Titerary Department.

Lan Wit . H. Wilton for the Banner of Light.

MY HUSBAND'S SECRET.

BY A. E. PORTER.

CHAPTER XVII.

Y will look right out, see things, not try to evade them; : Pact shall be fact for me; and the Truth the truth

MRS. SMITH'S JOURNAL.

Oh, dear | what mourning and lamentation lat Judge Perry's ! His wife died to-day. It 's no such pleasant thing to live, but then she had much to make her love life. She was rich, and what the world calls beautiful. I do n't think she was quite grave and digulfied enough to suit the Judge, but then be was proud of her as he is of his other beautiful plotures. My husband has n't smiled during Mrs. Perry's illness, or scarcely tastes, food, and die says all the neighborhood are in tears. Wonder if he'd mourn as much for me?-wish I could make believe dead, and see. But I know, without waiting for that, he 'd be looking at Miss Polly Miner's new bennet the next Sunday after I was buried, or he'd be running over to Widow Wilkina's to see bow she liked the cut of his new black cent, or to ask her to alter the folds in the weed on his bat.

27th. Mrs. Perry's funeral. A great crowd come to see how the corpse was 'dressed, I suppose. How pale Sidney Perry Itoked ! Agnes Dupont gat near him; she was beautiful in her deep mourning. Well, if she marries Sidney, she will have to put on that becoming dress again soon. Aunt Hannah elta there sniffling behind her well : little real grief there. She is glad enough to be head there again. Bhe 's as ambitious as Casar, without his nobledess. She 'll select a new wife for the Judge, and she 'll'carry her point, too. (That's more than you know, I said to myself, but Mrs. Smith know the housekeeper better than I did.) But there sits the Judge, so calm and diguified, bearing his sorrow as a man should bear It; he's the model man for me. It is strange Bmith do n't like him -because I do, probably; our

tastes are not in harmony.

June. A long blates in my journal. I apail home to visit the friends of my oblighood; now been absent two months. "Smith has had it all to himself. Jonnie, my housekeeper, says, that Widow Wilkin's came by the gate one day, and Smith asked her in to see the flowers, and she stayed an hour : he gave her all the cholcest flowers in the garden. I said to, him that I guessed he enjoyed his calls on the widow. I made the remark just to see what he'd say, and he replied, " Yes, I did very much; she's delightful ' So he really has been there. Well; I shall put my plan in execution. I am determined! to move away from Burnside.

15th. The Judge has offered to take our house off our hands if we are willing to sell. I wish to do so at once, but my husband will not hear a word about it; but never mind, I'll bring it about yet.

18th. I keep on talking about the Widow Wilkins. Smith got angry to-day for the first time about the matter, and said he wished I was more like her. I tell him I'll not live in the same town with such a woman. Very well, he said, I could choose another. I told him I had chosen.

20th, the Judge was in here to-day. He is a perfect gentleman; he went all over the grounds; said he would buy back, if we wished to sell, but would not arge me to part with my home; would be sorry to lose us from the neighborhood. But aunt Hannah is no agreeable acquaintance to me, I can assure him; she 's always apying all her neighbors' faulte.

-26th. How strangely Smith acts, to day; he is gentle san lamb ; heretofore he has been cross whenever I have urged bis leaving Burnside, now he says yes, yes, to anything; will do just as I say. I wonder what has come over bim?

27th. There comes my husband with some papers in his hands; he flings them down and goes into the bedroom and locks the door. Ay | here it is, the very thing I wanted : he'r sold the house, and now, I can leave Burnside; no more Widow Wilking to torment me-but what 's that noise !- it sounds like s gress |-Smith, Smith, let me in ! Why, how pale you look! What's this ?- a razor! Yes he said! be did n't want to live any longer; he'd been cheatdout of house and home. Judge Perry was a rasby was; he'd taken advantage of his ignorance of the Poor Smith, he's crasy! Well, I always thought his family were strange. Oh, dear! oh deset I in the most unfortunate woman in this world I

Here the journal ends. It is the last record of a poor, weak, selfish woman. I think the perusal of it opened Emma's eyes to her mother's real character, and while it pained and mortified her, it increased her confidence in Mr. Evans and those friends who had known the errors of her mother.

. I gave the papers back to Emma, and sat with folded hands, looking into the dim firelight in the altting room. I remember now that I were a black silk wrapper, tied round the walst with a heavy cord and tassel, a small black crape collar, confined by a jet broken in the form of a cross, with wold finish; my hilf which was very abundant and long in those days, was, in one large, massive braid. I never had any claim to beauty, a "pale-faced little; thit!" as aunt Hannah called me; but it is possible there might have been, as there is semetimes id 'all plain'

of H. and American Companies of the of the suppose lebrard non-group, is a margority of cote on branch I am gin' there is one femule relevant pen notire effort. Ho prantied in persons atout the focutre-

thinking of Maurice Perry, and the hearts be had no letters came from Frank, as we had hoped, and made sad-of hay own fermer admiration of him, and Emma and myself lised in quiet retirement, lost a blush of indignation kindled on my check. I was with our books and work. I famy wrote cocasional. no pale chit then, I am sure; but I was so absorbed ly pleasant letters, full of hope, and I returned let-

know that I was not alone, till I felt a hand on my borhood, of everything, wave the scene with her shoulder, and in the same instant a kiss pressed up father. shone out on my face. It is the

"Upon my soul, I thought you beautiful in your pensive mood, as I sat here a moment since, but a fiash of anger heightens it amaxingly.' 1'il try rode horseback, used the carriage, and thoi matters that again if I can be as well rewarded. Mary, we in a very independent, of hand way. Report said parted in peace, why should we meet in anger?"

less, have been yourself the persecutor. The orphan "Nonsense! How is he to know about it, unless in my own house can bear witness against you and you tell him; and even he has sense enough to know your own child—but I will stop here, for on that point that the horses are all the better for a little trotwill not judge you. Enough that I have leaved on ting." broken reed for support—worse, you would have "But Mrn. Sidney Perry never uses it, unless the een to me---"

"Stop," sald the Judge, looking steadily at me, not that from you. I would have cherished and ly. She has been wanting to share the honors of the loved you; I offered the highest gift man has Stone House, with all its appurtenances, for many to offer: I loved you as I have loved no woman months; but we'll take comfort with it till she gets before. Even now, in spite of your bitter inventives, possession, and I enjoy it better without than with and your indignation, which becomes you well, I the encombrance of an old man. So, holical here again say, Mary, be my wife. Not one of these Joe, you harness the horses to the carriage, and charges do you, believe ; deceived by others, you try drive me to Sleepy, Hollow, and over to Equire, Burnto think me the monater you describe. But in your ham's. Be sure the horses are well rubbed down heart you do not believe it. Long, long ago, you and look glossy." had a preference for your husband's elder brother ma'am. I allers have the looking 'orses, -quiet, unassuming, modest, you concealed it, but the Yes, that you do, Joe. You're a trump, and bitions nature, was not, could not be all that your can drive a full blooded Morgan almost as well as nature oraves in a companion."

I had remained silent, stupefied at the man's nature not congenial to me !" Av! then and there Used to the more gentle, refused manners of Fanny. ory of certain evenings long, long ago, when ab- Rosetta's dashing figure on horseback, or her bold sorbed in conversation with Maurice, I had forgot manner when she wielded the driver's whip, he was ten everything else. Yee, my poor, weak women's filled with admiration. "Suge and she'd drive nature had been fascinated by the brilliancy of the massa, and the debil to boot, if they come in man, who, though corrupt at heart, bad the power way." to dazzle. But contempt for my own weakness only But she went at last, and the blinds were again noreased my contempt for the unworthy brother, and closed, the curtains down, and aunt Hannah was faithless father. I forgot everything but the dis- left in undisturbed possession as she desired. covery of his falsehood and cruelty, and I bade him Months passed in a very dull, monotonous way, manner, my earnestness, must have convinced him; if she retreats in that contest he stood irresolute a moment, then added:

destiny, the fault is your own, the suffering also, if her favorite sweetmests. I saved my new mara-

"I secept the penalty of my deeds," I said.

turbable coolness of manner which always marked my neighbors, that I might have all my time at his conduct, but there was an expression in that Ranny's disposal. I found much more care than cold, bine eye, which made me shudder involuntari- usual at this time of the year. Heretofore Maurice ly-the demon look had returned. But my spirit had provided all my winter stores, and I was under of defiance rose high, and I was reckless, not hum. no necessity to go out in search of wood, fruit, vegble, and trustful of a Higher Power, as I ought to etables, and the common supplies of the family, have been. The door blosed, and I was left alone Now I had it all to do, and as Maurice had been my again - alone with that ornel taunt ringing in my banker, I must also send to him for the means to pay ears, it long, long ago you had a preference for your my bills. This was somewhat trying to me, and elder brother." Too well did I remember that on there were times when I would have preferred earnone of those sad days, when that mysterious, mid- ing my daily bread, had I the means to do so, to asknight funeral had hung a heavy cloud between my ling for what was my own. I must acknowledge, hasband and myself, that I had turned to Maurice however, that what I asked was freely given. for amusement and instruction, that I had even thow reinctantly, I confess it now,) been willing that Sid. Perhaps before that time I will hear from Frank. ney should see it, yea, be tortured with it. How Strange that he does not write, I thought, when he that torture returned with seven fold interest to my knows our anxiety to learn the fate of the Indian heart! Beware, reader, if you are a wife, of that chief, who was so close a prisoner on the transport. spirit, it will bite like a serpent; and sting like an adder.

venice recurred to me! Oh, me, how hastily I had roined it !-- I; who was going to be so slow and can tions !- I, that was to move like a wary savage. stealing through the wood, careful not to disturb a blade of grass, nor leave a footprint behind, then the roasting of the chickens, and the progress of the spring upon my foe in mortal conflict! Yes, this was the result. Passionate, impulsive, I had rushed the expectation. How prettily he looked in his blue upon him at once, nor practised for a moment the "story patience" of my theory. It was done, and how provoking that I had n't even moved him to's to watch for "the four practing white horses," so passionate word." His was the cool head to plan re. graphically described by Emma, and see auntie's venge, and the steady hand to execute. But then sweet face peopleg out of the coach; then, impatient with Mr. Evans's aid, he could not harm me. I was at the delay, springing down and asking Emma, for safe.

refreshing-and it was rewarded by a sweet dream of Sidney, who came and stood beside me in shining abild would turn again to the window and press his garments, and said," Peace be with thee,"

Matters moved on quietly for some weeks!" The inmates of the Stone House did not come to inh his the bridge by the mill, then came more shortly up the better : time and a restriction of the

people, a faint shadow of the beautiful. I was did I trouble them. Mr. Erant did not write now ; in thought, that I did not hear any one enter, nor tere as long, telling of all the incidents of the neighgeral heli stagi 🎶 🔻

on my forehead. I sprung up and confronted Man; The Judge was absent ment of the time; and aunt rice Parry. I know my eyes fisshed then, I know Hannah was alone in her kingden save a visit from my soul, with all the burning indignation there, Miss Roseita, whose eyes were blacker, oheeke redder, and dress more shows than ever. The loss of lovers did not evidently arrest her spirits or bealth. She made berself iquite at hour in the Stone House, that she was trying the effect of ber charms on a " WAy, should we? I can tell you, sir. You de young lawyer of Burnside, who, being a law student celved my husband, and wronged him, as no true in the Judge's office, had the run of the house. gentleman would do. You profess to love, sir; per- Be that as it may, she never appeared on the street here you do, but I have no more love for you than without some attendant, either the lawyer or a young had your second wife, who sleeps on yonder hillside. storekeeper, who seemed to admire hiss Rossita for You were not content with the injury you did my her fancy for high colors in dry goods generally. husband, evan while you were making professions of Emma said—but that was a little girl's gossip, I suplove you; were probbing me. How did this paper," poss-that the aunt and niece were not as loving and (taking up my husband's written communication to affectionate at home as, it would seem before others me, which, I, had been re-reading that evening.) hat Rosetta was willful and high-tempered, and come in your desk?" As I spoke he turned very that aunt Hannah aiways came off second best in white, and was evidently much surprised. But I did their encounters ... that once she heard them disputnot stop, neither did he interrupt me. "You, sir, ing about the use of the carriere, the housekeeper who should have been the protector of the friend. fearing that the Judge would not like such a liberty.

Judge orders it for her."

"No, I suppose not; and then she enjoys it huge-

myself."

Joe showed his teeth, and looked big with his eyes. oldness till then. "My husband's unambitious but made no reply, save by obedience to commands. same rushing over brain and heart the bitter mem- he hardly knew what to think; but when he saw

never to speak to me sgain -he was edious to me - and I measured time by Sidney's growth. The little ble very presence distastaful, and if he had ever fellow was getting along to that age of boy condiscerned any feeling of interest on my part, it was sciousness when "I will" and "I wont" come to now "to hatred turned." My determination of dare the shrinking mother to conflict. We be to her

It was time, almost, for Fanny to come home, and " Very well, Mrs. Perry, you have made your own I was making preparations for her visit. I put up sines and books to read with her. I had crotcheted various fancy articles for her use, and had put the "Good evening, then," he said, with that imper- house in order, finishing my house cleaning before

One more week and Fauny would be at home!

I counted the days, almost the hours, when Fanny would come. The last day came. The stage came Suddenly, as I sat there thinking, my plan of re- in at 2 b'olook, p. m. Our dinner, usually at the hour of noon, was deferred till that time, and Emma, who, since Mr. Evans's visit, had become transformed into a warm-hearted, affectionate companion. was almost impatient as myself, and had watched pudding with equal anxiety. Little Sid shared in merino and white apron, with his brown ourle and fair face, now jumping up to look out of the window the hundredth time, "please-tell horses-soutie." For a wonder, sleep came that night-quiet, deep, and the patient girl would enlarge open the beauties of the coach and the elegance of the horses till the little face against the pane with eager buriosity.

At last the horn blew, then the count rattled over or the old Long beautiful and the old to

Ithe hill, and we fancied we heard the crack of the tears fell as I read of their fetters, and that gloomy driver's whip, for we knew the borses had quickened prison ship. their pace. Now a moment at the post office, and then for "The Elms" I gave one look at the din- blood is royal blood that flows in their veins, and her, and then rau to the open door, where Emma the Indian spurms a chain." and Sid were already. We waited. No noise of "Well, aunt Posey," I said, "we must get along wheels? Oh yes; there they come! No, that is Mr. without Fancy, I suppose; it will be hard. I had North, coming from mill. Sorely there has been sattleipsted so much pleasure in her society." time. We looked and waited, but no coach -- no Fan ny ! I was troubled! What could it mean?

harness, led to their stable.

fice. The kind postmistress noticed me, and thought member, honey, he knows when the gold is made was anxious; she bastened her preparations a lit. pure; so trust and walt." tle, and soon handed me a letter, which I toro open as soon as I turned out of the busy street':

was waiting only for the closing exercises of school, short letter came: and my remittances, which had always been sent punctually, when I was surprised by the sudden ap- ther has gove and left me among strangers in this nected with a convent. Dear auntie, how I have freedom and pleasure of your home. longed to see you and precious little Sidney! How Shall we ever bear from Floride, again? My from warm, sunny Florida. But bearts, thank heaven' and make me more hopeful. can leap all barriers of climate, and laugh at distances. In a few days think of me as in Montreal, from possible. Good-evening, dear auntie. I have blot- attends the fear of approaching evil. ed my paper with tears: they would come."

· And I too dropped a few more as I read.

" Never mind, honey," said sunt Posey, whom I found in my home, walting to see Panny-" never mind. It is good for the young to have trouble. 1 have allers observed that lovers almost generally love harder the more trouble they have. Now it is hard that the poor birdle can't come and nestle down here in the shelter of your wing; but she'll live and be happy anywhere. And now come and cat the dinner I have kent warm for you, and arter that I'll tell ye some things maybe ye never heard of before; it's time you knew them now. Here, Siddy darlint, come and have some chicken."

The little fellow had been comforted for the ponappearance of the coach by a huge crange presented by aunt Posey; but alas! there was no orange that could allay my disappointment.

After dinner aunt Possy came into my room, and, after mending the fire and drawing an arm-chair for me toward it, scated herself on a stool, and with ber arms on her elbows sat looking steadily at the blaze. Sidoey, tired and sleepy, had climbed into my lap, and I was undressing him. He was in his crib and asleep before aunt Posey roused herself from her reverie.

" Miss Mary, you think you know Mr. Maurice. He's been kind to you, and his ways are like the thoularly Wild Cat. He could ill bear the ladigalty. ways of gentlemen. The neighbors say he loves you. It was interesting to watch the pattence and devetoo well, and wants to make you mistress of the tion of Nehah. She was no more the avenging Stone House, and some go so far as to say that you 'll Nemesis she had appeared, but as her brother be married before spring-"

"The neighbors say what's false," I exclaimed indignantly.

"Of course they do," said aunt Posey; "but let em say what they please; they do n't know as much as one poor ole black woman—they do n't, and maybe you do n't know as much either."

"Oh, aunt Posey, I know so much of sorrow and ein connected with Judge Perry that I would gladly be spared the pain of ever seeing him again."

"Then you know-did Sidney tell you? I knew he would. Poor, dear Agnes! But he loved you best. Yes, yes, he did-loved you in death. Agnes was tender-hearted and loving, but not strong, not full of faith like Fanny, our darling. Did you know about the funeral at midnight? I would n't let bim tell you then: it was n't good for you then, but he told you all-yes, yes, he could n't keep any hing from you. But he did n't tell you all about his brother-no, he did n't know ail. The blessed truth is, honey, the man has n't any heart here (pointing to her breast) - he 's all hard; he do n't think any more of his own flesh and blood, if they cross his path, than of a stranger. No, no; I knew you would n't marry him: 't wh'n't in the natur' of the case for you. Do you remember Nehah, the strange woman that you saw at my house?"

"Yes, well," I said; "and I can tell you more than you can tell me, aunt Posey, about her."

She looked in wonder, and I rose and procured Frank's letters and read to her. She could hardly express her astonishment and Interest in the con. tents. She had known in her younger days of the friendship of the Ashleys and Duponts, and could understand now why Judge Perry opposed his He then dressed himself and prepared to go on shore. deughter's marriage.

"Well, now, I just think the child is right, and ite from childhood."

after, she, had discussed Fanny's troubles, asked me Roglish knight, while three ostrich plumes hung to read again about Conchocches and Nehah. The gracefully from his turban. He tred the sell with a they are and a content of the P

NO. 15.

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"They'll need to watch 'em," she said; "the

"It is just as well, may be," said she, " for the y! I was troubled. What could it mean? - present. "I've learned to take things as they come,
I put on my shawl and bounct and walked slowly and trust the Lord. I've a notion that he can see a toward the village. The coach was not to be seen great deal further than we can, and, knowing the but now I perceived the horses, released from the end from the beginning, understand what is best for us. May be, Miss Mary, God is going to purify you I waited a few minutes, and turned to the post of lin the furnace of affliction a little while; but re-

I did walt very impatiently though, for letters came from Frank and I did not know how to direct "DEAR AUNTIE -I was all ready to go home, and to Fanny. Some weeks clapsed, when the following

" Drakest Austra-I sty so sad and lonely. Pa. pearance of my father. He came, he said, to settle great Stone House. Perhaps I'll like it better bymy bills here, and take me to a Prench school in and by. I am not allowed to speak at table, except-Canada for the coming year. You can imagine my ing in French, and as I am very dedicient in the lansurprise and disappointment. The school is con- guege, it is rather hard for me, and I do long for the

many troubles I was to confide to you! How much hope is faint, to day. Who knows but Frank has comfort I was to receive from your loving heart! I fallen a victim to the e crael savages? If so, then shall think of you as walting in valu for me : the I will be contented to remain here. Yes, even just little fellow will be impatient, the dinner will get like these quiet name, who seem to have buried the cold, our hearts made sad, but our love will only be world and all its pleasures. I can understand now warmer and brighter. I have said I would obey my how some great serrow, some overwhelming disapfather in everything, as far as possible, but not in pointment, may touch the heart like a great biting that one where my happiness will be wrecked for frost the flowers and then the sunshice and the dew life. So I will go resignedly to Canada-bleak, cold can no more make them bloom again. Write to me, Canada - a great remove, my father thinks, no doubt | dear auntie-write often. Your letters obser me,

How could I soud her the following letters, and vet. I have always felt that the certainty of trouble which place I will write as soon after my arrival as was far better for the heart than the suspense which

CHAPTER XVIII.

LETTERS FROM PLOBIDA. To Mas. S. Panay - Dear Madam : I send the en-

closed letters to you as requested by Licut. Anhley. I am corey to inform you that he is lying very ill at Part Brooks. He was wounded to the arm to a late encounter with the Indians, but we thought be would recover without amputation.

A fever has however set in one of those misasmatle fevere, so common in this climate, and to which our soldiers are peculiarly exposed by the hardship and privations they endure. I think the result doubtful, and he seemed so againus last night, hat I should send the enclosed ridden a hundred miles for the purpose of seeing that they were despatched by the pext steamer. I will write again very soon, as, even if the fever should abate, he will not be able to use his right arm for some weeks. Respectfully yours,

ANDREW ROSS.

DEAR AUNT MARY-I know you will be anxious to learn about Wild Cat, (Concoochee) and his band. He remained chained on board the transport, waiting with evident anxiety for his band to come in. They were very restless under their shackies, pardrooped, she sat near, chooring him with famillar talk in their own language.

There was one old Indian who had been a faithful follower of King Philip, among the captives. He had offered to be one of the messengers to bring in the scattered warriors, and his-services were gladly accepted.

"Barely, Miceo will come," said Nebah.

"Yes," said Coachooghee," he will come if his body is not destroyed, and if it is he will be here in spirit to tell me. I am sure of Miceo."

Day after day we watched for the coming of these Indiane, as I would wait for a reprieve from death for a friend.

Ten days passed, and behold bliceo! He belowe with him six warriors and some women and chitdren. Day by day now they arrive, and when at last the chief's wife and daughter-my own little faworlte of the camp-came, the joy of Wild Cas was marked in his countenance and words.

He tenderly loved his family, and toward women this chief was always gentle as any gentleman of the old school could desire.

"I war not against them," he often said. As the warriors came in, he counted them, com-

paring the numbers with the notchet on a stick which he had out. At last the number was all complete, and our gallant General Worth shared in the joy of Wild Cat, for I am sure that he would have signed the chief's death warrant with a trembling hand and a sad heart.

"Now take off my froze," said the chief, "that I may meet my warriors like a man."

They were taken off and he placed upon his honor. He wore a hunting-shirt of rich colors, a orimson each around his welst, in which was thrust a scalpa cruel thing to ask her to give up one she 's loved lug-knife, red leggings, and a crimson turban. On his bresst were glittering silver ornaments, remind-It was a comfort to talk with aunt Possy, who, lug one of the Orders on the breast of a gallant

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remark the most the total property dett at all frag ets to wild alla con especie.

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haughty bearing that said-Richard is himself again."

Waving his arms and stretching his form to he utmost height, a shrill whoop announced his freedom, and it received a hearty response from the dusky crowd, which opened right and left. The chief strode through without regarding the presence of any one till he came near to our commander. whom he saluted respectfully, and then turning. sald :

" Warriors! your chief speaks to you. You have listened to my word and taken it. I thank you. The Great Spirit speaks in our councils. The rife is hid, and the white and red man are friends. I have given my word for you. I am free; then, let my word be true. I am done."

It was a long time after this, before all the women and children, and the other bands over whom Wild. Out had influence, were collected. At last the number was complete-all but Tiger Tail, who had not yet come in. Conchoochee was permitted to go and see him and persuade him to come in. He had an interview with pim and forty other warriors, who promised to be ready for Kansas, as soon as Alligator, another chief, should come with his band.

All is now bustle and confusion in camp. The eleventh day of October is appointed as the day of sailing. The brig Baratoga, three bundred and fifty tone burden was charted, and also the steamer James Adams. The Indian women and girls were pounding corn to take with them, and laying up a large supply of pine knots as they had heard that the country is destitute of wood. Some of them were in great fear lest they should be deceived by the whites, and cast overboard after they were fairly at sea. Their chief silenced their fears by his own confidence in General Worth. He was on board with all his band on the day appointed. The number in both vessels was two bundred and cleven, of whom eightytwo were warriors. Eighteen negroes accompanied them, willing slaves to their Indian masters.

When they were all on board, the chiefs stood on the quarter-deck, gazing intently for the last time on their native land. One aged man eat with his bend resting on his bands in deep thought.

Wild Car stood on an elevation in eilence, taking his last look. In reply to a question, he said :

"I am looking at the last plue tree on my land. I am now leaving Florida for ever," he added, and I can now say that I have never done anything to disgrace it. I love it, and to leave it now, is like burying my wife and child."

He gave a cordial grasp of the hand of our General as he passed over the side, and as our boat receded, be was seen standing upon the stern sheets of the vessel, engaged in a loud talk to the Great Spirit.

I had watched Nebah during all the preparations for this journey, and supposed she was to accompamy her brother.

But just before our boat parted from the ship, I went to bid her farewell. She looked at me earnestly for a moment, gazing on my eyes, as a mother on & child.

"I do not go now," said she, "I wait for Tiger Tail. I shall be the last of our family to leave our native band."

She sprang into our bout, and was allowed to go on shore. She then went in search of Tiger Tail's camp. I hope to see her again. She gave me the box which I saved from her burning hut, and I send it to you with its contents-the ring and ploture.

I am now ordered to the Big Oypress Swamp, with one hundred men of the Third Artillery. It will be a hard campaign, but one of the last in this war, we firmly believe. Then-that promised furlough will come, and home -and-paradiso.

These were Frank's last words-" Home and paradire." He meant another paradise than that of spirits in a world above, but I was afraid his words would be literally realized.

I sent these letters with as much hope and comfort as I dared to give, but mourning sadly that the dear girl could not be with me in this her hour of sadness. Weeks passed and I heard no tidings of her, nor one word from Ptorlda. I heard from Mr. Evans frequently, and from these letters I had some fears that my own affairs were not as capable of easy settlement as he had at first supposed. Emma had received the amount due to her from the Judge. But it would seem that he had became involved in his Florida epeculations, and that his property-was not now in his own possession.

"All depends now upon his honor," said my kind adviser, " and in t at you probably have confidence." " Could I do so ?" I asked myself.

Spring camey, Not one word from Fanny. I had written weekly). I became alarmed, and ventured one day to sak Saunt Hannah if she knew whether the Judge had recoved letters.

ath ou," to replied. "The Judge) has n't been Be. Lome more than two days as a time for three much a and as Fanny never wiles to me, I am grastally ignorant of her movements."

I becknown upon auxious, and returned home. resolved longoing way to know why Fanny did not writer I studied think night, till I fell asleep, for some project, but I would think of none, save going directly to her father, and I was afraid that I should f not get the information I wished from him. He came home that evening from the city.

Morning came, and as I opened my eyes upon the light which streamed in at the east window, this question seemed proposed to me by some invisible

nat go and see Panny? Who can prevent, your May she not need you?"

Taprang out of bed with a sudden resolution. -1 11 get aunt Posey to come and stay with Emma and Sidney, and I'll go to Montrhal."

Breakfast come I walked rapidly to aunt Possy's

to consult ber. "Now, darling, isn't that strange? I've been feeling in my bones that there was something wrong with Panny for two orthree days. Poor dear child ! God grant that the Jadge may not be too hard on his own firsh and blood. I've no notion of these young girls being shut up in stone walls, awky from sunlight and air. Yes, honey, you just go home and get ready, and I'll bring Josey (a sturdy boy now, the baby that we introduced to the reader at the begin-ning of our story,) and stay at the Elme till you come back.

At I was going home at a rapid pace, a sudden thought brought me to a dead balt. "It costs money to go, and I have none in the house. I must apply as usual, to the Judge." I was becoming weary of this and resolved to write to Mr. Evans to hasten the settlement of husiness. However, must to meet, and one thing was sure, I could n't go to Montreal without money. I therefore sent the following note : .

Will Judge Porty be so kind as to said me fifty dollars, charging, as usual, to myself?

The answer came in a few minutes. " Mre. Perry will apply to Brother Henry, who has the charge of all business matters connected

with her interests. MAURIUR PREBY." Here was a "new kluk," as anut Possy whuld say, and I must unravel it. Now, Mr. Henry Perry lived three miles from town, and I wished to leave the next morning. However, I was not to be daunted, and biring a horse and chaise, drove out there and

Henry was kind in ble manner, but he had a heaftating, uncertain way with him that was very snnoying to any one in baste. After much circumlooution, be said that business matters were very complicated, and Maurice had ordered that no more money be paid out until a final settlement.

resented my request.

My heart died within me. Here, then, was the meaning of Mr. Evans's hints in his letters. "Honor! Judge Perry's honor! That will neither feed nor clothe me. Am I really poor?" I said to myself. I. who, without wealth, never knew the want of a dollar before this day. It came upon me like a cold shower bath. "Well, never mind," I said now, "I'll contemplate poverty when I come back from Montreal, for to Montreal I will go, if I beg my way there." I had some little monry in the bank, deposited there by my father. I had called it Bld's, but never mind, the little fellow would willingly give it for auntie Fan's leasure were he old enough to decide.

On returning home I mentioned my perplexity to

" Why, Mrs. Porry," said she, "do n't you remember you lent me just that sum last year, when I had no money? And Mr. Evans left the money in Mr. llarmon's hands for you whenever you needed it." " Heigh ho! Emma, I bad forgotten it entirely,

Now it comes in play finely. I'll give you an order od Mr. Harmon at once." The next morning I was on my way, nor did I stop till I found myself inside the Ursuline Convent,

asking admittance to Fanny's room. "I am glad you have come," said the nun who attended me, "I suppose you know she is very ill. We wrote to her father three days since. Did you

receive the letter ?" "Ill! Is my darling ill? Let me see her at once." They led me to ber room. There she lay like a poor stricken flower, white and motionless, the color gone from her cheek, the light from her eye; one white hand lay listlessly on the counterpane, as if it had no strength to move itself. I was going for-

ward. "Stop," said the more cautious nun, "let me an nounce you."

She did so. The poor child sprang up in bed and held out her arms. I gathered her to my bosom. " My darling! My darling!" I exclaimed ; " My

Her head fell on my shoulder, the tears flowed

freely, but for a moment she could not speak. "Oh, suntle, I thought you, too, had forgotten and forsaken me. I did want so to see you before I

" Died! You are not going to die. I am going to nurse you back to health. There, lle down now, and let me smooth your bair and arrange your pillows." She was passive as an infant. Beneath her ull low I found Frank's last letter and his ministure. Suspense, anxiety and homesickness combined had wrought this sad change in that bright and joyous

It was a kind Providence sent me there, for my resence seemed to inspire her with hope and a desire to be well again. It seems that I had been written to at her request, but always under cover to her father. It is but justice to say, however, that he was in possession of them at the time I wrote my request for money. He came on, but did not arrive until the night of the day that I caw Fanny. He was evidently shocked at the change in her appearance. Panny held out her hand to him and smiled but there was no warmth in her manner, no kindling of the eye at his approach. She was feeble many weeks, and I staid with her until the warm, sunny days of June: I think if we could have had tidings of Frank the would have railled sooner. But none came, and when I read in a newspaper the following statement, I began to have fears, myself, that we should Frank no more on earth.

"At the expiration of the month of October, (that was the month Frank wrote) the army numbered 4659 rank and file and 202 commissioned officers. Of this force 1878 were reported 'taken sick 'during the month, 32 died, 68 sent to the general hospital." I did not read this to Panny.

Judge Perry remained but a few days in Montreal, and left word that whenever Fanny was able to travel he would come himself, or send some one to accompany her. He also left ample means for this

purpose. I had almost forgotten my family cares at home in my anxiety for Fanny, but now I remembered that aunt Posey would wish to go to the White Mountains, and that I must return to Burneide. Fanny was sitting in an easy chair, looking out of the window, trying to catch the cool breeze, which she said made ber feel stronger, when I told her of

some one to come and take my place. "White Mountains!" she repeated. " How cool and refreshing the very name. Auntie, I 'll go there. is purer, and there is nothing between me and the clear, blue heavens. Let me plan it now for youto come to the White Mountains, and bring Sidney. dear little fellow, it will do me good to see him-we will be there to meet them. This will suit my father, for he has great confidence in aunt Posey's nursing, and it will relieve him from all care or restrate. "See !" and she, held up a little green purse foll of gold pieces, I was easily won over to this plan, and wrote to Burneide accordingly.

Emma, in reply, said that aunt Posey was to de-lighted with the plan that whe kept saying, "Just like Miss Mary -the little woman has a big heart and a long head." Poor me ! I was obliged to hand over the compliment to my feedle little neice, who never thought of being wise in the least.

. [CONCLUDED IN OUR NEXT.]

door, always reminds him of the peel of a belle!

Writing for the Banner of Light. THE SHOW.

BY ENNA TUTTLE . . .

What may you to a glass of wine? Wine is a warmer of the heart, A social greature; let us go And win the magic of her art. We drank the foam-bells, and our souls Grew alry to the shining things. Which stemad to catch about our hearts, We ope'd the parlors of our souls, And each one let the other in To view the curiosities, The little good, the legion sin. Reader, it may be worth your time To look about the museum Of a boy's heart, ere twenty-one Has wheeled him under manhood's sun.

The warm winds blow around the place! And make sweet fancies, as in spring The soft south wind in woodlands starts The flowers which scent its viewless wing. Ecatatic hopes abide with him-A beautopps, weak, capricious band, Whose regal palace is his brain, Where Reason sits not in command.

A Quixote mentor comes betimes-A daring haight of windmill fame-Or, rather, be Quixote becomes, in everything except in name. Blessed is ball Panza's tongue Drops proverbs in his wayward way. And his experience all turns To armor after each affray.

Some abstract goddess for a time Is ever sweeping past his eyes: Soon, to his highest joy, he finds His goddes, in some mortal's guise. He offers that discordant realm— His heart to her; she takes the throne, Becomes a trant; he robels, And sends her to Hate's frigid zone.

Next come a dozen all at once. Who rapidly each other chase; 'T is fon for them, but death to him. The contest for the reigning place. Love letters, tied with silken bands, Scented with verbene and pink. Fly to him-little white-winged doves. Which take him to the very brink Of something serious - something true-When lo I one comes with such a train Of letter escorie, that one view Kindles suspicion; then he reads, "I send your letters back to you."

What a sore trial to his pride To see those envelopes come back, Their snow defiled, their gilding dim, How many hours upon the rack Of slow exertion was he strained .. To write his first love-letters ! There They are returned-turned out of doors By his false hearted May Adalr.

He burries off his lips a sigh; He wonders what might be the cause; Consults his full-length tooking glass-Suspects (tamey have been some flaws In his appearance: gives bis bair Some extra curle; grows a moustache And whinkers; gets a dagger, cane; :Scents with West-End; then makes-A furious any deeming self
Quite competent to rights his wrong; His lady sprely will repent, When he takes from the rosy throng Of her companions some one else To dance with, at the splendid ball; His pride, at least, will be avenged When he is smiled upon by all.

Grey fossils even in young hearts ! Lie petrified within the breast Which freasured them till it grows chilled. Hanging about the treasure-rooms Of a boy's heart are bold designs Of coming hours, which he and Time Will finish up with shades and lines. ! Walnut Grove Farm.

Written for the Banner of Light. FRATRICIDE:

BY RUDSON TUTTLE.

The opposing clouds of war met and were shattered. On the humble stream of Autietam the whirlwind drew in men from the limits of the continent, and dashed them in wrath against each other. The scenes of the terrible struggle were hid in the dust and smoke of carnage. In the surging hell passions were awakened which have no name all shades, from the coul determination which drew a bend on the foe at every shot, to the rage of the wild beapt clubbing rifle, in hand to hand duel.

Dark, black, impenetrable rose the lurid smoke from the beeming cannon-War's hungry hounds. Friend and foe were enveloped, and fought blindly. The whistling bullet, the screeching rifled shot and shell came from invisible marksmen, and were received by brave breasts without a groad.

"Hold the bridge?" Never fear the gallant Burnalde! He is there; be and ten thousand hearts as my wish to return home, and proposed writing for brave. But see! Hooker, the lion-bearted is wound. ed! Fear not he leaves wounds to themselves, and cheers his men on to the final struggle. He believes this the battle of the war, and God knows it mande I want to get up, up, above this world, where the air have been. A final struggle? A struggle perhaps final-a bayenet charge! The enemy's cannon are heard louder; his musketry rattle nearer; the see how wise I have become. Write to sunt Posey storm has occased on our side. Our cannon are silent; not a click of a look can be heard. The storm has ceased on our side? Nay, from the brezen cannon it has been transferred to the hearts of men, There it rages. You can see it in the glistening eye, the compressed lip, the kouckle, white with its elench sponsibility on my account. Do n't let the want of of the musket, You can see it in the sullen indifmoney trouble you." she said, as I began to semon, ference to the pelting ball, the crashing shell, opening lanes in the living wall. "Steady," "steady !" Your brave general can hold them but a moment more. The fire of heroism must be fed, or it horge the beart out "Steady!" Ah ! - then comes the commend: "Stay your feaming charger not a moment, but dash along the lines, Alde, with your order," coming boarse as the croak of a raven ... " Charge !" Heavens I the smoke lifts like a rest funeral pall over the devoted armles ; with a wild screech, such as eagles give when they swoop on their devoted prey, rolls on the wave of life, and In one terrible; strife dashes against the enemy. As a mare of Prentice, after quoting John Lock, that a blind ocean bursting against a rocky cliff, so ralled on the man took his idea of searlet from the sound of a Union army, not, however, to roll back in foam, but trumpet says that hoop skirt hanging on a shop to tear the cliff from its base and shatter it to them.

with its leaping; they thirst for blood; they thirst tian ladder. for carnage. All that is hely and diving the born Thunton, Dec. 20th, 1862. The demons of their natures are aroused, and as of old, know of nothing but to tear. They " defind and ethrust" without success, grinding their teeth, and trembling with roge as they rush to take each other's lives. Miscrable mistake that warded not off that thrust !- Ah, avenged! If the Union solin that of his antagonist! Both fall. Dead ?-- no. they rise on their elbows, and with a look of malloe gase at each other.

What light is that which dawns in their begrimed and distorted countenances? 'Why that smile of recognition?

"Charles, is that you"

"Ahl brother, it is 1." Their bands are clasped; they fell toward each other; they embrace. Tears fall faster than leaden hall before. On one, bosom they had nestled in childhood-a mother's-now an angel, with moistened eyes, standing over her fallen; they lay down by the minglings and communings of her soul with to die on one bosom, that of Mother Earth, staining mine. that bosom with their mingling life's current.

."Ah, brother, we fought in darkness; I see the light now-you are right!"

"Brother, we fought in darkness; I see the light now - you are right ?"

life-in death we find peace." The clasped hands relaxed not, but their eyes grew dim; there was a shudder-and all was over. After the days of battle were passed, the dead were buried. The brothers were found embraced, but cold and rigid. They placed them, embraced; in the most exquisite plumage and glittering wings the wide grave, where almost a regiment already sing their songs among the branches. Music, as rested, and the earth hid them from view forever, from harps of gold, touched by angel flagers, floate Nay, only their bodies; their spirits arose in air, not over the tranquil waters. Light, so soft mellow to renew the struggle, as we are taught by Soundin. and beautiful, less intense than the sun, but brighter avian legends-souls of those slain in battle, are wont to do, dashing their indestructible arms vainly against each other-but to unite in love. Treading the smoke of battle beneath their feet, and leaving the thousands of greaping spirits-rent from their bodies, watching the desperate onest.

Know ye the moral? Two brothers are hanging at each others' throats. Beneficent heavens! may Like the sweet snowdrop 'mid its sheltering leaves, they awake to reason before they transfir each other, and learn to love, before they stand on the orumbling brink of destruction.

Walnut Grove Furm.

ABANDONED WOMEN. BY WARREN ORASE.

It is a shameful feature of the Christian religion and of civilization, that it has a class of females it Came welling up from my fond, happy heart; stigmatizes as abandoned, while it has no abandoned A mother's pange were all forgotten then, . . . men. It is a legitimate inquiry by whom these vic- All lost in the oferwheiming tide of love. time of tielee and persecution are abandoned. In Just then the tabe awoke, and turned its soft early life I ascertained they were abandoned by Blue eyes up to my own, and smiled. It was nearly all who to all themselves Christiane; retil His first bright smile, and to my spirit seemed nearly all who toall themselves Christians; jet! [...ke Heaven a blessing on the hoty bond: never read of Jesus doing or teaching such acts, but Oh! there are moments in this fleeting life his course was so nearly the opposite, that I doubted When every pulse beats love, and the soft air. if these were his followers. I also found the proud, Is full of fragrance from a purer clime. the self-rightcous, and those whose vices were not And then how sweet it is to pray-far better less, but were covered by a fachionable popularity. Than to praise that is the voice of gladness; were first and foremost in abandoning and con- But deepest joy doth vent itself in prayerdemping their erring sisters, but never heard of And thus my o'erfraught heart found sweet relief, one, whom God had abandoned, nor one out of whom O God! I thank thee for this precious gift: he could not cast seven devils, if she had as many, Oh! make me pure, my spirit fresh baptize, and never heard of a worse one than was said have been among the followers of Jesus.

All this is true of women ; but what shall we say Of guilt, be faithful to the holy trust. of men and their treatment of outcasts ? . Who made And bear it back to thee when thou shalt call ... them outonots? Surely man must have acted an im- A polished level for my Makera's crown; portant part, if not the sole onuse. Why are they abandoned by the sex that has no outcasts of its own? Is it not wholly from the treatment of men? And have they not been, made what they are by a confidence in and yielding to men who claim to be and this is the cause, and every outcast and abandoned abuse of men; and if men will continue to abandon and abuse their victims, and they are all of the opposite sex, while they defend and restore their own from every act of licentiousness, is it not time for woman to arouse and defend herself and her sex. do this while she keeps a breach in her society, and a wide ditch into which she burls every one who. or hereditary wint, has trusted hersolf to man, and been betrayed and abandoned by him,

man were held responsible to every female whose Mr. Coleman says: confidence he has gained-not to marry her and thus enslave her -- but to respect, assist, support and doubt read Mr. He's narrative, which appeared a to keep her on a level of respect and popularity with himself, there would be no abandoned women; but men who have gained the confidence and ruined many victims, and driven them to despair and prostitution, and ,who would not speak to them in the street or be seen with them by day or night light after by the daughters of our best families, as well as those whose masks only hide the same deformities in themselves.

When shall we learn to place man and women on has made him purer or better goolally. The originel lababitants of the West Indies and Central day and blessed country, we have remudiated nature, and set up Christian grace and a changed; heart as the better standard, and nearly reined the people by

I am glad there is one female voice and pen active effort. He permitted the persons about him countries

The midet of the timpest, we men engage in desence of the rights of the hingdalous. (Emed They are well skilled in the hayang remove. They have been among the Spiritualists, for nowhere else is toris their features - features on which Intelligence the charanter of Jesus known, as written by the has sat he seal, and manly beauty man once en- early fathers; but the Catholice are next nearest to throned. Their blood is fire, their velus bursting Jesus in character, although at the foot of the Chris-

MY SOUL'S IDEAL.

BY MILO & TOWNSEND.

My Soul's Ideal! Where dost thou dwell? Is it in some home on the earth, or some manelon in the dier receives the baymet in his bosom, be plants his stime? Wherever it be, my soul's friend, I long to meet thee. I yearn to clasp thee to my heart, realis ug that then art the one true, responsive soul that is capable of inducting me into the Beautiful Temple of Love, luto Beatitudes, Joys, Kingdoms and 'Hierarchies, of which no tongue of man can tell! Oh, may I be encircled by thy love as by the bright balo of an angel, dwelling beneath the sunshine of thy smile and the glance of that radiant and ever-eloquent eye, listening to the melody of that sweet, undulating voice, inspired by the spirituality and purity of her presence, elevated and ennobled by the aroms of her sphere, and exalted and made happy

Where is that precious one? In what one of the many habitations of the Universe does she dwell? Dost thou hear me call, my kindred soul, my spiritlove? Come, for I am weary. I long to bless and to be blest, to sustain and to be sustained by the "Both right, both wrong, brother. Warring in power and blessedness, the vitality and almightiness

of Love. "I see in vision a far-off lete of Rest—the place of our future home. Around It best gently the pure watera of Peace. The most lovely of dowers and the most magnificent trees adorn its banks." Birds of than the moon, illuminates and melodizes the scene! . Such is the Home, Beloved, that awalts thee and me somewhere in the Universe of Being.

THE FIRST BORN.

BY ANN M. PORTER.

So lay my babe within its oradic bed; Its little hands were folded on its breast, And calm as angel's brow its quiet sleep; Une tiny foot from 'neath the mantlo's folds Had strayed, all stainiess from the dust of earth. I bashed the song that beng upon my lips, For voice like mine wrought not such bleet repose, But muelo, such se cherube chant in Heaven, find lulled the sigmberer in the arms of peace. I bent me o'er the couch of this sweet babe, And all the gushing tenderness of love Nor dim its brightness by & breath of sin; But with a sleepless vigil to a world

AN ENGLISH SPIRIT ARTIST.

Our readers will remember we published in the BANNER of August 16th, a story entitled, "The Spirit are the stronger and more positive sex? Surely Portrait; or, The Strange Experiences of an English Artist," which was published in Dickene's "All the woman has been made so by the wickedness and Year Round," written for that Magazine by the artiet bimself. We found the story copied late the London Spiritual Magazine, with an introduction, in which the editor vouches for the truthfulness of the. parrative as far as " Mr. H.," the author, was concerned, and of whom Diokens says, " Ho is a real, and hold man to a strict account for his dealings existing person, and a responsible gentleman." In with and treatment of her sex? But she never can the last number of the Spiritual Magazine (for Decomber, 1862) we find so article entitled, "Passing Rvents-The Spread of Spiritua'ism." by Benjamin; through a too confiding nature, or through weakness, Coleman, (an English gentleman, who, it wilt be reqollested, visited this country some two years since, and on his return published a book entitled "Spirit-If all women were properly treated by their own unlism in America,") which gives us some further sex, they would soon be by man; and thousands who particulars in regard to Mr. H., and his development; sink in vice and misery to early and untimely as a medium for spirit painting. As it is quite ingraves, would live and grow in usefulness. If every teresting, we copy it for the benefit of our readers. "All who are interested in Spiritualism baye, no

sustain her to the extent of his ability, and always few months past in All the Year Round, and in the Spiritual Magazine for December last. I bave the pleasure of being acquainted with the writing Mr. " IL, who is well known in the literary citales of London, and is an artist of considerable market. London, and is an artist of considerable beintring. He told me other very ourious circumstances yearing on the supernatural. I said to him months ago that I thought he was himself & medium without knowing it. He, however, said he kenwenothing of are to be found in the best circles of society, in Spiritualism, and although willing to levestigate, he Church and State, ball-room and party, anywhere was not at that time prepared to admit or to believe and everywhere cadeared and accredited and sought in the so-called spiritual prendiction. While, so journing, in August last, at Scarborough, I received a letter from Mr. H., in which he informed me that since we last her he had seen a good deal of Spiritualism. He had made the acquaintance of Mr. Home, and with him and other mediums, in private in equality, and hold each equally innocent or life he had had a large amount of evidence, which went far to satisfy his soruples, and, indeed, he was guilty, vicious, or pure, for the same acis? It is receiving in his own person a practical proof of an doubtful whether civilization has made man better independent controlling agency, to which be had morally, and still more doubtful whether Obristianity consented at times to passively surrender himself. Among other communications, it was announced to him that the spirit of Sir Joshua Reynolds was present, who said that if he, Mr. H., was it shids by his America, as found by the early navigators, were i thatructions, be would paint by his hand. The conevidently far superior in moral, social or sexual tie distons exacted were that he was to exert no mental tue to any division of our society, religious or other, effort on his work, and above all, to take as more for even the Shakers or Perfectionists. They lived name for a time at least, Hr Jesbus would paint through ral lives, and bad no outcosts or abandoned momen. The Hr. H. paid but little attention to the meaning of the lives. and no libertices to make them suche. But in our case until the same proposal was repeated at unbits day and blessed country, we have repudiated nature, or sitting. He then thought the bessely would bry small these terms, and accordingly happenfuld the partition of a lady of my acquaintance. The likeness is pronounced to be all that could be desired. Mr. H. has assured me that he executed it without any mental

ry to his custom) to overlook him from the begin ry to no custom; to oversow min arom the negative and they nested the same with which the plot ture grow, as it were, under his hand; and what it must unwant and remarkable, I am told that it was missed without the semilast information or other free fact commencement, and it is said by competent judges to be very much more in the Sir Johns manner than the state of the comment of the sir Johns manner than the state of the comment of the sir Johns manner than the state of the sir Johns manner than the state of the sir Johns manner than the sir the sir Johns manner than the sir Johns ma artists now paint? With reference to this portrait I am enabled to say that, by, whatever meanable have been accomplished, it is a beautiful production. It is an exactlest, and, so to speak, highly apprimalised likebese of the lady. I have it in my possessing sion, and shall be happy to show its together with other spirit drawings, to any one who may desire to faspeot them:

Sir Joshus introduced, at a subsequent same, Oli ven Goldsmith, who said he would write a story through Mr. H.'s hand, and he commenced it a commenced it at the year '47, there lived at Best-borough a family of the name of Truelove.' promises to be a story of thrilling interest, and like the painting, he is influenced to write it without any mental effort. Thinking the story might be founded on fact. I made inquiry whether any such family ever lived at Boarborough, but without success; all whom I asked assured me that no family of the name of Trustove had resided there for the last half contury. Before leaving, however, one gentleman, to whom I had previously spoken, asked me the object of my inquiry. If I could give him a clue, he said, he might be able still to trace it. I shortly explained the circumstances. He exclaimed, 'I have just bethought me that some time ago a friend lent me a manuscript journal kept by an old resident, containing every event of any importance that had tran. spired in the town during the last half of the last century, and I now recollect the record of a verse being launched named "The Trueloves." And he added, Do you think the name of Hipsley has any connection with the story, because I remember a very strange ghost story told of a family of that

wrote to Mr. H., informing him of these parparticulars, and by return of post, received his reply, in which he eave :- Your letter surprises me : it is a fact that at the close of the last sitting, the name of Hipsley was twice spelt out, but thinking it was an erroneous epelling of my own name, and not seeing its application, we took no notice of it, &co.' The matter rests for the present at this stage, but Oliver Goldsmith's story, I am told, proceeds; and when completed, will be published by Mr. H. separately in one volume."

Progress of Spiritualism in New Jersey.

It may not be uninteresting to your many readers to hear of the progressive movements of the Good Cause in this section of New Jersey. Spiritualism with the tide of human advancement, is surely progressing, and finds a welcome response in the hearts of liberal and investigating classes of society. Hence, some portions of this State, have been awakened to the new Gospel that is destined to exert an influence upon the children of men, deep, wide-spread and irresistible, because of its broad basis, noble mission, and glorious destiny.

The first lectures upon the subject in Lumberton; nearly three years ago, were through the organism of our beloved sister,- Miss A. W. Sprague, (now in spirit-life,) whose thrilling tones of inspiration still :lives in the hearts of many, with the cherished memories of her earth-life, never to be forgotten. - Warren Chase, the practical pioneer of philosophical arguments, Leo Miller, with pleasing and poetic style, Mrs. Spence, the fearless worker for humanity, Mrs. Middlebrook, and others, have done much to agitate thought, and convince the skeptical of the facts of epirit intercourse.

The subject was first publicly agitated in Mount Holly, by Mrs. Laura De Force Gordon, a year ago, while attending a friends meeting, where she was moved by the spirits, greatly to the astonishment of many, who thought she spoke as never woman had spoken, the words of love and wisdom, until they discovered alas, that she was a medium, and did not follow precisely in their wake.

Since last June we have been favored with lectures from Mrs. Aloinda Wilhelm, of Philadelphia, inspirational speaker, who has been faithfully sowing the seed of the Gospel of peace and love, attracting the attention and quickening the thoughts of the 'so well adapted to promulgate. We have felt the inspiration of the better land, while our latent energies have been vitalized with new life and hope, as sitting under the ministry of our sister, whose gentle, yet emphatic tones, diversity of thought and fluent language, blending with a pleasing caudor, and the strength of philosophy, has been well calculated to forcibly impress us with the beauty of Spiritualism in its various bearings and noble achieve-

ments. . :: Thus has Lumberton been favored throughout the past summer and fall. Also Pemberton, which has furnished us with good audiences in the old Baptist Church, whose proprietor, Mr. Job H. Gaskill, bas, in the noble magnanimity of his fearless spirit granted us the use of his house gratuitously, in the midst of opposing forces, to suppress, if possible, the onward march of free thought and individual pro-

Not long since. Mrs. Wilhelm lectured at Base River, a village thirty miles south of this place. which had never been favored with lectures or tests. upon the subject of Spirit Intercourse, and the occaalon was one of interest, long to be remembered by the strious listeners, who thronged the school house to overflowing, while the truths uttered upon the "Christ Principle" and the "Selfish Infidences of Bigotry " opened a new field of thought to those who were unaccustomed to the liberal truths of eternal

Our party, including a good test medium, Mrs. Jones, who accurately described a number of spirit friends, afterwards recognized, were kindly entertained at the hospitable home of Captain William his clementy. But this clemency is not the careless Prench, who, though a stranger to out Philosophy act of a man with whom everything has gone well in theory, is nevertheless, in practice, the good Ba- On the contrary, Geffrard's heart has been wrung by maritan, who looks not at imps, but repognizes the the keepent ween that can try a man, all in direct human family as equally entitled to share the bonn. connection with the exercise of his power. His coly ty of his welcome home and generous heart. Before son, a youth of eighteen; died of exhapstian; and leaving; we contiered your Bannen in Light, hoping fatigue, brought on by his exertions in that blessed is will the the long, unfurled to the breeze by the consists in their voyages too and fro, who may learn father to the Presidency." His eldest daughter died from the glad tidings of the angel-world, that they in ohildbirth from anxiety for her father. His are not alone, or forgotten by the loved ones who youngest daughter became the victim of one of the have passed on to the other shore.

We also distributed a small pamphlet, lately lasued by Mrs. Withelm, entitled "Truth Triumphant over Errot, or Ingerry Damasked, and its Deformity in attendance upon bim, resolved to murder him. brought to Light by the Total of Reason;" including and Geffrard knaw, of it. Taking with him the Views of Samuel Assoc, Baptist Clergyman, would be assessin, by wint to the cometery, at the against Spiritualism. His Errors Corrected, and gate of which he left and guides," who had second-Arguments Answered. Price six cents. Copies can panied him, and proceeded to his son's grave. Havbe sent by mail by remitting postage stamps to the ing reached it; he turned to his companion and sald, address below. - loams an men.

"Hoping the Gospel will move on viotoriouslyseeking alone the conquest and glory of moredual forgiven and retained his rank, Sport forces a first of gracing of one all malogar Industries in rest of the inscious of the bounds

of the Mexicans.

knowledge, liberty and freedom, you have our deepest interest and sugrates, in the hands of fraternal if he daging salt) I was may of Josetta & Biren. al. Pintentonia, M. J., Dec. 18, 1869. 1 31 1 35 135 W

in office gene a reliant. Written for the Banner of Light. 4. LITTLE THINGS. are an area of

> The Queen of flowers, the blooming Rose, Whose blushing check so brightly glows, Is not to me more dear and sweet, Than the blue violet near my feet. Which modestly hange down its head . * Toward its green and massy bed, And poors its fragrance, pure and epft. . Which gentle sephyra o'er me weft.

BY SUBIR EVERSAL STATE SALE SALES

The scorn is a little thing, the same party Which few would deem worth treasuring. Yet from it springs a noble tree, Which casts its shade far o'er the lea. And 'neath its green and graceful boughs, The weary travelers finds repose And shelter from the burning ray Of noontide in a summer's'day.

The lark's dark wing may not compare With the gay parrot's plumage fair, Nor with the eagle's flight may vie The nightingale along the sky: But as its song doth downward float. Who cares to mark Its dusky throat? Or heeds, though with a lowly flight, It soare before our eager sight? .

The gentle rain, the dew at morn, May not the earth so much adorn. As do the silvery, sparkling showers The marble fountain gally pours: 3 Yet still more welcome falls the rain Upon the dry and parching plain, And silently the dew-drops bear. Of grateful coolness, their full share.

The snowy pearl's soft, gentle light May rival not the ruby bright; The diamond in its native bed May not its radiant lustre shed, But yet its value far out vies Those gems which ships with rainbow dyes; And queenly forms are proud to wear The precious pearl, the diamond fair.

'T is not the glorious leveliness Of form or face, our hearts most bless, 'T is not the brightly beaming eye The spirit's yearnings can supply; 'T is not the lip which sweetly smiles, Which dark and lonely hours beguiles: Nor e'en the step of floating grace. On which our eyes most love to gaze;

'T is not the gift of burnished gold. Which closest in our hearts we fold: It is not e'en Affection's kiss. Though sweet to ecstacy it's bliss; 'Tis not the soft and silvery voice. Which doth the most bur bearts rejoice, Though breathed in gentle notes around, With Music's soul entrancing sound.

But 't is the spirit's ornament. Meskness and Truth together blent. Which gives a more enduring charm Than beaming eye, or glances warm; It is the tear of sympathy, Which eilent falls when none are by. . Which with a sacred radiance shines. And round our bearts most closely twines.

'T is not the life in public spent." E'en though to glorious purpose lent. Which hath the most of good conferred-For many a kind and gentle word Hath fallen like the dew from Heaven, Unseen, unfelt, and yet hath given A'peaceful joy to many a heart. Which drooped beneath Misfortune's smart.

Then deem thy life not all unblest. Though grace nor beauty be possessed. Though laurels may not round thee wreathe. Nor Honor's voice its plaudits breathe; Thine note of love around thee spread. May soar to heaven by angels sped, To be returned thee by the Lord. In many a full and rich reward.

"WHAT'S IN A KISS?-"Mother, mother, kiss!" pleaded a little oberub boy, with blue eyes, anxiously searching his mother's unusually serious face, as she tenderly laid him upon his soft, warm bed, and lovingly folded the snowy drapery about him. " " Do kles me, mother !" and the rosy lips began to tremble, the tear-drops to gather lu the pleading, upturned eyes, and the little bosom heaved with struggling emotion.

" My little con has been naughty to-day," replies the mother, eadly, "how can: I kies these lips that have spoken such nugry words ?".

Too much, too much !- Dutiful mather repent! The little beart is swelling, breaking with grief, tumultuous sobs break from that agleated bosom: the snow-white pillow is drenched with penitent tears, and the little dimpled hand is extended so imploringly-Relent.

"Tis enough! Once more the little head is pillowed upon the maternal bosom once more the little oberup form is pressed to that mother's aching heart, and the good-night kiss of forgiveness is given two-fold tenderer: A few moments; and the sobbings .cease, the golden head drops, the weary eyelids close; and the little erring one is laid back upon his couch, penitent and humbled by one kiss

GEFFRAND-The President of Hayti, is known for and well night bloodless revolution which carried his most dastardly murders recorded in history. Yet nothing of all this has availed to sour or freeze the man's long suffering generosity. A general officer e I know you carry pistole to shoot me on this first opportunity. Do It here. Let me fall on the grave through the restrum and press striking at igne. of my son. Do you heatate the pressure after the first and uppression of every kind, and the spirit of the assessin was disarmed; to make

in various ports of the country.

A Discourse Delivered to the First Congregation of the New Catholic Church Lasticia in Now York Olty 1 12 "

the age of a noteless at a great BY PROFESSOR'M. A. CLANCY.

The time has arrived in the development of the Demogratio or decentralizing idea in this age, and aspeolally in this country, when individuality and dead-levellem have come to be regarded as the last word of political and ecolal wiedom. Without invelghing in the least against the value of that idea, I wish to draw your attention to the necessity that the other side of the question should be understood and appreciated in any real and practical philosophy or movement which looks to the amelioration of the condition of the world. While studying abstract principles and laws, the question of Personality should properly be held in abeyance, or be completely set aside. We should understand the bases of our action thoroughly and distinctly, utterly regard less whom it may affect, or who may be the cooperators in our future practical work, leaving out of view, for the time being, the question even of action at all. But these bases once settled, it becomes a matter of the profoundest import that we know, not only our own fitness for the task to which we have set ourselves, but also the fitness of those with whom we may have to labor. The question of Personality then becomes a legitimate subject of oriticiem and investigation, and should be entered upon with all that earnestness and fidelity which the importance of the work to be accomplished may demand. If we purpose the construction of an edifice, the first and perhaps the most important step is to conceive the plan of its structure, and the principles upon which that plan is to be realised; and this frrespective of the guestion, Who are to be engaged in the work. But as soon as we have mastered these preliminaries, our second step is the selection of the proper persons to realize the plan in sotuality.

The labor in these two domains—the domain of Principles and the domain of Personality-requires the exercise of quite distinct faculties of the mind. They should not be confounded, the one with the other. For the elucidation and appreciation of abstraot laws and principles, that department of the mind to brought into action which we usually denominate the Reason or Intellect, and the Reason acts by reflection upon facts already observed. We arrive at the knowledge of laws by collecting and coordinating facts, and ascertaining the relations which they bear to one another. These relations, when they come to be understood, constitute the body of laws and principles which reign throughout any domain or sphere of things. This species of knowl. edge is obtained indirectly—that is to say, things themselves are left out of view for the moment, and we come to deal with their relations. On the other hand, when we come to the investigation of the domain of Personality, we must primarily and mainly exercise the faculties of observation, gaining our knowledge directly and immediately; our conclusions, whether correct or incorrect, depending upon the comparative perfectness of our powers of observing. There is a department of the mind much exercised in this connection, but which is little understood, known as the Intelian. The striking peculiarity of this faculty-if faculty it may be calledis, that it operates instantaneously, differing in this weighs and balances, and sifts and scrutinises before and effete religious. a decision can be arrived at. Whenever the evidences "jumpa," as the expression is, "to a conclusion.

of this faculty of the human soul, in the selection witnessed. and choice of persons for specific destinations; and ment of our nature that enthusiasm, love, voneration, through the methods of the past. They have been stantly. We do not stop to consider whether we Creeds and formulas are treated with derision, unshall give him our devotion -it comes spontaneous- less shown to have a solid foundation in undeviable ly and irresistibly—we are conquered at a stroke. discuss this opinion, as I know from a principle of the needle turns toward the pole. Universology-the Inexpregnability of Prime Elements that there is a sense in which each domain contains something of all other domains. What I am of the human soul are opposed primarily to its highandenvoring to do, is merely to indicate the obvious or onteropping difference between these two domains tellectual or scientific culture through the more rigof the human mind, as exhibited in actual opera- orous and exact methods of obtaining knowledge

our modern civilization has been to bring into prominence the principle of Individuality-the result of the exercise of our intellectual faculties predemin- the religious or affectional part of man's nature, has antly, to the exclusion, in a great measure, of the exhibited this opposition to advancement in a very sympathetic and affectional hators of man. We see no longer to day these spectacles of the past, where great leaders, kings, emperors, and chieftalos, Church. The case of Gallico is familiar to all. commanded the love and following of the people through their personal influence, and led them to the secomplishment of gigantle enterprises -- princit pally of a destructive and warlike character, it is dominant in the Church in relation to knowledge true ; nor do we see great religious tenchers, proph ets, seers-God's vicegorents on earth-swaying and dootrines of the Bible. Latterly, however, the directing the devotional nature of whole nations and Church has fallen into disrepute among thinkers, tribes, and unifying and controllaing them upon a and the truths of science are paramount with them new idea and aspiration. 'The day of the Boodhus, to the statements of the Bible, which are not capable the Christs, and the Mahomets, appears to have of proof. But, nevertheless-for reasons which will passed away, and all that remains of them to the become evident as we study the subject—the conworld is the memory of those great lights preserved vincement of the intellect in favor of achievements in legend, tradition, and sacred writ. The world to- in the domaid of science has not called forth these day is without any great and energising central deep religious sentiments on behalf of the personaligenius to command list obedicate, admiration, and ty of the discoverers which were aroused by the simdevotion, and consequently without any common ply rolligious leaders, prophets and seers of the devotion, and consequently without any common pay religious to the world's history. It has engen-and defible aspiration toward a high and hely ideal, satisfy ages of the world's history. It has engen-trie great religious helions of the rules to day in-dayed a probability appearance by the land devotion which sixties and froftless. The progress of the lossified of the world has made not to regard the out forms were paid to the paint and marries. And why on a commencer out out the at-

THE TRUE SAVIOUR OF MANKIND, of religion with apathy. The basic upon which simple, unquestioning faith has heretofore reated, le no longer sufficient to satisfy the cravings of man's reason. He demands more substantial ground for hie faith than the mere ipse dirit of so-called inspired men-he calls for a reason for the faith that ie in him.

> But we must not suppose from this apathy in reference to religious things, that man has either become changed in any of the essential elements of his being, or that he has lost any of the powers and faculties of which he was possessed in the past. This seeming dormancy of the religious nature is but the evidence of the swing of the great pendulum of progrees. Man's religious nature is just as really oxistent now as it was at any period of the past. His capacities for exhibiting devotion, enthpsiasm, love, reverence and sympathy are equal to what they have been. It only needs the proper stimulus to bring them into sotivity. But the old methods and forms having lost their power to touch the soul, we must offer newer, higher, more advanced and more perfect ideals, in order, to move the religious heart of humanity. We must satisfy the Intellect of the validity of the grounds upon which such ideals are based. In order for a great teacher to enlist the religious devotion and seal of the race to day, he must show that he is suimated by the loftiest centiments of philanthropy and magnanimity, and must also demonstrate that he is competent to establish a condition of life here on the earth, which will bless and save mankind. A mere religious aspiration, which is without the ability to lead to its realisation, commands no great respect at the present day. The leader of the world to-day must not only be the great idealist, but at the same time the great Practical Man, the Social Engineer and General, who can guide safely and securely, by virtue of the exact scientific knowledge which he possesses, the inauguration of the Social Millennium.

That utter devotion to personality when this is identified with the truth, so beautifully expressed in the words of St. Paul-"for I determined not to know anything among you save Jesus Christ and him crucified "-is not to be found in the world today, simply because no man has yet arison, posseesing the requisite qualifications to command the loyalty of humanity in its present advanced stage of intellectual development. Let us imagine a being with all the tenderness and love for his kind, with all the devotion to the truth that was in him, which Jesus Christ possessed; one who could mourn over the calamities of a falling kingdom and sympathice with the sorrows of a little child; one who could sacrifice every selfish interest in life-father and mother, wife and children, honors and station-in order to do the great work which filled his soul; one whose "zeal for his father's house was eating bim up "; who could bear repreach and contumely, shame and misapprehension in the eyes of his fellowmen, for the sake of that great and all-absorbing work of hie life: who could face misery and poverty in all its forms for truth's sake; and to all this devotion let us add a clear mind, a shining intellect, possessing a power of separating truth from error. sharper than a two-edged sword, an ability to penetrate the mysteries of being only equalled by his tenderness of soul, and a reach of thought that grasped the very boundaries of the Universe. We can ploture such a being, and in doing so we can easily recognize that here is a union of the human and divine, such as has never been exhibited in the past. We can see here a potency to bless and to respect from the slow process of the Intellect, which save, surpassing that of any of the Gods of the old

The highest God-representatives have illustrated presented to the Intuition are ever so concretely be- but one side of God-bis love. This character fore the mind, it does not stop for reasons, but which I have drawn would give expression to the other side of God's nature as well—his knowledge. This interior perceptive faculty is closely allied Man was created, we are told, in the image of with the affectional nature of man, and deals, there- God, and we shall never have a true God-man until | merely scientific or intellectual, so will there be fore, properly with these subjects in which the affec | we have one in whom all the 'attributes of man's | greater strength in the devotion and love which will tions have the greatest scope, prominent among nature—which are at the same time those of God's be inspired. To love justice, and right, and law, is which is that of Personality. It predominates in nature—are fully and thoroughly developed. In woman, who is proponderautly affectional, and in such a being all men would find themselves reprethe affectional aphere, in which it has its highest ex- sented, beholding in him their divinely human areroise, it is the means by which she determines her chitecture, the riper growth of their own capacities. love relations. We have all heard of "love at first Such a one rising in the present condition of the sight," "loving without reason," So, adages ex. world, would arouse the dormant religious sentiment | the surgeon's knife, which rigorously and remorse. pressive of the striking characteristic of the action of the race in a sense and to a degree never before

But how is this religious sentiment to be awakfitnesses. It is by acting on the affectional depart ened and, brought into new life? Clearly not and worship are excited. All, these words-enthu- addressed to the heart of man simply, calling for clasm, love, worship, veneration—imply a clagle ob- falth upon the basis of dogmatism and the mere asject, a centre of attraction - a one person or thing sertion of divinity. "I am the anointed of the upon which our affections take held and shadow Lord," is not to be accepted to-day in any sense forth the intrinsic nature of Intuition and Affection. without scientific proof. The hard, intellectual, reaality—that of unity. The here whe performs some son-demanding character of the present age, is not noble deed, challenges our love or admiration in to be estisfied without the amplest demonstration. truth. But let the proof of that foundation be once It is claimed by some that the Intuition is but a given, and the heart of bumanity will leap to the rapid species of reasoning. I will not attempt to recognition of its God to Man as truly and surely as

We read that the "carnal mind is at comity with God "; that is to say, the natural or simple desires er and more advanced aspirations, which are for in and truth. By the "carnal mind," is doubtless in-As I remarked in the beginning, the tendency of tended the unismal or natural state of man, which is again predominautly the affectional or centimental: The Church in the past, which has represented only marked manner. All great progressive steps in knowledge and science have been opposed by the The Church forbade the promulgation of a scientific truth, and imprisoned its discoverer. This instance le illustrative of the spirit which has always beenwhich was supposed to militate against the received

Because the office which science and its devotees have as fat filled in the world, has been one of spec-ulation. It has not taken cognizance of those broad practical movements which have engressed the majorlty of mankind. It is not the province of scienceso it has been considered in the past—to apply the truths which it discovers. This tack is left for the great workers of humanity—the inventors, the artisaus, and the mochanics.

The people do not come in contact with the scientide world, and have not had their sympathics aroused in apy great degree by the achierements of the men of science. These live in a world spart and by themselves, pursuing their investigations out of the pure love which they have for their studies. A Humboldt, an Arago, or an Agassis, does not live in the hearts of the people. They are too far removed from the ordinary pursuits and thoughts of men to receive that homage which the religious teacher calls forth. Another reason why they cannot command the love of mankind, is, that they have always worked in particulars and fragmentarily. Moral teachings apply to all men, and in all conditions of life, while the labors of scientific men have trenched only here and there upon a domain of the Universe, and consequently have never interested the whole of humanity in any unitary way. Comparatively few fully understand and appreciate the labors of solence, and even in them is born only a barron respect and admiration for the heroes of thought. It is only to so-called scientific circles that a Galileo, a Kopler, a Newton, or a LaPlace is remembered and cherished. . Now the point to which I wish to rivet your at-

tention, is, that the inspiration for which the world waits, is one which shall result from a combination of these two sides of Humanity in a single man, as they have never been combined in the past. As I before remarked, the God-men of the past have rep. resented but one side of the human soul-the affectional. In the Christian Scriptures we have the other side ideally represented in the Jehovah of the Jews, who was the God of strict Justice and inexorable law, unmitigated by mercy; which character corresponds with the exactitude of science; justice with truth. But in that infant condition of the world, men might fear, though they could not love this ideal conception of God, and they found satisfaction in the worship of the more congenial attributes embodied in the person of Jesus Christ. Christ being a man, could represent to the simple, child-like affections of mankind, the love principle; but the embodiment of Justice, or abstract Truth. has never yet appeared in the world, except as rep. resented in a fragmentary and imperfect manner in the persons of scientific devotees. When the intel. lest shall become fully convinced that these love-attributes exist in the great law-discoverer, there will be a basis upon which the heart can go forth toward him as he elaborates and puts in practical operation those grand laws, which, by the stretch of intellectual genius, he has wrenched from the secret places of the Universe. The Church of the future must rest not on faith alone, but upon works as well. The Christ, the Mahomet the God-man of the future, must make good his claim to be considered the saviour of men, by being able to inaugurate social conditions, which shall bless Humanity, and actually save it, and must not depend for recognition upon the hald assertion of divinity, or extraordinary

This love and veneration will be as much greater then was ever given to the Gods of the past, as will be the difficulties to overcome in order to inspire it. That is to say, the religion of the future will rest upon a basis of ecience, which, in itself inspires only cold and glittering respect, or admiration among the few, and positive dread and aversion among the many; and in proportion as there is resistance overcome in the hearts of men toward the an acquired taste. No merely selfish, or in the language of theology, natural man does it. It is a regenerating process, which brings the soul to love that which to the carnal and sinful mind is terrible and severe. The untrained and unenlightened dread lessly cuts to the quick the life-giving forces of the body; which performs the terrific work of partial destruction, in order that it may preserve life. But let men once know the ends and nime of that same knife, and know that it is guided by the unerring hand of science, they come to love and reverence the soul which in tenderness and strength can guide it, with a love superior in kind to the more affectional sentiment which we feel for our friends who strive in their blind devotion to spare us all possible pain, and who by so doing would suffer the diseased body to sink into putrefaction and death.

Let us then withdraw our thoughts from the Gods of the past, whether represented in stocks and stones, in the elements of Nature, in the ideals of the soul, or in the partially developed leaders of the past, and seek for a true Seviour of mankind in one who, in addition to all the love and philanthropy which ever animated a human soul, possesses a knowledge of the ways and means to bring the world out of its darkness and misery and suffering, and place it upon that pinnacle of happiness to which all the visions of all the prophets and poets and seers of the past have so gloriously pointed. Let us change the Moles of direction in which to find God. Reversion the idea of the Scriptural text, let us find out wod by cearching; and when we have found him, we may be sure that all the love, all the veneration, all the worship which have ever been poured out to divinity under whatever name, will be freely, lovingly, lavishly and joyously given to him who of all men shall serve his race the most. He that is greatest among you shall be your servent. 'W

I have here eketohed a hypothetical character. With regard to the question whether such a character exfals, I may at some future time give expression to my faith.

THE MOTHER. -- It has has been tru'y said : "The. first being that rushes to the recollection of a seldier or sailor, in his heart's difficulty, is his mother. Bhe olings to his memory and affection in the midst of all the forgetfulness and hardihood induced by a row, ing life. The last message he leaves is for her, his last whieper breathes her name. The mother, as she lastifs the lesson of plety and filial obligation into the heart of her infant son, should always feel that her labor is not in vain. She may drop late the grave; but she has left behind her influence that will work for her. The bow is broken, but the arrow. is sped, and will do its office."

Berer decrive nor break a promise to a oblident

b. Berton: We man only regret 16-the the deline think,

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This Paper is issued every Monday, for the

Banner of Light.

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FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

New Year's.

We could not turn this well-worn corner of Time. without pausing to congratulate all our readers and friends on having reached it, and wishing them hanpiness and health for the twelvementh that stretches just ahead. We send out, therefore, to old and young, to great and small, a "Happy New Year." May it prove rich in joys of all sorts to every one. May discipline be gratefully accepted from the angel hands that bestow it, and mercies be treasured as priceless among all experiences. May every heart come to daily know itself better than ever before, and every life become fresh and new from an infusion of nobler and purer principles into the conduct. May Peace once more return, but may it not come without bringing in its train even more priceless fruits than it ever brought before. And whatever may be each one's lot, may we all of us have faith to believe it the very best that could be given us.

Evergreen.

We wilt when we should be vigorous. We nale when we should be rosy as dawn with the colors of health. Few of us -- nay, none of us are ever-green. It is Up to-day, and Down to-morrow. Now we are rich in resolve, and now we have not the tenseity of water. Unstable are we in all our ways; soon browbeaten, dejected, and downcast; holding fast by no fixed faith, that would never let us drift with the changeful currents again.

And yet, when we do chance to fall in with a nature that has the eign of perpetual life in it, what a joy it brings us! We are instantly refreshed again. and think we could be thus strong always. And we can, if that is the goal for which we seriously strive. A man is that which he chiefly desires to be. If his heart is set on licentious and debasing enjoyments, he will become just that in his life, and nothing higher. If he wills to let the forces of heaven pour into his soul without obstruction, hard as the babie may be to acquire, he will find at last that he has come to put bimself in that position where the higher streams of life and love do most readily flow

We have seen many an old man, who was far more youthful than the men a great many years his junior. His very wrinkles have looked fresher and healthler than their florid faces, and his eyes gleam. ed and twinkled with a warmer lustre than ever vet shope in theirs. Why is it? What master of magic has it in his power so to prolong, or repeat the youth of some, while age and barrenness seem to be the only lot of others? Is it nothing more than luck ?-or is it law? Can all become endowed with this trait of perpetual freshness, or is it allotted to but a chosen few? What is the use, if there cheap gifts are not within the reach of all, but can be had by a chosen few only ?

There is no wealth like the wealth of Cheerful. ness. It is a perpetual fund for a man. Wanting all else, he is rich with only this; wantlog this, all things else compensate him but poorly. An is young again, with it; a poor man becomes rich : labor is wonderfully lightened, and coases to be a burden; the world is cleared of all its fore and mists, and the sun shines out clear and unobstructed. Friendships are doubled in value with the addition of this quality; and proffered sympathy and assistance become vastly more attractive and real.

How is it got ? Primarily, Temperament has a good deal to do with that, and there is no sense in denying it. But harmony of the qualities of the nature can be acquired, if one will but take the pains. That is one of the acquisitions of this life, among others, and about as important as any, too. If we can succeed in so balancing, and adjusting, and harmonising all our qualities, and forces, and tendencies. as to make them play in their several places without jarring or discord, so that we are never peevish because work is to be done, or hasty because something has not gone to suit us, or arrogant because we detect meanness in others, or cold because we fear lest others may grow too familiar, or anything which we should not be, for no reason at all except that so will or luok chooses to have it-then we have hit the mark in the middle exactly, and have little more to ask for.

From our youth up, cheerful Old People ever strongly attracted us. They were Evergreens indeed. We always found them more youthful than eur playmates. Bo it is to-day. We do believe in growing old youthfully, as well as "gracefully i" that is gracefully, in fact, and there is no other way. Why is not one part of human life as susceptible of enjoyment as another? Why may not Age be as beautiful as Youth ?-ripeness as desirable as unconscious immaturity? Tis all in the wrong no. tions with which we are indoctrinated, and they must be rooted out and supplanted with better and

What are trials, at most? We can master and overcome them. Not by battling with them, and vainly laboring to keep them out of the reach of us. but by telling them come as they will, by enduring them cheerfully, by submitting to them-ave, by even welcoming their approach. If we can but learn to eny with the poet :

"I care not, Fortune, what you me deny." are instantly set above Fortune, and she will , not deem us thereafter worth her trouble. We can al feast escape her in that way, If in no other. We may become her superior, at any rate; but it is only by choosing our own ground, and that higher than hers, too. Then we may remain ever green, and she will no longer have power to turn one of our hairs white or black.

Dr. Garduer would like to sak Dr. Holland, of the Springfield Republican, If he (Gardner,) showed himself quite as credulous over spirit manifestations as the Republican and its editors did over the "Feople's Party," last autumn ? He inclines ter's Sgures.

Who Shall Decide?" etc. Below, we give the communication of Dr. J. H. Robinson of Worcester, to the Post, relative to the mediamship of Mr. Colobestor, which is excialniv emphatia and namistakable. He says as follows:

To the Editors of the Boston Post: To the Editors of the Boston Post: I wish, through your columns, to warn the public of the practices of one who professes to have goblin writings on his arm, and to respond to questions and names written apon slips of paper and rolled into pellets, without seeing said questions and names with his natural eyes. This ambidextrous fellow is now operating in your city, upon the unwary, at the rate of one of this person's prestigiation, at an expense of four dollars; one setting being protracted to the great length of thirty minutes.

I speak for myself only when I say that I fully de-tected his tricks, and am prepared to sustain the following statements:
That this itinerating fellow writes the reputed goblin

writings, that appear on his left arm, with his own right hand; that they are produced in this way and in no other; That be unrolls the paper pellets under the table,

reads and then answers them; That in no instance has he correctly answered a question till such reading had taken place, either white the party was writing the same, or after it was rolled into a pellet and manipulated by him:

That I have detected him in unrolling them and in breaking the seal of a sealed envelope, in a manner past all doubt and missporehension;
That the table and the table cover, which he invari-

ably uses in his ambidextrous tricks, are indispensable o his business; and that he can no more do hem or some equivalent objects to concest his hands, han the juggler can dispense with his apparatus; That to detect this trick, you have only to keep the

operator's fingers continually in sight. Cause him to place his hands on the table, and keep them there quietly, and there will be no gobin writings on his arm, and no answering of slip or pellet; That every attempt to procure the miraculous writings with his hands in sight was an utter failure, and

Of course there is but one conclusion to arrive at. and that is, that said trickster is a chest. This is my benediction of a man who profanes the names of our dead, utters forgeries on the spiritual world, and tamera with human faith. J H ROBINSON.

Wordester, Dec., 1862. Next, we reproduce from the Springfield Republian an account-and a very interesting one, toofrom Dr. J. G. Holland, ("Timothy Titcomb") of that paper, who likewise had a seance with Mr. Col- it pleases us to see him give his reasons for the chester, and records the results thereof. For our, same, at the right time, openly and aboveboard. selves, we can fully endorse all that Dr. Holland says This is just what attracts the people to Gen. Burnof Mr. Colchester, from having witnessed exactly side. Notwithstanding his serious and bloody resimilar manifestations in his presence and through his instrumentality. That the power resides in him as a medium, is beyond question. The Doctor says:

I was ushered into a well furnished room, looking ont upon Tremont street, and introduced to a hand-some, hearty young man who, I was informed, was the famous medium. Mr. Colchester is a fine specimen of a man physically, and has the bearing and the manners of a gentleman. O After a few words, he invited the doctor [alluding to Dr. Gardner] and myself into his private room, In the center of this room there was a large round table, down by the side of which we sat, he opposite to me. He inquired whether I had any questions prepared. I replied that I had, and he requested me to place them upon the table before me. which I proceeded to do, emptying my left band of the pellets which had not at any moment been ont of my grasp. He then asked me to touch each pel-let, in turn, with my pencil, to see whether the spirits would answer the question it contained. I did so. On touching the first, there came three distinct raps under the table, which was equivalent, I was informed, to raying that the particular question in that pellet would be answered. I was then told to place it by it-self, and to touch the next. This I did, and the re-sponse was a single rap. This was a negative, and the rejected question was placed by itself. I touched them all in turn, and the result was that there were two questions which the spirts declined to answer, and the rest were accopted. I should state here, perhaps, to avoid any mistake, that the pellets were not distinguishable by me. I did not know one from another. I did not know what the questions were which had been accepted and rejected; and to have saved my ul I could not have picked up one of the pellets and told, without opening it, what question was in it.
These preliminaries settled, Mr. Colebester resched

per lying before him these words : "1)o I remember you? We never forget those we bave once loved. From the spirit world I watch over LOUIBA.

Laying the little pellet to which this was the reply upon the sheet, Mr. Colchester passed both over to me, with the request that I would unfold the question, ee whether it had been answered. I did so, and

"Louisa, Do you remember mo?" rend these words :

To say that I was not astonished, would be to acknowledge myself foolish. I was autonished; though cannot say that I was at all awed or excited. Indeed, the matter was carried on in such a business-like way, and with so little parade, that it did not occur to me that I was among the performancers. Then another pellet was separated from the remaining number, and inswered and signed. and another and another, until take in the signature. The question was specifically treated in each instance, and to such perfection of dodid not know what question each pellet covered: there-

the questions but one, Mr. Colchester leaned back in his chair and said, "Doctor, I am impressed to say to you that your children are well this morning," Im-mediately after uttering these words, he grasped his left fore-arm with his right hand by a quick, spasmodic lett fore-arm with his right hapo by a quite, spacehouse motion, while an expression of pain passed over his tage. This expression was, however, succeeded by a pleasant smile, and showing up the heavy cont-sleeve upon his left arm, and unbuttoning the wristband of he negligee shirt-sleeve under it, he exposed to me the ply needed that the blood should come through the caticle to make them quite so. for they seemed to have so sharply and rapidly as to draw the blood to the very surface. This name did not fade out for, I should say, two or three minutes. It grow paler and paler, as he held it belore me, and was not wholly likegible then he put down his sleeve and buttoned his wrist. when he but down his sieved and outload his wise-band. The question to which, by word of mouth and by this name upon the arm, had been answered, was this: "Clara, how are my children this morning?"

Doubtless the criticism of Dr. Robinson may be apparently just, when Mr. Colchester refuses to obey the laws which control true mediumship, and we will not undertake to say that he has not lent himself to trickery and deceit at times, for the sake of helping himself over bad places for which no one but himself is responsible. But his possible cheating at times does not prove his lack of mediumistic Dr. Holland goes and site with him, and he comes

Doctors disagree ?" in Boston. We can only regret it let the delin- think.

quent come forward and make his own apologies we have none to offer for him and the same will for

The French Phase of Spiritualism. It may not be uninteresting to the readers of the BANNER to learn that what may be called a distinct school of Spiritualists has arose in France. This school embraces almost the entire number of Spiritualists in that country. They have a high-toned journal of their form and treat their dogmas in what would appear a thoroughly selentific manner, for fifteen minutes. I have had three installments The Revue Spirite is the name of their journal, and through its columns they promulgate a true and consistent spiritual philosophy, so far as the fact of spirit-communication with earth extends, but when they treat of the origin and pre-natal existence of spirits, they are wholly distinct from American Spiritualism. They believe that the spirit always existed, that it merely inhabits the body, and at the dissolution of the latter it is freed, until it again olothes itself id a physical garb, by entering into the earliest growth of an infant, and maturing itself

> The believers in this dogma receive, or believe they receive, communications corroborating their views. Many spirits say that they distinctly recollect not only their recent earth-life, but its several repetitions.

a body.

I know of several communications being received in this country to the same purport. To one who understande Spirifuglism, these facts can be easily harmonized, but to the beginner they are perplexing.

The students of the French school are not Idla. They are preparing books and tracts, and translating that when such characters were exhibited they were them into German, and the lover of our divine Phi-written under the table, with a colored pencil. losophy must grieve to see this broad and generous field sown broadcast with the seeds of a perferted view of its truths, which must greatly impede the introduction of the correct system.

Major General Burnside. We like frankness and candor. Everybody does. If a man is going to adopt a certain course of action. verse at Frederickeburg; the country has withdrawn none of its confidence or respect from him for having done what he could and according to his best millitary judgment. Been if he has proved it truewhat was said of him just before assuming the command of the army of the Potomao-that he was " a first-rate second rate" general, we are all of us not the less inclined to confide in him on account of the confidence he is so willing to repose in us. Would that we had more such men in public life. It would be a perfect godsend-it would prove our national salvation, if we could have Burnside's style of character-so transparent and truthful-introduced into our public affairs. Possibly present events are cooperating to bring Just that state of things about.

Arthur B. Fuller,

The brother of Margaret Fuller, or the Countess D'Ossoli-as she was better known in her later years-lost his life before Fredericksburg while discharging the duties of a common soldler, and was recently buried from and of the churches in Boston. He was chaplain of the 16th Massachusetts regiment. It was an impulsive and thoroughly generous motive that led him to shoulder his musket and charge upon a concealed foe in the streets of Fredericksburg, but it will secure renown for his name above anything he could have done in a long life-These preliminaries action, and the pellets from the pile. That one act has made his name historical touching it with a pencil. He then leaned back in The brother clergymen who assembled to pay a last "There is a beautiful spirit present by the name of tribute to his memory, spoke in the highest terms of onlisa."

He then seized his pencil and wrote upon a sheet of his character and worth. He was a favorite among his brethren, and exceedingly popular with the sol-

To the Friends of Spiritualism.

For years the Banner has been bravely unfurled in the vanguard of the army of Truth. It has been the organ for the utterance of all that was true and noble. Ite publishers bave endeavored zealously to furnish the best reform literature, and a paper which the reformer would be proud to acknowledge as his organ. . Their efforts have been appreciated. and well anstained.

Now, however, war swallows up all other interests. The nation is in its death struggle for existence, and all had been answered. There was never a mistake in our attention is apt to be too much diverted from the drift of the answer, and never the slightest missings. Friends, let us not forget the Banner. Remember the tax, and the almost double value of patreated in each instance, and to such particular of the par presses beavily on its resources. Its price is of ever answered the question had seen and read it. I small account, but the aggregate, if you all put in No material your mite, will give it vigor. Remember that you fore, the intelligence answering did. No material your mite, will give it vigor. Remember that you vision could possibly see the writing in those wads of are each and all interested in its welfare. Through paper, therefore—what? I don't know.

The last of the questions answered in this batch was accompanied by manifestations so astounding that I take a complete view of all that is transpiring in the make a separate allusion to it. After answering all field of Spiritualism. The carrier of Delivery field of Spiritualism. The cause of Spiritualism would suffer immeasurably by its loes. You must Im- not, cannot allow it to fail." H. T.

Readers of the Banner!

You who are not subscribers, we mean !- just after perusing this paragraph, put your hand upon your pocket-book, each one of you, and ask this question : " la it right for me to borrow this excellent pasmooth, white inside of his fore-arm. On this was tion: "Is it right for me to borrow this excellent pa-written, in large text, the single word Glara. The letters of this word were almost blood red. Indeed, it pay for it myself, thereby (indirectly) injuring the pay for it myself, thereby (indirectly) injuring the publishers, in this their time of need, when paper been written with a blanted stylus, that had been used stock has advanced over one hundred per cent. within two months ?"

We think that borrower's conscience must be as hard as fint who can revolve this question in his mind one moment without saying to himself-" I am wrong! I'll borrow the paper no more! I'll subsoribe at once ! I never was considered mean-and

it 's too late to begin now." Then he might in imagination hear us exclaim-Thank you, sir; we'll redouble our efforts to make readable paper."

So " Mote" It Be.

We are pleased that our brother of the Memorial replies to us in good spirit, "Words fitly spoken nower at other times. Dr. Robinson eat at the ta- are like apples of gold in pictures of silver." - Fam ble with him, and could get nothing as he wanted it realize the value and gratification given by encouraging and obsering words," says the Memorial. We away astonished, if not fully convinced. Now we take back all we said, with pleasure. The editor did cannot but repeat the old question, never yet an not mean to cast any stigms upon Spiritualists or swered as it should be-" Who shall decide when Spiritualism; but only intended to give Mr. Colches. ter a few "encouraging and obsering words" which, We wish merely to add in this public manner, as a | we think, upon the whole, were just the kind needed matter of plain justice, that Dr. Gardner feels deeply to bring him to his senses. Perhaps we were a little offended, and for good reasons, with Mr. Colchester's too sharp, brother; but if you had had half a dozen conduct toward him; and we know, too, that this papers sept to you, as we had the Memorial, medium made himself extremely unpopular both marked all over the margin with clang you would to believe that his facts will rather outlast the lat- with Spiritualists and general investigators, while have felt a little ried under the circumstances, we

" " " " Spirit Photographs."

In accordance with my promise, I send you an'so count of my visit to your city, for the purpose of investigating this [matter, and Il possible; obtaining some of the pictures. Having previously made arrangements for sittings, with Mr. Wmi. H. Mumler, on the 18th of December, 1862, I came to Boston, I had which he declined furnishing an opportunity to Mr. Rehn-a well-known photographist of our city-he said, " Ever since I have commenced taking these pictures. I have been constantly dogged forward and back from my camera to my closet by investigatore, till I have become slok of the namb. I have been harrassed enough by self-appointed investigators, and find there is no end to it." I was not discouraged by this, nor by another sig-

nificant fact, to wit : The learned ; philosophers who

New York, had solemnly resolved that the "apiritual

likenesses are a fraud and a gross deception." The

shade of old Galileo, the spirit of Columbus, and a

host of pioneers in art, bear testimony in reference to

the delusions of such learned bodies, that led me rather

which shadowy pictures might be taken-the one sug-

gested by Sir David Brewster, of diminishing the time

of sitting for a part of the nicture, has become quite

familiar; another, in which a faint picture is made by using a second negative place and a small lamp, placing them in such relation to each other that the rays of light from the lamp will pass for a few seconds lishers. through this negative, on to the prepared plate. I had seen a picture taken in this manner, which had some resemblance to the pictures taken by Mr. Mumler; there was, however, a very marked yellow tint in this, the result of the artificial light of the lamp. It differed also in this, that the picture, as in the case of Sir David Brewster's "ghost-pic, and part almanac. The several articles contributed tures." was entire, the head and feet being equally are by familiar pens in the epiritual field, and the well printed. 'Under these circumstances, I was introduced to Mr. Mumler by my friend, Mr. E. its pages may be elsewhere looked for in vain. We Haynes, of Boston, at Mrs. Stuart's Photographic and we could not do without it, for reference. Its Gallery, No. 258 Washington street. He received me very kindly. I remarked that I had come to have the sittings with him, and that I had brought a glass with me from Philadelphia, with a private mark upon it, (the mark was my own name and residence, written with a lasting faith. All the reforms are touched upon. Slamond on the glass, in phonographic characters.) and if he had no objection, I would like to have the picture taken on this. He replied, " Certainly not, and I wish you to witness the whole process." He then took me into his operating room, and I saw him clean my glass, pour the collection upon it, and dry it. After which both of us entered the dark room, and he put it into STORY" is entirely exhausted, and, in answer to crthe bath of fodide of silver; the door was then closed and it was entirely dark, there being so lamp or light of any kind in the room. While waiting for the plate to become coated in the bath, he conversed very freely with me about his method of preparing the chemicals. &c. When a sufficient time had clapsed for the plate to become coated, he took it out; and I know it was the same plate, although I could see nothing in the The earnest and instructive inspirational appeals dark, because it had my private mark upon it, and I from this gifted speaker will be listened to with saw this when it was put into the bath, and noticed it pleasure and profit. again when it was taken out of the shield. Having placed it in the shield, he gave it to me while we were

dow near it, where I could see it all the time. I then took my seat, and Mr. Mumler adjusted the focus, placed the shield in the camera, took off the cover and counted thirty-five seconds, then covered it again, and requested me to take out the shield and carry it into the dark room. On entering this room be opened the shield, and I examined it carefully to see fuid lamp and sat it upon the edge of ble sink, about eighteen inches to the left of the plate, and in a position very nearly level with the glass, which was held the developing finid on it, and in a few seconds we see advertisement. perceived two forms on the plate. After washing it. Mr. Mumler handed it to me, and I took it out to the male person, whom I could not recognize, on this plate.

still in the dark room. He then opened the door, and I

carried the shield to the camera, and sat it in the win

My daughter, who was with me, also had a picture taken, and on this plate there is the head of a female. The weather having been cloudy, I have not been able to have any of the pictures printed yet, I will send them to you as soon as I get them.

So much for my observations. Now for the theory that the spirits have given me. There are three forms of matter. First; tangible matter; second, the imponderables, well known to science as heat, light, electricity, magnetism, the od force and the life principle. These become more refined in the order in which I have named them, and thus approximate toward the third realm of matter, which constitutes spirits, and the home they dwell in, in the spiritual world. Photography, that State. or the art of printing by light, is the most spiritual of all the arts, and by it any substance that is sufficiently dense to set in motion the rays of light, may have its there by the delicate and perceptive chemicals which column. are used. But spirit forms are so much more refined than light, that they cannot set in motion or reflect its rave. To do this, they require the aid of the life; principle—the od force—magnetism and electricity. These may be obtained from certain mediums, and the atmosphere around them; and when thus obtained and properly placed, either around a spirit form, or comblued and formed into such a model as to represent the form itself, either of which will be enabled to set in motion the next form of matter, which is light, and improved. print an image upon the glass. It does not require as much light to print this as it does to make an image on the retine of the human eye; and hence these forms are not visible. This model process is the one which will be first introduced, and bence the forms of spirits and objects will not be very perfect.

I am frequently asked, " Do you really believe there is no deception about this matter?" I answer, that, so far as I could see, there was the utmost fairness and candor, and I bave, therefore, no reason to believe that there is deception. If there cannot be any other ex planation given of the present phenomenon than the antritual one. I shall wait hopefully for the introduction of this beautiful manifestation of the continued existence and identity of our loved ones who have the First Regiment of Native Goards (colored) can buy . gone to dwell in the inner temple. My impression up any three white regiments in the department. taken are models made by the spirits.

Yours traly, HENRY T. CHILD, M. D. 034 Race etreet, Philadelphia, Dec. 25, 1862.

Do Justly.

Dec. 27th. It was addressed to the editor by a cor. by the War Department. Home in the little and the little an respondent eigning himself "C. N. K." We'raprint it with pleasure. The sentiment applies to these for whom the writer perhaps did not intend it :

ou are doing as you will be done by, whatever you is 19 13 feet high, and weight 15,000 pounds. The o. Sharp criticisms will come home sharper f. z whole dome and statue will cost about \$000,000 1174 the journey they have had, .. Stinging sarcasms will and the parent nest again. Keen retorts will flash upon you when you least expect them. Also my little crumb of comfort of any sort you can tos to b Danter Dans, No. 26 Washington street, first soor op poor starving boul will be reproduced for you in your stairs. Frames of all sizes, and of army description bour of need."

meren bud beingn I han bunb. in various parts of the country.

New Publications.

TRUTT TRUMPHANT OVER RESOR: OF, Bigotry Unmasked, and its Deformity brought to light by the Test of Resson. Including the Views of Samuel Aaron. By Mrs. Alcinda Wilhelm,

In this little pamphlet the Baptist minister at Vincentown, New Jersey, gets the blue bigotry. heard that Mr. Mumber was becoming very tired of the knocked out of him, and his religious conceit flatrepeated investigations; and in a letter to me, in tened down with arguments he dare not try to handie. Keep calm, brother Aaron I

THE ATLANTIC MONTHLY for January, 1868, sontains papers from the first contributors of the country, comprising such names as Hawthorne, Whittier, Holmes, Emerson, Lowell, Curtis, &c. &c. Buch another array of literary talent is not to be found in any magazine published. We have not room in which to particularise the several articles, but ear emphatically say that if the Atlantic is kept up to constitute the American Photographic Society, as I was informed, at their regular meeting in the city of its present standard through the year, there will be no other publication in existence to be compared with it for ability, variety and general influence.

THE CONTINERTAL MONTHLY for January comes to us with fresh articles from the pens of Hon. Robert to infer that these pictures were real, because of this J. Walker, Richard B. Kimball, C. G. Leland, Hon. decision. I knew there were several processes by F. P. Stanton, and others of note, all of which are of prime interest and value. Such topics are discussed as these : "The Consequences of the Rebellion?" "New York and Virginia compared." "American Destiny," which cannot fall to command wide attention. Printed by J. F. Trow, New York, for the pub-

> THE PROGRESSIVE ANNUAL POR 1863. By A. J. Davis. Published at the "Herald of Progress office," New

This is the second number of a very useful and permanently valuable publications - part annual amount and character of information embodied in reading will be sure to do the public much good, for it will liberalize their sentiments, elevate and ennoble their views, and strengthen a truer and more and every progressive movement finds advocacy and criticism.

For sale at the Banner of Light office, at fifteen cents per copy.

The twenty-five cent edition of Bulwer's "STRANGE ders for the same, we have to say that we can supply none but the fifty cent edition, from this time.

Lycoun Hall Meetings.

Mr. H. B. Storer will address the Epiritualists of this city on Sunday next; afternoon and evening.

. The subscribers to the free meetings will hold a meeting in the above named hall. Monday evening. Dec. 29th, for the purpose of choosing officers to manage the meetings for the ensuing year. A large attendance is desirable.

The Union Sociables

Are getting on nicely. They are held every Wednesday evening at Lyceum Hall, Tremont street. The strictest order prevails, which is conclusive evthat there was nothing in it. He then lit a small idence that these assemblies are conducted by a comretent manager. The price of tickets to these public assemblies is reasonable enough in all conin a horizontal position all the time, with the edge of science in these times of "high prices for everythe plate toward the lamp, In this position he poured thing." Tickets may be had at the door. For prices.

ALL SORTS OF PARAGRAPHS.

If we should publish all that we have been requested to of late, condemning the acts, or fancied acts, of others, our paper would be filled with such matter. " To err is human; to forgive, divine,"

A correspondent, writing from McDonough Co., IIlinois, says that mediums are wanted there.

We would inform our Vermont readers that Dr. F. W. Urann, who has made so many remarkable cures in Boston, Lowell and Hartford, will be in Woodstock, Vt., the first week in January. All afflicted should call apon him. Those desiring his services at other places in Vermont, would do well to engage him. as we understand he proposes to make a tour through

THE ASSOCIATION OF SPIRITUALISTS TRAVERES hold their Second Quarterly Meeting in New York, inform and character printed on the plate, being received stead of Boston, next week. See notice in another

The Prospectus of the Scientific American will be printed in our next. This journal is one of the best publications for mechanics. manufacturers and inventors, in the world. The Prospectus tells the whole story-and any one who sees the paper will know that the editor performs just what he preaches.

Miss Cora Wilburn's address is Minneapolis, Minnesots. Her health, we are gratified to learn, is much

THE RISING TIDE, a Spiritual paper, printed at Independence, Iawa, comes to us this week fresher than ever. It is well edited, and its communications evince much talent. The last number contains a good letter from Dr. A. B. Child, of this city, which we shall print in our next.

It is said that fine white paper can be manufactured from the inner hunks of our common Indian cotto

Truth is truth, and the opinions of men can never make it otherwise.

NEOBO SOLDIERS .- A New Orleans correspondent of the Boston Traveller says: "So, far as wealth goes, now is, that the pictures and objects that have been They are men of property, and of education enough to write well in two or three languages; and if you want to know, their opinions, just look over their organ, L'Union: which you will find a fearfully redical, John Brownite sort of sheet, filled with articles written in the camp of the lat R. N. G. At last the organization The following is from the Herald of Progress of of three colored regiments has been officially approved

The doing of the Carlled at Washington is approaching completion. It is of iron; will weigh about 8,000,000 pounds; the top of the statue of Freedom at its "Do as you would be done by, remembering that summit will be 285 feet from the ground." This states

Those who are in want of plotures or plothes frames at very reasonable rates; would do well to call on Mr.

There are at this moment fifty thousand contrabands! Napoleon III. says he means to make a great people

of the Mexicans.

Causina Sympag, Dec. 35, 1863, 484 III

Ms. Bacon said-What do we individually understand by latution, Reason, Wisdom, and half rela-tion to each other? I define Intuition to be that department of the mind by which we are semetimes department of the mind by which we are separtmes can be seen and are less certain, less can be immediately perceive the relation of the processes of reasoning. Intuition is a mysterious quality of power of the mind, sadly ignored by men generally, and considered of but little consequence even by these who are aware of its existence. Not utili the development of the animal. All these enter in and constitute most elgoideant fact of the intercent contury; the most elgoideant fact of the intercent conturbation of the Thiraceae fact of the first wife. this most eigenceart income of man's interior unfoldment; are attributes of the Universe. Love is first, Wisthis enlarged knowledge of the capabilities of our dom is last, and will in a lick that connects the two. this enlarged knowledge of the capabillies of our nature; this later introduction to the natural powers of the soul, revealed to us in the philosophy of Spiritualism—did we think to appreciate this beautiful and beneficent provision of the lufinite power, or attempt to realize in any approximate degree the purpose and worth of this, apparently, the earliest manifestation of our mentality. The growth of the human mind has been in perfect accordance with the divine principles of eternal progression. Now in the order of Nature, priority is indicative of inferious to a cartain sense. Since units order and the warms and without sense and worth of the apparently, the cartier of inferious principles of eternal progression. Now in the order of Nature, priority is indicative of inferious to a cartain sense. Since units order and ority, in a certain sense. Since unity, order, and system are universal; since there is a perfect chain of correspondences running through all Nature, we are led to infer by analogy, that Intuition preceded the Reason in the order of mental development; that it was once the only channel through which flowed the stream of intelligence—which must ne-cessarily have been inconceivably limited, compared with that of taday. The chief characteristic of intuition is to divine the general spirit, rather than the particular, the special or exact. The unmethodlosi and undemonstrative; requires passivity, receptivity for its manifestations. Reason is the reflecting, comprehending faculty in man; his novereign attribute. It dissects and deduces, compares and classifies the truths discovered through intuition. By virtue of the reason within us, we understandingly approach nearer the Infinite. I understand Wisdom to be the right exercise of knewledge -the power to discern what is most just, true, and useful; the aim of human attributes; the flower of all conceivable intelligences; the crowning faculty of the soul; the embodiment and !mage of the Universe; the highest expression of the Divine Mind; the ultimate of Eternal Design. If Ignorance is the source of evil, Wisdom is the Saviour from sin. No "plan of salvation," no theological "scheme of redemption," pay, there is no other name given under soul that is perfectly intuitive, sees truth unadulter-Heaven, whereby men can be saved from their man- ated, which truth is wisdom. Men are called reaifold evils, but by and through the development and soning beings, but they see not, understand not, application of Wisdom. Intuition shall develop Da. CHILD .- Every child is born imbued with in-

tuition, which is the eternal possession of every one. intuition is not of consciousness; only its revelations belong to consciousness. Infancy glows with intuition. Life burns with it. Intuition to the hu man world is what instinct is to the animal world. Both are unaccountable. Reason is a product, not a means of intuition. Manhood is darkened by the night of reason. The physical body is but an insignificant product of the soul, and reason is only for the use and benefit of this physical body. Reason is a cloud that lawfully hange ever intuition, that for a while keeps it in obscurity. Beason comes with and is an attribute of matter, and it will die with and be buried in matter. Intuition is an attribute of the soul's life—is as indestructible and as steroal as the soul. Intuition is ever alive and active in testor bluman being, but it is unrecognized, because testor clouds the perception of ft. When the shadows of reason, the morning fog, shall rise from our earthly lives, our intuitious shall sweep the vast areas of the now unseen world of spirit. Wisdom ever exists in every thing and in every not. But the clouds of human reason make men aver that wisdom le wanting in creation; that the acts of men and the condition of things are wrong and evil. Wisdam is a universal condition of every act and overything; we arrive at the perception of it by spontaneous growth; but this perception of wisdom comes not in perfectness until after the death and burial on. Wisdom cannot be recognized by the light of reason. Wisdom can only be recognized by the light of intuition that shines through sternity. development; a state which all souls are in, and ly mailed. all souls must sometime recognize, not by effort, but by nature's mighty moving power. Not been received, and will app much of wisdom is exhibited in human reason, nor nor for it. Also the poet can be; not much of intuition is anknowledged in human philosophy. Reason is like children's firenalled a "serpent;" it goes tortuous, with limits, and is uncertain in its course of darkness. Intuition is universal, perennial light, and wisdom is only the flickering light of uncertain guidance in sum ?" the darkness of this uncertain world. Intuition is the light of 'the soul in the real world, where dark-ness and uncertainty or not known. Wisdom, by the illumination of intuition, shall exhibit to us the ways of pleasantness, the paths of harmony and

MR. LOVELAND .- I have been reminded of the definition which says, "Wisdom is wice." Wisdom is not an attribute of the human mind. It is the application of knowledge to the ends of life. Reason the greatest, the growning attribute of bumanity. Without it man would be a brute. Intuition is to man, as a spiritual being, what instinct is to the brute as an animal. Intuition is simply the sensing of spiritual beings and potencies. There can be no progress from intuition alone. The intultive races are not, have not bren, progressive. Only a reason. ing being can progress. Reason lays its grasp, on one hand, upon all the great facts, sensed by intuition, and on the other, upon all the vast multitude furnished by concation, compares, systematizes and coordinates them in one grand harmony. Reason is at home in the realms of matter and spirit. It coordinates them in one grand harmony. Reason is at home in the realms of matter and spirit. It coordinates its own mistakes, and also those of the other faculties. The race cannot progress without science, Science is the creation—the child of reason. If there is any superiority in this age over the past, it is due to the growth of reason and the consequent progress of sqience; Reason is of the soul. In theireternal ages of progress we shall still need to observe, compare, analysis, charify and systematics; consequent, we shall want reason, for this alone can perform the process. Intuition and semistant discern the materials, but reason builds the mighty temple of the soul's progress. Reason is not the mather of intelligence. It is a function of intelligence, for it is a function of intelligence, for it is the intellect which reasons. Institut, and intuition have a sort of perfectness in their sphere. coordinates them in one grand harmony. Reason is at home in the realms of matter and spirit. It corintuition have a sort of perfectness in their sphere. They can be improved—sharpened, but never progressed. The glory of reason of intellect it that from the very paters of the case, it is forever begrowth. It is a wresting something from the unitary and despending the river of its ion.

Dr. Bowker. I come with Dr. Child. He has alved the host definition of intuition I have heard. Can we doubt what rest he had entered it cannot agree with Mr. Loveland in his views of intuition and I cannot agree with Mr. Loveland in his views of intuition is the host of intuition is a means of intuition of intuition of intuition is a means of intuition of intuition is a means of intuition in the mean is a locally in his views of intuition is a means of intuition is a means of intuition is a means of intuition intuition intuition intuition is a means of intuition intuition intuition intuition intuition intuition is a means of intuition in

thirties and Reason. The principal thing that constitutes man is intuition; it is this alone that carries him above the animal. Taluttion is an infallible source of knowledge; Reason is tool. Great men Passed from the earth life to the spiritual on the ble source of knowledge; Basson tstock. Great men of smaller capacities get imperfect ideas in fragments. The left his natural body in Sharpsburg, Md. where he had down his mortal differ his country. His he reaved and suffering wife was permitted to be with him, developed. There are two classes of ideas—one is developed. There are two classes of ideas—one is developed. There are two classes of ideas—one is his otter, perception—the latter for of reason, his otter, perception—the latter for of reason, the former is certain. Eaching for tests and proving spiritualism, is the arcoules of reason. But taking the least two washes of in the body of the latter of t

BOSTON SPIRITUAL CONFIDENCE.

[Reported for the Banner of Light.]

[Reported for the Banner of Light.]

[Businer.— The Relations of Intuition, Remaining the Spiritual Englishment of the true source of all spiritual englishment. The proof of the true source of all spiritual englishment. The proof of the true source of all spiritual englishment. The proof of the true source of all spiritual englishment. The proof of the true source of an all the spiritual englishment. The big of the proof of the men are more in the true source of apiritual knowledge. Men deal more with reason, with cold philosopby, with tests and proofe, and are less certain, less

Mr. WETGERBER -Intuition is the daughter of In stinot. Intellect, is the daughter of Reason, Windom is sublime Common Sense. Wiedom does not depend upon education, for it may be found in the unlearned as well as the learned. Intuition, intellect, and wisdom properly blended, make a man of fine proportions-improperly blended, make a deformed man. R. W. Emerson is a man of remarkable intuition. Theodore Parker could appreciate and give forth the truths of intuition with a wellbalanced reason. Both the intellect and the Intuitions of men are unsocountable. Intuition is the substratum of all progress.

Dr. Ganners.—The instincts of all unimals combined, culminates in and constitutes the intuition of stantly leads men into error. I believe that intultion never mistakes or erre, while reason tumbles and blunders. Wisdom is the result of perfectness in intuition and in reason. Inspiration is not in-tuition, for inspiration comes from without, and intuition from within. Intuition and inspiration are not identical, as some have claimed.

Mr. EDSON .-- Instinct to the animal is what intuition is to man. Where the progress of instinct leaves off in the animal, intuition begins in man. A wisdom. I believe that animals, uninfluenced by the civilization that is of human reason, would be led by their own instincts to seek a remedy for every ill. So I believe that intuition, unfolded in man, will prevent all the ills and evils of medicty. Bame question next week.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

"A Subscriber" at Erie, Pa, is desirous of ascertaining if he can procure spirit-photographs of his friends without being present at the room of the medium in Boston. In our opinion be cannot; and if he were here, he would not be insured likenesses of such friends. It is impossible for the medium to know who will appear. The consequence is, that much dissatisfaction has already been manifested in this respect—as the party sitting is obliged to pay, whether a recognized likeness of a departed friend appears on the plate or not.

C. A. H., New Bosrow, N. H .-- Continue to do as you are impressed, and you will become in time an excellent healing medium, without doubt. Keep in harmony with all your surroundings as much as possible, and then the angels oan do much good through your organization, to relieve the sick, who will be sent to you for that purpose.

W. H. E. EDDYVILLE N. Y .- Your letter has been Wisdom is not an acquirement, but a state of natural received. We will see that your papers are correct-

> Appre's communication, "True Happiness," has room for it. Also the peetry.

Correspondence in Brief.

A subscriber writes from Hooksett, M. H. :-"If the Banker, as it is cannot be afforded for the revolutions that its effulgence makes. Reason is less than three dollars, why hesitate to charge that

We do n't intend 'to advance the price, if we can "rub and go" without doing so. If every subscriber will do all be can to induce others to subscribe, we may possibly run along at the present price. But peace, peace with all men and all things, and ways if new names are not added to our subscription that are endless, and along the sides of which ways books any more rapidly than of late, we shall be grow flowers of unfading beauty forever.

All our friends are nrged to aid us in every way possible at this juncture. Many letters have been received from different parts of the country, and each writer says the Ban-. ner must be sustained! It will be, if the friends take hold of the matter in earnest. - 11 4-16 - * 4

Lectures at Dodworth's Hall, New York.

The editor of the Banana or Processes lectured at this ball the two past Sundays to appreciative audiences; and it is understood he will continue to cotopy the platform there for several weeks to come.

Oblinary Relices.

the the proceeds of his senate, famounting to between fire and seven thousand dollars.) to the Homerfor For-

Passed from the earth life to the spiritual on the

flag was draped about the hearse, and one also covered the coffin. The Rome Guards, with a few soldiers,

Ine comm. The Rome Guards, with a few soldiers, enred as an escort, and the procession was preceded by a band playing suitable airs to the Hall, and from thence to the tomb.

His friends applied for the use of the Church nearest the Hall, but were refused the privilege of paying their last tribute to the remains of a good man and soldier who "died for his country," therein. Do you suppose God will refuse to take him into those better churches and "manistons not made with hands elemal in the Hearens," who saydiffeed the pleasures of home. in the Heavens," who sacrificed the pleasures of home, family and friends to serve in the establishment of a principle he believed God given? Oh, when will people be regarded instead of oreeds, and their legitimate

Oh God! roll on Truth's mighty care.
With crushing power through all the land, And bid its wheels grind into dust. The sceptre from each tyrant's hand, Let Slavery's curse be coat away. And only Thee let man obey.

Let churches with sectarian walls . Be hammered down to naught again, If he who for his country dies,

That even einners can go through. S. Townsend.

BTILL ANOTHER ANGEL IN HEAVEN. In East Boston, on the 16th ult., Mrs. Knily Jane Carves. ton. on the 16th ult., MRS. EMILY JANE CARVER, aged 24 years. 10 months, left the mortal, and her infant of four months old to the care of sorrowing brothers and states. Her husband. Mr. bilas Carver, brother of the late brave Sergeant Wm. Carver, is in the service of bis country, and could not be present to pay the last tribute of love and respect to the remains of his wife. The funeral was attended in the Unitarian. Church in Marsheleld, where her parents reside, by the writer, kindly assisted by the Rev. George Leonard, Unitarian olergyman of that place. May holy angels guard the little one and comfort the mourners, is the prayer of H. B. TOWNSEND. prayer of

Association of Spiritualists Teachers. De Change in place of meeting. El

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the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

Buch Message in this Department of the Banks we claim was spoken by the spirit whose name it bears, through Mas. J. H. Cowant, while in a condition called the Travec. They are not published on account of literary merit, but as lests of spirit communion to those friends who may recognize them.

These Messages go to show that Spirits carry the characteristics of their earth-life to that beyond-whether good

We sak the reader to receive no doctrine put with he Spirite in these columns that does not comport with his reason. Each expresses as much of truth as he purceives—

Our Circles.

Notice.-As these places, which are free to the public, subject us to much expense, those of our friends who take an interest in them, and disire to have them continued, are solicited to aid us in a pecuniary point of view, or we fear we shall be obliged to auspend them altogether. Any aum, however small, that the friends of the cause may feel inclined to remit, will be gratefully acknowledged.

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

MESSAGES TO BE PUBLISHED.

Monday, Nov. 24.—Invocation: Questions and Answers; Ned Kondall, to his friends in line...; Lavin's S. Mitchell, to her friends in Culumbus, Obio; Michael Sweeney, to his

wife in Fall River. Mass.

Tusteday, Nov. 25.—Invocation: Questions and Answers:
Capt. Bacucel J. Locke, of Rys. N. H.; Horaco Mason, of

Invocation.

Oh, wondrous Genii of Life, as we stand in the midst of thy blooming creation, we are sometimes lost in wonder; and when we try to comprehend thee, and to measure thine Infinite Life by our own finite oupacities, we find that we are powerless to do so. Oh, thou wondrous Genil of the mighty Past, that has made the grand and beautiful Present that is, and the eternal Puture that shall be, how may we best understand thee? Where shall we go seeking for knowledge and find it? To whom shall we turn, and in what garments shall we array ou selves, that we, oh Life, may come into full and perfect understanding of thee and thy law? As we listen, the very air around us seems to bear us ten thousand answers. And what say the voices of the air to us? Ob, child of mind, turn within thine own holy of holles, and there seek for and find me ; there measure the capacities of thy being, and thou shall not seek in vain -shall not fuil to understand me and my law. Oh Life, thus and thus do we comprebend thee. We will obey the voices of the air; we will turn within the holy holies of ourselves, and there learn of thee:

What Shall be Done With Traitors? One in human authority sends us the following question for this afternoon's consideration :

Ques ... What shall we do with those who are taken by the Government and condemned as trattora ?

Ans .- We have over spoken against capital punishment, inasmuch as we are quite sure that no good ever resulted from it, and we are equally sure that It is the cause of much evil; in fact, the amount of cell, or inharmony, is almost doubled by the exercise of this system of punishment. You may follow the effect as far. as the boundaries of mundane life, but beyond that point you generally lose sight of it, or at all events, the masses can rerely follow the effect beyond the mortal existence of the criminal. But does the effect cease there? Certainly not; on the contrary, it goes with the spirit to the spirit-world, and returns again to earth, by virtue of its own inherent powers, to work out its salvation. We have easil that the amount of evil is Increased rather than diminished by capital punishment. We may travel through creation's whole area, and then we shall not have touched upon one half of the oril effects resulting from this system of bodily punishment. For, outside that which you call the material world, the exil is felt and realized with more power than it is possible for you to conceive of, bounded about as you are by the thick walls of Materlalism.

Although we have never advocated capital punishment, jet we would always connect that you preserve society from the evils that arise by your having delinquent members in your midst. It is not necessary that you resort to capital punishment, in order to save society from the evil that has its dwelling place upon the earth, for you have your prisonhouses in ample numbers, and when these are filled, you have the means to build more. You have the power to throw around those ein-stained and failen ones of earth those powers of mind that will enable him or her to rise superior to the evil which has so long mastered them. What though they be confined within brick or stone walls, have you not the same power to educate them morally, as if they were allowed their liberty? Certainly you have.

Now we believe it is your duty to protect your-selves, as a people, from the evils that are forever cropping out in your midst; but, believe us, you will not do this by depriving, the individual of his mortal body. Do you suppose that, by hanging a man, you deprive him of his life? Far from it; you merely force him to change states of life: you are an agent, by which individuals are sent to the spirit-world unnaturally, and as agents for this, you must of peocesity suffer some time or other. Though you commit the ala with the idea that you are promoting the general good of humanity, nevertheless, when you shall come to the spirit world, you will perceive the legitimate effect of that cause that took place in mortality; you will see that the evil which you thought to be crushed out still exists in increased intensity in the spirit land, and you will not be slow in finding that you have been the means of de-priving an individual of his earthly existence, and therefore you have placed your foot upon the natural law, and in defiance of the law of the Almighty. have done your best in peopling the spirit-world with evil-minded individuals. Now, believe us, you must suffer for this, though you may have sinned unconsciously, yet the punishment of the law will visit you, the penalty must come to you, and you will not go out until you have atoned for your ain.

Then protect yourselves against those who are workers of evil and iniquity in your midst, but of all you do, do not send them to the spirit world unnaturally. Be not agents in setting saide the law natural, in order that the requirements of civil law may be fulfilled. Many may argue that your prisonhouses foster and encourage evil, rather than lessen It, and that many more would be added to the criminal list each year, if it were not for the fear of capital punishment. History says no. Very well, then, you certainly have no right to declare our views upon that subject to be entirely wrong.

Suppose you have before you ten or a dozen oriminal, all of whom have violated civil law. Buppose, now, you pass sentence of capital punishment upon them, what then? Are they dead? Certaintly not. Are their orimes crushed out because they no longer live upon the earth? No; the evil which was theirs before the change called death took place, still dwells with the spirit in the spirit-world, and added to what they have been, they have the extreme sorrow of knowing that they have been sent to the spirit-world unnaturally, and all must suffer more or less upon this account. When the criminal is ds-prired of his body, you believe that you have done good deed in ridding society of such an ludividual. But instead of destroying him, you have sent him out over the bridge of Vengeance to the spirit-world, and over that same bridge he returns inevitably to earth again, and the evil, which you firmly believed you had destroyed, once more lives among you with

LICON A MIN TO LIVE

increased power. Then how much have you gained by thus depriving the oriminal of his mortal body? Nought; and nature, reason, and common sense will teach you that you have sown to the wind, and will resp the whirlwind

It is true, there are some individuals dwelling in the celestial world that are surrounded by such holy spirit would have no weight in a matter, like this, influences in spirit-life that they have no longer but it will have some weight in a higher court of the desire for evil which they had upon their en- justice, and to that I appeal more than to any earthtrance into the spirit world, and thus they desist by court. I have suffered, and shall suffer as I don't from evil, doing only the will of Almighty God. But care to, in consequence of my violent and unnatural where you find one case like this, you find ten of death; and God knows-if there is a God, and I exthe other class. By sending your criminals thus pect there is although I have not yet seen him—that unnaturally to the spirit world, you are literally I have no desire to increase my present load of sufpeopling your earth with evil spirits—literally now- fering by the addition that comes at the end of caping the seeds of inharmony and strife among you ital punishment. as a nation. Could you but see the evil and ruin If there is anyth before sending them to the spirit-world. Had you with all the weight of their sin burdening their among you. But so long as you persist in sending your criminals unreformed to the spirit-world, you are but swelling the army of invisibles that is now opposed to you in the spirit-spheres.

And, oh, for each and every wrong act of yours committed while in the flesh, you must surely suf- cated to look at matters of this kind in a material fer, sooner or later. It matters not, whether you way; but could they witness the suffering that sinned through ignorance ont, for if it were in attends capital punishment, they would no longer dedefiance to the laws of your God and Nature, you sire his execution. I forgive him-from my soul I must surely expect to pay the penalty for it. No forgive him; and, as all the powers of good bear saviour can step in between you and your sin; you me witness, I will do all I can to save him from must work out your own salvation, and if it be ar-rived at only through hell, we can only pity you; duty according to our highest light while upon the we can only offer you that assistance which will en- earth, I believe we should have few enemies, and, I able you to return to earth, and make atonement for venture to say, there would be very few murders every sin, for every inharmonious act performed while in the flesh.

send your criminals to us in the spirit land, for we have no prison-houses in spirit-life in which to conin their case, by evil-free to do you all the harm and injury that a spirit fired by revenge might be prompted to do. Oh, we pity you; and the condition er. That will do: Good day, sir. you have created for yourselves is one to be deeply amented. You have asked, oh man in power upor the earth-you have asked us, "What shall we do with those that are traitors to the highest interests of this Republican Government?" But whatever

course you may choose to pursue in the future to ward such individuals, do not, we beseech you, send them to us, for if you do, not only yourselves, but coming generations, shall rean the svil thereof.

Questions and Answers. We are now ready to receive any question from any one present Ques .- What is Conscience?

n the Cesh. Q .- Please explain the Sacrament of the Lord's

A .- The institution of the Lord's Supper. The spirit teaching through Jesus of Nazureth well un derstood the minds with which he was in rapport. In spite of his carnest endeavors to show them the unless they had some material symbol constantly own tastes prompted me. pefore them, as a reminder of their duty, they would cially created; and the clairvoyant spirit manifesting itself through Jeaus Christ looked down through the vista of future ages, and perceived that there would be minds upon the earth to whom such a manever put their hand on even the outer wall of the Spiritual Temple, and who still require some material institution to keep them in the nath of rectitude. It was for this, to appeal to their materiality, hat the Spirit Divine, through Jesus of Nazareth instituted the Lord's Supper.

O .- What did Christ mean when he said, " And now, oh Father, glorify thou me with thine own self, the glory which I had with thee before the world was " 9

A .- Men and women of the past, and of the present also, are, and have been, too ant to confound the appritual with the material. "Glorify thou me with was"-thus clearly signifying that the indwelling with his words, "Come unto me all ye that labor, spirit of Jesus had existed from all time, and was and are heavy laden, and I will give you rest." had endowed it with inharmony and imperfections. The spirit teaching through Jesus of Nazareth deat at last obtained the desired boon in the world be-sired to inaugurate a system of good upon the earth. youd the tomb. Oh, I wanted to tell him that the He desired to do away with the system of evil that had so long reigned supreme upon the earth, and to teach mankind that there was goodness in the soul of man, and it needed only to be shown to mortal conditions, to make its existence apparent to humanity. "And now, oh Father, glorify thou me with

thine own self, with the glory which I had with thee before the world was." You may each and every one ask this much, and expect, if you ask aright, to receive it. But how shill you ask aright? By putting forth all the good that dwells within. Give out hose nobler and divine qualities of your spirit to only in the sight of God, but of man, also. Nov. 18.

F. H. Rogers.

I am not used to making public speeches, and no one can feel more need of strength and knowledge than I do at this time. I am fully aware of my own keep me only amid scapes of death and darkness; ignorance of the great laws by which we come back, and if I am only acquainted with enough to serve my purpose, I think I shall go away thankful. I'vo I was known by my associates as Frances Stizabeth only been away from my own body since the tenth of last August, and it's not to be supposed that I've will not respond to the coming of my soul. I'll not learnt much since then, for my condition has been ask a word with them. Good-day, sir. Nov. 18. very much like the condition of a child that has come into this world too soon. I have been obliged to wait for the faculties of my spirit to strengthen, in order that I might be able to return to earth

I have a purpose in view by coming here. It may be of small importance to you and the world generally, but to a lew individuals and myself it is of the so. I'm with her a great many times when she preatest importance. I was second officer on board do n't know it. I was aix years old here, and if I he ship Golconda. I was on the passage from San was here now, I should be most seven years. Francisco to Boston. I unfortunately had 'trouble with one of the crew, and it resulted in my death, feel that I was the indirect cause of my own untimely death, although it's not so understood. now firmly believe that had I done by Roberts as would have wished to have had him done by me, I should not have lost my body as I did; but I gave dreams he wont, but he will, I think: They way way to passion, andered the avil to take me prisoner, of that was blows, that resulted in my death.

The Individual who thus auddenly deprived me of my earthly existence is now confided in prison, and the law will deal with him as she has with thousaude before him, who have had no one to speak a palliating word 'in their behalf.' I am aware that my word is outlawed now, that my testimony as a

If there is anything I can do or say to save my that you are thus unwittingly heaping upon human- murderer from death, I want to say it. And if you ity, surely, surely you would reform your oriminals value my happiness, his bappiness, you will publish my communication. I was just as much to blame devoted your energies in the past to the task of as he was. He but gave way to his evil passions as exalting and improving the evil disposed minds that I did to mine. He stands upon one side of life, and have hitherto dwelt among you, lostead of sending I on the other. I have come to the spirit world unthem over the river of Death to the spirit-world, naturally, I know; but if the roll of svil will stop here, for God's sake let it, and do n't try to stretch spirits, there never would have been such disorder. It out to span creation, for as the gentleman who and strife among the elements in the spirit spheres preceded me said, it will yield you only sorrow in as prevails to day; and, believe us, civil war would the end. There is no use in trying to escape the never come among you upon the earth. You would penalty that Nature enforces upon those who trans-dwell in peace, and harmony and love would reign grees or violate, her laws. A law natural will take its course, and all who sin against it will suffer,

Now I know there is much indignation felt by my friends toward my murderer. I know they think he ought to die because of the crime he committed. But they only think so because they have been educommitted. The robber who commits murder upon the traveler is not alone responsible for the crime Oh, then, beed our advice, ere you suffer still more and it's my opinion that if the murdered man could than you do at present, and above all things, do not speak he would confess that he had in a measure provoked the set. That's the law. They tell us here in the spirit-world that you are pretty sure to fine them, and they are free to return to earth again find the root of svil within yourself. It 's so in my by the law of spirit life, backed up as it always is case, and I have a right to judge of myself, and others, too. You may say F. H. Rogers, of Baverly, Mass, comes back to plead in behalf of his murder-

. Frances Elizabeth Gordon.

"Come unto me all ye that labor and are heavy laden, and I will give you rest." These words sounded harsh to my spirit as I listened to them as falling from the lips of the officiating clergyman, while before him lay stretched in death my own body, for my spirit could only ask, Where shall I go to find rest? The Church could not give it to me, the world could not furnish it, and the spirit-land does not bestow it upon me, and I still am a wanderer and find no rest. I passed thirty-two years on earth. In early life I lived in honor and accurity, and was hedged about by kind friends and willing hearts. But at thirteen Ans .- Conscience we may define as God manifest years of age, one after another of my friends de-

parted the earth-life, and at last I was left friendless and orphaned. My parents having removed from a country town to New York city when I was very young, had died soon after taking up their residence in the Empire Oity. Thus I was left a stranger, as it were, in a great city of avil, alike devoid of friends and money, with none to gently reprove me when . right, he perceived that they were constantly in dan- did wrong, or to praise me when I did right; and I ger of falling into their old habits of evil, and that had nought to do but to seek for rest wherever my For a time I was blest in receiving money for la-

fall far short of what he desired them to be as bor performed with my own hands. But I was con-Christians, and children of Almighty God. And tinually longing for a higher state of life, and I there are many Christians of the present day that only worked to sustain myself, and not from inclina-seem to require to be reminded of their duty to God tion or love of labor. But after a while nature gave and their fellow-creatures, inasmuch as they keep way; I could no longer work, and in my cickness this ancient symbol before them, inasmuch as it and weakness I was betrayed. I stepped outside the seems to be necessary that they learn the right pale of human virtue, consequently closed the doors through material cources. Now this institution of of human kindness against me. A dark picture the Sacrament, or Lord's Suppor, was intended for should I draw were I to present to your mental visthe highest good of the people for whom it was spe- ion the various scenes through which I passed for some years of my mortal life. I'll pass them by ;

for they are too dark to dwell upon.

Again I grow weary of life, I had sought for hope, for peace in many, many ways, but alas, I had terial symbol would be actually necessary, long af-ter his removal to the celestal spheres. Therefore, ing and suffering, I became sick. I then said, I'll in this sense, it were wise, doubly wise, that Jesus of turn to the Church—perhaps she 'll give me the rest Nazureth gave to his followers the Sacrament; that and happiness I have so long sought for. So I he gave them those divine injunctions of truth and turned to the Church, and I tried to believe its im. right through some material institution. Oh, how practicable theories and dogmas, but as I grew nearmany there are at the present day who have never or and nearer to the spirit-world, my spirit intuiau pped outside the Temple of Materiality; who have tively shrank from Church deeds and orceds. But my Church advisers still persisted in telling me that I had sought and found the Lord Jesus Christ. But I could not feel so, and they said this was be. cause I accused myself too freely; that I'might have sinned deeply, but that the blood of my Savigur would wash out every stain from my garments, and that I should be happy, supremely happy, in the world to come.

So I died in the city of New York; died, or I should say went away from my wild and disordered state of life upon the earth, and while I stood beside my mortal remains and listened to the words that fell from the lips of the clergyman, my spirit seemed he glory which I had with thee before the world ill at ease. Oh, my soul could not echo in harmony still living in mortal form, but that weak humanity And so he went on to say, that although I could not find rest and happiness upon the earth, yet I had spirit is never at rest, except when working for oth. ers; that we do not learn how to live in the earth. life, and that we are taught here in the spiritworld that we shall certainly return to earth again and lend our assistance to those, who, like ourselves. have become sick and weary of the earth-life. it may be that I, the weary and abandoned one of

earth, may find cause to return to those who knew me. It may be that I shall be able to return again, telling them that they are living in a way that is neither acceptable to themselves, nor to their God. It may be that this same clergyman will stand the gaze of mortality, and you will find glory, not in need of my counsel, and that I shall knock at the door of his soul, and he 'il respond to the summous, and bid me enter within. Oh, if it be so, I feel that my spirit will receive the rest it has so long coveted. Oh, the spirit is never more at rest, they tell us in the spirit-world, than when actively engaged in doing good to others. I could never, never enter the path of life while here; conditions were such as to but now I shall begin to live, begin to be happy; now I shall begin to realize what it is to find rest. Gordon. I would ask-no I will not-for their souls

Hattie A. Burroughs."

Please to tell my mother that Aunt Harriet and me do n't live with God and the angels, but that we live here in the spirit-world. My mother is all the time thinking that I'm a great way off, but it aint

My name was Hattle A. Burroughs. I lived in Cincinnati, Oulo, and my mother lives there, and Aunt Hattie wants to talk with her. Aunt Hattie is my father's elster. My father's name is Joseph, and he's gone to war, and my mother's afraid he wont come back again, but that's only because she in the spirit world they think he'll come back,

and the consequence was a similar exhibition of pas and she must be happy.

and the must be happy.

If my mother gets my letter and wants me to send her another, can't i? [I think so.] I had a

MEDIA A LEAST TWO WAYS WILLIAM

sore throat and head-ache; that's why I died, you live a lie unto yourselves and to your God by al-'m going now. Nov. 18 Of the base of the Pett 64

Invocation.

"And God said, let there be light!" Oh Holy Law of mind and matter, not alone in Creation's early move do we hear this command, but even now on the wings of the present hour is heard still the com-mand. Let there be Light! Oh then Spirit of Time and Eternity, we hear thy Divine command; we perceive the light as it streams from out thy soul and entere the souls of thy children. Oh thou Jehovah of all Time, we feel thou art with us and though the dark waves of doubt are rolling beheath our feet, yet we will look apward and onward, and perceive the light of thy smiling countenance. Light, more light is the demand of all ages; and; light, more light, comes in answer to the call of Prestion. Oh, Spirit of the hour, we will open wide the chambers of our being, that this light may come We will accept the light that is of the hour, and belongs to us as individuals. Oh Spirit of Eternity, we have called for light, and thou hast commanded light to shine upon us this hour, and for this we will bless thee now and forever. Nov. 20.

The Constitution of the United States. Ques -The Constitution of the United States -is t not the most secure foundation on which the nation can rest ?

Ans .- This question we have received from the same individual who propounded the question spokthe United States—is it not the most secure foundation on which the nation one rest?" In dealing. becomes us as seekers after truth. We shall not lay hold upon it with our hands gloved; but, on the con-Time and not to Eternity, is not exempt from the law of Change or Progression. And thus we are to suppose that the law of progress will deal with this idol as the Lord deals with all else in the universe. Because it has served you well for many years, is history; no proof that your idel is fitted to remain forever in New t the habitation of humanity or spirituality.

" Is it not the most secure foundation on which the nation can rest?" The national mind at the present day has outran the Constitution of the United States-has gone beyond, or outlived it-and as we have said before, the Constitution of the United it is evident that there is not enough of good in it to save you as a nation from rulu. It is not strong enough to bind you as a nation in bonds of human sympathy and love. The Constitution of the United States has already begun to break up, and the Eternal Light of Reform is beginning to stream in through the orevices, and many thousand minds are beginning to doubt its goodness, its power and its serve you in place of your long cherished idel, that is rapidly passing away.

The spirit of the Constitution of the United States. as fostered by your forefathers, was a spirit of love. were we to tell you that that same Constitution could give you that peace, that strength, and that high sense of justice you so much demand in the present hour, we should tell you that which was alse. " Is it not the most secure foundation on which the nation can rest?" No, certainly not. If civil war bath come among you in consequence of the weakness of this same idol, is it not time that you mperishable than this self same Constitution? We think it is, and the vast army of invisibles in the

Your Southern brethren bave folded within their every breath that slavery has been permitted to dwell among them by the laws of the Constitution. right to hold their slaves by it. They have lived by future time. elavery. It bath fostered and enriched them as a people, as the Constitution hath fostered slavery. And even now we hear them declaring that the Pres-Ident of the United States has trespussed upon their rights, that he has trampled upon the Constitution of the United States, and therefore thousands have a stranger here. I wien to conform as near as posricen in rebellion against the Federal Government.

True, Mr. Lincoln had no right to interfere with their pet institution according to the Constitution; had no power to proclaim emancipation, no power to set the black man free, if he grasped at the same time he conditions of the Constitution on which you seem to securely stand. And in order to procleim emancinetion be has been obliged to stand outside civil rule, and take the first step toward reform. And as Commander-in-chief of your army, he has proclaimed to the world that after the first day of January the slaves of all distoyal subjects upon this American Continent are forever free. Could be have done this by the Constitution of the United States? Certainly

This Constitution bath pever fostered liberty. equality and fraternity, hath never held the lives of of these three worthles within her embrace, notwithstanding it hath professed to give you freedom. Surely it were time that these three elements should be incorporated into your foundation. Burely it were high time that you enjoyed the boon of liberty; and instead of writing freedom-freedom on every corner of your beautiful Continent, you should incorporate it into the foundation on which you as a na-

Now, then, if this Constitution must die, do not mourn for it. Oh. is it bot high time that the mantle of freedom rested upon your shoulders? Is is not time that you touch your institutions with a ive coal, taken from off the altar of Liberty? We think it is, and can only rejoice at the death of that which has for long years brought you more evil than good. Our good brother has no need to ask us whether the Constitution affords a secure foundation for the nation to rest upon. He need only to look abroad, North, South, East and West, to behold that its time bath come, that it bath follabed its days, and must soon be numbered among the past. Longer it cannot exist, and the voice of the Almighty is even now proclaiming its death.

Do you suppose that if your present Constitution had been a good one, that olvil war would have been your guest to-day? Civil war! What bath it come among you for? To set you, as a nation, free; to unlook the door of your prison-house, that the clear light of Almighty Truth may shine upon you. It comes to wipe out your stains, and to put new robes of righteousness and freedom upon you, and it is a egitimate child of the Constitution of the United States; and though it may not appear to be such to you, yet time will sarely prove the truth of our assertion.

Oh, look at these, your material surroundings tear away the vell that has so long prevented you from beholding your true condition as a nation, and behold that all things in time or eternity are sub ject to progress, and you will no longer mourn over the death of your idol, the Constitution, but will life your souls in thankfulness and prayer to Almighty God, in view of the beautiful hereafter that awaite you, in view of peace and harmony which are so soon o dwell in your midet, in view of a more substantial foundation upon which your nation may rost in the future.

Oh, thank the great God of Reform that you as inlividuals are called upon to participate in the erection of this new corner-stone upon which your nato it that the spirit of Liberty, Equality, Procedom and Justice be lacorporated into your new Constitu

lowing starry to dwell to tile miliet of a profes free nation you dennet be at peace with one and but war, discord- and perpetual death will be your constant attendants. Nov. 20.

Questions and Answers. Ques What kind of spirits are those which we are taught to shun in the Bible, and which are called

Ans .- The law governing spirit intercourse has existed from all time. The tohabitante of the spiritworld have ever been in rapport with the minds of humanity, and under certain conditions bare been able to return to earth and hold communion with mortals. Now you are not to suppose for a moment that your intercourse is chiefly with the most reflect class of spirits; that you receive communications from the highest degrees of mentality at all times; bet more particularly from that class of apirita who stand nearest to the earth, that class of apirits who have passed from this your mundans sphere unnaturally, and who still retain all their svil proclivities ; that glass of intelligences have more power to return and commune with mortality than any

Now you are not to suppose that they have grown suddenly good and pure because of their removal to the spirit-world, for if they were evil here, so on the spirit side of life they will be evil until they come under the law of progress. I'et the law of progress is slow; step by step Nature moves downed. en upon at our last meeting. "The Constitution of and thus the subjects of her law can only become good and perfect by slow but sure degrees. Now the prophet, doubtless, like many at the present day, with this, the nation's idol, we shall deal with it as | was able to perceive the characteristics of that place of spirits of which we have just spoken, and which he termed familiar spirits, from the fact of their intrary, we shall take it within our palms, and give it timate relatiouship with mortals. Now these spirits the full benefit of our senses. The Constitution of or this class of spirits, to which the prophet particutimate relationship with mortals. Now these spirits, the United States, like all things else belonging to larly refers, were more corrupt than your familiar spirits of to-day, and allow us to add, more unenlightened, more undeveloped at that age than they now are, because of the general ignorance prevailing with the masses in the early ages of this world's

Now the prophet of olden times perceived the evil influence exerted by this class of spirits upon mankind, and therefore advised his followers against becoming too well acquainted with them, or against communing with them at all. For instead of giving light to those they came to, they could give them only darkness, incomon as they were benighted States belongs to the things of the past, and whether and ignorant themselves. Therefore, considering you will or no, it will soon cease to live, soon sink their condition, it was perhaps well that the prophet into oblivion. True, there is much of good in it, but taught his followers to shun familiar spirits. But when we consider their condition then, and set saids the fact of their evil influence upon mankind, we shall no longer fear or shun them, for we know that they are to throw off their darkness, and that they will some day be able to give of their light and wisdom to humanity.

Now these same familiar spiri's are all around you with their evil influences, and you should use strength. And thus it were high time for you to all your powers of discretion to give thom light. So look around you for something higher and nobler to conduct yourselves while on the carth, that they, seeing your good works, may emulate your example. Live such pure and holy itves, that they, seeingithe good in you, may seek to become good also, and thus march up the ladder of progress to eternal wisfitted for the age in which it had its birth. But dom. These familiar spirite, the old prophet allodes to, were capable of improvement and of receiving light; but he, like them, was not possessed of the light of your time. Therefore it is not strange that he said to his bearers, "Shut the door upon them, and have nothing to do with these familiar spirits, that can only influence you for evil." Q.-Can you, explain any reason why my spirit

friends, who have promised to come here, have not builded around you something stronger and more done so? Is it from want of attraction to draw them bither ?

A .- The care in question is a special one, and is spirit-land who are striving to lift humanity from related to special conditions, and we have not in our darkness to light, think, with us that the time of possession at the present time that knowledge of the life of the Constitution bath past. order to give you the desired information. However, embrace their pet institution. Slavery, under the we presume that the cause of the delay is on account sanction of the Constitution. They will tell you at of their not being able to come into sancore with the surroundings of our subject. But we believe to is dwell among them by the laws of the Constitution, only a question of time in your case, and that all They will swear to you that it is their power, their those who have promised to come, will do so at some Nov. 20.

Col. Thomas Jones.

Oh God, is it possible, possible that I shall never control my own body again? Mr. Chairman, I am sible to your rules; will you inform me what they are? [Simply to give such facts as your friends may be able to recognize you by. Such as the sime and cause of your death, age, and any circumstance of your life that they may know about, but which we are ignorant of.

Stranger, I am Colonel Thomas Jones, and I am from South Carolina. I suppose I fell at the battle of Roanoke. I have a family at the South, and I am sorely troubled about them. May I hope to transmit them any intelligence from hero? [It is quite possible that you may be able to do so.] My wife and two some are thoroughly Union. They

were sorely troubled on agrount of my soccesion sentiments, on account of the course I took while here on the earth. [Will our publishing your communication submit them to any hardships ?] No. 15 'e well known there, well known, ele. They have suffered nearly as much as mortals can suffer aiready on my seconnt. My God, hell is a't large enough to hold me ! I've

ome back out of hell to speak to them. I beg your pardon for my mouner of speech. I am not your enemy, though I was once. Certain members of toy household believe that they are free, that they were free at my death; that I left papers granting them their freedom. I promised to do this, but I put Death off too far, for I never had a thought that I should be killed in battle, and so I neglected doing my duty. And now those members of my house hold are in great trouble. If they were not, as I said before, thoroughly Union, I should despair of reaching them in this way. My son, Thomas, has the same powers that this

subject has, although he is not conscience of it blmself. Now, if I can succeed in informing him of the fact, so that I can commune through him to the other members of my family. I shall be glad to do so. Now I wish him to take a seat at h table, on which is paper and pencil, and to sit quietly and as passive as possible, in order to receive spirit, idasnce. If he will follow my directions, I fully believe that I shall be able to communicate through him to my family. I can then give them the forermation I desire to. I could give it here, but febould submit them to more trouble then I care to

Say to them that in my last moments I thought of them, and of the sorrow which would be theirs at my death, and regretted, oh, so sorely regretted nor having done my duty. Stranger, there are circum stances connected with my coming here to-day of which I would like to speak, but I feel it 's not bestask this much of my friends, both Secession and Union, that they will do what they can for my suffering family.' They who have been used to every care, who have never before known want, are now in abject poverty. And when I feel that I am the cause of it, I cannot but ourse myself, for had sold my entire effects, and removed North, at my wife begged me to do, I should not have been is beil where Lam at the present time. My family are in Georgetown, South Carolina. 17 191. Nov. 20.

Ten Manusapa Briaring.—Addison has Jan on record the following important sentence : "Two parsons who have chosen each other out of all the speoles, with the design to be each other a mutual bom fort and entertainment, have in that sellen bound themselves to be good-hamored, all-ble forgiving. and Justice as incorporated into your new constant than in the control person of the con patient, and joyful, with respect to sach other ad proving distinction by the traction of record, of regent that I should effected by the course of regent that I should effected by the traction of regent, of regent that I should effected by the course of the

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BANNER OF LIGHT

Miss Bardinge's Book.

THE WILDFIRE CLUB. e in all _ i.e. by _ is not excited?

EMMA HARDINGS.

"That the dead are seen no more, I will and a seen and maintain, against the concurrent testiming of the agent and air nations. There is no people rude or universed among whom apparitions of the dead are an entire and believer. This opinion which prove is as far as human nature is diffused could become universal only by its truth."—[Fide Rassellas," Dr. Johnson.

" Spirit is like the thread whereon are strung The beads or worlds of his. It may be here I may be there has I shall live again; I may be there has I shall live again;

OONTENTS:

The Princest & Vision of Royally in the Spheres. The Monomaniat or the Spirit Bride. The Banned Grange, or The Last Tenant : Being an Ac

count of the Life and Times of Mrs. Hannah Morrison sometimes styled the Witch of Rookwood. Limes Prigmont Margaret Infelia, or a Narrative concerning a Haunter

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dent founded on Fact. Ohriemas Stories. No. 9: Faith; or, Mary Macdonald. The Wildfire Club: A Tale founded on Fact. Note. " Children and fools speak the Truth,"

EXTRACTS FROM THE BOOK.

The following extracts are taken from the different storie "I am not in heaven, nor in hell, Geraldine; only in the spheres? I have made my own sphere; it is that of the sen sualist, a spirit-home for human souls with animal propens; its. Krery vice has its sphere, Geraldine; limi, awards passion, pride inurder. The hypecrite is in them all! All sinders are hypecrites! They do not dread to commit vice; they only fear to have it known. O, could they but appear on earth as they do in the spheres, they would not dare to make themselves the leathsome things they must become i On earth, decadding, you look upon making as they appear; in the spheres, as they are; and as they are, so is their heaved or hell. Did ye mark that monatrous brutish thing that led the "brawls" yender?—daucing with a woman, more abject, low, and vilu than the gutters of your most degraded clies could send forth. That monatrous image once were a royal crown, and bore the aceptre of England's virtuous "Of that I could awake from this dreadful dream! I cried; this is too borrible! Let me awake! O, let me

cned; this is too horrible! Let me awake! O, let me awake! "Then art not dreaming, my child," answered the sad voice; "and to prove to thee the truth of this most momentous hour, know that by this time to morrow night, a fresh partner will lead out the Princess A. in her midnight "brawl." You know him as a man, Geraldine; behold him now as a spirit!" O = "That hight, at one o'clock, I ast by his cold corpse, pendering on the fearful revelation of the preceding night; the fatally fulfilled pred clon, and the possible condition of the spirit of the duciliar, killed by the lunched of a woman whom he had seduced."—The Princess.

Just then a sweet, soft, unusual air scomed to spring upout then a sweet, soit, united at a recomed to spring up-not around or away, from him, but just upon his cheek; it seemed, as he often 'described it, "like as if a bird, with sweetly perfumed wings, were goulty familing him, or as if fartable flowers were waved in his face." There was a sound, too—one to which he used to may all de oripilop, was indequate. It was most like a long thord of music tun-taining an infinite variety of harmonies, but all of a ringing, glassy solund, struck to the sir, but so far off—O, so tar—that, although scenning plain to him; it must be an coho from thousands of longues away in space, and ever from abore! Q Q What followed, he often used to say, was indeed the moment "when his you, was born." He know he had lived before; "when his soon was o fri." He know no had lived before; but it was only as a body; he spirit was born on that memorable night—in that hour of outer agony and lon-liness. He heard distinctly the chord of music 1 have mentioned rounding in the sir, and time came a sweet, low, formale voice, saying, "Tom-dear Tom!"—The Spirit Brids.

That drear night it was tenanted alons by the one ghostly, deaf form of the hapkess William Rookwood. Alons and unique the hapkes William Rookwood. Alons and unique the hapkes william the receipt to fill the empty space around with hape letters, which, seem by the quininking children of life and revelry, might read, "Thos fool. this sight the soul half be required of these." 9 0.8 The unhappy manual had throughout the trial, conducted bersell in a manuer which richer to used to confirm than dispet the supposition of her guilt. 9 0 The proceedings of this remarkatio trial were characterized, we are told, by diversing the results of the same and the law would be violently shaken, and if unoccupied, quite overturned; yet all this without any visible agency to account for the same, axeept the wend reputation which the female prisoner was known to possess." The goulteman of the long robe" were many periode, and it was oven thought some. prisoner was amount to lunesses. In gountainan of the original robe. Were much perplexed, and it was even thought somewhat startled, by these my site signs of an unaccountable in-telligence; for intelligence it certainly was, since the noises (resemblass to sound and force the heavy drumming of a ick't would seem to emphasize various septonces spoke sages, would seem to emphasize various schooled spotent and especially any in favor of the priceds, but a most in decorous number of loud knocks, in the form of applicues would invainably starts the scionished listeners from their propriety, and curvice their blood with very terror,—The

"Take all-lake overything—the hand of a pessess—the wealth of a militonaire—houses, lands, rank, station—only save our lives!" shi laked the despairing passengers, while the suller, and di-gusted crew turned away to make their peace with God and prepare for entrance into that kingdom the control of the suller and the su peace with God and prepare for entrance into that kingdom where rank and wealth have neither name nor place. O a callow strain of music, at first on distant that it sounded like an cohe from another world, but growing nearer until it filled the whole chamber with delicious melody, crept ever be listeding ear, and atilled the mourners into silent transport. And now revolving mista floated around, first dimly shadowing every object to their view, then forming into a gauzy medium, in which they saw reflected a diorama of a scene nurse fair than mortal eyes had ever babeld before, o a Maving bers and there were forms of light and juyous faces seen whom each remembered to have perished in the storm.—Life.

"And do you mean to say that you in calm peakersion of your senses, will deay that you saw her to-day—saw her in the you can her to day—saw her in the yory control of the sists, standing the whole time, as it has ever been becomed on the sist of the last eight months, in shiring white sits, with a black meterd of a white veil, and that for the first last eight months have described by a white veil, and that for the first last eight months have described by a white veil, and that for the first last eight months have described by a white veil, and that for the first last eight months have described by the site of the first last eight months and the site of the first last eight months and the site of the first last eight months and the site of the first last eight months are site of the first last eight months and the site of the first last eight months and the site of the first last eight months are site of the first last eight months and the site of the first last eight months are site of the site of the first last eight months are site of the site of the first last eight months are site of the site of the first last eight months are site of the site of the first last eight months are site of the site of the first last eight months are site of the first eight mo lime since her dreadish poraccution togan she, spoke for me is My God, why do I ask this? You must have seen it; you say, does by; you inight almost have been heard her speak. Every obe see, and hears as whenever we appear. All must have seen it—seen me, loo, as I returned an answer to her."—The

ly."- The Witch of Lowenthal.

"" (One ray of light alone seemed, to pencirate the thick of my self created hell—I might yet return to barth, but ways my children—the neglected human souls committed to my chirgo—toll them that not in the chirch, lo the pulpt the abother's meril, or mpractical faith, but in their word may mak, in overy step they take, or tears undand—to the receive he heaven or helt to which their spirits are as infallibly beaching as their mortal frame to the clod of the earth!"

The presents of the mortal frame to the clod of the carth!

BANNER OF LIGHT, BOSTON. Mass,

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Chapter 6. Plan of Organic Beings. Blending of all organio Beings in the Coil; Vegetuble and animal Lines of Advance; Embryonic Growth; Four Archetynes of Creation; Four Types of the Verlebrata; The Pian of Living Beings. Chapter 7. Influence of Conditions. Definition of Species; Hybridization; In the Borse; Ox; Sheep; Deer; Deg; In Plants; Influence of Conditions; of Democatio; Of Natural;

Plants; Influence of Conditions; of Domesto; of Natural; Design and Structure:
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Chapter 13, Colite, Lies. Wesiden, Lias; Poutacrinto; Outle Fish; Belemmits; Enuroids; Lepiduleus; Port Jack-

Outher 15, Volum Lies, Weston, Liepiduieus; Fort-Jackson Shark; Rays; Marino Reptiles; Kothoraurus; Ichthyonaurus; Pielosaurus; Ochte Proper; Cords; Description of a Corsi Isle; Torchratus; Insects; Gavial; Cellosaurus; Megalosaurus; Plan of Vertebral Articulation; Pteroduction; The Weston, Laurechy; Edilosaurus; Dans of dactyle; The Wealden; Iguanodon; Hellosaurun; Dawn of Mammals in the Marsupian; The Baurian Age; Scenery of this Bra.

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"I know, was half dreaming; for, strange to say, I nover questioned her approximately meetings are held in various every community—Sunday meetings are held in various places—State Conventions are called, and book a, pambiliett question of the places—State Conventions are called, and book a, pambiliett and weekly and monthly periodicals are issued. The friends I know ship was a aptrix, blest and true; and this was all. "I recelled the sunday of spiritualism will not wish to see that, influence diminianately modified himself or call the sunday of the such a result than the faccination of music and song. We my mountain from or really it without her. Instead no of conceive the above for popular use to include the fittire; and I speaking of her words again—I knew not the fittire; and I speaking of her words again—I knew not what it is the popular prophet."— Forn Leaves.

"Good God!" he cried, "it is that fatal girl! She is a witch—the as sprotters her companions—these sounds their dreaded Sabbub rites performed within our hearing night—like Wich—I becoming.

To show how beautifully the Hymns and Musicare adapted to the Spiritualists' worship, we give the following Index of Tones;

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A Ta time so momentons as the present, there is an imperative demand for the swerciss of all the wisdom, heroism, self-sacrifice, charity, and the forgotting of all past differences, and the sinking of all worldy ambitten, in one sublime, prayerful, determined, brotherly effort to save our beloved country from the terrible ruin that more than threatens to swallow up our liberties, properly, scace. How to conquer the rebels, is not all of the great problem that must be suttled before there is any certainty that we, as a Nation, have anything in the future to hope for.

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INTERBLENDINGS.

Abstract of a Lecture through and by L. Jude Pardes, at Lyceum Hall, Boston, Sunday Evening, Dec. 91st, 1869,

[Reported for the Banner of Light.]

On account of ill health, Mrs. Fanny Davis Smith was not able to lecture before the Society of Spirituallets, as announced. Mr. John Wetherbee, Jr., oc cupied the platform in the afternoon, taking "Han" for his subject.

In the evening Mr. Pardee spoke as fullows: We have to discourse upon what might be termed Marriage; but as the word is as distanteful to the conservatist as Church is to the radical rationalist,

let the word Interblending be used instead. The Bpiritual Dispensation of to-day, not simply Spiritualism, may be viewed by the believer in three aspects—the philosophic, the religious, the practical.
This stream has three tendencies, too—the disintegrative, the individualizing, the socialistic. Tide waves of the first two have struck and washed over most of you; but the socialistic tendency of this great spirit moving upon the face of the waters of human life, is recognized or admitted, as yet, but by very few. Men hate the term socialism as they do that of organization, not distinguishing between the law and use of a thing, and its mis-use or abuse.

But just as soon as you speak of the practical aspect or the social tendency of this movement, you imply, at on50 combinations-and combination is union, marriage, interblending. Though the watchwords of the present are disintegration and individunlikation, the opening future has and procisims its peculiar own-combination. That tide wave will yet flow out from the ocean of spirit, and strike and wash over all individual shores. Even now the foremost few have welcomed and been baptized by the incoming power. The higher lives, the associated and wisely executive world of spirit, sim to inter-blend and marry all things whatsoever. Undeniably there is a spontaneous general interblending. It is the law of relationship in the Universe. somehow all things are related. There are media of connection between remotest things. Foreignism is only relative, not absolute. The Englishman and Frenchman and Hindooman are akin relatively to the American man. So are all the rest. Things which are prolifications and results of Father God and Mother Nature all bear stamp of common origin, and, in pertain senses, are alike. Were it not so, there would be no unity of the Universe-no bond to blad the things in it. Ac electric or magnetle spirit, common invisible atomic quality, is a relationizing medium in Nature. God's life through-flows all and makes them akin.

Akinship implies, at once, interchange. There is spiritual commerce, and they thus interblend. Interblendings are not more string-tylogs-but elemental interfluency, upon the basis of relationship. Interblendings presume something in each conjoined alike. And even apparent or, if you will, real opposites and antagonists have it. "All extremes meet in uses."

What is general in nature is sought to be made special amongst men. What is the aim of the higher lives? To unite man to man. Nay; not this only: but to unite and blend things everywhere, finding and using, by the potent chemistry of spirit, media of marriage. They would conjoin, in bonds of use, things and conditions now divorced-making them work in harness of predestined ends or of divino intent-ease with disease, hatred with love, lust with chartity, joy with woe, concord with discord, and the hells generally with the heavens-causing antagonists to shake hands, and repulsions, through intermediacy of use, to contesce. What is general in nature can be made special by spirit, when use preacribes the doing of it.

Therefore, there is a special view of the law of interblendings. The angel-world, constructive and practical, as well as purificative and inspiring, intend to apecially interblend men and things. Science, on the one hand, and divine providences through religion, on the other, will give the methods.

Now, then, it must be seen that in a certain general sense there is union between the spiritual and natural. The one antrdates and parentizes the other, and flows out through it. Lowest as well as highest phases and forms of life of the first come forth out of and to the inst-for there is ever general correspondence. But there needs to be a special z of the twaln. Heaven wust draw nigh unto and interpervade you, and you and all that you deal with must be lifted up to a likeness and oneness with the heavens. As the higher spiritual refines, it does lift up the grosser natural to negative likeness to itself, and so more fitly duplicates itself in spheres of sense and time. How can divine manners come on earth save through divine institutional forms? The spirit must take bold, with an arm of power, of all practicalities -government, church affairs, commerce, art, socialities in their every sphere. These must feel not only the overbrooding, invasive, pervasive, purificative life of that spirit, but the remolding and reconstructive manipulation of it-if needs be, as means to a glorious end, the demolishing and disintegrative force. Such, we estimate, must be the show and act of this dispensation if it designs to be something more than a talker to or actor upon you. It must possess you and things you

Thue, in a high, divine, harmonic and yet practioally useful sense this twain, the inner and outer, may become one. But disintegration and purification, through discipline of wee and blood, must precede. Here now is Mr. Jones, Mr. Jennison, or Mr. Williams. Either are not one alone but two or, three or more. Things that show are false to the estimated within-false to the eye of the world, if not in point of strict fact. While it is true a man acts no other than he really inwardly is, he makes feignment. A tyrannous way of things in the practical, inverting candid and just procedures, often forces this method. But now it is possible to so purify and harmonize the inner man-honestize him by pervasion and dominance of pure spirit, as that though be shall not wear his heart upon his sleeve, he shall cease to be hypocritic. In the larger ephere, too, of all governmental and social life a parified inner may be wed to and be justified by, power in use of a cor-

respondent outer.

Seeking to marry opposites of any kind and everywhere wherever the gospel of use preaches un-ions, the wise world of spirit would blend the selfish with the self-sacrificial, satisfying both. Each is true to the law of its condition. We blame no man. As well blame effects because of causes. Every man has his two sides, like planetary motion. There is the centripetal and centrifugal tendencies in him. Golog to or toward the divine centre of soul he rises up Godlike, puts off petty personalism, makes effort not to draw to himself for sake of self, but to dispense to others-freely giving as receiving. Re is beneffecutial, like the universal spirit-and gets his compensative return by law lapping over act. Friends, all good deeds done, all noble efforts in behalf of the brotherhood, all sweet charities felt and expressed, ali consolations given, and light of reason shed over mind manelons of ignorance, are conquerings of high spirit over low and over the flesh bodying it. There is such a thing as laying up tressures in heaven. And one may see them, upon translation, like burning paintings put upon, or like living figures

niched in, the walls of spirit.
It is not selfish to seek what one needs-provided, provided, it is not got at expense of another. Jus-

tice must decide the innumerable cases. The higher lives would not, however, marry only the lower and self-seeking and self-drawing to the self-sacrificial kind of bumans, but do this business in the world of one single self bood-interblending the animal with the spiritual, the absorbing and dispensing spirit in you. The first must be positive; the last must flow out through it. God uses all means. He seeks by his angels to harmonize the bell with the heaven in man. It is a strange Goepel but a practicable one. Order is coming through

district E street

exercise on the file

There are men and women here who go through y the Pather. And God fights with him who fights for the God in

But another point of view presents. Interblendtended to justly and happily conjoin the individual save not been, and now are not.

pensation of Love, Wirdom and Truth. There must be a basis. What is it? Love and Interest : the same spirit atmosphere, to bow before the same | South. great general truths, and be governed in inward and ments of a just sociality. Where the old and unjust, on to victorious progress. and in that sense false, system, is defalcative of individual rights, the divinely new will amply guar-

Society is numerous and complex individuality; The future will demand, as the present begins to and both of them need special purification, and to yearn and pray for societary re construction. And know and to feel and to bow before the august proviyet how very few realize their own social needs. dences of the Ruler of nations. Unless the spiritual movement can consummate this work, it may well emaciate away. Facts are well, Northern and Southern lives, till a better medium is so is philosophy and the good feeling or sentimental established. They must approximate more in charpart of the spiritual gospel. These alone, however, acteristics of spirit, time, war, changes, intercomwill not much longer avail. You must get the prac- munication hereafter, and the cementative power tical and constructive spirit, and with it the ground of respect through understanding of each others' posplan and framework of that design already outlined sibilities and powers must help make it. In the up above.

Assuredly, Christ comes again-this day-the social Christ, and not the mere individual Jesus of eighteen centuries since. He comes as man and woman. He comes not simply as Love or Religion, but as Wisdom and Truth which are science and yet be utterly confused at the strangeness of them. use. He is even now descending to earth' to teach of grand social laws. By his Inspiratione, by his ininterblending sim, to one nation, but would put arms power, by his spirit force, by his angel-aids, he of amity and unity around all. The unity and solid-will usher in the new social kingdom. It will come arity of nations may, then, in the eventuations of the as he came, and as almost all new great things come spiritual movement, become a special fact, not merely at first, very humbly, then gradually in great as now a glittering generality. There must be basis

How is it? The same men you meet in mere business on the street, and give the convential hand- deemed, and so made equitable, do its part. Let a shake with show of cordiality, you are shy of in great common cause of the re-socialization and re-your homes, where you feel things are yours and sa. naturalization of the nations, divinely set on foot, pred. There is always difference between man as a divinely guided and divinely inspired, join in close sociality, and as a domesticity. It is hard to get fraternal bonds but a few. They would be a centre familles to conjoin in barmonic oneness. Yet this to attract the millions. In the progress of the years s just the aim of the higher lives in their work of -wars, woes and changes aiding-a spiritualized interblending and of re-socialization.

it is extension. Now tage the social in men through that, as also to modlate the domestic through the social.

they have been sternly dealt with by it, and second, tize the plan. because nobler and broader views have come from the spirit of its importance and use—let such come together—divinely led. Let socialistic science give there aid. Let the same Religion and Interest knit and gets from each. A subtle tie binds them all. them. Let them thus come to say, not my house. Star epeaks to star, noswering from afar; and they my horse, my things, but ours—and what a glorious all are shining knots, around which are wound the though novel experiment in the spiritual movement. magnetic wires of the one infinite Operator. They Yet this is to come to pass. From small centres and march on in order, a golden and silver band, count-little aggregations of individuals conjugalized, will less in number, each wheeling in grooved orbit come social domesticism; and from that, in groups and magnetically efficientled. Astrology is true, after groups till the land is dotted, like the heavens. The stars affect men and things as they do each with constellations, a divine socialism, in unison other. Like members of an ordered family, each has

with domestic or conjugal and individual life. blendings in another direction—the national. Here are should man, in beauty and in power. the North and South; they hold certain marked inherent relations to each other, have peculiarities and needs. Once conjoined, they are now violently divorced -divorced beyond all re-unition on the basis of past Let the deeps in you be oped. Let celestial subunion. That basis was not deep, and wide, and stance; magnetic of soul, be aroused, and it shall strong, and cementative enough. It was a compact feel and respond to and interchange with the God of the outer, was the old Union, more than a full above. Unity in the divine is response, by out and agreement of congenial spirit, or national elemental inflowing magnetic of divine substance in us to di-

wint of nature? The North, representative of Wis- Here every one is not only a Christ of Love, but of dom, is head—but the South, representative of Lofe, Love and Wisdom and Truth.

is heart. The great West is Truth—a blending of What has been done may be repeated. Was unity both. The North, being head, is more reflective; the with God, in the general and special sense, exempli-South more impulsive. In almost everything, at fied by the Nazarene? Then, unfolding, growth, present, they are widely differenced. Where is spe-divine grace—touches to awaken and evoke latent clat homogeneity, that should specially interblend possibilities-may show this beauty again: God and make them one, of character, life, pursuit, eli. mate, ancestry? The only real bond ever specially with him. Joy and sorrow, disaster and success, binding them was interest, selfish interest; and it tribulation, religion, science, years, all aid. We is interest which, founded on so great difference,

separates them now. Look at the climate of the North-all that goes o belp make the Northern people what they are. This climate is harder than the Southern, more electric. strings the nerves, gives settleds olidity, for it has gone into the people, and mixes and mingles with their spiritual circulation. The North has steadiness, stordiness, patience, endurance, inventiveness, adventursomeness and conquering power —though it must be confessed that of late they have not exemplified this last. The soil adds help by its up coming spirit.

But the climate of the South is dissimilar. It is hot, magnetic, more than electric, heats the blood, and tinderizes the passions. It has gone into that people. They are not so steady, patient; not so pereisient in cool labore; are flery, impulsive, proud, and often irrationally overbearing and fierce. Social life there etimulates much of this characteristic The South, however, has the persistency of desperation, and exemplify it now. Aside, then, from difference of annestral stock, as primal basis of character -the one Paritanic, the other Cavelierian-enough cause inherently disjoins them, nationally. For special blendings there must be special likeness, or

Science on the one hand, and the Divine Providences | And so in almost every striking particularity they of a special kind through Religion on the other—to differ—are foreign, if not in the absolute, yet in the put all things to undersmit of uses.

But it were possible to luterblend the twain-when? terrible struggles; two powers, the selfish and self. -- how? Not now. Not on any such basis as gave sacrificial, fight and struggle on battle-grounds of union in the past. The war must go on, and so -bow? Not now. Not on any such basis as gave selfhood within them. Sometimes hell and some help make conditions for a future marriage. The times beaven is victor. Ab I how many would the war will go on. It will go on for years yet-for better do if they could. The deathless love of God three—steady and sure, the South growing stronger has eye even for all such, and a heart of beating, up to a late date of that time. And you will not gueling, tender pity. It is sweet to be pitted see the beginning of peace to the convulsed land, till Do not despair; struggle on. seven years have elapsed from the disruptive hour. All great souls have come up to moral and spir. The providence and designs of God are over the itual greatness through much tribulation. Their country, and each section must pay the penalty of actuality is your possibility, no matter how latent. many misdeeds done in the common body of na-Some foe fights every man-at the hearth of mind. tional life. God-powers are using each to finil away at, and to break the back of the other.

The war must go on. You of the North will, in the long run, whip out the South, but it will be done ings magnificently extend their area; and it is in- at terrible cost of all that gives you Northern state unity, general peace and power. You will destroy with the social. In a general way they always have Slavery, which, along the tier of Gulf States, at last, been more or less one; but in a nice, high, poised, will go out in insurrectionary fire and blood - whole scientific, and therefore just and harmonic sense, they districts depopulated, which the slave shall yet call his own. But bankruptcy, bloody dissension of par-Man is an interdependent with his kind, as well as ties in your midet, high-handed treason in large relative independent from distinct individualism, ottles like New York, disruption and disintegration and a sub-dependent because of his relation to his of now compacted States, and a general sense of in-God—the higher Good and Unseen. Therefore, be- scurity of property and life, will be the dread concause of this interdependency, you are all socialists. comitants unto you. The whole land broken, con-The point is to socialize anew and aright, through | vulsed, blood-stained, woe-stricken, here and there and by a practical and constructive spiritual Dis- attacked by famine and postilence-pride, honor, power, and peace all swallowed up-will become a hiss and a mockery before the nations. You must that love which is perception and worship of great expect European interference, with arms, too, as aid principles, that interest which subserves the good, and help to this worful result. Death must precede growth and progress of each and all. Let a num- resurrection. And the theogratic kingdom rices, in ber of purified, unfolded and disciplined persons seven years, on the ruins of the old. Such are the come to see alike as to generals, to feel the breath of issues of divine distributive justice to North and

But first in first through. And you will yet, reoutward life by their divine power—they have the generated and nationally reconstructed, carry the same religion. Then, let a like interest come in, and dag of Liberty, Justice, Fraternity, before all the a double medium interblends and binds the whole peoples. Some must pass the way you are taking mass. There is then elemental and essential one. of national woe. England will go to pieces and rise ness at deeps of mind, and union on outer planes of a republic; France will be storm-rocked; Spain will individual life. Let there not be fear of a loss of rise, as if from the dead; Germany will be swept by true, barmonio individuality through the require. fire; while Russia will massively and steadily tread

We tell you, expect no union of the North and South on any such basis as the present. The needs of each must first be supplied. The North must get more heart-life through spiritualization, and as a social being, man never has the right to do through tribulation softening her stiffness. She as he pleases, the spontaneous lustinct of mere in- must have more flexibility, get out loose from the dividualism. As in planetary motion, the two bondage of the last of gold, become richef in charita-forces get orbital and orderly adjustment, so may ble liberalism. While the South must get characterthese two-individuality, sociality. In a true social- istic from the North, and have her ignorance, her ity, what one gains all gains, just as the state of haughty pride and her intense, narrowed life out up. one's body affects more or less every member of it. The South needs manufactures; she needs commerce;

There can be no union, then, no interblending of meanwhile the war goes on. The hand of God, an arm of spiritual power, is stretched out over both armies, and wields them through the mastery of the spirit for destined ends. Neither rulers nor people, North or South, see the issue of events, and both will

The design of spirit, however, is not merely confined, and medium here also. Let a number of the But the higher lives stop not here. They would best minds in three nations like France, England interblend the social with the domestic—a difficult and America, come to the same great standpoint o thing justly and harmonically to be done. The domestic implies the conjugal and family relation. Let the Divine Will bend such to special subjection and works. Let commerce, spiritualized and reand consecrated band might fling out arms of influ-Mere domesticism is selfish, like individualism, of ence and slowly gather in the nations. The Spiritpeoples, would immensely aid-and no more would it be mere talk, but a fact—the unity of the nations. Let but a dozen pairs of disciplined, earnest, prac. Such is the aim of spirit to consummate. Instrutical humanity, not sentimental or enthusiastic, but ments will rise up in America, in England, in such as know the requirements of life because, first, France, and elsewhere, to carry on and triumphan-

rith domestic or conjugal and individual life. its place and power. They interblend. They rise Let us, however, carry the gospel of special inter. God-ward from natural to spiritual spheres, and so

Between the God in man, and highest, divinest practicable spheres of communication which are celestial may be interblending and the at-one-ment. interblending. And, no longer kept together by a vine substance objective to us. The deepest divine divine intent, but in fact separated by it, they have in interblends with highest divine out. What one come to broken banns and bonds. man, even Jesus, felt, may be felt by the race. At What is the position of the North to the South in deeps of self all men have the same possibility.

seeks to draw all up to, that they may interblend march on, like the seen stars, even if not so musically. We may transcend their grade, and at one in aim and work with the practical God-powers, exemplify in feeling, thought and not the Unity which the Nazarene felt and knew.

Answering Scaled Letters. For the reason that mediums for answering sealed letters are continually changing their residences, thus subjecting those who desire in this way to communicate with their spirit friends to much trouble and uncertainty, we have made arrangements with a COMPRTENT MEDIUM to answer letters of this class. The terms are one dollar for each letter so answered. including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within two weeks after its receipt. We cannot guarantee that every letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium, and do as well as they can under the circumstances. Address - Baness or Light," 168 Washington street, Boston.

Notice.

special medium of marriage. What sort of an interblending will that be that is forced by rifle, and
cannon, and sword?

The two sections still further differ. The North
is manufacturalite; the South agriculturative. The
North is commercial; the South agriculturative.

North is commercial; the South as but slightly so.

NOTIONS OF MENTINGS.

SOCIETY OF SPIRITUALISM, LYCHUM HALL, THENOUT ST. (appearite head of School, street.)—Meetings are held every bundsy by the Scoiety of Spiritualists, at 21.7 and 7.7. in Admission Free. Lecteryrs engaged:—II B. Storer, Jan. I and 14; Mrs. M. S. Towneend, Jan. 13 and 25.

Confragment Hall, No. 14 Browning Dargar, Boards.— The Spiritual Conference meets every Tuesday eve-ning, at 71-2 of look. Generations.—The Spiritualists of Charlestown hold meetings at this Hall, every afternoon and evening. Every symmetrees has been made to have these meeting interest-ing and instructive. The public are invited, resent free.

Mannaguan.—Meetings are held in Bassett's new Hall Speakers.engaged:—Firs. A. M. Spence, Jan. 4 and it. Mrs. M. S. Townsend, Feb. 1 and 8, and March I and 8:512. TAUNTON.—Meetings are held in the Town Hall, every gab bath afternoon and evening. The following speakers are 'en-gaged:—N. Frank White, Jan. 4 and 11; Leo Miller, Esq., Feb. 1 and 2.

Lowert -The Spiritualists in this city have removed from Wells 'Holl, where they have so long met to the church, corder of Central and Marrimack atreets, where they will continue their Sunday services, afternoon and evening, at 2 1-2 and 6 1-2 p. M. Speakers engaged:—Mrs. Laura Defecte Gerdon, Jan. 4 and 1; Mrs. A. A. Currier, Jan. 16 and 25; Mrs. A. R. Birkmons, Feb. 1 and 8; Mrs. E. Annie Kingsbury, Dog. 14 and 21; Miss Lizzle Doten, March 1 and 8.

Corcores, Mass.-Muelo Hall has beenbired by the Spiritualists. Meetings will be held Sundays, afternoon and evening. Speakers engaged:—N. Frank white, Jan. 20 and 27; Miss Lizzle Doten during February.

New Baprosp.-Music Hall has been bired by the Spiritualists. Conference Meetings bold Sunday mornings, and speakings by mediums, afternoon and evening. PORELAND, ME.—The Spiritualists of this city hold regular meetings overy Sunday in Sone of Temperance Hail, on Congress, between Cak and Green streets. Conference in the forence on. Lectures afternoon and evening, at 2 1-4 and 7 o'clock. Speaker for January, Wm. K. Ripley.

PROVIDENCE. - Speakers engaged : - Hon. Warren Chase for Tauary: Mrs. M. S. Townsend, during April.

New York.—Dodworth Hell. Meetings evening founday morning and evening, at 101-3 and 71-2 o'clock. Andrew Jackson Davis will cocupy the deak for the present.

LIST OF LECTURERS.

Parties noticed under this head are requested to call attention to the Bannan. Lecturers will be careful to give us notice of any change of their arrangements, in order that our list may be kept as correct as possible. Mas. Januta Dayre Surra will speak in Boston, Decem

Miss Emma Hardings will lecture in SpringSold, Mass, in January, and will receive applications for lectures near New York City. Address, Lexington Avenue, 2d door above 52d street, New York.

H. B. Storre, inspirational speaker, will lecture in Bos-ton, Jan. 7 and 14. He may be secured for Bundaye in this vicinity, by addressing him at 30 Pleasant street, Boston.

Washington affect. Beston. Mas. M. S. Townsend will speak in Norton, Jan. 4: In Randolph, Jan. 11; in Boston, Jan. 16 and 86; in Marble-head, Feb. 1 and 8 and March 1 and 8; in Providence, during April; in Philadelphia, Pa., in May.

Mas. S. A. Hoaron, will lecture in Bridgewater, VL, Jan. i; Reading, Jan. 11. N. FRANK WELTS will speak in Taunton, Jan. 4 and 11; Chicopes Jan. 18 and 25; in Putnam, Conn., during Feb.; in Philadelphie in March; in Chicopee May 8 and 10.

WARREN CHASE speaks in Providence, B. I., during Jau-pary. He will receive subscriptions for the Banner of Light. Miss Buna Housron, will lecture in Bangor, Me., until cb. 18. Those wishing to engage her services week evenings r Bundays after that date, can address her there.

Miss Martha L. Brewith, trance speaker, will lecture in Stafford, Conn. Jan. 4 and 11, in Taunton, Jan. 18 and 25 Will answer calls to lecture during the winter. Address at New Haven, care of George Beckwith. Ecference H. B. torer, Boston. CHARLES A. HAYDER will speak in Excior, Me., January

Address as above or Livermore Falls, Me

LEO MILLER will speak in Putnam, Conn., Jan. 4 and 11; in Taunton, Feb. 1 and 8. Mr. Miller will make engagements in New England for the last of Jan., and the last of Feb.; also through the menth of March. Address at above, or Epringfield, Mass. Miss Lizzim Doun will speak in Chicopee, during Feb.; in Lowell, March 1 and 8. Address, care of Hanner of Light,

Man. B. A. Krwssuur will speak in Lowell, Feb. 16 and l. Address accordingly. Mrs. Launa Dafoson Gonnow will isoture in Lowell, Jan. 4 and 11; at Providence, R. L. during Feb. Address as

L. E. Cooning, trance speaker, will lecture in Cleveland, Ohio, Jan. I and S. Will speak week evenings in vicinity of Sunday appointments. Address accordingly, Mrs. S. A. Coonley can be addressed at Newburyport, Mass., until further notice.

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

B. S. Caswart will lecture during the winter in Western New York. He is willing to visit places where lectures on Spiritualism have never been given. Address, Aiden, Erie

ARMIS LORD ORANGERLAIN. Musical medium, may be ad-W. K. Rielzy will speak to Portland, Mo., during January.

Address, as above, or Box 505, Banger, Me. Mas. H. F. M. Brown will lecture in Milwaulee Wis. the ast two Bundays in Jan. She will, it desired, speak in the addressed Waukegan, Ill.

joining coupties. Mat. Sarar Helen Marnews, of Lowell, Mass., will re-colve-cells to lecture in towns in the Western part of New Hampshire, or Southern and Contral Vermont. Address East

GEO. A. PETROE, of Dover, Me., Trance Medium, will speak

to the friends of Spiritualism in towns in the vicinity of his home, occasionally, if the friends of the cause request, for two or three months, or till further notice. Ms. and Mss. H. M. MILLER will answer calls to lecture on the Principles of General Reform, anywhere in Pennsyl-vania or New York. Also, attend funerals, if desired. Ad-dress, Elmira, N. Y., care of Wm. B. Hatch, or Ridgebury,

Bradlard Co., Penn. MES. B. E. WARNER Will answer calls to lecture abroad two Sundays in each month. Is engaged the remainder of the time in Berlin and Omro. Pest office address box 14, Berlin, Wisconsin.

J. S. LOYEGAND, will answer calls to lecture. Address, for the present, care of Bela March, 14 Bromfield st., Boston.

Dz. H. P. Gandenz. Pavilion, 57 Tremont atreet, Boston, will answer calls to lecture, F. L. WADSWORTH, Care of A. J. Davis & Co., 874 Canal

Mas. C. M. Stown may be addressed till further notice are of T. J. Freeman, Esq., Milwaukes, Wis. M. A. Hunten, M. D., will receive calls to lecture. Ad-lress, box 2001, Bochester, N. Y.

Mas. Farmin Burbaser, Fairbor may be addressed at Won-pester, Mass., care of James Dudley.

B. Whippes is jecturing on Geology and General Reform Address for the Fall and Winter, Kalamazoo, Michigan.

Address for the Fall and Winter, Kalamazoo, Michigan.
L. Judd Panden, Boston, care of Bela Marsh.
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N. B. Garrender, Lowell, Mass.
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