

# BANNER OF LIGHT.



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## RUINS.

BY MRS. ANNA H. WOOD.

Ruins gray and ivy-mantled,  
Through whose broken arches stray  
Rays of soft and silvery moonlight  
Where the shattered columns lay,  
Speak to me in voiceless sadness  
Of the Past; the wild winds moan  
Ever through their silent chambers,  
Telling of their glory gone.  
But the heart—the heart in ruins,  
Broken, wasting day by day,  
Light and joy and bloom long vanished,  
Sadder seems than ruins gray!  
Friendship's green perchance may wreath it—  
Love's warm, roseate bloom be seen  
Mantling o'er the ruined temple,  
Where the spoiler's hand hath been.  
Oh, the heart hath sombre chambers,  
Darker far than ruins gray!  
Where Hope's star-beams never enter,  
With their cheering, blissful ray!  
Chambers in life's early spring-time,  
Filled with love-light, mirth and flowers—  
Now are dark, and echoes faintly  
Toll of happy bygone hours.  
There are chambers—silent chambers,  
Where dark Sorrow, day by day,  
Sighs for treasures long departed—  
Idols broken—borne away!  
Ay, the heart hath darksome chambers,  
Silent nooks where shadows stay,  
Gloomier, sadder than the arches  
Through whose rifts the moonbeams stray.

## Biographical.

### JAMES V. MANSFIELD,

THE MEDIUM FOR ANSWERING SEALED LETTERS.

The readers of this number of the *Banner of Light* have here presented to their view a most excellent likeness of James V. Mansfield, Esq., the distinguished amanuensis of the Immortals—a picture strikingly illustrative of his physical features and their animating soul.

From its beginning, having been "called to be an apostle" of Spiritualism, Mr. M. has been identified with that greatest movement of the present age, as a test writing Medium.\* This is his forte. There is no better exponent of the evidences of the truth and divinity of this new Religion. Its foundations rest on spiritual phenomena. Their examination leads into the vast fields of Philosophy and Science. In their explanation are involved the laws which govern universal mind and matter. Through him most largely have been contributed invaluable testimonies from the Spirit Realm, to establish its claims upon the credence of all mankind. This age of the world is fast making history—Spiritualism is already historical—and the subject of our sketch is one of its most marked and worthy characters.

The portrait before the reader strongly indicates the physique of this great medium, which is that of a large, portly, and healthful gentleman. His height is five feet and eight or nine inches—his weight exceeds two hundred pounds. He was born at Southbridge, Worcester County, Mass., April 8th, 1817. His paternal ancestry is English. The traditions of his family claim for him relationship to that celebrity of history, Lord Mansfield, that great luminary of the law, whose equal administration of justice broke the bonds of Somerset, and forever afterwards made it impossible for slaves to breathe the air of England. Two brothers of this name immigrated to this country in the year 1600, one of whom settled near New Haven, Conn., the other in Waltham, Mass.; from the latter of these, this medium derives ancestry. From about the age of six years to the fifteenth year of his age, he passed his life with his parents on a farm, attending a country district school, during the winter months, and laboring on the farm with his father and brothers during the summer and fall. Aside from this he never received any schooling until he reached his twentieth year; at that time he attended an Academe school for about six months, pursuing the usual English studies. In the interim, from fifteen to twenty, he was sick, and no expectation of his restoration to health entertained by the family or physician. So hopeless his case, he was given up to die seven times, during these five years of debility and prostration. It has been supposed by some that those physical sufferings may have contributed in some mysterious way to his development in after years as a medium, though this mediumship, as a seer, can be traced back into the early years of his infancy, it having been ascertained that when only two years old the child saw spirits unequivocally. His health having been, in a measure, regained, and having a fondness for books, he managed to study evenings, thus improving his time as occasion warranted, until he was nearly twenty-one years of age, when he entered upon a clerkship in a country store, where he continued till he arrived at the age of twenty-two years. The next three years he spent in travel and teaching penmanship (few are his equals in cigraphy) in Virginia, North and South Carolina, etc. Having returned to the paternal dwelling, he resumed his former occupation—clerkship. This, and merchandizing on his own account, engaged his time for several years subsequently, with various fortune. He married and settled in Norwich, Conn. At this place, while in trade as a wholesale and retail dry-goods merchant, he was burnt out, by which he lost all he had made by years of hard labor and attention to business. In the course of events, and after the lapse of years spent in business pursuits, while a resident of Boston, Mass., the medium powers of Mr. M. began to unfold themselves, and especially in being able to attend in response to sealed matter

\* We call the attention of our readers to Mr. Mansfield's terms and locality under "Business Notices."—E. B. BANNER.



JAMES V. MANSFIELD.

addressed to spirits. Satisfied that he possessed such peculiar powers, he consented to gratify the public curiosity when it did not interfere with his business affairs. The fact that such a wonder could be done, was soon heralded throughout the land, and letters by the hundred came swarming to him, for answers. He replied as often as he had time to do so; but finding it required nearly all his time to attend to such demands, at length he was induced to make it a business, and to charge for his services in the premises. He remained in Boston several years subsequently to making this his constant business; that is, writing to mail matter. Becoming extensively known to the public, he was requested to leave Boston, and to travel through the States, that the people might see the man who possessed this wonderful power. He consented to travel. He first visited Philadelphia, then Baltimore, Washington, Pittsburg, Cincinnati, St. Louis, Memphis, New Orleans, in the years 1859, 1860, 1861.

Afterwards he left home for California. Remaining on the Pacific Coast for about three years, he returned home overland by way of Salt Lake. After a journey of five weeks and upwards, he reached New York City, in which place, for the last four years, he has been writing for the public. During these three years of travel he kept a journal or diary, in form of correspondence with his wife, devoted to the various matters engrossing his attention and observation while absent. These writings alone to his wife, from California, make sixteen thousand seven hundred pages, commercial size note paper! The good lady has had these papers all duly arranged in proper order, and bound in volumes.

In furtherance of the object had in giving to the public a sketch of one of the ablest and most useful mediums of the present period of time, I cannot forbear placing upon this record a portion of a biographical outline prepared by a distinguished Spiritualist and friend of Mr. M., in the earlier days of his mediumship. It supplies a hiatus which otherwise might not be filled:

"From his earliest recollections in life, to the present time, Mr. M. has seen spirits almost daily. He sees them really and tangibly, and converses with them as mortal converses with mortal; he hears their voices as he hears the voice of any mortal, and answers the same. He calls spirits at his pleasure, and seldom fails to get a response. In this way he gets information that is interesting and useful in his every day life. How beautiful, how pleasant, how valuable is this power; it is the key to the fountain of knowledge, and the gateway to power, freedom and heaven. No earthly influence can intercept it, even prison walls cannot shut it out; no material condition can suspend it or take it away. It is above the power of man and the influence of matter. Many, many times, when he has been alone, spirits have audibly spoken to him, and have warned him of approaching danger, and have told him of coming events; and he has found their prophecies ever reliable and truthful. This capacity of communicating with spirits in a normal condition, has, through his whole life, gradually increased, and is greater now than at any previous time.

At Mr. Mansfield's first sitting in a circle of Spiritualists, it was communicated to him, through another medium, 'Sit one hour in fifty-four consecutive days, and you will become a writing medium.' This he did; and on the fifty-second day his hand was mechanically moved to write.

Shortly after Mr. Mansfield was developed as a medium for answering sealed letters; and so many applications were made to him that he was forced to choose between his former business and this, and, deeming that it was his duty to devote himself to the cause, he chose the latter alternative, sacrificing, therefore, considerable pecuniary interest.

Ever since Mr. M. became acquainted with modern Spiritualism he has felt an indescribable love for it, and a deeper and truer interest in it than in all earthly things. He says uncounted millions of earthly treasures can have no influence to draw his love away from it; for one is uncertain, and endures but for a little time; the other is certain, abiding and eternal.

Mr. M.'s time, for the last three years, has been devotedly given to answering sealed letters, without breaking the seal—sealed generally in such a way as to preclude the possibility of reading them, or knowing what they contain, without opening them. The spirits move his right hand to give the answer, while his left hand is held in contact with the letter. Thus he writes answers, and returns the letters, with the answer written through his hand, to the writer, or answers the letter in the presence of the person who wrote it. Every answer given is an answer to the questions contained in the letters. The average number of letters sent for answers, and returned without answers, is one in every five; and four in every five are answered with correctness; and every answer has a test.

The philosophy of answering letters in this way no science of earth can explain, independent of the recognition of some unseen power and intelligence. In the last three years Mr. M. has written thirty-one thousand answers to letters, twenty-one thousand of which have been written and sent free, without any pay or any demand for pay; about ten thousand he has received compensation for, which compensation has fallen short of the expenditures of his family, during that time, and office expenses. As the answers he sends are written very carefully on printing paper, postage stamps form no inconsiderable item in these expenses, sometimes as high as twenty cents being put upon one letter, and as the postage must be paid in advance, even while he receives nothing for his services, it will be seen how the amount he receives may be dwindled.

This does not appear like a desire for making money out of Spiritualism, for Mr. M. left a profitable business, which gave his family an ample support, with a conscientious and heart-felt desire to make himself a useful instrument in the proclamation of the new and beautiful gospel of Spiritualism to mankind.

He must have bread and clothes for himself and family, and his receipts are insufficient, from the exercise of his mediumship, to supply these wants. Thus his position is not an enviable one. He works very hard; is early and late at his office. From skepticism he has had very severe and unkind things said and written to him. But these sayings he passes over as easily as he can, without allowing them to turn him or change his course, for he knows that he is doing right—he is fulfilling a good mission.

Through him letters are seldom, if ever, answered that would disturb domestic peace, or add to the quarrels of family; and it is perhaps for this reason that letters sent to him for answers of his nature, pass unnoticed by the higher influences that control him, and are returned without an answer, and these accounts, in many cases, for his reputation of occasional failures.

Letters, too, have been written to him of most deceptive character—trivial and false; these have been treated, too, with indifference, or with most severe rebuke, accompanied with most extraordinary results.

A letter was written by a gentleman of this city, addressed to a person living in the form. This letter was intended for Mr. M. to answer,

and to be carried by the writer on the following day, and presented to Mr. M., under the disguise of being addressed to a spirit who had left the form. On the evening previous to the presentation of this letter, Mr. M.'s hand was moved and wrote the name, appearance and full description of the man who wrote the letter, his intentions of secrecy, the full contents of the letter, and the precise time when he would bring it. This man was a perfect stranger to Mr. M. He came the next day at the hour predicted, and was immediately recognized from the description. And while he yet held the letter in his hand, Mr. M. told him the contents, the name of the person to whom it was addressed, that he was still living, and his plan of deception.

Many most ingenious devices of a similar nature have been practiced upon Mr. M., whether to test his claims of spirit power, or for imposition, it matters not; they have been met and disposed of by a power that sees and knows the hidden thoughts of men the same as spoken words.

Sealed letters have been written to him for answers in Hebrew, Greek, Spanish, French and Chinese, and correct answers have been returned, written in the same language through Mr. M.'s hand, which languages to him are perfectly unknown.

In many instances he has had pronouncement of the death of friends, which has happened as predicted. He has had written through his hand in two instances the death of friends immediately on their decease, many hundred miles distant, whom he supposed to be in perfect health; and letters subsequently received have proved the truth of the communications.

The following paragraphs are from other writers abundantly qualified to speak concerning Mr. M. and his most wonderful powers as a medium: "Mr. Mansfield professes to be a medium through whom the spirits of persons who once inhabited this world are enabled to answer letters of inquiry, or to give information to the relative, friend or even stranger, who may send it, the medium himself having no knowledge of the contents of these letters. Now the main, practical point in this matter is this: Does Mr. Mansfield answer such letters pertinently, giving clear and specific replies, without any knowledge of their contents, or volition on his part? Some of the enemies of the cause in which Mr. Mansfield claims to be but an humble instrument, dispose of the whole matter by calling it a humbug; others assert that by some ingenious contrivance he learns the contents of these letters and then writes out the answers; and still others, and perhaps a larger proportion, at this day, believe that he does really answer these letters without a knowledge of their contents, but have no definite belief or interest in the matter. But those who are intimately acquainted with Mr. Mansfield, believe him to be just what he professes—a medium for the transmission of intelligence outside and independent of himself. He is always gentlemanly and kind in his demeanor; indeed, he seems to possess a transparency of character which reveals, even to the stranger, his inmost thoughts; and everything in his manner is the very opposite of concealment; indeed, one can hardly avoid the conclusion that he is an honest man.

But what is the evidence that he possesses these peculiar and remarkable powers of mediumship? No hasty newspaper article can do justice to this, the main point in our subject. Ministers of the Gospel, of nearly every denomination, statesmen, judges, lawyers, physicians, tradesmen, persons of every calling and profession, from every city, State and Territory in the Union, and some from Europe, and not a few eminent for learning, have either written or called upon him to test his powers, making, in the aggregate, about twenty-five thousand different communications given to seal-

ed inquiries, addressed to the spirits of persons once the inhabitants of this world. The usual course of those who send by mail is, to address interrogatories to some deceased friend, and to seal them as securely as possible from human sight, using the various means which the skill of each writer may suggest. Indeed, every method which human ingenuity is capable of is used to keep the medium from reading the contents, and to detect him in case he should attempt to unseal or in any way remove the envelope. Some enclose the letter in three or four different envelopes, sealing or pasting each as firmly and securely as possible. Various opaque substances are used to conceal the contents. Some sew the package with peculiar thread and stitch, while others will make the letter and envelope a solid mass by the application of paste; and still others place in the inside of the covering some minute object, so that the package cannot be opened without disturbing it."

"Some of the most ingenious devices have been resorted to; indeed, it would seem as if nearly every person who attempted to test this matter believed he alone was capable of detecting the medium in his wiles, and giving an explanation of the whole affair, notwithstanding all that has been published relating to his strange powers. And yet, to Mr. Mansfield, it is all the same whether the letter to be answered comes in a single or double envelope; whether it is filled with traps, dots and marks, or packed into one solid mass. He submits each to the same process as his turn comes. He lays the envelope containing the interrogatories on the desk before him—and these letters often come to him without any address, being enclosed in an envelope, addressed to the medium—and, placing his left hand upon it, sits patiently awaiting the influence which shall move his right hand to write the reply.

It is very easy for persons who stand aloof from these exhibitions of spirit-power, to imagine that that they are nothing but pranks played off by artful and designing men; but to those who seek a personal investigation, a more difficult question is furnished for solution. I went to Mr. M.'s rooms for the purpose of investigating the phenomena which his peculiar phase of mediumship furnishes, and I say frankly that I saw no attempt or any indication of a desire to deceive me; and I do not believe that any person, possessing common sense, and placed in the same situation I was, could be persuaded that they were deceived. I have always been in the habit of believing my own senses, when there were no conditions to interfere with their direct action, and it is within my own knowledge that J. V. Mansfield did answer my interrogatories, when he had no possible means, in his ordinary condition, of knowing their import. Moreover, the appearance and whole bearing of Mr. Mansfield forbids the imputation of collusion on his part. His personal appearance is good. His speech and manner show him to be a hearty and frank; his deportment is gentlemanly and unassuming, and I believe him to be, what his whole bearing indicates, an honest man. Consequently, I am convinced that a large majority of those who may form his acquaintance, will come to the same conclusion I have. It is but simple justice to Mr. M., to say that his acquaintance should be made, and his manner of answering sealed letters carefully and critically observed. Until such knowledge is had no man has a right to pronounce upon the wonderful powers with which he is unquestionably endowed."

The reader not acquainted with Mr. M., and uninformed of the methods through which are made to appear his astonishing spiritual gifts and powers, may be interested as well as profited by some illustrations founded on actual occurrences and real events within my own spiritual researches.

Indulging his taste for things curious and antiquated, or historically associated, the reception rooms of Mr. M., besides their spiritual prestige to render them attractive to visitors, have much of the air and style of a miniature picture gallery, or well-arranged museum of carefully selected and curious articles, artificial and natural. Among the many valuable and choice curiosities here clustering, may be seen suspended from the wall of the parlors, an article thus labeled:

"This cane belonged to Judge Ward, who condemned and hanged the so-called witches, in Salem, Mass., A. D. 1680."

How suggestive this historic memorandum and its subject! How significant the flowing lines of Longfellow, portraying the tragic deeds of those days!

"Who would believe that in the quiet town of Salem, and amid the woods that crown The neighboring hills, and the sunny farms That fold its safe in their paternal arms, Who would believe that in these peaceful streets, Where the great elms shut out the summer heats, Where quiet reigns, and branches through brain and breast The hypochondria of unbroken rest— Who would believe such deeds could find a place As those whose tragic history we retrace?"

Thinking I might, perhaps, get a response to an inquiry concerning the above mentioned cane, or walking stick, on the occasion of a call at these parlors, and finding Mr. M. disengaged and willing, at the time, to allow me a few moments, he bade me sit at his table and write. So long time ago as it since I had examined the cane and the note attached thereto, that I really had forgotten the name of the reputed ancient owner. I revolved it in my mind whether it would be consistent, with that abundant caution demanded by skeptics, for me to arise and examine the cane and its label—though not skeptical myself, nor believing it possible for my medium friend to deceive me in any respect, but for the sake of others, however, to whom I might relate my adventure, I deemed it best to remain sitting, and to proceed with my letter addressed in blank. While writing, the medium sat on the opposite side of the room, at a distance rendering it impossible to discern what I wrote. When finished, I folded my writing so as to render it impossible to be read by any mortal eye, and gave it to Mr. M. He proceeded further to fold my paper, looking on vacancy or out at the window, folding and unfolding the same till its folds were eight in number, being reduced to small dimensions—this roll he enveloped in another like paper, with several more foldings. I sat in his presence and saw his every motion till the reply was written, and well knew that he could not and did not see, or learn from me in any way, the contents of my letter. The following is a copy of the unfolded writing:

"Will Judge —, the reputed owner of the walking stick, or rather bludgeon, now kept in these parlors as a curiosity by my friend Mansfield, please to inform me whether the stick is the veritable one with which he used to walk in his earth-life? Also please to state whether the



















## Message Department.

Each Message in this Department of the BANNER OF LIGHT is written by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil. But those who leave the earth in a state of spiritual development, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

### The Banner of Light Free Circles.

These Circles are held at No. 138 Washington Street, Room No. 4 (up stairs), on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at all times, and no charge will be made for the use of the room, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

### Donations of Flowers.

Visitors at our Free Circles—those who are so disposed, can and should be requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblematic as they are of the divine attributes of creation.

### Invocation.

Thou Soul of the morning and the evening, thou shepherd of every soul, we hear thy voice in its stillness and power, and would follow wherever thou mayst lead. We know that thou wilt bear the weak and tender lambs of thy bosom, and will call every wanderer to its home again. Thou wilt wash every soul clean of its stains, and bring all out into perfectness and beauty, yet we turn to thee with our petitions. Our prayers are ever rising like perpetual incense before thee, because we are weak and thou art strong. We are but parts of thy wonderful whole. We cannot understand thee, in thy ignorance we sometimes fear that we wander from thee; but when holding communion with reason, we know thou art with us forever, and thy love will not forsake us. Thy power and thy wisdom will be our shield eternally. Be with us in our prayer, and guide us to ask only for those things which are for our good, withholding all that would bring us to darkness, to doubt, to that place of fear wherein the soul sometimes stands trembling before the magnificence of thy power. Oh, grant that we may disturb no chord of this harp of a thousand strings, but, attuning all to harmony, may our lives be one perpetual hymn of praise to thee. May our duties be done, and well done; but if we should fall in duty, oh, beat us with many stripes, if need be, till we find the way again and walk therein. We would remember in our prayer all who have need of prayer. We would not be willing to be false by fraud have obtained places of power in the land, and who, in their wickedness, are beating with many stripes the weak and helpless little nations are in despair and the angels veil their faces. Oh, remember these, and sting with remorse their inner lives till every seed of evil shall be destroyed, and they shall stand before thee in garments of white. Lead us by thy wisdom to-day and forever. Guide us by the love that will be willing to love all thy children. Teach us to love even that which is unlovely. Give us strength for the crosses which come to us day by day, and withhold no cross because of our weakness. Call out the inner powers of our being and make us strong in thee. Our Father who is wisdom, and our Mother who is love, we know that thou dost occupy all space and all form; we know that thou hast been, and art, and ever wilt be, before our own immortality, because we live in thee, in accordance to-day and forever. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—If you have propositions to offer, Mr. Chairman, we are now ready to consider them.

Ques.—Why do our military commanders in the West prevent the publication of news from the Plains, while the troops are in pursuit of Indians?

Ans.—The reason why must be apparent to every reasoning, philosophical mind, to every mind at least that is unbiased by prejudice, or to use a homely phrase, has no axe of its own to grind. Injustice ever seeks to veil its deeds, and will make use of all possible means to do so. Gen. Sherman and Sheridan well know that the course they are pursuing is unjust to the last degree. But political policy is in the ascendency with them. They are duped to a certain extent. But, when we turn to view them on the other hand, we find that they are not duped, but that the light which often is held out to tempt men in high places. They love power and place. And these men would sell their Saviour for less than thirty pieces of silver. You may ask why it is that they have gained their position, why God, in his infinite wisdom, suffers such men to hold places of trust and power on the earth. Offences, I answer, must needs come, but woe unto those by whom they come.

Q.—Will women in the flesh ever attain an equal position with man?

A.—There are two ways of answering that question. One is that they have already attained it and always have held it. Another is that they will obtain it and hold it in the estimation of all men in the future.

Q.—Are we to have another war with men of color?

A.—That war which is supposed to be ended is, in reality, in action to-day just as much as it ever was. A spirit of dissatisfaction is abroad in the land. The Southern men feel it, and yield to its influence. Northern men are not exempt from it. The great West feels it. The furthest East trembles before it. Everywhere this spirit of war seems to be present. And it should tell you one great truth, it should bring home to your hearts with power. And it is this—that there is no right, that there is a great and monstrous wrong existing amongst you, and because there is, these needs of discord are constantly being thrown out. North, South, East and West. Remove all cause for discord, and this effect will cease. You have not done it in your late war; you are not doing it in the present, and it is my opinion that the winepress will be set in violent motion ere you will see where the evil lies, and be willing, every one of you, to put your shoulders to the wheel.

Q.—Do our spirits take a form or body in the spirit-land? If so, what kind of form is it?

A.—Spirits, as such, have power over all form. It permeates all matter and molds all matter according to its degree. The human organization expresses just as much of the indwelling spirit as it is capable of expressing, and no more. But, mark you, spirit ever expresses through form, and whatever type of form is most needed by the spirit that has cast off the human form, the physical body, will be adopted by that spirit. You are told of a spiritual body, and you are correctly told. There is such, having all the capacities of the physical body, and more; possessing all the so-called instincts of the physical body, and many more. There are hands, feet, a brain and lungs—all the various organs are there in spirit, and others, because the spirit, as it rises, demands a different form to express itself in its risen state. Here it does well through the human; yonder it does better through the spirit-form, and the higher the spirit rises in the scale of matter—now, mark you, in the scale of matter, for matter and spirit cannot be divorced, they tell you that the spirit always expresses itself through matter, and the spirit tell you correctly—now, then, as it rises through matter, it calls upon matter to change constantly, to answer to the requirements of the risen spirit. So do not suppose that you will always retain precisely the semblance of this physical form, for I tell you that you will not.

Q.—How is it that Planchette writes such blasphemy? It says only the wicked spirits come back to us and communicate—the good ones are in heaven and do not return. Is it so?

A.—How is it that wicked men and women utter blasphemy? How is it that the oath taker upon the lip so often? Why is it that you are often shocked by such expressions through other forms than the Planchette? Can you quieten answer? No, we venture to say, they cannot. There are what is called undeveloped spirits, unclothed of the flesh. There are such that take pleasure in just such expressions of manifestations, and whenever and wherever circumstances are favorable to them, there they will come.

Q.—Can you give me any information concerning what the Democrats intend doing with Seymour and Blair?

A.—Your question provokes a smile among your audience, yet it should not. It is certainly by no means an unimportant question. Judging from the signs of the times, we should say that they might possibly be digging their graves, preparing their funeral sermons—we could not say. It may not be so. It is pretty hard to correctly measure the political status of any party in these days. Each one fluctuates between this and that political opinion. To-day they stand here, to-morrow they are wherever their political interests carry them, having no balance wheel, neither having the compass of justice; and because they do not, those who do carry that compass find it very hard to get their bearings.

Oct. 22.

### Brig-Gen. Charles R. Lowell.

It would be utterly impossible for me to describe my feelings on being able to return, and in so tangible a manner communicate again through human life. A sense of the wisdom and beneficence of God, the great over-ruling spirit, falls so closely around my spirit that I am led to worship because of the privilege of return.

No more death—no separation—between the world of spirit and the world of matter. We, having only passed away beyond the reach of physical sight, the world of matter will be present reality, and power in the midst of our people, just as we were before death brought a change to us.

The fortunes of war closed up the scene of my earthly life on the 20th of Oct., 1861. We were then in action at Cedar Creek. I was preserved by the great preserving power in the universe, till thirteen horses were shot under me; I had mounted the fourteenth when the call came for me, and whether I would or no I was obliged to answer the summons, and follow the unseen and unknown guide into that unknown world. I had not made myself acquainted with the conditions of that world. I did not know where I was going. I went out somewhat clouded. The mists of religious prejudice and the fogs of ancient superstition were around me, but the sun of infinite wisdom very soon dispelled them, and the morning of the beautiful spirit-world opened upon my spirit. At first, I felt a sense of rest and ease, and a pure satisfaction seemed to possess my spirit. I felt satisfied with myself and my surroundings, till I was roused from that quiet state by the disturbed condition of the minds I had left that were dear to me in the flesh. When the news of my change reached those who were dear to me, the tempest of sorrow began to reach like great waves, my spirit, and recalled me to active life. I then needed to be successful. If it is true that I can sense their sorrow beyond the grave, surely there is no separation between the two worlds. Why may I not go to them? But the law, stern and invincible, stares me in the face. I must master it ere it could be or would be my servant. It bows down in humble submission to the little child, but the little child must be its master. So I sought in vain without the law to reach my friends, till the perfect way, but I finally succeeded in reaching them, and to-day I stand nearer to them. To-day I seem to live in a stronger atmosphere than ever before. I feel sure that I can sweep away their prejudices, that I can lift them out of the fog, and show them somewhat of the reality of the world after death. I would not appeal to their curiosity. No. It would be blasphemy. I would appeal to their reason and to their love, to those deep under-currents of the soul. To those I would make my appeal, and not to that curiosity that would come to try to peer beyond the veil, simply because it is something perhaps, to some minds, new. But I ask my friends, in the name of God, their God and mine, to hear me, and to answer; to listen to the voice within their own souls that says continually these things may be true. Oh, hear the voice that will guide you out of all religious darkness into religious light. I am, and was, Brig-Gen. Charles R. Lowell.

Oct. 22.

### James Gardner.

What is it? What day is it? [Thursday, Oct. 22.] I—I may be too late—I may have come too soon, but I have been here, and I am getting here, I think not. I was a seaman on board the schooner Emily, from Pictou, bound for New York. Last Saturday we capsize, a few miles off Catty-hunk, and every soul perished—we went down, vessel and crew. No news has yet reached our friends on land, but there are due in New York and are not there, then came first word of our safety, and in course of time a knowledge that we have foundered at sea. I was a medium myself, and felt I should meet some disaster, but I knew not what. James Gardner, my name. I have a brother in Ohio, and I have one in Massachusetts. I was led by a strange fatality to Pictou. I have no relatives there. When the truth of what I have given you is verified, believe that I, at least, had the power to return after death and communicate intelligence known to none on the earth.

Oct. 22.

### Marie Estrande.

Pardon, Monsieur; I was acquainted with these things before my death. I made a promise I would come to this place, and I have kept it; I would announce myself from here. I have been in this country only nineteen years—myself and my sister. Our brother came with us, but shortly returned. It will be nineteen years the coming month since we first landed in New York. And, Monsieur, it is fifteen years since I first became acquainted with these things. They were familiar household words with me and my sister. We believed in the power of the spirit, and also in the power to communicate with the dead here in the body. I lived much of the time, Monsieur, in New York, but after the close of the war my sister and myself found it well to go to New Orleans. There we should find a better way to support ourselves, for we had not much to depend upon beside our own exertions. There was a dispute, and some trouble in our own country, about some property that was lawless, and we, not being there, were defrauded, and when we lived in this country, sometimes in straightened circumstances.

Monsieur, my last words to my sister were: "I shall come if I can" and all this while since my death she has watched, but I have not the power to come till to-day. Now her faith will be strengthened, and her hands that have been weak for months, will receive new strength, and, Monsieur, she will be glad, more than glad, because I have come, not because I may aid her in her way of living here, but because I may aid strength to her faith, and make her more perfect in that.

She would know how it is with her brother. He is living in Marselles, well and happy. Sometimes thinks that he will come to this country, again, but she need not expect it.

I would have said many things before death, but I was very weak, I had not the power. I saw spirits—the spirit-world was somewhat very clear to me. I should have told many things, but I had had the power. I knew what was said to me, but had not always the power to answer. I would say to my sister, "I shall watch over you, and shall be no more absent from you in spirit, than we have been absent from each other in spirit and body for the last nineteen years." We were always together, and the change that I have passed through is a great affliction to my sister. She lives like a deserted flower over which the cold blasts have blown. Nearly all the petals have fallen to the ground. But by-and-by, in the beautiful garden of the hereafter, it will re-bloom, and be more beautiful than ever before. This spirit-life is a real life, and the returning spirits may be numbered by thousands and tens of thousands. We used to sometimes hear, Monsieur, that our place was crowded with spirits; and so it was, but we were mistaken. I would not have my sister know it is not so. We were not mistaken. Great crowds do collect about those persons who believe in their coming, and more about those persons who have the power to aid them to come.

My sister's name, Annette Estrande; mine, Marie Estrande. I will have no trouble, Monsieur, in getting this to my sister, because she will, not because I may aid her, but be ready to receive it. Farewell, Monsieur.

Oct. 22.

### Cyrus Hawkins.

How do you do? I'm a Down-Easter, so of course you won't expect much from me. Now,

slip, register me, first thing of all, as Cyrus Hawkins, from Augusta, Maine. Want a description of myself? [Yes.] All right. Six feet two inches and a half. Pretty good. Six feet two inches and a half. Average, one hundred and ninety-four pounds; running from that up to two hundred and ten. Eyes dark grey. Hair dark brown, straight, stiff. Whiskers good shure—thicker than yours.

Now, you see, Major-General, I hail from the 10th Maine, and I want all due honors paid me, 'cause I'm a private. Privates do n't claim it here, you know, but when they get orders to go according to honor-roll, then according to rank on the muster-roll. See here, register me as in the market for return, the first thing. Second, as bound to come whenever I feel like it, in some way or other, anyway. If I can do it with the approbation of friends and foes, so much the better. If I can't, I'm armed with as good a battle-axe as man ever had, and am stronger than I am, when I was here, and I shall go right through their stone walls of prejudice, and if they get hurt don't blame me. I don't belong to the fighting rank—understand that—though some of my friends thought I did when I was here, and they don't think I've left it. But, see here, I was always fully determined to fight for what I believed to be right; and I believe it's right to go right through their prejudices, so I'll do it. If it hurts them, I can't help it. If it hurts me, I can't help it. I don't want to go to hell, so I'll ask you pardon, but go ahead. That's what some of our officers said: "Don't say 'beg your pardon' to those rebels when you meet 'em, but just go in without saying so much as 'thy own leave.'" So, you see, I learned that lesson, and have n't forgotten it. Now, the real state of the case is, I want to come back and communicate with my friends in particular and outsiders in general. If they receive me well, all right; I shall be satisfied. If they don't, I shall be very much dissatisfied, but I shall go ahead. So, you see, you may expect to hear from me again. Good-by, Captain, General, or whatever you are, till I come again. Oct. 22.

Seance conducted by Theodore Parker; letters answered by William Berry.

### Invocation.

Almighty Spirit of good and evil, soul of light and soul of darkness, thou who art everywhere, thou who art in all things; thou who in thy wisdom dost perceive all our thoughts; thou who canst understand all things, and whose life is in all form, who dost occupy all space; thou eternal spirit of all ages, we would worship thee not alone with mouthed utterances, but with that deep worship that belongs to the soul. We would tune our harp of a thousand strings in harmony with thy great and wondrous laws, and our every word, our every deed, by our thoughts, would live ever near thee. We thank thee that we believe that all lesser good will be finally changed to greater good; that all kinds of darkness, whether of ignorance or of crime, will finally be changed into wisdom's light; that all the robes that humanity in its various phases doth wear, will finally be changed into robes of righteousness and truth. 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## Western Department.

J. M. PEEBLES, EDITOR.

Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to WILLIAM WHITE & CO., 138 Washington street, Boston, Mass. Post-office orders, when sent, should be made payable to WILLIAM WHITE & CO., and not to J. M. PEEBLES. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent direct to the Boston office. Letters and papers intended for the BANNER OF LIGHT should be sent to J. M. PEEBLES, who will direct to Detroit, Mich., care of C. C. Randall.

## Western Items and Etchings.

Rev. A. J. FISHBACH, formerly a Universalist clergyman, has recently spoken with marked success, for three months, to the society of Spiritualists in Sturgis, Mich. During January he lectured in Hamilton Hall, Port Huron.

Mrs. H. F. M. BROWN, appointed by the "American Association of Spiritualists" a missionary for the South, has concluded not to move in that direction. Letters received from that section do not warrant her in so doing. Early in the spring she turns her face Californiaward. Gladly will she be greeted upon the Pacific Coast.

SARAH T. TRITT, the "Lybian Sybil," born a slave in the State of New York, but now eighty years since, and emancipated in 1827, has been lecturing in the Unitarian Church, Detroit, Mich. She is a remarkable woman, of strong religious nature, original eloquence and humor, and gifted with a weird imagination. Declaring she has seen and talked with God, she describes him very accurately. Partially clairvoyant, she evidently has seen her guardian angel, as Moses saw his, calling the same Jehovah.

Rev. C. L. BALCH, Universalist clergyman of Janesville, Wis., and son of Rev. Wm. S. Balch, of Galesburg, Ill., is reported by the "New Continent" in connection with glaring inaccuracies, to have said:

"He never would administer the sacrament again, for he considered it 'Tim Fugley.' Afterwards he offered to administer the sacrament for Miss Tupper. He said that 'there was no infallible Christ, and we must call no man Master but God.' He boasted that he could say and do as he pleased, for he had a letter of fellowship from the Illinois State Convention in his breeches pocket."

Rev. ROBERT COLVER, Chicago, is exceedingly anxious to have the pews all free in the "Unity Church," recently erected. To this, however, the aristocratic portion of the congregation strenuously object. Will the scriptural Jehovah take notice, and arrange seats in the New Jerusalem accordingly?

A. B. FRENCH is meeting with eminent success in his lecture efforts before the First Society of Chicagoan Spiritualists. Always practical, there are few, if any, abler exponents of the Spiritual Philosophy.

MISS C. R. DE EVERE is giving great satisfaction to Spiritualists, and such inquirers as convene each Sunday in Crosby's Hall, Chicago. Her tests of spirit-presences are said to be absolutely wonderful. Leaving the rostrum, she walks about in the audience, describing spirits, giving their full names, and also the circumstances preceding their departure to spirit-life. Lola De Leithgow, a bright, joyous French spirit, passing to the shining shores of immortality when but eight years of age, is frequently her inspiring genius. Miss De Evere's life has been chequered, and even marvellous.

Rev. A. D. MAYO, Unitarian, gives us this paragraph in the *Liberal Christian* of January 9th:

"I fully recognize the doctrine of expediency, both in private and public life. It is a doctrine recognized by every religion that ever prevailed, and taught distinctly by all the great exponents of Christianity."

Exactly! Thanks for the confession. "Expediency" is the *animus* of the shorter unwritten catechism of all conservative Unitarians. It is equally the doctrine of the Jesuits. Some of the original "expounders of Christianity" not only taught the dogma of "expediency," but avowed it right to "lie for the glory of God." This scheming, pious-looked "expediency" will legitimately justify all the devilism of earth. Spiritualists prefer principle to policy or expediency.

That ably conducted Unitarian periodical, the *Liberal Christian*, comments as follows upon the Universalist papers of the country:

"They are pitched to the level of the mass of uneducated readers, rather than the tastes and needs of a cultivated class, and generally are so filled with the sect, so saturated with its spirit, so mortgaged to its interests, claims and advancement that they scarcely reflect the thought and life of the Church at large or of the age. The sect bristles in every paragraph and shows itself in every sentence and sentiment, so that readers who care little or nothing for the Universalist denomination, but a great deal for the Universalist sentiment and idea, find very little in them that is satisfying or helpful. They would gain immensely if in popular interest and influence upon the community at large were less sectarian and more Christian, with less of their organization and clique and more of ideas."

Eastward.—Mr. and Mrs. A. C. Woodruff.

Mrs. Woodruff, (formerly Mrs. Clark,) having discontinued her missionary labors in Michigan, will leave, with Mr. Woodruff, for New York, about the middle of February, via Toledo and Cleveland.

Friend Woodruff is a sound and logical lecturer. Mrs. Woodruff has been long and favorably known to the public as an excellent speaker. They will accept engagements to speak by the way on Sundays and week-day evenings. Address A. C. Woodruff, Battle Creek, Mich.

Sturgis, Mich.—C. B. Lynn.

This society of Spiritualists, in Sturgis, composed of so many substantial men and women, is at present, enjoying the lecture-services of our young brother Lynn. This is his third engagement. Could more be said in his favor? In a communication, just received, he says:

"The friends are beginning to realize that permanent settlements are absolutely necessary to secure increasing audiences and promote the interests and sympathies of the community, until at last they shall rise into the beautiful harmonies of love." Spiritualists are feeling for their solid men and women (speakers) both morally and intellectually."

Illness of Mrs. Walbrook.

DEAR BANNER—Permit a word in behalf of our good sister, Lois Walbrook, whose ill health, for several months, has unfitted her for the arduous work she has, for a number of years, so faithfully and so efficiently performed.

She has given many of her best thoughts in her "Spiritual Tracts," and, more recently, in her argument for "Woman's Suffrage." These are documents which should be scattered broadcast over the land. They do lasting credit to the head as well as to the heart of woman. I ask, most respectfully, but *urgently*, of our liberal-minded friends, to remember the widows and fatherless in their afflictions, and, especially, such as do not wish to be numbered on the lists of "The Indo-

lent" or the "Superannuated." The few thousand copies we have purchased of her are doing a good work in Southwestern Missouri, for which—as well as for the small pittance it requires to purchase them—she will remain ever grateful.

Sturgis, Mo., Jan. 3, 1869. E. HOVEY.

## Milwaukee, Wis.

EDITORS BANNER OF LIGHT.—The Children's Progressive Lyceum here gives greater signs of success in the future than at any period of the past. Harmony and universal good will, that basis of sure success, seem to prevail triumphantly. At their recent annual election they re-elected their old conductor, Mr. T. M. Watson, by a unanimous vote. This, besides the presentation of a gold slide, with charm attached and an appropriate inscription thereon, speaks emphatically in his behalf, as one who is not only efficient as presiding officer, but who has gained the good will of all. The other officers elected for the present year are Bette Parker, Guardian, Dr. T. J. Freeman, Musical Director, G. A. Taylor, Librarian, Louisa Bright, Treasurer, and Otto Severance, Guard. These are now serving their first term of office in a manner that does them great credit, for they strive not only to be orderly and systematic in their duties, but cheerful, kind and obliging, making all who visit the Lyceum feel that it is good for them to be there. I am happy to know that so many of our Lyceum members throughout the land are becoming cognizant of the fact that to make the Lyceum cause a success, concert of action and brotherly and sisterly love one toward another must prevail. The disposition among a few of our prominent ones to "rule or ruin" has been the bane of our existence. With such a feeling we can get no assistance from good spirits, either in or out of the form; but with the deep, heartfelt feelings of good fellowship, and an aspiration to gain rich gems of truth, we have the sympathy of bright and beautiful angels, and then our success will far exceed our highest anticipations.

The music for the gymnastic exercises and marches of this Lyceum is furnished gratuitously by the Severance and Williams celebrated Quadrille Band. Sunday, Jan. 10th, on being called upon to sing before the Lyceum, I—assisted by Mr. Watson and Dr. Freeman—used selections from the "Spiritual Harp," which were well received and loudly encored. They did not, however, get a repetition, but a "fresh gem" every time, which resulted in the sale of several copies of the Harp. Bro. Watson, the Conductor of the Lyceum, and for twelve years a member of the Continental Vocalists, expresses himself eminently pleased with the Harp. He says it is the music book for Spiritualists. It is one of the best singers in the land, and his judgment will have considerable influence over the thousands who have known him as a member of that justly celebrated troupe of concerters. He says the book contains more first-class poetry and more really fine, meritorious music, than any that has within his knowledge been presented to the public.

Bro. J. L. Potter spoke to a full house in the evening. Dr. Freeman, the Musical Director, is a staunch supporter of the spiritual cause, particularly the Lyceum; is a genial soul, and as a healer has few, if any, superiors in this country. So much for Milwaukee.

Now a word for Chicago. The Liberal and Spiritual Association hold regular meetings in Crosby's Music Hall. Miss Clair R. DeEvere is giving tests in the morning and lecturing in the evening to crowded audiences. Miss DeEvere is controlled by the little French spirit, "Lola," and thus far has been known to make a single mistake. She is the most remarkable test medium I ever saw.

We have used the *Spiritual Harp* exclusively for the last four months at the lectures here. The Harp is destined to be the hymn and tune book for spiritual meetings in the future, as the "Psalms of Life" have been in the past. Nearly every place is a "gem." Yours for the truth,

Milwaukee, Wis., Jan. 12, 1869. A. WELDON.

## From the Ohio Spiritualist.

## The College Movement.

Messrs. EDITORS.—Your valuable paper, from the first, has been in a measure pledged to the foundation of a College where the children of liberalists might receive an education, and not at the same time be forced to listen and subscribe to dogmas which we have already learned have exerted a pernicious influence on our own lives. At the same time I deeply feel that the Local and State Cause should first be supported, and not one cent withdrawn from them until there is a surplus. I fear the movement, as at present started, is like building a dome before the foundations are laid. If the very blood is withdrawn from the Local Societies, and they languish, there will be no need for a College or anything else of a national character. You cannot have a confederacy until you have societies to unite.

I ask any one who thinks of subscribing to the College Fund, to pause and ask himself this question: Will the money I subscribe do more good if given to the Local Society, or State Association, or toward a College I know not where to be located, how to be managed, or how controlled? It is claimed that \$4,000 have already been pledged to the College Fund in the State. Four thousand dollars, while most of the Lyceums are without libraries, in debt, and struggling for existence. Why, then, this sum, would there are excellent libraries, furnish them all with papers, pay off their indebtedness, and give them an irresistible impetus. What do the subscribers to this College Fund expect? A person may give five dollars for a membership, and vote the same as one who has subscribed a thousand dollars. It looks to me, Messrs. Editors, like a leap into the dark. I say, with the earnestness of a heart devoted to the work before we give to a College, or "American" Association, let us see that our home institutions are not living at a poor, dying rate. If we have their treasures overflowing, let the surplus go to any good cause; but at present for us to talk of raising money to build a College that must cost in the end a round half-million, while our own Societies are suffering for pecuniary aid, is foolishness.

January 1, 1869. SUBSCRIBER.

It is true that we earnestly advocated the establishment of the proposed College. We still consider it highly desirable. But there are other interests, more precious still, which must not be sacrificed. If either must be abandoned for a time, let it be the College, we say most unhesitatingly. It is a pity that local interests, the country over, cannot be sustained, and the other movement also forwarded. There can be no question, however, as to which is primarily important, and should be conserved and advanced, if even at the expense of what is much to be desired. Let us not lose what we have, in our eagerness to attain those things which can have no real basis without the increase of present possessions.

We do not say, drop the College scheme; but we do say, while it is perhaps right that those engaged in its advocacy should make it their object of paramount interest, the Spiritualists of the different States should see to it that such local wants as our correspondent refers to are first met. Let the former be strictly subordinated to the latter, and no one donate a hundred dollars to that institution until he has given at least one-fourth this amount to the Lyceum in his own neighborhood.

The Societies and Lyceums that have sprung up all over the country, have not only proved to our enemies that Spiritualists are not so entirely impractical as they supposed, but as a general thing have shown by their success that their introduction upon the plane of the world is not a thing that will go on, conquering and to conquer.

until the nations shall be but Groups in the great World's Lyceum, we do firmly believe. Now, let us remain receptive to the untimely suggestion of the good and wise who have preceded us to the Higher Life, and who from the fullness of their experience and the serenity of their position MAY—when the proper time and conditions are reached in the progressive work—entrust to our care another precious germ of future practical achievement. Let us not hastily "rush against the thick bosses" of Destiny, and drown these quiet inspirations in the din of anxious strife.

## New Publications.

POTTER'S MAGAZINE for February gives the reader sixteen additional pages, and has a table of contents which any lover of current literature ought to be satisfied with. Mr. Tuckerman contributes an article on the Art in Life and Letters; Mr. Clark has one on Work, Wages, Combinations, &c.; Mr. and Mrs. Stoddard offer graceful verses, carrying fine fancies and pretty conceits, along with tender sentiments; Mr. Richard H. Knibb continues his romance of To-Day; Mr. Rebecca Harding Davis has a paper on Mrs. Hemans, which is of course well worth reading; Edmund C. Stedman contributes an article on the Gallows in America; Stedman and Bayard Taylor review the state of literature at home and abroad; Sinclair Tousey has a characteristic and thoroughly readable paper, entitled A Business Man in Rome; and other good things remain on the list which we have not occupied the space with enumerating. *Potter's* comes out remarkably strong in this issue, and is speedily and seasonably to suit an epicurean appetite in letters.

THE GALAXY for February evidences the fresh influx of vigor that has entered into its life and conduct. Mrs. Edwards lends off with the story of Susan Fielding; Justin McCarthy writes of Queen Victoria and her Subjects; Dr. Draper shows up Coffee and its Adulterations in New York; Eugene Benson continues his series of analytic and descriptive sketches of the prominent New York Journalists, this time discussing Parke Godwin; Mr. E. C. Stedman has some pretty verses on Violet Eyes; Richard Grant White entertains and instructs us with a timely paper on the Grammarless Tongue; and, besides other good tales and essays, the *Galaxy* Miscellany yields a fund of engaging reading, which is fully followed and rounded up by Drift Wood and the Nebulae of the editor. We commend this new number of the *Galaxy* throughout. The rapid increase of its circulation proves its popular merits.

LIVINGSTON'S MAGAZINE for February offers the following table of contents: Beyond the Breakers—An American Novel, Part II; A New Legend; Mr. Thackeray; Now Win in Old Battles; My Obituary; The Price of a Dream; The Phenomena of Memory; American Artists in Rome; Over Yonder; The Secret Agent in Foreign Parts; Southern Reconstruction; A Philadelphia Magazine in 1773; and the usual editorial miscellany. It is an undoubted number in respect to attractiveness and real literary finish and worth.

THE ATLANTIC for February opens a table of contents to the view which is calculated to titillate the most experienced literary palate. One novel feature about the *Atlantic* is, its engaging the services of the most eminent men in science as well as letters, to set forth the peculiar progress which is continually making in their several spheres of pursuit. By this means the people are secured the reading of the ripest thoughts of men who are full of the important subjects they discuss. We get permanently valuable papers in this way on history, on biography, on criticism, on poetry and literature, on science, on housekeeping, on morals, on art, on physiology, on travel, on invention and discovery—on everything. The conception in its proper execution is calculated to exalt the reputation even of a leading magazine above anything previously attained. The February number of the *Atlantic* has articles of which some of the titles are as follows, whose contents will thus be more limited: Our Postal Delinquencies; Cooperative Housekeeping; Charles Baudelaire, Poet of the Malign; Consumption in America; Ritualism in England; The New Education; Birth of the Solar System; Tribute of a Loving Friend to the Memory of a Noble Woman; Our Four Servants; and the Literary Notices. This is a strong and rather compact number, excellent for winter reading.

POTTER'S LADIES' NATIONAL MAGAZINE for February opens with an enthralling, steel-plate picture, and is followed with the monthly colored fashion plate, and the bewildering patterns that catch the female eye. The letter-press is light and sparkling, and a new novel is begun by Mrs. Ann S. Stephens. There is a liberal supply of recipes and domestic hints, with comments on an interesting variety of subjects.

OSWALD, the new juvenile magazine of Maynoe Reid, and published by Carlton of New York, is crammed in respect of contents which ought to satisfy the hungriest youthful readers. There is a decidedly sensation element in this magazine, however, which cannot help it on with the juveniles or their older counselors. Capt. Reid brings out to the day much of his own experience and observation as a traveler on his pages.

MOORE'S RURAL NEW YORKER has been removed to New York for publication, and been greatly enlarged, amplified and improved. It enters on the New Year with much energy, bringing to the public eye the productions of a large corps of superior special and general contributors. It cannot fail to make its way all over the country from its present central place of issue. We wish it the success its high merits have earned.

John L. Shorrey comes out fresh and bright with his "Nunsey" for the New Year, in which the rare editorial care and taste of Miss Fanny P. Savarns, as usual, conspicuous. Better word cuts than print for the pages of this little monthly for the young, cannot be found for the looking. They are perhaps the gems and jewels of the magazine. Yet there is nothing in its line that surpasses the reading matter, with its beautiful, open type for bright, young-eyes. In fact, pictures, reading, edifice and publishers seem to have all come together by the happiest of chances for the delight of the little ones, who were never so catered for before.

THE MANUFACTURER AND BUILDER is the name of a new monthly candidate for public favor, and is published by Western & Co., New York. It is devoted to industrial progress in all its branches. The first number contains a very full body of excellent articles, of real value to those engaged in mechanical or general industrial pursuits. A place for such a monthly, if well conducted, ought to be found at once.

Mr. K. P. Elder has published a useful little manual on the secrets of Bee-keeping, which is a practical treatise in every department of bee-culture and management. The Bee is served up in all his works and ways, with such added suggestions, rules, and recitals of personal experience as will inevitably attract the attention of those who are at present in the bee-keeping occupation, or contemplate its pursuit. We commend Mr. Elder's exhaustive treatise on this important theme to general consideration.

THE LADY'S FRIEND, for February, a magazine devoted to literature and fashion, is received from A. Williams & Co. It is beautifully embellished, and well filled with choice reading matter.

## Spiritual Matters at the Capital.

DEAR BANNER—Many of your readers will welcome a line from my pen, giving an account of the success of our society and the progress of Spiritualism generally in the District of Columbia. I have already mentioned the very acceptable and highly appreciated labors of Sisters Middlebrook and Nettie Pease. Since the departure of Sister Pease we have had teachings of the most sublime and elevated character, from the lips of Mrs. Cora L. V. Daniels, which have given more than satisfaction to those who heard her through the month of December. The lecture on the question, chosen by the audience, "What evidence have we of a future life?" was reported, and is in the hands of Bro. White, our Vice President, who will forward it if you desire it. The hall was largely overthrown during her ministrations, and another such feast of good things would be generally desired, when opportunity may again occur. Bro. N. Frank White is with us during the present month, delighting crowded audiences with his eloquent and philosophic discourses.

At present we have here the great musical medium, Mr. Shepard, who is giving many séances, to the delight of all who witness his extraordinary fingerings as a pianist, and bear his surprising-

ly brilliant soprano tones in the highest and most difficult passages of his vocal performances. He is calling the attention of many persons to his peculiar mediumship.

We have also the Davenport Brothers and William M. Fay, with their astounding manifestations, who are satisfying a large class of inquirers who were ever asking us to afford them the means of personal investigation. Mrs. Lanston, Mrs. Hull, Mrs. Ferre, Mr. and Mrs. Heron, and several other more private media are quietly doing a great and good work in our midst. Notwithstanding the separation of a second society from ours, in the spring, we have already fully accomplished our former membership; and the sister society (I understand) is in a condition of prosperity under the ministrations of Brother Foster.

Our Conferences are exceedingly interesting and increasingly prosperous. Our free platform is generally gratifying, and persons of various faiths meet with us, not for the purpose of obtaining victories over each other, but of eliciting truth. Our Children's Progressive Lyceum is also in a flourishing condition.

With earnest wishes for the emancipation of all men from the slavery of ignorance and for the wide spread influence of the *Banner of Light*, I am faithfully yours for truth and humanity,

JOHN MAYHEW.

Washington, D. C., Jan. 10, 1869.

## Labor Reform in New England.

A CONVENTION will assemble at 10 o'clock A. M., and continue, day and evening, through six sessions, in the MECHANICAL TRENCH TEMPLE, BOSTON, WEDNESDAY and THURSDAY, JANUARY 27th and 28th, to explain and enforce the principles of the NATIONAL LABOR UNION and organize a New England Labor Reform League. Communications and contributions may be sent to E. H. Heywood, Worcester, or H. L. Saxon, "Workingmen's Institute," No. 3 Tremont Row, Boston.

Among the speakers expected are Wendell Phillips, Hon. J. G. Abbott, A. W. Phelps of New Haven, E. H. Heywood, Mrs. E. L. Daniels, Prof. William Dutton, Ira Steward, S. S. Foster, Josiah Warren, George W. Searle, Esq., Parker Pillsbury, Rev. J. T. Sargent, Mrs. E. H. Heywood, Rufus W. May, Dr. D. L. Lewis, George W. Nichols, H. H. Day of New York, Rev. W. F. Mallouk, S. P. Cummings, I. G. Blanchard, John Wetherbee, John C. Olver, and others.

## Convention of Speakers and Mediums.

A Quarterly Convention of Speakers and Mediums will be held at Avon Springs, N. Y., Tuesday and Wednesday, February 16th and 17th, at 10 o'clock A. M. and 7 P. M. Arrangements have been made with Bro. Whaley, of the Avon Water Cure, to board, at one dollar per day, each of those attending, and to supply them with food, with collected papers and other expressions of good will, and to help in the great struggle for the redemption of labor.

## Illinois Missionary Bureau.

Harvey A. Jones, President.  
Mrs. H. E. Brown, Vice President.  
Mrs. J. N. Marsh, Secretary.  
Dr. S. J. Avery, Treasurer.  
Missionaries at Large—Dr. E. C. Dunn, Rockford, Ill.; P. O. box 1000; W. F. Jamieson, editor of *The Spiritualist* Standard, drawer 56, Chicago, Ill.

Societies wishing the services of the Missionaries should address them personally, or the Secretary of the Bureau. All contributions for the Illinois State Missionary cause will be acknowledged through this paper each month.

For a full list of names of the Bureau, see No. 92 North Dearborn street, Chicago, Ill.

## SPIRITUALIST MEETINGS.

CHICAGO, ILL.—Library Hall.—First Society of Spiritualists hold meetings every Sunday in Library Hall, at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets immediately after the morning service. Speakers engaged—A. L. French during January; Dr. H. P. Fairfield during April and May.

Croby's Music Hall.—The Liberal and Spiritual Association hold meetings every Sunday at 10 A. M. and 7 P. M. in Croby's Music Hall, Opera House Building, entrance on State street, 4. Spiritualist, President. Speaker engaged—Miss Clara J. May.

MILWAUKEE, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 10 A. M. and 7 P. M. George Godfrey, Chairman. Speaker engaged—Dr. L. P. French, during January. The Children's Progressive Lyceum meets at 2 P. M. T. M. Watson, Conductor; Bette Parker, Guardian; Dr. J. T. Freeman, Musical Director.

## New Books.

## RALPH AND TOMMY,

OR  
"I Wish I Wasn't Black."

By the author of "LITTLE HARRY'S WISH," and "THE PRICE OF A DREAM."

PRICE 15 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 138 Washington street, Boston, and 544 Broadway, New York.

## WHAT IS RIGHT?

LECTURE DELIVERED IN MUSIC HALL, BOSTON, Sunday afternoon, Dec. 6th, 1868.

BY WILLIAM DENTON.

PRICE 10 cents; postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORES, 138 Washington street, Boston, and 544 Broadway, New York.

## THE APPROACHING CRISIS;

BEING  
A REVIEW  
OF  
DR. BUSHNELL'S RECENT LECTURES  
ON THE  
BIBLE, NATURE, RELIGION, SKEPTICISM AND THE SUPERNATURAL.

By ANDREW JACKSON DAVIS.

Author of "Nature's Divine Revelations," "Great Harbinger," &c., &c.

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## THREE VOICES.

By Warren S. Barlow.

A POETRY IN THREE PARTS.  
Part I.—The Voice of Nature; Part II.—The Voice of Superstition; Part III.—The Voice of a People.

It is one of the keenest satirical exposures of the superstitious, bigotry and false teachings of the age, which has appeared for a long time.

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DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863.

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BEING ALL THE GOSPELS, EPISTLES, AND OTHER PLACES NOT EXISTING IN THE FIRST FOUR CENTURIES, to Jesus Christ, his Apostles, and their companions, and not included in the Bible. Price \$1.25; postage 16 cents.

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## New Books.

## SECOND EDITION.

## THE SPIRITUAL HARP,

The New Music Book for the

Choir, Congregation and

Social Circle.

By J. M. PEEBLES and J. O. BARRETT.

E. H. BAILEY, Musical Editor.

THIS work has been prepared for the press at great expense

and much manual labor, in order to meet the wants of

Spiritualists in every portion of the country. It

need only be examined to merit commendation.

The growing interest in Spiritualism demanded an original

single book. Everywhere the call was loud and earnest.

The authors have endeavored to meet this demand in the

beautiful gift of the "Spiritual Harp."

Called from a wide field of literature with the most critical

care, free from all theological taint, throbbing with the soul

of inspiration, embracing the principles and virtues of the

Spiritual Philosophy, and to the cheerful and popular

music, it is doubtless the most attractive work of the kind

ever published.

The Harp contains music for all occasions, particularly for

the social relations of life, both religious and domestic. Its

melodious songs, duets and quartets, with piano, organ or

melodion accompaniment, if purchased in those forms, would

cost many times the price of the book. These are very choice

and inspiring. Among them may be mentioned "Spark-

ling Waters," "Dreaming of the Future," "Piano and

Drum," "Heart Song," "The Heart and the Harp," "Make

Home Pleasant," "Sail On," "Angel Watcher's Serenade,"

"The Song that I Love," "Where the Roses meet or shall

there," "Gentle Spirit," "Stand on Memory's Golden

Shore," &c. The Harp, therefore, will be sought by every