LIFE STRUGGLE WITH PREJUDICE

Translated, from the Garman of Zechokke, by Cors . Williams, texpressly; for, mil de anithe Hanner of Lighter to a tore

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At that moment the Major was heard approaching with Leopers. Josephine hastened toward them, embraced them both, and said with glowing checks and laspired face ;

"All is now well—all, all !" "The Lord be praised!" oried the father as he shook Prock's hand most cordially, "The misobief himself could n't guess at such doings ! It would have been a misfortune if the little one there had not fallen upon the sensible idea."

He pointed to Leonors. She was dancing with Joy. Springing toward her teacher, she orled:

"You are now fully reconciled, are you not? It is true Josephine did always act strangely with you. But she always thought much of you, I know that. Ob. I am so glad! Come, I must give you a kiss for this! I am as giddy as if I had taken punch!" And she clung to the neck of the happily intoxicated young man, and kissed him with fervent sisterly Mection.

The table was set, the tapers lit, and the supper brought in: Leonora and Fronk prepared the punch. All were obserful, yet little was said that was coherent or important. As one in a dream the teacher stood and out up and pressed the lemons. Josephine hovered around, her loving eyes ever seeking the befoved one who had thrown light upon the gloom of her heart. Leoners sang, cut the augar, danced about the room laughed, and exclaimed repeatedly, it am like a fool for joy!" The old Major smoked his pipe, walked up and down, joining now and then in Leonora's song, and then again storming in his own good-natured way against his Jonathan.

They sat down to the meal. Leonora filled their glasses, and they touched them in sign of vowed and eternal friendship. Frock seemed determined to forget his sorrows; to enjoy, in its entire fullness, his present happiness. Nevertheless, he often fell back into his former mood of thoughtfulness. When Leonors observed this, she would lift up her finger warningly and say, "Again!" Then he would pass his hand across his eyes and answer :

"You are right; all must now be forgotten-all, everything! The evil returns of its own accord at

He gave himself up to the enjoyment of the pres-

When the simple repast was ended, and the spirit of harmless guiety appeared to possess them all, while the conversation was progressing cheerfully, the Major drew out his watch to glance at the time. Frock, observing, this, started, and suddenly grew stern and ellent. Josephine archly shook her head at him, softly placed her hand upon his arm, and

"Again as before?" The touch of the dear hand aroused him from the stuper of thought.

"I was only thinking of my departure!" he re-

"The departure " orled Leonors indignantly. "Can't the journey be postponed for a few weeks?" Josephine added hor petition also, saying with a

pleading smile:

"Ohildren," said the Major, "Jonathan has given up his lodgings in the city, and has his things all packed. He must now go. Bet him go; he can be as comfortable in the stage coach as at the inn. What must be, must be. Away with him! I dispense with him willingly, now that he remains to us. In a few weeks he will come for us, and we shall go to the promised land."

The thoughts of that "promised land" sufficed to inspire them all; the schemes that had been formed were again reviewed, and with emiliog mein were bendified anew. The Major spoke of the days of his old age with affecting delight; he lived only for his danghters, and had been compelled by circumstances to view their future prospects with naught

but gloomy enticipations, he said a can close my dyes without a dare at least, we shall not have to struggle with poverty. But one thing is yet wanting, girls : do not forget to rejolos me with that before I take my depayture; a pair of sous-in-law, who shall please the well, and be real sone to me, is what I desire.

"Do not trouble yourself about me, father," sald Leonora laughingly. "You hiall be satisfied with me. And Josephine, over there I Just look how those two are joining hands and sadaneing glances Have you ever in your life seen the lite, father dear?
Take your Jonathan for a son; how that I shall be of such a brother 19 .!! Trus.

Josephine blueblugly drew back her hand from her lover's class, and said in maidebly harriss.

I believe, Indeed, child, bott have taken too me

"Jonathan, Jonathan," said the Major, and

smilingly threatened him across the table, " I begin become sitteens of a great bountry, and not banned Fronk arose and went to the Major.

told me this morning. Remain here, for I must mind and heart, that was so eadly at variance with have all cleared up; then we all know where we my future position in the world. are. I don't like the uncertain; and you, Jona- My scientific education remained unfinished; If I than, open your mouth and speak. To the deuce had dared to devote myself to the study of medicine, with this diffidence, that for a little more would I could perhaps have carned a livelihood in some have plunged us all in misery. You love Josephine; great city. The Colonel, my benefactor, however, is not this the cause of your wretchedness, that you recalled me from my studies, and made me his priwould not acknowledge, and that threatened to drive Tate scoretary. I remained with him, as he rose in you away from "us?" HITT AND SEE

downcast eyes. "I love ber; how could I do other life; wandered about with the army for some time; wise. That is my great sorrow !"

another language at this time. Misfortune; well, you believed because you were poor I would not give her to you. Are you not richer than I am? You have thought, because you are only a simple citizen, own self-respect, and I submitted to the outward deyou dared not aspire to the Fraulein You Tolpen I mial of my worth. The life of Jesus the Christ ex-The weather! are you not of nobler heart than 19 erted the most ennobling induction upon my soul. Think of the gold shuff box. Have I ever done as nobly as you have repeatedly? You thought I deapised you; wrong idea that, my young gentleman, than he in wisdom, virtue, and fortitude. Every great This morning I became aware, with terror and joy, how much you are to her. Have almost put the for a thousand years passording to circumstances. words upon your tongue this afternoon, so that you But Jesus has a greatness that it not dependent upmight demand her of me; I could not force my child on circumstances, and is not limited to time. But

was heard rapidly approaching; the stage thin annualed at the door.

"Bo all is right, before you leave us. God bless you. my children ! Take her, Jonathan; she is your joyments of this life. I have not failed in will, but bride ; you are my soa."

drew back from the cordial clasp.

"What!" stammered the Major. "What-isthe matter ?"

Josephine gazed upon her lover in alarm. "Do you not love her?" vehemently inquired her

father. " I dare not " be replied.

" Dare not ? Who forbide ?" "You will. You cannot give me Josephine. She annot leve me. I am no transgressor : but I am -" Leonora oried out with fear, not comprehending

what was occurring before her. le going on here? Jonathan, out with it! Why do bring me grief. you refuse to become my son?"

"Major," daid the sorrowfully affeoted man, be. coming at once firm and resolved, "I adore Jose, city. In many places I should not have been tolphine; I have never loved another maiden. It is erated, had I been known se a Jew, even for a single not my fault that I cannot obtain the happiness your day; in other towns I might have been permitted to generosity would award me; neither is fate to live awhile, but I would not have obtained permisblame."

"To the mischlef with the preambles!" interphatacle ?"

"In your prejudices, blajor."

" What the deuce-prejudices?-" " I am not a Christian !"

" Jesus Maria!" exclaimed Leopora. "I was born in the faith of Moses: I am, in two

rords, a Jew !" " A Jew !" fallered the astonished biglor, and hi arms sank by his side. Leonora, uftered a piercing soream, and rushed loward her sieter, who had fallen

to the floor. Prock, taking up his mantle and hat said': " Read the letter; farewell, my best loved ones farewell thou, my heaven!"

He rushed out of the house; again the stage-horn counded, the rumbling of the carriage wheels was soon lost in the distance.

The contents of the scaled letter that thust be

viewed as a continuance of his explanation, were as follows:

"I am a Jew. And with this confession, oh my beloved ones, you have the solution to the mystery I possessed none of the necessary means. I had of my conduct. What Christian maiden would be forgotten the Hebrew German; knew little or nothwilling to confer happiness upon me? Who among ing of the cuatoms, and usages, precepts and theothem all? What temporal or spiritual authority of ries of that peopler belief. I saw the utter imposyour land would tolerate me in public offices; or sibility of sweeping analythe time consecrated pre-even in the schools of Christian oblides? I am a judices of my race by simple appeals to reason, and Jew! that signifies, that without ever having com! how thankless a task it would prove to endeavor to mitted aught dishonorable, I am silently outlawed, gain such a victory over port, rough anoultivated because I am the destendant of a people that from beings, who had been kept thus by the harbarism of the projection of centuries, has been soorned by the laws framed by Christian legislators. The Christians, Turks, and Heathens; that orushed bed Rabbi's would have oursed me, the Joys would have

to notice something. What kind of a by play of and countrily tolerated beings of another world, as hands are you engaged in with Josephine, when for they had been looked upon hitherto. In the whirl two years you scarcely dured to look at her. Come of the national storm, I was form from my home, here at once, here to me'l I have just had an idea." long before I attained my majority, and made a drummer. I never saw my aged parents again. My " Be more candld now, Jonathan than you were youth, my Impetuous hearthees, my natural comwith me this afternoon. You love Josephine ?" mon sense and understanding won me friends. I The young man took the hand of the Major and became the servant of a Colonel, who afterwards pressed it in silence to his heart. Josephine arose gained an honorable name among the French leaders from her seat covered with blushes, and glanced of the field, and he interested himself so much in my from one side to another, and abught to leave the behalf, that he pitled me for the camp-life I was compelled to lead. From his own purse he satisfied "Stop, my girl; you remain," cried her father; my thirst for knowledge in the schools of a French " for you shall explain to me about something you frontier city; there I obtained that culture of the

BOSTON, SATURDAY. FEBRUARY 28, 1863.

dignities, until the fatal bullet reached him. With-" It is my misfortune!" replied Frook, with gloomy, out a calling, without prospects; I chose the soldier's I had ample food for observation on the battlefield. "May the misobief take it, Jonathan! do spenk of the littleness of the people, and of the great who upon you. Eb, is it yet a sorrow and a misfortune?" if he were to appear among the Christians of to-day, Frock stood immovable as before. A carriage they would as surely nall him to the cross, as did

I made it the aim of my life to become like Jesus; "You can wait opiside," said the Maj rass he for the inner as for the outward. I resolved to sacarose and embraced his Jonathan and his Josephine. Tillog the fleeting to the steroot, to the springtions of the spirit the bodily pleasures; the household enonly in strength and courage. I sickened of the With panting breast and feeble resistance Frock warlike state; my only friend in the world, a youth full of glowing hopes, whose birthplace was Nancy, was killed by a shot, at my side. I could not agree with my wild comrades; those in authories were unjust toward me. I deserted to the enemy, dressed in citizen's qigibes, and supported myself by giving lessons in languages, and other branches.

I never remained long in one place, though I never lacked friends. But they were Christian men and women, and if they had known I was a Jew, e most enlightened He drew a scaled letter from his pocket and cast not have resisted the strange, unconquerable disgust it upon the table. Josephine was deathly pale; that would have involuntarily possessed them. Therefore I guarded myself against the formation of ties it would have been paluful to break away from. I "Be quiet," bawled the Major; "what the devil feared the approach of friendship, as it could only

I was compelled to deny myself the hope of settlement, appointment, and citizenable in a Christian sion to remain: I should not have received the rights of other men. It was always deemed necesrupted the old man. "Speak at once, where is the sary toward any such step to have a certificate of baptism; I had never been baptized; what could I

889 7 ' With painful tenselty the religious prejudice took hold upon the minutest details of my life. When the Sabbath-bells pealed forth, and the Christians thronged as one family to their various temples of worship, I was obliged to perform my devotions in the solitude of my chamber. I was an outcast from the great family. Many found fault with me because I did not go to church; others thought I was enlightened after their manner, and lived without religion. I would not feign the one thing, for it would have been hypocrisy, nor the other, for I felt solumed of the company. I was always embarrassed, and with my peet feelings always in discord with my surroundings."

At one time I was occupied with, the thought of returning to my faith, and of becoming among my people a teacher of the better way, in order to elevate them from their spiritual, servitude to the dignity of human worth. But then I remembered that Christians, Turks, and Heathens; that or ushed bed weath the world's weight of contempt, has unfortunately often merited its fate.

I am the son of poor parents in Alsace, who, like thousand others of their persuasion were condemned by prejudice to trade and traffic and cunning, whereby to obtain life's substitence. My boyhood's years were passed in the first times of the State changes in grant the might end open are among the thristians—non-believers.

Unrecursived by those of my former faith, and

Impelled by the longing to enjoy my human rights from station to station, and on for the second night among Europeans, I might with my reverence for and the succeeding day; and so without delay notil Jesus, have become a Christian, and obtained the be reached his destination, and entered upon his than Luther, and Calvin, and Zwingli. It is very on, left only a quiet sadness in its wake. seldom that a Jew embraces the Christian doctrines and mercenary motives. With Justice, therefore, there is a suspicion and represch attached to the any renegade or Mamaluke. : 1

to the Christian faith. I was in doubt, whether with pers, and scoretaries, as it was by the fortune-seekmy inner convictions. I could in truth belong to any ling rivals of the Major. Church. If. Christ were to appear; again, would be become a Catholic, a Lutheran, or a Calviniat? of manner as well as his elequence, won their hearts. One church party finds fault with the other; one He contented them with the cession of a farm near defends itself against the other; and this is less the the city, and entirely separated from the rest of the result of conviction than it is of habit, the early in- estate; all that was needed was the consent of the strong enough to conquer this?

Catholics would have sought to convert me. If I became a Catholic, the Lutherans and Calvinists same book; and by the same passages wherewith to me that all of them take their own imaginings and human opinions for divine. Of that which Jesue himself gave, they are nearly of one accord. But he gave the spirit; his followers added to it the dead letter. And for this there is strife; what care for the letter ?- for the explanation of things that bear no froit for my spirit's exaltation? What is the use of the acknowledgement of that which is incomprehensible?-the observance of ceremonies that are voluntary, and in accordance with the point of it contained the following: oulture and insight to which a people has arrived; that are in harmony with the soil they inhabit, and that of necessity vary with the point of the com-

"Christ is a teacher of Divise lore. No Moses, no denominate yourselves. And Christ was none of girl means to do there. She has the whim, and inthese; he was in his external relations a Jew. 1 sists that I and her-states shall accompany her; and Moses; and I am more advanced than bloses through of this month we must meet in Arzfelden, and we contradiction with its surroundings and the times.

This, my beloved, is my confession of faith. 1 cannot go over to your Church, and become a bap. tized, still less a converted Jew. None of your be the joy of my old age. It is a foolish trick - what monks and worldly priests, preschers or exhorters. blehops, or general superintendents can convert me. I cannot belong to the Greclan, nor Roman Catholio Church | to the Evangelical or Reformed Church, property. I remain your friend and David, the ner to any so-called brotherly community. I am nothing but a pupil of Him whose disciples you all are, whether you have committed to memory the Athancelan or the Augsburg creed. I am no.disciple of your Popes, your Luther, or Zwingli; for I dare believe that I know as much of that which belongs to the glory and joy of immortality as they

Now ludge me, my best loved ones! . You cannot condemn me without condemning yourselves.

Cast out from the race I am descended from, an alien through my birth, among Christians, I am a stranger with both Jews and Christlane. I belong to no home or civil circle of the present day. I am religious, and yet the religions of men persecute me wherever I go. I tremble to admit the sacred feelings of love or friendship; for I foresee that every friend would feel ashamed of the intimacy with a Jow. And if a maiden could love me, would she become the wife of a Jew? I sustain myself amid human beings, while I concest myself from them. I must avoid their affection, because I will not deboive them. remain without a home, without bread deprived flore, because the prejudice of the world uprises before me, and closes upon me the gatetrof hanni-

Yeas.
Yehall love and pity Josephine to my last me ment. I shall pity her, for I am innocent of her in obeying her request | he would have done so had suffering. I endeavored to avoid the elightest anbroach of affection to her breast toward me. If have erred, it is only to myself I have done so in the weakness that prevented me from not tearing myself away sooner from her prosence, from the darling Leonora, and the truly venerable father. Who can be strong enough, beneath the magic of Joi sephine's influence, to remain strictly true to those principles? I am heavily explating my fault. I was happy for a moment, and am therefore wretched for a life-time. I dee now, but will a torn and bleeding beart Farewell! JONATHAN FROOK." Control Same name on the Man In Section 11 to 18

I done to oCHAPTER: VIL t suffered our He drove in a perfect forer throughout that wisten Froch entered the cerriage. How willly throbbed

seal of baptism. Beside the repugnance that I business duties for the Major. He was determined could not overcome of agoring in a public solem. not to spare himself, and it appeared as if he would nity, there was also this objection. My certificate have halled the destruction of his remaining strength. would have proved that I was not born of Chris- But he achieved a very different object by his contian parents; that I was a baptized and converted tinued efforts, and unweavying attention to busi-Jew all within me recoils against the name. I ness; for he was most constantly occupied by the would rather be an ingastite, and remain one. I needs and pressing details of the hour; so that it need not feel askamed of the name. Moses was left him scarcely a moment for reflection. . Thus the greater than the entire chain of Popes; greater first agony of sorrow had passed, and as the days speci

NO. 23.

With more than usual self-possession and care, he from conviction; but it is often done through low devoted himself to the business of his friend; he visited the claimants of the property, and the persons who were in authority. The right of the Maconverted Jew. A hold believer is worth more than jor was so firmly grounded that he could not fail to conquer; and yet it was not so decided, but that it Stropger than all these scruples was the re- might have given rise to an expensive, tedious liwnaining one, that prevented me from passing over suit, which was as eagerly desired by judges, law-

Jonathan conversed with them, and his kindness stilled prejudices of their belief. How many are Major, which he felt sure of obtaining. He had written to him every week concerning the progress If I had turned Lutheran; the Reformed and the of the negotiation, and it took only five days for a letter to reach his friend. Bix, seven weeks clapsed. and no answer was received; the good Jonathan would have deemed me in error. Every Church suffered the most intense auxiety. A thousand ap. strives to prove the truth of its doctrines from the prehensions for the beloved family besieged him as be thought of the last delightful and sorrowful the others demonstrate their mistake. This is proof evening spent' in their society. At last he could bear the suspense no longer, and he resolved that if the letter concerding the relinquishment of the farm was not replied to within fourteen days, that he would return to the Capital, lot the consequences be That they would.

He was preparing for his departure, when the long looked for letter of the Mujor was received With tremulous haste be broke the seal, and klased the characters traced by the dear and honored hand.

"DEAR JONATHAN-We are, thank the Lord, all well. My Josephine is also completely recovered. I thank you for the great trouble you have taken. I have signed the paper concerning the ferm, and send it back to you. Now the affaire of the inherilater prophet, no Rabbl or Pope is higher. The tance are at an end. Write to the administrator on lieve as he did ; I will live like him. I am his fol. the property, and tell him to have things in order. lower. Lam his disciple. In this sense I am a I shall arrive there by the end of this, or the com-Christian, and shall remain one; but I am neither mencement of the coming month, with my daugh-Catholic, Lutherau, Calvinist, Greek, Moravian, ter Leonora. Josephine is in good health. She Methodist, Baptist, or whatever else you Christians wants to go to a convent. 1 do n't know what the am that elso; Christ stands infinitely higher than she demands the same of you. On the twenty fifth Christ. Therefore, the Mosaic faith has lost its will expect you at the Inn. Do not fail us, or you value, for me; as in itself in the present state of will cause the death of poor Jusephine. It is her exthe nations and the influence of other climes, it is in press desire that you shall be there. And when we leave the convent, I give you my word of honor that I will not detalu you if you are resolved to depart. But if you can remain with me, Jonathan, you will' has passed. Now remember, on the twenty-fifth, in Arzfelden. Do not fall. I have, besides, something very important to confide to, you concerning the

MAJOR VOR TULPRY."

Beneath this, and on the next page, Leanora had added these lines :

"Oh, dear Herr Frock, you caused us to pass a terrible night. I would not live to endure such another. But Josephine is again quite well. May you be as calm, as much consoled through your religion as my sister now is ; in this the worth of true religion is proved. Josephine has but one wish-to see and speak to you once more. Do not fall us, for the love of Heaven ! if you have ever cared in the least for our friendship and esteem. ... have much. ob. so much to tell you, but I dare not. You shall know all in Arzfelden. Your true friend,

"Etronoga Von Tutper." The letter came so late that, in order to reach the spot at the appointed time, not a moment could be delayed. Frock concluded the business arrangements with the claimants and the authorities; and when all had been satisfactorily settled, he started on his journey for the last meeting with his beloved. felends.

This journey was even sadder than the first. He comprehended the sufferings of Josephine, and their gloomy influence in her design of renouncing the world. He apprehended a parting for more sorrow. ful than the first, but he hesitated not an instant it cost bim his life. The evening was appreaching when he arrived at

the lan in Arxfelden. He was informed that the Major with his family had arrived that morning. and all had gone to the pastor of the convent, and there they awaited the Herr Frock. The arrival of that gentlemen was to be aunounced to the Malor immediately by a special messenger, who would return with the decision whether the Herr Frock was to visit the convent that/evening, or that the Major was to come over to the town,

With the sending and coming, more than an hour seed on, and Jonathan trembled as with an ague fit. The messenger returned with the invitation to follow immediately to Balnt Mary's.

sight, and during the Tollowing day, without rest, his heart as he neared the far stretching walls and

procested light of the moon. and solumnly thrilling by felt as he maked through the carrings stopped before the door of a honer bilouging to the convent.

As he stepped forth, the belt of the characters sounded; it was a hollow, melanoboly ring Major came out of the house; a servant-maid held a lighted candle, a man held aloft a lantern. The Mei or embraced his Jonathan with deep emotion. The latter could not find his speech for grief.

" You still love my Josephine is it not so, my Jonathan ?" said the old man.

Frook could not reply: he silently pressed the friendly hand he held.

"Go in advance of us and light the way," said the Major to the lantern-bearer. "Give me your arm, Jonathan : be the staff of my old age. We are now going to meet her."

They passed on together through the dreary courtyard and the cold and ellent passages. The man opened the church door. The priest was there, pray ing beside the altar, feebly Illumined by the light of the constantly burning lamp and the few surrounding tapers. In the church several peasant men and women were repeating their devotions. As the Major, leaning upon Frock's arm, approached, Josephine, with drooping head, and supported by her young sister, advanced toward them. She presented ber fluttering hand to the trembling Jonathan-They stood before the pricet, who, raising his voice in prayer, commenced for them the marriage coremony. Frock knew not whether he was dreaming or under the influence of magio; he almost felt his consciousness deserting him.

At the conclusion of the solemuity, they retraced their steps out of the church, with this difference: that in place of the Major his newly-wedded daughter walked. But when they reached the passage, overcome by his unexpected happiness. Jonathan sank at the feet of Josephine, sobbing loudly with uplifted hands. All wept, but they were tears of joy, just as had not been shed in that edifice since its erection.

Josephine drew the beloved one to her heart, and "whispered: "I am thine!" and in those words be. gan the blissful compensation of the patient sufferer's life. He was clasped in the arms of the Major and of Leonora at the same time. The grey-haired priest stood unobserved beside them ; he was an old friend of the Major Von Tulpen, whom he had known from youth, and be had gladly lent his aid to this feetival of souls. He accompanied them to the Inn, in town, where the wedding repast awaited them. The Major had ordered all the preparations himself.

"Listen," said be to his happy son-in law. "Do you believe, half Christian that you are, you think more Christ-like than we, who know, in truth, that Ged looks not to the person, but that in all nations, whoever loves him, and worships the right, finds favor in His eight? Not all who cry and sing ' Lord, Lord!' but those who do the will of the Father in Heaven are the disciples of Jesus. We shall be known by our fruits. Do you know that? We have learned to know you by them."

Written for the Banner of Light.

## THE VOLUNTEER'S FAREWELL.

BY BLIZA A. PITTSINGER.

Dear mother, farewell ! the bogle is calling ... In loud-pealing echoes o'er valley and plain, Whose far-counding tones round our love-shrine are falling.

Like a knell to the soul, we may ne'er meet again-We may ne'er meet sgain-oh, words of deep sorrow We may ne'er meet again-oh, words of despair ! But mother, dear mother, we will hope that the mor-

The night may be dark, but anon the fair morning May arise all renewed and resplendent with might. While the clouds and the mist, neath the glow of its dawning. .

May mingle in peace and exhale to the light. Then, mother, farewell ! for the bugle is calling-Oh list to its echoes o'er valley and plain; Ere long may its peals, round our love shrine falling. Breathe a hope to the soul-we may still ment again!

Farewell, oh my father, our country hath spoken. The cry of the trumpet is calling to arma: This pledge to her honor must never be broken. Though the spark may be quenched that my life.

polee warms: This heart and this hand to her valor are given: May they never prove false in the hour of her trust May they never grow weak till the last stain is riven

From the light of those folds that now trail o'er the dust The fires on her altar, so flercely now burning, May be quenched ere the morrow beams forth from

the gloom: While the tried and the true, from the scene wiedly turning. The laurel may bear to the leved ones at home.

Oh. then may we feel no regret in confeesing To these deep, solemn words that so mournfully. awell. While your eye beams with light as your lips apeak a

blesting. That breathes a dim hope o'er this parting farewell.

Parewell, dearest one, the last hour is fleeting, White the words from my soul on my lips grow west But oh, may these eyes ere long at our meeting

Grow bright from the grief that now pales on thy We will pray by these tears falling dim o'er thy treases. That our grief may be changed into foture delight: And the vow of thy love that our parting now blesses

Shall gleam o'er my path like a star through the night. the second section of Oh yes I like a star growing bright in its beauty." Gleaming out from the past in a love-borne regret, It shall guide and protect too through conflict and

With a light and a lostoe that never shall set. Though Fate for awhile our souls may dissever. By the light of our trust its cross we will bear, For the souls that have loved, believe me, oh ever The crown of their glory and beauty shall wear !

Bigorny. - The most vivid personification of bigotry we ever read, was that given by Phillips, the Irish orator. He said : " Bigory has no head, and cannot think; she has no heart, and cannot feel; when she moves, it is in wrath ; when she pauses, it is amid rula; her prayers are surses; her communion is death; her vongeauce le cternity; her decalogue is written in the blood of her victim; if she stoops for a moment from her interval flight, it is noon some kindled rook, to what her lang for a keener rapine, and re-plume her wing for a more sanguinary despebus slight and ference had a straight of the and a

he Banner of Ligh MONTEZUMA LAY ENMA TUTTLE

History records few names which combine with more touching experiences than that of Montesuma Superor of the Axtecs. A strange union of strength and weakness, generosity and selfishness beauty and deformity. An arrogent and exacting monarch, and yet a stave to his own hepeless fancies.

In the year 1502, we see him a pricest, engaged in the service of the national gods, meek and distrustful of his own abilities. From performing the bloody rite of human sacrifice, he is placed upon the jeweled throng of the nation, which his father occupied before him; full of real for the good of his people, and the favor of his gode. He worked and planned for the improvement of the city and the temples; ornamented and rendered more comforts. ble a hospital for wounded soldiers; caused water for the public use to be brought through a larger and better channel from the hill of Chapultopeo, and emunerated with liberality all who served him.

Such acts of generosity began the career of the young Emperor. But they were followed by arrogance and splendor, which seem almost fabalous. Not content with the :palace of his: father, he erected another more spatious. This building occupied an extent so great, that a bistorian tells us there was ample room on its terraced roofs for thirty knights to run their coursers in a toprney. The interior was fitted up to a style of superlative magnificence. It abounded with splendid drapertes, tapestries of feather work, rivaling the art of the East; odorous wood, ingeniously carved, and the frequent glitter of gold, silver, and jewels of monstrous size and curious shape. The air in the principal apartments was dense with delicate and voluptuous per-

To the audience room none except. Montexuma's own family were allowed to enter without first taking off their shoes, and covering their rich clothes with a very coarse garment, such as was worn by the poorest subject. Here, with downcast eyes and mental air; they received the wishes of the prince.

Adjoining the principal edifice were numerous others, devoted to the amusement of the court. A menagerie, a collection of human monstrosities, an armory, a granary, and an aviary filled with all the most beautiful birds of that tropical realm. This last alone was under the care of three hundred persons. Beautiful gardens spread around this pilo of architecture, thickly planted with medicinal plants, shrubs, and flowers. Crystal fountains bedewed the blossoms, and moistened the fragrant air. Pishes sported in marble basins, and everything which ingenuity could device conduced to the sensu al enjoyment of the Asteo king.

It was summer. The royal train were in that most luxurious residence on the hill of Chapultenes. It stood in a westerly way from the capital, and was laved by the lake of Tezouco. Montezuma was selfreliant and haughty. He stood by a window, look. ing out on the fluest landecape all Mexico could boast. Rich harvests stretched away to the horizon. speaking of plenty for his subjects, and rich tribute. His gardens extended far around, shaded by oppress, and the glossy dark foliage of the myrtle, beneath which were here and there seen the Indian beauties which were attached to his harem-which counted a thousand.

Surely, he thought, as be contemplated his solendid palace, numerous retinue, and broad empire, there is none greater than I. Numberiess warriors rally at my word; Cities and villages all over the land, from the Gulf of Mexico to Honduras, are was only visiting at his pleasure. He should return proud to pour gifts and captives into my treasury. sgalu to his palace as soon as his guests went. Even the Gods love Montezuma, for do not fifty thon. Never, great Montezuma! The day of thy greatappually.

As he looked, he saw a fleet messenger coming. Strange news he bears. Woe is upon the Montezumas I

The messenger bears news of the arrival of strange white faced men, who are Gods in wisdom and nower; who hold the thunder and the lightnings, and have instruments of death more terrible than aught the Indian ever saw. Men who never grow tirelwho rode upon terrific animale, and knew all things.

The Emperor listened and said little, but his head bowed, and his eyes grew mournful, as an old tale, handed down from many generations of the Astecs. flashed across his mind: "The children of the gods had come to resume the government of their children-his people. Who else could they be?"

He talked not, but went to his solitary meal. The matted floor was covered with bundreds of dishes. the finest were of Cholulu. He seated himself on a quebion, and the dishes he preferred were brought before him. 'The torches of resinous wood diffused sweet oder as his nobles served the meats, but they were not pleasing. Then came the sweetmeats and pastry, served by two graceful girls; but he ate little, and causing the exquisite screen which shielded him from the public gaze to be removed, he passed out from a banquet more varied than any king of the East could boast.

He determined to send gifts to the strange men, o impress them with his wealth and consequence. and, if possible, to prevent their visiting his capital. Bplendid robes of feather-work, jewels, clothes. grain, and the famous dials of gold and eliver which patched to them.

Anxiously he awaited the return of his embassy the superstitions king. They came in due time, bearing presents and thanks for his megalicent gifts, and a word that the strange men could not forbear from paying so powerful a prince a visit at his capitol. It seems that Montexuma had an intuitive" knowledge of their superiority of race, and feared to meet them. He was peerless-could he on the disturbed air. 'All his wonted self-respect help wishing to remain so?

When they came, with as much pomp as the band of bold adventurers could command, Cortex, dressed with much taste, and riding a furious war-horse, an animal which Montexuma had never seen before, he, forth for the last time to his people. as most became him, noted the part of a generous book and went out to meet the sons of the gods, as palace of my father? Do you think me a captive, be deemed them.

grandeur. The pernetual flames on the altare of the because I wieh' to stay. They are not postile, but counties troculis had burned with unwented bright mess through the gray mist of the dawning. Many sacrifices had been made of late. The priests were devout, and victime abundant. To day the guesta are expected, and Montesuma and his retinue are departing to meet and welcome them. Look in rough the dast and decay of three hundred and firy years at the barbaric pemp! The train, winds countless trocullis had burned with unwonted bright, wish to depart, if you will allow them to and

its way along the principal shapes of Mexico. Offi-core of State, built'st golden wants are followed by a crowd of notices amids waren the palanquin of Montesuma Mened like a golden agoust. Over it was s canopy of feather work, which bad pobbed to brightees birds or their plumage, and supplying the Inger's of the monarch's many vixes to perfect it.
It was powdered with jewels and fronthe with place.
The hearers of this precious freight walked slaw and reverently, as mortels do in waiting on the most high.

See I the train has stopped. Montesuma is descending from the palenquip leaning on his attendents, he advances. He wears a clock and girdle bright with exquiette embroidery. Even his sandals are glittering with preclous stones, and his clonk looks as if it had been out from the chining Cygni. in his under lip is a strange lewel. It is in the form of a bell, of emerald, with a tiny pearl attached to a gold chain for a tought, and a rim of gold-around its-base. It is one of the five jowels which Cortes gave to his yopng , wife after, the opequest, and which caused jealousy in the bosom of the wife of the king because they were not presented to her. Upon his head a crest of green plumes, falling

gracefully down his back, is waving in the breeze. " Halt!" rung along the lines of the Spanish army. Cortes gives his rein to a page, and dismounts. In a moment the great prince and the man which his oracles so long had forstold, stood face to face. Emotions do not always array themselves on the face. It is well they do not. Montegump's appearance would scarcely have been regal if all his fears and anxieties had been seen in his features.

He expressed his pleasure at seeing the children of the great Emperor, of whom they all were subjects, and at welcoming them, to his capital. He would have them conducted to his father's palace for their barracks, and they should have everything the land offered for their comfort. The monarch's whole brain seemed to centre on benevolence, and the Spaniards were receptivity personated. Montesuma was a princely host.

He entered his, litter and was again borne off amidet prostrate crowds, and soon followed, by the Spaniards, with colors flying and music playing, past comfortable dwellings, palaces, paterres of flowers, markets, temples, back to the palace.

Again we see him in his nobleness. In the courtyard of his father's palace, solicitous for the comfort of the men-men who awed but to subdue, and won his confidence but to plunder him of his kingdom. His delicate consideration, for them inspires with admiration. He furnished dresses for every one of them, even the six thousand Thuspalan allies, who were the deadly, enemies of the Azteos; sent servants to walt on them, and did everythin ; which a spirit of kindness sould devise. The visitors not only grew more audaçious in their, designs, but professed unbounded admiration for Montenuma, and his city. They wished to visit him in his own palace. He gives a ready consent.

Cortex, attended by some of his cavaliers, goes to the palace, and after an interview returns with Montesama !

What miraole has been wrought now ? A monarch, mighty, ansterquiexacting, is going from the seat of his splendor to us a hostage for a small hand of foreign soldiers in their barracks. A fair speech fall on the cars of Montexuma

through the beautiful lips of Marjua, Corter's inter-preter, but a crushing sense of a foul reality felf on his soul, and began to show itself, on his face, as we see it in his plotures. He felt the wrong, but was mute. His people murmured

"Why this insult? Where is our Emperor?" He exerted his power to gulet them; told them he

sand human hearts smoke on their golden salvers ness is sinking into the black night. Though the annually. darkness, and the altar free glow brighter, and unblemished viotims groun and writhe on the rack of perphery, all cannot save thee. Thy gods cannot cope with the strategy of the Spanlard.

What horror is being enacted beneath this warm aky? Fagots, cords, victims!
All are to be etherealized—made up into a cloud o grace you asure i

Those men are thy friends, Montesums-thy friends and thou hast sealed their terrible fate. While they burn, you are in chains. Chains above those jeweled sandals ! Chains under thy regal est around thy soull How fast they tighten.

What is this strange drama for?" adio These men have obeyed Montexume's orders, but in doing so have displeased the banditti Spaniards. Hence he is made to sentence them to burning, for executing the orders, and the prince is put in irons for having given it.

Weeks and mouths passed. The proud Axtees were not suited to bear so, much optrage. They had placed another king on the vacant throne, and were riding to avenge themselves, and to resome Montezoma the Second.

The captive sits where he can look out on the tumult. He is sullen and sad. All around his fathere's palace a sea of painted warriors and waving nlumes meets his eyes. What queonquerable earnestness in their uncouth gestures. The battle commendes. The thunders of cannon and musketer reply to showers of stones and a rows. All day they fight until night comes down and broods all under so satoutebed the avariotous Spaniards, were des- her maternal wing. With the dawn, again commences the struggle. Will they nover cease, or the Snanish never yield?

Hueh f ' A calm broods over the wild tide of rage brandishing arms fall. All eyes are turned toward

a eightly place on the palace." There stands Montexums arrayed in his royal mbes, his blue and white cloak clasped with an erald; and ble crest of green plames sweeping down has come back to him. He feels himself a king again, as he sees the awe struck faces of his devoted subjects looking so confidently at him. The golden wand is swayed, and the voice of Mohteguma goes

"Why are my people here in arms against the and so have come to rescue me? If so, you do right. The morning broke with all the lustre of tropical But you are mistaken. I only stay with my friends

his edgram and miser serete upon him. There is in the flate of Americanium, we discover no indre but leath I like brounds; were distressing, but a meager assumption being hearted souls battling but he tor this hands are found not let for the right and truth remy less allies of what the than heal. He would not live cobsed of all but world may any, or the obstalled here may have to mere animal existence. He talked limit, except to succeptor, and of all consideration of selfish individbeseen his destroyers, in remembrance of his kindneed to them, to shield his children from orables and

He died unreproachful - grand grand, among those bed so cruelly destroyed him, and now even the race of Montegums has long since departed. Walnut Grove Farm.

> Written for the Banner of Light. ASPIRATIONS.

Oh, that I could commune with the spirits That come from the circles of bliss, And give such enchanting descriptions Of worlds that are higher than this Oh how I would yield my sheoflow 37 To teathings of Wisdom and Love. If learned in the happy communion

With glorified angels above. With glorified angels above. Oh, would that mine were the pinfons That wait beyond, things that decay, Where I might behold all the glories That payer can vapieh away.

My heart has a longing for something. It cannot discover in Time;

It reaches beyond the death portal By hopes that are strong and sublime. Oh, why am I always subjected the state To ties that confine me below, .... While I long for a glorified vision, Things bright and celestial to know?

Ye spirits in wisdom progressing. Oh, teach me of angelic spheres, That my heart may accord with the music 'That gladdens eternity's years."

# Original Essays.

### SPIRITUALISM AND ITS SERVANTS e Manufadi Length

BY LAURA DEFORCE GORDON.

The advent of the New Dispensation of Spiritintercourse was hailed with singular emotions of delight and joyous renthusiasm by those who had sought food for the immortal spirit in the revelations of the past, and found it not; and the chilling influence of materialism which had blasted the brightest buds of hope in the garden of the heart, melted away beneath the beniguant rays of epicitpal light, infasing into the very being of those who saked" and received, the soul-invigorating, elevat! ing inspiration from the inhabitants of the eternal

.Those who have been the bleezed recipients of the happifying influence of spirit-intelligence and communion, realize how priceless the favor bestowed, and as we address these words to such, 'tis unnecessary to enumerate the blessings derived individually therefrom. Hence we come at once to the coneideration of the subject before us, trusting that the spirit of loving, anxiety for the welfare of humanity, which prompts the writing of this article, will that may be said amies, or seem to reflect too severely upon any one, assuring each, that all errors heart

The "mission of Spiritualism" has been so often declared and explained to us, that a repetition of it here seems ldle and ill timed; still it is necessary nitely.

by the phenomena of Spiritualism, is, unmistakably, the object for which Spiritualism is born unto us in the flesh, sounded the death-knell of aged theologles, respecting the immortal state of man, and hade the gold, purely intellectual theories of the maassumption that the human species possess no element of individualized life after death.

Thus the phenomena, of Spiritualism establishes two facts—the one that "if man die, he shall live the fulfillment of the mission of Spiritualism. again;" and also the power of spirits to influence destroying the long established bellef that the dei parted are gone to "that bourne from whence no traveler returns." Hence we find that the ultimate being established in opposition to the currently accented theories of the past, which have not the benefit of a slogle scientific fact upon which to rest.

This, then, being the unalterable conclusion at self upon us, is, Who are the servants of this heaven. commissioned dictator? The reply which we are compelled to accept from the world of Spiritualists illy accords with the first practical teachings of the world of spirits. For instance, the messages received therefrom, assure us that salvation could only be recured by enrocat, energetic labor, and world, or must all the labor devolve, upon spirit world, taken as a criterion, or standard by harmonial pollscophy.

which is judge who are the servants of Spiritualism.

The argument may be raised that the practical would lead us to decide that very many millions of bearing of public madiums and lecturers after a

Many ask oven amonget Spiritualists, why the good effect of spirit influence is not discernable in mother the same, morally, socially and physically, as revious to its advent. The reason is abvious. The which comes of their own inactivity and discouraging indifference, requires no explanation. The truth of the matter is, Spiritualists, as a class, have fairly remaind the field, and are trying to make up the dediciney by hiring substitutes, that is, in paying stated sums to lecturers and mediums to do the work in lieu of discharging the responsibilities which God and angels declare reets upon

There is not only a lack of practicality and coop efation amongst Spiritualists which prevents be power of the spirit world being felt through them upon society, but the withholding of sympathy and encouragment from those who do labor, id bither a private or public expanity, to favor the attainment of the divine object of Spiritualism, operates as a double hindrance to the spleits and their willing servants in the accomplishment of any great good.

In this respect there is a chance for, and and of a great reformation amongst reformers. Very many mediums, who might have proved most efficient servants of the dwellers in spirit life, laboring for the enlightenment of the world, both as regards their spiritual and temperal condition; have resolved back to a monotodous life of inautivity, after having once ventured into the vineyard of ille as a laborer, finding they had not only the furious storms of religious intolerance and higoted. persecution to contend against from the upbelieving, but, added to such heart crushing trials, the chilling criticisms and nn-just censure of Spiritualists themselves.

In order to accomplish its holy mission to mankind, Spiritualism sought to establish in each heart an exhaustless fountain of charity, (first demolishing old prejudices and theories which, like weeds of rank growth and poisonous nature, prevented the exercise of this heaven-born attribute,) that the recipients of spiritual blessings might look upon the errors and misdeeds of earth's poor, illy organized children with a spirit of philosophical forbearance. And until this useful lesson of the Great Teacher is learned and practically applied, each to the other. all through life, the bright day of God's peaceful kingdom will never bless us with the rosy hoes of its longed-for morning. .. We realize and acknowledge that Spiritualism has

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commenced a work in all the relations of life which will eventuate in great good to the entire race of man. And that it exerts no little influence upon the minds of the people generally we fully believe. but it occurs to us that what it has failed to accomplish is more from the neglect of duty on the part of its believers and should be servants, than from any disposition on the part of spirits to abate in their zeal to benefit the human family. There is a tendency on the part of Spiritualists to establish regular religious or Sunday meetings, and sustain stated preaching or lecturing, all of which effort is commendable so far as it stimulates each one to do awaken a spirit of charity and forgiveness for ought his or her part in the great labor to be performed; but when (as it is rapidly doing in many places) it oltimates in a belief on the part of, the attending which may occur here, are of the head, not from the congregation that their responsibility to the spiritworld is all discharged because of a certain amount of support given in the form of dollars and center then does it (Spiritualism) becomes the subject of the people and subservient to their will. The leo: to recapitulate somewhat, in order to arrive at the tures on Spiritualism are well attended, and usually matter under consideration, more clearly and deft, well supported in a pecuniary sense, but it is very little satisfaction to public laborers to know that The first proposition which forces itself upon us speakers are often sought for by those having the matter in charge more with an eye to the fact that that "old things must pass away," and certainly they will draw, (as it is often remarked.) than for this is a reasonable conclusion, when we contemplate the amount of truth they utter. God help poor humanity, and set the world praying for another The first tiny rap which demonstrated the ability of Saviour, if Spiritualism attains to any degree of popadisembodied spirits to communicate with those still larity in this corrupt generation, for truth will ever remain unpopular so long as error abounds and conthines fashionable, and every eacrifice of righteous convictions on the part of spiritual servants, either terialist, find another basis to rest upon, than the public or private, for the sake of catering to a vitiated apposite on the part of a our losity loving populace, only serves to establish old institutions under a new appellation, and adds not one effort toward

This attending lectures through the year for the and converse with those in material life, thereby propose of adding support to the meetings, peet piarily, the lecturer deriving or receiving the benefit of our censure, criticisms or praise, as the case may be, and we deriving satisfaction from the thought object of Spiritualism is the destruction of old ineti; that the speakers are liberally paid, and are extutions; the necessary and legitimate result of facts pedted to please their audiences or be censured, is an old fashioned way of saving God, and wholly incompatible with the divine object for which spirits labor. To the poor, earnest-hearted itinerant, dolfare and dente sufficient to supply present of even which we must arrive, after a careful consideration future wants, is poor remuneration for the sacrifice of the subject, the first question which forces it. of conjugal, fraternal, or social enjoyments of home; and naught but the hope of benefiting society by their labors, could retain them in the lecturing field; and the good they are to accomplish reace, to a great degree, with Spiritualists.

Let us then know ! Spiritualists are to workers with the public servages of the spiritthat soul saving, as a profession, must pass along slone? If the latter, then may, we date the accom-consequently cach individual who received the in-plishment of the great work of hamapity, social flux of spiritual inspiration would become his own and moral redamptic. A last wer of is the feature; divine oracle and saviour; hence, in obedience to for it is the oracteut application of spiritual love, the will of the Great Reformer, Spiritualism, every and truth, by Spiritualists as a whole, to the world one who receives its Divine influence, must be cone at large, that is to prove bow great the blessing desidered a servant of the spirits to work in behalf of rived from the spirit sprid and bow presents the all human kind. This self-evident truth, from the truths, and perfect the first which compared the

poor souls, either chilled or scorched by the incon greater influence upon the public mind than the consistent dogmas of heaven and hell, have been residued of the entire apprictual community. Greating cued from such an undesirable condition by the thing to be correct for the present, there exists a still heavenly influences of Spiritualism, and are there: greater prosestsy for us all, as Spiritualism, to labor fore called upon to discharge the obligation resting more energetically in the mines of spiritual knowledge upon them, for favore already received by laboring edge, that we may discreas the cames or nauson in behalf of other poor unfortunates in obedience to the will of this modern Saviour.

The will of this modern Saviour.

sequently often controlled by muchan laftenose to country of the country of the factors the country of their own they would saver have been been any sense, nor vindicate wrong doing in any one, yet it certainly seems blear that there is too little charlty manifested for and toward the erring, particularly those who are subject to the control of problectous influences, both spiritual and human. All pa-didnes are very susceptible to surrounding thingencon, and consequently possessed of very dexible nathe sustaining power of a strong-minded, worst infigence from some individual as their constant companion, their ability to realist temptation is indeed small, and then are Spiritualists called upon to extend sympathy and encouragement to each and every one who labors publicly with the world of sheption and cannot therefore have the benefit of the restraining moral influences of home and its loved ones.

How important, then, that we endeavor to prevent the occurrence of anything which will reflect upon the beautiful gospel of Spiritualism uppleasantly, by imparting perve and moral courage to those who are instrumental in conveying to us from the world of spirits the whisperings of immortal love and obarity.

God assist us to labor, each in his respective sphere of action, for the attaloment of the highest good, and may we in serving each other, become as meet and obedient servants, conscorated to the di-Tine work which our blessed teacher, Epiritualism, has laid before us.

To each and all who not in accordance with their highest convictions of right and truth, we extend the right hand of fellowship and cooperation, hoping, as a willing servant to assist in the accomplishment of the mission or Spiritualism. Philadelphia, Pa., Jan., 1868.

## THE MARRIAGE QUESTION.

Probably there is not a question to human life on which hinges the happiness of the race on earth so much in this. Rightly understood, marriage is the coundation of all earthly bliss, and its influence losts when the lustre of all that once darsled and spar. kled has passed away. It is the nucleous of newborn nations, and their future character and repu-"tation are determined by the amount of sympathy and love possessed and exercised by their respective parents.

It is well-known and settled, that parties proposing to enter into its state, desire and expect to add to each others pleasures, and there to find an asy-'lum for all the woes and afflictions, that befall them in the outer world. Mind He was I have been

But sad experience teaches and confirms the fact, that their expectations of connublal felicity are not siways realized, and their hopes are often blasted

This failure to attain the contemplated bliss, must arise from a want of knowledge of the principles upon which it is based, or from a lack of applying the principles, if known or understood.

"" Many attempts have been made to solve this mystical rule, but none have as yet succeeded. Facts, precepts, and principles have been set forth as rules of conduct by which it is proposed to be accomplished; and still the mast labors under dissatisfaction of enjoyment. Bolence and art bave been brought to the sid of its solution, and still failure attends the pursuit.

Bome propose to attain success in the employment of Phrenology and Physiognomy. As the appearances belonging to National Citizenship." Whatever the of these upon the structure are only effects of the object of the letter might have been, which does not peculiar forms of thought, it is clear they cannot be seem to me very clear, the writer avidently labors are constantly undergoing change and elteration. lish and Colonial History, which, when rightly conposed to the law of oreation.

It is apparent that true marriage springs from the interior principles alone, and not from any ex. titye, " Can It be for a moment oredited, that the very terior oircumstances.

The conformations and combinations of powers of pan they be by any artificial or educational processes.

The most that can be expected is the carnest disposition of each to aspire to harmony, and comfort and the citizen than that to whose authority they themselves toward each other with gentleness and would no longer be subject?" He asks, "What forbearance, and attempt to establish as much com. rights belonged to a person under royal rule in the patibility of disposition as possible.

This disposition is most inherent among those Great expectations of counublal felicity must al-

ritation, strife, and neglect, though each may possess a sound understanding and a worthy heart. The best evidence that marriage, however understfood is not a paradise below, is found in the experience of every individual. Trouble, care, auxiety. affiliption of the pass over every human heart however Surely not from God; for his law says, "He that well informed of trathful principles, and however well disposed to do the right. And the only conpolation from earth itself that can be afforded, is the mutual sympathy between, the parties in dividing their griefe. Earth's consolation falls so much short

of sitisfaction in this blass of sorrows, that the hu-

iman mind turns from earth's confines to a con-

trolling power of all things, and there seeks to rest

his weary soul in the bosom of religion. world; and they that would be happy in or out the mairied state, must possess and exercise a large or fair there of it. Not that form of love for one that bates the others, nor that which holds to the one and times, seven, That form of it which can bless them that surse you, do good to them that bate you, and

oute you. . o This may be claimed his impracticability in the "present state of ebelety, but 'It' will be found that happiness will grow up to the newly married pair exactly in proportion an they comply with the termi. founded on this principle, we beday destrotes all en-

If you have great talents, tridunty will improve them a if moderate shiffiles, incusing will supply their deficiencies. Nothing in decision well-livered labor; nothing is ever to be attained without.

A stock exchange will be established there next.

unheral within for the flanner of Light, pol an WHAT WILL YOU GIVE !

medical some services of and mil. - La man

Although the days are dim and darkly shronded. "" "And steined and blackened by the breath of war." Although our country's skies were ne'er so clouded; Although the future shows nor our nor star, Still, still we know there a light behind the vapore. The clouds will break, the skies will smile again; -When wars depart God's peace shall trim her tapens To light a truer, nobler race of men,

What will you give in this dark hope of battles, ... To raise mankind above the din of wars, To lift their souls from out these gloomy portale, And bear them ever upward toward the stars ? .. Wilt give a pojos to ald this high endeavor? It must be tond and clear as trumpet tones. Or men will hever hear smid the clanger; The shouls of struggling armies and their grouns."

Baise then your voices, urged by hearts of kindness, Giving them "Progress" for a rallying cry. and through the war-clouds, fraught with horrid blind

Will ring the answering shout of " Liberty." Strife will not raise us to a higher level, Wars no'er bequeath to man a holier life. The powers that lead us upward from all evil. Were never born of carnage or of strife.

What will you give to aid the millions groaning, Writhing and oringing neath the scourge of Want. Or bound in chains of Ignorance lie mountag. Or kneel where Blavery's dark-eyed banners faunt ? live to the needy from thy cap o'erflowing,

Teach them the true pobility of toil, Knowledge unto the ignorant bestowing, Claiming that all are beirs of God's free soil.

What will you give that you may aid another \\"1" 1 To gain that truth whose light shall make him free? Deal thou in mercy with that erring brother. As thou, for sy, would'st have him deal with thee, What will you give to raise from degradation. A sister sinking low in all and shame? And will it stain your own pure reputation, To help her earn a higher, nobler name?

God knows, we all are weak and full of error; Then should we treat with scorn another's won? And should we don that look of " holy horror," And turn with righteous ire from one " so low ?" You need not search smid the old traditions

To find a creed by which to not your part, For our Creator stamped " in the beginning." His glorious precepts on the human heart.

What will you give? The unfaltering cry is ringing Up from earth's wretched haunts of misery, Like the wild echo of the signal bringing The news of hopeless wrecks upon the sea. What will you give to swell the grand procession. Whose moving columns sweep time's circling shore. The march of mind, the glorious soul-progression, Whose path is upward now and evermore?,

Give, then, a heart in harmony with Nature. .A soul whose brightness error caunot mar, band outstretched to save a fellow creature. A mind unmoved, and steadlast as a star.

And Ignorance, with banners torn and trailing, Shall call his ducky legions from the fray, While man shall watch with eager voices hailing The star of hope that ushers in the day.

HORACE DRESSER'S LETTER TO MR. SEWARD.

My friend Bloe, a subscriber of yours, Mr. Editor, has kindly lent me your paper of November 8th, containing an ;able letter, from Horace Dressen to Wm. H. Soward, Secretary of State, entitled, " Rights constant, for thought, circumstances, and structures under a mistake as to some important facts of Engs produce new effects, and stability is op- sidered, seem to overturn some of his leading and most prominent propositions and arguments. The writer very properly sake, and answers in the negarights for which the men of the Revolution so loudly and righteously clamored." (in the Declaration) any, two individuals, are pover precisely alike, nor "should have no place nor provision in their coming constitution; and laws ?"-" Government and laws less regardful and protective of the rights of man bour of the dissolution of the Colonial ties?" He answers the same as before. "The transition to that know that polivered love pervades the world, self government, did not obliterate the distinctions and that an their actions should be guided by it. of man and the citizen remained the same." All this I most heartily endorse. But when he proceeds ways fail, without constant, watchfulness in relation to enumerate the rights that belonged to the people to sine of commission and omission. Each is too apt to expect from the other more than they are of the Colonies both before and after their separaable to perform. This is the prevalent cause of Ir. tion from Great Britain, and enumerates the holding of slaves as among these rights, and affirms that we need neither arguments nor authorities to establish the fact of such right," I beg leave to demur. ask, in the name of justice, and all that is sacred in the name of right, where such a right originated? atealeth a nian and selleth him, or if he be found in his hand, shall surely be put to death," It could not have originated in custom. For woustom without reason is usurpation" (Chief Justice Hale). It could not have originated by Common Law. For by the Common Law, no man can have property in another " (Chief Justice Holt). It could not have originated by any Statule. 'For "Statutes against fundamental morality are void." (Chief Julie Btoreliant and helphar someth . How, then, can intelligent men so stultly them.

selves ha to ignore entirely the great self-evident principles of justice and of the Declaration of Tudependence? All these principles were authorituative. despises the others, but that form of it which not ly pronounced and affirmed from the bonch of the only, forgives transgression seven times, but heventy King's High Court, in Great Sfitain, on the familian Somerast case in 1772, How, then, could Mr. Drest. ser say that among the rights, privileges and lands. pray for them that despitefully use you and perse pities belonging to citizens of the Colonies, was the right of :holding: slaves | He had before infortion un that " theories concerning the rights of man, and of the citizen, as explained and illustrated by the English elementary law writers; came to be accred. ited and received notions and; beliefetof Judges and All other theories have falled, and must fall, not jurisconsults of the day in all the Colonies." These theories were embodied in law by the famous decid ion of Chief Justice Lord Manadaid, alluded to abided This notable historia fact be bas entirely draw looked ; himos the tileue of fatiantes which neget fill up the remainder of his nitiging on wall during

Let us look at the argument . The Colonists here slaves, therefore they had sarright to hold Water. The absurdity of this is so palpable, that we need not spend, time upon it. As well might he say,

"Men intringed rights, therefore they had a right to lead to incidelity? How, is that possible? Lies to so, "We wilder to the above decision, not as con. make infidels, not truth; insidelity feeds on lies, as ferring rights, but as recognising and affirming the serpents were anciently imagined to lick the dust right of all men to itherty, (God only is the author, and as men who fell in battle were said to bite it. of rights.) and to whow that all the slavery of the Colo- If we wish to fill the world with inddelity, let us nus was in open violation of the law.

Constitution (Article 4, Bec. 2.) warrants the right and life-giving faith, and banish infidelity from the of holding slaves to all the citizens of the United abodes of men, let us cut down our greed to the States. To make this baseless assumption look plan- truth, alone, let us baye, no sacred lies, nor sacred sible, he interpolates as follows: "The oltizens of delusions; they are sacred orocodiles and scrpents, each State shall be entitled to all privileges and immunities of citizens (of the United States) in the tions. that State. ..

The Constitution is the supreme law of the land, I am well aware that looncolasts are liable to extion. Neither of these can be shown.

son shall be deprived of life, liberty, or property glories for its friends and adorers. without due process of law."

We have already shown that it could not have become lawful by oustons, prescription, or common law. Slavery, therefore, is a usurpation subversive of every principle of right and justice, threatening the very existence of the nation. Congress, therefore, which is charged by the Constitution " to provide for the general welfare," chould nweep it with one fell blow forever from the land.

I notice one other mistake, and close, "The slaveholder under the Articles of Confederation, as of the arms of the Federal Union, that must in the well as under the Constitution, has ever been secure future guarantee land, labor and education to ite in his right to hold his bondman, as well on his travels in another State a sin his own." , I ask, then, how can it be accounted for that the Courte of Louisians, Miesieslpyi, Kentucky, and New York have at different times decided that the master loses title to his slave by taking him into a free Тионав Р. Воур. Greigheitte, N. F.

SAWYER'S BECONSTRUCTION OF BIBLICAL THEORIES DEPENDED AGAINST THE BOSTON BEVIEW, BY THE AUTHOR.

Ma Borron: Dear Sir-After your kind and appreciative notice of my Reconstruction of Biblical and to the world smallest in importance, have con-Theories, I beg leave to make some remarks in your trol of that section, and are the instigators and leadcolumns on the reception which it has met with in ers in the rebellion. They own the land and the laanother quarter. Some religious editors have been borers, and monopolize the offices and education. unable to notice it favorably, and have taken no They despise laborers, and hate free schools and free notice of it. The Boston Review has assailed it with suffrage, woman's rights and free labor, and hance an elaborate article, asserting the Mosaic author of course hate New England, which is built up in ship of the Pentateuch in the strongest terms, but and br schoolhouses and workshops. They are the falling to prove his assertion. I here beg leave to sole movers and managers of the rebellion, and challenge any man to undertake to prove that started with the bold determination, which they still task. If it can be known to be true, it can be shown they please, or be subdued in the attempt. Of two to be so; and the men who pretend to know it, are evils we choose the least, and subdue them, and will bound to show it. The reconstructionist claims to then, if not before, decide what to do with them and know the contrary; and has shown it first in ble that section of our country. They did not start the of the Boston Review, published in the columns of they only adopt it with a hope to divide the North, the Liberator, ' He begs leave to commend both these knowing they could get out from a union of the Midshowings to the readers of the BANNER OF LIGHT, and die and Western States, (with which their social syssubject. His articles in the Liberator have fallen Mormon poligamy,) easier than they can from the into splendid company, and those who may see fit to whole Union. Of course they catch at every straw. intellectual and, moral feasts in other articles contained in those papers.

and power. He would not like to worship a crossdile or a screent for a God, and just as little would he like to accept a lie for a truth, in respect to any merour, and without any influence except in the point of religious faith or moral science. Let oroco-So in respect to books; if taken for what they are, not for what they are not.

mendatory, but the judge was not Orthodox. It women work, and can read and write. prendunce" them 'Orthodox, Boveral of the most tyrante where they will rob them no longer. Orthogon and venerable articles, of Church, faith The third class are negroes, mostly slaves, more were dampable heresles, when first proposed. I'de numerous than elther of the othere, but not equal to

been scoepied as true. Can the reception of truth servicude to them, and I know not why they should

hold on to old errors, the more and the stronger our The writer next unwarrantably assumes that the belter, but if we wish to pourish A living

several States." A construction, I venture to affirm, Infidelity is abroad in the land; it carries a high which the veriest pro-slavery expesitor never thought | hand and a strong arm; it pours mookery and conof giving it. Having laid thown this, as he seems to tempt on secred things, and holds them up to score suppose immovable premise, he demands, "What and loathing; but what are these sacred things which bench of judges, or sasemblege of legislators has it ac contemus and over which it gains such easy triany power or authority with this provision in their umphs? Many of them are oberished lies and deface to direct that any federal citizen may not buy lusions, which it is a virtue to expose, and a crime and hold a slave in any State of the Union ?" He to shield. Let them go and join with the assailant then asks, " le the passage quoted susceptible of my that casts them down in denouncing and rejecting other sensible construction?" I reply such con them, and the infidet will one day join with you in struction is not "sensible," but that each citizen of opholding, defending, and honoring the true and every State, on going into another is entitled there right. Truth most live and reign in glory, and deluto all privileges and immunities of the citizens of slon must die in shame and contempt. It must lie down in a hades of darkness and neglect.

and yet Congress prohibited slavery throughout the ossess and mistakes, and have sometimes destroyed Northwest Territory, which they could not have invaluable treasures under the name of idels. A done with our friend's expeciden. Nor even with golden god is not to be despised nor regarded as his exposition would that clause warrant the bolding worthless; it is not fit for worship, but it is suitaof slaves even in Slave States, unless it could be ble for the mind, and other valuable uses, and ought shown that slavery is established there by law; and to be applied to the best uses possible. Some imthat that law does not conflict with the Constitut agine that human errors, as they have their day, have also their uses, and are good in their place; Ex-senator Meson said in the debates of 1850, on but this is a mistake; human errors are never the Fugitive Slave bill, "It is proposed that evi- good; they may be tolerable for a time, but they are dence shall be brought by the claimant, to show that slways eril. Good and orll are sternal and immuslavery is established in the State from which the table in their principles, and their fruits correspond. fogitive has absounded. If it is meant by this that That which is essentially good to day, was always proof shall be brought that slavery is established by good, and will be forever; and so of evil. Of all existing laws, it is impossible to comply with such the unchangable principles of good and evil, truth requisition, for no such law can be produced, I ap. and falsehood are among the dearest and most unprehend, in any of the State States. I am not deniable; the former conditioning boundless and aware that there is a single State in which the in linuumerable benefits, and the latter producing institution is established by positive law." There is tolerable calamities and miseries. Let all true men no law, then, lastituting playery in any of the South- seek the truth and hold it; in its mouth is the law ern States. If such enactment had been attempt, of love; in its right hand is an iron aceptre, with ed, it would have been mull and void, because in which it destroys its enemies; in its left hand and conflict with the Constitution, which says, "No per: at its feet are crowns and thrones, imperishable

Yours very truly, L. A. SAWYER.

OUT IN THE COLD. W MY WARREN CHARE,

The real question of the present time is not whether New England shall be left out in the cold. but whether the Cotton and Cane States shall be left out in the cold, out of the Democratic folds of our Union, out of the compact and the Constitution, out people. New England would hardly be as much out In the cold if left as the other parts; for although her climate is cold, and her soil sterile, yet she bas warmer homes and hearts than any part of the nation, and a better social, intellectual and spiritual condition than the same number of contiguous inhabitants in any other part of the nation. Her schoolhouses, workshops and shipyards, would not be likely to "dry up" if she was out off from the rest of the States; and while these are in operation, she will hold a front rank in oivilisation.

The real question is, What shall the nation do with the rebellious States? They are made up of three classes of people. The smallest in numbers. proton vecular, who thinks he is competent to the maintain, to be set off and govern their section as volume, and secondly in his remarks on the article project of leaving New England out in the cold, and to all benest inquirers after truth in relation to that tem, if continued, could never assimilate more than order the numbers containing them, will find rich and throw dust in the eyes of the Western people when they cap, and coax and, wheedle the copperheads of New York City into all sorts of The reconstructionist feels great reverence and love foolish schemes that tend to weaken us; but the for the truth, and great confidence in its benignity peop's are Argue-eyed, and the watchmen are on the towers. .

The second class of Southern people are more nuarmy. They have no land no education, no votes, diles be regarded as propodiles, and serpents as ser- no part in the government, except to fight for it. pents, let only the Infinite be regarded as God. Their homes, in which they are tenents at will, have none of the luxuries or refinements of civilization, they may do us some good; if taken for what they and few of the comforts; except oblidren, of , which are not, they are seen to do us great harm. I pro- there is a superabundance. Living in indolence and pose to take the sacred books for what they are, and ignorance, and seeing only slaves labor, and that forced from them, of course they try to ape their One religious journal of high character, tells its rich landlords, and hate schools and laborers and eaders that it has not seen Sawyer's Reconstruction small farms, and consequently are easily excited and of Biblical Theories, but it has seen a notice of it, aroused even to fight the North, and especially New and judges it eadly wrong. The notice was com England, where, they are told, all the men and

ometimes bappens that torms get sadly misapplied, . This class have really the greatest interest of any and Orthodox and hereste have been subject to great in having the rebels subdued and the social system variations in the progressive development of Christi- of that section remodeled on a plan that shall give sulty it was the general method, for some centuries litheir children land, labor and free schools. They to condemn all new opinions as heretical, and after have been imposed upon too long already, and soon about a hundred years to adopt many of them and as their eyes are opened will assist in patting their

not advert to this by way of complaint, but for illus- both. They have no rights, or only those of horses, tration and argument, and to show the friends of a but they labor, and it does not diagrace them; hence true and genuine Orthodoxy that they ought to be they have no prejudice against inborers. They have Santious, in their rejection of pow ppinious, because no education, but would be glad to get it, and almost the hereey of to day may be the Orthodoxy of ages to dramed of owning land in this or any other world, come. Many the men are arread the new views but would be slated with the idea of having homes this lead to building in the come. They are at lovel as for a standard the lead to building in the come. Infidelity is a rejection of the truth, not a recopilish, the word of the more partiatio than the poor truth, in the place of errors that have heresofore are subdued, this class will, of course, be freed from

not have lands and homes and rephnols, and rise in the scale of being by the blessings, of civilization, which, if it is good for us, may also be for them.

Certainly the interest of the two largest classes of cople in the South require the rebels to be sublued, the social system to be changed to a more emocratic form of government and society.

and temped of

The true polloy seems to me to be to leave the rebels out in the cold, and give their houses and ands to the poor; to extend labor and make it respeciable, and open free schools and lyceums and needings to all, so that Democratic principles may be understood. Bhall we leave the Cotton States out in the cold? .I.say, No; but leave the traitors out till they return positest and obedient to a system of government that secures equal rights to all its penle, and knows no distinction between rich and poor, white or black, male or female, but shall have that impartial care over all which God and Nature have, to let each and all gravitate to their legitimate sphere of sotion.

Quincy, Feb. 12, 1888.

LEONA.

BY MRS. B. L. WOODARD.

She was the youngest of our little flock and the household pet, the pride of her brothers, the wonder and delight of her little sister, and a bond of love to the fond parents who so tenderly watched the little delicate bud entrusted to their care. Leonal What a vision of loveliness does that sweet name recall. A little fairy form, of only two summers, with features of exquisite maid, pale golden hair, of finest texture, clustering around a brow white and beautiful as an annel's : eyes how shall I describe them ? large, soft and blue, with a pensive, dreamy expression in their liquid depths, which seemed to be not of earth, but as if the little spirit was holding converse with angels. Then her dimpling smile, so sweet, so full of trusting love—its memory will linger with us for-

But the little form was too frail to be long an inabltant of earth-life, and though we strove with tendercet onre to nourish and guard the tender bad. that it might stay with us till it should expand into the beauteous flower of which the bright bud gave promise, all our efforts were vain; we could not keep our darling longer with us, so we resigned her to the care of the angels, and the "pale boatman" bore her away to that bright land where death is unknown, where the shining river of life rolls tranquilly slong over its golden sands, to the glorious home of bright spirits, who delight to minister to the tried and sorrowing of earth's children. You, there we know little Leona will be kindly cared for, and that some day we shall hear the dipping cars and see the white sails of the "bostman" as he comes attended by angels to bear us, too, across the river, where we shell agein clesp our darling to our warm embrace.

> On earth our little fragile bod Could not anfold its topder leaves; The resper came, and pitylogly Be bound it in his precious sheaves,

He bore it to a kindiler clime. Where chilling winds could never come; There 't will its tender leaves untold. And in Immortal beauty bloom. Flora, Dec. 30th, 1802.

The Tay Boy.

Mr. Epiros - Spare me a little space for a reply to what I have seen in your last, conscroing the Pay Boy, and I will pay you when we meet on "the other elde," for I, too, baye an interest and duty demands that I should not be slient while I see an allusion is made to me in the article.

I was an assistant with the lad in question last summer, for two months; had no compensation out of his profits; gave my time freely, and paid my own expenses, for what I could learn of spiritual my pains, for I was the recipient of rich and abidlag gifts.

Oace during my journeying with him, an article appeared in your columns accusing bim of decention : now another is down on him, condemning him as a hambug. The reasoner will p releve no facts are given to show bim such in the last article, and he may know that in the former only one phase of the many was disputed.

I thank you, my kind sir, for publishing such articles, if they come from honest minds, he the cause needs persecution to give more agitation. They were each foretold me before they appeared in print, and may have been sanctioned by higher minds.

Now, lest you should refuse to give this a place, I must say much in little; and, first, they know not the instrument they have attacked. A hundred such articles, backed by the auducity of a "Spiritualist." or the "acumen " of a minister, would have no power to awerve my faith in the superiority of the mediumship of the Fay Boy.

I was made a happy man, immertally so, never having seen the least look of deception on his part to lessen my energy for the truth. I was favored by night and by day, receiving through bim the most lasting treasures from loved ones. My face is an iddex of the trath I declare, if physiognomy is a cri-Come to me, "my prolege," and I will stand by

you. If you are in want of friends, and, perchance. should be imprisoned, I can sympathize with you and care for you, for the heavenly blessings I can never forget. I have had the assurance, through you, of a high seat with you in the spheres, which I now for the first time tell you.

Be not troubled; these trials will moon be over, and I am with you, and the compact I formed with the angel one, respecting you, I can never break. Boston, Feb. 14, 1868. R. M. ADAMS.

Power of Conversation.

It is not the great writers who are the fine falk. . ers. We happen' to know of one person, who is a beautiful and vereatite writer, and who has foet in a great measure his former gift of speech as his skill in writing has developed itself; it is perfectly natural that it should be so. Bome of the greatest names in all English and Prench literature, whose books are filled with elequence, power, and beauty could not talk worth a cent in company. This is, in fact a very general point of agreement in the blography of men of letters. Healitt remarks of some of the dumb writers whose names we all delight to honor now, that they had golden lugots, which in the privacy of home, they could convert late cela bearing an impress that would ensure gulvereal ourrency; but they could not, on the spur of the moment, produce the farthing current in the market

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# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 18, 1863.

FFICE, 158 WASHINGTON STREET, ROOM No. S. Dr BTAIRS.

WYLLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE SEVENTH PAGE.

"I cannot believe that divilisation in its journey with the is will sink into endiese night to graify the ambition of a feaders of this revolt, who sock to

\* Wade through slaughter to a throne And shul the gates of mercy on manufod ; at I have a far other and far brighter vision before my gam-may be but a vision, but I still cherish it. I see one wast onfederation struching from the frozen north in one our roken line to the glowing south, and from the wild billows the Atlantic westward to the calmer waters of the Pacific. ine Allantic westward to the cultur waters of the Facilia, and I see one people, and one law, and one language, and one with, and, over all that wast Continent, the bome of freedom and, refuge for the oppressed of every race and of every many the factor from John Bright's Speech on American (Fairs, delivered at Birmingham, England.

### The Good of the War.

Yes, what is the good of it? anxiously asks more han one. Why could we not have got along just as

Human patere being what it is, it must needs get is discipline and experience in its own way. ' A few f us readily enough understand how much better ustice and charity and fraternal feeling and peace re than war; but until the great mass so appreend and understand it likewise, they will have to to through the terrible trials of a state of warfare n order to reach the only conviction which is both rue and abiding. In other words, war, seems as auch a part of the education of a nation as peace teelf; playing its own part, chaotle as its immedite results appear to be; upmoting the old and makng ready for the new; compelling men's thoughts nto channels totally untried by them before; awakning the profoundest sympathies, by reason of a ommon danger.

It has been said with singular truth, that had his government of ours been any other than it is, and it been founded in a strong and overpowering entral principle, had not the various members enoyed practically such a state of complete, independnce as to almost disregard, in their separate localiles, the commands of the General Government in nany particulars, and especially in this matter of lavery, it would have been impossible to start a dispussion of the merits of the opposite social states and industrial conditions which has been suffered to e kept up between the two sections. Had the cenral government undertaken to move in this great nestion, it would have been opposed and hindered n all parts of the land alike—the Free States as well as the Stave. But, as it was, the States of the North ooing left perfectly untrammeled to say what they hought, and say it when they chose-and the States of the South conscious of no restraint in doing the same, no strong central power interposing any kind I check upon the freest and widest discussion, or ven offering to interpose to keep the peace between he discordant sections—the result chiefly to be de. fred was reached much more surely than it could nave been hoped for in any other way.

Thus came about the wat itself, and thus will some about the results which all patriots and men of wise progress ardently desire. If the discussion led to blows, it only proves that it was something which ought in no way to be avoided; the blows will strike out new fire for both sides ; having finally joined issue on one point, all related points will inevitably come in for sestlement at the same time. Secession was the pretext, but Blavery was the cause; and the war will give a final solution to the problem involved in each. It will be decided now, if, in this age of the world, a people of intelligence and virtue will rermit a dismemberment of their nationality for the sake of the proposed establishment of a Slave Republic on their borders. It will be seen. whether the people whose fathers were courageous enough to withstand both the blandishment and terrors of the strongest power on earth, are themselves possessed of sufficient virtue and resolution to defend their inheritance in their integrity. . This question does not rest upon Slavery and Anti Slavery; it has for its foundation other and far more comprehensive ideas; but if Slavery, or anything else, is relied on by rebellious conspirators as a powerful lover by whose help they expect to destroy the nation, then let their institution go down along with them, and Justice will be all the better satisfied that the result is a double one.

Not only is the war working for good in these respects-it is doing good and thorough service in weeding out the social conceits, the empty professions. the challow reputations that stand for character. and all the other elements of a national life that has! come forward till this time unpruned of its excresences. We are all becoming simpler and more sin. care. Even army contracts are doing good service in ouring us of many evils, for we hear none allade to their corruption and extertionate accompaniments save with disgust and unaffected contempt. This are will all burn out in due time; it never would have kindled, had not the fact been plentiful for its' feeding. When the fuel is gone, then we may expest to see the flames die out and universal peace shed a very different light over the landscape.

The High Price of Paper. It is a burning shame that paper dealers should monopolise the market as they do at the present time. when newspapers are taxed so heavily by Government. If measures are not soon adapted to bring down the price of paper stock, we predict that ere the expiration of one year, nearly half the newspapers in the United States will be obliged to sus. pend altogether, or advance their prices of subscription to a higher figure. We see that the Herald of Progress has already advanced its price per annum from \$2,00 to \$2 50. We shall be compelled to follow suit, unless the price of paper is reduced soon, which we see no prospect of at present, in order to sustain surselves. Due notice will be given ere we raise the price of subscription.

## Buit Withdrawn.

We understand that the city authorities of Dubuque have withdrawn the suit pending in the Dis. stick Court, of Feb. 6th, against Ira Daveuport, for mot'taking out a license to exhibit Spiritual Manifestations in that place last fall, and pay all sorts, There was but one dissenting volce in the movement. Justice is slow, but sure. A. Loui el duite più la lare gin i

Ediforial Difficulties.

We find the following arrive with the above caption in the columns of the Buton Insulprim of Feb. 18th. Mr. Seaver will please receive our warmest pointed out the difficulties with which editors of newspapers are continually obliged to contend. The closing sentences of the article in particular, contaln excellent advice, which, if editors would more generally follow, they would soon cease to be aunoyed by the critical (?) saribblers whose pedantic productions fill the " waste baskets" of nearly every nowspaper establishment in the country :

Next to poverty, delinquent subscribers, and duns, to which most editors are subject, the greatest difficulty is to please the public. For so great is the va-riety of public taste and feeling, that had the conductor of a periodical paper as many heads and as many pens as his paper has readers, he could never hope to please all; for they cannot please themselves. Does he speak out in language plain and simple? it is more ommon place; the taste of the learned is not gratified; t is hit only for the vulgar. Does he aspire to elegance, the unlearned cannot understand; and the gates, the unterfield cannot understand; and the learned regard him as a pedantic fellow, dabbling in what he has no protendions to. Does he show his colors and boldly contend for his ground? he is too severe. If he hides himself beneath a mass of equivocal matter, he is temporizing. If he publishes extracts better than he can write, he has no talent of his own to display; and if he fills his paper with original mat-ter, he might have given something better from the works of others. If he attempts to philosophize, it is dull and uninteresting; and if he writes on plain and familiar subjects, everybody knew them before. Does be attempt to instruct? he needs to be instructed. Does be use his endeavors to amuse? it is light and

People generally are fond of being praised, and one For such is the power of envy, that no one will thank him for praising him, and every body will hate him for praising others. Some people are fond of bearing heir neighbors slandered; but if you attempt to point out either the vice or follies of mankind, avery one and something applicable to himself; and here again you encounter the whole mass. Every person can tell you how to conduct a paper to please him; and of course to offend every one else. These being stub-born facts, there is no alternative but for an editor to please himself if he can, and hazard the consequences, if he does this, he will be certain of satisfying one, which is more than he can say if he tries to please all.

### God's Hand rests Heavily upon Us.

Hon. H. V. Johnson; of Georgia, the life-long friend of Douglas, and colleague with him on the Demcoratio ticket in 1860, has recently been elected to the Confederate Senate. In a recent speech one of the Southern papers reports him as eaying:

"When is this struggle to end? Shall we conquer the North? No. we have no desire to do this. Shall the North conquer us? Forbid it, Heaven! But I tell you that this war never will be ended till we are all conquered by the chastening hand of Providence, and we are brought back to the virtues of our forefathers. O O Almost every man and woman is bathed in tears and cast down with sorrow at the loss of some friend or kinsman most dear. Every hearthstone is reft of its enjoyments by mourning and weeping, and the waits of sadness are held all over the lord. This is the abottomer of God inflated the land. This is the chastisement of God, inflicted upon us for a departure from the paths of virtue. This is the lesson of the hour. Then let us return with humility to the practice of those great virtues which our fathers cherished, and without which our iberties cannot be maintained.'

These words are the pure lagots from the mint of a good man's mind, and are as applicable to our side in the locket. There was a general resemblance, or rather they were neitherly them so dearly defined as all inliquity has been overcome, and our national pride and arrogance have compelled us all to eat the dust and ashes of humiliation, and drink the bitter tears of sorrow. A morbid public sentiment, leaguing was one thing, however, that did strike me forcibly, and I remarked to Mr. Rich that I had seen the same form Ignorance and parsion against the rights of millions or aptrit on another card. He requested that I should of our fellow creatures, is not the only crime Colum- produce it. I told him that I would bring it in on bla must explate with her richest blood. The very dome of the hierones is resonant to-day with the imprecations of millions of red men, robbed, embruited and murdered under the name of advancing civilization. As they were faithful in friendship, so their wrangers like the blasting curse which follows their wrangers like the blasting curse of the follows their wrangers like the blasting curse of the follows their wrangers like the blasting curse of the follows their wrangers like the blasting curse of the follows their wrangers like the blasting curse while looking at that which appeared on the card of the follows their wrangers like the blasting curse while looking at that which appeared on the card of the follows their wrangers like the blasting curse while looking at the same. of Cain. We are truly in a fearful state. We are they to-day walking blindfolded on the brink of anarchy and ruin. God pity us all, and, if it be His will, let of one of the cup pass from us.

despair. They fuln grasp one another's hand as of old in true brotherty leve, but both wings of our desire on his return.

That afternoon Mr. Pollock called at my office, and country are permeated by the means power i that takes the reason' prisoner," and all kindly feeling falls before the vampyre god of the day-the demon War. We have seffered much, but must suffer more. The svil days have fallen on our nation like a pall. God pity us all!

## A New Temperance Movement.

It is with no small degree of pleasure that we lace upon record a movement favorable to the temperance cause, now working sliently but with powerful effect upon the public mind in this vicinity. In East Boston, the best men of all classes and votations seem to have been spontaneously moved with a like spirit to combine against the further incursions of intemperance. The same spirit pervades the citizens of the adjoining town of Somerville, the citizens of the adjoining town of Somerville, there are no menaces connected with this new move—that they should pretend that I am a spirit, when I ment; nobody feels his fears appealed to; nobody is am still in the body."

Going to her album she produced a photograph card dragged into it; no liquor sellor is threatened if he dragged into it; no liquor sellor is threatened if he does not promise to respect the law; but a wide-spread resolution has silently broken over the dykes of long restraint, and men in great numbers are spread resolution has silently broken over the dyses of long restraint, and men in great numbers are unitedly engaging to put this great social evil behind them, and to do all they can to discountenance its existence in their midet. We have the fullest faith that this style of reform will succeed.

At least there is little doubt but what the two "spir. its" referred to are traccable; to the sliting of Mrs. Editor, on Elizabeth Peabody, in Hay last.

I send you the three photographs. Mr. Editor, on which you will perceive the same features, light spot on top of the head, identical outline of cap, peculiar that this style of reform will succeed.

year. While we appeal to all the friends to see to it that the BANNER is amply supported, we are not selfish enough to refrain from saying an encourathese two cases.

Mrs. Blossom's picture has been taken recently; Mrs. Blossom's picture has been taken recently in the picture has been taken do so than sending direct to the publisher.

Spiritualism, is increasing rapidly in our midet at this time, and a corresponding increase of names on the subscription lists of the Spiritualistic journais should be made as speedily as possible. This The world's people have investigated, and they are can most assuredly be accomplished, if every old at length satisfied that the ghost is no impostor.

## Farming Corporation.

who are intending to take shares in the Farming Corporation near Kidder, Missouri, and have defeature existence. But the "spirits" are hausting sired to be notified before they are all sold, are them, and they will not couse.—Herald of Ingress. now requested to do so soon, as there is a prospect that the whole number, thirty-two, will soon be disposed of. None but Spiritualists will be expected to apply. All the shares sold have been bought by trae, faithful, honest Spiritualists. The success of this new and humanitary enterprise is, considering the state of our country, in every way most promhad been been used that here

Chestal gode per tree of bone, entry confirm drown to v

The Spirit Photographs.

. When the subject of Spirit Photography, was first mosted in this city, we cantipute our friends and the public not to be too sanguine in regard to what thanks for the very able manner in which he has purported to be a new phase of spirit power-as we considered it a matter of great moment, if true, and an unpardonable deception, if untrue-and accordingly advised them to scrutinise carefully the module operandi of taking these pictures, Subsequently we received what we considered reliable evidence of the genuineness of several of the cortes de visite produced by Mr. Mumler-which evidence is before the public. Since then Epirituslists and others have investigated the phenomenen, to the best of their ability without detecting the least fraud on the part of the artist. But recently the gentlemen whose names are appended to the subjoined; articles, and other parties, have expressed themselves that several of these photographs are not genuine spirit portraits; and in justice to onrecives and the community at large, we are in duty bound to open our columns to their etatements, hoping that the whole truth may be arrived at thereby.

We fully endorse Dr. Gardner, wherein he expresses the opinion that Mr. Mumler has produced spirit pictures, that are genuine, notwitherending the evidence to the contrary which is given below.

### DR. H. P. GARDNER'S STATEMENT.

MR: EDITOR-Please allow me a small space in your columns to say to the manyifriends who have written me upon the subject of spirt photographs, as pro-duced by Mr. W. H. Mumler, that while I am fully of the belief that gentine spirit likenesses have been produced through his mediuments, evidence of deception in two cases, at least, has been furnished me, which is tions of the subject of spirit photography, been forced ulne spirit likenesses were produced, and have frankly and openly so stated at all times and under all circumstances, and I deeply regret the necessity that compels me, through irrelragible evidence, to state with equal frankness that I am satisfied, beyond a doubt, that in the instances above referred to, Mr. Mumler, or come person connected with Mrs, Stuart's rooms, have been culity of deception in painting off as genuine spirit likenesses, pictures of a person who is now living in this city. Yours for the truth. Boston, Feb. 20, 3863, H. F. GARDNER, M. D.

MR. JOHN, LATHAM'S STATEMENT. SHEETING

MR. EDITOR-I give you the following facts, leaving the public good demands:

BANNER office on a matter of business, I saw displayed several of the so-called "spirit photographs:" upon which I asked Mr. Rich, or the Banner, if they had received anything that was really satisfactory as proof of their genuineness. He replied that there had just come to their knowledge one of the best proofs yet developed. A Mrs. Eliza Blossom, of Washington Co., N. Y., had sat for a picture, and had received, in additional sections. dition to her own, a shadowy or spirit form, which she recognized as her mother, an account of which was to appear in the next number of the BANNER, accompanied by a written statement from Mrs. Blossom to that effect. I expressed myself as heartily glad to

photograph, showing the result of Mrs. Blossom's sit-ting. He also had a locket, in which was a picture of her mother. He requested me to compare them and see if there was not a likeness between the shadowy

That day I called on Mr. Pollock, requesting a loan of one of the photographs on which the "spirit" had appeared. I did not find him at home. I made known no cup pass from us. In and south are despondent and in dissatisfied with bis pictures, and believing that he had she did not know where; she would inform him of my

brought the photograph in question. I compared the "apirit" upon his, with that upon the photograph of Mrs. Biossom: they were as I had conjectured, identi-call unmistakably produced from the same negative. This circumstance was suspicious, for it was hardly to This circumstance was suspicious, for it was hardly to be expected that the same spirit would appear to utter airangers at sittings three mouths apart, with the body adjusted in precisely the same position, cap, atrings and bow, without the least variation of outline—but this in itself might have been possible.

That evening, I again called at the residence of Mr. Pollock, mot there Mr. George Blaney, also of this city, who informed me that in shouling one of Mr. Pollock.

who informed me that in showing one of Mr. Poliock's was recognized as the person of Breston; he highly volunteered to learn her address. The next dashe called at her residence, saw the lady, showed her

The Rising Tide.

The Tide is a Spiritual paper, published in Independence, lows, at the low price of 75 cents per hands and handkerthief, otherwise it was the same.

Dr. Gardner. Dr. Childs, and about one hundred others, have seen them, including some of the best photographers of Boston, and they all agree in saying that deception has unquestionably been practiced in

Morton, Feb. 20, 1863.

## The Visible Ghost.

The Haunted House of this city is just beginning o be a serious spiritual fact.

subscriber will use his or her efforts to induce those This result is what we have all slong authopated. of the friends who are not, to become subscribers at It is the more gratifying to Spiritualists, because once. Ours is a living faith, and it should have itsing folks of the city. The Sunday press and one of, the exponents. sd House" with midnight revelries in other and very We are requested by Dr. Child to say that those Of course the city press is fearful of being too far committed to facts calculated to demonstrate man's

### Lyceum Hall Meetings. Laura DeForce Gordon lectures before the Spirit-

nalists in this city, on Sunday next. 102 will be a Mrs. Gordon starts for the West en a lecturing 

been needs to be true. E. a. the

Mr. D. D. Hume.

We learn from a late number of the London Spieitual Magazine, that Mr. Home, (or Home) has corning a perialn scaled letter sent to a maximum, in
nearly completed his forthcoming Memoir, "Inciour gars, to be assumed, by Mr. L. Bertelnin, of Quedente of my Life," and that it will be published in a boo, it. E., and which, he claims in the Herald of Profew days, by Messrs. Longman & Co., London. It great of Feb. 14th. was out at the end, and repaired will no doubt, have a considerable, sale, gaye the with gum \_of in other words, opened and read by Spiritual Magazone, and if he has stated lonly a the medium. Now we remember, distinctly, the latter small part even of his remarkable experiences, it when it first pame into our hands. It was a "mournwill certainly be received by the outside public and ing envelope," neatly scaled, and marked with five the press with a storm of incredulity and above, black wax examps, with L. B. indented thereon. This, however, will be nothing new for Mr. Home, or When it came back from the medium, we showed it for any one who has allowed his name to be con- to a gentleman who was present at the time, and neeted with the marvellons phenomena of modern observed that its writer had taken good precaptions Spiritualism; and we have no doubt that he has well against deception; and after examining it, we both calculated the cost of this unreasoning mode of re- decided that it had not been tampered with in any

Home. The press, which assumes the place and the ly, that he is willing, he says, to give his oath that and what it ought to disbelieve, has, in his instance, any way. given a notable example of how little it is to be de-pended upon for an honest statement of facts, and an annual occurrence with us, but it seems this how little it is fitted for its self-imposed duty.

ter there was so bad and, so notorious, that he dare Post Office. not show his face again in that country, for four of None are more anxious to get at the plain, simple

the hope, however, of its proving a caution to those of a like character, which we might print were not who, in their intense hatred of inconvenient facts, our columns otherwise made u oful:

### Poor Moses.

In the Advent Herald of January 27th, we find the sequel to the late discussion on Spiritual. ism, in Paw Paw, Michigan, between the Rev. Moses Hull, an Adventist clergyman, and Mr. W. F. Jamieson, Spiritualist, (a synopsis of which we published in our paper two weeks since,) in the form of a letter from the Reverend gentleman, apologizing to his Advent brethren for allowing imself to be so far brought under the controlling influence of the spirite, as to make partial concessions of his belief in the Advent doctrine. Don't be discouraged, Bro. Hull, for after one more such discussion, perhaps the scales will drop entirely

BRO. WHITE :- I see that reports are going the rounds that I have renounced Adventism, and am preaching, some say Universalism, others say Spir-itualism and Infidelity. These false reports I wish to ilence, and ask the privilege to correct them through

It is true that I held a discussion in the village of Paw I'aw, Mich., with a true speaker, or rather, with some demon, professing to be the spirit of Mr. Downing, speaking through W. F. Jamieson. I now doubt the propriety of discussing with such spirits. It is also true that I went to engage in that discussion with out the counsel of my preaching brethren; that I went alone, and too much in my own strength, into a community where we have no Church, but where Spiritualiem has a strong hold. This I now regard as very improvent in me. God's holy Spirit was grieved, and I was loft in a metatra to fall unier the power of the Mr. Jamieson, but there was an influence over the andlence, and I am now satisfied, over myself, such as I had nover before witnessed; the power of which was so strong that for several days I was not only be wildered, but was really not myself. I imagined that I dered, but was really not rayself. I imagined that I was outgrowing my Advent clothes; that I was getting upon higher ground than that committed by my dreibren. In this state of mind I made some committee to certain friendly Spiritualists, which I now very much regret.

have in my own unfortunate experience the prove of the deceptive power of Spiritualism, which I have warned others against from God's word for the past five years, and can better warn others to beware of past we years, and can better warn others to beware or it. The arguments given through Mr. Jamieson, were no stronger than those used by normal speakers, with whom I have debated, but the influence I was not pre-pared to resist. I hope to profit by the things I have offered, and hereafter not be ignorant of the devices

I am well nigh recovered from the guare of the Doubl ageniously set for me. Since the dispussion referred dences of Chistianity, and have been happy to see several infidels soundly converted. Mosas Hull.

Battle Creek, Mich. Jan. 21, 1803.

## Death of Col. Wm. Brown.

A good man has just "gone home." Col. William Brown, for more than twelve years :connected with the Adjutant General's office of this State, breathed his life away calmly and sweetly, last Monday ofternoon. Not only upon the battle-field does the Death angel mark the violin for his holocausts. Ever since the war broke out, Col. Brown has been adefatigable in his place as Assistant Adjutant General, in his labor for the Volunteers and the State, and to him more than any body else belongs the credit which the Old Bay State has always received for her promptness in fornishing troops for the national defence. He was an ardent lover of the military, and opportunity happily seconded his choice. We are free to say that he taught more his duties. While others reaped emolument and to communicate until they announce themselves. boners, on him devolved, the great labor of the department, which in the two or three later years, be-His well ordered mind was not, only a lexicon of hear from them: or the land military science, but a compendium; of all the labor I the office, . He was honest, patriotic, social and ncorruptible. Few men loved friends with a firmer eve, or had that love tested by sterner trials; yet his duty was always paramount. First poor

lie was an Odd Fellow, and none outside of the broken domestic circle dan miss him more than the little band of brothers with whom; he' so often met in fraternal intercourse. He was a printer, and bence his sound judgment and practical; disciplined was G. P. Arthous Mich. Money received. Pe mind. He was a Spiritualist, and so went down the pers will be sent to Silver Orees; Mint. valley of death + dark to so many; with syes open to its glories, and tears (enger estelling this welcoming harmonies of the blest departed: The sea off. " and the thing the A. Af horse death, burge that

The Sealed Letter Matter.

ception.

Way. The gentleman, anxious to be doubly assured.

Perhaps there is no living man who has been of this, took up the black bordered letter by its side more vilified and calumniated, and who had more edges, and pressed it at each end, and then looked false statements invented to his projudice than Mr. carefully at each seat. He examined it so thoroughduty of telling the public what it ought to believe, the letter could not passibly have been opened in

special instance had a purpose, for since the medium One of its, most persistent falsehoods has been, is openly charged with deception in the matter, we that it was, all, very well, fer, Mr. Home to be in have the power to prove the contrary. We are sure, England, and to show here the surprising phenome- if the letter was tampered; with in any weig, that it na which occur in his presence, but that in Brance was done after it left our hands, and we directed the he had been publicly detected, and that his charac- return letter to Mr. B. ourselves, and put it in the

imprisonment, and that he would be no longer re- truth, than we; none hate fraud and cheat with a crived in any good society. All this and more we firmer hatred. But In this matter of scaled letters, have heard a hundred times repeated, and that the we have acted disinterestedly—for the pecuniary Emperor and Empress of the French would have no good of the poor, hard laboring and suffering, but more to do with him, nor allow him to approach honest and conscientleds female medium, and for the spiritual good of the public. That our labor has Those who best know hir. Home, have had no been appreclated, we subjoin the following unsought need to be warned against such silly calumnies, testimonials in proof against the basty and ill-temand they have known their falsity throughout. In pered letter of Mr. Bertofelte, and have many others

are reduced to invent such statements, we beg to DEAR BANNER—Having observed your advertiseannounce that Mr. Home arrived in Parls, from Lon-feeling that faith, though strong, is not to be compared don, on the 20th of January last, and that he was with knowledge; I wrote, on the first day of Debom-received at the Tuilleries on the following day, and bor, a letter to my little daughter. Mary, recently dehas since attended there on several occasions. We parted from us. This jetter I scaled very strongly and carefully all around, no writing being visible on the outsee his name also as having been present at the aide, and applying a test by which I could be absolutely see his name also as having been present at the grand half given by the Empress, on the 26th January, and he has been, as course, equally well received amongst the highest nobility of France.

Mr. Home's book is being published in France and America, aimultaneously with the English publication.

America, aimultaneously with the English publication. containing also several of the accongest possible tests of the identity of our little darling by allusions to things not referred to in mine, and some which could not possibly have proceeded from any but a member of the family. We believed before, but now we know that she still lives and awaits our coming. Yours fraternally, and with best wishes for your continue access. W. H. PRATT. Davenport, Youa, Jan. 8, 1663.

E. Ribl, of 1847 North Pront etreet, Philadelphia, in sending a second letter for answer, says:

"DEAR BIR-Please endeavor to obtain an answer to this scaled note, 'The last one received was entirely eatiefactory." J, Langdon, of Monmouth, Ill., who had a sealed

letter answered, caye: . . ... I will ropeat here that I have received more matia-

faution in answers received through your medium than ever before in the eight years I have been investiga-Mr. M. Kenn, of Louisville, Ky., says:

"The sealed letter sent to your medium last Novem-

ber, was promptly and satisfactorily answered in all J. B. Furman writes:

.. My letter was received with the snawer all correct. and gave good satisfaction in every respect. I would like to have the chirography a little plainer; but I suppose you cannot control that part of the business. I shall write another soon, and so will others."

### Personal. The eloquant and serviceable lecturer on Spiritual.

ism. Mr. N. Frank White, well known to nearly if not quite all the readers of the Banning, has just accepted Davil, and the reducing charms of Spiritualism. There an appointment on the staff of Cot. D. M. Fox, of the was not only an unseen intelligence speaking through 27th Michigan regiment, and will proceed at once to the seat of war down the Mississippi, with his regiment. This step he has felt moved to take from purely conscientions motives, as one might know from the fact that he could easily have made lecturing engage. ments for six months shead. Col. Fox is a contribe tor of long standing to the solumns of the BANNER, and a Spiritualist of the generous and comprehensive stamp. His infigence in command must be vastly greater than that wielded by common colonele. Usr friend. Mr. White, was last enring and enmore a member of LaMountain's Halloon Corns, on the Potomas. and rendered most valuable service to the army in that memorable campaign. We wish both him and his noble Colodel atl the success which aught to go with such men in such a giorious cause.

The correspondent of the Traveller in New Urleans states that the Rev. Mr. Renworth, of this olly Chanlain of the Mass: 47th, has resigned that position, having been appointed First Liquienant of the Louisiana Volunteers, colored company, and attached to the staff of General Banks... ... .......

Rev. Perez Mason, for many years City Missionary, died in this city on 19th inst.; aged 56 years. He leaves a widow and nine children.

Miss Lizzie M. A. Cariey lectures before the Spiritnalists of Fitchburg, on Sunday, March 1st. 1. ..

## To Correspondents.

[We cannot engage to return rejected mannecripts.]

M. M. D., INDEPENDENCE, JOWA .- Thank you, for your good will. A few thoughts from your pen would be acceptable, of course.

M. K., Louisville, Kr. The letters were mailed to your address Feb. 10th.

W. D. H., WADERSHA, WIS .- The spirits control the than one Adjutant General of the Commonwealth circle exclusively. We have no knowledge who are We should be as much gratified as yourself did your spirit friends respond to your call. The West bercame Heronican, and finally he broke down under the tainly should be represented as well as other porintense application, virtually "dying in the traces." "tions of the country. "We hope in due time you will

> M. W. Lawrence, ILL -If you, will scan the messages carofully, you will ascertain that all grades of spirits, no matter what their political sentiments may be, are allowed a bearing as our dirole, and an press themselves as they please which communications are published verbalim. Those of them who differ from us in political matters, express their entisfectaction at our liberality in this respect.

Men of the noblest dispositions think themselves happiest when others dure their happiness with them. Azon bindl backlidater 60 ffra

Murch L

New Publications.

HACKST'S NOTES AND CONTRACTS OF STANSFERS Publisher. For sale in Boston by Groeby & On the spoke of the target and no

Theres would consult the critical opinions of an soler opposeded to be great as the characters to which he has given a life of study, will, purchase these notes from the pen of the greatest delineater of Fal "staff who has lived. They so abound in personal bistory and reminiscence, too, that they are thus course of his discourage, brings in quaterious from the table. Folly illustrated by new and valuablemade all the more delightful, Mr. Hankett, in the many men of mark, in literature, such as John Quincy Adams and Washington: Irving, obtained from a mass: of free and familiar correspondence. The student of Shakapeare: will desire ardently to Ralph Waldo Emerson at Music Hall. peruse these suggestive pages; the general reader will be drawn to them and held there; and every individual who ever saw, felt, admired, and knew the incomparable Hackett in his character of Sir John, for the first time made real, and thus immortal, by his truthful acting, will wish to see what their favorite has to say and suggest; concerning the characters which will live as long as the world. We have not spade to enter upon my detailed anumeration of the many attractive points of this handsome book, seeking for the paste that is on the paper.

Let winst content ourselves with simply tailing the People often read us with a smile, but they do not the paper. reader that it is the fruits; in short hand, of Haokett's long years of study, practice, and acute pheer. Instinctively.

The part of other delineators. An interesting sketch When a man puts off, his city dress to put on his vation of other delineators. An interesting sketch of the author's life is appended. I bell and a sale

THE GREAT CONSUMMATION. By Dr. Comming. New York : Carleton Publisher. For sale in Boston by Croaby & Nichols: 11, 111 .

The popularity of Dr. Comming's religious writinge makes it unnecessary to speak of them oritically except in the lump. "They relate to a particular field in which buman thought and feeling has been more profoundly, as well as feveriably, exercised than in any other. He knows very well how to address the average reader on the topics which, by education and babit, he has learned to regard as of brime importance in the spiritual economy of the universe, and to address him so that he generally becores his suffrages for every volume be chooses to write and offer bim." Dr. Cumming is worth reading however, even by those who are nowise moved have. hy his imaginations. He is a kind of Maffit in covers, and carries, for the time, all before him. Carleton has undoubtedly made "a good thing" out of his enterprise-at least, he ought to have done so, as the world has been going.

Garner Van Honn; or, The Beggar on Horseback. army of stags led by By John S. Sauzade. New York: Carleton, Publisher. For sale in Boston by Crosby & Nichols

Courage is the right. Here is a new novel, whose plot is planted on the to do what constitutionally belongs to him. marshes, plate and coves around the New York of twenty-five years ago, and whose opening chapters show all the quiet humor and delicious sentiment of freing, begulling the reader along into a tale as of the world are dumb before him. of Dickens. The book opens in a style that makes every day surmount his fears. one feel, in reading it, as if he were gently borne along in a sail-boat on a stillish afternoon in summer. Whoever begins must finish Garret Van Horn. It is Datch, burgherish, Tenlers-like, from title-page to colophon, and will excite the admiration and delight of numbers.

THE ORPHEUS C. KERR PAPERS. Second series. New York: Carleton, Publisher. For sale in Boston

These " papers," originally published in the New York Sunday Meroury, so feelicsome and exaggersted, so over-descriptive of the men and things of the day, so unctuous with a humor that becomes convulsive in its operations, are come to their second series. They were good in their original appearanoc, and good in their reproduced shape; and this present continuation of them ought to be received with a delight equal to the first volume. Not every author can repeat upon himself to the extent of a generous to make an one aught upon what Mrs. and volume; if the first is a " hit," a second is more apt to be a " mies," even if intrinsically better than the first; but Orpheus C. Kerr, as an American critic in the line of exaggerated humor, is amenable to no known law or standard. We can laugh all day with him.

Crosby & Nichols.

These readable sketches were written for a New York weekly of reputation. The author is a wellknown litterateur, and has achieved a name and fame that stands him in good stead in his own bailiwick. The sub-ticle of his book betrays its nature and intent better than that which we have given above—namely, " Droil' Recollections of Town and Country." Some of the sketches may be best described as Acts in the legislature are read, " by their title: thus-" Billy Burton's Botheration," "The Long Branch Murder," " Extra Drumming at the Old Broadway," "The Two Forty Funeral." "Sam Brown's Much," do . do The contents of this the spice here that he wants, in the reading line, and exactly of the kind to suit him. For a railway car, it is tip top reading matter, and a long day with it will make the reading traveler long to go and thank his entertaining author in person.

Tacrica: or Cupid in Shoulder Straps. New York: Carleton, Publisher. For sale in Boston by Crosby

Still another of the prolific Carleton's publications. Of course this is a love story, and of course its characters are mixed up pretty well with the military mayoments and regulations of the day. It is in fact, a real West Pointer of a story, and told with great freshness. The plot is ingenious, and its incidente capital and capitally sprinkled in. We have variety of character, in both cexes; and the starp contrasts of Love and War-of. Cupid and More-as seen in the promis life of our day and generation, are made to improve our views as well as to excite pur relieb for bumor and fun. dam alle

THOUGHT FR. In THE AVELUATIO MONTHLY TOR MARCH IS COME to hand, fuller than usual of excellent poetry, and replete with fine original essays and tales. There is a blographical sketch" of "It "North; a prompt poem of to-day, with the caption, "Choose you this day whom ye will servey" a thapter or the florrors Miss Ellen L. Foster, of Lowell.

of San Demingo. A London subarh is a racy sketch [Accompanying the above notice was a siles of wes. The Vagabonds, a " soulfel" poems. " A Call to my ding cake, fixed up nicely in a beautiful little box. Country women," is a timely appeal willie Whar. Only think of it in a selection having wedding ten, and " Under the Pear Tree," exceedingly elever cake sent to him. As this is the first present of the Sketches of "The Land Orales of the Monitor," an kind we over had, we make a note of it. We wish the interesting slice of marifful history! Basine need happy couple much joy in their new relations of life. not enumerate, for all the artistes are a proper, and Opinions founded on prejudice are always sustained wall concerned on gode and was contract to with the greatest violence.

THE ILLUSTRATED STEAMBERRY COLTURIST.

This is the title of a nestly printed work of some fifty pages, containing the history, sexuality, field and garden culture of attemberries, forcing or pot deliging how to grow from seed, hybridising; reall other information necessary to enable everybody. to raise their own atrawberries : together with a full description of new variaties and a list of the best of the old sorts. With receipts for different modes of preserving, cooking, and preparing strawberries for engravings. By Andrew B. Foller, Borticulturist. For sale by A. Williams & Co., 100 Washington atrest. Boston.

A From amongst the many beautiful things Mr. Emerson said, on Sunday, Feb.: 15th, in his discourse we anote the following: One day is like another; so is one person deeply

like another. All the various religious of the earth rise and fall -even Christianity is beginning to loose its strong hold, but the moral sentiments stand immutable. The world, to us, is as we are. If our ends are.

tell us what they read. Even boys know each other

red shirt for the country, he puts off what he did not know he was wearing.

The power of wealth often loses its splendor in the

quietuge and tameness of the rich. The romance of wealth is its expansion of thought and action. The use of all that money brings is the

bappiness of wealth. The Brahmin shuns worldly honor as he would polson. So it is told of our Saint, that he made himsaif of no reputation. Rush for the opportunity of doing what you can

for the good of all. All that is excellent must come of bold laborious life. To be berole in any event, is doing something, is putting our capital in a bank that cannot break. We feel that we are greater than we know.

It is said that war benefits an age ... Tender, amiable boys, who have never realized an action bayond a game of foot-ball, are suddenly drawn up to a bayonet charge, or before the cannon's mouth, and they can afford to die, but not to misbe-

Courage and chastity are silent concerning them-Belves.

Fear disenchants life. One said, "Nothing is so much to be feared as fear. I believe that God likes Atheism better. Courage puts a new face on everything. They can conquer who believe they can, The lion is fearless. A Greek proverb says, "Au army of stage led by a lion is better than an army

Courage is the right state of a man when he is free Will is the measure of power.

As soon as we rise to courage, we come to the grand model of mankind. When a man rises to courage, all the metaphysics

It is the best use of fate to teach us that we can never suffer till our time comes.

Be always brave. There is one's opinion that must always be of the highest consequence to you, viz. : your own.

Boston Spiritual Conference.

The subject for discussion on Tuesday evening, Feb. 17th, was Soul Affinity. Remarks were made by Dr. Bowker, Dr. Child, Mr. Goodrich, Dr. Lyon, Mr. Wetherbee, Dr. Gardner, Rev. Uriah Clark, and Mr. Bradles.

Mr. Goodrich contended that what Mrs. Spence had said at the last Conference on this subject, argued much in favor of the "disbolical selfishness of this world," Dr. Lyon contended in about the same strain, and also expressed a belief that every man and woman had an affinity in spirit that guarded their earthly lives. Dr. Child thought it was un-Scence had said, in her absence. The daily walks of Mrs. Spence were beyond repreach, and she had a right to her own views and her own utterances; so bas every one that comes to this Conference, and if there is not fresh thought enough in the bosom of each speaker, for each speaker's remarks, without finding fault with, and condemning the remarks of SPRESS AND SPLASUES. By Henry Morford. New others, the Conference had better be dismissed, and York: Carleton; Publisher. For eale in Boston by its members join in with those who make selfrighteoneness a virtue, and fault-finding a profession. Dr. Gardner thought that those who put forth such great pretensions of purity and virtue are not any better than those they denounce. From the fact that the house was packed this evening, it seemed that the subject before us was one that luterested all. Uriah Clark thought that two thousand years ago Christ ottered sentiments just about as radical as those uttered by Mrs. Spence, one week ago to night-Christ said in substance about the same that Mrs. Spence has said. Dr. Bowker took strong ground favoring the support of the existing state of matrimony, claiming that it was lawful and true to the present developments of humanity. The same varied as it is possible to imagine. One can find all ject by all the speakers. Dr. Child related a vision which he saw the night before, on the subject of Soul Affalty.

> The same subject is announced for the next Confireson.

Correction.

Mr. EDITOR-I see by the last BANKER that in the notice of meetings in Portland, you still continue them at "Sone of Temperance Ball.". It should be "Mechanics' Hall." And of speakers engaged you have placed Mrs. Middlebrook for April 5th and 12th and May 8d and 10th. It should be April 19th and 26th and May 8d and 10th. Dr. A. B Child, of your city, is to speak for us April 5th, and Ralph Waldo Emerson on April 12th.

I call attention to these errors in the notice for the reason that the parties seeing themselves thus advertised in your paper might suppose there had been some mistake in regard to the time for which they are engaged, and make arrangements elsewhere that would dange serious laconvenience.

Very truly yours; M. A. BLANGHARN Pertland, P.S. 17, 1869.

Married.

In Lowell, on the 16th inst., by Rev. J. J. Twim, at the residence of the bride's parents (No. 84 Lawren Corporation), Mr. Charles H. Foster, of New York, to

em ibrighte, gut es ein jen einen abeildeben | " | - " - " - " | 1 | - e enter mer ein beien bei bei beite bei

ALL SORTS OF PARAGRAPHS.

WHAT WILL PROPLE SAY? OR, FARRY GRAINGER'S MOTTO," is the title of a fine Original which the population is composed, From this discus-Story (which will appear in our next,) by Miss Saman sion, it appears that the Augio-Saxon population is A. Sournwonte, with whose writings our readers are already familiar. Miss Southworth is a young lady of much talent, and is destined to excel in this branch of literature at no far distant day.

" ANOIENT AND MODERN BRIBITUALISM." No. 8, will appear in our next issue.

We copied a paragraph from the Jamestown (N. Y.) Journal, recently, in reference to Mr. Fay, the physical medium, with comments of our own. We supposed, when we quoted from the paper in question, that it was a respectable journal, and that its statements were worthy of credit. Now we are in doubt; and if Rev. Mr. Dobbe endorses it, we shall come to the conclusion that the whole concern is a daub of billingsgate, unworthy of credence in any community. These remarks have been suggested by the perusal in that paper of what purports to be a reply to our article-and such a mass of incoherent jargon, it seems to 000,000. ns, never was put upon paper before. If Bigotry and Intolerance cannot wield a more facile pen than the specimen before us indicates, the acribbler had better attend the village school, and learn of the children there. One thing is certain and that is, that such kind of talk will never injure the cause of Spiritualism.

Be futimate is the relation between soul and body, that our theology almost always tastes of the cask from which it is drawn. Disease, especially if it disturb the normal action of the brain, is likely to modify essentially our creed. To say that Coleridge varied from the most liberal latitudinationism to the strictest adherence to the "Thirty-nine Articles." somewhat which he consumed, would not be sa extravagent as-

just knit by cutting down some of pine. Your mother of a Thousand Flowers. sends you ten dollars without my knowledge, and for fear you would not spend it wisely. I have kept back half, and only send you five. Your mother and I are well, except your sister has gut the measles, which we think would spread among the other girls, if Tom had not had them before, and he is the only one left. I hope you will do honor to my teachings; if you do not, you are an ass, and your mother and myself are your dectionate parents."

" Who is that Mr. Nonymouse that writes so much for the papers?" inquired a young lady. Bhe meant the all pervading " Anonymous."

A negro girl entered a variety store and asked for some flibberty flaps, Sabberday coolers." She wanted

The following dialogue took place in a corporation school where the pupils are taught to believe in accordance with the portion of Scripture allotted to each cocasionally to read: Mr. Wrath Bone-Pray, sir, what s your belief? Pupil-Please, sir, I believe in nothin'. Mr. Wrath Bone-Yes, but you do! I'll " wollop" you, sirt you believe in the holy Catholic church. Pupil-No, sir: please, sir, the lad as believes in that bee got the measles at home, and I 've got his seat.

Here is an interesting screp from the prayer of a man the was in the habit of filling the breaks in his petitions with the syllable er :

"Oh Lord I we pray for our poor brother, who has lived for more than ten years on the Lord's side-er, and has one foot in the grave er, and the other all but-

To you snother is to teach him to you us again. Inpries awaken revenge, and even an ant can ating, and fly trouble our patience. A reconstructer thus hits the pag-nosed race of peo-

ple: "A man with a pog-nose is a creature despised by gods and his fellow-men-he may be a counter-jumper he may be a dandy-he will never command in the field or in the connell. But a woman in a purposeconsider-Did you ever know such a one that did not in everything have becown way? that did not rule ber busband, her children, her servants, her bouse, her shop-keepers, her whole world?"

I clasped her tiny hand in mine; I embraced her beauteous form; I vowed to shield her from the wind, and from the world's cold storm. She set 'her beauteons eyes on me, the tears did. Wildly flow; and with Eryspelsa, Salt Rheum, Ringworms; Piles in its most ag gravated form, and all diseases arising from impurities of the

The following is not had to take, about these times: "I 'il die for the flag," cried a Treasury overk.
Quoth a soldler---" My patriot friend, look hero--This chedding your blood for twelve dollars a month
Ain't like shedding red ink for twelve hundred a year!"

Mr. Jenkins remarked to his wife that in her he possossed four fulle. " Name them, my love." "You tion. are beautiful, dutiful, youthful, and an armful." You have the advantage of me, my dear." " How so, my preciona?" ." I have but one fool." Mr. Jen. kins made no further inquiries.:

> MY GRAVE. To need not build a tumb for me, A little flower will do as well; Or, if ye wish, a willow tree, Or wild rose from the brookside dell,

Maybe some gentle mark of grief Will designate my lowly grave;
Yet, any time, I would as illu!
The long grass o'er my bed should wave.

No human wish will I control . About the covering of my rest;
I only hope my earth-freed soul
Hay dwell with spirits of the blest.

It was a beautiful expression of Burke's upon the death of his son, that his child in this world should be his ancestor in the skies. Elder-born in glory, the junior of the household is the senior in heaven.

Let friend-hip creep gently to a height; if it rushes to it, it may soon run itself out of breath.

The distinction between liking and loving was well made by a little girl six years old. Bhe was eating an egg at breakfast, which she seemed to relish very much. " Do you love it?" asked her aunt. " No." replied the child, with a look of disgust; " I only like it. -- If I loved it I should kiss it."

When you bear a woman excision, " Oh, what a fool was to reject so many lovers, and then take up with what I did i" be assured she married the first man who made her an offer, doing more than half the courting herself; and that many a time her hen pecked husband has wished she had rejected him for

Immigration .- The number of immigrants which arrived at New York in 1862, was 76,306, or 10,777 pore than in 1861.

A lock of bair from a young woman's head is often key to a young man's heart.

A CUBIOUS PARADOX -Bailors are never so lively a when they are in the shrouds. " on

The peace resolutions in the Illinois Legislature were defeated in the Senate, Two Democrats voted with the Republicans. Chaoring Union meetings are being held in every county in the State, and the reaction against the " copperheads " has already hegon.

A bill in the British Parliament, which posiebed e certain offense with a fine, one half to go to His Maesty, and the other to the informer, was alightly mod, ified by substituting whipping as the person, leaving the desination mailtered. er and into the

Considerable; discussion is going on among the Canadian journals relative to the power and rights of the two nations of people. French and English, of 127,000, while the French population is 850,000.

Here is a specimen of one of the "born patricians" of the South, as a notorious Yankee literary man calls them: An old wretch came within the Dulon lines at Newbern a few days ago, looking for an escaped slave, a handsome girl of sixteen years. Finding that a mester's claim was not recognized, the pitiful old villate insisted upon claiming her by right of being her father ! Oh, the chivalry !

"I say, Bill, Jim's caged for stealing a horse !" · Barved him right ! Why did n't he buy one and not pay for it, like any other gentleman ?"

The tressure receipts in Ban Francisco the past year were from the Washoe, \$6,000,000; from Oregon and Washington, \$3.000.400; from British Columbia, \$1 .-500,000; from other foreign countries, \$1,000,000; and from California, \$80,000,000. Making a total of \$49,-

SONKET TO YE STATER.

Woe to the wight when first he feels
The alippery states beneath his beels;
Who, trembling, tries the dangerous play,
And serstches out a first case,
Up fly his feet, he feels with dread
The toe has cracked and cracked his head?
A double damage thus we see,
Misfortupes march in company;
Stars to inkle round his aching eyes,
Amazed, he sees new suns arise;
To him celestial wenders ope,
Without the sid of telescope;
With shuffling haste be seeks the shere,
And yows at least to skate no more.

A head properly constituted can accommodate itself according to the quality and quantity of the opium to whatever pillows the vicisaltudes of fortune may place ander it.

At a late ball at the Tullleries, an American was pre-The following letter was sent by a man to his son at sented to the Emperor as a distinguished author. On college; "My dear sou, I write to send you two pairs inquiry among his countrymen it appeared that he was of old breeches, that you may have a new coat made of rather a compiler, and that the work to which he owed them. Also, some new socks, which your mother has wealth and distinction was Cytherean Cream, or Balm

Professor Whitney, the State Geologist of Californis, found among the Bierra Nevadas, about 2,000 feet above the level of the ocean, an almost perfect jaw of a rhinoceros. Huge petrified oyster shells were also found among the mountains of the Interior and at a great elevation.

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A child of Robert Anderson, aged four years, of Byerett A child of Robert Anderson, sped four years of Everett Flace, East Boston, Mass; seald head from Infancy; the back of the head, neck, and ears a rubuing sore; so much so that the child had not laid on its back for two years. Cured with four bottles. Has now a good head of helf. Thomas Age, No. 24 Yeoman street, Roybury; Rheumatism in the hips, of four weeks standing; got no rest day or night. Cured with two bottles. Mrs. John Thomas, Procter street, Roybury; pain and swelling of the hands, arms, and shoulders, together with sore inputs, from the effects of Infahmatory Rheumatism. Cured with one bottle. Fanfel Whitaker, seep manufacturer, Braiford place, and H. B. Rotterts, merchant, of the same place, for the cure of Files. Whitaker, soap manufacturer, Braiford place, and H. B. Roberts, merchant, of the same place, for the cure of Flies. A daughter of P. P. Badley Stanbridge, C. B.; aged nine years; indulent aweiling under the ears, a running sore under the jaw, with inflammation of the eyes; obliged to be kept in a dark room. Oured with two bottles. B. Clark, metalic runfor, Bradford Place, Roxbury, Kheumatism; and his daughter, aged nine years, swelling under the ears, sore mouth, and ringworms. Oured with two bottles.

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Feb. 21.

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[i suppose not.] I was going to say; if there, was,

'd make you as good a sult as the next man.

Mary Ann Adams.

Well, sir, good day.

Jan. 26.

## Message Bepariment.

The Scances at which the communications under this heading are given are held at the Bankan of Light Urgical No. 188 Washington Street Room No. 8. (unstain,) step; Monday, Tuesday and Thursday afternoon, and are free to the hubble. The doors are closed precisely at three pocleck, and none are admitted after that ime.

Each Mossage in this Department of the Bannan weelalm was spoken by the spirit whose same it bears: through Mas. J. H. Conanz, while in a condition called the Tranca They are not published on account of literary merit, but as tests of apirit communion to those friends who may recognize

Tassa Messages go to show that Bpirits carry the characteristics of their earth life to that beyond—whether soci

or evil.

We ask the reader to receive no decirine put forth by Spirits; in those columns that does not comport with bit reason. Each expresses as much of truth as he perceives-

### 'Our Circles.

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

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

### MESSAGES TO BE PUBLISHED.

Thursday, Jan 79—Invocation: Questions and Answers; Riram: Trank, of Lasalic, Ill., to Tum Colcord: Adelline De-rand, of Concord Mass., to ther step-mother; John T. Cook, 2d, stowart on board the Alabama, to his wife, Bitza Qook, in

Ed. Stowart on Countries of Alexanders, Stowart on Countries and Answers;

\*\*Ronday, Fcb. 2.—Invocation; Questions and Answers;

\*\*Barah Ann Hart, to her mother, 84 Center street. New York City; Calvin Briggs, of Newtorn, N. O., late of the 20th Beuth Carolina Regiment, Co. 1, to his wife in Charleston,

Tuesday, Feb ft .- Invocation : Queetlons and Answers Therapy, Todd, of Lexington, Ky., Lieutenant in the figured Wells Todd, of Lexington, Ky., Lieutenant in the 7stn Tennassee Regiment, killed at Murfreesbore, to his father and brother; Nathan Kippa, of the 28th Penneylvania Regiment, to his mother; Frances Fales, of New York City,

Regiment, to his mother; Frances Faics, of New 10th Coty, to her brother Eddy.

Thursday, Feb. 5.—Invocation; Questions and Answers; George Pond, of Medway, Mass. late a member of 2d Company of Sharpshooters; Philip Dully, of New York City, one of the crew on board the gamboat sachem, killed in battle at Galveston, to his wife, alice; Natheniel Faxon, of Boaton, Mass., to his friends: Noah Bianchard, of Boaton. man, to his friends: Noah Blanchard, of Boston.

Monday, Fab. 9.—Invocation; Questions and Answers;
Benjamin. a slave; Alien Jackson, to his mother, at Cedar
Crock, B. C.; Stephen T. Dustin, to his mother, in Bell Air,
Md.; Rebecca Rancy, of Hamilton, L. C.; John O'Brien, to
Patrick Denniast. in Row Voct.

Md.; Rebecca Raney, or Hamilton, L. C.; which School, when the Patrick Dennians, or New York.

\*Tuerday. Feb. 10 — Invocation; Questions and Answers; One of he indians inter hung in Minnesota; Charles R. Balcom, or the 6th Mass. Reg., Co. B; Ella Frances Bache, to her mother, in 62d street, New York City.

\*Monday. Pab. 16.—Invocation; Questions and Answers; Henry Luston, I the 6th Maine Reg.; Theodore Tompking of Charlesson, B. C., to his brother William; Androw Surang, of Charlesson, B. C., to his brother William; Androw Surang,

of Augusta. Me., to his father, in one of the Washington hos-pitals; Cecil Lawrence, of Baltimore, Md.; Michael Murray, late of the 18th New York Roy, to his brother James, of

Tuesday, Feb. 17 .- Invocation : Questions and Answers : Andrew Burnside, of Hamburg, Ga, to Andrew Burnside; Gouerst Chestham, late of the Confederate Army, to his friend, Poster, of Tennessee; Emma K. Knighta, to her friends; Alongo Jarvis, to his father in St. Louis.

### . Invocation.

Rail wondrous Angel of Reform! thrice welcome to earth's open portals. We bid thee welcome in the name of humaulty, who have long cried unto the God of Justice, and have beard no answer. Hail, wondrous Spirit of Reform, and in unison with ten thousand times ten thousand hearts we again bid thee welcome. Though the wheels of thy chariot are rolling through blood, though thy horsemen are wet with widows' and orphans' tears, and death walks continually with thee, yet we hall thee with joy, for we know thou wilt bring to this distressed people those gems of life, those bright flowers of wisdom that the 'Almighty bath grown for them in the gar-den of the Spirit Land Oh, thou Angel of Reform, we will clasp hands with thee, and together we wil ascend to the tops of the mountains of Wisdom, and there forever praise thee, our Pather, our Mother, our Eternal Preserver. Jah. 26. our Eternal Preserver.

## Was Moses Inspired?

" Was Moses fospired by God when he received the ten commandments, mid the thunder and lightning of Mount Sinai?"

We have been desired to answer this question this afternoon. We are aware that our questioner stands upon the theological platform. He grasps at the ideas of the past with great tenacity. He fears to stirred up, just a bit, now. I was listening to hear earth, namely, the spirit of Poesy. The little one let them go-dares not to penetrate into the future.

" Was Moses inspired by God?" Moses, or Misue, the Egyptian reader of Law, was, like all the race, threefold in his nature. By virtue of the inner or divine, he drank in inspiration from the world of truth and wisdom, by virtue of the spiritual, the mental, the magnetic, and electric, and we may say, he received inspiration from his immediate surroublings in the mental realm, or by and through his educational knowledge, gained from Egyptian Mythology. Thus we perceive the man Misus recoived instruction or inspiration from three different sources: from God the All Father, the Spirit of Truth, from the mental world, by which he was surrounded, from that educational standard upon which he had been placed.

Now, then, we are to suppose the record spoken of was marked with fallibility, was not infallible, and coming in part from material sources, we perceive that death, decay, or change is implanted certainly in two fountains from which he drank. And thus the clements of death and change were incorporated in the code of laws Moses was said to have received from Mount Sinai. " We are not disposed to question the authenticity of this much talked of document. We are not to question that God inspired him at the time he received the ten commandments; but if we are to judge the man Misus by and through the light of physical and mental science, we must come to the conclusion that the internal or life-giving principle of that document must some time or other pass out, or in other words, cut its connection with iaw.

Underlying the question we have been requested to answer this afternoon, we perceive a certain train of thought existing in the mind of our questioner. He believes it is right by the God code of law, to send certain individuals, convicted of crime, to the spirit world prematurely, or by violence; or in other words, he believes Capital Punishment to be both right and just, because admitted to be such by the Bible. Now, much as we revers that book you call the Bible, if we are true to ourselves, you and our God, we must declare there is as much of imperfection to be found there as elsewhere. That code of inexorable laws that found its rise in Heatheniam; and was nortured by the dark effluria of the past, is not fit for the inheritance of the children of the present, and we are sometimes astonished that the children of the present age should entertain a belief in the divinity of Capital Punishment.

If we search Into Nature through her scriptures, we shall learn that it is useless to commit an evil with the expectation of receiving good therefrom. We are taught from inspiration we receive from the Spirit of Truth, that we should overcome all evil, instead of resisting it. But bow shall we do it? Shall we deprive the murderer of bis life? Certainly not. Bhall we contend with his evil ways, and oppose his, plans? No; but we should strive to inaugurate a system of good in his presence. We should place a ladder at his feet, by means of which he may accord, instead of placing a rope about his neck, by which

he may descend You are now living in an age of light spiritual light. The daykness of the past is fast rolling away. The time is fast drawing migh when you, as a people, shall begin to perceive that there is strength only in: predicts, that to be strong is to be good and net avil, and that to be good is to overcome evil, not by contention, but by walking over it. Now the an Mists was surrounded by all the darkness of Rayptian Mythology; and in receiving this code of laws from God, he took but one step outside of Rgypt-

ian Mythology, and that was all that was necessary return for your kindness, I'll do it when you come for him to take. Nature never takes any very long here. I suppose there's nothing in my line wanted. strides, but ever moves with slow and sure steps. "We would render as much of honor to the man Misus as is due to him -- no more; and we would be seech our questioner to let go of the Past, and take hold of the Biernal Present. God Almighty bas opened his volume to man, and there are none so igporant but what they may read it. There is not a wayfaring man in life that need stumble, for the record is plain, is not covered up in Heathen Myth. ology, nor does it treat of death; but life eternal surrounds this volume, and all may read of it and learn not of death, but of life everlasting. . . .

We point our questioner away from the past to Jan. 26. the living present.

### Thomas Ormsby.

I lived here on earth thirty nine years. I have lived without a body, like these bodies, something near nine weeks. I feel deenly conscious of my inability to do much in this new mode of communion, cause I don't understand much about it.

My dame was Thomas Ormeby. I was born to Troy, New York State, but for the last seventeen years -I think it is seventeen years, but I'm-not certain - I ve lived in Louislana and Alabama. You are favorably disposed, I suppose, toward those

who don't think just as you do? [Oh, yes.]
Well, I'm here for the purpose of opening the
road to my folks, if there's no objection offered. 'm not in favor of Union-understand that on the start. I don't want to sail under colors that don't belong to me. But I'll tell you, Mr. President. why I'm not in favor of Union; not because the Union has seen fit to fight for the nigger, that is n't it, but because I are no possible chance for North and Bouth to remain together, or to be at peace with each other. They differ in climate, soil, thought and feeling. There's a very wide difference, Mr. Presitient, and you may as well try to make oil and water unite, as North and South. You may fight until there is not a man, woman, or child left, but the same elements would still remain unchanged even offer my friends, in which they may look and see me. I thought just as I think now before death, and did n't hesitate to express what I thought.

Now I have a brother Henry, who is in office under the Confederate Government. I wish to meet me. That is all I have to say. Jan. 26. speak with him, not in this way, through your paper, ecause it is public, and it would afford me very little satisfaction to speak in that way, but alone, or at home, as I would speak were I in my own physithing, I don't want to speak another, therefore

you 'll exouse me for what I 've said. I knew nothing of this method of returning before three years since, he visited a place-I believe they styled it a circle-somewhere in New Orleans. He undertook to tell me something about it, but I gave the matter very little thought. I now wish I had given the subject more attention; but I did not then suppose that it would ever be of any use to me. 1 believe my brother saw something of it at that time, and rather expressed a desire to know more about it. So he may be on the right track, and may know some way by which I can commune with him; and if he does, I desire that he will assist me to do so. [Have you everything arranged so that your message can reach bim? Or, shall I direct a paper to New Orleans? Before my death, I was in the babit of receiving letters and papers by way of Halifax. It was not a rare occurrence, by any meam, and I sup pose the way is open now. I would wish you might direct it if I thought it would do any good, but I do

It may be well to state here that I was wounded and died eventualty of my wounds. I was wounded on the seventeen h day of last September. Yes, Mr. President, I fought against you, and if I was here. would do it again. I doubt not but that you would take up arms against me, and I claim the same right for myself. [What battle were you wounded in?] Well, it was fought at Antietam Creek. I suppose you would call it Antietam. [Dld you have any middle name ?] I had none. Good day. Jan. 26.

## Daniel T. Sweeney.

How do you do, Bose? [New do you do, sir?] I suppose it's about the same to you who comes? what that scamp said about the North and South's never being united again. I thought to myself, it's of Poesy, and was often found improvising little very well for you I've not got a body, and that you rerses peculiar to the condition in which she lived. and I are not on the earth again. The fact is, I suppose the fight is not all out of me yet. That's

Mr. Boss, what is first required? [Your name.] ity name? Well, that I used to have here? [Certainly.] Daniel T. Sweeney. I halled from Man-chester. [New Hampshire?] Yes, sir. I don't plaim that as my birth-place at all. I was from Belfant, Ireland-was born there.' [Now give your age.] I was little a fising thirty-two, I believe. Now it 's my occupation you want. I was a tailor -journeyman tailor-and when the war broke out, thought I'd throw down the goose and needle and Scripes had protected me well, and it was no more than right I should give my strength to sustain them ; and so I did, and my life, too, and I do n't regret it upon mind y' either, only when I think of my family who are so Ans.—The bad off. Then I feel just a little sharly, that 's all. But since I learned I could come back and do something toward making them a little better off,

l'il very soon feel myself all right, I suppose. I have a brother down in Maine. He's not at all acquainted with these things, but I thought maybe earth to spirit-life. I could blick on to him first. [Where does your Q-Does mind commu-brother live?] In Thomaston, bising. He calls or are media necessary? that his home, but he was like myself, off to war, and has no place to ball from.

About this Church business. I was a good Catholic, or I thought I was, when here. Faith, I see so much to explode the idea since I've been in the spirit-world, that I've not any hope of any good able me to acquire a knowledge of the conditions coming to me through the Church. Paith, it's every one for himself there, and the Church does very lit tie toward belping as along. I do n't know but the log in rapport with you, I transmit my ideas to you Catholic religion is good enough, but after we lose without any intermediate mediumistic aid. Some our bodies, it's all gone, up or down, I do n't know times you receive messages from minds that are far which, for I do n't see any religion at all in the spirit- above you in a spiritual sense, and have no connec-

I have a wife and two little ones in Manchester. One is eight, and the other is six years old, and I have one here in the spirit-world with me. Now I like very much to know what I shall do toward making them better off. It's bad enough off they the present organism? are, too. [1s your wife aware of your death?] Aware of it! Oh, yes, sir. [This letter of yours] may reach some of the friends in Manchester, who

there's a way by which I can make them better off. and majestia: I can see that way, and I'll point it out if I can regiment. [What regiment were you connected another controlled as? with 2}. The same. [And you left your wife in

s job and have to go kicking for tack. I feel like it | than its own. it's an uncertain thing. I'do n't know how much I can do toward making my family better off; but it's effort of our own will, that will induce action in like throwing a line Into the stream-we may get another mind? good, fat trout, and we may not get anything:

Oh, eir, I would send a letter to my parents, in London. They are not strangers to your beautif. philosophy. fAre they living to London, England Yes, eir. My father is employed at Hynard's In Oz

ford street. Eleven days since, I was burned so bac ly that I died, If you will please tell me what i required, I will try to go on. [Give such facts a will enable your friends to recognize you. Give you age.] I was most seventeen years. .[Bow did you clothes take im ? I suppose by my drapping . match, I was so frightened I hardly know how ! happened. [Was any one in the room with you? not at the time, but my mother came in shortly and tried to save me, but she could n'c. [What par of the house were you in?] In the basement. [How long did you live after you were barned?] A few hours, I think; not longer than that. .

[Please give your father's and mother's name. And my own? [Yea] Mary Ann Adams My father's name is John, my mother's Mary Ann. Did they request you to come? Yes, to commune. They did not think, I suppose, I could come here. Will this reach them? Oh yes. [Have you ever

heard of the Bannzz there?] Oh yes, cir.
Please say I came here and did the best I could but I find it very bard to speak here. [Please telt me again who, your father is with] With Hynard, in Oxford street, [What kind of business is it?] You would call it here dry goods business. My father, sir, was porter. [Have you any brothers or sisters ?]. Yes, three-a brother and two elsters, and two in the spirit-land, who died in England (That will do, unless you have something more to express. I would express a great deal if I were at Jan. 26.

### Stephen Enos.

then. Now this has ever been my opinion, and I. Be kind enough to state in your paper that Ste-do n't know but it may be the best mirror I could phen Enos desires to commune with his son Charles, now living in Baltimore. Five years have passed since I took up my residence in the other world, since I ceased to commune through mortal lips | but I return to-day for a purpose, and I ask my son to

Invocation. Our Father, thy smile beams in upon us through cal body. You wish him to meet you privately at the darkness of the external world, and in every some medium's.] Yes, that's it. Mr. President, falling rain-drop we read renewed assurances of thy do n't think I mean to offend, but if I think one care, of thy watchfulness toward thy children. They hast no need to span the sky with a bow of many colors to remind us that we are not forgotten by thee, for hast thou not set a bow of promise in our my death. [Do you think your brother knows own souls that shall inspire as with hope each hourabout it?] Yes, sir, I think he does. Some two or of our lives? that shall forever and forever lead us higher and still, higher, until we clasp hands with the great multitude of the redeemed, who stand upon the shores celestial? Jan. 27.

### To a Calvinistic Clergyman .-- Questions on Mind, etc.

We have received a call from one who stands as teacher of the Culvinistic faith. This call comes to us in the following manner: "I have buried two children. One of these little ones manifested a certain peculiar trait while she lived with us. I will not state what that trait was, but if it is possible for the disembodied spirit to return and manifest to friends in mortal, I desire that my children return and manifest through the medium sitting at 'the BANNER OF LIGHT office, in Boston, and that they-or one of them at feast-shall give me what I consider strong proof of their identity, if not proof unmistak able.

We will take occasion to state that the good father of these little ones dwelling in the spirit-land, eaw fit to write this proposition when he was alone, so far as mortality is concerned. Now after committing it to paper, he places it in his deak, looks the deak, puts the key in his pocket, and asks the angels to unlock it and send him food for his soul.

The children of whom he speaks have been dwellers in the spirit-world but two years. The young est of these children was four years and fourteen days old; the eldest between six and seven years, The youngest manifested, we are told, a very strong trait in a certsin direction when on the earth. That direction we propose to speak of this afternoon; or, in other words, we propose to assist the little one to was gifted, while here on the earth, with the epirit We are told that the child was somewhat remarksble in this respect, and the father has desired it to return manifesting itself in that way, it may be, for his own good, as well as that of humanity. Now this little one has had but alk years of human experience-four in the earth life and two in spirit-lifeand the father and friends must not suppose they can receive anything beyond the years of the child, inasmuch as the gift originated with the child, and is not mediumistic, so far as the term is understood by mortality. . .

Now while the little one is approaching our subject; and is striving to gain control, we shall be take up the gun. I thought the old Stars and pleased to answor any questions the friends present may choose to propound to us.

Ques -By what agency is mind capable of acting Ans .- The question can be very readily answered, The subtle element of magnetism, or positive and negative electricity.

Q - Is electricity subservient to mental aution ? A .- It is the grand porter that conveys the measages from the spirit to earth-life, and again from

Q-Does mind communicate directly with mind.

A .- Sometimes a great variety of media are used in conveying intelligence from mind to mind. Sometimes mind links directly with mind. For instance I wish to convey a certain idea to you spiritually. I possess myself of certain requisites which will ensurrounding your mind. I become in rapport with it, or link my mind with yours, and thus by becomtion at all with you. They come down through a vast variety of intermediate minds, and are given to your earthly subject by prozy. But with the subject before you, this is seldom the case

Q -Is there any difference in mind after it leaves

A .- There is, inasmuch as it becomes more expanded. Mind; while confined in the fleshy taber. nacle, is more or less undeveloped, or uncultivated. will forward it to her. Do you see?] I do. [Your It desires to grasp at immensity, but is in no sense remarks here will create some talk in Manchester, immense itself. It sees but a little ways, and can and is that way she may hear of it or receive it.] comprehend very little of elernity. But when it. brother, I could tell him what I wanted done for my comes into full rapport with the spiritual world; it family. I left nothing on earth, nothing to fight begins to expand rapidly, and soon reaches its maturity. While here on the earth it is an immature My wife and obildren are pretty bad off, but power; when there, in the spirit-world, it is matured

Q - Why do we receive these impressions of the only reach my brother. He was in the 10th Maine influence of mind upon us as though the will of

A .- The reason is very obvious. All winds are Manchester?] Yes, what's your charge? [Only to alone in the Universe. Therefore it would not be at eternally wedded to all other minds; no one stands bave you be kind to others.] Faith, I'll do that the all strange if the mind of an individual should re-world over. I feel as I used to when I'd get out of ceive impressions from outside, or other, induspress

Q-Uan we really send out an influence by an

A. Most certainly we can : and if this can be Well, sir, if there's anything I can do for you in done, this power can be exercised toward the lower

orders of aultis) life as well as upon man. If has PORRIGE INTERVENTION, ETC. only understood pimeett, he would not fear anything that is beneath him, upon the earth. Suppose you ... I thought this morning. Mr. Editor, as I sat here as an individual desire to some into close proximity on this spoke of the universe, and looked down at with the King of the Ferces, the Lion. Could you tribe eiting on the little's hab? rolling round so do this by any display of physical piles? Certainly equisity, that you could not see sume things any betnot, for your Creator bas giren to the Hou that great ter than I goold, a series he also bodily strength which would enable him to crush you at a blow, But exercis , your will contro it sies this power upon the lower orders of animal life, how much greater then must be your power upon the human mind. Q .- What states or conditions of mind are neces-

sary to this action ? A .- A positive condition is moneyary to this ac-

tion. You most also concentrate all your powers of mind upon one object, and not anffer it to wander until you have accomplished your purpose. Do this, and rest assured the human mind will never, never Q .- Can mind of one temperament not upon

another of an entirely different temperament ? A .- Most ortainly it can. Indeed it is often absolutely necessary that there should be a wide difference between subject and operator.

4-How are we made aware of the mental condition of another without oral communication? A .- Through this same mental, electrical, magnotic battery established between mind and mind. We sometimes find ourselves in the midst of a va-

riety of minds, for you in mortal have this gift as

we have it, only yours is upon a lower or smaller Q-How do we know the physical condition? 'A .- By the same law, by the same power. The sympathetic clairvoyant perceives, you say, intultively, but we shall say magnetically and electrically, the condition of the subject or patient, not because certain streams of disease flow in upon him,

The child will now strive to gain control of our

but because of that fine electric sympathy pervad.

THE CRILD'S ADDRESS TO HER PARENTS. Father, mother, we are coming. Coming like the birds of Spring, And the dim old woods of Error Shall with angel voices ring. Boon the darkness, long your mantle. We will bear away from earth; For the light on Judah falling, Comes again with second birth;

Comes to tell of joyful tidings.
Comes to set the captive free; Then to light, and not to darkness,

All the earth shall bend the knee.

Tell my father that his Ida has done the best she When I have been longer in this beautiful world, I may be able to do better. My name was lda Harris; my sister's name was Clara. We died of sourlet fever. I thould be six-a little dver six years old. My father is a minister, and has many little verses in his desk I made. [Do'you wish to tell where your father resides ?] No sir.

### Stephen Dayson.

If I was going to wish for anything, I should wish for the purity and innocence of that little child; but as I can't have it, I think I wout try to wish. [Time may bring it to you? Too far ahead! Can't see it. I was a gunner at Port Morgan. I took cold, fell sick, and died with inflammation of the lungs, they said. I've been in the spirit-world four weeks. I 've been more or less expos d for the last year, and they say I was one of the consumptive kind, although I did n't die of consumption, though if the cold I took had n't taken hold quite so tough, it might have ended in that.

I bailed from Lexington, Kentucky. I have folks at that place who might be glad to hear from m: The word is, I'm as near hell as I care to be. That is the word, and the cause is found down there in my home. They know the cause, and I know it but I be d-d if the public shall know it. So I beg your parion. I did n't intend to speak that way. Whatever my people can do toward washing out the stains that I need not tell them about—they know as well as I do-whatever they can do in that way will benefit me. I'm in no very good state. I swore I would n't die, but I did, that 's evident.

You want my name, age, and such like? [Yes.] My name was Stephen Dayson. I was fifty-one years, somewhere's between that and fifty-two. Can't give you the months. They say your door-ments cross the lines. fit has been said by our invisible friends that they do.] Very well, then, I may hope to reach my people, Parewell. [17 you wish me to direct your message to any particular one, I will do so.] Tshould like to have you. Well, suppose you direct it to Benjamin Dayson, Richmond, Virginia. I think his head-quarters is there. Yes, I'm quite sure. Good-day. Jan. 27.

## John C. Flint.

I have not spoken in this way for nineteen years. I find it hard to learn the old earthly trade over again. Some flod it easy. I find it hard. I was known as John C. Fiint. I lived on earth twentyeight years. I changed worlds, or conditions of being, by accident. I left from the town of Dorchester, Massachusetts; though I belong in Canaan, New Hampsbire. I am exceedingly anxious to establish communion between friends there and myself. 1 thought, God giving me power, I'd come with my name and a few facts, that I might be welcome, and that would give me strength to come again. Jan 27.

### Thomas Wainwright. I would commune briefly with my brother, Major

Robert A. Wainwright, with your permission, Mr. Chairman. [You are at liberty to do so.]

My brother, although you are not now able to per-ceive the wisdom that surrounds you in your present position, yet the time will come when you shall perceive that the position assigned you by the United States Government is one of no small moment. The glass is dark at present, but in eighteen months the angels will watch it-and you will be enabled to see that you were placed in that position by God, and for a purpose known now to the invisible world, but not to mortality. This is all I have to say, Mr. Chairman. [You are at liberty to speak more extendedly if you desire to. ? That will do. 1: Ab, my Say you received these few words from Jan. 27,

M'Donald Clare. - Everybody remembers M'Don ald Clark, who was so well known in New York a few years since as the "Mad Poet." During the last years of his life, Clark was made free of ct the Astor House table, and oftentimes this errant man of genius could be seen accepting its hospitalities when other doors were closed on his fallen fortunes. Every one knew Clark by sight, and one day, while quietly taking his dinner, two Southerners, seating themselves opposite, commenced a conversation in-

tended for the ears of Clark. One said : "Well, I have been in New York two months, and seen all I wish to see, with one exception."

"Ab," said the other, "what is that?"; " MoDonald Clark, the great poet," responded No with great emphasis. Clark raised his eyes slowly from his plate, and

great gravity to the Boutherners, said !

"I am McDonald Chart, the great poet."

The Southerners started in a mock surprise, gazed at him in silence for a few moments, and then amid an audible titter of the bombany, one of them drew from his pocket a quarter of a dollar, and laying it before Clark, etill looked at bim without's 'smile! Clark raised the quarter in ellenor and diguity, placed t in his pocket, drew thence a shilling, which be del posited before the Southerner, with these words to "Ohildren half priot" and the Southerner The titter changed to a roam and the Southerner

were missing instanter.— Boghamplon Republicant

d. I thought this morning, Mr. Bditor, an I sat here quietly, that you could not see suine things any bet-

There has been a good deal of fear expressed by open him, send out a strong magnetic force toward some of our timid folks about mediation, intervenhim, and he will orough at your feet, and he ready tion of the crowns of Europe. There are few things to do your elightest bidding. Now if you dan eligh me little understood by the secole as the positions as so little understood by the people as the positions ar Emperors, Kings, Presidents, Governors, &a -a eingular infatuation 'exists in regard to these, just an of the peak of a house, or the topmost point on the spire of a tail steeple, where the wind blows on you from all quarters, and the squables and sterm come wight at you, were the most comfortable and desire. ble places to live. The following opigramptrane. luted from the Girman of Lessing, by my friend, R. D. Owen, shows that the king's fool had a keep appreciation of this popular fallacy:

" The thione was empty and its cushion soft. And Micholas, the king stool, a lazy eff.

Thought that 's a very comfortable chair,

So down he eat, and yawned and stretched himself.

Just then his master entured at the door,
And at the sight, his anger scarce regimining.

How now, sir knave!" he cried, "What dost thou

Nothing at all,' said Nicholas, 'I'm reigning !! " It is not to be wondered at that those whom the iron hand of poverty and etern necessity here driven into the dark underground cellar of the house of life, should feel, while folling painfully under the grinding hand of oppression, that anywhere above ground would be better than the treadmill life they now lead ; but the truth is, extremes, are not pleas. ant, and king and kaiser, vastal and slave, are viola. ing his whole being, and telegraphing unmistakable tions of humanity, compensations balancing cach intelligence to the brain. other, and leaving the victims on either side with. out, the true enjoyments which are realised by the moderate middle classes of society.

My friend, Isaac T. Hopper, comes smilingly up, and says, "Thy story recalls a scene in my experience, when I sat upon the throne of England, with my broad-brimmed hat on, and thought it rather an easy chair. I see now clearer than I ever did before, that kingoraft and priestoraft are complimen tary to oppression, and slavery, and that to long as the one exists, the other will be found. The former being positive, and the latter, negative, to eradicate both, the first must be removed from the breasts of bumanity.

The great problem of human government is today agitating the best minds in your sphere, and in ours, and every one feels that it is environed with grave difficulties.

The government of the animal propensities is by

force. Might makes right here. The government of the intellect is shread, canning, philosophical, Knowledge is power here.

The true government of the moral nature is through love justice, and mercy, often, however, for want of intellectual acumen, bigotry, and prejudice usurp the place of these. This government, which should be the most mild and apparently the essiest, then becomes the most difficult. The cruel tyranny and persecution of the so-called religious government, has marked the pages of history with the blackest and most infernal orimes that human neture has been guilty of. This, however, is not a true reflex of the moral nature, but rather the resuit of the section of a few of these faculties controlled and directed by the animal propensities. My present ideal of a model government, both for the individual and the nation, is that in which there is a beautiful blending - a marriage between the intellectual and moral nature, and where the social and animal feelings are made subservient to thesesuch a government is free and pure, and has respect for the rights of all according to their capacity.

The government of this nation is to be remodeled, and all the old relies of barbarism that have clung to it, must either be out off or allowed to slough off and pass away. And then a brighter and more extended foundation, in which the principles of Justice and humanity shall be more prominent, will be laid, and on it a more beautiful structure of govern. ment will 'rise than man has ever yet beheld, and gradually the extremes of aristocracy and wealth on the one hand, and of degradation and slavery on the other, will pass away and give place to a more uniform, and healthful, and consequently happy condition of society.

Now, as individuals and members of the some munity; let every one labor for this grand result, and frewill come. Person in the state of the

I was going to write a short letter, but like the boy who was reprimended at school; I can only say; It whistled itself." .. Yours truly,

HERET T. Camp, M. D. 1 .: 634 Race street. Philadelphia, Pa , Feb , 1885 1. That

### PROPHETIC. \*m. 1 77

The following lines by Mrs. Henrietta Wellington Boate, were written many years ago, when the author was in England. The last two stations are truly remarkable in their prophetic import.

You tell me of a bright land over the sea, But shi can you call it the land of the free? (1, 20) Where the image of God, for a handful of Gold. like a beast in the field; in a market is sold-Where the child from its mother's fond bosom is torn; Where the father is chained, leaving orpans forlorn-Where the daughter is battered like merchandise ware, Then doomed to the lash, and the groan of deepair I

Woe I woe to thee, fair land, far over the main; 35 For the canker of death-dark Stavery's stain-Shall guaw to the vitals, while every sigh From the victide who, writhe, mounts for justice ou

And He, the great Lord of the Universe wide. Shall emite thee to earth in thy strength and thy pride:
For vengeance must fall for foul cruelties done
On the beings reduced by His own beloved Bon I

The sound of the war drum shall thrill thee at night. As thy sons and thy brothers are borne to the figure; The slave and the potton shall stab thee with paints? And the North and the Bouth he divided in twains and brother gainst brother shall strike in the fight, and battles he fought in the dead of the night. And the white maid and willow in sorrow shall mourn; And the flag of thy freedom in tatters be torn.

And the North incher might like a whirlwind shall And the notes of the cannon be borne to the skies; seeing the attention of the table was on him, stood The light of her freedom shall never be dead; up, placing his hand over his heart, and having with The Stars and the Stripes an Breefelor shall be.

Proud Liberty's banber by land and by cen; and, the Union, though appured by the slavebolder's Shall be guarded by Northmen for ages unborn.

Lower in childhood, if you can, that happiness is not optaide, but inside, A good heart and a clear

consolence bring happiness; which no fiches and no planumetenges alone aregular a reconstruction relationship

A celebrated pottoropher cood to say, "The fayor of fortune are like steep rocket toly cagies an creeping things mount to the summit."

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May 4.

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## A KINGDOM BY THE PIRESIDS.

I am a king in my own domain. And my little wife la queen; And jointly over our realms we reign-A royal couple, I ween.

Beauty and grace are the robes that flow From her filly shoulders down; The gems of truth on her bosom glow, And love is her golden crown.

Her dainty hands are brown with toil, Her cheeks with the breezes' kiss. And she works for a titler of the soil, As if work for bim as bliss.

I am the king and the titler, too-My farm is my proud domain; And the will to dare, and the strength to do, Are the sceptres of my reign. At my touch the teeming earth yields up

Her wealth for my feast and store; The nectar of health brims high my cup. My measure of bliss runs o'er. Oh ! ne'er was a happior realm I ween. Than ours 'neath the arching sky,

And never a happior king and queen Than my little wife and I.

The mind has more room in it than most people think, if you would but furnish the apartments.

### GOOD MIGHT.

Good-night | I have to say good-night To such a host of peerless things? Good-night unto that fragile band All queenly with its weight of rings; Good-night to fond, uplifted eyes. Good night to chestnut braids of halr, Good-night onto the perfect month, And all the sweetness nestled there.

The snowy hand detains me, then I'll have to say good-night again.

But there will come a time, my love. When, if I read our stars aright. I shall not linger by this porch With my adieus. Till then, good night ! You wish the time were now? And I. You do not blush to wish it so? You would have blushed yourself to death To own so much a year ago-What I both these snowy hands I ah, then, I'll have to say good-night again. - T. B. Aldrich.

Gerrin yourself by reason; though some like it,

### PHEEDOM

Heaven made us agents free to good or ill. And forced it not, though he foresaw the will: Freedom was first bestowed on human race, And prescience only held the second place. -[Dryden.

God keeps him who takes what care he can of him-

### INFIDELITY AND FIDELITY.

A Lecture by Leo Miller, Esq., before the Lyceum Society of Spiritualists, in Lyceum Hall, Beaton, Feb. 15, 1863.

[Reported for the Banner of Light.]

Lee Miller commenced the exercises of the afternoon by reading extracts from certain celebrated Orthodox divines (?), which very foreibly plucidate the fact that the moral world, at least, mores in the progress of religious ideas.

We will give our readers but two or three of these

"The happiness of the elect in heaven will, in part, consist in witnessing the terments of the damned in hell. And among these, it may be, their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is sternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of these mis-erable objects, will say, Amen, hallelujah, praise the Lord." - Emmons's Sermons, Xvi. " The Rev. Thomas Boston, an Orthodox dipine, in

his 'Four-fold State,' page 336, says: 'The godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband. The godly husband shall say amen to the damuation of her who by in his bosom! The godly parent shall say halle-(with at the passing of the centence of their ungodly child. And the godly child shall from his heart approve the damnation of his wicked parents who begot him, and the mother who bore him."

♥ The Orthodex Ambrose, in his sermen on \* Doesn's Day, saye: " When the damned have drunked down whole draughts of brimstone one day, they must do the same another day. The eye shall be formented with the sight of devils, the car with the bideous yellings and outories of the damaed in flames; the nostrile shall be smothered as it were with brimstone; the tongue, the hand, the foot, and every part

"Dr. Jonathan Edwards says: ' Reprobate infants are vipers of vengeance, which Johovah will hold over bell in the tonge of his wrath, until they turn and spit venom in his face." "

"And John Calvin disposes of Juvenile sinners without coremony. He telle us: 'Children bring their demuntion with them from their mether's womb, being liable to punishment, not for the sin of another, but for their own; for although they have not yet produced the fruits of their iniquity, they have the seed inclosed in themselves; may their whole nature is, as it were, a seed of sin ; therefore it cannot but be edious and abominable to God," " De. Watte singe:

There is a never-ending hell,
And never-dying pains.
Where children must with demons dwell
In darkness; fire and chains.

Have faith the same with endless shame. To all the human race; Por hell is crammed with infants damner

Without a day of grace." The speaker announced as his subject, " Indidelity

and Fidelity." He stated that there was a great deal of infidelity among the Spiritualists, the Methodists, the Baptiets, the Presbyterians, etc.; generally, we shall find much more juddelity among those who think they have the least, and who are con-

stanily erylog out against it.
What is infidelity? If we go to the lexicon we find this word is formed from two original words; and this word is formed from two original words; un, signifying not, and fide, faithful, which leavether imply unfaithfulness. He is an infidel, then, who is unfaithful, seconding to the literal construction of the word. But unfaithful to what? To books? To creeds? To bibles? Does Infidelity consist in disbelleving a part, or the whole of these ? By no means, however much others may receive and believe them as infallible guided. Infidelity, to carry with it any moral obloguy is unfaithfulness to

Oblinary Metlees.

authority. It is unfaithfulness to our own souls, our The spirit of Nalles Rivery, wife of G. W. Bipley, highest light and best convictions—to the divinity named into a better land, on the 14th of January, enshriped in the temple of our own hearts. Indicate the professing to believe what we'do not be weeke old, and many other relatives and loved friends that any action of the control of the co to mourt har less.

Nallis presented a nature that was almost all spiritual, amiable in disperition, combined with a well-delieve, and acting contrary to our highest convictions of right. It may also be defined as rejecting as false that which we secretly feel to be true. This is

something higher than a mere external standard of

freedom and life, by daring to call in question the

look elsewhere then to men and books to determine

whether we are Infidel or not. And where shall we

go? I answer, to our own souls, to the God within

us; if we have the approbation of these, we shall

ever hear the welcome plaudit, "Well done, thou good and faithful servant."

standard of authority in deciding what to true or

false in principle, and right or wrong in action. If

we alm to de right, if our motives are approved by

the highest convictions of the soul, although we may

err in judgment and run into trouble, we shall nev-

er fall under self-condemnation—the only condem-

nation that can possibly bring with it remores of mind. The God within shall bring us into judg-

ment, and if we stand acquitted before this inward

tribunal, no other "judgment seat" shall have au-

thority or power over the happiness and destiny of

But while our own souls must forever be to us the

only standards of authority in deciding what is true

or false, right or wrong, we should be very careful

not to run into the opposite extreme of stubborn-ness, and reject as false all that we may not at the

time comprehend to be true. All subjects should be

carefully examined in the light of reason, nature

and solence, and then if the soul's intuitions recog-

nize them as congenial friends, take them in : if not

to speak, till they can come with the true " pare-

word" which shall usher them into the innermost

sanctuary of the heart's affection and confidence.

But never, oh never admit a guest into that inner-most temple of the soul which is uncongenial; for

however much it may afterward be entitled to your

love and confidence, it is at present an intruder, a

destroyer of peace and harmony-admit not; for

though it should be divine truth to angels, it is to

condition of the soul in its reception of truth. The

soul grows upon the elements of truth it is able to

digest: but that which is indigestible, that which

will not assimilate with its present nature, is pol-

sonous and destructive; as strong meat which is

of food best adapted to its moral and spiritual

growth. If it so be that men love error rather than

truth, and darkness rather than light, it is because

has destroyed their disoriminating sensibility, and

like the unhappy dispeptle, they may, and often do

child, who do you love best?" Ah, will it answer truthfully? Yes, its answer will be no true and

natural to the state and condition of the oblid as

the twinkling of the stars, or the distilled exhala-

tions of the rose-aye, the spirit of the Infinite breathes through the tendrils of the soul, and an-ewers in lisping accents of affection, "I love pa and

was the first lesson of distrust. The child felt that

the child, with a downcast look of consolous shame and guilt, bloshingly answered, "God." That child told the first lie it ever told. Before it answered

there was a struggle in the infantile breast that

might cause an angel to weep! for it was the begin-

ning of misdirection which should cause that soul

untold misery in after life. The catechism is placed in its hands, and it is systematically taught to believe

in an angry God, total depravity, and endless mis-

ery; every profession of which is false to the soul, a

terrible outrage to the divine instincts of the heart

And thus this false education goes on, till the world is full of unfaithfulness, of infidelity. Men

and women are daily making a profession of faith

with their tips, which the heart repudiates, which

the soul abhors. They subscribe to thirty-nine arti-

cles of faith, more or less, when they do not, from

the depths of their souls, believe five, if any. These

are Infidele, professing to believe what they do not believe. Think you that Edwards, Calvin and Watts

found a cancilon in their hearts for the abhorent

dogtrines we have just read? No, it is not possible

for human nature to become so wholly perverted

The heart must ever have rebelled against the false logic of the head. Had the religious leachers of the

past listened to the intuitions of the heart, rather

than the speculations of the head, they would have

given to the world a warm and genial religion, full

Mr. Miller's application of the foregoing princi

ples was practical; they were to be carried out in every department of human life, under all circum-

stances; never swerving from the motto that "Fi

He spoke in the evening on "Spirit Communion."

giving some excellent advice to exentice and obser

ng consolation to believers in the spiritual faith.

He also related many interesting incidents and facts

of his own experience in Spirituallem. The discourse

was very lostructive, and was well received by a

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tiraly satisfactory, as sometimes spirits addressed hold imperior control of the medium, and do as wall

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alike on all subjects.

the soul.

veloped intellect, she was one that can truly be said of, she was known only to be loved. For many years the only Infidelity that can ever possibly allenate men from the great Spirit, or shut out the kingdom she had been firm believer in the truths of Spiritant of heaven from the heart. If Infidelity consisted in the same and her daily life plainly showed that she made disbelieving what another believes, then were we slit that belief practical. Through her median powers that belief practical. Through her median powers she was aften suchial to see beyond the dark rate of said on all subjects. Although ber earthly life numbered but twenty seven years, ahe re nlized a life of aunshine and happiness such as only - In every age kinge, priests, and organized bodies of men have arrogated to themselves the right to the pure in heart can enjoy. We deeply moura her set up authoritative standards of truth, branding loss, yet we know it we have lost a dear friend, and all as Infidels who dared to think contrary to earth one of its most loved children, that the apirit-these self-styled infallible guides. In the land of the land retains the gen, where it will grow more beauti-

Persian it is gross infidelity to reject the Zend-Aves.

In Mahometan countries we should peril our and often visite him, soothing him in his hours of eadfreedom and life he desire to call. freedom and life, by daring to call in question the divine authority of the Korau. The Mahometan she had been the sur-hine of his bone, and now that calls the Christian an inside for rejecting the Korau, and the Christian calls the Mahometan an is darkened for a time, in memory it will be cher-koran, and the Christian calls the Mahometan an ished and ever kept bright. The writer attended the Inside for rejecting the Bible. Each is landed in the funeral, at the close of which several stanzas of appropriate and related the proporties and related the proport eyes of the other, but perhaps welther is Indiel in the eyes of God. It is evident then that we must

At South Boston, Feb. 23d, Robert C., youngest child of Josian D. and Mary A. Robbies, 4 years 5

months. Ere his brow had trace of sorrow. Ere his blue eye learned to weep, ... With the Crusting heart of childhood, ... Little Robbie" went to sleep.

Death's dark stream did not affright him, For an arigel led the way
To that land where gleams the sunshine
Of one bright, eternal day.

You will coin his merry footstaps, You will mourn, but not despair, For heaven will seem nearer to you : Now that .. little Robbie'' 's there.

· Death is but the change—the passing From a life of pain and toli. God, transplanting wilted flowers For a more congenial soil,

Passed into the spirit-land, from West Harwich. February 11th, TRANSFUL SMITH, aged 77 years and months, wife of Capt. Samuel Smith. From her childhood she was a friend of the slave, and in her later years was in full sympathy with all the reforms of the day, and a firm believer in the entrit-life beyond the "Peace and good will to all," was bar motto through life.

H. Clark and Mrs. L. Nickerbocker, both speaking mediums, made impressive remarks at the bid them stay out, in a friendly reception room, so

### NOTIONS OF MENTINGS.

SOCIETY OF SPIRITUALISTS, LYONUM HALL, TERMONT ST. 

COMPRESSOR HALL, No. 14 BROMPINLD STREET, BOSTON. that soul that comprehends it not, a living lie. This The Spiritual Conference meets every Tuesday may seem a paradox; nevertheless, it is the normal ning, at 71-20 clock.

Onantmerows.—The Spiritualists of Charlestown hold meetings at City Hall, every funday afternoon and evening. Every arrangement has been made to have these meeting interesting and instructive. The public are invited. Scatt

MARRICHAD.-Mostings are held in Basactt's new Hall

Speakers engaged;—Mrs. M B Townsend, March 1 and 6; Warren Chase, March 22 and 29. good for the full grown man le poleonous to the obild. The great law of demand and supply hold Formono'.—Speakers angaged:—Warran Chase, March 1; Mrs. M. S. Townsond, March 15.

equally true of the soul as of the body; and when Mrs. M. S. Townsend, Ma the soul has not been poisoned by error or surfelted Taunron .- Meetings are held in the Town Hall, every fiabwith indigestible truth, its instincts are almost unerring in the selection of the quality and quantity

bath afternoon and evening. The following speakers are on-gaged:—Mrs. M. S. Townsond, March 23 and 26; Mes Martha L. Beckwith, during May.

Lowall.—The Spiritualists in this city have removed from Wells' Hall, where they have so long mel, to the church, corner of Central and Marrimack streets, where they will continue their Sunday sorvices, afternoon and evening, at 2 1-2 and 6 1-2 r. M. Speakers engaged Miss Lizzle Poten, the soul's instincts have been perverted; disease CHIOTER, MARS, -- Music Hall has been bired by the Spirit-Islata. Mostings will 50, held Sundays, afternoon and ave-

Keep the soul unperverted. Be true to thyself, to chart. Too commonly have we been taught to distance of the soul unperverted and the secret utterances of our higher and better prepared. This false advection.

higher and better natures. This false education commences even in infancy and childhood, and by unites. Conference Meetings held Sunday mornings, and the time we have attained to manhood we become speaking by mediums, afternoon and evening.

the time we have attained to manhood we become morally perverted, poisoned through and through, so that in reality we have little confidence in ourselves or snything else-mere trembling slaves of superattion and fear. Yes, we are taught to be false to ourselves. The mother holds her new-born babe in her arms. It has just commenced to prattle. It speaks a few words, but most distinctly of all, "pa" and "ma." The mother looks down into that mother holds her windows of the soul."

Providence of young, at 21-4 and 7 o'clock. Spockers engaged:—Miss speaks a few words, but most distinctly of all, "pa" and "ma." The mother looks down into that mother looks down into that mother looks be windows of the soul."

Providence of young little of the confidence in ourselves gress, between Oak and Green streets. Bunday school and free conforce in the forement attention. Loctures afternoon and evening. The decing of the confidence in ourselves gress, between Oak and Green streets. Bunday school and free conforce in the forement attention. Loctures afternoon and evening areas, but and green streets. Bunday in Mochanics Hall, on Confidence in the foremon, Loctures afternoon and evening at the forey bunday in Mochanics Hall, on Confidence in the foremon, Loctures afternoon and evening at the forey bunday school and free conforce in the foremon. Loctures afternoon and evening at the first meetings overy Bunday in Mochanics Hall, on Confidence in the forey bunday school and free conforce in the forey of the first meetings overy Bunday in Mochanics Hall, on Confidence in the forey bunday school and free conforce in the forey of the confidence of the first meetings overy Bunday in Mochanics Hall, on Confidence in the forey of the conforce in the forey of the first meetings overy Bunday in Mochanics Hall, on Confidence in the forey of the conforce in the forey of t

and the Innocent "face divine," and asks: 'My New Your.—Dedworths Hall. Meetings every Sunday child, who do you love best?" Ah, will it enswer Jackson Davis will occupy the deak for the present.

## LIST OF LECTURERS.

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

ma best." The mother shakes her head, and says, Mas. Laura Different Gonnew will lecture in Boston, March 1 and 8; in Chicopee, March 15, 22 and 29. Those desirous of securing her services, along the route of the Great-Western Railroad, C. W., for the first two weeks of April, will please address as above immediately. "No, my child, you must answer, 'God.'" Here it had spoken truthfully. What does it mean? The next time the mother propounds the question,

Mus. M. S. Townsand will speak in Marbichead, March 1 and 8; in Foxbore', March 16; in Taunton, March 29 and 29; in Providence, during April; in Chicopee, May 31 and Jan. 7 and 14; in Philadelphia, Pa., first four Bundays

in May. H. B. Stonne, inspirational speaker, will lecture in Boston, March 22 and 29. He may be scoured for Bundays in this vicinity, by addressing thin at 30 Pleasant street, Boston

Mitte Emma Hardings will lecture in Troy, N. Y., March 1 and 6. Address, Lexington Avenue, 2d door above 52d street, New York City.

Wannan Chan speaks in Foxboro', Mass. March 1: in Farmouth, Mc., March 8; In Lewiston, March 16; in Marblo-icad, March 93 and 29; in North Stockholm, N. 7., April 19; in Watertown, N. 7., April 29, 24 and 26; in Ellisburg, N. F., May 8. He will receive subscriptions for the Banner of Licht.

of Light.

Dig. James Coorne, Bellefontaine, Obio, will apeak in Greensboro, Ind., March 1; in Cadiz, March 2, 8, 6, 7 and 8; in Mechanicsborg, 9 and 10; in Anderson, 14 and 15; in Chesterfield, 10; in Morristown, Randolph Co., 17.

Mres Emma Houszon, will lecture in Portland, Me., March 1 and 8; in Sanger, from March 15 to May 10; in Old Town, May 17; in Quincy, Mass., May Mand 31; in Ohicopea, June 31 and 32. She may be addressed at either place as above, or East Stoughton, Mass.

Miss Martha L. Brozwith, trance speaker, will locture in Chicopee, Mass, March I and 8; Somers, Coup., March 22 and 29; Sinford, April 5 and 12; in Taunton, Mass., dnring May. Address at New Haven, care of George Bockwith Beference H. B. Storer, Boston.

Mus. Avouers A. Oversun will speak to Providence dur Mess Lizzes Dotan will speak in Lowell, March I a 8; in Portland, Mé., March 15 and 22; in Beston, April 5 and 12. Address, care of Banner of Light.

of love to God and love to man. Every step humanity has taken in the progress of cellgious ideas, confirms the divine infallibility of the heart. Mas. Saran A. Honros will speak in Bridgewater, Va.; March 1; in Bouth Reading, March 8. Once in four weeks in the above places until further notice. Also, at Rutland; L. March 16.

ISAAO P. GREEKERRY Will speak in Old Town, March 1; in Bangor, March 2; in Dradford, March 15; in Exeter Mill 22. Address, Exeter Mills or Bangor, Mo.

L. K. Coomer, trance speaker, will lecture in Pittsburg, Pa., the last of Feb and forepart of March. Will answer calls to lecture in Now Regiond any time after the first of April. Mer. S. A. Coonley can be addressed at Newbury-port, Mass., until further notice.

W. H. Ripeler will speak to Oldown and Dradley, March 1, 3, 15, and 32; to Oxford Gounty, March 29, and April 5; to Milford, N. H. April 13 and 19; to Lowell, Mass., April 29, and May 5, Address, as above, or Snow's Falls, Me. OHARCHA A. HAYDEN will speak in Hauger, March I; in Exeter, March S; in Bucksport, 16 and 22; in Oldlown, 29; in ble vicinity through 'April and May; in Dover, Me, through June. Address, Livermore Falls, Me.

M. Taxeon, during March and April will be at his one in Bowdoin, Me, and will comply with requests to ecture, attend lunerals, or perform the marriage rites in the ricinity. All letters or papers intended for him should be addressed to Litchfield Corner, Me.

Mess Links M. A. Caktur, care of Dr. A. B. Uhlid, 15 Tremont street, Beston. She lectures in Pitchburg, March

H. T. LEONARD will answer calls to lecture, accompa by his pife, clairroyant phreiden. Those wishing ble arryloss, please address immediately, East Foxhoro', Mass.

D. H. HARKLYON IS ROW! read; after twenty years preparation, to respond to calls for lectures upon the Science of Matrimony, with a view to answer and settle the great question; from about we marry. Friends, are as a sale of your syn terms. Address, is wished the ...

Da. A. B. Cuind will lecture in Fortland, Mc., on Sunday, and the sale of the sale of

Mas. Mary M. Woon will speak in Thanson, Mass., March. 3 and 16; in Običence, April 3 and 18. Address West

Mas M. A. C. Brown will answer calls to speak in Ver-mont, New Hampablro and Massachusetts. Address, Sandus-ty. The Killingly, Conn.

Annin Long Onamerrary, Musical medium, may be addressed at flookestt, N. H., until further notice. A. H. Davis has returned from his lecturing tour to be

B. S. Caswant, will lectore during the winter in Western New York. He is willing to visit places where lectures on Spiritualism have never been given. Address, Alden, Brie

Mas. H. F. M Brown will locture in Milwautce Wis., the last two Hundays in Jan. She will ir desired, epeck in the vicinity of Milwankee on week day evenings. She may be addressed Waukegan, Ill.

LIZZIE E. GILLIGAR, tranco speaker, will accept calls to lecture the second and fourth Sundays of each month. Ad-

lress Landgrove, Vt. J. M. Alten, Norton, Mass., will answer galls to leature

in Drietol and adjoining counties.

Mrs. Saras Detry Mathews, of Lowell, Mass., will repaive calls to locure in towns in the Western part of New Hampshire, or Southern and Central Vermont. Address East Westmorelaud, N. H.

GEO. A. PEIRGE, of Dover, Ma., Tranca Medium, will appear

to the friends of shi itualism, in towns in the vicinity of his bome, occasionally, if the friends of the cause request for two or three months, or till further notice. Mu, and Mac. H. M. MILLIA will answer calls to lecture

on the Principles of General Reform, anywhere in Pennsylvania of New York. Also, attend funerals, if desired. Address, Elmira, N. Y., care of Win. B. Hatch, or Ridgebury Mas. S. E. Wannun will answer calls to lecture abroad two Sundays in each month. Is engaged the remainder of the time in Berlin and Omro. Postoffice address, box 14, Berlin,

LEO MILLER will make engagements in New England for the month of March. Address as above, or Springfield, Mass. J. S. LOYELARD, will answer calls to lecture. Address for the present, care of Bela Marsh, 14 Brombeld st., Boston Dz. H. F. Gampanz. Pavillon, 57 Trement street, Boston

T. L. Wadsworth, care of A. J. Davis & Co., 274 Canal street, N. Y.
Mas. C. M. Brown may be addressed till further notice care of T. J. Freeman, Req. Milwaukes, Wis.

M. A. Runtza, M. D., will receive calls to lecture. Address, box 2004; Rochester, N. Y.

Mas. PARKIS BURDANK Patron may be addressed at Wor reter, Mase., care of James Dudley. E. Whiere a lecturing on Goology and General Reform. Address for the Fall and Winter, Kalaniazoo, Michigan.

Mas. M. B. Khwar, Lawrence, Mass., will respond to calls to lecture and attend funerals, as the has done for the aat eight years. Mas, N.J. Willers, trance speaker, 241-3 Winter street

Mas. C. P. Donos, of Primyra, Wis., will respond to calls

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