist congeniality of tastes and feelings, causing two persons to have but one sentiment in common; making them glad to sacrifice their own ease and comfort upon the altar of love, faith and truth, and rejoice in enduring toil, suffering and self-denial to alleviate pain and promote the happiness of each other. Let adversity shower down upon a man its most destructive hurricane of woe, let his fellow-men scorn and rob him, or any misfortune happen, if he but possess one soul affinity, one to love and bless him, he is rich indeed, and the arrows of affliction will drop harmless at his feet. For his consolation is an inward peace, a never-ending

Sincere rapport of soul with soul is but seldom met with even in the marriage relation; for what is thought to be so is often admiration blended into love, in the world's conception of the term: and many, from this feeling, enter into the connubial relation. After a few years they find out their mistake. Perhaps one of the party progresses into a higher spiritual plane, and sees clairvoyantly that there has been really no soul nffinity. This has happened since the first legal marriage was consummated, and will ever be so until the end of time. Many couples are very happy in this condition; their love and admiration supplies the requirements of their natures. If the thought sometimes arises in their minds that they are misunderstood, it passes away and they plod on together as comfortable as ever, This is right; it is of no use to grieve for past errors or mistakes; but such persons should not raise a hue and cry upon others who cannot continue in the same contented manner, to whom adaptation is necessary, who find that a desired chemical compound is not produced by throwing two elements together at random, who feel keenly the want of companionship, whose souls yearn for sympathy and spiritual harmony, and whose organizations are more delicately formed and require soul-nourishment. Those who cannot realize this want should not judge without knowledge, blame without a cause; for they cannot understand these condi-

We may become attracted to persons whose tastes, objects and sentiments resemble our own, like to be near them, but with whom we have no soul affinity whatever. Let such strive to harmonize, and they will experience as much happiness as generally falls to the share of human beings, When two meet who have this true affinity, and they are joined in marriage, it is, indeed, a heaven upon earth, a sight that causes even the angelworld to rejoice. This union of soul with soul is ful and grand, cannot fail to treasure in memory, not the result of an accident, it is "Destiny." No matter in what country the one is born, or at what time, if the same planets ruled at the birth times, for I know it is good for the soul. of each, there will be an attraction often strong enough to bring such persons together; if they are joined in marriage, the spirit-bond is complete, the union perfect harmony, a tie that nothing can dis-

solve, a peace the world cannot give or take away. other clairvoyantly years before they met in per- compounded in one breath, must be attended by son. Let such be charitable to the less favored of a woman and thus insure a seat in a clean car their fellow-beings, and, while rejoicing in their with clean company. [I hereby petition to all own exquisite happiness, exert all their energies to promote the happiness of those to whom the and chewers and drinkers of whisky be allowed planetary systems revolved into strange and discordant orbits. To those who are unhappy we say, "Our earth-life is short; soon shall each find clean and breathe unfilthy air may know what their true bride and bridegroom in the bright train to take to be accommodated.] spirit-land, where no mistakes occur, and no unhappiness can exist."

### "THE ORIGIN OF MAN" AGAIN. BY H. BETTS.

marks upon Bro. Tuttle's article in your issue of 1864. January 14th. He remarks, first, that the theory is not his, but "belongs to the invisible ones who have led him through the wilderness of darkness | waiting not alone to hear what might be said, but toward the light." I appreciate his honesty, and to engage in a practical effort hope his spirit-guides will continue to lead him. until he arrives to that degree of light where he will be able to see that the original designs of the Creator are all perfect, both as to time and for it was understood that our engagement and

Again, he says, "God might have made man perfect and complete during the coal period, &c." The question is, not what he might, or might not have done but did he do it? Evidently not, as the period for such a consummation had not arrived; and geological researches prove conclusively that this globe of ours had to pass through | clothes; and it would have done any soul that had various degrees of development previous to its be- the sense of feeling, good, to have seen the wagons coming fitted for the abode of sentient intelli- drive up to our store-room, filled with bundles gences. Each stage in its progress being accomcordance with the original designs of the Creator; One of the happlest days I have known was the and it is evident that certain conditions were ne- one in which I went from house to house in my cessary for the full and perfect development of section of the city and gathered clothes for my man in the image of God; but those conditions stranger brothers and sisters. When I returned did not then exist, consequently God himself home with my wagon full, gathered from all sects could not have introduced man at an earlier pe- and denominations, I had more knowledge than riod without a violation of those laws which were as fixed and unchangable as God himself.

has qualities in common with the lower animals, it, and we have forwarded several hundred by he must necessarily have sprung from an inferior our State agent, who personally attends to their type, or a lower order. This appears to me as a distribution. very weak argument, and casts a slur upon the character of the Supreme Intelligence we worcapable of forming a perfect ourang outang, a perfect horse, or any other perfect model, it was equally competent to create a perfect man. He adduces as proof, various deformities, or mal-formations in children, &c. Such things have occurred. So, too, we sometimes find in the vegetable kingdom specimens of deformity; but these

upon the whole, &c.

I facilitate his ning by photography with a civil ?

sluggishness, and the conservative force of cusalike, whether on a higher limb or a lower one, and every variety of trees have different and distinct peculiarities by which they are recognized. dren shall accomplish more in one year than they So with the animal creation, man included. Each do now in all their school days when that leaven retains their distinct organism and peculiar charof love for science and truth, humanity and God, acteristics. As well might we expect an appleshall leaven the dead lump of stolid brutishness tree to spring from an acorn, as man from a lower type, &c.

> Written for the Banner of Light. LUCY, DARLING.

INSCRIBED TO MRS, L. A. F. SWAIN, OF RICE COUNTY, MINN.

BY LOIS WAISBROOKER. Oh darling, Lucy, darling, The sun adown the west Is sinking in his grandour, As a god would sink to rest; While clouds of floating amber, That deck the vault above,

Are reflected in the waters,

As a heart reflects its love.

The splendor of the sunset, The vault of azure blue. The sky, and glassy waters, But make me think of you; For the beauty they are showing. Sun, water, cloud and sky-Are all combined together, In your love-lit, angel eye.

Then, darling, Lucy, darling, Where'er I roam or rest, My heart to you'll be turning, As the friend I-love the best: For the beauty of your spirit, Surpassing form and face, Has left on mine an image That naught can e'er efface.

## Correspondence.

Notes from the West.

I do not know how many weeks it has been, Mr. Editor-but they have grown into monthssince I promised myself I would write you and my friends, through your Banner. I remember I was West, and an account of the yearly meetings of the Friends of Progress at Richmond, Ind., was to find a place in my writings. It would be odd to write now of a meeting held in Oct. 1864, but I remember distinctly that we had a royal, loyal good time, with more persons present, more interest and enthusiasm than had been manifested at similar meetings for years, or ever before, in Richmond. Not a wild exultation, not clamorous expectation of marvels to be wrought, but a poised, steady expression of purpose such as moves the

. I remember, too, my journey eastward to New York; through Ohio, and finally via the Pennsylvania Central Railroad, and wonder if all the travelers East and West have "passed that way," and enjoyed what any lover of Nature must enjoy the mountain scenery. It may be hard for persons to associate real pleasure with the weariness and vexation of a long journey, but whoever views the mountain slopes and peaks, the gentle declivity, the precipitous descent, the wild gorges, the dancing Juniata and wide-spreading Susquehanna, all of which meet the eye as the traveler passes along this road, making a picture at once beautias a perpetual pleasure, the associations of such a journey. I hope to review the picture many Mr. Editor, are you aware how times are chang-

ing? Once it was thought that a woman needed a man for a protector, especially if they traveled now it occurs that whosever wears plantate. and would be protected from the sound of oaths Many such couples will tell you they saw each the stench of tobacco and bad whiskey and both Railroad Companies that all tobacco smokers to travel on an extra car attached to the "cattle train," that all men and women who wish to keep

October 21st, I arrived in New York with an engagement to return to this place to speak onehalf of the time, commencing November 6th; but I wanted to help Father Abraham and the Republic on to victory, union and freedom, so I remained, and shall ever be glad that I was among those who gave a salute of five hundred thousand Allow me space in the Banner for a few re- majority to LIBERTY on the 8th of November,

BATTLE CREEK.

November 13th I found the good people here

"For the cause that lacks assistance, For the wrong that needs resistance, For the future in the distance, And the Good that they could do,"

association meant work, not simply talk, to "large and intelligent" or "spell-bound" audiences. Our first work was for the freedmen, for a cry came up to us from the desolate South that they were naked and must have clothes or perish. A Committee was appointed, the city allotted by section to parts of the Committee to canvas for and baskets full of garments, many of them as panied with demonstrations of life in exact ac- whole and warm as those we were ourselves: ever before of the divinity of the human heart. The ladies of our society have met from time to Another idea of Bro. Tuttle's is, that since man | time and put in order the garments that needed

November 20th we organized a "Childrens' Progressive Lyceum;" from the day of its organizaship and term God; for if that Intelligence was tion to the present it has received the undivided support of the Society and Friends of Progress, grows in numbers and gains in interest. We have a session of two hours each Sunday, P. M., in which we instruct each other in physical, mental, moral and spiritual uses, believing that what we have properly cultivated and used, is all we need to make us well and happy. Christmas Eve the are the exceptions, not the rule. When we look members and friends of our Lyceum held their around on creation, we find perfection marked first festival and exhibition, the entertainment consisting of tableaux, recitations, songs, instru-A few words more and I have done. I quote mental music, &c.; concluded with a presentation from the reply; "To ask why one race is not more of gifts by the "Queen of Rovors" to all members: developed now into another, or why the ourang of the Lyceum. A small fee at the door paid all outang is not advanced, is like asking why the of our expenses, including the buying of presents, higher branches of a tree do not spring from the and left us between forty and fifty dollars in the lower. All the branches originate in, and are treasury of the Lyceum. We propose to hold bound together by a common trunk. If this our second festival and exhibition during the come proves anything, it proves too much; for the ing month; early in this month to give more died In a semi-circle above and upon either hand, are by dead. But there's are good time coming. To 19 your flowers and fruit of a tree are uniformly rectness and system to our work of benevolence; twelve spirits, enveloped, except the head and me is has come. Thave a bread to eat that many that he had plenty of money. who to these we are topic.

and enable us to cooperate, with other societies shoulders, in a luminous atmosphere varying from that have expressed their belief in practical reli- a dark orange to a purple. gion.; We organized a "Moral Police Fraternity," which receives the attention and support of the Society. The members of the Fraternity still con- convolutions of which appear twelve cherubs,

tinue their work for the freedmen. You will find the Moral Police in Temperance Lodges, when on the earth, while others turn toward the among our City Council and City Police, on our Board of Education, and in the Evening Free School, and they all feel that their responsibility is increased by every opportunity to do good. Ido not know what other people and societies may deem their duty, or what they may think they are | right hand he holds a staff with a flag, upon which capable of doing with the means they have; but, Mr. Editor, it seems to me that the greatest need among Spiritualists is that they do something; some benevolent, practical work; something that shall relate them to the whole humanity. The spirit of the coming era is universalism, unsectarianized and clothed in philosophy. And the shad-

good the PURPOSE of this blessed time. Wishing you well, and with kind greetings to my friends and co-laborers, I am yours for human F. L. WADSWORTH. Battle Creek, Mich., Jan. 81, 1365.

bigot, every idler and every would be leader in the

land; FRATERNITY is the watchword, and to do

New York.

FRIENDS OF PROGRESS-MORAL POLICE FRA-TERNITY-PROGRESSIVE LYCEUM-MR. DAVIS

I presume all the readers of the Banner delight in hearing of the progress of truth in all places, and, with your leave, I wish to report my observations upon the condition of our movement in the great commercial metropolis of the nation.

A few years have wrought a vast change in the aspect of things in New York, and I am happy to record that the change has been in the right direction-upward and onward. The "Friends of Progress" are "friends indeed," for they do not content themselves with assuming the name merely, but they add thereif the corresponding works. Conscious that mere desultory efforts must necessarily be fragmentary and comparatively useless, they have organized themselves in Society enpacity, and finding Dodworth's Hall becoming too limited for their needs, have removed to Irving Hall, opposite the Academy of Music. They are not afraid of organization, and they hope in a few years to meet in a hall of their own, appropriate to the sublime philosophy of the New Dispensation. They propose to secure the best utterances of the divinest truths from their plat-

They are not, however, satisfied with giving wings to thought by platform speeches and conference debates alone, but by means of another coadjutory organization—" the Moral Police Fraternity"-they investigate all reported cases of want and sorrow, and contribute such relief as the case seems to demand. It is not a system of indiscriminate giving, which is the curse of almost all that is denominated benevolence, but it inaugurates a systematic effort to benefit those who seek its aid, by helping them to help themselves. A "Ladies' Sewing Union" is auxiliary to this society. The ultimate aim of the Fraternity is to revolutionize the existing system of dealing with pauperism and crime.

But the crowning excellence of practical manifestation is the "Children's Progressive Lyceum." Without assuming anything like perfection for this system, I am safe in affirming that it contains the ideals of method which must, in the future, entirely revolutionize our system of teaching the young. And these ideals are so finely wrought out in the method of conducting the Lyceum, that

that our Brother A. J. Davis, sustains a very important relation to this movement. So far as origination and inauguration is concerned, he is the founder and centre; and when I saw him moving among those scores of youthful souls, whose every look was a benediction of joy and love, and, looking forward into the fast coming years of the immediate future, beheld this germ expanded so as to embrace the millions, I felt that however vast his ambition, he might feel entirely satisfied.

Persons disposed to carp may say," Ah, when Davis is not there the thing will die; it is the influence of himself and wife which makes it so far a success." To this it may be replied that the system is a success elsewhere than in New York City. More than this, Mr. Davis is not the system. but, as he most justly and forcibly remarked to the writer, "This is not mine, or yours; it is humanity's." Yes, it is humanity's; and though Mr. Davis may pass to the Summer-Land, or, what is vastly more improbable, to the old church, still this system-the Lyceum-will live and work out improved and widely imitated.

For five consecutive Sundays I addressed the increasing audiences upon the high themes of our where have I ever realized a more powerful support and inspiration from the audience than there. The cultivated thought, the warm-hearted, loving emotion, and the lofty sublimity of aspiration, seemed to be in harmonious balance in the congregation, making it a pleasure, instead of a task, to address them. As I close, allow me to hint to the Bostonians that they will be left far in the rear, unless they bestir themselves right soon.

J. S. LOVELAND. Willimantic, Conn., Feb. 4, 1865.

## Dr. C. D. Griswold.

. Many have asked of me, in different places, What has become of Dr. Griswold?" "I have scarcely heard of him since he ceased his editorial labors." Nevertheless, he has not been inactive. Since he left the army, in which he did well-appreciated labor as surgeon, he has given much of his time to the beautiful art of painting. If you were to step into his rooms, in Cleveland. you would see the fine results of his efforts, and his seclusion. Beautiful Madonnas, with cherubs peeping through the clouds at their holy faces, spiritual visions embodied, and portraits now and then, among which may be seen that of his crudite brother, the late Rufus E. Griswold.

The Doctor and his pictures were brought before me to-night, by the reception of a photograph of his last production, "The Descent of the Angels," which is indeed beautiful. It symbolizes the approaching Era, when the Christ-principle shall be the law of mankind on the Earth.

In the centre of the upper distance is the form of Jesus of Nazareth, with outstretched hands. looking toward the earth, and surrounded, and

In the middle distance, is a broad crest of rolling clouds of grey, silver and orange tints, in the some looking up to him who loved children so well earth.

The immediate foreground is a light cloud, upon which stands Elijah the Prophet in the centre, his left hand resting upon the ring of an anchor, with the left foot upon one of its flukes; while in his was seen this inscription: "Come with me, Children, learn of our Father, of Truth and Justice. Mercy, Love with Hope, come with Elijah." The figure wears a massive beard, and is robed in a mantie of blue, bordered with red. Upon the right hand of the central figure is Mary the Mother of Jesus, robed in pearly white and blue, while upon ow of death hangs over every sect and every the left is the figure of Humility, with face turned modestly downward, with the right hand pointing to the coming "Son of Man." Her robe is purple and white. Around the head of each of these three figures is a halo of orange light.

Photographs of this fine painting can be obtained by ordering them from the artist. The small ones for twenty-five cents. Large, ten by twelve inches, finished in India ink, five dollars; in oil, ten dollars. Those who have any love for the beautiful, should patronize this brother. His health is poor, and he would thank you for it. In benefiting him you will obtain that which will be real compensation.

Address Dr. C. D. Griswold, Cleveland, Ohio. EMMA TUTTLE.

## Speaking, Personating and Poet Me-

Mrs. Emma Martin, an accomplished young ndy, is one of the most perfectly controlled mediums of the age. Each character manifested through her organism appears perfect in itself. She is controlled by a great number of different spirits, the individuality of each being very marked. Even the change of countenance corresponds with the different influences.

In private or public circles, either large or small, her medium powers are for variety, interest and intellectual entertainment unsurpassed. Her manner of address in public is of the most pleasing, winning character, and often eloquent. Her discourses are deep and logical, evincing on the part of the controlling power an intimate acquaintance with the beauties and truths of Na-

Mrs. Martin permits her audiences to select subjects both for singing and speaking. Those who engage her to lecture will enjoy a rich treat She has suffered keenly on account of her spiritual belief, enduring violent opposition from friends; but like a brave, true little heroine, she has at last conquered all opposition in her efforts to be true to her own soul.

Let our spiritual friends not be remiss in their duty of sustaining such truth-loving advocates. They are in demand. Call them out, friends, that the strongholds of error may come down in order to the upbuilding of a philosophical religion which never wars with truth.

Mrs. Martin may be addressed at Birmingham, Michigan. W. F. JAMIESON.

> THOUGHTS ON THE WING. NUMBER THREE.

BY J. M. PEEBLES.

Gentle as the ripples on the Revelator's crystal sea, Mr. Editor, was my spirit made in Portland, I have no criticism to suggest, except the length by the quiet and solitude of a three weeks' confirms employed, which I think is too long. This, however, is in mere included, which with the residence of I C Weeks. I however, is it mere included, which was a sound of the residence of J. C. Woodman, correct itself. One remarkable feature of the Esq., author of that timely reply to Dr. Dwight's Lyceum, which at once arrests the attention of a attack upon Spiritualism. The kindnesses of his stranger, is the deep, earnest enthusiasm of pupils family I shall ever hold in precious memory. and leaders; an enthusiasm which defies cold and | They say Portland is a beautiful city. I did not storm alike to keep the members from their places. see it, being conducted "blindfolded and hood-It is not to be denied, nor should it be concealed, | winked" to the lecture hall, "gaining admission" by a friend, and there poorly reading musty manuscripts to a patient and continually increasing audience.

> The German Gothe said, "When anything lies heavy on me I work it off; and whenever I have a sorrow I have managed to get a song out of it." Admirable, this working off sorrow, and masterly the skill that can worm songs out of affliction! Let us become pupils in this school of discipline. It is all smiles and sunshine around me now. Calms ever follow storms, and flowers crystal snowflakes. Change is a law of the universe. Artemas Ward said he found "change everywhere, except in his pocket."

Portland has many true and faithful friends of reform. On their free platform have stood not only the prominent Spiritualist lecturers of the country, but such literary celebrities as Emerson, Hassell, Higginson, Johnson, Pierpont and Geo. Thompson, ex-member of the British Parliament.

why? Will some one tell me why great female genits results. May the copy which has been set be juses are seldom highly inspired, or even happy in married life? Mrs. Butler separated from her husband. Mrs. Sigourney's domestic infelicity was universally known. Mrs. Hemans did not present duties and our future glory. And no- live with her husband for twenty years prior to her departure into spirit-life. Mrs. Norton, one of England's most gifted daughters of song, fresh with the graces of true womanhood, and, in many respects, the equal of Mrs. Browning, separated from her husband a long time since. Mrs. Farnham did not write her great work, "Woman and her Era," till released from her marital chains. Is it strange that Maria Edgeworth rejoiced in the freedom of being a "maiden lady." Cora Wilburn, Gail Hamilton, Payson, Hardinge, Doten. Dickinson, and others that wield tongue and pen in the realm of literature, revel in the rose-lands of single blessedness. My advice is-ladies, con-

> tinue reveling! A BEAUTIFUL MANIFESTATION.

Sitting with my mediumistic friend and brother, E. C. Dunn, of Rockford, last June, just as the sun was kissing vale and prairie a sweet "goodnight," and holding both of his hands for the reception of vital and magnetic forces from his circle, something flew in at the second story open window, darting to the ceiling, now slightly touching our heads, and then sailing with almost lightning speed to every portion of the apartment. Was it insect, beetle, bat? We both saw it, felt it, heard it. Finally it dropped gently upon his shoulders two beautiful fresh rosebuds. "Mark well," our hands remained joined till I unloosed them and took up the treasure, borne by angelhands from an adjoining garden. I have them still. They symbolize a brotherly sympathy of soul, eternal as the ages, with correspondences in the heavens.

Of course, Church skeptics will wag their heads at the above, and "mock," yet plously believe the "whole story" with the making of woman from partly enveloped in an orange light, which seems one of Adam's ribs. All fossils are not under to radiate from him, and called the "divine glory." ground; nor all men, buried that are dead-moral-

know not of-a nectar to drink that in the classic days of Greece and Rome quenched the thirst of the gods. Immortality is a blessed certainty. Spirit-communion, positive knowledge, and by my dear guides that have summered long in the blissful regions of eternity, am I ever impressed and inspired; and heaven forbid that I ignore them. It is not wisdom to kick at the ladder by which we ascended. Appreciation is just, and gratitude divinely beautiful. Chicopee Falls, Mass., Feb. 2, 1865.

## The Recture Room.

"What Good is there in Spiritualism?" Extract from a Recent Lecture by Hudson Tuttle.

My grey-haired friend, years agone you were called to lay in the cold and narrow grave the loved companion who had made life a constant June-day of joy. You went then; and now, as I lift the misty veil of the past, you weep. Your heart grows sad as I tread the halls of its sacred memories. The years have gone with iron feet, but they never have obliterated the memory of the departed, which, like the mountain evergreen beneath the pelting frosts, grows fresher. Ah, you consigned only the body back to mother Earth; the spirit, fledged in immortal life, rested over you, unseen, perhaps unfelt.

Has that spirit departed? Are you left lonely and forsaken, a weary pilgrim without hope? Let me raise the veil. Let me show you how intimately the world of spirits blends with the world of men. Could I open your spiritual sight and quicken your perceptions, I could show you that loved one, the same as when you first knew her in youth and beauty, a guardian-angel by your side. You are susceptible to her holy influence, and have realized many a time in the past, gentle voice saving you from error.

Mother, you have wept for a darling child, a young flower you had watched with tenderest care, and saw, with a joy a mother only can feel, its intellect bursting into bloom. Just when you thought your fruition complete, when your life became most involved in that of the loved one, a chilling breath snatched him from you.

A little grass hillock in the church-yard-a little white slab with a name—is that all?

Nay, the body resting there is not your child, but his worn garments. Your child basks in the sunshine of heaven. It was a cruel stroke which tore him from your bosom, and your very heart-strings broke with the blow. You are sad now, as you look through the long vista of events, and a tear wells from your mother's heart; but look! is your child lost? Does he sleep with the body in the church-yard? Has he gone far away, where, until death-perhaps not then-you will not behold him? Nay, the years which to you have dragged their dead weight along, he has used for progress, and now he stands before you a beautiful youth, with an affection for you heightened by the harmony of his angel-life.

You have heard of the happy dying-how beautifully shone the light of heaven over their calm features, and even after the dissolution, a smile like the radiance of sunset played over their calm features. Oh. death is the key whereby the spiritual perceptions are unlocked, and long before its final stroke it opens man's vision to the future, and he sees the bright springs and clear waters, the green fields and radiant spirits immortal. Never an individual met the great change without attending angels to welcome him to their

Grey-haired friend, weeping mother, and all who mourn the departed, Spiritualism teaches you that they exist, that they are with you, that their affections are increased, that their soft hands will open the present of the enirit-world, and ushow you into immortancy.

Many, alast too many of you have sent your loved ones forth to the red-handed battle. Tottering grandmother, who saw your grandchild gird on the sword; who, with eyes filled with tears, yet admiring, told the tale of his grandsire, like him, joining the army of freemen in revolutionary times, and bid him be true to that grandsire's name and fame. You heard in a short year that he had been true, and had fallen. Your head, over which a century of storms have beaten, quivered by the shock; you uttered an exclamation as you bowed your silvery head to the blast—an exclamation coming down from time immemorial, "Thy will be done."

But why do I particularize? Look through our neighborhoods. Here are weeping orphans, there a young wife-wife no more, but a widow in weeds of woe. Yonder a sister—there a mother—all around us death has reaped a rich harvest.

Where are they? One died in the flerce struggle of Antietam, pierced by sharp bayonets; another was torn to fragments by a Parrot shell. and scattered to the winds; another went down in a fierce cavalry charge; his dear form was battered by the iron heels of a thousand horse, as they swent like a whirlwind over the plain: another lay wounded amid piles of dead, and his precious life went out beneath the craunching wheels of ponderous artillery.

Now, mother, when you observe the vacant chair at eventide meal, you will think of your absent one never to return. Weeping wife, when the prattling infant asks for its father, you must say to it that it has no father. He went forth to the strife, and was drawn into the flerce whirlpool of death. All that he has left is his proud name and your immeasurable sorrow.

We all have losses to mourn. Fathers, brothers, sons, friends, who went forth with high hopes and lofty aspirations, are now gone beyond the veil of darkness, and on earth we write their names no more. The poor privilege of gazing on their inanimate clay is denied us, and we think of them as bleaching in the Southern jungle, or with rude hands scarcely concealed in a common grave, where the wreck of valor is indiscriminately plunged.

And is this the reward of your sacrifice, your pain and tears? Ask this question of Spiritualism, and its answer is a balm more precious than Gilead's. Grey-haired friend, weeping mother, and all who mourn the departed, Spiritualism teaches you that they exist, that they are with you often, their affections are increased, that their soft hands will open the portals of the spirit-world, and usher you into immortality.

"What good is there in Spiritualism?" Ask that aged friend, that mother; ask any one who has lost dear ones, and believe that they can and do communicate with them.

Like the sound of the waterfall to the traveler in the desert, comes the silvery voice of departed friends, softening and subduing the asperities of life, cheering us onward in better aims and loftier endeavors. It calls with a voice sweet and musical. "Ah, man, brother, sister, come up hither, partake of these fountains, and thirst no more."

"I think I now see a new fee-ture in this case," as the lawyer said when his client informed him This Paper is issued every Monday, for the

# Banner of Light.

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LUTHER COLBY, - - - - EDITOR.

SPIRITUALISM is based on the cardinal fact of spirit communion and indux; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws, and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

#### The Friendship of Necessity.

It is the fashion, or the custom, in going through life, to exclaim against everything that has gone against the grain, and to say that but for obstacles our career would have been a complete success. This view only betrays our unhappy short-sightedness. Little think we that we are thus denouncing and decrying our best friends. If there were no difficulties for us to encounter, we should remain utter strangers to our faculties and powers. The problem of life always is, to overcome. A smooth pathway offers no advantages whatever. We cannot stumble in it and get up again; we cannot meet with obstructions that require us to make exertion to overcome them; we are absolved from that need of self-control which is forced upon us by disappointment; and there are no leading points about life for us to take hold of, and make us realize that we do indeed live.

Whoever complains of his necessities, let them he as stern as they may, evidently knows little of life's purpose and meaning. He would eat fruits which require no ripening, would not be at the trouble of breaking through the bitter rind to reach the sweet savors of the kernel. It is a child's view which would be content with the superficial only. The mere material creation is of no particular beauty except for the spiritual expression it is made at length to take on in our eyes; and that expression depends on the work which we expend upon it, as sculptors work at their lifeless marble.

A cheerful temper is half the battle, in this life. Even prize-fighters teach us that lesson. Whoever goes out with a high heart to meet fate, carries with him a pledge of fate for marked and lasting favors. Despondency is a great tyrant. We gain no headway by it, but do unfortunately part with a large volume of energy. Not only is it necessary that we should accept with cheerfulness what is sent to us in this sphere, but we should discipline ourselves to that point at which we can readily see that nothing better could be sent-that the combinations into which we have been thrown are the best possible for our growth -and that we are powerful, and great, and happy, accordingly as we are successful in laying everything around us under tribute to our purpose to obtain the coveted mastery.

What should we do, if we were compelled to do nothing? The obvious answer of every one is, we should do nothing. Some declare with great readiness, however, that they would certainly seek their pleasure, and they are very sure they could better find it if they were permitted the privilege of going where they chose in quest of it; but they cannot truly answer for that, either; we all understand how listless and purposeless and pursuit of mere pleasure, were we not held up, and braced, and strengthened, by the power that resides in necessity. So that we should soon tire of our very pleasures, if we had nothing to do but go in quest of them. We need a tonic of some sort, to keep us continually in health and vigor; and the wide world supplies none like that which is to be found in such obstacles as necessity everywhere opposes to us.

The man who falls into a habit of finding fault with fortune, because he has managed to wring nothing more than a subsistence from her unwilling hand, is a whimperer and white-livered, thinking sweetmeats and sugar plums to be the great ends and rewards of life, instead of a closer and more thorough acquaintance with himself and his own power, and a grand residence at home in his nature, solitary and truly spiritual. It is this very knoweldge of self which what we call adversity begets; in this sense, adversity is not such at all, for it makes for us instead of against us. When we get along a little further, a few years, perhaps, and look back over what is past, seeing how this and that incident, obstacle, and disanpointment, which at the time we disliked as children hate medicine, has been for our good alone. we shall realize what all these conditions in life have meant, and how they were sent to us as friends rather than enemies, and friends, too, of the very first value and character. We cannot see the matter in that light now, because we are too near the circumstances to view them in their true dimensions or their proper relations; but experience, which includes both time and patience. gives larger scope to the vision, we get at the relations of things with less trouble, there is little feeling mixed up with the judgment, and we understand what was meant with more clearness. In this sense, perspective is always essential to a true view of things; and perspective in events is

what is furnished by time alone.
Were we fully convinced of the soundness of this view, and therefore able to welcome necessities as our best friends, instead of fighting them as our worst enemies, it would be surprising to us what a different look life would be made to wear at all points. Where shadows fall thickly now, we should see all made light and cheerful. We should find that the aspect of existence lay rather in ourselves than in the objects and conditions which are presented to us to act upon and act through. And with regained cheerfulness, elasticity of spirits and refreshment of energy would come, too. We should have many times the strength we now have to carry our loads with, since they would be less loads than they ever were before. A new energy would be infused into all our endeavors, which would wrestle playfully with what we now consider as obstacles. and achieve victory without such a needless expenditure of the vital force.

Temperament goes a long ways in a person's favor, in this present life of ours, and a happy one is as good as a fortune to anybody; but a deficiency in this regard may finally be made up by the practice of steady resolutions, and by forming and maintaining habits which inevitably conduce to the end desired. A happy temperament is just what we all want, if we would see life in its true

and healthy light, if we would not be diverted from the right course by accidental circumstances and temporary conditions, if we would make the most of what we are and what has been given us. It is essential to true progress and a healthy growth. It saves so much of our resources to us, by keeping us from a waste of those energies which ought to be reserved for service. We should strive to make all things and all persons friends; even to our enemies, as well as our obstacles. Let us try it for a single day, and the result will fully vindicate the experiment.

#### "The Bequest of Spiritualism."

We find in a new monthly magazine entitled 'The Friend of Progress," a contribution by T. W. Higginson, ex-clergyman and ex-colonel, which, under the caption of "The Bequest of Spiritualism," contains some remarks which claim our notice. Col. Higginson is, if we are not mistaken, a sincere believer in the fundamental facts of the modern spiritual movement. He has spoken bravely and well his convictions on the subject: and those convictions seem to be as fixed and earnest now as ever. But he experiences a want, to which he refers in the following extract from his remarks:

"Strong and cultivated minds cannot long retain their interest in a movement that has not some suitable nutriment to offer them. The liter-ature and lectures of "Spiritualism" offering no nutriment, there was nothing to diges the facts or phenomena. And the supply of those the hard of phenomens. And the supply of those having for some unexplained reason, fallen away—or at least the quality of the supply not improving—many of the more intelligent advocates have apparently fallen away also.

apparently latten away also.

The desertion is, however, only apparent. The main fulcrum of the religious life being the belief in personal immortality, whatever touches any person on that point, touches him deeply, and the influence is not soon forgotten. If that influence does not create new creeds and customs, at least it makes the old ones seem very secondary, and

o helps the progress of emancipation.

It is therefore saying a great deal for Spiritualism, to say that it has pulverized the soil very widely, and left large regions open to the sun and air. Its organized results, or even its organizable results, may be inconsiderable, but the work of preparation which it has done is enormous. It has bequeathed a vast, scattered, and rather indefinite public, not highly educated nor very discriminating, but ready and eager for the best

It seems to us that there is a fallacy in this mode of putting the case. "Strong and cultivated minds," the Colonel tells us, "cannot long retain their interest in a movement that has not some suitable nutriment to offer them." On the contrary, it seems to us that "strong and cultivated minds" are the very minds to which the bare, unencumbered facts of Spiritualism ought to offer more nutriment than they can digest or assimilate in a lifetime; facts that ought to suggest and develop principles, aspirations, certainties, enough to feed, to the fullest of its cravings, their moral and devotional nature. Take the simple fact of the immortality of the soul. Let it be established beyond all doubt and peradventure-beyond the reach of even a transitory skepticism-in "a strong and cultivated mind," and what more ought such a mind to ask in this mortal stage of its progress? The belief in God and absolute goodness must follow as a necessary deduction.

"Nothing to digest but the facts and phenomenal" One would think that these would be all sufficient to "a strong and cultivated mind." They are certainly a good deal more than the best of such minds can master. The supply of these facts, the Colonel tells us, "has fallen away," or at least the "quality" is not "improving." Our own experience leads us to believe that these assertions are a mistake. There has never been a time when the opportunities for satisfying one's self of the genuineness of the great, momentous phenomena of Spiritualism, whether of a mental or physical nature, abstract or concrete, have been so anipler so varied, as now. All that is required for an investigation is patience, humility, candor, on the part of the investigator. There are many good mediums for both classes of phenomena, who How GRANT, with stern persistence, smote the would give their time willingly and gratuitously, could they afford it, to the task of convincing the How Sheridan and Sherman urged their victoworld of the truths they are privileged to manifest; but if people are so indifferent or apathetic | How FARRAGUT and PORTER swept triumphant as to grudge the small sum necessary to be paid to enable mediums to devote themselves to the development of the phenomena, whose fault is it, if good, trustworthy mediums are rare? It is a mistake to imagine that Spiritualism is

to do everything for us and we nothing for Spiritualism. The facts are offered-sown broadcast: if they fall on barren, reluctant soil, so much the worse for the soil, but not for the facts. If we can't find any nutriment in the tremendous fact of the exhibition and touch of a spirit-hand or the sound of a spirit-voice, then would we hardly be roused to a salutary exercise of our intellectual faculties, even though one should rise from the dead. "I can give you arguments, sir, not brains," said Dr. Johnson once to a thick-headed disputant. Very much the same reply might Spiritualism give to those persons who complain of a lack of suituable nutriment" in the pregnant, the august facts which it offers in proof of the soul's existence after the dissolution of the mortal body. "I give you the facts," a spirit might say; "If you are too lazy, careless, or apathetic to deduce the facts, the worse for you. You will be a loiterer in the great race of progress that has been going on ever since the world was peopled by intelligent beings. My advice to you is to wake up and do a little thinking on your own account; and not to expect others to do it for you."

## A Long Winter.

We hear of seventy days of sleighing this winter. Such a steady, even, and, on the whole, cold and healthy winter, has not been known in many years. The boys and girls have had a good time of it if nobody else has. Such weeks and weeks of first rate coasting and skating and sleighing-it brings back memories and traditions of old-time winters which we had begun to think were never to be dispensed again out of the sky. Cold weather is bracing and exhilarating. It is excellent for the spirits. It makes people lively, just as the heat of the summer solstice makes them languid. The poor have suffered this winter, of course, and will rejoice that the season is drawing to its close. It is the rule of human affairs-some must suffer while others have abundance. Each should think of the other.

## New Steam Rams.

A Paris letter mentions two large and powerful fron-clad steam rams which have for some time past been building at Bordeaux, France, for the Confederates. They are reported to be now at sea. Their names are the Sphinx and Cheops. The story at first was that they had been disposed of to the Danes and Prussians, and an order was previously given by the Government for their detention, in consequence of the representations made by our minister, Mr. Dayton. The rumor further says that these powerful iron-clad monsters are to have their names changed to the Stonewall and Rapidan and one account states The first, hurled back the tyranty in the country's that they will attempt to run the batteries in New York Harbor, and come up and lay that city under The last, divinely guided, both made her free incontribution.

### A Patriotic Poem.

Miss Lizzie Doten delivered an address at Lyceum Hall, Boston, on Sunday evening, Feb. 12th, on the recent Amendment to the Constitution, giving the spirits' view of the same, at the close of which, after a change of the controlling influence, she gave the following original, noble and patriotic Poem, composed in spirit-life, entitled:

THE TRIUMPH OF FREEDOM. Rejoice! O blood-stained Nation! in darkness

wandering long, For Freedom is triumphant, and Right bath conquered Wrong. To-day, the glorious birthright the patriot Fathers

gave, Makes, through Eternal Justice, a freeman of the

And swift the glorious tidings, rolling majestic on, Thrills from old Massachusetts to the shores of Oregon. The grey old mountain-echoes shout it loudly to

the sea. And the wild winds join the chorus in the "anthem

of the free." For this, the God of nations sealed this land as

sacred soil, And thenceforth made it holy, with blood, and sweat, and toil. For this, the lonely May-Flower spread her white

wings to the breeze, And bore the Pilgrim Fathers across the stormy

For this, the blood of patriots baptized old Bunker Hill, And Lexington and Concord made known the

people's will. For this, both Saratoga and Yorktown's fields / were won, . And Fame's unfading laurels wreathed the brow of WASHINGTON.

For this, your glorious CHANNING plead on the " weaker side," And PARKER, brave and fearless, sought to stem

Oppression's tide. For this, the lips of PHILLIPS burned with Athenian fire,

Till every flaming sentence leapt forth in righteous ire. And GARRISON, the dauntless, declared: "I will

be heard!" O thou sturdy, war-worn veteran! well hast thou kept thy word!

Thou hast sent the foul Hyena howling fiercely to his den, And thy battle-cry was "Freedom!" till the can-

non said, "AMEN!" For this, like royal Casar, within the Senate Hall. On the noble head of SUMNER did the blows of Slavery fall;

And for this, that band of heroes, with their Spartan chief, JOHN BROWN, As a sacrifice to Freedom, their precious lives laid down.

And for this you bore and suffered, "till forbearance ceased to be . A virtue," and High Heaven called on you to be

Then, once more, the blood of heroes leapt like fire within each vein, And the long-slumbering Lion rose, and, wrath-

ful, shook his mane. O! the page of future history, shall, with truthful record, tell

How you met the fearful issue, how bravely and how well; How you gave unconneed treasure from our your toil-won hoard.

And how, as free as water, heroic blood was poured. foeman day by day:

rious way;

o'er the sea, And how the gallant WINSLOW, won his glorious victory.

And alas! how noble ELLSWORTH fell in his youthful pride. WINTHROP, BAKER, LYON, for Freedom

bled and died. And true, brave hearts unnumbered, before the cannon's breath,

On the wild, red sea of slaughter, swept down the tide of death. And how, amid the tuinult, in every battle pause. Was heard the cry for "Justice to the bondmen

and his cause." O! your fathers' slumbering ashes cried "Amen!" from out each grave,

When your grand old Constitution, gave freedom to the slave.

And, as the glorious tidings upon the nation fell, Satan, with all his legions, went howling down to Hell. Of crime and blood no longer, could he freely drink his fill.

For the cursed demon, Slavery, had best performed his will.

Let words of deep thanksgiving, blend with the tears you shed, For the hosts of noble martyrs, who in Freedom's

cause have bled. Though they fell before the sickle which reaps the battle-plain,

Yet, to-day, they know in heaven, that they perished not in vain. Your nation's glorious Eagle, with an unfaltering

Hath perched at length in triumph, on Freedom's loftlest height;

The stars upon your banner, burn with a fairer flame. And the radiant stripes no longer, are emblems of your shame.

The slave, made, like his master, "in the image of his God," Shall bare his back no longer to the oppressor's

rod; His night of pain and anguish, of want and woe

has past, And Freedom's radiant morning has dawned on him at last, 

O thou Recording Angel I turn to that page, whereon Is traced in undimmed brightness, the name of WASHINGTON,

And, with thy pen immortal, in characters of To stand henceforth and ever, write also Lin-COLN's name!

hour of need, were

Let a nation's grateful tribute, to each, alike, be While the kingdom, power and glory are ascribed alone to Heaven.

Ethiopia no longer stretcheth forth her hands in vain:

On the demon of Rebellion she hath left her servile chain;

Then swell the shout of triumph, till the nations hear afar; Three cheers—three cheers for Freedom! Huzza! Huzzä! Huzzä!

#### The Return of Spirits.

We are in receipt of many letters, wherein the writers call for their spirit-friends to manifest at our public circles; that they should be far better satisfied with the messages published in our columns, did their friends respond, etc. .

That they do not manifest is no fault of our medium, no fault of any one on the earth, and no fault of the spirits that wish to communicate. Conditions environ them which prevent their coming, as potent as the conditions are that prevent mortals from walking upon the surface of the Atlantic Ocean.

Thousands of spirits congregate in the vicinity of our medium at every sitting—some to listen to the proceedings, with no desire to return and communicate; some extremely anxious to reach their earth-friends through the agency of the medium, but have not the power to do so; while others, who are equally as anxious to speak, have the power, and only await the right conditions to commune.

Several spirits that have lately manifested, inform us that they have been for a long time patiently waiting for the conditions to change—we mean by this the condition of the atmosphere, the condition of the medium, and the condition of the spirit—to enable them to send messages to their earth-friends. Thus it will be seen that these matters are governed by law, a law of nature so subtle that the least deviation from it will change the manifestations entirely. For instance, we have known a spirit that had possession of a medium, and who was speaking at the time, to lose control in a moment, and another spirit, who had more will-power, take its place and communicate. The latter assigned as a reason why he dispossessed the speaker thus abruptly, was, that it was his time to come, and that he had a perfect right to improve it, otherwise perhaps years would elapse ere he should have another opportunity to speak.

The modus operandi by which spirits return, is learned only and understand fully by witnessing the manifestations, in all their multitudinous phases, for a long period of time. But, when so learned, there is no mystery, no miracle in the matter, although it is very difficult to explain the theory satisfactorily to skeptics. Yet spirit-return is a great, a momentous truth; and we are full of hope that at no distant day the scientific world will take the subject in hand, and demonstrate many points, satisfactorily to themselves and to others, that we at the present time can but imperfectly explain.

### The True History of Jesus.

A most remarkable book has recently been dictated by the spirits through a competent medium, entitled as above. It tears away all the webs of fable and sophistry which have been woven before the story of the Jesus who is the adoration of the world, and presents him to the reader in a rational view, so that he learns to regard him as one of the chosen of his Maker as all pure, powerful and disinterested men are chosen. The statement is simply this: that Jesus is herein revealed to the world in his true character, and the circumstances and causes of his tragic death are duly set forth. The medium in the composition of this volume is an humble man, named Alexander Smyth. He tells us that Jesus was by no means a man with God for his sire, nor was he a God born of a virgin woman; but he was a true man, having parents as other men had, though he did not chance to know them while in the earthly condition. He is shown at no time to have paid his adoration to the God of the Jews, but only to the true God of Nature. He did not believe in the Jewish God, nor in their history and legends, but at all times exposed their absurdities and ridiculous fables. He shows that, not Christ, but Saul of Tarsus, who was among the most learned of the Jews, and once a bitter enemy of Jesus, was the real author of the Christian religion as it is now known to us, and that it is not what Christ himself preached and taught while on earth. This is but a brief outline of the purpose of this remarkable book, which is filled with interest from beginning to end. The spirits have directed its publication, with all the interesting details, in a book; and we have a handsome volume of three hundred and nineteen pages. It is for sale at this office, at \$2,00 per copy.

Self-Sustaining Industrial Colleges. Education is the most effective weapon that can be used for the moral elevation of the people; and in a country like ours the opportunities should be increased and the facilities for a good education brought within the means of all those who truly desire to attain such a blessing. A system, combining industry and study, is what is needed, which will enable any healthy boy or girl of common intellect to pay for board, clothing, tuition, and all other instrumentalities of education, and to so mingle study with the labor necessary for that end as to enable the student to acquire, at the age of twenty-one years, a good scholastic education, and at the same time a thorough practical knowledge of agriculture or some mechanical trade. With a view of establishing colleges that will carry out some such plan, Ira Porter, Esq., a gentleman of large experience, who has given this important subject much careful reflection, has written an article, embodying his views and a plan, in a succinct yet comprehensive manner, which will be found on the third page of our paper this week; and we call the especial attention of our readers to it, for we think they will readily perceive that the idea is a practicable one, and needs only to be started right, to prove a success. A more laudable undertaking could not well be devised.

## Fortunes in India.

They are blowing up their bubble in India as well as ourselves. Over there, it is all about cotton. A Bombay correspondent of the London Times writes that the development of the cotton not less than sixty millions sterling in hard cash into that city alone, and enormous fortunes have been created for both natives and Europeans. The rich have suddenly grown richer, and the

## New Publications.

REAL AND IDEAL. By John W. Montclair.
Philadelphia: Fred Leypoldt. Second Edition. The true inspiration of poetry is at once discov. erable in this elegant volume of poems, which has quietly made its appearance, and found so many appreciative friends that a second edition has already been issued. The author's soul is fired with the beauty of the spiritualistic faith. In one of his poems entitled "The Spirit Revelation," he

thus sings of the dwellers in the real life: "Forms beloved, whose memory haunts me,
In memortoes pear me dwell;
Oft they come in evening yield.
Or in dreams their legends toll.

Sad and lonely, but imspoken, Fancy reaches far away. When some sudden thrill awakes me, And a seraph seems to say:"

and then after clothing the spirit's "revelation" in a beautiful poetic garb, he gives expression to a living truth:

g truth:
"Never can the tie be severed
"Twixt the hearts that truly love;
And for every friend departed
One ye gain in heaven above,"

On our second page will be found another specimen of the author's style, in the poem entitled "The Progress of the Age." We commend this volume of poems to our friends, for their real poet. ic merit. Who dil of

THE AMERICAN ODD FELLOW, The American

The contents of the February number of this organ of the Institution of Odd Fellowship, are varied and interesting. It is embellished with a fine steel engraving of Rev. Alonzo G. Shears, M. A., M. D., Grand Chaplain of the G. L. of Connecticut.

GOOD WORDS: The February number of this illustrated English monthly, is for sale in this city by A. Williams & Co., 100 Washington street.

BOOKS RECEIVED. From Lee and Shepard: Nothing but Money, by T. S. Arthur; Ballads, by Amelia B. Edwards; Railroad and Insurance Almanac; The Snoblace

#### The Lieutenant General.

General Grant was in Washington not long ago, and appeared before the committee of inquiry respecting the fall of Fort Fisher. He gave in his testimony, and afterwards visited the Hall of Rep. resentatives in company with several friends. A motion was made to adjourn the House, and carried. The members crowded around him to get a chance to shake hands with him, and at length the Speaker introduced him to the whole body from his desk, to which he had escorted him. The Lieutenant-General bowed his respects in return for the verbal introduction of the Speaker, but he said nothing. He is the man of action not of words. He is a silent man who revolves his thoughts instead of uttering them, as too many do in this talking day, before they come. Wherever he goes, General Grant receives the tribute of admiration.

#### The New Duke.

It seems that the new Duke of Napoleon's creation, named Duke Gwin, is not so much of a character after all. He is not going to enter upon his possessions at present. This way of doing business did not suit Maximilian, the new Emperor of Mexico. These newly made characters are rather difficult in points of power and etiquette, and fall out with one another as easily as crocks ery out of a basket that is too full. Duke Gwin had given out that he was going to populate in dukedom with men from the Southern States and from Calfornia; at which Maximilian took alson; too well knowing that it was but another way of wresting that country from the foreign power which had usurped it, and getting it under the control of the people, if not the government of the United States.

## The Freedmen.

In speaking of what ought to be done with and for the freed blacks, the Boston Traveller indulges in the following suggestion, along with others: "One art more we should like to see appropriated and attained by this unfortunate race, and that is a vessel, navigated and manned by sable mariners, crossing the Atlantic, going to Calcutta, sailing among the Phillipine Islands, going round the globe, not a white man on board. Why the negroes have so seldom gone to sea except as cooks, we do not know. Certainly navigation is not an art beyond their reach. If a ship of eight hundred tons were to come into Boston harbor, manned by negroes, owned by a negro, and with a negro master, we fancy it would produce some impression."

Spirit-Visions Portrayed on Canvas. The gift of clairvoyance is rare among mortals, but when one is so gifted, and possesses the genius of portraying on canvas, as vividly as material means will allow, the spiritual visions which he has been permitted to behold, is doubly blessed, and can impart, for the benefit of others, an idea; of the glorious scenes which have passed before his vision. In our friend and contributor, Dr. C. D. Griswold, of Cleveland, O., are combined these two gifts, and he has transferred to the canvas some of his visions of the spirit-world, photograph specimens of which can be seen at this office. For a fuller description of them, we refer our readers to the letter of Emma Tuttle on the third page of

#### Agent for the Sale of the Banner in Philadelphia.

We have appointed as our agent for the sale of the BANNER in Philadelphia, Mr. T. B. PUGH, Bookseller and Stationer, Newspaper and Periodical: Dealer, whose place of business is at the corner of Sixth and Chestnut streets. He will also keep for sale all the spiritual works published by us. Our Philadelphia friends, therefore, will hereafter find the Banner on Mr. P.'s counter, as he intends to keep a full supply.

## The Manifestations in the Light.

Those who have not witnessed the wonderful spiritual manifestations, through the agency of the Allen Boy, at No. 8 Avon place, should do 80 at once, as the agent, Mr. J. H. Randall, will proceed East with him next week

## Daniel D. Home, the Medium.

Mr. Home arrived in this city last week from resources at Bombay, during the past year, brought his visit to New York, Pennsylvania, &c. He intends to return to Europe sometime in April.

We were mistaken in stating last week" that a gentleman in Plymouth County had repoor poorer. A merchant who was lately an un- ceived from a lady-medium there, portraits of his der-clerk at thirty pounds a year, is now worth two millions. On the other hand, prices are so Mr. D. Dunlap, of Plymouth, the gentleman alhigh that salaried Englishmen have to send their luded to Upon examining it, he recognized a families home, because they cannot support them likeness of his spirit-mother, sitting at an oldin India. It is said there are captains in the fashioned spinning wheel, and also the likeness.

Queen's service there who cannot afford to have of spinit sister. We should be pleased to rebutcher's meat upon their table more than once at delve a full description of this picture from the week. They are rather worse off there, on the gentleman above named, and any other particulars that he may be pleased to give.

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In interesting by Spirits, Rei

The VOLTAII

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## ALL SORTS OF PARAGRAPHS.

In the next Banner we shall print a very interesting narration of Physical Manifestations by Spirits, prepared by Hon. S. S. Jones, of Illiof the Court of

Read the Spirit Messages upon our sixth

The crowd still continues unabated at Mr. Foster's rooms, No. 6 Suffork Place.

VOLTAIRE.—Our readers will find the fourth part of his communication on our first page, forwarded to us by Mr. Sweet, of New York.

In the article on "The Allen Boy Seances," by A. L. B., in the Banner of Feb. 18th, the first line of the last paragraph but one should be read, as it was written, "It does seem to me," instead of It does not seem to me," as the printer has it. The blunder, however, is transparent, consequently our correspondent "need n't feel bad about it."

Many private spiritual circles are held in various parts of the city, at the residences of "our first men."

There are many learned men so thoroughly selfopinionated that they repudiate all newly demonstrated truths because they themselves were not the first to broach them.

We did learn him, G. A. B.

Bro. Chauncey Barnes writes us from Hammonton. N. J., that he has retired from the lecturing field, and settled at the above place. He says, "As I am in the wilderness, I intend to plant two acres of sweet potatoes, two acres of sugar cane, two acres of corn-if all is well-and a plenty of cities. strawberries. This is the place for all veterans."

Carpenter's picture of the reading of the Proclamation of Emancipation has been ordered from Boston to Washington. It is to be temporarily hung in the rotunda. 📑 🤃

The Boston Sunday Leader newspaper was short-lived. Its disease was, high price of printing material and heavy taxes.

Digby considers Winter street a very bleak locality. So he has removed to Summer street. If

MRS. LAURA CUPPY lectured last Sunday in West Chesterfield, N. H. So well appreciated were her course of lectures in Haverhill and Portland, that she has been reengaged for another month in each place. She speaks in our neighboring city, Chelsea, the first two Sundays in March.

"SACRED CONCERT"-The marriage tie. .

A horse-dealer, describing a used-up horse, said he looked as "if he had been editing a daily newspaper."

CURIOUS AFFAIR-The Man of Destiny .- Figures cannot lie. The votes of the French people elected Louis Napoleon Emperor; but all are not aware that the figures representing the vote form the French word empereur. Trace on a thin sheet of paper the figures 7119796, the affirmative voteand on the same line divided by a perpendicular mark a little longer than the fizure six-the negative vote 1119. Look on the reverse side of the paper toward the light, and you have the magical result. 1993

Only the ignorant egotist is filled with the imaginary power to overthrow the designs of eternal

The constitutional amendment abolishing slavory was ratified by both houses of the Minnesota Legislature on the 8th inst. The amendment was unanimously ratified by both houses of the Kansas Legislature on the 8th. Fourteen States have now fully ratified the amendment. The Indiana House has not yet confirmed the ratification by the Senate of that State. Only one (Delaware) has rejected it.

Why is a sea-sick passenger on his way to England like Whittier? Because he is a "Contributor to the Atlantic."—Taunton Gazette.

Among the "natural curlosities" of Ellsworth, Me, says an Exchange, is a man forty-four years of age, who has never used an ounce of tobacco nor drank a drop of tea, coffee, beer, cider, wine, nor any kind of intoxicating liquor, in his life.

Edward Frost and George A. Lawrence of Massachusetts, have just obtained a patent on an apparatus for lighting gas by electricity, by means of which the street lamps of a whole city may be lighted instantaneously by a single operation at headquarters. It requires the use of only two wires, running from the battery to the lamps, to each of which a simple arrangement is attached by which the gas is turned on and lighted at the same time, or shut off at the option of the oper-

and died October 24, 1852, aged seventy years, nine and beauty. Though contrary to the usual cusmonths and six days; Edward Everett was born tom, they nevertheless sometimes utter-whether April 11, 1794, and died January 15, 1865, aged designedly or not it might be difficult always to seventy years, nine months and four days. The decide—the most gloriously spiritual and univerdifference between their ages at the time of death sal truths; nobly daring for the time to speak out and San Love 1 was therefore only two days.

THE BATTLES OF THOUGHT .- Dr. Holmes is reported as saying, in a lecture in Providence, that it should be no source of reproach against New England that she has many insane persons; the persons who fight the battles of thought, wherever they are, will have most killed and

The Richmond papers state that the rebel Senate had unanimously rejected the proposition to arm two hundred thousand slaves. One reason for this is, probably, the fact that Lee is very short of arms for his white troops, and has recently issued an order for collecting all sorts of small fire-arms.

A correspondent says that salt rheum and other cutaneous diseases can be cured by binding on the part affected a piece of silk oil cloth, and keeping it there for a certain length of time. The cure, he says, frequently takes place in fifteen hours.

LOVING HEART.—The sweetest of all pleasures and one that will never decay, is to cherish the heart that loves you.—Irving.

A NEW FRAUD,-The Commercial Bulletin of this city describes a preparation invented in New York for "extending" tea. It is made of wheat husks taken from the barn floor after threshing, slightly crushed, and then colored black or green for the different varieties of tea which it is designed to adulterate. This article is styled "Japan Ten," and is already extensively used in New for mixing with genuine tea, which they sell at from 75 cents to \$2,50 per pound. The price of the adulteration is from twenty to thirty cents per harmless, if there is nothing poisonous in the coloring matter.

Misery is the crucible into which destiny casts man whenever she desires a scoundrel or a st may be found under the head, "Children's Departmi-god.—Ez. demi-god.-Hz.

MEXICO.—Semi-official information has been received by the Mexican legation at Washington, that a large force of Imperialists under the command of Gen. Vegas, who had invaded Sonora, were attacked and defeated near San Pedro, by Gen. Patori, with great loss. The rout of the Imperialists is described as having been complete. they losing all of their cannon, ammunition and wagon trains, and a large number of prisoners, among them Gen. Vegas, the commander of the invading army, who was immediately shot.

Major James M. Pomeroy, formerly a phonographic reporter of this city, and recently connected with a Kansas regiment, has been appointed a Colonel in the First Corps of Gen. Hancock's Legion. '

Our armies are fast filling up with "raw recruits from country towns,"

The soul of old John Brown, which has been "marching on" for some time past, is said to have commenced moving at the double-quick on the passage of the Constitutional Amendment.—Bosion Transcript.

It is said that petroleum will cure the itch.-Ex. Digby don't think it will, for, he says, "Ike Partington" has applied it thoroughly, with no good result.

Drink makes men disputatious. Over their beer they can discuss any number of pints.

Between five and six hundred mule teams are engaged in hauling cotton from the interior of Texas to the Rio Grande; whence they return with supplies received across the river from Matamoras, consisting of war implements from England, and medical and other stores from Northern

A grand scheme of a lottery for the salvation of souls has just been got up in Mexico. The price of a ticket is two and a half pence—half a real and the fortunate winner of prizes becomes the possessor of masses which he expects will expedite his own soul to heaven!

A living frog, about an inch long, was taken from a piece of bituminous coal in Erie, Pa., a few days ago.

A sentiment of Henry Clay's, uttered in the dethat don't suit him, he says he shall try Green bate upon the Compromise Measures in Congress in 1850, is a suitable watchword for every patriot in the land: "I owe paramount allegiance to my whole country, subordinate allegiance to the State of Kentucky."

The farmer wins victories on important fieldsat the point of the plowshare.

The will of Joshua Bates, formerly of Boston, was proved in London, on the 16th ult., the executors nominally being Thomas Baring, Charles Baring Young, and John Baring. The personal property was sworn to be less than \$3,000,000.

A bachelor sea captain, who was remarking the other day that he wanted a good chief officer, was promptly informed by a young lady present, that she had no objection to be his first mate. He took the hint-and then the lady.

Among the changes which events have produced in men and communities, may be mentioned the fact, that William Lloyd Garrison has received and accepted an invitation to deliver an address in Newburyport, on the 22d inst., Washington's Birthday. It was in that city Mr. Garrison was born, and learned his trade as a printer.

#### A Distinguished Clergyman at the Spiritual Confessional.

As profoundly significant of the verity of Spiritualism, and in striking confirmation of the truthfulness of the distinctive teachings of the Spiritual Philosophy, is the fact that, amid the infinite variety of human beliefs, as collective expressions of the religious element in man, with singular accord they all unerringly point to the great, central and eternal truths common to the soul man-the immortality of the race, the nearness of the spirit-world to this, and the possibility-yea probability of intercommunion.

The instincts, intuitions and inspirations of mankind, whatever they may be, will have an outlet. The demands of our spiritual nature, varying as the capacity and conception of individuals vary, ever seeks expressions, ever struggles to give the best representation it can consistent with all the antecedents of the individual. And herein the anomaly is often seen, of the most crude notions prevailing among those reputed to be the most civilized and enlightened.

While the popular theology seeks to ignore all reference to and connection with the subject of Spiritualism, either generally or specially, there s found every now and then some independent, out-spoken pulpitarian or other important personage within the pale of the Church, transcending the limitations of creed, rising above the theological pressure of the times—giving utterance to his Daniel Webster was born January 18th, 1782, spiritual intuitions in memorable words of truth in refreshing terms whatever is spiritually discerned or felt, however much, it contravenes and supersedes the teachings of their canonical law.

> Doubtless many of your readers have noticed, with greater or less frequency, individual instances of the spiritual nature of man asserting itself over the popular theology-have witnessed these inner revealings of the soul while listening to some extemporaneous speaker or clergyman of nervous temperament, who, fired by an unaccountable prompting of religious feeling, seem to be suddenly awakened, momentarily startling themselves and their audiences, none the less by the uncommon unction and enthusiasm of manner than by the power of thought and beauty of language displayed. Such cases are not unusual, and they are

> growing more and more frequent. Ward Beecher is a remarkable instance of this religious boldness, because he voices the inspirations that flow in and upon him. . And though he adroitly manages in general to keep within the prescribed bounds of Orthodoxy, it is well known he has frequently given uneasiness to his denomination, and more than once excited the painful surmises of his occlesiastical brethren. We but anticipate a little. These same affrighted brethren

will find 'That what before they but surmised—is true," for, if obedient to his interior convictions and outspoken with regard to his inner promptings, he will soon widen the breach already made, and, demanding perfect freedom for himself, sever the restraints of a soul-bound creed and soar at will York and Philadelphia, where it is sold to grocers | in regions where, to the mind progressed, the spiritual atmosphere is more congenial and satisfying.

That the peculiar views held by Spiritualists are working among churches, are, indeed, in cerpound. It is tasteless, and may be perfectly tain instances taught to the quildren, I send you an article, taken from the Philadelphia Sunday School Times of Dec. 10, 1865. G. A. B. Washington, D. C., Feb. 10, 1865.

New York Matters.

[From our Special Correspondent.]

New York, Feb. 18th, 1865. Rev. F. L. H. Willis spoke at Dodworth's Hall, last Sunday. In the evening he gave some of his experiences as a medium, and his connection with Harvard College. I think his experience should be more widely known to the truth-seeking public, as it is perfectly astonishing ! . He owes this experience to a power outside of himself, and he is not doing his duty if he does not publish it in book form. A book from such a truthful source, with such reliable persons as living witnesses to the manifestations through him, would be sought for by many that do not claim to be Spiritualists. It is a wonder to me that some publisher has not secured his MSS. long before this. SHAWMUT.

Army News. The advance of Gen. Sherman's left wing, at lates accounts, was seventeen miles north of Branchville, and fifty miles from Columbia. The whole right wing was in the inniediate front of Charleston, two miles distant. Richmond papers of the 14th, say Sherman's cavalry had reached the Northeastern Railroad, and severed the last link between Richmond and Charleston. His troops are also believed to be near Florence. The rebel papers admit that there is nothing to stop Sherman, and that the old flag is expected to float over Charleston, Augusta, Columbia and Raleigh. Gen. Terry has advanced four miles nearer Wilmington, and holds his position.

#### Particular Notice.

Mrs. Conant, the medium through whose instrumentality the spirit messages published in this paper are given, takes this method to inform her friends and the public that she cannot possibly make engagements for private sittings; therefore no one need apply. 🦠

#### Notice.

have in many places and times where I have lectured asked me to write out and publish the subtured asked me to write out and publish the substance of the philosophy I set forth as Spiritualism, I am now prepared to say I have written out a course of five lectures delivered in January last in Washington, D. C., before large and intelligent audiences, and shall soon be ready to give the proper notice of their publication, price and place of address and mailing. The book will be got out in pamphlet for mailing, will contain somewhere between 100 and 150 pages, and probably cost between 100 and 150 pages, and probably cost about 50 cents, sent by mail. It is a view of Spiritualism scientifically, philo-

It is a view of Spiritualism scientifically, philosophically, religiously, politically and socially, and is titled "The Gist of Spiritualism."

I hope my friends will be prompt in collecting subscribers for the work, and be ready to remit and order as soon as notice is published in the Banner, as I depend on them for the publisher's pay, not being able to earn it by lectures spoken.

Maryland, Feb., 1865. WARREN CHASE.

SUPERNATUR'A L

In all Ages and Nations and in all Churches Christian and Plagam, demonstrating a Universal Faith. By WILLIAM in Warner are two courses of Nature—the ordinary and the extraordinary."—Butler's Analogy.

"Thou canst not call that madness of which thou art proved to know nothing."—Tertullian.

CONTENTS OF VOLUME I.

MASON & HAMLIN'S CABINET ORGANS.—Having taken some pains to satisfy ourselves respect-ing the merits of these new instruments, we are able to speak very confidently in regard to them. We have not found any difference in the opinions entertained of them by musicians; all value them highly, and all agree that their superiority to all other instruments of the class, American or for-eign, is indisputable.—New York Examiner.

### Bread for the Suffering Poor.

Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the suffering poor on tickets issued at the Banner of Light office.

## To Correspondents.

[We cannot engage to return rejected manuscripts.] D. S. S., WAPATOO, OREGON .-- Many thanks for your inter-

esting letter. The subscription price of our paper is \$3 per an We have forwarded the balance of the money sent to the office of the paper you designate. Sow the good seed as thoroughly as possible in Oregon, brother. A. D., GRASS VALLEY, CAL .- Thanks, friend, for the noble efforts you have made and are making to extend the circulation of the Banner in California. We do not believe we

you to forward them, we have so many on hand now. Retain them for the present, at least. Will the person in Shaftsbury, Vt., who sent one dollar for ooks, please forward his name?

P. M., TURNER, ME .- \$1,50 received. TO CURE PILES .- To prevent Piles, when you are

costive and have difficult evacuations, add ten drops of Dr. T. B. Talbot's Medicated Pineapple Older to gill of cold water, or, if the patient is naturally cold, take warm water and inject; retain it one hour, and it will bring on an easy evacuation and thereby prevent piles, which are always brought on by difficult evacuations. If you have Piles he above treatment will effect a sure cure. For sale everywhere.

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Feb. 11.—3m

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tf-Feb. 25.

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Berague, and is the last written by her which has been published in pamphlet form. It makes a volume of 21 parcs, and was published by the lamented author just before her departure for the better land. The Forenis dedicate to the brave and loyal hearts offering their lives at the shrine of Liberty.

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bor Jabkwood, !! &c.

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J. W. Forney's well known paper.

TROWDRIDGE'S NEW WAR STORY, "The Three Scouts," has already passed to its tenth thousand, and promises to have a larger sale than "Cudjo's Cave." It is certainly an improvement on that popular hook. The passages of description are vivid and hrief, the course of the narrative rapid, and the representation of the characters close to Nature and life. It is impossible to open the volume at any page without holing struck by the quick movement and pervaning animation of the story.—Hoston Transcript.

The New Room impossible to provide the story.—The New Room impossible to the story.—The New Room impossible to provide the story.—The New Room impossible the story.—The New Room impossib

the story.—[Boston Transcript.

The New Book, "The There Recurs." Our young people who read with so much interest the books of this author will welcome with a keen delight thoir old driend, Mr. Truwbridge, in this, his last work.

The scene is laid in the West, and the entire story is connected with that very dangerous department of our military service termed "securing," but really meaning the office and work of a spy. The whole work is full of thrilling adventures, which keep the interest undaggingly to the happy ending. The moral impression which the book must leave upon the young is most excellent. Its perusal will tend to make our American youth more loyal and pariotic, cultivate in them a senses of honor in character, and enforce a true, manly honesty and uprightness, by the success which came to our "securing hereas through its practice, aided by the living picture of the roverse found in the history of the miserable." Enos Crumilettee. "Not our youth alone should read it, for it will amply repay our older readers for an evening sitting around their firesides. Get it, and let your family hear it read, as an evening pastime and lesson.—(I'rovidence Post.

The THERE SQUITS. The New Beford Mercury, speaking of this new work, just published by J. E. Tilton, (of which the left thousand has been issued) says: "This is in part a work of fiction, founded upon incidents in the war in the Southwest; and yet no more marvelous than would be the simple narration of history. It is intrillingly interesting, as was Cudjo's Cave, by the same author, and brings before the reader the hardships and hairbreadth scapes of the noble fellows who do the hazardous work of scouts."

It is a sort of a sequel to "Cudjo's Cave," and "Neighbor Jackwood." Intensely interesting.—(Exchange.

Although it is really a \$2,25 book, on account of the great sales made before publication it is put at the low price of

Although it is really a 82,25 book, on account of the great sales made before publication it is put at the low price of

\$1,75. BY THE SAME AUTHOR, THE FAMOUS To all those friends who read the Banner, that | CUDJO'S CAVE, - - - - - 82,00.

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Naples.

"As it is the peculiar method of the Academy to interpose n nersonal judgment, but to admit those opinions which appear "As it is the peculiar method of the Academy to Interpose no personal judgment, but to admit those opinions which appear most probable, to compare arguments, and to set forth all that may be reasonably stated in favor of each proposition, and so, without obtruding any authority of its own, to leave the judgment of the hearers free and unprejudiced, we will retain this custom which has been handed down from Socrates; and this method, dear brother Quintus, if you please, we will adopt, as often as possible, in all our dialogues together."—Cicero.

CONTENTS.

PREPACE.—List of Authors Cited.
BOOK I.—PRELIMINARY. Statement of the Subject Cited;
Flo Impossible; The Miraculous; The Improbable,
BOOK II.—TOUCHING CERTAIN PHASES IN SLEEP. Sleep in General: Dreams.

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The book opens with a National Poem, entitled, "AMERI-

The book onens with a National Poem, entitled, "Ams," from which we make the following brief extracts:
"The messenger approached, and in their laps An ear of Indian corn he graceful cast:
Thou Nation's Goddess and great Sages met!
From the far North, where lechergs guard the pole, .
'Cross forrid heat to the antarctic zone, A continent lice floating on the sea, Inhiabited by awage men, to war And daring chase devoted. They but waste The boundes Nature lagishly bestows.
Colonsal in her beauty also awaits
Thy coming as the bride awaits her lord; lier seallke lakes, where gildes the light cance, would float the combined navies of the world; lier monarch mountains, were they bled, would our A golden river in a nation's lap; lier rivers vasty, inarching to the sea.
Would float the commerce of a mighty realm the is all thine; hence to her virgin howers Let the broad occan sever from restraint. The hardy souls who rally to thy staff!
Go plant thy standard where the red man's yell lilings hardiest discord through the forest alsies, And cry alond, 'Come littler, tortured sons, And rear a noble Strice!"

"America, thou pot child of the world, Thou brightest of all jewels in the crown The toddess of the Nations wears, long live Thy Liberty, thy Honor, and thy leace!
Thy humble bards will deet from cartily seenes, But thou, Eternal Nation, will live on Ferevernore. Thy starry flag shall float Above all nations, conquered by the power Of thy intrinsic Truth and Liberty. The Tyrant's throne shall vanish from the earth; No man he muster, none a chattelled serf, But all shall share the carth in brotherlood, And heaven shall nestle in the carthy sphere, Throw out thy banner, bind it round, the world, And, like thy cagle, onward to thy Destiny."

The next poem of any considerable length, is a "Visio DRATH," and is worth the price of the hook. The reade

The next peem of any considerable length, is a "Vision of Dravit," and is worth the price of the book. The reader can form a faint idea of its plot, by reading the first and last stanzas, as follows:

ns follows:

The Mortal garb fell from me, and I woke
In blinding light. My Gunrilan Angel spoke:

Mount this magnetic stream, and sorr away
From earthly shadows to supernal day.

Rwift as an arrow on its fearful race.
On, on we spect, through countless leagues of space,
Before we rested on the angel-lands.

And heard the welcome voice of spirit-bands.

I saw the Spirit-world. Its mighty minds
Had oped my vision to its vast designs.
The spirers spread round me, and I looked far through
Into the occau of Space's ether blue;
I paused in thought; I must to earth again,
Or distance soon would break the silver clusin
Which bound my soaring spirit to its thrail.
I sped, and ere in glass a saind could fall
By a gaivante touch the body woke,
And cartily scenes once more upon me broke." A touching heart story is told in the fate of "LELR":

A touching heart story is told in the fate of "LELK":

"A year has gone by with its wildness and anguish,
And Lefe again is stranging her hair;
She clings to her pator, but wears not the languish
Of old-rosy Hope makes her dread whiteness fair.
To-day he is coming! With thin, pallid fingers
She wreathes the green ivy, which lives on decay,
Among her brown ringlets. "No longer I linger
Away from the bridd. He is coming to-day!"
The maiden pale
Took a glory vell,
And passed from our sight like a pale beam of light,
Pausing in the land which knows not any night.

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"A blushing shell, or sea-weed green,
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blemento I can ever keep—
A souvenir from thee to me
Is all that I can ask of thee.
The Ocean's sullen answer growled,
As 't threw upon the wave-washed strand
A lock of algeratic hair;
And a scapen's curious wand,
Bejewelled o'er with ruby sand."

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April 9

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## Message Department.

Each Message in this Department of the BAN-PER we claim was spoken by the Spirit whose pame it bears, through the instrumentality of Mrs. J. H. Conant,

while in an abnormal condition called the trance The Messages with no names attached, were given. as per dates, by the Spirit-guides of the circle-all reported verbatim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that eyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state. eventually progress into a higher condition.

We ask the reader to receive no doctrine put

forth by Spirits in these columns that does comport with his or her reason. All express as much of truth as they perceive-no more.

#### The Circle Room

Our Free Circles are held at No. 158 WASHING-TON STREET, ROOM No. 4, (up stairs,) on MON-DAY, TUESDAY and THURSDAY AFTERNOOMS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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#### MESSAGES TO BE PUBLISHED.

Monday, Jan. 9.—Invocation; Questions and Answers; Agnes Illil, of Montgomery, Ala., to her uncle, Nathan Cleveland, and husband, Samuel P. Illil, a prisoner in Federal hands; Michael Connelly, to his brother Paniel, wife, and other friends, in New York City; Pliny Gibson, to the boys he promised to return to, Johnnie Gates, and his grandmother, in Wakefield, N. H.

promised to return to, Johnnie Gates, and his grandmother, in Wakefield, N. II.

Tuesdap, Jan. 10.—Invocation: Questions and Answers; John Morkun, of Tennessee, to Southern friends; Charlie Tolbot, of Charlottswille, Pa., to his twin brother; Lieut, Martin Clifton Turner, to J. W. Turner, at the Whig office, Richmond, Va.; John Klink, to Thomas Lefar, Charleston, S. C.

Thursday, Jan. 12.—Invocation: Questions and Answers; Lieut, Henry Price, to his sister Angella, and cousin Jae, in Richmond, Va.; Gussie Harlee, to her father, Gen. Hardee; Hiram Fales, to friends in Carleton, Mo.

Jandau, Jan. 16.—Invocation: Questions and Answers; James Lyle, to Thomas Lyle, of Macon, Ga., and to Phinens Collins, of Savannah, Ga.: Cassius Emmons, to friends in Wakefield, Conn.; Mary Townsend, to friends in Boston, Mass.; Capt. Hean, who died in the hospital at New Orleans, La., to Capt. Pope and wife, of Boston, Mass.

Tuesday, Jan. 17.—Invocation: Questions and Answers; Serzeant Affred Tat, to his mother, Hrs. Mary Taf, Montreal, Canada: Job Williams, of Brownsville, Mo. to his son Job; Annie Burns, to her mother, living on Christy street, New York City; Major Thomas Aithorpe, of Charleston, S. C., to his friends.

Monday. Jan. 30.—Invocation: Questions and Answers;

Monday, Jan. 30.—Invocation; Questions and Answers; John Ranney, who died at Florence, S. C., to his brother Tom, and mother and sisters; John W. Gartley, to his parents, in Germantown, Pa.; Mrs. Margaret Dilloway, of Warrenton, S. C., to her son Alfred, a prisoner in Federal hands; Joe Shapheigh, of the 9th Connecticut; Daniel O'Brien, of New York City, to his brother Tim, in Albany, N. Y.; Thomas Canter, to his brother Willam, in New York City, Tuesday, Jan. 31.—Invocation; Questions and Answers; Robert Johnson, to his mother, Mrs. Annie Johnson, in Montreal, C. E; Major Alfred Carragan, to friends; Aleck Guy, to friends in Stanton, S. C., or his uncle, Alexander Guy, in Montgomery, Alac; Julia French, of Chicago, Ill., to her parents; Michael Mahan, to Mr. Donnavan, of New York City.

parents; Michael Mahan, to Mr. Donnavan, of New York City.

Thursday, Feb. 2.— Invocation: Questions and Answers;
Ames Blagden, to his brother and sister: Sam'l Gilbert Doane,
to his family, in Charleston, S. C.; Anna Frances Radellife, of
Richmond, Va., to her parents; John O'Nell, to friends; Wm.
Garvin, to Mrs. Rosalind Garvin, Hanover Court House, Va.

Monday, Feb. 6.— Invocation: Questions and Answers;
Ferena Elizabeth Brown, of Providence, R. I., to her friends;
John H. Davis, of the 23d Mass.; Marian Elizabeth Kinderfield, killed at the battle of Cedar Creek, to Dr. Joseph Kin
derfield, of the rebel army.

field, killed at the battle of Cedar Creek, to Dr. Joseph Kinderfield, of the rebel army.

Taesday, Feb. 7.— Invocation; Questions and Answers;
Mrs. Anna Field, of Brooklyn, N. V., to her husband, Thomas
W. Field; Pat. Weish, to his brither, Tim. Weish; Charlie
Graves, to Mrs. Jane Graves, of Montgomery, Ala.; Angusta
Lyndhurst, to her parents, in Charleston, S. C.

Thursday, Feb. 9.—Invocation; Questions and Answers;
David S. Russell, a merchant of Boston, to his sons, Thomas
and David Russell, living at the South; Mary Cladin, who
lived in Anderson's alley, off Carruth street. New York, to
her mother, in that city; Charles A. Jones, of the "Florida
Invincibles," to his friends at the South; Robert Taylor, of
the 9th Michigan, Co. A., to his friends, in Collinsville, Mich.;

"What is Life?"—a poem.

Monday, Feb. 13.—Invocation; Questions and Answers;
Teresa Van Dorn, to her father, Col. Van Dorn, of Virginia;
James Ellis, of the 26th Mass., Co. K. to friends in Essex,
Mass.; Information concerning Capt. Wm. D. Stringham, to
friends, North and South; John T. Woodruff, of the 2d Iowa,
Mass.; Information concerning Capt. Wm. D. Stringham, to
friends, North and South; John T. Woodruff, of the 2d Iowa,
Lamash, Peb. 13. Dubuque, Iowa; Michael Daly; of Dunsales, Dunsales Co., Ireland, to his children in this country,
Hannah, Daniel and Michael Daly; Mary Agnes Murphy, to
Father McCann.

Thesday, Feb. 14.—Invocation; Questions and Answers;

Hainian Daniel and Michael Daly; MRY Agnes Murphy, to Father McCann.

Tuesday, Feb. 14.—Invocation; Questions and Answers; Judson A. Burroughs, recently shot in Washington, D. C.; Robert Whiteford, of New York City, to his uncle Thomas; Thomas P. Buckley, to Benjamin Buckley; Julia Mosby, niece of Col. Mosby, of the Confederate Service, to her pa-rents, on Southern soil.

## Invocation.

"And there shall be no night there." Oh Holy Spirit of Infinite Life, if there are any present around whose soul the shades of night have fallen, around whose being strange vagaries have wrapt themselves, oh we beseech of thee, in thy great love, in thine infinite mercy, to send speedily some loving spirit to dispel the gloom, chase away the shadows, and to make night morning. Oh our Father, and our Mother, too, while we gaze out on the beauties of thy universe, while the soul looks out from its prison-house of flesh, and there sees the majesty and power of thine infinite presence, it can but praise thee; it can but sing unto thy name glad songs; can but worship thee in deep sincerity. Oh Father, God, though shades are upon the earth, though the red hand of war has desolated nearly every household in the land, yet there are many, many angels walking in the midst of humanity, many, many wreathing golden chains of hope, many sowing seeds to thy honor, thy glory. Therefore, in the midst of all this national darkness, these tears, these human sighs, and this great woe that hath fallen upon the nation, we find cause to praise thee; we find cause to sing glad hosannas to thy name, for we know that the night is not eternity: we know the morn will come; we know that the flowers will bloom; we know that superstition and slavery shall pass away; we know that liberty and justice, as it means with thee, shall be known, understood and fully recognized on earth. So, Great Spirit, we render thee all honor, glory and praise, forever and ever. Amen. Jan. 3.

## Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider whatever propositions you may have from correspondents or the audience.

Ques.-Will the controlling spirit please tell us, or define, the difference between the natural and supernatural laws, so that we can explain, when asked?

Ans.—Well, it is generally supposed that that which belongs to the supernatural realm of law is outside of the natural, but for our part we can see no-difference between natural law and that termed supernatural. To us they are one and the same thing. It is only supernatural because you do not understand it, because it happens to be beyond your human sense, about to state a value by Learnes as the armin at coiler half off the name of the content of the content as the office.

tion: "Please ask at your circle whether there be extant conclusive historic evidence that the Jesus mentioned in the Gospels ever lived in the form in Judea."

A.-It is so stated by Biblical writers.

Q .- What is your opinion on the subject, whether there be conclusive evidence that Jesus, mentioned in the Gospel, ever lived in Judea? A.-Well, supposing we should say we did not

believe he ever did, what would you say? QR.—That you very nearly expressed mine.

SPIRIT.-You have many things to unlearn, nany to learn, concerning this Jesus the Christ. As fast as you are fitted to unlearn that the socalled Christian Church has forced upon you, you will unlearn them. Just as fast as you are fitted to learn those which are new to you, rest assured you will learn them. In our opinion, Jesus the Christ never dwelt in Judea. We may be mistaken, however.

Q.-Did not Josephus, in his history, say that he uttered nothing that would tend to derogate from Christianity, and omitted nothing that would tend to exalt it?

A .- He so said, the record avers.

Q.-Did not the Emperor Constantine decree that all persons who should teach or write anything that was in opposition to the doctrines of the Council of Nice should be severely punished? A.—He certainly did.

Q.-And that all written evidence containing aynthing in opposition to the doctrines of the Council of Nice should be destroyed, burned? A.—These are facts that no one well versed in

Biblical History will pretend to deny.
Q.—Is it not a human maxim, that he who is false in one thing may be accounted false in all

things? -Yes, it is a human maxim, but how far or how much truth it contains is quite another thing. We have often affirmed, and surely in all sincerity that your Bible was more the gift of Constantine than any other intelligence existing on earth, or beyond earth. He chose for you what he would have chosen for himself. He rejected for you what he chose to reject for himself. In a word, he marked out the way by which Christianity was to go to heaven, if it went there at all. But thanks be to an over-ruling Power, an Intelligence whose wisdom is superior to all other beings, the time is fast drawing nigh when this so-called Christian Dispensation must

Q .- If Christ did not actually live on earth, what is the idea derived from? A.—Have we said he did not actually live on You surely must have misunderstood us. We only said in our opinion he never dwelt in

O.-Where did he dwell then, inasmuch as the distory of .Christ is derived from the people of Judea'

A.—That is a question you are not prepared to ave answered. Q.-I would ask, if Robinson Crusoe did not live, where the idea of Robinson Crusoe was derived

Does not that question corollate with the one of a moment ago? A.—Yes. Q.—I would furthermore ask if Gil Blas and

Don Quixote never existed, where the idea corresponding to them ever originated? A.—They certainly had an origin, from the fact that they have appeared. But with regard to this Jesus of Nazareth, this Christ, this founder of the Christian religion, we would say, as we be-

fore affirmed, it is our belief, yea, more, we do knowsuch a person did have an earthly existence. We do also know that a portion of the record concerning his life is true, but a great portion of it is entirely untrue. Now we do not speak from spec-ulations, but positive knowledge. Q.—Is Josephus's account of Jesus Christ a correct one?

A .- There are many truths contained in the writings of Josephus, some falsehoods also. He says such a man as Jesus did live on the earth, and certain acts ascribed to him were performed, but he does not give that credence to other historical writers that you might wish him to give. Nevertheless, he speaks many truths, truths that may have lain under the rubbish of superstition for long years, yet are none the less

Q.—Are not those passages in regard to the life of Jesus, found in the works of Josephus, looked upon as interpretations in his history by the greatest minds in the world? A.-Certainly they are regarded as such by

we know not.

A.—Oh yes; but the world recognizes strange s great truths. Q .- You say that most of Josephus's writings are

A.-You certainly misunderstood us. We uttered no such remark. Q .- Is that account of the sons of God marry-

ing the daughters of men, and begetting a nation of giants, true? A .- We cannot tell you. It is our opinion that

it was not laid down by the writer for fact, therefore it matters very little whether it be true or O.—Can spirits turn cannon-balls out of their

course, and protect their friends on the battle-

-They certainly can do this. Q.—Do they do it?

-Well, it is our opinion that it has been done, but to what extent we are unable to say.

Q.—Was Washington protected in this way?
A.—We do not know. If any spirit has power to deal physically with any ponderable object, it has power to turn a cannon-ball out of its course. The difference is only in degree.

## Captain Charles O'Neil.

This is a strange world we live in. I used to think, before death, that when we passed through denth we were out of the world; but I found my-self as much an inhabitant of earth after death as I was before, for if I recollect right, my first thought was, how shall I get home? How let my friends know of my condition as a spirit? I had heard something of this Spiritualism, but know

I was wounded at Winchester, captured and died soon after. I was captain of Company A, 7th Virginia Cavalry, name Charles O'Neil. I have a wife and family and many other dear friends in Virginia, and if you good people have a disposition to aid me, I wish to get my thoughts

through to them.

I am aware I am asking favors of one who was my enemy, but I am aware, also, if I can place de-pendence upon what has been told me, that so far as this thing is concerned, you stand upon neutral ground; that you assist all who come, ir

respective of color, position—friend or enemy.

I was thirty-six years of age; was born in Tennessee. I should be glad if my family could come
North, for I see no way, according to the present
state of affairs, by which they can be well sustained there. Their home is in most respects a home no more, and if we are to judge anything by the shadows of events the present day, I shall be very much mistaken if we are not speedily over-powered, and what little remains to us is not wallowed up.
I should like if my friend, Thomas Percy—I be

lieve he is a broker in New York, at any rate he was engaged in that business when I knew him— I should like if he is able to assist me in any way in sending my few thoughts to my family, that he do so. The time has been when I was able to grant him a favor, and I hope he'll not refuse my request. I am the same. Death has not changed me any except in form, and I expect my friends will deal with me in the same manner as if I were here; not, because I am out of sight, forget to favor my request. They are not out of my sight. Tell my friends I was wounded in the shoulder

lost my arm; fever I suppose set in, and I passe on in a few days. At any rate it matters not, am free from the body now, and do n't like to dwell upon the cause. Good-day. Jan. 3.

## Stephen Jones.

I come here to see if I couldn't get a letter through to my Uncle Phil. He lives in South Carolina. He a my mother's brother, and my father has been killed in the war. And my Uncle t magnesia politica (territoria) peri Tri il productado en alegan (territoria)

Q.-A correspondent asks the following ques- Phil was rich. He had a great big plantation and I him was non. He had a great big hantation and lots of slaves, and if it had n't been for him and folks like him there would n't have been killed. And my mother now ain't got anything, and I want' him to send her money. He's got money—he's got gold and he's got silver, and he's got Confederate money. I do n't want him to send her Confederate money—that's no good here—I want federate money—that's no good here—I want him to send my mother some gold what she can sell and get lots for.

My Aunt Nancy—that's his wife—she helps

My Aunt Nancy—that's his wife—she helps me to come, and says she should have come to him and told him what to do, but she did n't have anybody to speak through. I'm sure I did n't. He knows about folks coming back, and he'd be a real good man if he did n't think so much of money; but he's awful, awful tight, And he's afraid his plantation's going to be confiscated. Well, it will be confiscated as sure as he is living, because when the war's over and we bests and hecause when the war's over, and we beats, and they get licked, then his plantation will surely be confiscated. So he'd better sell out and come himself and take care of my mother. My father got killed in the war, and if it had n't been for olks like him my father would n't have been killed, and he ought to come and take care of my

My mother's in Chesapeake City. He knows where she is well enough. She's tried to get letters through to him. He never got them, and I thought I'd just come. My father's been killed most two years, and my mother has n't got anything now, only a pension, and it costs her every-thing to get that. I have a sister older than I am, [Do you remember how old you were?] Yes, sir, eleven years old. [Does your Uncle Phil know that you've passed on?] No, sir; he will when he gets my letter. He knows my father's dead— Iguess he does—because it was reported. His name is Flanders. [Your father's?] No sir,

name is planters. [Lour inchers] No sit, Uncle Phil's. My father's name is Jones. My name was Steplie—Stephen.

Now I want my Uncle Phil to send my mother some money, for she don't want to suffer any longer and I don't want her to. He knows where to direct a latter to my mother—where he sent the to direct a letter to my mother—where he sent the Christmas presents six years ago. [Then he did remember you?] Yes, he used to give little things, did n't give much.

When are you going to mail my letter? [It will be printed in a few weeks. What town and county does your Uncle reside in?] My mother always directs her letters to Charleston, South Carolina. He's got a plantation about fifteen miles out. Old Phil Flanders's plantation everybody knows. He believes in folks coming back. He's a—what is it you call him? [Medium?] No; that aint it. [A Spiritualist?] Yes, that's it, because my father when he heard he was one, and he was dead to be a constant of the late. said he hoped he'd be little more liberal. You pay the postage will you? If my mother gets any

money she 'll pay you.

Well, I'm going now. You said in two or three
weeks? [It will be some four weeks or more.]
He may get confiscated before that, I hope he He may get confiscated before that. I hope he will, money and all, on this side. Most all his colored folks have gone. [Left.] Yes, he told most of 'em they might go. Some of 'em do n't want to go. He told all who wanted to go, might. My father says shavery's about played out. Good-by Mister Capt'n. Oh, tell Uncle Phil I died with scarlet fever. He 'll want to know. Jan. 3.

#### Mary Eliza Harwood.

I have a dear mother and sister in St. Louis. I died at Cartersville, North Carolina. My mother and sister are not apprised of my death. They know I have been in feeble health for the last three years, but do not know that I have passed

I survived the tempest, the great storm of war, until I lost those so near and dear to me, and then my spirit proved too weak to dwell longer in the body. Yes, tell them that Mary Eliza has gone to join those she loved in the angel-world. Tell them that I love them still. Tell dear mother I've been with her many times since death, and have tried to make my presence known to her, and have succeeded in making them think intently of me, but could do no more.

Tell them, also, that Thomas, my husband, died just five weeks before me. He was wounded in battle, was brought home, and died. His younger brother also was killed in action. The old gentleman, his father, died of grief. Our house has been indeed a house of mourning. My little Alice is with old Hargaret. She promised me she would always exer for her, and never leave her while she lived, if she could stay with her.

Mary Eliza Harwood, wife of Thomas Harwood, to her friends at St. Louis. Farewell, sir.

## John Roberts.

Written:
Friend John-Seeing I can't come in any other way, I will come this way. Now do n't say I have left you, or that I am not your friend, for I tell you, notwithstanding the clouds that have come between us in the shape of false friends. I am still your friend. Your business is all right. In time it will be much better than now; but do n't blame us. If we can't work very fast we will work sure, and do what we do well. I shall ever watch over your interests, for what you did for me.
Your friend in spirit, JOHN ROBERTS.

## Invocation.

Our Father, God, we bless thee for the deep night of adversity that has fallen upon this nation. It has come like welcome dews and friendly shade, following the long summer-day of prosperit, and peace; a day in which the hearts of thy chil dren have grown strong in ambition; a day in which they have forgotten to deal justly with each other. Therefore it is not strange that night has overtaken them, for the flowers of human sympathy and justice have withered, and the fair blem of a nation's freedom is a body without a soul, a form without life, from which there is neither sound nor thought. Oh, grant that when this night shall have passed, that thy children may be baptized with the glory of a morning radiant with holy purposes and great spiritual truths. Let them drink in the breath of a new existence in holier thoughts and deeds—deeds that shall outlive the shores of Time and become like stars and suns in the firmament of the herenfter. Oh God, we would ask that all human greatness, which means no more than a bauble upon the ocean of Time, may be speedily lost in that which belongs to thee. May nations and individuals learn more of thy law, which means honor and truth and justice to all men, and less of human law, which means an eye for an eye, a tooth for a tooth, blood for blood. Then shall the soul realize an existence in the promised land; that land where the war and bloodshed never comes, whose sun is the sun of Everlasting Truth, whose law is the law of Infinite Love. Jan. 5.

## Questions and Answers.

CONTROLING SPIRIT.—In accordance with your custom, we are ready to consider questions from prespondents or the audience.

Ques .- When people depart this life are they known and recognized by those friends already in the spirit-land when they arrive there, and can they write to living friends and tell them the whereabouts of other living friends that are miss-

Ans.-Or, in other words, does the disembodied spirit recognize friends it meets in the spirit land after death? and can the inhabitant of that so called spirit-world ascertain aright concerning the whereabouts of friends in the form? Life would be devoid of pleasure, and we should be mere automatens if we failed to recognize those we are attracted to, those whom we knew in earth-life in the spirit-land. If the disembodied spirit could not, under favorable conditions, be-come conversant with the condition and whereabouts of friends in the form, then certainly the soul would have lost somewhat of the power that

soul would have lost somewhat of the power that belonged to it prior to the change called death. CHAIRMAN.—Mrs. L. L. Ingalls, of Minnesota, desires answers to the following questions:

QUES.—Is an exclusive vegetarian diet more conducive to longevity and the higher spiritual development of man, than his present compound oncof fiesh, cereals, vegetables, etc.?

ANS.—Man is an herbivorous and carnivorous animal, and therefore demands fruits graits traits.

war, but not instifled by that which would produce peace. Now from the fact that war exists, and ever has, so far as we are able to learn, among the human family, we are to believe that it is a necessity growing out of human life; just as much a necessity as your storms, your earthquakes, your violent tornados are a necessity of the elemental life.

mental life.
Q.—Did the antediluvian verily live to so great an age as recorded in Bible history? If so, was there not a natural cause for this?—what was that cause?

A .- The dates existing with antediluvians differ very essentially from the dates of your day. It is not to be supposed by any one who is versed in animal science, that these physical bodies could be austained upon earth as long as the record leads you to suppose. We cannot believe that spirit remained any longer in the physical form during those days, than it does during the present

Q.-Was man in the beginning a wild, cruel, undeveloped barbarian, or mild, gentle, civilized and refined?

-It is quite impossible to say what man was in the beginning, quite as much impossible as for us to say whether or not he ever had a beginning. It is our opinion he never had a beginning. It is our opinion, as a soul, individualized soul man was quite as perfect in past ages as now. The manifestation differs alone, not the internal.

Q .- Whence came the inspiration of the ancient prophets—from disembodied spirits, or from God himself?

A.-All inspiration we believe to be of God; all thought, all life. It matters not how many de-grees, how many different forms it may be sifted through, it is divine inspiration nevertheless. -Have brute animals spirits that survive physical dissolution?

A.—Not as individualities, but as general life, Individuality allied to immortality belongs alone CHAIRMAN.—H. A., of Fayette, Iowa, sends the

ollowing question:
Q.—In the Banner of Dec. 10th, I notice that the spirits say that the Summer Land of A. J. Davis is a production of fancy. And you then say, the soul is removed from the law of material things when it leaves the body. It is, then, thought—absolute thought; it lives in the world of thought; and I thence infer that you hold thought as immand I thence infer that you hold thought as immand I thence infer that you hold thought as immandant I may be the say that I ment them face to face, and I may be them face to face, and I ment the say the man, or any number of men, can save us. We must make our own heaven or hell. It's a strange doctrine, but a true one.

I try to forgive and think kindly of those who will come when I shall ment them face to face, and I ment the say the must make our own heaven or hell. It's a strange doctrine, but a true one.

real man or woman, by any means. It is only the rude, mortal mechanism, through which thought manifests itself. Now, to some, thought is a kind of material, intensely sublimated, to be sure, for thought is capable of being dissolved, disintegrated, changed, therefore it must possess somewhat of material life, else it would not be subject to the law of change. Your correspondent need have no fear that he will be dissatisfied with his condition as a spirit because he is nothing but thought, for that thought is the real, not the ideal, the personal, not the fanciful; a something entirely substantial, not unsubstantial. It is something more than breath, something more than form, something more than reality, as you understand the term reality. It is an immortality, an individualized entity; a something capable of memory; a something capable of love; a something capable of rearing for itself a home that shall satisfy it-

CHAIRMAN.—L. B., of Walpole, N. H., wishes the following questions answered:
Q.—Are there other elementary substances that

act in the human system, to keep perfect order therein, which are more fine, or of a higher order than electricity and magnetism in addition to those elements? If so, what are they, or what is their office to perform?

A.—There are as many kinds or different degrees of magnetism and electricity as there is a necessity for an infinite number of degrees of this electricity and magnetism. First, there is the cruder, that belongs to animal life; then there is the finer, that belongs to animal life; then there is the finer, that belongs to the spiritual body—the mechanism of that body; third, there is an element still more fine—an element that is living, playing between the internal and external; and so on, until we are lost in the infinity of the number of degrees of this electricity as there is a necessity one; and you know, sir, it is not so easy to remove such individuals without passing through the usual routine of law. They have obtained they can be expelled in the usual way.

Now I cannot believe that the great mass of minds peopling the South are aware of the cruelties that are practiced upon their prisoners of

A.—The law of attraction existing bety and matter; nothing more, nothing less.

Q.—Can a spirit live without a soul? and whether a soul could possibly live if deprived of the

different conceptions of ideas. The soul and spirit is one and the same thing.
Q.—Do not souls which when in earth-life were of a selfish and usurping nature, try to usurp over the spirit-life of a mortal, for the purpose of bringing that mortal either to the gallows, prostitution, or control the mortal to commit murder or theff or compel them to commit sins of that once mor tal soul, which present mortal beings might have disliked in the one whose mortality had been cast

A .- That the murderer, or the thief, or prostitute, who were such in earth-life, are indeed often attracted to forms dwelling on earth, we know. Such intelligences sometimes come for good, great good; sometimes they come for what mortality terms evil, which is only lesser good. But there is always law controlling their return. They come by virtue of that law, which governs all things Now there must be a certain power, a certain attraction existing in the mortal body that attracts such, else they could not come. It may be that some one may be lifted out of its unhappy condi-tion in spirit-life. Possibly there may be some one in or out of the body who may be benefited thereby; possibly may be degraded thereby.

Q.—Please ask at the circle, whether in the judgment of the controlling intelligence, correct

views of the nature, duration and purpose of the marriage relation generally exist among the peo-ple of the United States? A.—It is our opinion that they are not generally

Q.—[From the audience.] In what respect are the prevailing views of this people in regard to the purpose of the marriage relation, incorrect?

A.—In almost all respects.
Q.—What, in your judgment, should be the duration of the marriage relation? A.—It should endure as long as the holier law will bind two persons together.

Q.—What is that holier law?

A.—The law of spiritual attraction, not animal.

Q.—How can persons perceive that holier law? A.—By living naturally, praying earnestly for higher gifts, higher light, that will always be given those who ask for it. Q.—Should the marriage relation be controlled by governmental law?

A.—No, not when individuals are able to govern themselves. But when they are not, then per-haps it is better to be under governmental law. Q.—Who shall determine whether individuals

are able to govern themselves in this matter?
A.—Minds that are lifted above the sordid things of time are better able to pass judgment in this matter.

Q.—Can such minds control by force, if they think necessary?

A.—The law of force belongs to the lower order of manifestations of life. He who is compelled to walk in any direction generally makes many mis-steps; but he who walks in any direction by virtue

steps; but he who walks in any direction by virtue of his own will, makes not many mistakes.

Q.—Inasmuch as parents expect to meet, embrace and remain in the society of their children in the spirit-land, please state the condition on which this happy event depends?

A.—The law of natural affinity ruling, you certainly will meet and dwell with your children in the spirit-world. But if it does not rule in your case, certainly you will not meet and dwell with them. If your children love you, and you love them, no earthly power can separate you. But if there is no natural or spiritual affinity existing between you, then no power can draw you todevelopment of man, than his present compound oncof field, cereals, vegetables, etc.?

Ans.—Man is an herbivorous and carnivorous animal, and therefore demands fruits, grains, vegetables and animal and therefore demands fruits, grains, vegetables and animal food. He thrives batter spiritually and physically under this course than any other. It is natural to him as it is natural to the korse and ox to live entirely upon grains, fruits and vegetables.

One Are wars: ever justifiable? Do they not truly laye their origin in the wicked lusts of man, as flygn by Shint James?

A.—He is wor natural affinity ruling, you certainly will meet and dwell with your children in the spirit-world seven years; but if these in the spirit-world seven years; but it does not rule in your children in the spirit-world seven years; but it does not rule in your children in the spirit-world seven years; but it does not rule in your children in the spirit-world seven years; but it spirits and dwell with your children in the spirit-world seven years; but it spirits and dwell with your children in the spirit-world seven years; but it spirits and dwell with your children in the spirit-world seven years; but it spirits will not eet and dwell with your children in the spirit-world. But if it does not rule in youir the spirit world. But if it does not rule in your children in the spirit-world seven years; but it expected the war; I was looking for it in the spirit-world. But if does not rule in youir the will the spirits will into expected the war; I was looking for it in the spirits world seven years; of the spirits will not ever and was limitly you live was length and they poble was being held in bond-age, and I said by-and-bye he would come down animal food. He thrives better spirits will not expected the war; I was looking for it in the spirits will the expected the war; I was looking for it in the spirits was looking for it in the spirits was looked will will you lour this course than any other. It is natural to him as it is natural to the

sent from one rebel prison to another, until I finally brought up at Belle Isle, where I was kept most of the time fill about eight or ten days before my

death, when I was exchanged; but I didn't live to get home. I was a Christian, and was prepared to forgive my enemies, but I confess, with all my efforts in that direction, I falled to come up to my bighest ideas of what a Ohristian ought to do. I suffered so much that I was almost terrated.

highest ideas of what a Christian ought to do. I suffered so much, that I was almost tempted to entertain the belief that our captors were not human, that they were a set of fiends incarnated by some infernal personality, for the special purpose of tormenting us poor souls.

The boys had stringe ideas about those fellows, particularly when they would get so well starved out that we could see more of the spirit-world than of the one we were in, and with hopes of returning to our friends still in our hearts. Oh, you turning to our friends still in our hearts. Oh, you folks here can hardly realize what it is to be starving in a Southern prison-pen, with perhaps, food within a stone's throw. It's no use for them to say they had n't it to give us; we know they had.

ad. I do n't want to feel so miserably, unhappy when I come to meet those individuals who treated me so badly, in the spirit-world. I want to get rid of so badly, in the spirit-world. I want to get rid of it, and I don't want my folks to heap any more curses upon rebeldom than they'll be likely to bring upon themselves; for no man can treat another as we were treated—the forty old of us who were there most of the time without sugwho were there most of the time—without suffering for it some time, if not now, in the future. Why, if I had treated my worst enemy a quarter part as bad as I was treated, I don't think an eternity would have served to have washed out the stain that it would have left upon my soul. So you see they make hell enough for themselves without any one's praying that the devil may become their particular attendant in

the future.

I find things in the spirit-world strangely different from what I anticipated. When we call for one we believe to be our savieur on the other side of life, we are very soon told, if we are saved at all it must be through our own efforts. No

soul is removed from the law of material things when it leaves the body. It is, then, thought—absolute thought; it lives in the world of thought; and I thence infer that you hold thought as immaterial. I would simply ask: Can there be personality, place, existence, or anything, where there is nothing, or no substance?

A.—Thoughts are never without form and place. Your thoughts are your real selves. The body through which thoughts are projected is not the through which thoughts are projected is not the bable to do this, and I believe invillence. be able to do this, and I believe it will cone.
I would say to Annie, my wife, "I've made many exertions to meet you and talk, but they've failed, and I've been obliged to come to this

strange place. But I sha'n't always fail. I verily believe the time will come when I shall meet and talk with you before you cross the river."
To my brother I would say, "Be true To my brother I would say, "Be true to your-self, to your country and your God, and if you are, you need fear nothing."

To all my friends, "Live honestly, and you need not fear death. Although it comes unexpectedly,

you will always be ready for it."
I am exceedingly weak. You see, sir, I cannot help thinking of my sufferings in the body; so my manifestations are correspondingly weak. I am from New York, sir. [City?] Yes; 110th, Company E.

#### Major Lucius T. Clarke.

I have been listening to the narrative of the Northern soldier. That he has told you truth, I shall not pretend to deny; but I beg of you not to suppose that we are all fiends, because there are a

few among us who perpetrate fiendish acts, if it has so happened, during this war, that ment of the most immoral characters, at the South, have by some moral extent control of

of that body; third, there is an element still more fine—an element that is living, playing between the internal and external; and so on, until we are lost in the infinity of the number of degrees of this same power.

Q.—What connects the spirit-body with the physical body? and how are they connected, or what are the ties?

A.—The law of attraction existing between mind A.—The law of attraction existing between mind matter; nothing more, nothing less.

CHAIRMAN.—An investigator sends these includes:

Such to be perpendict, it is a such to be perpendict,

upon dark scenes, and opened to brighter ones.
It was my firm belief, if the South should by spirit?

A.—We know of no special difference existing between spirit and soul. They are only different terms used to designate, not different ideas, but the spirit and soul. They are only different ideas, but the spirit and sould be exceedingly the spirit and sould be exceeded as the spirit and spirit and sould be exceeded as the spirit and spirit an should never be contented with our condition. To be sure, I see differently now; but my views, I suppose, would not have been enlarged on that subject had I lived to see the war over. And so I should, in all probability, been very unhappy. Therefore I am glad that I am free. Notwithstanding I have left those who were near and dear to me on earth, yet I am glad, from my soul, that I am away from the field of battle and these receives of mistry, or at least I am away from it. scenes of misery; or, at least, I am away from it so far as the body is concerned. I will do good wherever I can find an opportunity of doing it.

I am exceedingly auxious to send a thought—if it's not more than one—across this beautiful shining river to the many dear ones that are mourning my death. First, I want them to know that I live and am content, I want them to know also that I am able to watch over them, and to a very great extent to bless them in many ways; to guard them from danger, that I love them still the same, notwithstanding I am glad I am free from earth. And if they'd only seek out means where I could speak, as I do here, I would gladly avail myself of it.

I am, or rather I was, Major Lucius T. Clarks, of the 2d South Carolina. Farewell, sir.

## Henry Thompson.

My mother would give the world if she could know what has become of me. I thought if there wan't any objection, I should like to come here and tell her. I was under General Early at the fight before

Petersburg. I was wounded pretty early in the engagement, but it was only a flesh wound, so I did n't think much about it. But later I was mortally wounded and taken off the field, and died some time in the night.

My mother thinks I was taken prisoner by the Yankees; that I am in some Northern prison. It was fourteen years old. My father's name is Samuel G. Thompson. My name was Henry. My father is serving at the South—serving now under God Frederick.

der Gen. Early.

I lost a brother early in the war—the first year of the war—all the brother I had; and when I went, my mother said, if anything happened to me she should certainly die. She thinks I have not been killed, but am in some Northern prison.

Now you'll be kind enough to direct my letter to Mrs. Aunie J. Thompson, Hanover Court. House. She'll be pretty sure to get it. Goodnight, sir. Jan. 5.

## Old Peter.

You will be pleased to say, sir, Mr. William Prebbles, of Dinwiddle county, Va., is not dead, but he was captured and taken a prisoner, and he is not wounded, either. He is not badly treated, and has not got any sickness at all.

Mrs. William Prebbles is very auxious about him; thinks he is certainly gone over; but lie is not dead; he is in the Old Capital. I knows about it myself. I been around. I knows all about them—Mr. Prebbles and his wife. I was a servant in his family many years, and I knows about them.

Oh, I'se been in the spirit-world seven years;

## Obituaries."

anilated, on Saturday, Jan. 29th, Little Mary, aged 15 annilus, daughter of Herace and Sarah McNitt, from their reidence, in Walker, Kent Co., Mich.

A poem from the pen of the afflicted father—an outburst of
is feelings—was read as a part of the funeral services, a porbut of which is given below.

Beside my hearthstone new Leee
A vacant place, an empty chair;
No play ful babe now climbs my knee,
To win me from my load of care.
I att and muse on pleasures fied,
Since site, my darling little May,
Is numbered with the dead.

Why did she go, my darling pet!
And leave my heart so lone and chill?
What wonder that I cannot yet
Say to my heart. "Be still, he etill!"
Though God may rule the world in love.
In rightcousness may wield the "rod,"
Rebellious thoughts will move.

Rebellious thoughts with have.

Why should she die? What face more bright 'In all the ruddy glow of health?

Why should a chilling death-wind blight, Of her bright form, the glorious wealth? Why should her little spirit be Compelled to leave a form so bright, To roam in immortality?

Ah, well I know that Beauty's bloom,
In transient gleams to earth-forms given,
Must soon lie buried in the tomb,
To bloom again in heaven.
But yet the stricken heart will bleed,
In spite of hopes thus kindly given,
To feel what is decreed.
Yours, MES. M. J. KUTZ.

Passed to the Summer-Land, on the 30th day of Jan., Solon E. Hart, only child of Harvey J. and Jennette T. Hart, from ir residence in Clarksfield, Huron Co., O., aged I year and

le was a bright, sweet boy, and a universal favorite. All who knew him mourn his loss; but he has gone to dwell with the angels, and we will dry our tears. H. J. H. "Passed from death into life," from Portland, Me., Feb. 7th, John P., son of John S. and Ann P. Scammon, aged 3 years of Thore angels do always behold the face of the Father," Funeral address by the writer.

Laura Curpt.

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DR. A. P. PIERCE, Chairvoyant, magnetic and also, Devoloping and Businss Medium, will exagine, prescribe and magnetize the sick, at his Office, No. 8 Haymarket Place, Boston, which enters by Avery street from Washington street, or at their homes, in or out of the city. Charges moderate.

MRS. FRANCES, PHYSICIAN and BUSINESS
CLAIRVOYANT, describes diseases, their remedies, and all
kinds of business. Price One Bollar. Has all kinds of Mediclines. Her Rosz Ointment, for Scrotial, Sores, Pimpled
Faces, &c., &c., 25 cents a box.

141 COURT STREET, ROOM No. 1.
Hours from 9 A. M. 10 9 P. M. DO N'T RING. 48\*—Feb. 4. DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, curve all tile cases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, \$1.00. No. 4 JEFFERSON PLACE, (leading from South Bennet street), Boston. Jan. 4. MRS. J. S. FORREST, PRACTICAL, MAGNETIC and CLAIRY OYANT PHYSICIAN, 91 Harrison Avenue, lst door from Bennett street, Boston. Office hours from 9 A. M. to 2012.

MADAME GALE, 18 Lowell street, Conscious Trance Medium, will Prescribe for the Sick, Answer Questions on Business by letter, or personally. Terms \$1,00. 1f

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Jan. 7. MRS. LATHAM continues to exercise her gift of healing at 292 Washington street. Jan. 7. MRS. S. J. YOUNG, Medium, No. 80 WARREN STREET, Boston, Mass.

#### SOUL READING,

Or Psychometrical Bellmention of Character.

MR AND MRS. A. B. SEVEHANCE would respectfully appointed to the public that those who wish, and will visit them if person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those insteading marriage; and hints to the inharmoniously married whereby they can restore or perpetuate their former ove. They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated. Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate Everything of a private character KETT structLy As SUCII. For Written Delineation of Character, \$1.00.

Hereafter all calls or letters will be promptly attended to by either one or the other. Or Psychometrical Delinention of Character. one or the other.

Idress, MR. AND MRS. A. B. SEVERANCE,

7. tf Whitewater, Walworth Co., Wisconsin.

### JAMES R. NEWTON, M.D., THE HEALER!

WILL heal the sick in a "Public Hall," in CHICAGO, ILL., for thirty days, beginning MONDAY MORNING, March 6th, at 10 o'clock,

FREE TO ALL, "Without Money and without Price!"

Du. NEWTON has the "gift of healing" by touch, or touching any article of clothing of the sick who may be at may distance, and has cured over three thousand in a single day.

If—Jan. 28.

### JAMES V. MANSFIELD, TEST MEDIUM,

ANSWERS SEALED LETTERS, at 102 West 15th street, cw York.
TERMS—85,00 and 4 three cent stamps. DR. J. A. NEAL, No. 34 West 15th Street, Now York, still continues his treatment of Disease by a plan of manipulation peculiar to blimself, and which is very uniformly successful. Confidence of complete success is at once established in the minds of patients, when his method is once applied. He is prepared to receive boarders as patients. Feb. 4.

ATTENTION, SOLDIERS!

HEAR YE, ALL PEOPLE! Chronic Diarrhoa and Dystentery can be cured. See the testimony of Mr. Horton Washington correspondent of the Banner of Light:

"Dr. Dresser, while here, introduced a medicine for the cure of Chronic Diarrhoa with marked market in way my for of Chronic Diarrhean, with marked success. It was my fortune to witness its effects on a number of patients in the soldiers' hospitals in this city, where the patients had been given up to die by the surgeons, and in every instance it has proved a permanent cure. This disease is the scourge of the army. I hope the Doctor will be enabled to introduce his medicine to the public."

This Medicine is prepared by and had only of the subscriber. the public."
This Medicine is prepared by and had only of the subscriber.
Price per package, \$2,00. Sent by mail on receipt of price.
HORACE DRESSER, M. D.,
Fob. 18. 180 West 21st St., N. Y. City.

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ALSO, PAMPHLETS, NEWSPAPERS, Etc., J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD.

CAMBERWELL, LONDON, ENG. ALL New Publications on the Spiritual and Progressive Philosophy, whether published in England or America, can be procured as above, soon after their issue; also, any of the Works advertised in the columns of the BANNER OF LIGHT. Subscriptions taken for the BANNER OF LIGHT at 17s. per annum. Sample copies always on hand,

SCENES IN THE SUMMER LAND!

NO. 1 .-- THE PORTIOO OF THE SAGE. BY HUDSON TUTTLE. THE Artist has endeavored to impress on canvas the view his has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himselfor that mysterious land beyond the guli of darkness, he has published it in the popular CAKER DE VISITE form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$2. Usual discount to the Trade. For sale at this office. June 25.

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April 30. Box 2222 Chicago, III.

SPECIAL NOTICE.

I HEREWITH offer my services to the friends and investigators of the Spiritual Religion and Philosophy, in places remote from the frequent visits of lecturers on those subjects. Friends convening together can appoint one of their number to read the written lectures I will send for that purpose. By the charge of a small admission for the these social gatherings, the humblest means cannot be overtaxed, and some good may be attained. I make no price, but will cheerfully accept whatever the friends of Truth are able and willing to allow me, provided that it compensate me for my time. Please send in your orders after the lat of January, 1856, and by so doing help your faithfully tolling sister.

CORA WILBURN.

DVNAMEG. INCOME.

## DYNAMIC INSTITUTE.

TAVING purchased the elegant residence of the late Moses

I kneeland, Esq., we have fitted it up for the reception of
patients, and 'invite the suffering throughout the country to
our successful as well as peculiar method of treatment, being
the same as practised by Drs. Newton and Bryant, and pronounced by many who are conversant with the cures of both
equally wonderful. Residence on Marshall, second door south
of Division street. P. O. Drawer 17.

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Milwaukee, Wis., Nov. 7, 1864.

Jan. 7.

UNION SOCIABLES

A RE held every TUESDAY EVENING, in LYGRUM HALL,

a of Tremonit street, Boaton. All Spiritualists are invited,
Dancing to commonce at 8 o'clock precisely. Ticket admitting a Gentleman and two Ladica, 75 cents. 5m\*—Oct. 15. DR. E. P. GOODSELL; Practical Physician for all Curable Diseases.

TAS taken Rooms at No. 166 Central street, Lowell, Mass, where he invites the sick and suffering, and all who may need his services. Feb. 18. DR. J. T. GILMAN PIKE. Hancok House, . - Court Square, HOSTON, "

MISS. L. HASTINGS,
TEACHER OF PIANO AND MELODEON, VOCAL MUSTS, I (Italian Method, and France and Latin Languages, will visit shujit at their residences, or receive them at her own 132 Lowell street, Boston. Terms reasonable. A. B. CHILD, M. D., DENTIST.

50 School Street, next door East of Parker House,

#### SPIRITUALISM---ITS GROWTH AND STATUS.

BY EMMA HARDINGE.

Sixteen months ago I left the Eastern States for the far West, strongly impressed with the fact that the iunate vitality of Spiritualism, both in its phenomenal and religious aspect, would enable it to outlive the present and vitalize many future generations. I viewed its triumph over all prejudice, ignorance and misrepresentation, as inevitable, not only because I find in it the answer to the two great demands of the age, namely, a science of mind, and a religion based upon scientific and demonstrable facts; but, in addition, I saw it triumphantly flourishing amidst the disruptions of war and national agitations, that were calculated to sweep every institution, not founded upon some constituent element in human nature, out of existance. That the love for, trust in, and resolve to uphold Spiritualism during the catastrophic and searching action of this flery war, should still continue, might be evidence enough that it is a part in itself of the great national movement; underlies it, and in its revolutionary spirit, is at work in the hearts of men, who are not-as the superficial observer may conclude—so much moved by sectional interests in this great war, as stirred by a "Divine fury," so that the will of the Divine Spirit may ultimately rule the land, in the initiation of that true justice, which is the very essence of the spiritual doctrine. And so people still seek Spiritualism, not only to comfort them in the bereavement of the war by its phenomenal communion, but because its just and reasonable doctrines clearly point to the cause of the nation's failure, and its source of reconstructed health, namely, the supremacy of just laws on earth, as in heaven. And another evidence of its unquenchable vitality I found to be in its power to survive the abuses which its "friends" put upon it, and its enemies so industriously advertise. On the one hand I found a popular furor arising, for shouldering the tricks of clumsy "magicians" upon the "the spirits," until the sobriquet of "Boy," attached to a Spiritualist, is synonymous with a power to act clown, pantaloon and harlequin amongst ropes and darkness: whilst on the other, I found regularly organized societies, whose chief aim was to convince the world that all there is of Spiritualism consists in making Joe Smith's and Brigham Young's peculiar opinions to the multiplicity of wives, applicable to the ladies also, by promulgating a doctrine which extends the privileges of Mormonism into a multiplicity of husbands like-

For a detailed account of this later movementespecially in New York-consult the files of the New York Mercury, where the haunts of New York Mormonism, alias "Spiritualism," are distinctly pointed out. To detail the various hobbies, labeled "Spiritualism," which flood this Continent, from the vastly momentous movement of ladies' riding astride, and resolving the weal and woo of all future generations to depend on their wearing pantaloons, and double gilt brass buttons, to the doctrines of "affinities," so prominently preached and practiced in the notables of New York, would occupy volumes, which, by anticipation, I should inflict a little too soon upon posterity.

Confessing myself to be one of the anti-freelove, anti-affinity, anti-pantaloon, anti-astride horseback, anti-vegetarian, anti-apostolic, Holy Ghost, Christ, and great men generally cominunicating parties-in short, a mere Spiritualist, hoterodox to all the wonderful and special missions of the day-I presume these are amongst the reasons why I found myself, like a good many others of the same heterodox class, "unworthy of our hire," and nearly starved out of the itinerant lecture labor.

Believing that the miserable depression of the lecturers' fees generally, rendering it almost impossible for them to support themselves, meet their expenses, and support any besides, dependent on them, was another barrier to the growth of that noble teaching which required, and does require for its exponents, those whose education, refinement and sensitiveness properly precludes them from vagabondizing about the country for their mere board and shelter, and sufferance in the house of some zealous "sister" or "brother' of the old apostolic order. I beheld with admiration, the undiminished love of the people still going out to Spiritualism, and rather choosing to tolerate absurdity, fanaticism and incapacity, than part with the shadows which arose in the path of this new and glorious sunlight. None more than myself have been compelled to take heed of these shadows, from the fact that both here in the East, as in California, they have been constantly thrust upon me as the representations of Spiritualism, compelling me to spend two-thirds of my time in demonstrating what was not Spiritualism, and aiming to prove that a doctrine existed whose fundamental principles were in Nature and Divine law, whether they were found in the mouths of spiritual lecturers and mediums or not. I must confess I often found it hard to reconcile these as--sertions with the startling inconsistencies which are represented in the mass of Spiritualists as Spiritualism.

I have lectured in San Francisco on every namable science and subject; commanded the largest and most appreciative audiences ever gathered together in that State; and yet could find the columns of the daily papers full of the details of prize-fights, and the triumph of concert-saloon performers, while my lectures, commanding so noble a share of the people's attention, could scarcely claim a line of notice from the people's organ-the

No sooner, however, did the New York papers proclaim that "a celebrated spiritual lecturer had found an affinity in another woman's husband." than every paper of every size, in every town of the State, filled their columns, and sometimes their whole sheet, with the scandalous details; invariably substituted that for a critique on my lectures, or as the subject of their questions, and wound up by pointing to the significant fact, that the subject of the scandal was more honored and feted by the societies of Eastern Spiritualists after, than before its promulgation.

Within the last few days, a trial, disgraceful in all its wearisome details, has filled the New York papers; but though that trial is one of a financial character, involving, principally, the administration of a will and the disposition of property; yet because the parties concerned are believers in the doctrine that spirits can communicate, the caption of the trial, and the heading of every paragraph refers all the disgusting slanders, expressions and details, to Spiritualism, so placed as to read that it is synonymous with free-loveism.

If there were any tribunal where public opinion could be formed on the basis of justice, or any appesi could be made through an infamously venal and one-sided press against this disgraceful association of the acts of individuals with the othics of a philosophy, my pen and voice should be devotod to the work of this necessary clusidation. I know there is no such opening for me in the other with people who did not feel bound country, I met with people who did not feel bound of the spring was under the spring w

speciality alone. I address mysall to the few who, the preacher said so, therefore I thought the Banwith me, burn with indignation at the foul stains which the world insists upon fastening upon Spiritualism, from the defalcations of Spiritualists.

Take courage! the true and beautiful in our phiosophy is imperishable, and the world's history s full of evidence that every new reform attracts to itself the hobbyisms of all the spasmodic and one-ideal minds of the age, but never long retains the stain of their foreign influence. Time-truth's touchstone-resolves all things into their proper

When Martin Luther was on his way from the famous Diet, at Worms, he was seized and convey ed away by the tender care of those who feared to trust his life in the hands of his enemies, into a safe place of retirement, from which, after ten months of seclusion, he was compelled, in despite of the most imminent perils, to issue forth from his 'Patmos," to prove to the world that the "Lutheranism" of the day was not the doctrine of Martin Luther. Carlostadt, Erasmus, Munzer, John of Leyden, and many others, were followers of Luther at first; but under the snells of fanaticism, or the favorite modern phrase, "Individuality," seized upon the frock of the noble Augustine monk, to shelter doctrines and opinions that, if inaugurated, would have literally crucified his religion. One destroyed pictures, images and works of art, which he cherished and promoted; another abjured music, which he adored. One renounced marriage, whose holiness was with him divine; another taught war and violence, which he abhorred. Scores, then hundreds, and at last thousands of opinions, utterly at variance with his central doctrines, were promulgated in his cause, and as the result of his following, until brave Martin Luther was obliged to draw the theological sword with about as much force against "Lutheranism," as he had ever done against Romanism; and, finally, " to define his position," and that of his real followers, in the famous confession of Augsburg; and the Anabaptists, followers of John of Leyden, Erasmus. Munzer, and the whole crew of fanatics, are quietly reposing in the world's memory, in that portion washed by the waters of oblivion, while Lutheranism proper has survived its founder nearly four hundred years, and the memory of Martin Luther will live forever.

True, pure-hearted, but fainting Spiritualists, can you not apply the lesson, and take comfort in the precedent? I can; and in the assurance it will be a precedent for all that is true, useful or beautiful in Spiritualism, I can and will bide my time. If I and my beloved Spiritualism are on the side of the Lord, what can all Martin Luther's devils, or Spiritualism's fanatics do against it? 8 Fourth Avenue, New York, Feb. 8th, 1865.

## Correspondence in Brief.

Light is Breaking.

The inestimable words of truth and consolation must, sooner or later, find their way to the hearts of the millions who are groping their way down amid the darkness of ignorance and superstition. Let us hasten the day by an active cooperation with the earnest laborers in the field to promulgate and encourage the good work, and rejoice to know that every word and every thought, uttered or unexpressed carries with it an influence that is irresistible. It is not the violent harangue and awful pointing to a state of future wee that wins the heart to purity of life and a happy hope of heaven, but the peaceful influence of kind words of truth and soberness.

That a day, radiant with the immortal truths of

a New Dispensation, is gradually dawning upon the earth, there can be no doubt in the minds of the earth, there can be no doubt in the limits of those who reflect and ponder upon the things per-taining to time and sense. But a few short weeks ago not one copy of the Banner could be found in the city of Nashville. A word and an inquiry for a copy at the depot of one of our prominent news-paper dealers induced an order for two or three conies: they came were hought and read, and the copies; they came, were bought and read, and the number has increased up to the present time; they are now found in the camps of soldiers and at the fireside. Readers of the Banner, I have seen joy and hope kindle in the eye of the dying soldiers and felt the warm grasp of the feeble hand when I have talked of the new life and light of the summer-land. I have heard the anxious in-quiry from the lips of unbelievers to know more of that whereon rests the groundwork of our faith, and, pointing to the light of a New Dispensation, have found richest soil for the sowing the seeds of boundless hope and faith. Nashville, Tennessee.

#### Annie Lord Chamberlain in Providence, R. I.

DEAR BANNER-We have been favored with a visit from our sister, Annie Lord Chamberlain. She held circles here Saturday and Sunday evenings, there being present on each occasion from twenty-five to thirty. It is unnecessary to enter upon the details; sufficient is it to say the tests of spirit-power were remarkable, and under such conditions that no one could gainsay them. instruments employed were such as are usual at her circles; they were used in divers ways, some-times two or more together in such positions that they precluded any idea of fraud, collusion or deception. The instantaneousness of the changes of position of the instrument, now upon the floor, then overhead, vibrating over the circle, was such that no one in the room could have made them. The manifestations were a complete demonstration of the agency of a power extra-mun-dane and extra-human. No other but the spirit-

ual theory, can account for them.

Our friends were so well pleased with the exhihitions of these manifestations through the medi-umship of our sister, that they hope she may, at some future time, visit us again, and tarry longer with us, to give many now seeking light, an opportunity to investigate. The inquirers are many; they feel in their souls that something is lacking, and the want is the Spiritual Philosophy, which will supply the void, and give the assurance of Fraternally thine. W. Foster, Jr.

Providence, R. I., Feb. 14, 1805.

## Saved by the Spirits.

DEAR BANNER—Thinking that you would like to receive another fact that demonstrates the truthfulness of spirits in giving reliable informa-tion respecting events that are about to take place, I send you the following striking test, given through the mediumship of Mrs. M. A. Smith, of Albany, a recently developed medium, and a faithful and fearless advocate of the cause of truth and progression, through whom spirits speak and per-sonate, giving unmistakable evidence of spirit life.

Her son wishing to enlist in the navy, had made a partial engagement to go with a responsible citizen of this place, who was commander of the Monitor Patapaco. The day was appointed for him to go. Mrs. Smith feeling very anxious in regard to his safety, asked the spirits to go and examine the vessel and report to her the condi-tion. They did so, and told her that the vessel was manned with officers and crew of sterling worth, but was in great danger, and advised her not to let him go, which decided her to detain him; and this fact was well known and discussed hy parties who are not, as well as those that are. believers in this philosophy. This information from the spirits was communicated to her more than a week previous to the fatal disaster of the sinking of the Patapsco, Jan. 17th, the particulars of which the reading public are familiar with.

This is only one of the many tests that are often being manifested through her, as can be fully sub-stantiated by many disinterested witnesses. I feel impelled to write this in behalf of the cause

of Truth. Yours truly,
JAMES M. WATKINS.
107 Green street, Albany, N. Y.

. Circulate the Banner.

ner would do them good. Please send it to Aaron Gaston, Pleasant Valley, Joe Daviese Co., Ill. Warren, Ill., Feb. 3, 1865. H. H. WAY.

California---Emma Hardinge.

The Banner of Light subscribed for last October is before me. Indeed, I was pleased to greet my old friend in this far-off land of sunset, and I find it has many warm friends in California, and

of course they comprise here, as elsewhere, the most intellectual portion of humanity.

Our sister Emma Hardinge has performed a noble work in this State. She has left a host of friends, and her few enemies are not worthy of rottee. The poor outcasts are reaching out their arms to her, crying, "Save, or we perish!" Ah, she hears their cry, and her prayers are manifest-ed in kind, loving deeds, that will in time emancinate these poor victims of misfortune.

And I would say to you, dear Banner, wave on to the homes and hearts of humanity, awaken the latent powers of the soul, and set in motion the wheels of active thought. I trust Spiritualists will rally round thy standard, and give thee ample support; for is there one who professes to hold communion with heaven that would let thy thought-stars grow dim for lack of support, if it

were in their power to prevent it?
MARY E. BEACH. Red Wood, Cal., Jan. 13, 1865.

From the West.

Hervey Tripp, writing from Leeds Centre, Wis-speaks in high terms of the beneficial results ac cruing from the labors of Walter Hyde in that place some time ago. Several healing and speaking mediums have been developed, among some of the best families, and the good cause is spreading gradually.

O. L. Sutliff, of Rayenna, O., writes: "I cannot do without the Banner. It is better than wine on the leaves; yea, it is a feast of fat things, each week, to me. May God bless and prosper you abundantly in your efforts to spread the Banner of Light to the breeze for the good of humanity."

#### Voice from a Valley in the California Mountains.

Your note of Dec. 6, 1864, informs me that the "Banner of Light still lives," and the two copies which were also received positively caused the grateful tear to start. Well, thought I, I must try to do something in return for what the Banner, has done for we and the result result and that it. ner has done for me, and the result was that in a few hours I got eight subscribers (including my-self,) amongst those to whom I had been accustomed to loaning the Banner. I have taken it three years, and do not now possess one copy; so you see it has made its mark. I hope to do more

AARON DOW. Grass Valley, Cal., Jan. 17, 1865.

Newark, N. J. -

W. P. Miller writes us from Newark, N. J., that hesides the spiritual meetings held in Library Hall in that place by Mrs. Wilcoxson, there is also one held in Music Hall, a neat and comfortable room capable of holding some two hundred persons. He speaks in very favorable terms of Mr. E. R. Swackhamer, of New York, and Mrs. E. Morquand, who have had charge of the meetings recently. The former, he says, is an eloquent and carnest speaker, and the latter is a trance, speak ng and clairvoyant medium; she sees spirits, and describes them so accurately that their friends readily recognize them.

#### Messages Verified.

MR. EDITOR—A friend of mine now reading a message in the Banner, from John O'Brine, dated 7th inst., says himself and Albert Green put him through in the 32d Mass., and that he went to Newbern; also knows his brother James; says Newbern; also knows his prother James; says that the family lived in Fall River, Mass., on Anawan street. Every syllable, my friend Barbor says, he thinks must be correct. I promised Mr. Barbor I would answer for him, and had I time I could verify two or three more messages from Springfield. If I have time I will try to be more faithful in the future. Yours in truth MARTIN SQUIRES.

### Washington, D. C.

Spiritualism here has grown from the little, despised and persecuted thing it was a few years ago, to be a matter of recognized respectability in the best of society, and its progress is rapidly onward, at least so far as its mere external recognition and acknowledgment is concerned; and it is to be hoped that the progress of its interior, regenerating influence on the hearts and lives of pe will be equally rapid.

## Vermont.

A correspondent writes, under date of Feb. 8th "Mrs. A. P. Brown has been lecturing in Fletcher, Cambridge and Milton, with good success. The cause of Spiritualism is on the increase in this part of the State. When Mrs. B, lectured in this vicinity three years ago, there were but three or four here who called themselves Spiritualists; now there are large numbers, and they are not afraid to attend spiritual meetings."

#### Mount Pleasant, Iowa. From this far-off land, "where the sun goes

lown." P. J. Bishe writes us that the Banner of Light is a welcome weekly visitor to a few anxious, waiting, hopeful souls, as being almost the only source from which they derive light and strength, surrounded as they are by rigid creed-

#### "The Northern Wisconsin Spiritualist Association."

This Association was held at the city of Berlin on the 4th and 5th of February 1865. The meeting was called to order by the President, A. B. Smedley, at two o'clock P. M., on Saturday. After the appointment of the usual Committees of Finance and of Arrangements, the balance of the afternoon was spent in conference and business. The following resolution was, after discussion

unanimously passed; to wit:

"Resolved. That a Committee of five be appoint. ed by the Chair, whose duty it shall be to confer together and report at the next meeting of this Association, whether in their opinion some more efficient plan of Organization is necessary for our some plan for adoption at the next Quarterly

some plan for adoption at the next quartery. Meeting."

The following is the Committee appointed under the above Resolution; viz: Dr. C E. Phelps of Berlin, Mrs. C. Hazen of Spring Vale, J. P. Gallup of Oshkosh, Mrs. A. G. Parkhurst of Appleton and John Wilcox of Omro. On motion of Rev. Moses Hull, the President of the Association was added to the Committee as Chairman.

Saturday Evening Lecture by Benjamin Todd;

Saturday Evening, lecture by Benjamin Todd; subject: "The World's Idea of God, and their manner of praying unto him." Sunday morning was spent in conference until half past ten o'clock, when the meeting was addressed by Rev. Moses Hull. Subject: "The Adaptation of Spiritualism to the Wants of Mankind." Sunday alternoon at two o'clock, lecture by Mr. Todd; subject: "Man and his Idyosyncrasies, as allied to the Animal World on the one hand and the Angel-world on the other." Sunday evening, lecture by Mr. Hull other." Sunday evening, lecture by Mr. Hull; subject: "Biblical Spiritualism," or "The Bible Doctrine of the Ministry of Angels;" text: Ep., 3:

It is impossible to give in this brief notice of the proceedings of the Convention the many items of interest which transpired, or to give even a brief synopsis of the discourses of the distinguished lec-turers. The crowded hall, the earnest attention turers. The crowded hall, the earnest attention of the auditors, as they alternately smiled and wept under the thrilling eloquence of the speakers, bore witness that their labors were duly appreciated. The lectures were usually preceded by the repeating of a poem by Mr. Todd. I wish here to say that it would be difficult to get two speakers whose peculiar talents are better fitted to unite in conducting a meeting than those of Mr. Hull and Mr. Todd, and we feel that we have been particularly fortunate in securing their services particularly fortunate in securing their services on several occasions, and hope to do so hereafter. We have been informed by Bro. Todd that he designs visiting the East soon, and I feel like recom-mending him to "whoever it may concern," as an 

Berlin for their liberality was unanimously passed. by the Convention.

The next meeting of the Association w

From the Rochester Express of Feb. 7, 1865. Dr. J. P. Bryant, the Curer.

Dr. J. P. Bryant, the Practical-Physician, closed bis toons at the Waverly House, Rochester, Jan. 31st, 1865, and commences practice at Wills' Block, 127 Jefferson ayeaue, Detroit, Michigan, Feb. 20th, 1865, remaining there till June. This skillful man has been overrun with applicants, perforping 3,500 operations in all, during eight months in Rochester. He has shown that much months in Rochester. He has shown that much can be done to relieve the sick of their trouble, without the use of medicine or surgical opera-tions. His patients manifest all confidence in his ability to relieve them, and his success, profes sionally and financially, has not been equalled we believe, by any other method of treatment in the world. Everybody knows him, and he commands their respect, and all regret that he cannot be induced to make this city his permanents. nent home. But the Doctor considers himself a "Pioneer," and feels that he must be about his "Pioneer," and feels that he must he about his master's business. He treats everybody. Those unable to pay are always welcome, and the rich moderately charged. To show the position he occupies in the hearts of the people, we publish the following letter, which he received on Sunday, Rah K.

Johnson's Creek, Niagara Co., February 4th, 1865.

DR. J. P. BRYANT—My Dear Sir: My heart is too full of gratitude to God and you to keep silent and not print it on paper. I would print it on marble with the point of a diamond, as deep as it is engraved on my heart. I thank God he has permitted me to live to see this day of miracles, and receive of its blessed power, under the influence of which my feeble aged limbs here here here. ence of which my feeble, aged limbs have been made to leap as a hart. Oh, that our God would continue to bless and strengthen you to go on in his services through a long life, and when done

with you here crown you wish a crown, glittering with Heaven's dazzling ornaments, that out-shine all earth can afford. Your sincere friend,

MARIA DUEL. The author of the above was cured by Dr. Bryant in one minute, after having used crutches thirty years, and we say, God bless the Doctor wherever he may go.

### The Newspaper Business in New York. The Evening Post, in a recent article on the

question of repealing the prohibitory duty on imported paper, makes the following remarks on the great increase in the newspaper business in New York:

"The newspapers and other periodicals of our country have increased immensely within the last ten years, and most largely of all since the beginning of the war. Ten years ago, the whole amount of business done by the wholesale newsagents did not probably exceed in amount the aum of \$750,000 yearly. At present the cash re-ceipts of the AMERICAN NEWS COMPANY, in this city, for the sale of newspapers, magazines, books, and stationery, for the eleven months ending with the 31st of December last, have reached the sum \$2,226,372 83. We learn from the office of that company that probably forty millions of newspapers were handled within that time by persons in hers were induced within that time by persons in the employ of the company, of whom seventy were constantly occupied in getting them in, charging, distributing and shipping them. For wrapping paper and twine with which to pack this enormous mass, the company paid twelve thousand dollars."

THE PHILADELPHIA SEWING WOMEN.-The Committee of women appointed to visit Washington and present to the President a petition from fourteen thousand working women, of Philadelphia, in respect to wages paid by Government contractors, which they did on Thursday, 8th inst. The President was much moved, and requested Acting Quartermaster General Thomas hereafter " to manage the supplies of contract work for the Government made up by women, so as to give them remunerative wages for their labor." The General declared that if it could be done it should be.

### LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERE IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore be coves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should perchance any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.] Miss Lizzie Doten will speak in Boston during February. Address, Pavilion, 57 Tremont street, Boston, Mass.

Miss EMMA HARDINGE has returned from California, and lec-nres in Philadelphia during February and March. For fur-her engagements address, 8 Fourth avenue, New York. Mas. Laura Cupper will lecture in Chelsea, March 5 and 12; in Taunton, March 19 and 26; in Worcester during April; in Malden during May; in Haverhill during August; in Portland, Me. during October. Addressas above, or care Banner of Light. N. FRAME WHITE will speak in Somersville, Conn., during February; in Springfield during March; in Haverhill during May; in Chelsea during June; in Lowell, July 2, 9 and 16. He will answer calls to lecture week evenings. Address as above.

DR. L. K. COONLET will lecture and heal, the two last weeks in February and the two first in March in Dixon, Ster-ling and Morrison, Ill. Address during February, and to March 15, Dixon, Ill. He will receive subscriptions for the Banner of Clark. MISS MARTHA L. BECKWITH, trance speaker, will lecture in Stafford, Conn., during February; in Worcester during March; in Lowell during April; in Plymouth, May 6 and 12; in Portland, Me., May 20 and 27, and during September. Ad-dress at New Haven, care of George Beckwith.

MES. S. E. WAENER will speak in Willimantic, Conn., during February; after which time she will return West. Those de-siring her services on her way West can address as above.

J. H. RANDALL and HENRY B. ALLER WILL remain in Boston for the present. Address, Banner of Light office.

Lois WAISBROOKER will speak in Johnson Creck, Feb. 26. Friends in Central and Southorn New York desiring her services will address her at Johnson Creck, Niagara Co., N. Y., during February. during February.

Mrs. Sopula L. Chappell will speak in Dayton, O., one Sunday every month. Address, care of Mrs. A. Patterson, No. 260 Walnut street, Cincinnati, O.

Mns. Frances Lord Bond will lecture in Lowell, Mass., in June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass. CHARLES A. HAYDEN will speak in Chelses during Febru-ary; in Haverhill during March; in Plymouth. April 2 and 9; in Providence, B. I., April 23 and 30; in Lowell during May. MRS. M. S. TOWNSEND speaks in Chicopec during Pebruary; in Charlestown during March; in Troy, N. Y., during April and May. Address as above.

AUSTER E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the tourth Sunday of every month during the coming year; in Warren, March 19. Coming Year; in warren, harch 19.

J. M. Perburs will speak in Dodsworth Hall, New York, during February. Address, 274 Canal street, New York.

WARREN CHASE may be addressed at Philadelphia from Feb. 18 to March 1; will lecture in Yineland, N. J., Feb. 24 and 26. He will receive subscriptions for the Banner of Light.

Miss Sabah A. Nurr will speak in Woodstock, Vt., March 2; in North Dana, Mass., during May. Address as above, or liarement, N. H. LEO MILLER will speak in Geneseo, Ill., Feb. 26. Address leneseo, Ill.

Cenesso, III.

E. Y. WILSON lectures in Cincinnati, O., during February; in Memphis, Tenn., during March and April; will be at home, Menckaune, Oconto Co., Wis., during May. Parties wishing his services week evenings will address him as above. Ho will give magnetic readings of character and tests during the week-inva.

Miss Lizzie Carley will lecture in Dayton, O., during February and March. Address accordingly, care of W. Graves, box 325.

Miss. F. O. Hyzer will lecture in Baltimore during February, April, May and June; in Washington during March. Address, 861 Baltimore street, Baltimore, Md.

J. L. Potter will speak in Cherry Grove, Fillmore Co., Minn., Feb. 18, and the four Sundays following; will make engagements through the West to speak where the friends may desire. Address as above, or care J. M. Mills, Indiantown, Tama Co., Iowa.

Mas. E. A. Buiss, of Springfield, Mass., will speak in Plymouth, Feb. 26; in Lowell during March.
Mas. E. M. Wolcorr will speak in South Wallingford, Yt.,
Feb. 26; in Rutland, March 6 and 12. Mrs. A. P. Brown will speak in Danville, Yt., every other Sunday until further notice. Is at liberty to speak on week-day evenings, if wanted.

Mrs. Lydia Ann Pransall will lecture one-half the time at Utica and washington, Mich., until further notice. Mas. Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Greensboro' and Richmond, Ind., during February. Those wishing lectures on the route through Missouri to Kan-sas will direct as above.

J. M. and C. F. Alless will speak in Maldon, Feb. 19 and 26. Address, Banner of Light office, Boston.
J. G. Fiss will speak in Worcester, Mass., during February, in Providence, R. I., during March. Address, Ganges, Allegan Co., Mich., or according to appointments.

W. R. Birthr will speak in Portland, Me.; Feb. 19 and 18; in Maiden, March 6 and 12; in Cholsea, March 19 and 26. Address, Snow's Falls. Me.

Miss Emma Houston will lecture in Providence during. Pebrary; in Tagaton, March 19 and 26; in Somersville, Ct., April 2, 6; 16 and 22. Would be happy to make engagements for the appring and summer. Address; Manchister, N. H.

access the tradition of the second and the confidence of

Mas. S. A. Horrow has removed her residence to Rutland, Vt. She will answer calls to speak Sundays and attend functions. Cona L. V. HATCH. Address, Rew York.

H. T. Mussy will leature On Saladaysi Mew York. B. T. Munn will locture on Spiritualism anywhere in the country within a reasonable distance. Address, Skancateles.

Thomas Coon, liuntaville, lind., will answer calls to lecture on organization. on organisation.

J. W. Shaver, inspirational speaker. Byron, N. Y., will asswer calls to lecture or attend finerals at accessible places.

Mas. C. M. Srows will snawer calls to lecture in the Pacific States and Territories. Address, Ban Jose, Cal.

O. W. Rioz. trance speaking medium, will answer calls to lecture. Address, Brodhead, Uren County, Wis.

Mas. Susie A. Huxdenson, South Hardwick, Vt.

Mas. Sarah A. Ryeners of Roying streat. Fast Grand

Mes. Sarah A. Brenzs; 87 Spring street, East Cambridge, Mass.

D. H. HAMILTON will visit and West this winter. Will lecture on the route. Subject? Heconstruction or the Millernial Fraternity. Address for the present, Lewiston Millernial Fraternity. Address for the present, Lewiston Millernial Fraternity. Address care of A. J. Davis, 274 Canal street, New York.

Unini street, New York.

Mae. Jawartze J. Clark, inspirational speaker, will answer calls to lecture on Hundays in Eastern Massachusetts. Address, Lowell, Mass.

Mas. Frances T. Young, trance speaking medium, No. 12

Miss. Emma M. Mantin, inspirational speaker, Birmingham, Mes. Frank Reid, inspirational speaker, Kalamatoo, Mich. A. P. Bowman, inspirational speaker, Richmond, Iowa. A. P. BOWEAS, Imputational speaker, Allewa.
BENJ. TODD, Decatur, III.
Miss BELLE Scoudall, inspirational speaker, Rockford, III.

MRS. IDA L. BALLOU, Fond du Lac, Wis. MRS. IDA L. BALLOU, FORG GU LGC, W18.
W. F. JAMESON, inspirational speaker, Decatur, Mich. Mrs. H. T. STEARMS will answer calls to lecture. Address, South Exeter, Me. South Exeter, Me.

WILLIAM H. SALISBURY, trance speaking medium, will answer calls to lecture. Address, No. 7 Bank Row, Taunton, Ms.

Miss H. Mania Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend tunerals.

MRS. E. K. LADD, No. 2 Kneeland street, will answer calls to IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. Mes. Lovina Heath, trance speaker, Lockport, N. T. Mrs. Sarah M. Thompson, trance speaker, post office box 1019, Cleveland, O.; residence, 38 Bank street.

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Nature.

C. Augusta Fitch, trance speaker, box 4295, Chicago, Ill. Mosas Hull, Kalamazoo, Mich. MISS A. P. MUDGETT will answer calls to lecture, and attend tunerals. Address, Arthursburgh, N. Y., care of D. W. Odell. MRS. A. P. BROWN, inspirational speaker. Address, St.

MRS. FRANCES LORD BOND, care of Mrs. J. A. Kellogg, Am-Mrs. H. F. M. Brown may be addressed at Kalamazoo, Mich. F. L. H. and LOVE M. WILLIS, 192 West 27th atreet, New York City.

Mrs. N. J. Willis, irance speaker, Boston, Mass.

REV. D. P. DANIELS will answer calls to lecture and attendunerals. Address, Lafayette, Ind. MRS. MARY J. WILCONON, Hammonton, Atlantic Co., N. 37 DR. JAMES COOPER, of Bellefontaine, O., will answer call to speak on Sundays, or give courses of footures, as usual.

REV. ADIN BALLOU, lecturer, Hopedale, Mass.

J. S. LOVELAND, Willimentic, Conn. H. B. STORER, Foxboro', Mass., or 4 Warren st., Boston. MISS L. T. WHITTIER, Dansville, N. Y. MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. R

### NOTICES OF MEETINGS.

BOSTON.—Meetings will be held at Lyceum Hall, Trementat, topposite head of School street, every Sunday, (commening Oct. 2,) at 2% and 1% P. M. Admission, ten cents. Lecturer engaged:—Miss Lizzle Doten during February.

The Spibitual Freedom will hereafter hold their meeting at Girard Temple, 534 Washington street.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening at the usual hours. The public are invited. Speakers engaged:
Mirs. Sarah A. Byrnes, Feb. 25; Mrs. M. S. Townsend during March; A. B. Whiting during June.

CHARLEA.—The Spiritualists of Chelsea have hired Limburgh Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Grandon, Chelsea, Miass. Speakers engaged:—Charles A. Hayden during February; Mirs. Laura Cuppy, March 5 and 12; N. Frank Whited during June.

QUINOX.—Meetings every Sunday in Rodgers' Chapel. Services in the Concerne of 10% and by the college.

QUINOY.—Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o'clock. TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7 P. M. Speakers engaged:—Miss Emma Houston, March 5 and 12; Mrs. Laura Cuppy, March 18 and 28.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday aftermoon and evening, one-half the lime. Speakers engaged:—Mrs. E. A. Bliss, Feb. 26; Miss Susie M. Johnson, March 19 and 26; Chas. A. Ilayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13. Lowell.—Spiritualists hold meetings in Lee street Church.
"The Children's Progressive Lyccum" meets at 10% A. M.
The following lecturers are engaged to speak afternoon and
evening:—Mrs. A. A. Currier for February Mrs. E. A. Bliss
for Mary Mrs. Frances Lord Bond for June:

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speakers engaged:—N. S. Greenleaf, Feb. 28; Charles A. Hayden during March; Mrs. Sarah A. Horton during April; N. Frank White-during May; Mrs. E. A. Higa, June 4, and 11; Miss Emma Houston, June 18 and 25. WORCESTER, MASS.—Meetings are held in Horitonian Hall every Sunday afternoon and ovening. Speakers engaged:—
J. G. Fish during February; Miss Beckwith during March;
Mrs. Laura Cuppy during April.

Mrs. Laura Cuppy during April.

Providence, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 3% o'clock. Progressive Lycoum meets every Sunday forenoon, at 10% o'clock. Speakers engaged:—Miss Emma Houston during February; J. G. Fish during March; Mrs. A. A. Currier, April 2, 9 and 16; Charles A. Hayden, April 23 and 30; A. B. Whitting during Muy; Susie M. Johnson during June. A B. WHILING GUITH MAY: SUSTEM LJOHNSON during June.
PORTLAND, ME.—Tho Spiritualists of this city hold regular
meetings every Sunday, in Mechanics' Hail, corner of Congress and Casco streats. Free Conference in the forencenLectures afternoon and svening, at 3 and 7 o'clock. Speakers engaged:—W. K. Ripley, Feb. 28; William Lloyd Garrison, March 5: J. H. Randall and Henry II. Allen, March 12,
19, 25 and April 2; Mattle L. Beckwith, May 16 and 27, and
during September.

OLD Town, Mr.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sunday, afternoon and evening, in the Universalist Church. NEW YORK. - Dodsworth Hall. Meetings every Sunday. Speaker: - F. L. H. Willis.

Speaker:—F. L. II. Willis.

THE FRIENDS OF PROGRESS AND SPIRITUALISTS of New York hold their meetings at Irving Hall every Sunday, at 10% and 7% o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular seasions at 2 p. M. Speaker engaged:—J. M. Peebles during February. THE FRIENDS OF PROGRESS will hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, ev-BROOKLYN, N. Y.—The Friends of Progress mebt every Sun-

day evening at the Scientific and Progressive Lyceum; I Washington street, Brooklyn, N. Y. NEWARK, N. J.—The Spiritualists hold meetings every Sunday in Upper Library Hall, Market street, at 2% and 7 o'clock r. M. Lecturer:—Mrs. M. J. Wilcoxson.

CINCINATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold man, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and TM o'clock.

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DATTON, O.—The Spiritualists of Dayton, O., hold meetings every Sunday in Harmonial Hall, Post Office building, at 10% A. м. and 7м г. м. Speaker engaged:—Miss Lizzle Carley during February and March. WASHINGTON, D. C.—Spiritualist Meetings are held svery Sunday, in Smeed's Hall, 481 9th street. Speakers engaged:— L. Judd Pardee, Feb. 26; Mrs. F. O. Hyzer during March.

#### BANNER OF LIGHT: A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Phil-

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