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# Literary Department.

### THE PROPRETY. AND ITS FULFILLMENT.

Written for the Banner of Light BY GRACE LELAND.

CHAPTER III. Love's first step is upon the rose—

.. Those were strange tales

They told in olden days of silken chains And flowery fetters - these are seldom Love's !
His is a sacrifice of lonely thoughts—
Of vain, aweet faucies—of rose-tinted dreams;
His is the offering of burning tears,
And yows the deep heart utters." And yows the deep heart utters.

LUCY HOOPER. To the far, far West, redolent with the breath of forests and of lakes, with its sweeping prairies, its wild, uncultured grandeur, to the hills and vales of Wisconsin, Lela hastened. She had parted from her father kindly, affectionately. He had provided her with ample means of comfortable support for a time, with the promise of occasional correspondence and remittance. But she had said to him, .. Father, please do not give me any more than this. I must work, or I shall die. Let me have an incentive to exertion, and it will be far better for me. I shall teach, and can easily support myself. Let me do so, father. I shall be happier for it."

And as she gave him the last lingering kiss, she had said to him:

.. Father, when the time comes that you repent of your course, when you yearn for the pure love and forgiveness of my mother, when you long for your daughter's care and affection, when sorrow or sickness or trouble come upon you—then send for me, and I will come to you. Will you promise me .you will do so. father?"

It was a tearful "yes" that she had received from her misguided parent.

And Lels went forth alone into the "wide, wide world."

A plain brick house standing alone just on the edge of a roll of prairie land, was Lela's new home. It was surrounded by cultivated fields and flue pasture-lands. with neither tree or shrub to break the monotony. Mr. Grover, its owner, was fast becoming a rich man. He was a thorough utilitarian. Nothing was wasted in beautifying his home and its surroundings. His house, standing unsheltered from the scoroling rays of the summer sun and from the bleak blasts of win ter, was far more beautiful to him than if it had been surrounded by ornamental trees and shrubbery and blooming flowers. His family were each and all hardworking and practical.

Perhaps it was better for Lela that such a home and such associates were hers. Perhaps it in part prevent ed a morbid indulgence of her grief, and made it easier for her to take hold of the practical duties of life. feelings were hers must necessarily be so in the midst of overwhelming sorrow. Spiritual development alone can raise it from such a condition into the calmer, inspiriting atmosphere of a true religious faith. She trusted in heaven, but she trusted sadly-with a protest, as it were. Her faith in human nature was shaken. She thought of her father, of Mrs. Bonn. The world spake well of them: wise ones lauded them. She alone knew the foulness and the guilt of their hearts and their lives. And when she saw flowers blooming along the pathway of human life, she no longer plucked them in careless galety and sweet confidence, but she looked for the thorns surrounding them, for the hidden, stinging bee, or, worse, the foul serpent lurking in their shade, and she withdrew her hand and passed them by. In other words. Lels secluded herself too much from human society. She had grown cold, stern, distrustful, She had laid aside her loving, affectionate nature, as something useless, out of place in this hard, cruel world, as something which it was too painful to hold and to keep, and had called forth from unknown depthsin her soul an armor of reserve, of pride, of stoicism, by which she steeled herself against human intrusion

Only in her school did Lela unbend from her reserve. There she yielded to the sweet influences of childhood, and in teaching and training the young she reaped a rich reward in its reacting power upon herself.

and human sympathy.

There, for five years, Lela lived and toiled and suffered. They were years of monotony, of painful, unbroken discipline. At the end of that time she accepted an invitation to teach in Milwaukie, and thither we follow her.

The last six years of Lela's life have left their record on her face, as well as in her heart. We find her much changed in her personal appearance. She looks much thinner and older than when we last saw her. Her face has lost much of its varying expression, which was its charm in former years, and has settled into one constant look of weariness, apathy and pride. Her eyes no longer gleam and scintillate as formerly, now flashing with merriment, now melting with tenderness, now eloquent with aspiration and high thought. Their lustre is dimmed somewhat, and their expression is hard and cold and lifeless. Lela is painfully conscious that her beauty has fled. She is still more saddened to know that the dark pall which hangs bround her soul casts fearful shadows there, which have not vet been rifted by a true, unreserved Christian faith and trust. Lela is weary. She longs for rest. only rest! Will she find it on the hither side of the

Eternal Home of Rest? It was the seventh anniversary of her mother's death -a day ever set apart to be passed in seclusion, in indulgence in grief, in forming new and higher resolves, in meditation and prayer. At noon Lela returned to her boarding place; only her mornings were required at school. Requesting to be excused from dinner, and also that Mrs. Turner would excuse her to any one who might call, she ascended to her own pleasant apartment. No. reader, we will not follow her. Such struggles and strivings of the stricken soul, such tempests sweeping over it, are not for mortal eyes to gaze upon. Let us descend to the parlor.

with exquisite taste in the vase on the table. Thank God that she still loves flowers! The heart is not wholly callous that sees and feels the pure beauty of Nature—that loves her murmuring rills and whispering forests, her grand, silent mountains and sweetly smiling flowers and caroling birds.

A few hours pass, and a gentleman who inquires for Miss Hoyt is ushered into the parlor. I see your searching eye scans his countenance, reader. You would know him? I scarcely know him myself, vet. He is a problem for us. He has one of those deep. rich natures, lying not wholly in the sunshine, but in character which lie hidden from human vision, and a disgrace rests upon her." skillful hand alone, with its own plummet and line, can fathom those mysterious depths. Will Lela's, do you think?

Mrs. Turner enters, and after the usual salutation,

"Miss Hoyt is engaged this afternoon. She denies not only strangers, but friends, without exception." "I am sorry," he replied. "She was anxious to see that painting by Peale, at Hildreth's, and this af-

ternoon is the last opportunity given. Perhaps she will consent to waive her present engagement for the sake of seeing the painting."

"I will speak to her about it;" and Mrs. Turner left the room.

In a few moments Lela entered the parlor. She was very pale. "You are not well, Miss Hoyt?" And Lloyd Ham

ilton's eyes were bent anxiously, fondly upon her. "Yes, thank you." "I called to ask you to go to Hildreth's with me, if

t would be agreeable to you. This afternoon is the last opportunity for seeing Peale's painting." "Thank you; but I must beg to be excused, al-

though I am anxious to see the picture. The day is acred to me. I must pass it in solitude."

"Of course you know your own affairs best," he re olied, a little coldly, after a pause.

He disliked mystery. It was one of his weak points. ela already knew it. She knew he was displeased.

The thought pained her. She said gently: "It is the anniversary of my mother's death."

The momentary cloud passed from his face. "I will not urge you," he said. "Shall I call for ou to-morrow evening, as agreed upon?"

" If you please." He bade her " good-afternoon," and left; and Lela e-ascended to her own room and solitude..

Lloyd Hamilton was a bachelor, several years Lela's senior. He was a man of business, a merchant in the him, but which his great love for her had brushed toncity, whither he had removed some years previous from | derly aside. Now his thoughts took all in, and he was Massachusetts. He had never thought seriously of troubled. narriage. The young ladies pronounced him a hopeless case, and had long since ceased to waste their sweetest smiles and brightest glances on so unimpres. for men to wait the tide of events than it is for wosible a subject. His acquaintance with Lela Hoyt men. One would think suspense were a pleasant dated back but a few weeks, but he had long been an thing than otherwise to the "lords of creation," who intimate friend of Mr. Turner and his wife, and the suffer the long months and years to slip by while their acquaintance had progressed rapidly. He had paid love remains unspoken, and the objects of their affechis attentions to Lela in such a quiet, fatherly sort of tion strive with womanly pride to forget them. way, that she had not once suspected that they were prompted by any other feelings than those of kindness and friendship. She accepted them as from a friend whom she esteemed highly. She would indignantly have scorned the idea of trifling with the affections of any man; but in her blindness and her innocent unconsciousness she was leading him on into the charmed realm of life, whither he now roamed for the first time.

A few weeks passed. One evening Lela and Mr Hamilton were at a public social gathering. Lela was very happy. She seemed more like herself than she had for many years past. Life was dropping pre cious blessings upon her head, and she took them like a glad, grateful child-not pausing to look into her own heart, to analyze her own feelings, or to study the motives of others. She knew that the hours passed with Mr. Hamilton were replete with joy, that in his presence she was satisfied, happy, at rest. If now and then the thought arose in her mind that Lloyd Hamilton loved her, she put it aside hastily, with a blush. · He has never told me that he loved me," she replied ever to the obtruding thought. .. He means to be only a friend. I will love him as a friend, and only

so. My affections shall never be given unasked." Perhaps Lela was wrong not to study more closely the motives which prompted Mr. Hamilton's constant attentions to herself. But we must remember the struggles of weary years through which she had passed. and how tired she was with bearing her cross, and consequently how sweet it was to rest in the kind devotion of a friend like Lloyd Hamilton. She could not refuse his attentions, which so brightened and blessed ier once darkened, sad life; and yet marriage-could she think of that? Could she marry even the man of her choice, with a dreaful secret ever in her heart laying open a fearful gulf between them, keeping them apart. hindering a perfect union of soul? Would he be will ing to take to his tender love and care a wife who must ever wrap herself in mystery, even from his searching gaze of affection? Who must hold from him a secret of her own past life?

.. It cannot, must not be i'' she exclaimed again and igain. Then she thought, .. My father surely will reease his daughter from her promise, when her lifehappiness depends upon it l''

Such were her thoughts this evening, as she encountered again and again the fond, devoted glauces of Mr Hamilton, receiving from him so many little proofs of tenderness that her woman's heart could no longer be blind to his love for her. As I said, Lela was very happy.

"What a beautiful face!" Lela exclaimed to Mr. Hamilton, as a young lady passed them, exchanging with him a bow of recognition, polite, yet somewhat distant tread of a policeman, that was all. The street-

listant. •• Who is she?" " Miss Hapwell."

"I hope you will introduce us sometime."

"I cannot, Lela. She is not one with whom you would wish to be acquainted. I always treat her with politeness, of course, because she is a woman. I give her the deference due to her sex, that is all. I do not choose her for a friend. I should not wish you to." He found her alone, for Mr. and Mrs. Turner had gone

Lels looked up with a curious half smile. She was out to spend the evening. They had finished their

The flowers which Lela has gathered are arranged | fatherly way of setting aside an introduction she had | gravings which lay on the table. Lela's heart paint | beauty, who bright hues never grow dim; and the requested of bim. It somehow seemed to her as if he felt he had a claim upon her, and it gave her at the same time almost a feeling of dependence on him, which was pleasant to one sp weary as she was.

Lela glanced again at Miss Hapwell: " She certainly looks like one worthy of esteem." she said. .. I have rarely seen a face expressive of so much real goodness and nobility of soul as hers. It seems almost the perfection of womanly beauty. You must be mistaken in regard to her, Mr. Hamilton !"

"You are right in calling her beautiful. I know nothing against her personally. Her character is, so part in the deep, dark shade. There are points in his far as I know, above reproach. Nevertheless, a terrible

> " How can that be? How can one who is worthy of respect be disgraced?"

> "Her father is in the State Prison for a term of years for the crime of forgery." "Well, her father's crime does not disgrace his

> daughter !" "Certainly it does, in my opinion. The parents' sins must rest upon their children. I never wish to have anything to do with a family into which crime has entered. I cannot forget the stigms which stains

it;-but, Leia, what is the matter? You are ill I Sahil I get you some water?" "No, thank you. It is only a slight faintness, and

is passing off," she answered, with difficulty, after a

Mr. Lloyd fanned her, his eyes fixed upon her pale face the while tenderly, yet searchingly.

A strange change had come over i ela. She was sad, abstracted. Her eyes seemed fixed on some distant object, and to take in nothing that was around her. She endeavored to arouse herself from her abstraction, and at last she succeeded, and was so strangely gay that Mr. Humilton regarded her with surprise.

He was perplexed; he did not again speak of Miss Hapwell. He saw that in some way a hidden, painful shord had been touched in Leia's heart, and he would

not prolong the vibration. It was late that night before sleep came either to Lloyd Hamilton or Lela. His feelings were strangely stirred. He had loved Lela from the first of their acquaintance, and yet there was a mystery connected with her which he disliked, and which he regarded with impatience; and that mystery has been this evening deepened. His thoughts scanned all their past acquaintance. Through all its pleasant windings they now and then alighted on some circumstance-a look, a word, a sudden change of tone or of countenance, which at the time had perplexed

The apex at which his thoughts arrived was this-Wait and see." Manly resolve! It is so much easier

Yes, "Wait and see" is a manly thought. It is hardly the outgrowth of a woman's soul. It is an exotic there, transplanted thither often in anguish unspeakable, and often fading and dying till the dews of God's grace revive it into strength and beauty.

So Lloyd Hamilton, wisely murmuring to himself, "Wait and see," fell asleep. But his dreams were disturbed and fantastic. Miss Hapwell and Leia Hoyt were strangely comingled together. Now Lels Hoyt looked up at him with Miss Hapwell's face, and again she implored him not to forsake her because her father was a forger. Then he saw a man swinging upon the gallows, and Lela wept, saying, .. Uh, my father, my father!" Then she clung to him convulsively, pleading with him not to send her away for her father's orime. But he gently unwound her arms, and led her to Miss Hapwell, saying, "Be sisters," and left

He awoke with the memory of his strange dreams lingering in his mind, but he shook it off with never a thought. Mr. Hamilton did not believe in dreams; they never troubled him. And when in his store that day Lela Hoyt's face often rose before him with its expression of hushed music, the refrain ever followed, calmly vibrating, .. Wait and see!"

The hells tolled two before Lela slept. She dreamed she was in danger. She had slipped near the summit of a precipice, and was rapidly nearing the fatal edge. Mr. Hamilton stood afar off. She called to him for help, but he did not hear her; and then Miss Hapwell came, and would have taken her by the hand and saved her, but it was too late, and she slipped into the fearful abyss. She awoke in terror, weak and panting, but soon again fell asleep.

She fancied she was alone with Mrs. Bonn, who held a dagger above her head, and with a fiendish laugh was about to plunge it into her bosom. Again she saw Mr. Hamilton, and cried to him for protection; but he looked coldly away, and with scemingly superhuman strength she wrested the weapon from the murderous hands that held it. Again she awoke, trembling with fright. Changing her position she was once more in dream-land. Strangely fantastic had it become. changed to a realm of furies and demons. She heard demoniac laughter around her, and yells of fury. Bhe heard the hissing of serpents, and felt their cold, slimy coils winding around her. Again in her dream she called, "Oh, Lloyd Hamilton, save me!" But there was no reply-she was alone.

She swoke well nigh exhausted, and springing up. walked back and forth across the room. She threw open the blind, and looked out into the calm, still night. The street and dwellings seemed full of repose, and her own heart how full of unrest! She heard the lamp burning near by had a cheerful look. Gradually her thoughts took on a more cheerful tinge; her spirit rose on the wings of prayer to the Heavenly Throne, and found there the answer of peace. Again she retired and sleept sweetly till day dawned.

A few evening later Mr. Hamilton called on Lela. a little amused, and a little pleased at his familiar and second game of chess, and were looking over some en-

n't heard them yet?" " No." "I want you to hear them. Will you go?"

"Thank you, Mr. Hamilton, but I shall not be here then; I leave town to-morrow afternoon." Mr. Hamilton spoke not a word in reply, but Lela

She knew his eyes were fixed upon her; she felt their gaze, but she could not look up to meet them. Never stronger, more hopeful. had she so fully realized the "sublime expression" of a man's feelings as then. She felt the regret, the dis appointment, the deep tide of suppressed tenderness which swept over his soul, though no word came from his lips. She felt all this, yet no flush, no tremor, no change of face expressed the recognition. Finally he asked:

"You will come back soon?"

"Perhaps; but not to stay, probably. They wish me to return to B-, to teach. Just observe this engrav ing," she continued, handing him a view of a storm on the ocean. .. How grand in its fury is the raging sea! How dull and leaden the sky appears, so in unison with the stormy deep !"

"Yes, but I like this better," he replied, taking up beautiful sunset scene. . See how beautifully the sun reflects on those clouds and on the hills. The picture is full of repose, of sweetness, of holy beau

"There are times," said Lela, "when I cannot endure to look upon a peaceful picture. Its repose almost maddens me. I cannot enter into its rest. But can exult in a raging storm. Its fury rests me. Those waves piled high in glorious, destructive confusion hold a hidden beauty for me. and breathe in my ear a music that is sweet, that my soul can comprehend. Here is another," she added, as she saw he was about to speak; " how do you like this Evange

It is a favorite picture of mine." he replied. " and the poem is, I think, the sweetest of the present day. What is your opinion of it?"

"It is something I cannot express. It sinks so deep into the heart that it reaches the mute. voiceless depths, and words are too empty, language is too bare to speak of its beauties." .... " That is true." he said.

A ring at the door announced the arrival of Mr. and Mrs. Turner. Mr. Hamilton soon took his leave, after inquiring in what train Lela was to depart.

Lela went to the depot in good season. She some what expected to find Mr. Hamilton there, but he was not. The train came in. She entered a car with a sigh of mingled regret and relief. "It is well." she

nurmured. "It is far better so." Lela was in an excited mood. She exuited in the the unknown future. Restless, despairing, she seemed | Lela, with trembling hands broke open the envelope. ceding to a hidden, terrible destiny, and a strange exultation filled her soul at the thought.

"It is best that we never meet again," she repeated to herself again and again.

"And you will stay with us and teach our school again, Lela?". Mrs. Grover asked, a half hour after Lela's arrival in B-

"I think it will perhaps be better for me to remain in the country. The town has many advantages over face. the country, yet it must yield the palm during the

"Yes, it must be terrible hot in the city in sum

"The air here seems delightful, Mrs. Grover, and I am impatient for a stroll in the woods."

"Fiddlestick! I thought you were going to say you more sensible." laughed her hostess. Lela smiled.

..Oh, the supper shall be appreciated," she said. the prairies, and be the same idle girl that I used to

and make myself constantly useful." "Well, it aint in some folks," was the good-natured reply. as Mrs. Grover left the room to prepare supper.

A week later Lela's school commenced, and she was once more a resident of B ..... But life now, how changed! She had found the sesame which would and unutterable love, as she gazed on her child. Lela unlock. Life's mysteries-Love! Love, that mystery of mysteries, that deep experience of the human heart. her mother, only being enveloped in a soft, mellow which awakens it to its own powers, its own capac ities for joy or sorrow, which links earth with Heaven. the human with the Divine! Love, which penetrates omable darkness. No ray lighted it, but soon, beyond, into the deepest recesses of our being, awakening all soft, clear, peaceful, a bright light shone in which of heaven that is therein, arousing the sleeping angel, she could faintly discern things of beauty; temples,

and pointing it to its starry home ! Thus it was with Leis. Life's sorrows had aroused the latent forces of her spiritual being into strength ness, and as she looked and listened, peace filled her and action, but they were not as yet sanctified. Love in all its bitterness and woe, aye, and in its blost after | pointing to the vision of Beauty. sweetness, was to expand her soul into the beauty and serenity of Christian life.

Lela believed herself loved by Lloyd Hamilton, and yet she sometimes doubted it. The belief and the doubt knew each its own peculiar poignancy of grief. Now she would feel that she had suffered herself to be deceived, and that he regarded her merely as a friend, and she would murmur with a sad smile: 'It is better so. I will be content." Then, oftenest when alone with Nature-in the dim woods, by the tiny waterfall, her eye scanning the vast prairle, watching the glorious sunset, or the falling rain, listening to the rolling thunder or the sweet songs of birds, or looking up into the starry deep of heaven in the still solemn night-there would come over her the consciousness of his love for her; doubt would give place to certainty. "He loves me; I know it, I feel it. God help us both !" and she would weep bitter, burning

One pleasant evening a few weeks after her return to B -... Lela sat at her window watching the glowfading from view, passing into that Eternal Day of less, playful words. Besides, she was a weman, and a

tated painfully, but her face was calm, her voice un. new moon looked like a tiny canne bearing some bright angel over those cloud-waves of beauty. As it . Lela," said Mr. Hamilton, . the Hutchinsons are sailed along the deep blue ether, it seemed to drop to give a concert here next week. I think you have from shining oars rays of sweet comfort and hope for the weary watcher by the window. And in reply, Lela caught up pencil and paper, and rapidly wrote the following lines. You will see that Lela was no poetess. Her feelings, which were generally too deep. too intense for utterance, now and then overflowed in rhythm, which she never was so presumptuous as to felt the strong tide of his feelings rushing over her. call poetry. But after replying now to the deep, mysterious whisperings of the moon. Lela felt calmer.

THE NEW MOON.

That tiny, silver barque careering Across the high, ethereal main, Comes with its shining freight, appearing To eyes that watched for it again.

'T is past: that holy, sweet revealing Of soul to soul, and heart to heart, Comes back like purest music stealing. To bid th' unwonted tear to start.

He did not know the blight and darkness Which sorrow in my heart had wrought-He could not know how bright a picture He limned to deck my memory's thought !

He led me 'mid the smiling flowers, Till I was like a child again; He led me through such peaceful bowers, That I forgot my grief and pain.

He caught for me such strains entrancing,

Outgushing in sweet music's tone, That, weary now, and backward glancing. I seem to make them all mine own. That silver moon looked on us kindly.

While leaning on his stronger arm. I smiled upon my joy so blindly. Forgetting 't was a transient charm-Forgetting that the swift to-morrow

Would bring its heavy load of care, My spirit would be crushed with sorrow, My life would be bereft and hare.

The placid moon as bright is shining, As purely sheds its mellow light, But nevermore through all my pining, Instreams into my moonless night, .

Shine on, thou radiant Queen of Beauty, Teach me to drink Heaven's blessed light, That, faithful to Life's sternest duty. It may break in and bless my night.

Lela's feelings, which had found vent in the above

lines, no longer pressed so hard upon her. bhe was calm, almost happy, as she watched the moon while wift, crashing speed at which they were moving. She it sank gradually out of sight. There was a rap at eemed to lose her own identity in that of the rushing her door, and little Maggie Grover brought in a light engine. Just so she seemed to be rushing onward into and a letter for Lela. As the door closed upon her friend rather than a lover, and yet Lela could not fail to detect the hidden under current of his love, flowing deep, mighty and still. She was conscious of a repressed tenderness throughout the whole. It seemed to her like an offering of beautiful flowers, but so thickly laden with thorns, that while their beauty and fragrance cheered and blessed her, the thorns pierced her soul; and smiles and tears commingled on her

> She now learned that he had gone to the depot to hid her "good-by," and ask the privilege of writing to her, but had only arrived there just in season to see the train passing out of sight.

There were some passages in his letter which she read with a peculiar interest, because they opened to her a new phase of his character, which indeed she were impatient for your supper. That would be far had at times caught glimpses of, but that was all. She knew it was a vein in his nature but lately opened. and little explored. She knew, from that intuition which comes to the truly spiritualized, that there was But you must let me ramble in the woods and over a mine of wealth in his soul to which she held the key. He would not write thus playfully, thus poetically to be. I fear I shall never learn to save all my moments any other person, she well knew. It was merely the echo which her own poetic soul had awakened in his more practical, more worldly nature—a strain of music. which he himself never could have called forth from his spirit-lyre.

That night in dreams Lela saw the face of her angelmother. It was radiant with beauty and happiness. felt thick darkness creeping around her, the form of light. Obeying the glance of her mother's eye, she looked forward, to gaze only into an abyss of unfathblooming flowers and flitting birds. Now and then a strain of sweetest melody floated out from the brightsoul. Again she looked at her mother, who stood

She spoke: her voice was the same that had filled

Lelu's childhood with music echoes, and said: "Not yet; wait in patience, and do right. It will be thine, my child !"

Lela awoke refreshed and strengthened. She took her mother's words to her heart as a prophecy, and walked forth into the coming darkness with a brave. trusting heart. She felt that with her angel-mother ever near to guide and to guard, to love and care for her, she need not fear. She knew that her mother's love, pure and deep and lasting as it was, was yet less than that of the Infinite, who was leading her on through the purposes of his will, in love and wisdom. And day by day she learned to trust Him more, day by day she grew to be more like a little child, confiding in the hand that led her along her darkened way.

Two or three weeks later she answered Mr. Hamililton's letter. On reading her reply, she was conclous of a coldness throughout, which contrasted strangely with his, so full of repressed feeling. Her experience was deeper than his, so that she dared not ing western sky. The gorgeous tints were rapidle let the tenderness of her soul gleam even through carevery proud woman, and she hid her love jealously from her lover's eyes till his own should be declared to her. Also, she would not give encouragement to any hopes he might entertain in regard to her, for she remembered the gulf between them, over which neither might

As Lloyd Hamilton read her letter, he contracted his brows a little, while he murmured:

"If Lela only had more heart! If she were only more affectionate in her nature! She is too cold; and yet sometimes I think she does feel deeply. I wish I could read her better. Anyhow, she 's a splendid girl, and ---"

Here his reverie took a decidedly affectionate turn. and I imagine he might not like to have all his tender thoughts reported to the public, so I leave the dash for your own imagination to fill out, reader.

TTO BE CONTINUED. ]

IMPRESSIONS OF THE SPIRIT-WORLD .- NO. 3. BY COR WILBURN.

Wide contrasts in the spirit-realms betwixt the desolate and barren wastes of selfishness, and the Paradisean Garden expanse, the mountain-possessions that are the divinely-gained inheritance of the self-sacrificing and " the pure in heart." To all interior conditions correspond the visible surroundings; the garnered wealth of the spirit is made manifest in lavish wealth of abundance unto the unveiled sight of all. And on the earth those souls admitting the impressions of the Beautiful, the sun-rays of illumining Truth, the benign influences of that inner world of glorious revelation; the spell of music, and the charm of coloring; those souls exhibit in their choice of dress and ornament, in their simple preferences, the faint foreshadowings of glorious immortal joys and everlasting realities. Thus the calm and peaceful spirits, inclined to contemplation and poetic reverle, to celestial teachings and their attendant harmony, will clothe themselves in heaven's azure draping, and love the pure white folds, emblematic of eternal purity and rest; and they will cultivate the fragrant flower-treasures, simple and holy interpreters of God!

So in the choice of all pertaining to the embellishment of the person or the home, can be read by the interior sense, the spiritual condition, and the position held upon the varying life-planes by each child of the Great Father and beneficent mother.

Do you see the oval and the spherical forms adopted by the lovers of harmony? Do you note the vestalio garbs of simplicity preferred to gorgeousness and pomp by the virginal in soul? Do you know wherefore the faithful adherent of fixed principles delights in the full flowing sunshine, in the sweep of purifying air, in the aroma of the mignoinette and the sweet forget-me not? Why great souls love the stalwart pine and winter-defying evergreens of the forest? Why truthful and transparent spirits love the rainbowguarding crystals, the light-glistening gems, the stareyed flowers? Why some love amber and coral; some find pleasure in the products of the sea, the mysteriously-whispering shells; others love the offspring of the darkened mine? Because to all things there is an interior response, a greeting of affined spirits; a recognition of kinship with a thought, a truth, a symbol, now in its first alphabet of accepted comprehension. In the coming millenial time of peace, when murder, lust, and rapine no more shall darken human hearts, all this, seemingly so visionary and intangible, shall become real, because truly and fully understood.

### Worth of Life.

Man or woman, in your constant poverty and toiland petty ministrations to the needs of every day life, or you, ye human butterflies, who come not in contact with its rough realities, but flutter and dazzle in gilded plumage, have yo yet bestowed a thought upon

Has the great and exceeding blessing of your having become an organized being, quickened with the life that never dies-has this yet penetrated in any measure your dim consciousness? Have you not, on the contrary, sent forth your bitter wail that you had been permitted to be born, when the trifling of your heartless life had failed to satisfy the one, or the wear iness of the overburdened had crushed down the other?

Assuredly the time will come when deep down in your souls will be discovered a mine worth the work-Then the follies and the fancies lying t face will gradually fall off, and the iniquities bringing such woe to the evil-doer will be replaced with deeds of justice and self-reformation : then the overburdened will be freed from the pressure, and the great worth of this blessed boon be duly prized by each and

Happy he who in this present life, with all its cares and anguish, obtains that faith and trust which enables him to utter daily, and with fervor-

"Thank God that e'er I diew my breath:" for death has indeed no sting, and my soul shall attain to all it desires of knowledge and excellence. A. C. GRAY.

### Power of the Will.

There is a kind of philosophy, or which may be called a moral force, that often enables men to live above disease, and survive for many years, ravages on the constitution, which, preying upon persons of less strength of mind, would hurry them to the grave in a very short time. We remember to have heard of a man named Hume, who was a great miser and very rich, and who, apparantly, was at the point of death, and giving the items of his will. As his broad and fertile acres had been disposed of, and he ceased to dictate. his lawyer, who knowing he had a large amount of gold and silver in his house, said to him after a pause : "Well, Mr. H., what disposition will you make of your money?" "My money? Do you expect me to give away my money, too? I will not do it :" and summoning to himself what, under the circumstances. seemed superhuman energy, he roso from his bed, dressed himself, broke the spell of disease, and lived some years afterwards to advocate the making of tin hats, as they would not wear out soon.

Of two persons having consumption, with apparently equal chances of life, the man who abandons himself to his fate. hugs the fire, and is afraid to stir out of doors lest he should take cold, inevitably dies in a short time. The other having force of character, indomitable determination, and a true philosophy, considers that life is worth striving for, that he can but die anyhow, and braving all winds and weathers, fights courageously against his malady, and lives many

So it is in some other diseases—the exercise of a true philosophy is manifested in brave resolves to live down disease, to live above it, and by sheer force of will to break the spell which was thrown over the succumbing body; thus the mind may, and often does become a power over human maladies more efficient than the most famed medicines of the apothecary.

TRUE AS A BOOK .- If we are cheerful and contented, all Nature smiles with us; the air seems more balmy, the sky seems more clear, the ground has a brighter green, the trees have a richer foliage, the flowers a more fragrant smell, the birds sing more sweetly, and the sun, moon, and stars all appear more beautiful.

Work .- Man is like a snow ball. Leave him in idleness against the suppy flame of prosperity, and all the good that is in him melts like butter. But kick him round, and he gathers strength from every revolution, until he grows into an avalanche.

For the Banner of Light. A NEW YEAR'S GIFT FROM MUNA.

DEAR BANNER-The following poem was written through my band, to a few dearly-beloved friends in the Granite State, by an Indian spirit, whose name is appended below, and to whom she has endeared horself by her manifold ministrations of love and mercy. Though I claim for it no particular literary merit, yet the ideas embraced in it. I have no doubt, will find a cordial response in many hearts who have asked the very same questions, the answers to which are embodled in these lines. Though necessarily and unavoidably long, yet if you deem the poem worthy a place in your columns, and shall have sufficient space in time for it, it would oblige and gratify your numerous

JOSEPH D. STILES.

Dear mortal friends, you have desired that some fair angel's hand Might trace upon these snowy sheets the beauties of its land:
Might paint before your inner eight a panorama fair.
A vision of that Holy Life, exempt from pain and care.

friends in this State, and among them. yours for the

waving of the BANNER OF LIGHT everywhere,

know that many cherished friends, those whom you fondly love, Adorn alike thy paths of earth and those in heaven above. Friends who will ever prove the same in gladness or

And who, when mortal loves shall fail, will cling more Yet oh! among the friendly hosts upon thy side at

rayed, I trust that none will dearer be than your true Indian Through many waves, o'er many rocks, thy life-barks she has led, And countless blessings on thy heads her spirit-band have shed.

Ah! when across thy sky was seen the lightning's vivid flash, And when above thy heads was heard the answ'ring thunder's crash.
Could you have pierced the gauzy veil which hid this world from view. How beautiful a scene, dear friends, would have been

oped to you. Above your forms would you have seen loved Muna's soul of light, Entwining round thy brows sweet flowers of deathless colors bright. And sprinkling in your paths of earth the blossoms of

The sparkling gems of purity, culled from the shores The songster and the muse have sung of classic valleys Where flowers of poesy and song perfume the ambient

And where perpetual summer reigns, by fragrant zephyrs fanned. Where not a wintry gale or frost can reach that Eden

In Fancy's chambers have they walked-in corridor and at-lie—

Through every mystic labyrinth, and every dark defile.
To plack the diamond-gems of song—the radiant pearls 

Ah me I the shining pearls which have their earthly pathways strown.

Poor mortals, in their ignorance, have gathered as their own: Have wreathed them into diadems of glorious beauty and placedthem on th' historic page, and bade them glisten there.

Oh, loving friends, our walks of life with countless gems are lined; Where'er our spirit feet may tread some diamond we shall find,

Some leaf of song and poesy upon the heavenly tree.
Which our immortal hands may cuil, and earthward waft to thee. It once was thought a yawning gulf-a deep and dark

abyss— A veil of blackness intervened between your world That those you dearly loved on earth—those early summoned home— Would never speak to you again, or to your firesides

their bliss,
And bear to Him, our Father kind, whose throne is everywhere,
Each aspiration of your souls, each hearfelt, fervent

We ask not how much wealth of goods a person has prayer.

Each day your deathless spirits bathe in Inspiration's Bask in the ever-gorgeous light of Truth's Eternal Day; Each hour, perhaps unknown to thee, you're treading Fairy Land,

And clasping in your gentle palms a dear and loving hand. How many sorrowing hearts have asked that some translated friend

A testimonial of their life, a word of love, might send,
That they might know the destiny of those gone on

And realize what will be theirs on that once mystic shore. The labyrinths of dark despair their tortured souls have

Have wandered here and there to find the shortest route to God: Now nearer, and now further off, their weary feet

would go.
Until their frail canoes would sink beneath the waves Now friends come from the Summer Land, the curtain

to upturn. That they may see the fires of Truth which on heaven's altars burn, To dash asido the sombre veil which Error's hand has

spun. And breathe of joys in store for them when their world's work is done. The question, too, has oft been asked, Shall I my desi

ones know. When Death's bright messenger shall come to lay my To bear my living spirit on, where dreary night, they is never known to come, to dim the glory of life's day? Ah, thou inquiring soul of earth, would that a heaven if those we loved in life below we ne'er again should

If we could not their hearts and hands of friendship link to ours.

And spend with them, in peace and love, eternity's

Oh, what a dreary world would be this so-called Para dise.

If we the dear and true of earth could not here recog If those who made our outer life so happy and so bright

Could not be near to love us still in realms of fadeles light! Far rather would I bless the Power that would my sou consign To dark annihilation's grave, than such a fate be mine: For heaven would be a hell indeed, were such a link of

Inwrought among the shining ones of life's unmeas ured chain. Ah, well we might distrust the Power who gave our

spirits birth.

If life did not extend beyond the transient things of earth; And, if the friends who made our lives so beautiful

and grand. not recognize when they had reached the epirit-land. Tell all the doubting ones who live amid the scenes of

When they shall step upon the shore where endless beads! But spiritual beauty will so mirror itself in pleasures glow.

That at the city's pearly gates their loving ones shall

Then, tolling ones, dispet your doubts, dry up your failing tears,
There's nothing lost, but much is gained, in this ex-

change of spheres; Know that the images enshrined in mem'ry's stargemmed ball. Are peering through the other blue in love upon you

How often, too, earth's ones have asked, if flowers blossom here.
As fair and redolent as those which flourish in their sphere; If they are subject to the law of swift and sure decay, And, like short lived ephemera, as quickly pass away?

The flowers which bloom in gardens fair beyond the world of strife. Bear on their little petals there the seal of deathless No chilling frosts, no wintry blasts, with their destroy-

ing powers. Can come to blight the brilliant hues of Heaven's immortal Flowers.

No pelting storms, no freezing gales, sweep o'er that golden shore— That shore unwashed by discord's waves, undrenched by human gore; There fragrant zephyre only blow, and angry billows

The only air which angels breathe is redolent of peace. That land must be a heaven indeed, where war is nev-And where from seraph lips there comes no harsh,

discordant word;
Where clashing steel and cannon's fire no brother's
life demand. And where, thank God I is never seen the war-flend's bloody band.

Ah! could you take one little glance behind the ourtain bright, Which separates our world of day and your dark world of night. of night.

What a most splendid sight would burst upon your ravished eyes! What a celestial vision fair of our unclouded skies !

You there would see a mighty band, joined in one Brotherhood. Whose happiness in main depends on one another's

good; Whose efforts, ever pure and true, unitedly are given, To lead mankind from ways of death to fadeless life in While walking in that Fairy Land, before you would

have loomed Ambrosial fields and grottos fair, by orange-groves perfumed; Aspiring mountains, lowly dales, and flower-enciroled hills, Updashing fountains, sparkling lakes, and music-mur-

muring rilis.

You would have seen immortal birds, of plumage rich and gay. Danoing within the gorgeous light of Eden's nightless day. And heard the warbles of their throats which floated on the air, As each note upward rose to Him whose soul is everywhere.

The food which nourishes our life in this its Second Birth, s more refined, dear ones, than that you use upon the Barth: From every flower, from every fruit, aroma sweet we draw,
And live and move in harmony with God's Unchanging Law !

Our spirit bodies, too, are clad in either black or fingarbs of deep and darkling hue, or robes of daz-The more advanced a spirit is in Wisdom, Truth and Love.

More beautiful will be the dress which decks its life

And there are palaces most bright, most kingly and most grand, Adorning every circling aphere of that refulgent land; es whose turrets upward reach far in the azure Castles

Whose spiendors rich are only seen by our immortal In that most radiant Spirit-World, where holy joys endure, We know no difference between the so-called rich and poor; For man's life is not measured there by what he has or

lacks.
But by that better rule of right—the wealth of noble acts! But now you feel a Bridge of Light connects your life and this.

And 'cross it angel friends can float to tell you of Most of the landmarks mortals draw are not here re-

in store. But of the noble thoughts and deeds that he has sent before.

Thus, while engaged in worldly works, in gaining treasures vast, Will not the earth child strive to win those which forever last: And in the princely bank of heaven a goodly sum in-That surely will, as ages roll, bring compound inter-

Remember well, each gen'rous deed which you perform on earth; Each word in love and kindness breathed, will prove of priceless worth,
Will be as precious gems affixed to that resplendent

crown Which will adorn your spirit-brows when your earth sun goes down.

Then oh! put forth thy energies in thy well chosen work— Mind not the obstacles which may within thy pathway If ye are steadfast in the right, and stand on Wisdom's rock. Ye need not fear the winds or waves, or dread the tem-pest's shook.

Thus I have tried, in language poor, a picture here to paint
Of my most glorious spirit-home, but oh ! I know 't is For earthly words cannot describe the glories of the

land
Where dwell your parted friends of earth in one
United Band ! Yet please accept this poor attempt thus to delineate The glowing beauties of the life beyond the mortal Your spirit-visions may behold in these few lines of

mine. A feeble ploture of the home which will some day be Oh! may this new-fledged Bird of Time, so happily

begun, Be rich in many a noble work, until its race is run; That, when its terminus shall come, your lips may truly sav. 'I've done my duty, dying year, during thy pleasant stay."

And when thy earthly day is o'er, thy mortal work is A grander, nobler, higher race, your spirit-feet will Your souls. as seasons roll, will find still mightier And spend in joy and peace the years that are for-

THE BRAUTY OF FAITH. -The world's ideas of bean ty are as false as its ideas of heroism. A little roundness of feature and freshness of color, and many cry out, "How lovely i" But it is the loveliness of a statue or of a painting, not of a being made in the image of God. Within that rounded and painted casket there may be a dull pebble or a paste diamond instead of a gem-like soul. He who is attracted by the outside show, is disgusted when he sees the poverty within-a golden case for a penny-worth of glass the plainest features, and flash out from the smallest, the most deeply set gray eye, as to make deformity And they shall know them as the loved of their terres-trial land. lovely. It will etherealize a pale, furrowed, irregular Original Essays.

WHAT BECOMES OF THE BIBLE WHEN SPIRITUALISM IS PROVED UNTRUE!

BY, MOSES BULL.

The Bible is but the history of the communion of spirits with the inhabitants of our earth. This is generally admitted. But the position is usually taken that the spirit which communes through the Bible is either the Spirit of God, the Holy Ghost, or angels. Suppose this to be the case: suppose God-the Infinite Jehovah-has condescended, himself, individually and personally, to commune with man, he must commune in the same way that spirits now commune. There is no way of one mind controlling another but, by paychological influence. This is the way that minds on this earth commune. All communion must come in the same wav.

But it is said that God is infinite. True; but even an infinite God cannot commune with man, unless he had a mind himself. Nor could he then commune with the human mind without coming in rapport with that mind. All spirit communion works upon the same principle. All true prophecy is a result of communion with beings of other worlds who have once inhabited thia.

In the case of Saul, the woman of Endor, and Samuel, we have an undeniable case of spirit communion. This is a case of prophecy which was literally fulfilled. 'To-morrow shalt thou and thy sons be with me.' was a more definite prophecy than many other Bible predictions; yet, if the record be true, Saul and his sons were in the spirit-land before the next day closed.

This case of Spiritualism can only be denied by denying the record. The Bible says Samuel was there. The theory to which the writer of this has hitherto held upon this subject, has been no less than a denial tolerant to us Reformers and Spiritualists. Success of the record. Formerly, denying a conscious state of attend him, is the heartfelt wish of all the Unionists that Samuel was there, and thus falsify a record which I called " infullible inspiration."

Not only is the Bible the history of spirit commun stance, take the record of the prophet's prophesying open, avowed Abolitionist. before Ahab, and persuading him to go up to Ramoth-Gilead to lose his kingdom and life. Elisha declares that he saw a lying spirit sent into the mouths of all of as anxious to communicate now as in the days of spirit intercourse now, in the fact that communications are sometimes unreliable, more than there is to the ture for a number of weeks, after which Bro. T. Gales Bible, because the only prediction in the book of Jonah Forster, so well known as to need no commendations proved to be untrue.

Bible, to be false. - See Deut, xviii: 22. But it is not patronized. the design of this article to say anything about the is said about unreliable communications which come through modern Spiritualism.

All Bible writers seem to understand that they were only mediums, through which others communicated. The whole book of Ezekiel goes to show that he was a well-developed medium. In chapter eleven, verse twenty-four. he says, "The spirit took me up." &c. If this is not an evidence that he was a medium for physical manifestations, then I do not understand it. But if the reader has any doubt upon that subject, let him turn back to chapter three, twenty-fourth verse. and read: .. Then the spirit entered into me and set me upon my feet, and spake with me, and said unto me. Go shut thyself within thy house." Please read the connection : it will show him to be a speaking mediam withal; yet it seems that he was not so good a speaking medium as he was for physical manifestations. At least, his communications were so unreliaion faileth."-Ezekiel, xii : 22. The spirit seems to admit it, but hopes to get better control, and hence promises to "make this proverb to cease." saying. There shall be no more any vain vision nor flattering | Swedenborg whom I bave met. divination."- Bee verses 23-24.

Daniel was both a clairvoyant and clairaudient medlum. Hence he not only sees the "man-not Godclothed in fine linen," but hears " one saint speaking Notes from Vermont. to another saint." and others talking to him. - Daniel. x: 5; xii: 5-7; viii: 13-14. Here these celestial beings are called both saints and men. Who dare dispute it? I cannot

The circumstance of the young man clothed in linen at the sepulchre of Jesus, conversing with the weeping friends of the Nazarene, finds its antitype in thousands of similar cases occurring in the present century.—See Mark xvi : 5-6.

The appearance of Moses and Elias at the Mount of Transfiguration, is one of the most beautiful evidences that spirits do return and communicate with the inbabitants of this sphere. If Mores and Elias could return in the first century and communicate with those who were in an entranced state, (see Luke ix : 32-33,) why could not the same thing be done now? Many more evidences might be given, but they are no better than those presented.

Now I am led to ask. What becomes of all this testimony when modern Spiritualism fails? The facts are just such as are daily occurring. The testimony upon which they are based is at best only human testimony -testimony of men of other ages, men whom we do not know; we never have seen them, nor have we seen any one who has. We never would have heard of them had it not been for the Bible. Yet we do not think of doubting this testimony. No; it is infidelity to be guilty of the sin of having doubts. Now is it not strange that when facts of the same kind occur around us every day, established by ten times the amount of testimony-testified, too, by men whom we know, and know to be men of untarnished reputation for truth and veracity, we doubt, and sometimes even dispute it. Why is this? Oh, may the time soon come when men shall be rational-when they shall look facts fair in the face, no matter where they are found. Battle Creek, Mich., Jan. 2, 1864.

# "ASTRONOMICAL."

I have just read. Mr. Editor, the remarks of the selfstyled . Founder of the American System of Astrono my."-Mr. Wm. Isaac Loomis-on Herschel's deduc tions in regard to the distances of the fixed stars, pub shed in the BANNER of Dec. 26th, 1863.

I wish to show your readers that Herschel is right and the "Founder of the American System" is wrong. Mr. Loomis says, .. if we suppose a star. when viewed from the extremities of the diameter of the earth's orbit, suffers an apparent displacement of one second of a degree, this amount of displacement is called the star's annual parallax."

This is not a correct definition of Annual Parallax and it is this false assumption that has led your correspondent into the belief that he has demonstrated that the .. Copernican system of the stellar distances has no claim to the mathematical assent of reasonable

If he had studied all parts of Herschel's Outlines of studied Article 801, he would have known that his debeing observed, not from the centre of the sun, but wish to give you here. A striking contrast was shown

from that of the earth." Taking this definition, the base of the triangle of which Mr. Loomis speaks. should be the radius of the earth's orbit, instead of its diameter. Making this correction so as to have Article 801 to harmonize with Article 838, we at once see that Herschel's figures are correct.

Yours for the truth, M. C. STRVENS. Providence, Il., Dec. 20, 1863.

### Correspondence.

Matters in Washington.

It is with the greatest pleasure that I read in the BANNER OF LIGHT the weekly record of the progress of our cause; and I trust our friends may be glad to know of our progress in the Capital. To those who have not been conversant with the religious status of Washington in the past, it may not be amiss to say that here, as in the South generally, the severest creeds have been dominant. A liberal church has never been sustained here. Universalism is almost unknown. Unitarianism is the nearest approach which has been made toward liberality, and of that but one church has barely been kept alive, of which the Rev. W. E. Channing is the pastor. The society is very small. although gradually increasing. The great influx of Northern population has had a very marked effect. however, on the religious societies, and many of their pastors preach a more liberal faith than formerly, the most prominent of whom is the Rev. Dr. Sunderland, who stood almost alone at the commencement of the rebellion, as a Union preacher. Nearly, if not all, the popular churches had long been under the domination of the South, and held fast to their idol-slavery. But Byron Sunderland stood manfully erect, and while he saw one after another of his society falter and leave. he never hesitated; and now his is the most popular church in the city, and he is, to say the least, very existence for the dead, I have been compelled to deny of this city. As an evidence of the great change in this administration over all previous ones, it is well to note the fact that Messrs. Channing and Sunderland are the Chaplains of the present Congress-both oution, but there were in those days evil spirits, which spoken advocates of the President's Emancipation were as anxious to communicate as others. For in Proclamation. Mr. Channing has for years been an

Bro. A. E. Newton has given us some of his best thoughts, and many have been led to investigate, after listening to the clear and interesting manner in which Abab's prophets. Lying, or undeveloped spirits, are he has presented his knowledge of Spiritualism. We owe much to him for the success we have thus far met Ahab. There is no objection to the philosophy of with in sustaining our meetings. We are expecting Mrs. Susie A. Hutchinson here in a few days, to lecfrom me, is to occupy the desk for one month. There The Bible rule for proving spirits would prove most is much interest felt to witness physical manifestaspirit communications to be true, while it would prove tions, and any good medium visiting Washington at the book of Jonah, and many other portions of the this interesting season, would undoubtedly be well

I have had much pleasure in attending different errors of the Bible." I leave this division of the Methodist churches (white and black), where revivals subject. I only mentioned it as an offset to much that, are going on. There does not seem to be much difference in the extravagance of manner while under the psychological or spiritual influence, and no one at all acquainted with the phenomena of modern Spiritualism can doubt the cause. More especially is this the case with the colored folks, who are more easily influenced.

A few months ago a camp meeting was held a few miles from here, by the Methodists, and a fence divided the blacks from the whites-brethren of the same church, yet the distinction had to be kept up. Query: Do they expect God will recognize the difference in color when they arrive in their heaven, and have a fence built to keep the black sheep from the white in the Methodist camp?

I recall to mind that we have a small Swedenborgian Society here, whose house of worship is near the Capitol. Services are hold in it regularly; Mr. Fox, a clerk in the Treasury Department, preaches. He is ble that it became a proverb in Israel that vevery via a very interesting speaker. A sermon which he recently delivered was full of very good Spiritualism, and I judged by it and his appearance, that he is more tolerant of Spiritnalism than most followers of

> ALFRED HORTON. Yours. Washington, Jan. 11, 1864.

With mingled feelings of reluctance and pleasure do commence this communication for the BANNERreluctance, from my consciousness of inability to do justice to the cause and the speakers whom I was chosen to represent to your readers, and pleasure that I have opportunity to tell them how much I love the BANNER, its glorious truths and philosophy, and how dear it is to many homes in Vermont.

A goodly number of progressive minds met the new year in Convention at Bridgewater, and spent its first three days in gathering strength to nobly dare to be. not to be thought, supporters of truth and right. Sisters Townsend, Wolcott, Works and Matthews, and Brothers Randall and Abbott were the principal speakers. Bro. Abbott's discourse was much liked, and as it was written. I hope it may sometime reach you for publication.

Bro. Randall spoke of the "Philosophy of Religion." There is a principle in the soul that craves food of a spiritual nature—a spiritual affection. Our relation to Deity is often supposed to be separate and distinct, yet we subsist and exist by a divine process. The relation is intimate and close, and thus, as mighty ones, we exist with him whom we adore. Who is faithful to humanity is also faithful to God and to himself. Our labor and our efforts are essential. The true man, who finds he is valuable to the world, cannot help working for the world. We, the human race, constitute individual existences in his existence. And there is demanded a concord or compliance of one body, or nation, with another. The Indians and negroes need our sympathy. We need to be just and good; get virtue into the world, and vice out of it. Charity is a deter. mination to correct wrongs and remove evils. The happiness of the whole is the right object in life, and makes the time pass pleasantly and swiftly away. Be true to ourselves, and we shall be true to all the pro-

gressive movements of the age. Several friends from Granville, N. Y., made some good remarks in conference, and Bro. Wing, of Granville, introduced the following resolution, which was laid upon the table to be taken up in Annual Convention, next September, at Montpelier, Vt., viz.:

"Wherea, Spiritualists are taking a prominent stand among the Christian communities, therefore, re-solved, that it becomes necessary that we have some gaulzation of rule by which we may more effectually ert our influence as Spiritualists.". organization or rule by which w

Several other important resolutions were introduced by Bro. Geo. F. Baker, of Granville, but want of time

excluded the action of the meeting. Bro. Slocum remarked, that woman must so cultivate her mind as to be competent to fill those places to which she aspires, and that work is the reformatory lever of the world. The law of kindness was urged as a reformatory power, and the greatest beatitude of the human soul. We sanction love, and love is free: but we do not eanction fuet, yet there will be wolven in

sheep's clothing. Mrs. Townsend commenced the closing discourse by Astronomy with as much care as he seems to have reading a passage from Matthew, commencing . Behold, I send you forth as sheep in the midst of finition of Annual Parallax is as follows, .. It is that wolves." Preceding and succeeding the discourse optical displacement of a body which is due from its were some beautiful lines in verse, which I can only

between the unnatural and diseased condition of those who have turned in scorn from the Red man, and desecrated the anot where his wigwam stood, and the natural, simple child of Nature, who takes his blanket and iles down upon his bed of snow, while the aves of the Great Spirit smile upon him through the stars of night. A prophecy was uttered with the assurance of A Happy New Year an oracle, that the Spiritualists are to be marshaled upon the field of intellectual warfare. And those who even to the cannon's mouth, shall wear the wreath of every one. Give blessings to the ones you meet. And bid the wrong depart.

In love and fraternity I am sincerely yours. GEO. DUTTON, M. D., Sec'y. Rutland, Vt., Jan. 8, 1864.

#### Waifs from Miss Beckwith.

"A Happy New Year" to the sweeping folds of your truth-laden BANNER, and a "Happy New Year," to your many readers.

To-day, while the snow is falling in its pureness. and the sun is for the time-being shut from our sight, veiled by the light clouds which hang before it. my heart goes out to you and to the cause you advocate. and I want to talk with you one moment, if you can spare the time.

Everywhere do I find the Banner, and all other spiritual papers, appreciated. Homes are lacking in their appearance, if there is not found upon the table these ever-welcome sheets. In the "City of Brotherly Love." (which name to me seems most appropriate) the Banner has a wide circulation; and by the way, do you know how many noble hearts are found in that most beautiful of cities? I may not tell you of them all, but my mind's eye turns to them, while my heart beats with the joy of having known them. God bless now and ever the dear good people of Philadelphia, and, too, let that same Delty embrace with kindness and with love all friends in other places, for I, like all other itinerating ones, find warm hearts and growing souls in every place I visit, and I cannot be too grateful both to those in this and in the morning life beyond us, that goodness, truth and charity rest with all classes.

Since leaving Philadelphia, I have visited the city of Lowell, sometimes called I believe, the "Manches ter of America." Lowell mills are now sleeping. Wheels and bands have taken a long rest, and the operatives are out of employment for a season; but while the destinies of war are spreading themselves before the people, and the wheels of material operations are clogged, for a time the soul of progression is alive in

A Children's Progressive Lyceum was established there a little more than three months since, and now numbers in all (guardians of the groups included) about and let me tell you how we had it.

The Spiritualist Church on Lee street, appropriately garlanded with evergreens for the occasion, was ous evidence of thy life, that the stars shine forever in opened at a little before 6 P. M. on Christian evening for the entrance of spectators. Notwithstanding many congregated elsewhere, we had our share, and at 6 o'clock counted about five hundred persons gathered of God. spirit-power, whoever and whatsoever thou in the body of the church. The children formed into line in the vestry, each bearing in their hands a ban ner of the good old pattern. Scarlet, white and azure colors blended in their emblematic beauty, and even of life, it has no joy save through thy blessing who bethis alone sufficed to cheer the soul. Then to the sound of the drums, which were beating, marched into the church, entering by the two side doors, passing in single file up through the side aisles, joining ranks, and moving in couples through the centre aisle on into offerings, and lay them upon the shrine of thy love, for you in their devair thy love has not forsaken them.

stantine, the conductor of the Lyceum, and he gave an intere-ting account of its progress, followed by a brief but energetic appeal to, all in behalf of those connected with it; then followed singing by the chilling the chilling the connected with it; then followed singing by the chilling the chilling the chilling the connected with it; then followed singing by the chilling the c mitted to memory verses and the like, appropriate for the occasion

The children did well. Yes, more than that, they surprised all by the manifestation of interest displayed in all they said or sang. ~These exercises were continued until 81.2 o'clock.

Meantime, N. S. Greenleaf, of Lowell, spoke under inspiration words of truth and interest, and I was also controlled to speak a few moments.

Never in Lowell was there ever before given such an exhibition, and never were children so ready to recite, so anxious to do their part, and do it well, too. The shock given bigots must have been great, for it

is true that in that house dedicated to the "living God," glad, supshiny pleasure made every face radiant with smiles, while not a long deaconish face was to be seen. More than this, drums did beat in that temple of worship, and children did sing words set to the tunes of .. Old Dan Tucker." .. Dixie," and the like, and instead of killing any one, it cured many, for on the next Sabbath, we found in our audience many who first visited us on the evening of Dec 35th, They, with us, cast the accounts of the last year in the best possible manner, and with us con cluded perchance to begin the New Year.

After these exercises, all were invited into the ves try, and there were two Christmas trees loaded with gifts for children and friends.

Before these were distributed, however, the children were retreshed by some of the good things in shape of pier, cake, &c., which were kindly provided by the ladies of the association. I do not imagine they omitted to do justice in this direction, for I saw the bared bones of a turkey, which I am sure held a good supply of meat before they attacked the food upon the table.

When the presents were distributed, what a time we had, to be sure. It did one soul's good to see the little is expressed concerning the world of spirit. It is very hands reaching for the blessing conferred by Kris Krini gle and not a child was missed. All had something, , and little hands were encased in new mittens, little eyes were feasted at sight of gally tinted pictures: littie hearts were dancing with delight, as hastily paper wraps were torn aside to reveal the coveted treasure: and to tell you how many little mouths yielded to the aweetness of melting candy within them, were impossible. But I am talking too long. I fear when this knocks at the door of the editorial sanctum, the Ban knocks at the door of the editorial sanctum, the Ban is proved only by the mind. There must always be a specific proved only by the mind. There must always be a specific proved only by the mind. aweetness of melting candy within them, were imposener man will say, "I do n't like long stories." Exthe "Children's Progressive Lyceum."

I want to tell you one thing more, and that is, I re neived a note from a friend of mine a few days since. which reads like this: "Please accept our thanks for being the means of getting the Bannen for us. You do not know how we prize it. It generally comes on Wednesday evening. No work done then, until we have read it. I'll assure you. I learn more truth from reading it than I have ever learned before, and I would

This month finds me with the good friends of Boringfield. Hoping to be of some little service now and ever in the cause of freedom, I am most truly yours,... M. L. BECKWITH.

Springfield, Mass., Jan. 5, 1804.

To the makers of the BANNER and its thousands of patrons and readers comes greeting you all from one fail to put on the armor will be treated as those who whose life, heart and sout have been given to the leave the ranks of our armies, while those who put it spread of our gospel for twelve years past, and who on and go forth to meet the serried bosts of wrong, is not discouraged, nor likely to lay down the weapons (tongue and pen) till the pleasant messenger comes to laurel, and be standard-bearers for the truth. Demon- call him to the other sphere. This new year came upon strate by your lives that your philosophy and religion us here—at Clinton, DeWitt Co., ill.—on the heel of a are better. Be natural. Cut the garment to the cloth. severe snowstorm, that has stopped the cars and left the Bow no more to the shrine of gold. Do justice to news at distant stations. It opened with a fair morn, but the mercury was down in the tube to twenty three degrees below zero, and we kept our heads inside the walls with good fires and warm hearts, and it was not winter, for the heart was not cold.

Two hundred miles south, on nearly the same paral el of longitude, is the spot I have selected for a new home: but it is below the sweep of prairie winds, and where rocks and hills and trees break the force of the storm, and temper the climate for the peach and other fruits.

The year just closed has been a busy one for me. I have traveled over fourteen States of the Union, lectured in twelve; delivered one hundred and seventy lectures-fifty two on the War, the others on Spiritualism mostly. They have generally been well attended, and I have been well sustained, and have never had more or better calls for lectures than at the present time; but other business will prevent me from visiting any States but Illinois, Wisconsin, and Michigan for several months to come, after which my old friends and foes may again hear my voice, or see my face in the East, if I am not called over the river, and if I am. look out for the raps and a call at the BANNER office, or circle, from WARREN CHARM.

# The Lecture Room.

THE OBJECTIVE WORLD OF THE SPIRIT.

[SUBJECT GIVEN BY A COMMITTEE FROM THE AUDIENCE.]

A Discourse delivered by Corn L. V. Hatch, in Lycoum Hall, Boston, Sandny, December 97th, 1863.

[Phonographically Reported for the BAHNER or LIGHT, by H. W. PARMENTER.]

#### INVOCATION

Our Father, to thee, Being of ineffable Light, power above all powers, king over all kings. Being pervading and residing everywhere—God, we breathe thy name in prayer. We appeal to thee for aid, we bless thee for all blessings, we turn to thee for comfort in affiletion, we how to thee when the storms of sorrow sweep Yet we know not who thou art, nor where-thy being. We know that thy life is within us, numbers in all (guardians of the groups included) about over us. Yet we know not who thou art, nor where one hundred persons between the ages of five and fifty fore is thy being. We know that thy life is within us, around us everywhere. We know that thy power is in all things, that the past is thine and the future; that the present is fraught with thy life. We know that gave an exhibition of their new system to all those prophets and sages have been thy interpreters, that who might wish to attend. We had a pleasant time, and let me tell you how we had it. history and the records of men's deeds have been made by thy hand. We know that the universe is spontanemoving in couples through the centre aisle on into offerings, and lay them upon the shrine of thy love. for the gallery, where they were seated each side of the organ.

Mr. Wort, of Lowell, had provided excellent music for the occasion, and the exercises commenced with a voluntary by the choir, after which Mr. French, assistvoluntary by the choir, after which Mr. French, assistfraught with life—all who have joy and sorrow, all who who have grief and gladness, all who monrn, all dren, and speaking by the few little ones who had com- and in darkness find that over thou art bright and beautiful. Spirit of Goodness, let those who adhere to evil and are filled with hatred and malice and revenge-let those find thee and be blessed in thy pres ence. Spirit of Wisdom, let those who are weak and frail and feeble, and those who have knowledge but have not wisdom. find thee and be blessed by thy sup port. Spirit of all being, let us bow before thee and feel thy presence in the silent stiliness of our souls. Let us fear thy voice forever calling, and know that thy hand uplifts and sustains those who trust in thee forevermore, and that thou. in every walk of life, dost bless thy children. And to thy name, oh God, shall be all praise, and to thy truth the devotion of men's minds and hearts, and to thy everlasting love our true allegiance forever and forever. Amen.

### DISCOURSE.

The subject for the evening's lecture, as announced by the committee of five chosen from the audience, was. "The objective world of the spirit—its laws and phe-

The speaker said: Object and spirit are not a nonymous terms. Spirit is distinctively expressed—objects are distinctively expressed as applicable to matter. Now only those things can be objective to the spirit which are in some degree outside of or beyond its control. Matter is objective to the physical senses, as a book, a tree, a flower, a bird, because it has a distinctive substance and form, yet partaking of the same nature with the physical body itself. Thoughts are not called objective, from the fact that senses cannot comprehend nor understand them. But in the world of spirits, or that world which is known to mind, there must be a distinctive feature, classified, arranged, perpetuated according to the nature of the mind. To confound thoughts with objects, time and sense, is to confound life with death, time with eternity, matter with space, and souls with materiality. That which is objective to the soul or mind, must be of the same na-ture of mind, yet so distinctively outside of the individual mind as to form another and distinct object. You will, therefore, listen, to follow us attentively, to what must be inevitable in the world of mind.

Now it is very customary for people to assume. or for people to confound and misunderstand, that which common for them to drag earthly things, earthly sen-timents, passions and forms into the spiritual world. and to make those subservient to absolutely physica instead of spiritual laws. Understand us while we tell you that no one can unlock the mysteries of spiritual life exc pt with a mental and not a material key—that no one can unveil the secrets of spiritual exist. ence, except through the mind-that no one can enter sanctuary of the mind's orbit without a mental ease me: Mr. Editor. but if you ever want to hold a of the problem, and they cannot unravel it. Men look around in a physical sense, and say. "If I could be the "Children's Progressive Lyceum." physical senses, a spirit or a mind, I would believe in its existence." Why, mind never manifests itself in that way. As mind, it merely employs physical agents to express its thoughts; but it i n't to your senses that mind gives its utterance, it is to your comprehen-sion. And though you have all the senses and have not the comprehension, you do not understand the at-

terances of the spirit. The world of spirit is distinctive in itself. It has no boundaries, no distinctive geography, is not con-

anatomy, is doesn't form even a part of the structure

boundaries are thus described; They say, speaking objectively, that heaven is a local place, where the souls of good men dwell after they have passed away from you flowers, do not look for bright colors, forms to the earthly body; that it is a local, inhabited place, and composed of such material substances as wails and alabaster, and gates of shining brass; that the streets are paved with literal, burnished gold, while sparkling that they are chanting hymns of praise, or playing on gems on every side fresco the walls and temples of that regal dwelling-place; that here are literal fountains. Such things—do not imagine literal harps formed after trees whose umbracepts at the street and the fusion of carthly instruments attuned with gold. regal dwelling-place; that here are literal fountains, such things—do not imagine literal harps formed after the swhose umbrageous shadows invite the weary and elect to repose; that here are streams flowing with en wires; but remember that the only golden harp milk and boney, and warbling birds forever discourse thrilling, celestial melodies; and that upon a throne and the golden wires are the chords of feeling and affection and love, truth, of wisdom, desire, aspiration and thor and creator of the universe. And here in this celestial place, where substances of the most solid the pmans that rise up in grand thanksgiving of praise kind form the chief attraction, beling from earth play.

know of one. Gold, one of the most solid substances on earth; alabaster, cold, white and lifeless; brass, which is, after all, a molten metal; and gems, which men have to dive down beneath the surface of the men have to dive down beneath the surface of the moloch before which men bow and worship forever. earth to procure—all these compose the theological beaven, while spiritual things are nearly lost sight of, and the soul advances no more, but sings and sings forevermore the same unending praise. Then as an opposite to this, there is an objective burning hell, where all the souls of those not elect must be consumed the winged spirit forever wends its way to the higher forever without being consumed, by a literal fire which flavors strong of brimstone—and this without consumed in the winged spirit forever wends its way to the higher samplement—for anything to burn forever and not be consumed! But so it is with this place of torment. samplion. Notice the unphilosophical plan of this arrangement—for anything to burn forever and not be consumed! But so it is with this place of tornent. Then there are other classes, varied in their kind and description, and varied in their names, and all kind of image. Some of these fix the locality of this objective world about sixty or seventy miles from the surface of the earth, and say it is divided into distinctive spheres, or circles, each a perfect globo in itself, where the spirit must be transmitted physically from one circle to another—and these are different stages of development; and also that in these literal, absolute circles, there are physical birds, from of those who dwell therein. And instead of spiritual forms, instead of spiritual thoughts and spiritual forms of taste, grace and beauty, where every desire that the spiritual forms instead of spiritual thoughts and spiritual forms, instead of spiritual thoughts and spiritual forms of taste, grace and beauty, where every desire the locality of this man sculptor has fitted it with finest taste, and adorned it with gems of art and beauty, and where artists have itual excellence, these have physical things to minis ter to the tastes or pleasure, and so they go on from one gradation to another in spiritual objective exist ence. And they pretend to say that all the tastes and passions of human life are carried to the other world—that men and women are not changed from men and women, but live on in that material sense, and all these tastes and attributes characterize this immortat these tastes and attributes characterize this immortat existence. The Mahometan believes in this, in an intensified degree. He tells you that the other world is but a radiant, physical, pleasure existence—that there can be no such thing there as high, noble, spiritual for angels to do it. If you would have marble halls, you must be fashioned by your own hands, and not wait ized thought; but, on the contrary, the passions beized thought; but, on the contrary, the passions become intensified, the senses grow more acute, and these are to be administered to by beautiful forms and

perfect physical enjoyments in every surrounding.
To all this we would simply say, these are not the objective forms of spirit. To the soul and mind, time and sense are the attendants of matter. To the spirit there is no such thing as time or space. There are no confines to the soul's world, no limits to the bounda ries of the soul's existence. The forms of thought are the only objects which the mind must be seeking for: and these, whether expressed in material form or expressed in words or thoughts of the spirit, constitute all the soul's enjoyment. The world of mind is not sixty miles, is not one hundred miles, is not any dis-tance away from the earth, but is in your presence, in life; but to the mind itself there are no objects save truth and mental consciousness, and those high and holy attributes which form the true development of

Now in this spirit-world, or world of mind, as it has no objective existence, these objects are the creation of mind itself. Understand us perfectly—we desire you not to mistake us—there is no such thing for the of mind itsuit. Clausiassa. There is no such thing for the spirit as a localized, physical geographical heaven. There are no explorers in spiritual navigation who have found such a place. There are no discoverers in spiritual astronomy who have, even with the aid of a spiritual telescope, found such a form. There are no inventors in all the world of spiritual science that could have invented such a place, except in their own shallowy imaginings. The true world of mind is in itself, and all times, all places, all occasions, are its objects. It oreates, it thinks, it lives and it moves from the soul, and not the body, that must be fed—it is the mind, and not the body, that must be fed—it is the without reference to time or space or change. Fire cannot touch it, the winds and waves cannot overwheim it, water cannot quench its being, and nothing can consume it. It is not subject to time, for thought and strengthen the spirit. It is knowledge, wisdom, truth—these three forevermore, which men grow gray haired and wither away, though their physical forms are changed to dust, the thoughts of ages live on forever—and to the spirit there can be no uch thing as time and space.
The world of thought is a spiritual and divine world.

and though it may be associated with material form, it cannot be dependent upon it—it lives independent-ly of it. The thoughts, the feelings, the aspirations. the desires for knowledge, the earnest longing for truth, the soul grasping after the infinite—all these form the objective and subjective thoughts of the spirit

and mind But, says the questioner-and he is the one who seeks for physical things—"What is the form of spirit, and does it occupy space, has it substance, and has it appetites and tastes and feelings and desires?" Let

as answer him once for all. The form of the spirit is spiritual, and not material. It has tastes, but they are spiritual tastes. It has sonses, but they are mental senses. It has feelings and wishes and desires, but they are the feelings and desires of thought, not of the body. It is identified not by its form, but by its thinking, its real soul ex not by its form, but by its timining, its real soutex, istence. Mind occupies no physical place, but occupies all the space in the world of mind—each soul is a portion, and fills some part of the great infinite world of thought. Such is our answer. And spirit does not inconvenience this atmosphere any more than our thoughts, which, while they vibrate on the external atmosphere, have no material, external substance. not misunderstand us. Thought is the only real substance in existence, the only thing that cannot be affect ed by time and change, the only thing that can never decay, the only being that does n't die, the only pow

two must not be confounded nor misapplied. One must perish with the body, and the other must live on

Now there are those, and person, who say that spirit-life is but a continuation of earthly who say that spirit-life is but a continuation of earthly life; and this you misinterpret to signify physically or materially. You are greatly mistaken. It is only a continuation of mental life, and not of physical; for continuation of mental life, and not of physical; for beautiful subjects, and some prefer to look at them. I am one that likes to look at them. Supposing I go in the other world and can no longer see them, would not the other world and can no longer see them, would not the other world and can no longer see them. Now there are those, and perhaps good anthority. learn to distinguish between a spiritual and a material state, or you will have no correct or definite idea of what the mind is forever. Now there is nothing incomunity in the incomunity of the mind is forever. Now there is nothing incomunity in the which you see, simply for gratification. In patible with everlasting existence in this kind of men imagine you will believe because they appeal to your senses—do not for one moment believe it. It cannot be true; and if it could be true, you would not have it so. You cannot aspire to the continuation of earthly life as such. You could not aspire to a continuation of the cares, sorrows, material troubles and perplexi ties which make up your physical existence. You could not aspire to physical bodies to feed and clothe to nourish and strengthen. You could not aspire to

setiment and appetites which drag the spirit down, instead of lifting it up. You could not aspire to a heaven that gratifies the senses and leaves the soul dead as it found it. You cannot aspire to the heavenly world it found it. You cannot aspire to the heavenly world it that confines you to any geographical limits, and leaves spirits are to recognize one another in the other world. you there forever. You cannot aspire to that which by the mere reflection of themselves in their minds? would put time and space to mental existence. treading it than I have ever learned before, and I would trolled by the laws of astronomy, is not governed by incomplete the cost of it."

which makes up the material body, must perish with the dust, and that reach him. All spirits recognize one another in the principles of gravitation, it has no connection which makes up the spirit must live and live on forwhich makes up the spirit must live and live on forwhich makes up the spirit must live and live on forwhich makes up the spirit must live and live on forwhich makes up the spirit must live and live on forwhich makes up the spirit must live and live on forwhich makes up the spirit by its memory or thought, by the order of the material body, must perish with the dust, and that reach him. All spirits recognize one another in the world was not subjected to intelligent, consecutive and live on forwhich makes up the spirit must live and live on forwhich makes up the spirit by its memory or thought, by the order of the material body, must perish with the dust, and that reach him. All spirits recognize one another in the material body, must perish with the dust, and that reach him. All spirits recognize one another in the material body, must perish with the dust, and that reach him. All spirits recognize one another in the material body, must perish with the dust, and that reach him. All spirits recognize one another in the material body, must perish with the dust, and that reach him. All spirits recognize one another in the material body, must perish with the dust, and that reach him. All spirits recognize one another in the material body, must perish with the dust, and that reach him. All spirits recognize one another in the material body, must perish with the dust, and that reach him. All spirits recognize one another in the material body, must perish with the dust, and that reach him. All spirits recognize one another in the material body, must perish with the dust, and the material body, must perish with the dust, and that reach him. All spirits recognize one a

Now the objective world of spirit cannot be under anatomy, is doesn't form even a part of the structure of the atmosphere, or any of the material things which compose external science. But it is in itself a distinctive, absolute world, and, as such, demands your attention and your treatment.

There are those who arrogate to themselves the right to determine the limits and boundaries of this world, such as theologians who its an absolute dwelling place for the spirit, and who say that souls must from necestly be confined within certain boundaries, and these fade and perish beneath your feet. They are flowers of thought, and angels' hands are not employed in cultivating fleeting, frail and shadowy things that perish with the first breath of wind that comes. Analogue are thus described: They say, speaking objectively, that heaven is a local place, where the souls kindness. When an angel tells you that they bring

celestral place, where substances of the most solid the place that he chief attraction, beings from earth play upon golden harps, and sing praises forever to the Most High.

Now if this is not an objective heaven, we do not know of one. Gold, one of the most solid substances the control of the most solid substances. ally burnished gates; for gold is the dross of earth, the god of Mammon which men worship, and is the moloch before which men bow and worship forever.

for angels to do it. If you would have gardens, you must water the seeds with your own hand, and nour-

ish them and train them properly, or no flowers will bloom in your spiritual heaven. And if you would have a crown to wear, it must be a crown born of trials and griefs and afflictions of earthly life, and every gem must be a tear which you have shed in sympathy for others' woes; and you must not wait for angels of God to weave you a crown with which your immortal spirit is to be wreathed. And M you are to have robes to wear, you must not suppose that angels are making them. They have something else to do. They have broken hearts to bind up. They have the mourner to comfort. They have balm to bring to those in despair. They have got a life of goodness to work out for themselves. They do not the very atmosphere which you breathe, within the weave beautiful robes for you to wear; but you must very forms which constitute the casings of your spirit. This is the world of mind, and here all objects of time and sense are forgotten, save as auxiliaries to earthly sliken thread must be finally spun from the frame of life; but to the mind itself there are no objects save your own mind, and these will clothe the spirit with

the brightness of the morning.

The world of the spirit is not confined to time and space, and the mind in its highest aspirations desires no materiality with which to satisfy itself. We speak of a higher state of existence, but the future is from within; the light shines from within; these garments which the spirit wears are from within. These flowers which adorn and beautify the soul are flowers of thought form the great archway which spans the universe of mind, and which you must seek before you can become perfect. And these you must look for earnestly, truly. fully—within and not without the soul, and these are the messengers, and these the thoughts that float in this spiritual atmosphere, and which are breathed into your listening ear, and which come, indeed, upon you silently and not palpably in your own midnight

Remember this: the objective world of the spirit is within the spirit. The objective world of the soul is wherever the soul exists, and that it creates its own forms, feeds upon everlasting thoughts, and grows strong and great as it climbs up the hills of knowledge eternal and forever.

QUES -In this life the spirit manifestations seem to depend upon the physical organization. Is there after this body any degree of physical development that the spirit occupies, or is it divested entirely of all mat-

Ans.-When in the physical body, the spirit, from Ans.—When in the physical body, the spirit, from the imperfections of the body, may be prevented from manifesting itself perfectly. When outside the physi-cal body, the spirit, unless entirely free from attrac-tions of earth and earthly things, may, perhaps, be affected by them; but the spirit itself is not affected. and cannot be controlled by any physical imperfec-Q.—Since most writers for two thousand years have

incorporated Plato's ideas in their works, how shall know the real Plato when I go to meet him, if there is no time and space?

A.—Well, sir, it is possible that you might not know

that lives, and lives on forever, while all other things are fleeting and fading.

Let us press this matter still further. Let us define Plato wherever he was to be found, mentally. If you the difference between the world of matter and the world of mind. Let us tell you most distinctly that would recognize Plato's mind. No counterfeit could men as men, physical material, human beings, have the end, physical material, human beings, have tastes, passions, inclinations, appetites that are strict make the individual; but the individual does n't make tastes, passions, inclinations, appetites that are strict-make the individual; but the individual does n't make ly material; but that the mind as such has tastes, in-the thoughts. So when you meet Plato's thoughts, clinations and aspirations strictly mental, and these you will know him by them. Q.—Do spirits in the future state have pleasure in

communicating with each other? A.—There never was a greater absurdity than is asked there; for mind always takes pleasure in communicating with mind. You might as well ask if hu-

upon that which you see, simply for gratification. In the mental world, the whole world and universe of tal life. This objective, material, spiritual world, which sight is spread out before you. You surely would not is folsted by theologians and by all kinds of dreamers be homesick then. Is it your senses that are gratified, and sophists upon the public, and which they vainly or the mind? If it is the mind, why can it not be gratified with spiritual sight?

Qn.—I have been gratified sometimes by a person telling me of beautiful ideas advanced in a splendid

manner. I am still more gratified by the physical organs hearing them. A -lt is because when a second person tells them,

except that person is equal to him who produced the effect, there is always something lacking. When your senses hear it, your mind is better able to take cog-

ut time and space to mental existence. No:

A —We said be would recognize Plato by coming up the thought continues, that which makes up to the standard of Plato, where Plato's mind could

peculiarity of individual thought which it possesses. which comes in contact with thought the same as two which comes in contact with thought say same as yellow the vibrations of music come in contact one with the other; and this to the spirit is just as palpable as the shaking of hands or the greeting of physical bodies. No one can think as Plate thought, though he may express Plato's thought again and again. Therefore no one can mistake another for him.

Q.—No matter, then, how intensely I may like my friend—unless my mind comes up to the standard of my friend's mind, I would not recognize him in the future world?

-The gentleman misconceives us. The very lika.—The gentleman misconceives us. The very liking of your friend is the standard by which you recognize each other. You pass along the street and see countless forms which you do not recognize at all. By and by you see a friend you recognize, and speak to him. Now the physical tense merely aids in recognizing that friend's form—the mental sense recognizes your friend. Now apponess the physical better the recognizes. your friend. Now, suppose the physical bodies were removed, and you pass along, what prevents the mind from recognizing the mind of the friend? -How can they pass along without time and

врасе ? A — We simply use that as an illustration. The soul recognizes its friend wherever it may be from the power of simple attraction.

Qn -If the spirit has an existence, it must have an objective existence, and it cannot be diverted from it. Therefore it must have a position—it cannot be everywhere.

A.—The Committee asked with reference to the ob-

jective world of the spirit and its phenomena-not about spirit itself. The existence of spirit is strictly as an individual, objective. The world of the spirit is subservient to the objective existence of the spirit, and is therefore subjective. The spirit is itself the object, and all things else are subject. Consequently, spirit being objective, occupies all time and all space in the world—spirits occupying a portion of this space and infinite time. Now you measure geometrically from this point to that. The intervening space between is not occupied by your line—is not occupied by anything, if you please. The spirit may be be-tween here and there—may be between this point and another point, so far as your physical senses are con-cerned; but when we say that it does not occupy time or space, we mean that it does not interfere, or is not literally dependent upon, and cannot be affected by the atmosphere, by either fire or water—for it can pass through both—neither solid substances nor fluid substances, and is not. therefore, controlled by time, and

cannot be affected by space.

QR—It may move, but it must be somewhere in space; it cannot be everywhere at once, and it cannot

occupy two places.

A.—We did not say that the spirit was everywhere at once. We did not say that it existed nowhere; but we stated as distinctly as we could, that it was not dependent upon time or space, that it was not affected by time or by space. You do not know, measuring from your material standpoint, that the spirit cannot e in two places at the same time

be in two places at the same time

Qn.—I will show that both these positions are not
correct. In the first place space must exist; in the
second place space must exist at some time. Without space we have nothing. Therefore, if the spirit
exists at all, it must exist in space; and if it exists in

space, it must have a place in space.

A.—Well, the only difference between the gentle-man and ourself, is that be calls space something, which Q — Do you mean to say that spirit requires no space at all?

at all?

A.—We mean to say that spirit is the condition which you call space.

Q.—In the body we are accustomed to look at the physical world—the sun, &c, as being outside of us.

After the spirit leaves the body, does it continue to

A.—Spirit simply sets upon matter while it may a.—Spirit simply sets upon matter while it may all material things alike; and in proportion as the spirit is removed from matter, so does matter lose control of spirit, and so does it become in a measure uniersal and general.

QR.—Well, you appear to recognize the existence of

natter.

A.—Certainly, we do.

A.—Certainly, we do.

QR.—If you recognize that, you must recognize space for it to exist in. We know from our every day experience without going into a prolix argument upon the subject, that matter must have space to exist in. If it exists in that space it is susceptible of being defined. Matter does exist, for our senses furnish us

teatmony of it. Space is the first condition.

A.—We ask if space and matter may not both be first conditions? There can be no such thing as matter having emanated from space. If space is nothing, then matter cannot have emanated from it. It is clear that matter and spirit are coeval, and that one could not have emanated from the other.
QR.—If you show that they are coeval, space is

susceptible of existing without matter, but matter not

without space.

A.—Suppose it has no existence except as matter is in it, we are not prepared to say (and the gentleman cannot prove) that there is any space wherein there is no matter of some kind; for the atmosphere which formed the subject of our remarks this afternoon, is really the true source of all life; and this space about which he talks so learnedly, may contain the source of all true life, and therefore must contain matter.

Q.—The desire has been given to men to pray, "Thy kingdom to come, thy will be done on earth as in heaven." Can that possibly ever come or ever be obtained, except the kingdom of heaven become chronologically practicable on the earth among men? A .- Perhaps we do not understand the meaning of

the gentleman's words. In the first place he says the desire to pray for "thy kingdom to come," exists among men. We do n't know that it exists. People do n't generally mean it, because they do n't under-stand what it does mean. It is simply this—men repeat the words of that prayer formally, without un-derstanding the meaning of the words they express. It is useless for them to utter such a prayer, for we be-lieve that the will of the Infinite is done on earth and every other place in the universe.

ome impatience was here expressed at the length of the questioning, and a desire expressed at the length poem promised to be given at its conclusion. The medium expressed a hope that the subject would be resumed, as she was desirous to answer every question. The subject was continued as follows:

-Can the Bible be sustained without the historical and prophetic portions?—and if so, in the future will Wm. Miller be a blank and void in time? A.—We do n't know that Wm. Miller or Mr. Brown, or any one else, will be a blank in time, if they have

all had an existence Qn.-1 spoke of him as a laborer in the Gospel, nothing more. A .- Well, there have been a great many laborers in

A.—well, there have been a great many laborers in imaginary Gospels.

QB—it appears to me that this idea of spirit is a matter of conjecture. I think it would be very proper to show the existence of spirit before you show where

A.—Since this is presumed by all intelligent minds, we did not think it necessary.

Qs.—I have yet to learn of the existence of an individual spirit after it has left the form.

S.—Do you believe in the existence of mind?

Qs.—That is subject to conditions.

Qs.—I had a subject to conditions.

S.—Do conditions create mind, or mind conditions?

Qs.—Neither one nor the other. I recognize intelgence in regard to matter, but in regard to no other hing.
S.-Well, where does that intelligence derive its

existence from?
Qn.—I think it derives it from the organized combination of antagonistic particles of matter. .-There is a definition for you QR .- Well, it is a very correct one if you ana-

8—Now, where, pray, do those antagonistic parti-cles of matter derive their intelligence from by which

they organize? QR.—You want to know where the organization comes from? Pour two saits from a tumbler into each otber

S .- Some intelligence pours the salts. QR .- That intelligence is motion. No intelligence in the world could create that ellervescence without the employment of motion.

S.—That intelligence is motion. Now motion is very intelligent, from this fact—that all motion derives its existence from intelligence; and the reason why things move is from that lutelligence, and they move intelligently. Promiscuous motion would not produce the same result.

R.—Exactly. This globe moves.
—It does; but it moves regularly, not promis-

cuously.

On.—I do n't know about the regularity of its move-Qn.—I do n't know about the regularity of its movies, ment. Particles of matter are continually moving. You want to lead me off. You cannot point to any organized matter, either vegotable or animal, that is not composed of antagonistic particles that act upon one another.

-You endow motion with intelligence. If the

atic arrangement and action of matter controlled by

·intelligence?
Q —But does n't matter act upon matter? Q—But does n't matter act upon matter ?
A.—But it must have some object in acting, and
'that must be an intelligent object; because we find
that this matter is controlled by law, and that those
laws are fixed. There can be no laws without an intelligent source of their existence.

O—You only derive intelligence from the result.

Qa.—You only derive intelligence from the result. When you see matter there is intelligence.

A.—We do. We see intelligence existing in the germ of all things, and it is this intelligence acting upon matter which produces all these results.

QR —Not at all. It is matter acting upon itself which produces certain consequences, and they renew

themselves over and over again. In regard to intelli-gence, allow me to give you and those here an idea. All this idea of soul results simply from the power of the brain and spinal marrow to expand and contract, creating a vacuum, and hence motion. Those that bave a larger brain, have what we call a greater capacity to think; those that have a more sold brain, have what we call less knowledge. That is where the whole thing lies, and if you will take the trouble to examine it closely, you will that I am correct.

A.—Well, we may say that the gentlemen's coming hack to well, we may ray that the gentlemen's coming

A.—Well, we may say that the gentleman's coming back to such an argument prov a, as his idea for the existence of soul, that which has been argued for a thousand years—that something is made from nothing, and we don't believe it. We believe it originated from something, and not from vacuum. If vacuum can produce soul, then the gentleman must admit that the soul must exist everywhere, proving conclusively our argument, and not his own.

## SPIRITUALISM IN FRANCE.

T.anslated for the Banner of Light.

The Revue Spirite for December contains, as usual much interesting matter, showing the earnestness and progress of our friends in France. Contents of this number: Utility of the Teaching of Spirits; Spiritism in Algiers; Elias and John the Baptist; St. Paul the precursor of Spiritism; Case of Possession; Period of Warfare: Instructions of Spirits, &c.

The " Period of Warfare" divides Spiritualism into six periods: the first, characterized by table-turning. is that of "Curiosity"; the second, the Philosophic period, marked by the rapid appearance of spiritual books; third, the period we are now in, denominated that of "warfare." First, it was butt for sarcasm and ridicule; then the attacks became more violent-furious sermons, anathemas, excommunications, individual persecutions, pamphleting distortion and calumny. We are in the midst of this period now; but they are changing the mode of attack from open combat to subterranean warfare. It is now apparently calm, but it is only the precursor of a storm. Yet the struggle is necessary, and the triumph will be the more glorious. Then we shall be brought into a new phase of Spiritualism—the religious period. Then will come the fifth, the intermediate, natural consequence of the preceding, and which will later receive its characteristic denomination The sixth and last period will be that of social renovation, which will open the era of the twen tieth century. At this epoch, all obstacles to the new order chosen of God for the transformation of the earth, will have disappeared. The generation then on the stage, imbued with new ideas, will be in all its strength, and will prepare the way for the inauguration of the definite triumph of union, peace and fraternity amongst men, blended together in the same belief, and in the practice of the Christian law.

In the article noticing the attack of the Bishop of Algiers on Spiritualism, the editor says: The clergy are by no means all with him in this attack. We know personally several ecclesiastics who sympathize with us and accept the consequences of such belief, as proves the fellowing fact, the authenticity of which we are

In a compartment of a railroad car there were two gentlemen-a envant, materialistic and atheistic, and his friend, on the contrary, very spiritualistic. They disputed warmly, each sustaining their opinion. At a station a young priest entered, who at first listened, then took a part in the conversation. Addressing the incredulous, he said:

"It appears, sir, you believe in nothing-not even in a God!'

"That it is true, I own it, sir priest; and no one has yet proved to me I am in error.'

.. Ah, well, sir, I engage to take you among the Spiritualists, and you will believe." " How, sir priest? Hold you such language?"

· Yes, sir; and I say it because it is my conviction. I know by experience that when religion is powerless to convince, Spiritualism will triumph."

what you say to me?" .. He may think what he likes. I shall tell him the

.. But what will your bishop think, if he knows

same, for it is not my habit to hide my thoughts." "Here is another significant fact: one of our most fervent believers went to see one of his uncles, curate of the village, and found him reading the .. Livre des Esprits."

We transcribe the recital that he gave us of their conversation:

... Ah, what, my uncle, you read that book ! Are you not afraid of being damned? But it is, without doubt, that you may refute its teachings in your sermons."

.. On the contrary," he answered, .. this doctrine tranquilizes me upon the future, because I now understand mysteries I could not comprehend in the Evangelists; and thou believest it also ?"

· 1-of course: I am a Spiritualist, heart and soul: and, moreover, something of a medium."

. Then, my dear nephew, we can converse. We have never been able to agree upon religious matters; now we shall understand each other. Why hast thou not spoken with me before of thy faith?" " I feared that you would be scandalized."

... Thou hast scandalized me formerly by thy incredu-

lity." .. If I was incredulous you were the cause of it."

How was that, nephew?"

•• Did you not educate me, and teach me of religion? You always wished to explain that you could not comprehend yourself. When I questioned, and you could not reply, you would say, . Be silent, unfortunate: thou must believe, not seek to comprehend. Thou wilt be an Atheist.' Now, perhaps, I shall be able to teach you. I am instructing my son, aged only ten years, and I assure you he has more faith than I had at his age under your care, because he comprehends everything as well as myself. But, do tell me, uncle, do you preach Spiritualism to your parishioners?"

it is not that I do not wish to, but thou knowest it would not do "

"But do you preach of the devil's furnace as of old? I tell you truly that it now only makes people smile. Amongst your auditors there are only three or four women who believe it; the young girls often foar. yet go to "joner le diable" after the sermon. Ah, my dear uncle, it is time to change the battery, for the Devil has finished his time."

"I know it, and the cause is, they no more believe in God than the Devil. I am often much embarrassed to reconcile my duty with my conscience. so I try to take the middle course, and preach morality, the duties of the family and society, and I see I am better comprehended and listened to. I believe if religion could be preached from the spiritualistic point of view, that in ten years there would not be an unbeliever in the parish, and that all would be more moral; for morality without faith has no basis, and Spiritualism would give them this faith; for these country people, notwithstanding their want of instruction, have much good sense."

This certainly shows that many of the Catholic pricate are more open to conviction than the Protestant preachers of our own country. .E. M.

This Paper is issued every Monday, for the week ending at date.

# Banner of Light

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WILLIAM WHITE & CO..

PUBLISHERS AND PROPRIETORS.

For Torms of Subscription see Eighth Page. .... LUTHER COLDY, · · · · EDITOR.

The Issue.

"I cannot believe that civilization in its journey with the sun will sink into encloss night to gratify the ambition of the leaders of this revolt, who seek to

Wade through slaughter to a throne And shut the gates of mercy on mankind ';

but I have a far other and far brighter vision before my gaze. It may be but a vision, but I still cherish it. I see one wast Confederation strotching from the frozen north in one authorken line to the glowing south, and from the wild billness of the Atlantic westward to the calmer waters of the Pacific: and I see one people, and one law, and one language, and one faith, and, over all that vast Continent, the bome of freedom and refuge for the oppressed of overy race and of every elling, "—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

#### Our Free Circles.

The public are informed that we hold Free Circles at this office (158 Washington street) for spiritual manifestations, every Monday, Tuesday and Thurs-DAY AFTERNOON, commencing at 3 o'clock precisely. ALL ARE WELCOME.

### Tried as by Fire.

There is a very meaning expression in the New Testament, to the effect that men are, in passing through the world, tried as by fire. Were it not the case, this primary life of ours would be given us to no purpose whatever. We get nothing except through discipline. No man knows what is in him, nor can know, except by the process of being opposed. Obstacles are naturally our allies, and Necessity is our best friend. We rail at what we consider, in our short-sightedness, the misfortunes of life, and wish, from our hearts, they might be got rid of altogether. But we know not what we would have when we long for so impossible an earthly condition. If we could but see how these trials and perplexities, these vexations and delays and d'sappointments, all operate to call forth courage, to summon all the resources of patience and fortitude, to stimulate activity, to practice the mental and spiritual faculties, to open up every day new and unlookedfor powers both actively and passively, and, in fine, while they duly develop and likewise impart a strength and balance to the whole nature—if we could but see fences we are permitted by the existing treaty. The all this, we say, there is no man in his senses who exposed condition in which we find ourselves by this would not willingly go forth to encounter these vexa- threatened escape of a couple of thousand prisoners, tions and trials, rather than wait to have them come is opening the eyes of the Government and the public to him, and with joy hall them all as his choicest journals to the fact, and doubtless the whole matter friends and truest deliverers.

What many, if not most, persons think to be sne greatest misfortune that could occur to the character. ruffians. The only success which we can any of us call such is the thorough discipline which calls forth our true manhood and womanhood. Money is turned into this account as a mere incident, and not as an original elegrowth, and discipline of the character. Nature conencouraged with the hopes of success as we proceed, from under us, our calculations all spoiled, unforseen impediments thrown in between our exertions and our rules of Nature. We ask if we are, at best, but little its article. chips on the huge waves of chance, to be tossed about with no directing or controlling power of our own. If there is no better security -we say-for the results of meritorious labor, of ceaseless watchings, of long ture?

This is the tempest by which our minds are driven been done to the point as a result of all our efforts. We are yet as blind persons to the meaning and intent dren. And it is just when we arrive at that condition really begins to come. We are brought to that recepthe right condition of mind. Up to now, we have ly departed. neither asked for nor felt the need of any sort of help: but as nothing is plainer than the fact that superior help must certainly be had in order to carry out superiof designs through our agency, it follows very clearwe were compelled to ask for that help, and were will powers in their comprehensive purposes.

All this works in perfect and heaptiful obedience to law-the very laws which run through the universe. If we apprehend and recognize that law, we at once come voluntarily within its gentle, yet powerful operation, and there can never after be anything like disap pointment for us. We thus rise superior to Nature by obeying her in her smallest demands. When we have acquired discipline in this way, there can be no more feeling of fear lest we may not reach success as the world reckons success; there can be no further anxiety for results, after we have once put our heart in our work with manliness and faith; there can by no possibility be disappointment again, for in that would be implied the nurture of certain hopes which are at variance with the plans of the invisible power which rules and governs all. Thus does the trial, which is well styled the .. trial by fire." purify us by passing us through its heated furnace. We are made better men and women by the discipline, though we may ists held at McHenry, Ill., in October last. It is rather not have made a fortune, or even a dollar, by passing through the experience. And he who has had the umns has delayed its publication; but better late than

whose lives have been lived with none of it.

#### Current Events.

No marked change has taken place in the army of the Potomac the last week.

The rebel General Longstreet has been reinforced by about fifteen thousand men from Gen. Ewell's command, which, added to his former force, gives him an army of about forty thousand men, with which he is intending to make another attempt to drive our forces from East Tennessee. He will probably make another demonstration on Knoxville, to detain Sherman's forces while Hardee attacks Gen. Thomas, hoping thereby to reverse the strategic movement by which Gen. Grant routed the rebel army under Bragg.

In Texas, the rebel General Magruder appears to be getting very unpopular. He is charged with acts of tyranny and oppression and most gross immoralities. The popular voice of Texas never heartily sided with the rebellion, and it is thought the successes of Gen. Banks in that region will soon restore the authority of the National Government.

Representative Stevens, of Pennsylvania, has introduced a bill in Congress for the abolishment of slavery. and its consideration has been postponed till February next, which provides that within all the territory of the Confederate States which has been or may be conquered and subdued by the National arms, all laws and parts of laws which permit slavery are henceforth abolished, and that slavery shall never again be established within said territory; that hereafter no portion of it shall be admitted into the Union as a State, or be represented in its Congress, excepting by delegates. if the same should be authorized, until the people within the territory forming such State shall, by its organic law, forever prohibit slavery therein.

Congress has passed the bill extending the time for paying bounties to volunteers to the last of February. If the quotas for the last call for three hundred thousand men are not filled by that time, the draft will probably be enforced.

Three regiments from Maine have been ordered to New Orleans to reinforce Gen. Banks. Many of the three years' regiments have recollisted,

nd are now home on a furlough of thirty days. Gen. Banks is said to have informed the President that he expects soon to be successful in reorganizing the State of Louisiana and bringing her into the Union again.

#### The Canada Frontier.

The Government is warned by the late attempt of the prisoners at Johnson's Island, how great is the danger which impends over any further delay to overhaul the defences of the Lakes. Had those prisoners made their escape, as was planned, and succeeded in capturing steamers and possessing themselves of the city of Buffalo, they would have had it in their power to obstruct for a long and damaging while the majestic current of commerce of a continent, and to put back our national successes a long ways on the dial. Two steamers on two lakes are not enough to protect the American interests on the hither side of the lakes, however well they may answer the demands of Great Britain on the Canada side. But these are all the dewill in due time come up for revision. At all events, we cannot afford to let our vast interests along on the cess in life, is anything but that. It is more often the lakes lie exposed to the visitations of bandits and

#### The London Press on the Message.

We have space to notice the comments of the London Times only, on the President's Message. It proves ment at all. All earthly things are furnished but as a foregone determination to make light of everything most convenient means to this end-the development, our Government has done and is trying to do to suppress the rebellion, and to put as good a face on the spires against us in order to draw us out. We lay a desperation of the rebels as possible. The Times lets plan, push on bravely to its completion, begin to grow out a variety of comments, in the conrse of its article, and all the more varied because made with a debelieve all is coming out at last just as we have de- sign of appearing to be open and fair. It admits that vised, and are beginning both to congratulate ourselves | the Government has the advantage in the field, up to and to receive the congratulations of others on our the close of last year's campaign, but it is not able to performance—when suddenly we find our heels tripped see where more men are coming from, either to the ranks of the army or the needs of agriculture. It gives the North credit for stoicism in its resolve to. hopes, the beautifully radiant sky all darkened, and push forward the war to a successful termination, yet ourselves whirled dizzily away from the path in which it affects to believe that Jefferson Davis and his friends we had found so firm a footing, to some strange and are nowise behind us in their determination to hold untried position to which we feel that we are in no out. On the whole, however, the Times seems to show sense equal. It strikes us with amazement, the whole that it knows very little about the matter, and will of it. We secretly wonder if this is according to the leave that impression on the minds of its readers by

### Reducing the Rebellion.

Not only have the geographical limits of rebeldom been greatly reduced within the past year, but its tried patience, and of profound faith, what can be the armies have suffered to a corresponding degree. These use in putting forth any exertions at all-in striving have been weakened by battles, in the loss of prisonor hoping for anything-in putting faith in any fu- ers, and by disease, to a greater extent than is generally supposed. The places of these absent men can never be supplied. Davis has at present the last large temporarily from their moorings. We cannot yet find army in the field he will ever be able to put there. the rift in these dark clouds, nor fathom the deeps of But in addition to the reduction of its area and its Nature's own purposes, nor believe that anything has armies, the Confederacy has become worse crippled in respect of its financial resources than in any other way. The rebels have thus been reduced to the verge of all this, and walk with the unsteady feet of little chil- of despair. From being in a condition to purchase what they wanted, and even to negotiate loans in Euwhere we are willing to admit our helplesmess, that help rope, they have fallen suddenly to one of proposed repudiation and confessed bankruptey. All the hopes of tive mood of spirit in which we can be impressed and the previous year have been dashed during the year ministered to by superior influences with effect. For just passed. The last expectation even of foreign inthe first time in our lives, we have been brought into terference, whether from France or England, has final-

Thackeray. This great modern novelist, now passed out of the earth-form, probably wrote as pure English as any ly that until we had been brought to the state where man who held a pen. He was but fifty-two at the time of his death, and had just begun a new novel. ing and glad to receive it, we were of no special use His " Vanity Fair," " Pendennis," and " Newcomes" in the grand spiritual economy. Hence this disappoint are masterpleces of fiction, and will last with the lanment, which has opened our eyes, and thus produced guage in which they are written. His death leaves a discipline. Hence the chastisement, which has sub void not easily filled. He was full of his plans and dued and regulated our passions, and put each in its purposes, and anticipated death by any other mode right place. Hence the entire experience for us, so than that in which it finally came to him. We lose in different from anything we could have forseen, in or- him a shining light in literature. He had a warm der that we might be made entirely receptive to spirit heart, a wholly manly nature, and was a despiser of ual influences, and ready cooperators with the higher shams in every form and shape. Had his life been spared, it is probable he would have made the world better still for what he was yet to do.

### Miss Lizzie Doten.

People like to listen to this lady's inspirational adiresses, and they crowd the hall whenever and whereever she speaks. Her discourses generally are of that character which command attention, and engender free thought and wholesome agitation. We are pleased to learn that she is to speak in Lyceum Hall in this city for the next three Sabbaths. If some of our skeptical friends would avail themselves of the opportunity to listen to her, we think they would derive much benefit thereby.

### Spiritualist Convention.

In our next issue we shall publish an interesting account of the proceedings of a Convention of Spirituallong, so much so that the crowded state of our colnums has delayed its publication; but better late than never. And as the various speeches are reported in brief, the reader will get, the gist of all that was said. most discipline of this sort, is richer than all of us never. And as the various speeches are reported in

Swedenborgianism and Spiritualism. The above was the theme of Miss Lizzle Doten's

discourse on Sunday afternoon, Jan. 10th, in Lyceum Hall, in this city. We will attempt to give but a brief synopsis of her remarks:

She commenced by saying that too little attention has been paid to Swedenborgianism by Spiritualists. and too little attention has been paid to Spiritualism and too little attention has been paid to Spiritualism by Swedenborgians. Spiritualism is a fulfillment of Swedenborg's teachings, but in a more developed and advanced condition. After briefly showing why this was so, she gave a short biography of Swedenborg, but whose curiosity had been excited by the somewhat singular announcement that they were inspired by the great poets of the past. The volume comes a most grateful sign of promise for the many points, it is a sign of the times. pronouncing him a man of destiny—born for his pecu- is a sign of the times. liar work. His father was a man of marked ability. and gave character to his son, in whom he saw a foreshadowing of what he was to be, and gave him the name Emanuel, which means, God is with us; and in later days he had occasion to exclaim. .. God has been with him."

Swedenborg's writings are so formidable and scienific that but few minds dare undertake to master them. Ket they are lucid, simple and comprehensive to minds

as far as they were known in his day, and therefore spiritual life.

their hidden meaning; making them known to mortals. The speaker dwelt at some length, and with much earnestness and beauty, upon the new developments of Spiritualism, and its rapid growth among the people of all lands, remarking that Swedenborg could now look back and smile at the limited character of the revelations he had made.

She then spoke upon the various points of difference is the same author.

ble, and notwithstanding the powers he possessed, of being able to go out of himself and revei in the grand arcana of Nature and the realm of spirit, to see and realize the truth of the spiritual knowledge given him, he could not escape from this idea—thus proving that he was not wholly free from the popular opinions of his day, and the bias which education had given to his mind.

of more universal love; hence the inspirations that he may hereafter give will be marked with a greater spirit of love and purity, and be less personal histories. His "Fareweil to Earth" is, perhaps, a farewell to his passions and their haunting memory, but not a farewell to his individuality or to his individual expression through mortals. We shall be surprised if we do not hear from him in that brilliant hereafter, when earth shall rise nearer to the ascending heavens and mortal lyres echo the music of the perfected life of Heaven.

This volume will be marked with a greater spirit of love and purity, and be less personal histories. His of love and purity, and be less personal histories. ble, and notwithstanding the powers he possessed, of

She then rapidly touched upon other points of the Swedenborgian faith, comparing them with the more inspiration to many a one. recent and refreshing doctrines of Spiritualism in the present day, proving that the latter was far in advance of the former. It comes home to our everyday life and instills its teachings into our souls, and we more fully realize its truths. She was touchingly eloquent in her remarks on our "dear departed"—their condition, aims and objects—repudiating Swedenborg's idea that it was disorderly for spirits to communicate with mortals, for everything was created in order, and ac cording to law, for God did not forget himself in this particular instance. If we better understood the laws World," she gives an interesting account of her spirit-

are familiar at the present day, remarking that there will be many Swedenborgs in the coming time. They also will be educated in the highest intellectual, moral and spiritual sense, and will have a love for their work. They will be no · strangers and foreigners, but fellowoltizens with the saints and of the household of God.' Then men will not feel that they are bound by creeds and dogmas, but will realize that they stand face to face with the angels, and that the wisdom they receive comes fresh and pure from the great fountain of truth itaelf.

In the evening, Miss Doten spoke, by request, or the subject of the · Destiny of the Earth.'' which was treated in an able and scientific manner.

### New Publications.

BLOSSOMS OF OUR SPRING. By Hudson and Emma Tuttle. Boston: William White & Co., 158 Wash-

ington street. 828 pp. The authors of this stout and handsome volume of

rooms do not oner the same to the public as the di-them the meed of superior ability. Wm. White & Co rect productions of any particular spirit, or class of spirits, but as the fruits of their purely normal moods be anticipated.—[Boston Evening Gazette. and condition. In truth, they present them as com mon verses. But among them we find many of true excellence, both in respect of pathos and power. There are in the volume, forty-two different poems, the last. 'Life's Passion Story"-being the only one of any ength. This is in dialogue form, and has a thoughtful and truly dramatic story. The smaller, or minor, poems we like best. They are like the little flocks of now-birds of the season, that come flitting about our yards, our porches, and around the very windows. They bring sweet love on their wings, and the reading of them inspires genuine thankfulness and content. "America, a National Poem," has many strong and fine lines in it; not of such length as the last one in the book, but long by comparison with any of the rest. There is the true—how could it be otherwise?piritual flavor to these poems. They are homely in heir topics, some of them; but topics and treatment are both very dear to the reader. As purely literary performances, we should say-Well done ! Their authors ought to feel that they possess the "divine afflatus." by which all poetry is breathed into life. literature, labor, and art. We shall always be glad to give Hudson and Emma Tuttle a warm welcome. We hope all our friends will bestow on these "Blossoms" a thorough reading, and prepare themselves for the ripe fruitage which will certainly come in due time from the same bough. There are many of these shorter poems that will stick in the hearts of their renders for long, long time. Those who would keep up with the progress of some of our best mediums, will want to secure copies of this volume of Hudson and Emma Tuttle.

BALLOU'S DOLLAR MONTHLY for February, contains list of thirty-seven original articles. Enough for one number we should think, considering the low price of the Magazine.

THE AMERICAN ODD FELLOW—Published in New York by J. W. Orr, 15 Nassan street. This monthly

"Poems from the Inner Life." OPINIONS OF THE PRESS.

PORMS PROM THE INNER LIFE. By LIZZIN DOTEN. Published by Wm. White & Co., Banner of Light Office, Boston. For sale at this office. Price \$1:

postage 20 cents. Full gilt, prepaid, \$1,76. This volume has been looked for with interest, both y those who remembered the poems as they appeared

is a sign of the times.

The introduction gives a direct and desirable history of the reception of the poems; there is no attempt at making anything more of them than they are; they are given as records of a high spiritual influx, and Miss Doten does not claim their originality, though she does justice to herself in admitting her poetic temperament. All who understand the laws of spiritual influx, know that it is necessary that a channel should be able to permit a measure of the supply, and that to give poetical laspirations, a poetical temperament is required; hence Spiritualists will not doubt the spiritual origin of the poems because of the insertion of some that Yet they are lucid, simple and comprehensive to minds capacitated to receive their spiritual and true meaning. Swedenborg was not so spiritual, intellectual or mystical but what others can arrive at the same conclusions he did. He was an accomplished scholor, but the theological views of his time somewhat tinctured his spiritual writings.

He aimed to solve mysteries. All difficult problems challenged him, and in his investigations he took careful steps, that he might be able to soive them aright. He studied and analyzed the various mineral, vegeta ble and animal kingdoms, up to man, making himself thoroughly adquainted with science and philosophy, as far as they were known in his day, and therefore when he came to Spiritualism, he well understood his capacitated to receive their spiritualists will not doubt the spiritual origin of the poems because of the insertion of some that were written before Miss D, could define the power that rested upon her spiritual ists will not doubt the spiritual origin of the poems because of the insertion of some that were written before Miss D, could define the power that rested upon her spirit. It may be doubted if any poetry is wholly intellectual, although we are told of the hours of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that are given to a single line by the most of study that a

when he came to Spiritualism, he well understood his work. He was well assured that great spiritual revelations lay before him, although he knew not whether these truths would be made apparent to him in this world or in the next. He pursued his investigations step by step, till he was able to go forth from his body and contemplate the celestial arcana, and discover their hidden meaning; making them known to mortals.

The speaker dwelt at some length, and with much spiritual life. "The Kingdom" is another poem of great beauty. "All is earns to us that the inspirations from Poe are more perfect, and give better evidence of individuality, than any others (if we except "The Streets of Baltimore"). A Scotch friend and admirer of Burns, however, assured us, with glowing face, that "Words o' Cheer" was Robert himself. The poem, "Compensation," is a great moral lesson; "The Spirit-Uhild" an epistle of love; in truth, the poems mostly speak to the heart and inspire faith and hope.

the same author.

in Swedenborg's teachings and modern Spiritualism, and then recited many incidents relative to his clair-voyant powers or ability to foretell coming events, as well as reveal the condition of spirits in the other state, and also other phases of manifestation, showing the range of his mediumship.

In alluding to some specialities of Swedenborg's belief, she said he believed in the infallibility of the Bible, and notwithstanding the powers he possessed, of

This volume will be eagerly sought for throughout the country, and it will bear on its wings thought and

"Waiting at the heavenly portal-Waiting but to eatch some echo from that ever-opening door.'

-[New York Herald of Progress.

POBMS FROM THE INNER LIVE. By Lizzie Doten. Boston: Wm. White & Co. 1864.
The author of this work had attained an excellent reputation as a writer for the popular magazines of the day, before she received any conscious inspiration from the spiritual intelligences to which she attributes the particular instance. If we better understood the laws and workings of Nature and of spirit, we should discover that everything works in perfect order and harmony. It is orderly and perfectly natural for spirits to communicate with the human family. It is ordained that they should do so. All spirits, however, do not comprehend this matter, and so do not attach them selves to mortals.

We should not fear evil spirits, for if we are in the divine order ourselves, they can do us no injury, and we shall benefit them.

The lecturer then spoke of the peculiar mediumship of Swedenborg, comparing it with that with which we are familiar at the present day, remarking that there

POEMS FROM THE INNER LIFE."-This is the title of a volume recently issued by Wh. White & Co., Boston, from the pen of Lizzie Doten. They purport to be emanations from the spirits of departed poets, as the writer claims no poetic power. Among the contributors appear the names of Shakspeere. Burns. Poe. and others, and the influence under which they were written is described in a lengthy preface. Some of them are good imitations, to say the least, and many have the true poetic fire. It is a singular volume, and worth reading, it only from our oriosity—
[Lynn Weekly Reporter.

POBMS FROM THE INNER LIFE -Miss Lizzle Doten has compiled in a very neat book, the various poems that have hitherto been coupled with her name, not assuming for them at the moment a spiritual source and the ones latterly delivered from time to time, in public, as inspirations from the other sphere of those who have passed beyond. For all of these she claims that they are from her "inner life." They possess great merit, and though the world regard them but as the mere productions of a gifted woman, ignoring their claim to the superhuman, it cannot belp according to

'SPIRITUALISTIC POEMS .- William White & Co.; of Boston, have published "Poems from the Inner Life, by Lizzie Doten. The volume is published "by the advice of those invisible intelligences whose presence and power" the writer fully acknowledges. Among the spirits whose communications are published are those of Shakspeare, Burns and Poe. The volume is curious, to say the least, and will attract the attention both of believers and unbelievers in Spiritualism. [Boston Transcript.

### Prof. C. Pinkham.

We are informed that this gentleman, who has been lecturing in California, and along the Pacific coast for the last ten or twelve years on Scientific subjects. is about to return to this part of the country, and make a lecturing tour through the Western States, Canada, and then the New England States. The Professor lectures upon Phrenology. Physiology and Spiritualism, and their application to the best interests of mankind. He also lectures upon our present national crisis, foreign intervention, and the final ultimate of the political and religious revolutions in our country. as well as in the old world, when justice, peace, and universal brotherhood shall triumph. He will proceed from New York to Washington, thence to Ohio, and so on. His lectures, we understand, have been largely attended.

### Books! Books!

Located at the "Hub of the Universe," we of course have extra facilities to fill all orders for books, no matter by whom published, at publisher's prices. We are continually adding to our own book list works of a progressive character, which books will be mailed promptly to any address on receipt of price. See ad-

Members of the Legislature are especially invited to attend our public free circles at 158 Washington street, room No. 3.

The Richmond Whig says Slavery has stabbed itself to death; it has sinned against the light, committed the unpardonable sin, and must die.

#### Extraordinary Phenomens. The angels sang and called her home.

Around the bed of little Bia, stood her father and mother, her grandfather and grandmother, and other dear friends joined to her by most endearing and tender ties of affection. Little Effa was dying. The destroying hand of death had seized her delicate form-her breath grew quicker, her pulse beat feebler, the bright full of all varied information, instructing, elevating lamp of her earthly life was going out. In her gentle innocence, she calmly said, "Let me go-let me go-let with the grand movements of this wonderful age, is me go!"-looking upward, and reaching, as if she the BANNER OF LIGHT. No household in the Loyal were going to the arms of beloved friends. Her little States should be without it. The price of a single countenance was lit up with angelic life and love. At this moment all in the room heard music of the most indescribable sweetness. At first it sound. ed like an Æolian harp-soon, voices, like voices of children blending with the harp, were distinctly heard by all, accompanied by the softest sounds. as of instruments of different kinds. This concert was of indescribable sweetness and harmony. and was unlike any earthly music-so all who heard it declare. And all who were in the room heard it distinctly. It began just twenty minutes before little Effa died, and continued five minutes after the little in the Bible where the girls are requested to kiss men, angel's lips of clay were closed in death.

Little Effa was about five years old. Her death was caused by diptheria. Her father is a prominent merchant of this city, and the friends who were present are of the Baptist persuasion, and to them all the sweet notes of angels were most welcome and agreeable. there being no probability, or even possibility, that the music heard could have been produced by any physical means; and also its character of unearthly sweetness made all present at little Effa's death, de clare without any doubt or hesitation, that it was from the angel-world-that it was purely spiritual.

The father of little Effa is a friend of the writer of this article, and also all the friends who heard the mu sic. whom he knows to be persons of intelligence and unquestioned veracity.

> "Great Jehovah, full of love. His angels bright did send. Who took this little harmless dove To joys that never end. Happy spirit ! gone above To the element of love; Happy spirit! near the throne Rapt in costacies unknown. I, a happy spirit too, Could I share those joys with you." A. B. C.

#### Postage.

Our correspondents are reminded that revenue stamps -no matter of what denomination-are valueless when placed on letters. We are in the receipt of many letters with such stamps upon them, thus subjecting us to double postage whenever they are used in lieu of the regular postal stamps.

Twelve Messages from the Spirit of John Quincy Adams.

The value of this great American work is being fully appreciated by the advanced minds in England. The London Spiritual Magazine recommends it to its readers as a very interesting book connected with Spirituism. It is for sale at this office.

#### Charlestown.

The Spiritualists and their friends of our neighboring city are to have a grand Social Levee in the City and more widely known, he should advertise in the Hall, on Tuesday evening, January 26th. Speeches, BANNER OF LIGHT, a paper of large circulation and refreshments and dancing make up the programme of great popularity. Office 158 Washington street, Bosthe evening. Some of the best speakers in our ranks ton, Mass. are expected to be present.

### Dr. J. R. Newton.

This world-renowned healer of the sick, we are informed, intends to re-visit Baitimore, were he was so very successful about a year since, in relieving humanity of their physical ills. He opens an office there on the 28th of the present month.

### Should n't Wonder.

A Washington correspondent announces a forthcom ing Legislative demonstration by several States in favor of the re-nomination of President Lincoln.

### Announcements.

Frank L. Wadsworth has again entered the lecturing field, after a brief respite. He offers his services during the Winter and Spring months. ald of Progress Office, New York city.

Mrs. Sarah A. Byrnes speaks in Milford, Mass., Sunday, Jan. 24th.

Miss Sarah A. Nutt speaks at Locke Mills, Me., Jan. 24th and 81st.

Mrs. Laura Cuppy, and Dr. James Cooper, of Ohio, will both speak at the Quarterly Meeting to be held at "Greensboro,' India on the 5th, 6th and 7th of February

next.

Urish Clark lectures in Taunton, Sunday, Feb. 14th. Is at liberty to speak on Sundays near Boston, or to officiate at marriages and funerals. Address the Ban-

Mrs. Eliza C, Clark, the accomplished Spiritual lecturer, is on a visit to her friends in Boston, and is at liberty to speak a few Sundays, if immediately addressed at the BANNER Office.

Horace Seaver, Esq., will lecture Sunday evening, 24th inst., on . the life, revolutionary services, and religion of Thomas Paine." at the Sons of Temperance Hall, corner of Bromfield and Province streets, Boston. To commence at 71-2 o'clock. Free to the public.

CHRISTMAS IN ENGLAND .- The London correspond ent of the New York Times, writing of an English Christmas, says that "Christmas is the only truly national festival in England. The very poorest contrive to have a good dinner and plenty of beer. Even the paupers at the poorhouses are fed on roast beef and plumb pudding. There is a solemn junketing every where, and it is considered a sort of disgrace, in the poorest hovel, to go to bed on Christmas night, or to keep sober." So it seems it is a disgrace to go to bed or keep sober on Christmas night in England! No wonder such people are wont to stir up war between man and man everywhere, when they are wicked enough to specially set apart Christmas for their drunk-

DEATH FROM LAUGHING GAS .- The " laughing gas," so called, which has lately been introduced into many. dental establishments in various cities in preference to ether, we have always considered dangerous to in hale, and we have so expressed ourselves to dentists, although we had heard of no fatal results therefrom But we now regret to record such a case in New York ofty. The papers inform us of the death of Samuel Sears, merchant, and native of this State, who expired from congestion of the lungs, induced by the administration of laughing gas for the purpose of extracting a tooth.

A New "IDEE". -- Some cute Massachusetts man has found a substitute for coffee better than anything now in use-so he says. It is simply the oak acorn, reasted and ground the same as the coffee berry. As these acorns grow in abundance in this section of the country, it is very easy to test the quality of " scorn coffee." If any of our readers should experiment on the above hint, we hope they will not forget to send us an account of their "doings."

J. B. Conklip bas arrived in London, and is report-J. B. Conklin has arrived in London, and is report—Our little paper needs a fertilizer. Greenbacks are ed by the Spiritual Magazine as having commenced said to answer the purpose admirably—an article of which we are sorely deficient. giving tests.

#### ALL SORTS OF PARAGRAPHS.

No man who has a regard for the best interests of his family, will fail to see that the weekly paper which visits his home is not only replete with interesting and attractive reading, and the leading news of the day, but is of a high moral character. Such a paper, and strengthening the young mind, and keeping it up copy is but two dollars and fifty cents a year. Now is the time to subscribe. See the list of terms on the eighth page.

A correspondent says he likes the sentiments expressed by the "Gospel of Charity" Circle, and wishes to inquire "if the members can take up arms and fight, even to put down the present rebellion, though it be the wickedest one that the sun ever shone

A celebrated writer has said, "There is one place and that is, . Whatsoever ye would that men should do

unto you, do ye even so unto them." He who troubleth himself not with his neighbor's

business, is a wise man.

THE MINOTAUR. - John Bull has named his new ironclad very appropriately the Minotaur, after an ancient monster, which was half man and half bull, and fed

on human flesh. The prize steamer Peterhoff has been converted into a thorough man-of-war, and commissioned at New

The House of Commons approved Lord Palmerston's proposition to settle upon the Prince of Wales £110,-000 a year, equal to \$550,000. It would have been much more consistent had the noble lord proposed to settle the amount upon the poor of the realm instead.

Abijah Jenkins, years ago a well-known Boston broker, is now a brigadier-general in the rebel army, under command of Gen, i.ee.

The papers say that William B. Astor, of New York, is talking of building a hotel at Roxbury.

Mrs. Ellis, of Amesbury, fell upon the joy sidewalk on Main street, on Monday last, and broke her arm. We always supposed Mrs. Ellis had two arms until we saw the above paragraph in the Amesbury Villager.

A passionate and revengeful temper renders a man unfit for advice, deprives him of his reason, and robs him of all that is great and noble in his nature.

SNOW'S AMERICAN PEN COMPANY has been removed from 83 Cedar street, to 130 Grand street, New York. where the very best pens in the country, and at the lowest prices, can be had. A circular representing all the varieties of pen manufactured at that establi hment, will be sent by mail from Bro. Snow's establishment.

Dr. Edward Knight, oculist and physician, 259 Tremont street, has an EYE to business, judging from the contents of a little pamphlet left at our office by a Shaker friend of ours, who pronounces the Doctor very skillful. If he desires to become generally useful

PAY THE PRINTER.

All honest men attend to hear The serious fact—the times are dear; Who owes a bill, 't is just as clear As starlight in the winter.
That he should come without delay— That's if he can—that bill to pay,
And ere he puts his puree away,

• Fork over" to the Printer.

PROGRESS -In the course of an article on the Amnesty Proclamation, the National Intelligencer says: "If the Proclamation of January lst, 1863, was constitutional and proper at the time of its promulgation, there is no slave legally held to-day in the State of Alabama."

A battle has recently been fought between the French and Mexicans, in which the latter, it is said, were defeated with a loss of two thousand.

Digby thinks those members of the Legislature who have been appointed on the "standing committee," will have a hard time of it, for the reason that our General Court usually sits so long.

Mrs. Partington says that, "considering all their trials and temptations, the managers of the Sanitary Fair deserve credit for preserving an unraffled temper."

Advices from below Charleston state that Col. Bell has at last found a means to make "Greek Fire" shells offective. As a consequence, it is said no one conversant with the facts doubts the ability of General Gillmore to destroy that city whenever he may desire,

The Albany Argus, leading democratic paper of New York, says of Sargent's "PECULIAR" -"An intelligent contributor who has read this book, commends its literary merit very highly. Slavery and Spiritualism (he says) furnish a large share of the materi-l of this volume, and these subjects are treated in a manner which will be charming to many readers and repagnant to others. The fact is, it is the best of the abolition novels since the advent of the famous. Un cle Tom,' and in an artistic point of view is really superior to anything that Mrs. Stowe is capable of writing. There is a great deal in this volume, which, put in for moral effect, mars the story, and yet the story is one of great power, and will be found extremely entertaining."

Four colossal casemated war steamers are to be built forthwith for "Uncle Sam."

There is much darkness at the South in consequence of the blockade. Common tallow candles sell at \$1.00 apiece, and of course none but the wealthy can afford to use even these. Oil, kerosene and burning fluid are not to be had at any price.

The London Spiritual Magazine says:- "We are requested to announce that a society is being formed (in London.) for the study and investigation of the occult sciences—animal magnetism, biology, and Spiritualism; and that seances will be held weekly, as soon as sufficient members have joined.

We have received the first number of a small quarto sheet, published at Anderson, Ind., and edited by Thomas Cook, called "The Kingdom of Heaven." The editor, in his introductory, says:-

in the outset we would say that mortals err in their ideas that there is a supernatural world, or any super-natural power. But it is as the poet hath most truthfully said:

" All are but parts of one stupendous whole." Hence the coming, or establishing of the 'Kingdom of Heaven' is not an affair or institution reparate and apart from human affairs; but is a happy and very natural result of the universal law of progress, and which was foretold through Christ the Nazarene, by the power of inspiration given him while on earth many centuries ago.

The paper is printed with blue ink; but the editor is not a bit blue, as the following paragraphs attest:

We send our best wishes with this the first number of our "tiny sheet." to each and every member of the craft; many who, of course are strangers, yet we shall all one day be friends—are we not now? Here 's our ( sny how."

emory of this great patriot is kept alive in the hearts of the American people. The anniversary of his birthday (the 127th.) takes place on the 29th inst.. on the evening of which there will be a Ball, a Banquet, and Speeches, at the new Hall, corner of Kneeland and Washington streets, Boston. The price of tickets isadmitting a gentleman and two ladies-\$1.25. For sale at the store of J. M. Beckett, Hanover street, and of J. P. Mendum, 55 Cornhill,

Digby has just found that there are three sexes, viz.. the male sex, the female sex, and Middlesex! It strikes us that Digby has been looking into Potter's Inkstand.

#### To the Needy.

The suffering poor are requested to call at this office. make their necessities known, and they will be sup-plied with tickets wherewith to receive bread gratuitously from a baker.

### Married.

At the residence of L. S. Burdick, Texas, Kalama-zoo Co., Mich., Jan. 2d, 1864, by R. W. Wooster, Esq., Mr. Edwin C. Towers, of Texas, to Miss Ella A. Ful-

# NOTICES OF MEETINGS.

Bosron.—Meetings are held at Lycoum Hall, Tremont street, (opposite head of Soniol street,) every Sunday, at 21-2 and 71-4 p. M. Admission tencents. Lecturers engaged:—Miss Lizzle Doton, Jan. 24 and 31, and Fob. 7; Mrs. M. S. Townsend, March 20 and 27.

FRIENDS OF THE GOSPEL OF CHARITY WIll meet every Monday evening, at Fraternity Hall, Bromfield, corner of Province street, Boston, Bpiritualists are invited. Admission free.

OHABLESTOWN.—The Spiritualists of Charlestown will hold meetings at tity Hall, every Sunday afternoon and evening, during the season. Every arrangement has been made to have those meetings interesting and instructive. The public are invited. Speakers engaged:—Charles A. Hayden, feb 21 and 28 feb, 21 and 28,

Curlera.—The Spiritualists of Chelsea have hired Fro-mont Hall, to hold regular meetings Sunday afternoon and evouing of each week. All communications concerning them should be addressed to Dr. B. tl. Orandon, Chelsea, Mass. The following speakers have been engaged:—Mrs. Sophis L. Chappell, Jan. 24 and 31; Mrs. A. P. Brown, Feb. 7 and 14; Miss Susie M. Johnson, Feb. 21 and 28; Miss Lizzie Do-

ton, March 6 and 13.

Lowall.—Spiritualists hold meetings in Lee Street Church.

"The Children's Progressive Lycoum" meets at 10 1-2 A. M.
The following lecturers are engaged to speak afternoon and
evening:—Miss Nelle J. Temple during Jan.; Austin E.
Simmons, first two Sundays in Feb.; Mrs. C. P. Works, last
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two Sundays in Feb.;

Wongustran.—Free meetings are held at Horticultural Hall every Sabbath, afternoon and evening. Lecturers engaged:—Emma Houston, Jan. 24 and 31; Mrs. Barah A. Horton, Feb. 7 and 14; Mrs Mary M Wood, Feb. 21 and 28; Oharles A. Haydon, March 6 and 13.

TAUBTON, MASS.—Free public lectures are held in the Town Hall, every Sunday, at 2 and 7 r. m. Speakers ougged:—Onaries A. Hayden, Jan. 24 and 31 and Feb. 7; Urish Clark, Feb. 14; Mrs. S. L. Chappell, Feb. 21 and 28; Miss Martha L. Beckwith during March.

OHIOOPER, MASS.—Music Hall has been hired by the Spirit-nalists. Meetings will be held Sundays, afternoon and syoning. Speakers on agged:—Mrs. Sarah A. Horton during January; Mrs. M. S. Townsond during February. Formono'.—Meetings held in the Town Hall. Speakers engaged:—II. B. Storer, Jan. 24; Charles A Hayden, Feb. 14; Lizzie Doten, April 17 and 24.

Millrond.—Meetings are held every Sunday afternoon, in Irving Hall. Speakors engaged:—Virs. Fanny Davis Smith, second Sunday of every month; Rev. Adin Ballou, third Sunday; Mrs. Barah A Byrnes, Jan 24; Charles A. Hayden,

PURILAND, MR.—The Spiritualists of this city hold regu-iar mootings every Sunday in Mechanics' Hall, cor-ner of Congress and Casco streets. Sunday school and free Conforence in the forencen. Lectures afternoon and evening, at 3 and 7.1-2 o'clock. Speakers engaged:— Theodoro D. Weld, Jan. 24 and 31; Nellie J. Temple during February; Lizzie Doten, April 3 and 10.

Bancon, Ma.—The Spiritualists hold regular meetings every Sunday afternoon and evening and a Conference every Thursday evening, in Pioneer Chapel, a house owned exclusively by them, and capable of scatting six hundred persons. Speaker engaged: — Miss Emma Houston from February to last of July.

Naw York, -- Dodworth's Hall. Meetings every Sunday northing and evening, at 10 1-2 and 7 1-2 o'clock. The meetings are tree.

Washington, D. C.—Spiritualist Meetings are held every Sunday, in Smeed's Hall, 48t 9th street. CHROIMMATI, OHIO.—The Spiritualists ham secured the Church, (formerly Swedenborgian.) on Longworth street where they hold regular meetings on Sunday, and also on Wodnesday evenings. Dr. J. B. Campbell, I. Atkins and J. Burgo, are the Trustees.

### PERRY DAVIS'S PAIN KILLER.

This great public benefaction, we are happy to learn, is still fulfilling its mission of relief, and alleviating many of the thousand ills that flesh is heir to. Its domain is the wide, wide world, and wherever a Yankee has set his foot, may be found doing its work. Its virtues have been so thoroughly tested, that it needs no lengthy recommendation to entitle it the public confidence. It is emphatically a household remedy, and if kept on hand and used as occasion may require, will save much suffering, besides very sensibly dimin ing the expenses for medical attendance.-Providence, R. I Werkly Times.

Prices, 35 cents, 75 cents, and \$1,50 per bottle. 2w J'n. 16 WIVES, MOTHERS AND SISTERS, Whose busbands d brothers are serving in the Army, cannot put int their knapsacks a more necessary or valuable gift than a low boxes of HOLLOWAY'S PILLS AND OINTMENT. They insure health even under the exposures of life. Only 25 cents a box or pot. 1w

### ADVERTISEMENTS.

Our terms are ten cents per line for the first and eight cents per line for each subsequent insertion. Payment invariably in Advance.

#### BLOSSOMS OF OUR SPRING A POETIC WORK. BY HUDSON AND EMMA TUTTLE.

PRESS OF WILLIAM WHITE & CO., (158 WASHINGTON STREET, BOSTON,) IS NOW READY FOR DELIVERY. Table of Contents:

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TOTION. WRARY. THE SECOND WIFE.

NUTTING. I'VE BEEN THINKING. THE DESCRIPTE.
SURIGHING:
WEEP.

LOVE. THE CAME, THE CAME OF STATE OF ST EVERALLYN. JOAN D'ARO.

STRANGE.

JOAN D'ARO.

COMMISSIONED.

A HOPE.

SPIRIT-VOICES.

A DREAM.

LELE.

A DREAM.
LIGHT.
THE THREE PATRIOTS WHY DOST THOU LOVE ME?

LEONORE. AN INDIAN LEGEND OF THE ALLEGHANIES. AN ANDIAN MOUBILOR.
THE OLD BACHELOR.
RDIDAL MUSINGS. BRIDAL MUSINGS.

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THE DYING ROBIN. DEATH OF THE YEAR. LIGHTS AND SHADOWS. OWB, company deployed to the company of the company MY HOME. ON THE SEA.

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THOMAS PAINE.—We are pleased to see that the RENAN'S GREAT BOOK! ANOTHER THOUSAND NOW READY OF THIS REMARKABLE WORK.

# RENAN'S LIFE OF JESUS.

Translated from the original French, BY CHARLES E. WILBOUR.

One elegant 12mo, cloth bound, Price \$1.50.

RENAN'S LIFE OF JESUS

Is beginning to make a sur on this continent such as has rarely been known in the literary world. In Paris, where it has just made its appearance, the excitement is supreme. The french correspondent of the New York Tribune says: "The ordinary dog day caim in literature is broken this season by the storm that rages about Renan's Vie de Jesus. The book is hardly two months out of the press, and if the booksellary advertisement is credible. ooksellers' advortisement is credi 35,000 COPIES

of it are already sold. It has in its favor, with the general reader, singular charms of style, and a truly pootic though firmly, critically chastened sentiment. It is learned, deeply religious, utterly clear from skeptical sneer and polemic violence.

#### ITS AUTHOR.

M. Ernest Renan acquired distinction at an early age as one of the first living philolog sis, and has recently returned from the Holy Land, where he was despatched at the head of an exploring expedition by the Emperor Louis Napoleon. Anything from his pen is sure to attract notice, and his "Life of Jesus" is already selling by the thousand. ITS REPUBLICATION.

The New York Daily Times says: "The book has made too much noise to be ignored; and though many plous people regretted its republication here, we think Mr. Carleton has done well to bring out this readable and well executed version of the by no means easy original." ITS RELIGIOUS VALUE.

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Each Message in this Department of the BANNER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Cenant,

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

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

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

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The Banner Establishment is subjected to extra expense in consequence. Therefore those who feel dis-posed to aid us from time to time by donations —no matter how small the amount—to dispense the bread of life thus freely to the hungering multitude, will please address "Banner of Light." Boston. Funds so received will be promptly acknowl-

The Seances are held at the BANNER OF LIGHT OF-FIGE, No. 158 WASHINGTON STREET, ROOM No. 3, (up stairs.) on Monday, Tuesday and Thursday Afternoons. The doors are closed at precisely three o'clock, and no person admitted after that time.

#### MESSAGES TO BE PUBLISHED.

Tresday, Dec. 8.—Invocation; "Are not order adaptation and law evidences of conscious intelligence?" Questions and Anawors; John Grant, to his friends, in Terre Haute, Ind., ann Louiss Wiggin, of South Berwick, Mains, to the stopmother of her child; Calvin Gibson, of Richmond, Va., to his wife and to Richard Cerno.

mother of her child; Calvin Gibson, of Rienmond, Va., to his wife and to Richard Grano.

'I Thurday, Dec. 10.—Invocation; Questions and Answers; Agies Brown, to her mother and ester, of this city; Charles H. Hill, to friends in Hartiori, Ci.; Lieut. John Kilenwood, to his family, at Charleston, B. C.; Enoch Burnett, (colored) Mondity, Dec 14.—Invocation; "Byiritual advancement in the Arts and Sciences;" Questions and Answers; Androw J. Gavett, to his friend, Mr. Andrews, of Balem. Mays; Dennis Dayle, to his wife and children, in Troy, N. Y.; Horace Jenning, to his parents: Lucy Green, to her father, John Green, at present at New Orleans, La.

Tuesday Dec. 15.—Invocation; "The Vision in Judge Edmonde's Book;" Questions and Answers; Archibald Lang, to

Tuesday Dec. 15.—Invocation; "The Vision in Judge Edmonde's Book;" Questions and Answers; Archibald Lang, to his oldest son, Archibald; Wm. Smyth, to his father and mother, in St Faul, Minn; Lucy E. Rayner, to her father, in Concord, N. H.; Bill Kelley, to his mother, in Beston, Mass Thursday, Dec 17.—Invocation; Questions and Answers; Sam Houston, of Texas, to his friends; William Allen Grane, to Thomas Pottigrew, in Now York State.

Monday, Jan. 4.—Invocation; "Imperfect Control;" Questions and Answers "Thomas Harrigan, to his sons, Thomas and Richard, residing in Halifax, N. 8; Walter Adams, to his Iriends, in this city; Harry Coburn; Miss Lizzle Emmons, to her mather, in this city; Henry P. Davis, to his wife, sons and friends.

nd friends.

Tuesday, Jan S.—Invocation; Questions and Answers;
r. Aaron Moore, to his family, in Bouth Carolina; Wm H.
mith, to his friends, in Augusta, Maine, and his brother

Henry.

Thursday, Jan. 7.—Invocation; "The foreknowledge of Therday, das. 7.—Invocation; "Inc foreanowiesge in God as consistent with evil;" Questions and Auswers; Horsoe L. Roberts, a medium, to his friends, in Clarksville, Ma.; James McGuire, to his vile, in Springfield, N. Y.; Mary Anith, who died at the Catholic Institution in Worcester street, Buston, to Bister Agues, who had charge of the Infirmary.

#### Invocation. Our Father, Infinite Spirit of Time and Eternity, in

unison with the rolling worlds and changing atoms, we lift our song of thanks unto thee. Oh, thou who art our Father yesterday, to day and forever, why do we stand trembling, fearing to take up the mighty cross of the present, fearing its weight? Oh, our Father, is it because thou art not with us, and therefore we are weak? Nay, we know thou art with us; thy right hand of power sustains us wherever we turn our wandering footsteps, and thy benediction is ever sounding in our ears. Oh, our Father, we rejoice that it is our privilege to minister unto the necessities of the children of this nineteenth century. We rejoice that though we have lost our bodies, we are still permitted to return to earth, to whisper of the hour to thy children. Oh, we cannot thank thee enough, We feel that we are almost powerless when we essay to praise thee, yet praise thee we must, for there is a something within us that tells us we must ever offer sacrifices unto thee. Oh, our Father, though darkness is around humanity, yet; the star of thy love still shines through the darkness, and peace is nearing them. Oh! that Peace that is the child of Freedom, how few there are that are acquainted with thee. Oh Peace, such as the world knows little concerning thee, we know thou art near this nation, whose days of warfare are fast drawing to a close. Oh Peace, Peace! wilt thou linger long in the distance? Oh, is not the heart of the nation ready to receive thee? Have they not woven thy mantle yet? Oh Peace I we feel that thy garments are nearly ready. The heart of humanity is open to receive thee, and the American nation courts thy presence. Come, Peace, and with thy wings enfold these sorrowing people, and lift them unto the mountain-peaks of Wisdom, that they may he able to look down on the valleys of the Past, and thank God for their escape! Oh Peace, thou child of Eternal Truth I wilt thou free all who are in slavery? Oh, strike off the chains and bid the captive go free ! We hear thy voice, and we know that infinite law demands this, and thou wilt render obedience to it. . Oh Peace, come; come and baptize this nation anew i Come, and lift it nearer to God! Come, and wash its garments! Come, and wipe away the tears of the widows and orphans! Come, and let the morning star of the nation no longer be clouded !

### Questions and Answers.

SPIRIT .- What subject will the friends present for discussion ?

Ques .- Are there as many different spirits who speak at this place as there are messages? Ur are there only one or two spirits who control the organism of the medium?

Ans. - Sometimes the messages are given by proxy. but generally by personal control. In the answering of the letters before me, one influence generally controls through the entire question; but it is not always so. Por instance, the question is directed to a child; a child's peculiar magnetism is required to answer the question properly, and the adult cannot answer it. Therefore, the child must take control of the medium, or the letter remains unanswered.

Q.—Please discuss the relation of the spirit to the body; or, the condition during dreams of men?

A .- The subject presented seems to be the condition of the spirit during the hours of sleep. You are all aware that under all conditions of life it is absolutely necessary for the spirit to rest at certain periods. Now what we mean is this: that it is actually necessary for the spirit to retire from the action of outward life, or from the use of the outward sense to the inner. the more spiritual, the more harmonious. The spirit wearies in consequence of its being surrounded by imperfect, or non-unfolded conditions. For instance, we contend that the human spirit is in itself very good, although many contend it is exactly opposite; yet we know that the human spirit is in itself good, that it is s pepetual kingdom of heaven in itself.

It hath been so ordered, that this human spirit should outwork a certain mission through human organic life. That organic life is in no way adapted to the unfoldment of the spirit, because it is in a crude and inharmonious condition. Now inasmuch as the spirit is required to take hold of these inharmonies while dwelling in the body, what should you expect? Why, cortainly, that the spirit would get weary, and require seasons of rest, during which periods it may retire to its inner realm, that it may live awhile in its own native home, and thus recuperate its own spiritual energies. One of these seasons is the phenomenon, sleep. quiet sleep. Then the spirit does not only rest from its labors, but ofttimes absolutely departs from the physical body, and wanders at will through various

positive-yes, in one sense positive-control of the them out of it. physical body. Yet it has no direct use of that body. only to keep it in perfect order, and see that no danger comes nigh it.

n all its forms. You cannot conceive of spirit devoid got folks that do n't help them through purgatory at of matter, and that which seems to be devoid of mat- all, while mine do their best to pray me out. Someter is only etherialized matter that your crude senses how I'm out myself. I can't tell how I got out, but are incapable of analyzing. Now there is a condition here I am back again, the same as I always was in existing in the spirit spheres corresponding to those in spirit, only changed, you see, in body. That I left on your sphere; for as the spirit passes on from one stage of a little iron cot in the General Hospital, myself going unfoldment to another, it becomes, by virtue of the law away from it, and getting into a sort of another world of progression, more and more perfect-more and more right close to this one. Ah, sir, it's nothing like divine-more and more grand in itself. Therefore what you expect it there. that condition of materiality of those spiritual senses | I've a wife and one child, air. [Can you give your which we find in the spirit-world, corresponds to that wife's name?] Yes, sir. Mary; and the child. Patin your mundane world.

When the spirit is free from the physical form and spirit sleeps in order that it may recuperate its energies. It retires from the outer realm of its spirit spirits.] Ah, well, I do n't know about that. sense, or spiritual kingdom, into its inner realm, into a still higher order of the kingdom of heaven. There it rests secure in joys all its own, and recuperates its very difficult to tell time in the spirit-world, for there energies for future action.

What relation does spirit bear to the dreams of men? There is a spirit sensorium and a physical sensorlum. Now this sensorium may be called the grand tablet whereon the spirit is ever writing. The physi cal is used to make notes upon concerning the physical or mundane. For instance, during the hours of sleep, such as you are acquainted with in your mundane sphere, it is often the case that the spirit seems to be very active in the material or mundane worldseems to be very active in taking cognizance of things in the past, and writing the same upon the physical sensorium with a strong impression, and so deep. ly are they engraved thereon that remembrance is taken of them, and when they rouse from slumber they remember the dream, and wonder what occasioned it.

Now there is a vast number of causes for dreams. One may be traced to certain obstructions in the physical system. Then your dreams take on strange forms; the writing upon this tablet is imperfect. You cannot fix it anywhere within your memory, and, when you awake, what a strange conglomeration of fancy and reality! When it so happens that the physical is in good health, and there is perfect harmony between pirit and body, your dreams may, to a certain extent, be called real; for the spirit will write out a diary of its proceedings apart from the physical body. It will be able to make out all the signs of the times of the

Again, we say, when it so happens there is a loss of harmony between body and spirit, then your dreams will be but abortions upon reality. The full idea you have not, because of the inharmony, because of the muddiness of the waves of life.

It is contended by certain philosophers that there is no reality in dreams, that they are but the children of overwrought imagination. The children of the present time certainly refute their theory, for you have strange records in your times of dreams, in which the spirit seems in dreams to wander forth from the physical, and gathers certain knowledge of the future When it enters the physical realm again, it remembers this. The spirit very often carries a remembrance into outer life, and the result is ofttimes very good, exceedingly beneficial.

Have you other questions to offer? We should be

their happiness in the spirit-world?

A .- If they look entirely at you physically, then surely your sorrow causes them to sorrow. But if they look at you spiritually, then they know that your sor row is transient, and it has little effect upon them, And again, there is no such thing as lasting sorrow, for all sorrow is the precursor of joy. So surely as you sorrow, so surely that sorrow will be followed by a corresponding joy.

Q.—When that sorrow is in a spiritual direction you mean?

A .- All sorrow pertains to the spirit. It comes through the spirit, and is related most closely to the spirit. Dec. 3.

### Margaret Waterhouse.

I come here to announce my death to my three sons who are in America. I have a very little power, as I have but just said farewell to earth through my own body: but as little as I have, I want to use it.

About eighteen months ago I became a firm believer in this Spiritualism. It came to me like a blessed light to light me through the tomb. I was eightyeight and a little more than one month.

I got one of my grand-daughters to write to my sons here, to tell them of my belief in Spiritualism. They wrote back begging me to give it up, for it was of the Devil. My grand-daughter wrote again for me. I said, "God Almighty giving me power, I'll come to you when I go to the spirit-world with unmistakable I died this morning, at my own home in Liverpool,

England - in Convers street, Liverpool, England. Fourteen days ago I was stricken down with paralyais. but I was conscious and happy all through. This morning I was set free from my earthly body. I've read your namers nearly a year, or had them

read to me for nearly a year, and I thought of coming here the last thing I thought of when I was leaving my body, and I believe I came direct here.

I want you to say to my sons that Margaret Waterhouse, or Aunt Peggy, as I was generally called on earth, comes to greet her three sons-John, William and Archibald-from the spirit-world, and , she asks that they hear and answer and believe. Dec. 3.

## Patrick Quinn.

I am not much in the way of this kind of talking. so to me folks here. [You can have the privilege.] This is Boston? [it is.] I lived in Washington Square. I was Patrick Quinn, of the 30th Massachu-

setts, Company B.

I've been well since I got out of purgatory. I call about fifty years there would be a spiritual influx upon it passing through purgatory, this getting free from the world. How was he able to p recive it, and what your body, and I've been free, as nigh as I can make was the nature of that influx? out, about seven weeks. I closed up here from the General Hospital, New Orleans. [Are you sure you're purgatory, and are you free now?] I suppose so. I

handle a musket right. ernment to send home here; but it somehow seems slow coming. I don't know how it is, but when I

talk with them this way.

spheres; and yet its connection with physical life is myself. They need n't expect it, for I use it myself. retained through certain magnetic or electric laws. I tried to save it for them, but I need it myself. I say The connection is not severed because the spirit holds this so they won't think that Government has cheated

Here I am, just as much anxious to talk as I ever was, and with not a whit of a body, except a borrowed one like this. Oh. there's plenty, sir, that's in a The spirit is ever related, closely related to matter worse condition than I 'min, for there's plenty that's

rick. Well, sir, here I am. If they should like to talk with me, they can do so. Faith, I know someas taken a step higher, then those spiritual condi- thing more than to tell them to do what's wrong, and tions begin to show forth their imperfections, and the it's this ere talking with spirits has been known for efined spirit is shown that they have still to deal with years. [But the priests may forbid your friends comimperfections, still to deal with inharmony, and there- muning with spirits.] Faith, they practice it themore must weary, and rest must be required. So the selves all the time. [Undoubtedly; but they do n't wish their parishioners to hold communion with

[What time did you leave your body?] I left it, sir, as nigh as I can tell, about seven weeks ago. It's is nothing to take note of, no dividing off into weeks and days. You have to judge from what you see about you here. Oh, I think I 'm pretty near right. I think I got things pretty near right.

Well, I'll be obliged to you for what you can do for me. [We shall publish your message, and it may reach your wife.] Thanks, sir, and when I can pay you, I will, that 's all. Dec. 3.

#### Lucy Lee.

My father is General Robert Lee. I hope to be able to send a letter to him. His father says, .. let me talk with you." He says. Go to Charleston, and visit that person who is known by the name of Andrick-William Andrick.

I can speak through him. Let me, if you value your own happiness. I was fourteen years old. I was called Lucy here. I died in Savannah. I have been away three, most four years. My father will understand, air. Good-day. Dec. 3.

#### Timothy S. Vandyke.

My friends at the North have not been apprised of my death. I wish here to say, that I received some half dozen letters, which I was unable to answer before my death. I wish to inform them, also, that I left my body on the 29th of September.

Whatever effects I have left here at the North, if I could dispose of them as I would wish to, I would like that my oldest sister have the most. There is a very good reason for my making this request, which will be best known to my family.

That request is from Timothy S. Vandyke, of Montgomery. Alabama, to friends in New York State.

#### Invocation.

Our Father, we perceive thy presence even through the darkened windows. Thickly stained though those windows may be, yet we are able to perceive thy presence, and look forward with glad thanksgiving to the time when we should understand thee more closely. Oh Spirit, who art our Father and Mother, who art parent of the atom and the world, we know thou hast no need of our thanks; that we worship thee, that we fall down before thee, for thou art great and good and holy forever. Our Father and our Mother, may we Q.—Does not our sorrow and grief here, on account look up to the with that childlike confidence that begin the loss of friends, have a tendency to interrupt their hannings in the could record the confidence that the formula to the could record the confidence that th Though the thunders may roll, and the lightnings of opposition flash before our position, yet we will fear no evil; for if thou art around us, above us, and beneath us, no evil can possibly befall us. Therefore, all things are good, very good. Oh, our Father, we rejoice that it is our privilege to return to earth, the home of our mortality, to minister unto the wants of thy children dwelling in the prison-house of the flesh. Oh, may we so study the demands of their spiritual assisting others. Oh, may we never forget to extend the hand of strength unto the weak ones of mortal-

ity. May we never forget thy right hand sustains us wherever we turn our steps, that at all times thy hand is closely pressed to our brow. Oh God, our Father. may we look with charity upon the fallen one's of earth. May we be even willing to descend, if need be, unto the very Hells of earth, to minister unto the children: and through Time and Eternity may we ever be found praising thee, ever be found acknowledging thee, our Father, our Lord, our Friend, our Time and our Eternity. Dec. 7.

#### God's Relation to Unprogressed Things, etc.

SPIRIT -What proposition will the friends offer for discussion this afternoon?

SUBJECT: "It is said God is a Progressive being. In what relation does he stand to those things he has not progressed in?"

That which is entirely perfect according to the common acceptation of the term progress, cannot progress. We believe that our God is a progressive intelligence. so far as the manifestations of that intelligence are concerned, and with direct reference to finite mortality. The Infinite progresses, according to human acceptation. But when spiritually and divinely considered, he does not progress. Do you understand us? Have you other questions to offer?

Ques.-What effect does progression have upon those who pass away at an advanced age, respecting their statue and features. Do they throw off wrinkles and gray hairs in the spirit-world?

Ans .- The spirit never grows old. It is only the form that grows old, that being subject to the laws of the natural world, which laws are renovation and decay. The spirit, understand us distinctly to declare, never grows old. When the physical form crumbles but I-I thought I'd like to send-to send a word or into dust, and the spirit wings its flight noward, then the spirit will stand forth in newness of youth. Ma turity is its own, but old age has nothing to do with it.

Q .- In the last century, Swedenborg said, in

A .- Swedenborg was one of the seers of his time. In other words, he was gifted with the faculty of stepout?] What, sir? [Have you really passed through ping beyond the boundaries of the physical into the higher, or spiritual kingdom. Swedenborg was enafind things here not so hard as I expected, for this bled to prophesy concerning this spiritual influx, as coming here is very much easier than learning to our mediums to-day are able to prophesy concerning the future of your generation. The same law that gov-Well, sir, I'm back here to ask the folks to do their erned the manifestations of his time are given them best toward giving me a chance to talk at home, to-day. The same natural laws that existed in Sweand to do what I can for them. I tried hard to bring denborg's day, exist now, but he was by no means an things out right, and got some money from the Gov- exempt from the law. It is sometimes declared that these spiritual manifestations cannot be entirely sup pressed, for Nature's laws are so exact you cannot intry to go near home I see some trouble about not hav- fringe upon them, and there is nothing we can do to ing the money, or something; I do n't known how it alter those laws. All that is, comes within the range is, sir. I think I can set things right if they 'll let me of Nature's law, therefore spirit manifestations, when they occur, are but effects that must come. Hold them I use up-I use up something on the last accounts in check as long as you please, yet there will be a

their right to obey natural law.

Q. - What is the nature of that influx? Is it a new development that comes from another sphere?

A .- There is nothing new that pertains to the spirit. It is only the unfoldment of the manifestations of spirit. That influx may be seen and felt, and post tively known, through modern Spiritualism. Q .- How are spirits enabled to prophesy in regard all the time.

to the future? Does it come by intuition?

A .- The soul is in full possession of all knowledge ask? Yes, when spiritually considered, we profess faith in the doctrine of fatality, for we believe that every form of life that you can conceive of. has a move in accordance with that law, if it moves at all. Q .- Does not the extent of that prophesy depend

upon the unfoldment of spirit? to day, you shall then have the clear noon-day sun. Q .- Is either system of marriage, monogamy or polygamy, more natural than the other?

A .- We believe that both, when properly considered stract controls them. Do you understand us?

Qz.—I do.

#### Ben Frazer.

I have parents living in Tennessee that I would be Gods here that will fail us in the spirit-world. glad to talk with if I could. [We shall print what you [Yes.] That 's good.

Frazer-and I was twenty-two years old. I've only been away from my own body a very short time—only a few weeks, and the folks have n't heard of the news

of my death as vet. [Did you die on the battle-field?] Yes, sir. I did. Some smart Yankee gave me the privilege of going directly to the spirit-world, and rather indirectly the privilege of coming here. So I suppose, as I had Yankee help about it, you'll be willing to throw yours into the scale, to assist me in reaching my parents. [Certainly.]

Yes, sir, I was helping garrison Fort Saunders, and lost my life in that siege; perhaps you have not heard of it? [Oh. yes ] You have your papers, I suppose.

Well. I should like to have my parents know that air. I've lost my body; that I went out pretty quick, and ery soon learned, too, there was a pretty good chance

of my coming back again to speak hero. My father do n't believe there is-that is to say, he got a furlough, about sixteen days ago, as nigh as I believes when we lose our bodies, that's the last of can make it out, from the hospital. [What one?] us. Now you see, Major. I'm no more dead than I General Hospital, in New Orleans. ever was, except in the loss of my body; so they need | Colonel, I feel pretty strange here. I-I do n't n't make it out that I am. Now if it was really possible that I was dead and alive at the same time, I enlighten mea little. [Give such facts as your friends don't know as it would be well for me to tell my fa- will recognize you by.] Well, I suppose my name, ther so, because he'd be likely to look upon it as a age, and place where I hall from-that's what you bigger lie than that there is a world beyond the tomb. want? [Yes, together with any incident of your life.] He's quite sure there aint. Oh, yes, positive there Oh, I understand : anything that I know and my folks aint a spirit world. Now you see it's the easiest know. [Yes, something they know and we can't thing in the world to be mistaken, after all.

Well, tell the old gentleman that there is a life inhere talking amongst strangers. I'll tell him the inches, light complexion, rather so-about your comvery last words he said to me before I went to war. I plexion, I should say, as well as I can judge. had thoughts then of going into the Confederate ser- I do n't know as I've got exactly the right idea, but ice, but I did n't tell him so at the time, for he was, I it may be well for me to here state the knew, entirely Union in his sentiments.

He had sort of an idea that I was hired against my excitement, I believe. wn conscience, and did n't think it was right myself. not agoing to say I was sorry.

telegraph, or how? [If you wish, we'll send your strange if I can't talk as well as some of 'em, I can father a paper containing your message. I shouldn't tell you the truth : that, I suppose, is what's most like anything better. Direct it to Benjamin Frazer, wanted. [You want to say that the ohlp is on the other side of the stream, do you?] Yes; and you may head it like this: A call from that place that you say do n't exist, Will you? [Yes.] Well, Major, I 've nothing to pay you with, so shan't offer it. Good day to you. Dec. 7,

### Alexander Ripps.

I am here, sir, to testify to the existence of a hell be recognized by that.

I was born in Wolney, near Dundee, in Scotland, in about seven or eight years of age; then my parents you know, stranger. meeting with some reverse of fortune, moved to Eng. land, and settled at Wolverston, near Lynne.

My father was a dealer in sheep wools. I remained there during my minority, and until very nigh to the give us anything, do you? [No.] Well, if you did n't time I took the business upon myself at the death of tell me so, I should swear you did give us something of my father. I think it was about something like three or the sort. four months before I entered into business myself. I moved to Hampton, about thirty-four miles from Wool

I conducted my business for a long time. I gathered much money, had many hundred pounds. I cannot here say how much I was worth, but the property I I was only happy and contented when I could make a good trade, when I was doing well, and receiving a great price for my goods. Then I was happy; then I to sleep, anyway. Good-by to you. was satisfied with my business.

I had two sons and one daughter. My daughter died, but my two sons live. It is nigh nineteen years property. My sons, they scattered it as fast as possible. say that my father had any special belief. took years to gather it together, and they squandered t in a short time.

Now I want to tell my sons-and I give this as a

time when they will escape your thraidom, and assert witness the throwing away of that which was my God, my all, my only heaven. I could have no voice in its disposition whatever. Oh, it was hell to me. had no power to speak, to control it, and all the while my sons were spending it so profusely, I was compelled to stand by and witness it going. Now with one organized as I was, with my strong love for money, you must perceive that I could but be in hell

When I saw my sons scattering my money, I said, Oh my God! I wish I had some other God beside all pertaining to the past, present and the future. gold to fall down and worship." I had worshiped it Now at certain times spirits are enabled to look all my life. I had no other God to turn to in my through material conditions and prophesy accordingly. hour of need but my gold, which I had made an Although the soul is possessed of infinite knowledge idol of for years. I could not use that gold, but I was and power all its own, still it is governed by that obliged to stand by and witness its leave, without same infinite law. That law governs the atom and even a voice in its disposition. I could not get away it also governs the manifestations of the soul. This from that locality. I seemed bound to it, and for theory would pre-suppose our belief in fatality. Do years could not break the chain that bound me to my you indeed believe in the fatality of all things, you old home, and it sonly within a very few months I have been set free.

Upon entering the spirit-world, I resolved to come back, as I learned something of the laws of return, plane marked out for it by infinite law, and it must and tell my friends that there is a hell more terrible than the one we are told about in the Bacred Book. Why, I would rather have been plunged into twenty such hells than to be compelled to stand by and wit-A .- No, not of the spirit, but of the telescope ness the equandering of my property. I know that through which the spirit looks. As matter becomes many persons here will say, .. Oh, it was nothing : it etherialized and therefore in close rapport with spirit, was very good to be allowed to linger in your old home, then that prophesy becomes more apparent, more clear, and take cognizance of what was passing about you." and where you have the feeble glimmerings of light it is very easy to talk that way when you are not a slave, as I was, to property. But if you are compelled to bow before the god of gold, you 'll agree with me that it is the worst kind of a hell to live in.

I see plenty here who are as bad off as I am, but may be called the children not of reality, but more of that can't better my condition any. Now I am told I fancy. We do not believe that natural law in the ab- must create for myself a new God and a heaven, and I see no other way to do this than by coming back here and giving my own experiences as a warning to others. It is these false gods that cause our misery after death, in nine cases out of ten; that is, our trusting

I have some hope of reaching my sons. [Are they say, and try to reach them in that way. You can also alive, on the earth?] Yes, they are. They're not, give them an invitation to furnish you with a medium.] either of them, like their father. They 're like their For some cause, I do n't know as I ought to tell it mother: have not the strong love for money that I had. here, I took sides with the Confederate Army. I was I thank God for it! I am rejoiced, now the money 's what you call a reb. Does it make any difference? Do gone, that they got rid of it so soon; but it was hard you send our ticket through as quick as anybody's else? for me while it was being spent. Oh, it was dreadful! You have no idea of the hell I lived in while my prop-Well, I've got a father in Knoxville I'd be glad to erty was being squandered. But I thank God-if there send word to if I could. My name was Frazer -Ben is a God, and I'm told there is one within our own souls-that it's over now. I thank him that I'm most free-I can't say I am entirely.

[Are your sons carrying on your business ?] Oh no. that was closed off at my death, for they were profilgate, and not inclined to business at all. They enjoyed life while the money lasted, and they lived, when their money was gone, by their wits. They have a good education, write well.

You shall say this description of hell comes from Alexander Ripps, I do hope to reach my folks-I do hope to reach them, for I know it will benefit them and myself. Oh, you talk of heaven and of quiet and rest after you lose your earthly body, but I assure you there's much to be done all the way through life, [Yes, we get nearly all the news through the papers.] whether you are here or beyond the tomb. Good-day, Dec. 7:

#### Theodore Collins.

I am from the Tenth Wisconsin, Company I. I just

know.] I don't know as you know me, sir. [No. we do n't.] My name was Theodore Collins. I'm lependent of the old body, and that he'd better give from Hunteville, Wisconsin. I was twenty-four. ne a chance to talk at home, and not send his son most twenty-five years old, five feet four and a half

killed by accident in Ohio about six years ago. My He said like this: " Ben; just so sure as you 're hired | mother has once been insane, but is all right now. gin your own conscience, you'll be sorry for it." Her insanity was caused by some sort of a religious

I have brothers and sisters-four of 'em. One of You'll be sorry for it," he says. Well, I do n't my brothers is in the army. I concluded he 'd gone to know as I am sorry. No. sir; I sint come back here to the other side, but as I've not seen him since I came say I was sorry that I enlisted in the cause of the Con- to the spirit-world. I'm inclined to think that 's a federacy. I see pretty tough times, I know; but I'm mistake, that he's still on the earth. So I should like to get a chance to talk with him, if I could. This ere Well, sir, how do you send my letter? By post, or coming this way is new to me, so you must n't think

I have been through a pretty long compaign. I entered the service about six months after the war broke out. I've seen some pretty hard fighting. I've been wounded, I can't tell how many times, but I've been hit pretty sharply in two different battles. It might have been worse for me if I'd not been taken sick. I I do n't claim the glory of going from the battle-field, you see. I wish I could. [Will you name some of the battles you were in ?] Well, I was in the Seven Pines, more potent than the one our priests talk about. If and the Pittsburg Landing, and the Fair Oaks, I supyou'll have patience with me a few moments, I'll re. pose you call it, before Richmond; and last of all, I carse a small portion of my earthly life, that I may was at Gettyshurg. At that battle I got a little bit of a scratch, but most of my wounds I got before that. I was in the battle of Blooming Gap, too. I was March, 1772. I lived there, as I was told, until I was in a good many skirmishes, besides good smart fights,

What do you give-any sleeping powders here? feel strangely, like I did the day I died, stranger. I can't account for it in any other way. You do n't

Well, before I get so far asleep that I don't know what I'm saying. I want to send a word, if I can, to my brother William. I don't know where, Colonel, to direct my letter. [Perhaps some friend will send it to him, if you desire ] Yes, that's what they told me in the spirit-world. I think he'll have a better had was all my own. I thought of nothing else, and opportunity to talk with me than anybody else. I'd like to have him try to get a chance to talk with me. Do you understand, Colonel? [Yes.] I'll have to go Dec. 7.

### Amelia Truman Davis.

I promised my folks, if apirit-communion was true. since I took sick and died, as they said died, and I I would come here, and I would come so they should was so suddenly struck down with sickness that I know that there could be no mistake. My earth name made no disposition of my property, so it passed was Amelia Truman Davis. I was the daughter of to my two sons; and I find, after I got out of the way, Anthony Davis, of St. Louis. I was sixteen years of that they scattered that I had worked so hard to get age. I suppose I died of consumption, but not of the together. But the worst of it was that I was there in lungs. I have not learned many things in the spiritmy own premises all the time, for I could not free my- world, as it is only since yesterday, between eleven self, and I was, by some strange power I could not and twelve o'clock, that I left my own body. I was understand what, compelled to witness the loss of my an Episcopal in belief, as was my mother. I cannot

I knew nothing of Spiritualism until, a few months since, I became strangely infinenced, and was told I was a medium. I received sounds called raps, and warning to all who think only of amassing property— messages in writing, and was once—perhaps more than that there is a hell more potent than our priests tell that, but I am not sure of more than once-of being about, and that hell I realized in being compelled to controlled as I control this medium. All these man

festations excited only surprise upon the part of my friends. They wondered, but did not believe, and thought it was the result of my sickness. But it was not so with me, for I felt an impression, or I may say my intuitions were such that I very often said, "I do not be made of spiritual and Reform publications.

GEO. A. Perror, trance medium, will lecture (if requested not so with me, for I felt an impression, or I may say not do) and attend funerals in the vicinity of Lewiston and Auburn. Mo, the present winter and coming spring. Address Auburn, Me. think it must be true. I do n't know what makes me think Spiritualism is true, but at any rate if it is true. I'll certainly return and give you such proof that 'you shall be satisfied that it is me."

intelligence of my death. As it is, you cannot know of my death. You cannot have received what I have given you from any one else but myself. Oh, it's true, yes-but I can't say more. Dec. 7.

Departed. Passed to spirit life on the night of Dec. 20th, Mr. B. M. Ayres, for many years auditor of Montgomery

'not be found unprepared.

On the Sunday evening of his transition, he talked cheerfully with his family and friends, seeming in perfect health, bade each "good-night" with a pleasant word and smile, retired at ten o'clock, and at eleven was with the angels; death coming so suddenly, that he could not even speak to those who stood about him, because word of recognition and freeven!

NESS EMMA HARDINGS, Son Francisco, Cal., all——10.

pleading for one word of recognition and farewell.

As a citizen he was enterprizing and benevolent; as a politician, faithful and fearless in the advocacy of his principles; as a neighbor and friend, devoted and true: as a husband, affectionate and indulgent; as a true: as a husband, affectionate and indulgent; as a father, tender, loving, considerate ever of his children's highest welfare. His wife, three sons and a little daughter have sustained a loss that we, even, who knew him best, can scarcely estimate, and which can only be rendered endurable by the loving consolations of the spiritual philosophy.

The cause of Spiritualism in Dayton, has lost a firm supporter and a zealous and outspoken advocate. We know of no one who could be more missed in all the relations of life. "None knew him but to love him, none named him but to praise."

Her funeral was attended by men and women of all ranks and professions; men of opposing parties met and mingled their tears over the grave of this good man and true.

man and true.

The funeral address was delivered by the writer,
LAURA CUPPY.

Dayton, Ohio, Dec. 30, 1863.

Gone to dwell in the spirit home, Dec. 20th, our dear and much-loved brother Geo. A. Chase, of Kensington, N. H., aged 44 years.

He has long been a firm believer in the return of spirits to their bereaved friends in the form.

The Banner of Light has been for a long time a welcome guest to his fireside, and through his instrumentality it has been read by many of his neighbors; and although he has been thought to be in an error, religiously, his neighbors and townsmen had the utmost confidence in his judgment in other matters, and they confirmed this belief by trusting him with matters of importance for the town. But his loss will be felt most deeply by his wife, who has ever had the utmost confidence in him as a husband, and has ever blended confidence in him as a husband, and has ever blended her feelings with his, as far as she could see the same

He has also left four little daughters, three of which will feel the loss of their dear father's earthly body. The youngest is but a few weeks old. Through his efforts the writer of these lines received a call to visit Kensington, and other towns adjoining, as a medium, and ever received from him and his dear wife a hearty welcome to their harmonious fireside, where her spiritnal strength has been renewed, and her temporal wants

have been remembered.

Now, may the dear spirit friends, and the dear hushand in particular, be able to come to the afficied family and friends, and confirm to them the truth that gave the recently departed so much comfort amid all his bodily sufferings, with which he was at times severely afficied, is the earnest prayer of your humble servant.

MRS. A. P. BROWN.

Kensington, Jan. 10, 1864.

From Tunbridge, Vt., March 5th, of canker-rash, Romeo D, son of C. F. and I. A. Avery, aged 6 years and 8 months.

Dear little Romie, how we loved him! He bad a

was all too frail for earth's cold clime; so our Father, in his wisdom, called him from our earthly love, and gently on the wings of angels he was borne to his

please inform us of any change in the regular appointments as published. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]

Mrss Lizzie Doren will speak in Boston Jan. 17, 24 and 81 and 76b. 7; in Providence Feb. 14, 21 and 28; in Portland April 8 and 10. Address, Pavillon. 57 Tremont street, Bos-

ton. Mass.

Min. Sophia L. Chappell, of New York, speaks in Chelsea
Jan. 17 and 24. Is at liberty to engage elsewhere, at convenient distances, after the above. Address immediately
at the Benner of Light office.

Mrs. Sarah A. Horrow will speak in Chicopee during
Jan.; in Worcester Feb. 7 and 14; in Lowell during March
Address Brandon, Vt.

MRS. M. S. TOWNSEND'S address for the present is Bridge

HISE EMMA HOUSTON WILL lecture in Worcester, Mass., Jan 17, 24 and 31; in Bangor, Me., from Feb 7 to July 81. Address as above, or East Stoughton, Mass. MRS. MARY M. Wood will speak in Somers, Ct., the third and fourth Sundays in January; in Stafford, the month of April. Address, West Killingly, Conn. She will make her

fall and winter engagements immediately. Mrs. Laura Drifogor Gordon will speak in Old Town and Bradley, Me., during January and February. Address as above, or at Providence, R. I., care of Capt. C. H. Gordon. Miss Martha L. Brokwith, trance speaker, will lecture in Springfield, Mass., during January; in Stafford, Ct., during Job.; in Lovell, Mass., during Jub., Address at New Haven, care of George Beckwith. Reference, H. B. Storer.

MES. H. F. M. BROWN will speak in Rockford, Ill., the last two Sundays in January. She may be addressed while there care J. H. Morrill.

Dayton, Ohlo, every Sunday evening, at 7 1-2 o'clock, till further notice. Children's Progressive Lycour meets every Sunday morning at 10 o'clock. Conference at the above hall every Wednesday evening at 7 1-2 o'clock.

THE EMPIRE OF THE MOTHER.

THE CHARACTER AND DESTINY OF THE RACE.

J. M. Presses will speak in Rockford, Ill., the first two Sundays of each month. Address as above. Mr. A. B. WHITING will make a tour through the Eastern States n. xt spring and summer, speaking at Providence, R L, the Bundays of April. Those desiring his services should

ddress him at once at Albien, Mich. MRS. HEATH, of Lockport, N. Y., will speak in Lowell, Mich., the first Sunday in each month; in Otleco, the second do.; in Laphamville, third do.; in Alpine, fourth do.

MISS SARAH A. NUTT will speak in Bridgeport in March. Address as above, or Clarement, N. H. MRS. ANNA M. MIDDLEBROOK, Box 423, Bridgeport,

Conn., will lecture in Bridgeport, Conn., Jan. and Fob.
Intends visiting Vermont in March, and will receive proposals to lecture in that State during the month.

I call his disambodica state; or Aut 1/2 within the will.

Price, cloth, 50 cents; paper, 55 cents; paper, 55 cents; paper, 55 cents; paper, 55 cents; pater, 52 cents for paper. For sale at this office. If Sept. 12.

THE PRINCIPLES OF NATURE,

MISS NELLIE J. TEMPLE will speak in Lowell, Mass., during January; in Portland, Mo., during February. WARRIN OHARR will lecture in Decatur, Clinton and Bloomington, Ill. during January—address Clinton: in Kingsbury Hall, Chicago Ill., during Fobruary. He will receive subscriptions for the Banner of Light.

W. K. Ripler will speak in Stockport, N. Y., during Feb-uary. Address as above, or Snow's Falls, Me.

DE. JAMES COOPER, of Bellefontaine, O., will speak in Bichmond, Ind. Jan. 30 and 31; at the Quarterly Meeting at Greensboro', Ind., on Friday, Saturday and Sunday, Feb. 5, 6 and 7; in Cadiz, Feb. 8 and 9 Subscriptions taken for the Banner of Light, and books for sale.

MRS. E. M. Woloott will speak in East Middlebury, VL,
Jan. 24. Address as above, or Rochester, Vt.
Austan E. Simmons will speak in East Bethel, Vt., on the
second Sunday of cycry month during the coming year. Address Woodstook Vt.

MRS. AUGUSTA A. CURRIER will speak in Troy, N. Y., in January. Address, box 815, Lowell, Mass. true, I'il certainly return and give you such proof that you shall be satisfied that it is me."

I have labored very hard to come so soon; but I have labored very hard to come so soon; but I knew if I waited days or weeks, my friends might say the folks in Boston might in some way have received last Bundays in March.

Address, Not old, Lowell, these.

CHARLES A. HAYDER will speak in Charlestown, Mass., Jan. 24 and 31 and Feb. 7; in Further, Feb. 21 and 23; in Worden, World like to make air angements to speak in Massachusetts the two last Bundays in March.

PROF. JAMES M. and MRs. C. FANNIE ALLEN Will speak in North West Bridgewater, Mass., Jan. 17 and 24; in East Bridgewater Jan. 31. Address, East Bridgewater, Mass.

WM. DENTON is desirous to deliver his Goological course of six lectures in any of the towns of New England, or neigh-boring States, and would engage with parties to that effect, He may be addressed to the care of this office.

ADDRESSES OF LECTURERS AND MEDIUMS. County.

One year ago he was told through the mediumship of the writer that the death angel would come for him suddenly, and that it would be well for him to arrange his business, "set his house in order," that he might not be found unprepared.

In the Sunday avening of his transition he talked [Under this heading we insert the names, and places partment, and remit accordingly. When a speaker has an

MISS ENMA HARDINGE, San Francisco, Cal. 819-1y CORA L. V. HATOH. Present address, New York. jan2 Miss Susia M. Johnson will answer calls to lecture. Address, Unicopes, Mass. 

MRS M. U. TUDKER WILL answer calls to lecture. Address, Liberty Hill, Conn.

1007—8mº

1na H. Curits speaks upon questions of government. Address, Hartford, Conn.

MRS. FRANK REED, trance speaker, Breedswell, Van Buren decile—6w® o., Ind.
Miss B. Annie Ryder, trance speaker. Address, 29 Chap-can street hoston. deci9—8mº

man street, hoston.

FARMER BURBANK FELTON, South Malden, Mass.

O. Augusta Firch, trance speaker, will answer calls to lecture and atte of funerals through the West. Address, P. O. drawer 6505, Ohicago, Ill.

100. drawer 6505, Ohicago, Ill.

ANNIE LORD CHAMBERLAIM, Musical medium, 80. Maden, Mass., care T. D. Lane Jane—7w°

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decl9—8m°

E. WHIPPLE, Mattawan, Van Buren Co., Mich. Mrs. Julia L. Brown, trance speaker, will make engagements for the coming fail and winter in the West. Address, Prophetstown Illinois. Will answer calls to attend functional contents.

Miss L.T. Whitties will answer calls to lecture on Health and Dress Reform, in Wisconsin and Illinois, Address, Whitewater, Walworth Co., Wis. jan16—† MRS, SARAH A. BYRNES, formerly Miss Sarah A. Magoot tranco beaker, will answer calls to lecture. Address, No. 8 Spring street, E. Cambridge, Mass. dec5—3m° Miss Lizzin Dickson will answer calls to lecture. A jun2-6m°

MR and MRS. H. M. MILLER, Elmira, N. Y., care of Wm H. B. Storer, inspirational sponker. No. 4 Warren street, Boston, or for the present, Foxboro', Mass. nov?—† Hupson Turtle will receive calls to locture, after the lat of December. Address, Berlin Heights, Ohio. oct81.—† December. Address, Donna Longard, C. Stowe.

BENJAMIN TODD, Janesville, Wis., care of A. C. Stowe.

oots1—Smt

J. S. LOVELAND, will answer calls to lecture. Address for the present, Williamshie, Conn. apli—† Mosas Hull, Battle Creek, Mich. F. L. H. WILLIS. Address, New York, care Herald of Pro-

Janes. Amanda M. Sprnon, New York City. jane-LEO MILLER, Worcester, Mass. REV. ADIN BALLOU, lecturer, Hopedale, Mass. apli-L. JUDD PARDER's address is Madison, Ind. apll-W. F. Jamizson, trance speaker, Paw Paw, Mich. apll-1 A.B. WHITIMG, trance speaker, Albion, Mich. ap11-+

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23 The writer will please state the name of the paper
they see this advertisement in. Address,

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NO. 654 Washington street, may be procured every variety
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22 For Circulars giving details, address, Misses Bush, Paramals, Norrictors, Pa. Espt. 23,

# Children's Department.

EDITED BY MRS. LOVE M. WILLIS. Address 146 West 21st street, New York City.

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

### THE BROKEN CHINA CUP:

OR. THE

#### LESSON OF TRUTHFULNESS.

. . Could you pattern this china cup, sir?" said a gentle voice just above the counter of the large crockery store of Messrs. Dickson, It was a kindly man that was spoken to, and a gentle smile seemed to pass from his face to the brow of the pale, but sunny-faced child.

..Pattern it? Why, yes, we can have one made to order."

"Just like it?" "As like it as one hair to another."

"And will this pay you," said the child, holding out a silver quarter.

"That pay! Why it will cost more than that to send to the potters."

"But it's all I have, and the cup must be patterned."

"Can't do it, little girl; it will cost two dollars. But here are plenty of china cups for half a dollar, and maybe I'll find one for a quarter."

"Oh no, sir, those wont answer; it must be like this, or-or-"

"Or what, my child ?"

"Or I'll lose my place "

"Your place, did you say? Where is your place?" The little girl grew assured as the kind voice thus questioned her.

"Why, I live with Mrs. Green up in D-street. She lets me live there to play with the baby, and help take care of her and sing her to sleep, for she do n't like bables; and so I sing soft and low, and baby loves me, and then mamma do n't have to take care of me. and I can learn some things too, and have shoes and

"Yes, but the cup."

"Oh, yes, the cup! Well, you see the baby was crying and I could n't stop it, and I just jumped her up a little and she stretched out her arm and knocked off this cup that stood on the shelf and broke it. I felt very sorry about it. for Mrs. Green told me that if I ever broke a dish, she should call me a careless girl, and send me away. One day I broke a dish, and she whipped me and shut me up. I was sorry, and cried, but I did not care so much as I should to have been sent away, for mamma would think I was a bad girl. and she would not know what to do with me, for Johnny and Tib sleep on the floor, and Amy and Eliza and Gertie sleep in the bed with her, and we have n't another blanket, and so you see I must have snother cap, or else-" here the little girl began to cry.

"But," said the crockery merchant, "you did n't break the cup; the baby did."

"Yes, the baby did, but I made her do it by tossing

"Can't you tell Mrs. Green that the baby broke it: then she will not whip you or send you away."

"But I should tell her just how it was done, and then she would." "But you need n't tell all about it," said the kindly

gentleman, with a questioning look.

"Oh, yes, I must! You know I must!" "Why must you?"

"Why, if she didn't know all about it, I should; and I should be ashamed just the same; then when I said, "dear papa, help your little child," he'd say "Annetta, the oup I" and then if I said, "what oup?" to papa, he 'd know all about it, and I should want to hide from him and never ask the dear Father in heaven to let bim come to take care of his little girl." "Who told you all this?"

"Oh, mamma told me some, and the rest I knew." "Well, my little girl, go home and tell Mrs. Green all about it, and if she sends you away you come here."

fine shop. It was a dull, cheerless day, and she had been so anxious to do right, and had felt such hope that she could remedy the mischief done, that as she went on her way back a tinge of sadness crept over her naturally sunny face.

The world had been a hard place for Annetta to come into, for she had known little but poverty and sickness and death since she was born. But she had a suppy spot in her heart that made her almost always find some good, even in the midet of trouble.

As she entered the fine house of her mistress, a sad foreboding seemed resting upon her. Mrs. Green was what the world called a fashionable woman. She was fond of doing good deeds to be known of men; but she had little kindness for those who needed love, and who would not be likely to praise her to the world.

Netta felt sure that Mrs. Green would condemn her if she told her the truth. Could she not tell her that the baby reached out for it and threw it down?-that would not be a real lie. But, then, if Mrs. Green should nunish the baby, thought Netta. I should feel worse than to be punished myself, or sent home. But there 's dog Tip; could n't I say that Tip jumped up and knocked it off? and then perhaps Tip would get shut up; or could n't I say that the cap fell down itself? that a great cart was passing along the street and jarred the house and knocked it off. But then it did n't, and all the lies I should tell would n't alter the thing, and then dear papa would have to say, .. My little girl I know all about it, and you told a lie."

Netta began to cry from just thinking of doing such a mean thing. It was fast growing dark, and Mrs. Green would soon be at home; and she must make up her mind what to do.

"I shall not tell a lie," said Netta to herself. The baby was just waking up, and Netta ran to care for her. How glad she seemed to see Netta, and she patted her cheek and crowed, and Netta said to her:

"Birdie, birdie, you love Netta cause she's good, do n't you? Netta sees your little eyes, and sees herself in them, and there 's no bad look there. If Netta was bad, then 'baby's eyes would show bad Netta," and she kissed the baby over and over again.

Just then, Mrs. Green came in. She had on very beantiful garments, but they did not clothe a beautiful spirit. Netta laid the baby in its crib a moment. and looking up to Mrs. Green's face, said:

"I made the baby break your beautiful china cup. I am very sorry, and-and-"

"Made the baby! You did it yourself, you deceitful thing. I suppose you know what is to be done now," said Mrs. Green, looking very angry.

"Yes," said Netta, "I am to go home. I am very sorry, but I would n't tell a lie."

"Go home i No. indeed. I'll send you to the attic and have you shut up, and I'll have you go without your supper, and I'll take your ears off, you

naughty hussy." Netta's heart grow sick; she thought Mrs. Green would do all she said; she trembled sadly and grew

very pale. Now Mrs. Green was too selfish to let Netta go from her; she only wished to punish her and frighten her as she had done many times before; so she put her in the closet and locked her in and went down stairs.

Netta cried a little at first, but soon the closet began to look quite light, and she thought she heard a gentle voice, saying, "Do right and fear not." Soon the baby began to cry, being left alone. Netta placed her month close to the key hole, and began to sing. The Thank you, darling sister, for the tender love you bear baby listened and stopped crying. Netta sang louder and louder, and the baby laughed and crowed as she heard the sweet sounds.

Now it so happened that the crockery merchant was an acquaintance of Mrs. Green's. He felt curious to know about the little girl who would not tell an untruth, and so he went up to make a call. He heard the clear voice ringing out such sweet melody, and said to Mrs. Green:

" Madum, von have a rare singer in vour house. I wish indeed I might hear that voice close by."

"Oh, that 's nobody but Netta." " Are you willing to let me hear Netta, and see the

Mrs. Green could hardly refuse her husband's old friend, and ushered him into the nursery. She opened the closet door and Netta appeared. As she beheld the face of her friend of the morning, she looked much orprised.

"You see," said the gentleman, "that I know the little girl. She came this morning to offer me all the money she had for a cup, and she said she was to leave
here if she did not get one. As she did not, and you
are to part with her so soon, I wish to engage her to
Sooner than the ones wherein we meet the things that live with me; of course, you will let her go, as you do not wish her to remain 911

Mrs. Green looked too much ashamed to speak, but

she replied: " Ob, yes. certainly, certainly."

" Can she go to night?" "Yes, of course; go directly, Netta."

Netta soon found her shawl and bonnet, and was walking through the streets with her new friend. He proved a friend indeed. He treated Netta as a child of his own, and had her taught singing until her beautiful voice was a wonder to all who heard it, and he cared for her mother and brothers and sisters, and found homes for them when they were old enough to

work. He often said to Netia, as she put her arms about him to kiss him and thank him for his kindness: "Oh, the thanks should be given to you; you made me an honest, truthful man, and learned me to trust in the watchful eye of heaven. I shall never forget your lesson of truthfulness, and how some good hand seemed to lead me from my store to Mrs. Green's.

"Oh, that good hand was my own dear papa in heaven. I know." said Netta: "for he said, when he

dren's Department. They express a truth that ought to be familiar to pa all; that a tender spirit of love is about us everywhere, and that we need not look afar off to find it. In the poem called " The Kingdom," published by Miss Doten, we are told by the angels that the Lord's temple is the heart of a child, " of a trustful and teachable child." Oh, how many beautiful temples might we find, if each child would try to be loving and good; and how like heaven would this world seem with the light and love that would flow from such temples of beauty and purity. L. M. W.

GOD IS EVEN HERE. When night had hushed the busy world In Nature's sweet repose, And not a sound the calm disturbed, Scarce e'en a murmur rose;

'T was then I sat. enwrapt in thought, And watched the stars above. Strange peace flowed through my quiet soul. I felt that God is love.

No words my parted line breathed forth. Yet I was full of prayer, And as I mutely gazed on high. I knew He must be there.

A little whisper by my side, Boarce roused me as I dreamed, It fell so softly on my ear, A voice of heaven it seemed:

But as a little hand was placed Most gently on my arm. I started from my reverie. But not with fear of harm,

And as I turned. I saw what seemed A glorious angel child. One tiny hand to heaven was raised. As was her face so mild.

Awhile, transfixed with mute surprise, I gazed with fond delight: Then gently asked her mission there

At that lone hour of night: She spoke-her voice was soft and sweet-And told me ... He is there!"

And murmured. .. Everywhere !! Not in the azure vault alone Which bounds your earthly sphere, But you must also think of this:

Then waved her tiny hand around,

That He is even here." The angel vanished from my room. As melts a summer's dream:

Oh! was this not, to earthly sense, Of spirit-land a gleam?

The lesson that it taught was true; Too apt we are, I fear, To think of God as far above. And not as even here.

Lunenburg, Mass., 1864. GIPSIN COUSIN.

Charade. My first is all the soldier has In place of home and cheer; He enters it with wishful hears. And thinks of those most dear.

My second 's what each child now thinks His portion of is small, Yet when he's older, he'll perhaps Not reckon it at all.

My whole, when brought from spirit-homes, Has dried the mourners' tears. Has brought the earth its sweetest trust. And calmed its anxious fears.

Answer to the Enigmn by Cosmos. Cousin Benja.

Quarterly Meeting at Greensboro', Ind The next Quarterly Meeting of the Friends of Progress will be held in Soth Hinshaw's Free Hall, on the 5th, 6th and 7th of February next, at Greensboro', ind. Mrs. Laura Coppy, of Dayton, Obio, and Dr. James Cooper, of Ohio, will be present as speakers.

The New York correspondent of the London Times

All are invited to attend.

sees the drift of things, and writes: "Every month, every day the war is prolonged, olls the death-knell of the peculiar institution of tolla the the South: every day adds strength to the uncompromising abolition party, and compels the democrate and the modern republicans to resign themselves, and active and the modern republicans to resign themselves, and active and the second and the second active active active and the second active activ quiesce in the inevitable."

TO MY ANGEL SISTER.

BY FRED. W. WEBBER.

me.
For thy gentle spirit-presence fondly lingering near me, Sweet it is to know that thou art hovering o'er me ever. Sweet to feel that death the bond between us cannot

'True affection' is thy greeting-oh, what welling gladness Fills my heart where oftentimes is nought but tearful

sadness,
For I love thee, angel-sister, and the loving token, Brought by thee from spirit-land, must heal the heart once broken.

Broken? Yes, when angels bore thee to the realms of glory,
Anguish, like a flood of waters, wildly rushed o'er me— Heart and eyes were bursting as I sadly cried, "Oh, Heaven, Why hast thou taken back so soon that bud so lately

given?

But thou'rt with me now! I seem to feel thee near me, sweetest,
And the moments passing now appear to me the

But they'll all be numbered shortly—then I 'll gladly meet thee In the happy spirit-land, and with affection greet thee; "True affection" will I give thee, and it will be ours Wreaths of purest love to twine in amaranthine bow-

O This poem was written at the request of the spirit to whom it is addressed. The request was made in the following manner at a private circle, where the writer, at that time a skeptic, was present. The entranced medium said that near his (the writer's) side she beheld the spirit of a little girl bearing a wreath, inscribed "TRUE APPECTION," which she held toward him, and for which she desired him to send a metrical message to her. This young spirit was described so accurately that the writer was obliged therein to recognize his own sister. It might be well to in to recognize his own sister. It might be well to say that the medium and himself were but little more than strangers to each other. Charlestown, Nov. 25, 1863.

#### Correspondence in Brief.

TO MY CORRESPONDENTS.—The writer begs permisheaven, I know," said Netta; "for he said, when he turned his last look to me, "Never do anything to shame your own self, Netta, and then you will do nothing to shame your father, who will care for you, and help you to do right."

We have received the following lines for the Chil-Very respectfully, CORA L. V. HATCH. her usual name.

New York, Jan. 11. 1864.

Christmas Gifts .- Our thoughtful friend. John Langdon, Esq., of Monmouth, Ill., in a private note to us, says:

"MR. EDITOR-Enclosed please find a draft for twenty-five dollars, being my respective Christmas gifts, as follows: Five dollars to Dr. Gardner, to assist in paying expenses of Lyceum Hall lectures; for dollars toward keeping open the free circles at the Bannes office; five dollars to assist in waving our glorious Bannes over the whole world; and the balance as I shall hereafter direct."

Friend Langdon will please receive our thanks for the substantial interest he takes in our welfare. And we are requested to thank him for Dr. Gardner, who wishes him a long life and all the happiness vouch safed to mortals.

OUR CAUSE IN MAINE.—We have been holding lectures and circles in this place and vicinity for two weeks past, and there is a glorious prospect for the angels to manifest and build up the standard of truth among the hills of old Oxford. The fact of holding communion with the love-links who have been born into higher life, is becoming more and more plain to the people in this section of Maine, and there is also a corresponding liberality attending its recention. the people in this section of Maine, and there is also a corresponding liberality attending its reception. A large and splendid hall is commenced and under finishing orders by our noble-souled Brother Bassett, of Boston, who has purchased a large amount of property in this place. Mediums are being unfolded, the fire is burning and light from the glorious morning land is whining all around.

Yours for the truth, M. TAYLOR.

Locke' Mille, Maine, Dec. 29, 1863.

AWARENING INTEREST .- A profound interest has been awakened in this city and vicinity by a three months' visit from that most excellent musical me-dium. Miss Jenny Lord, and during the present and coming week we expect a course of lectures from Belle Scougall. Any wortby medium, or good speaker on the Spiritual Philosophy would be welcomed in this ofty, and would find a wide field for useful labor oity, and would find a wide field for useful labor opened for them in this region. Truly, the harvest is great, but the laborers are few.

A. H. WORTHEN. reaw, Ill., Dec. 28, 1863.

THE BANNER A COMFORTER. - Mrs. C. Bacon, of Barre, Mass., writes: .. I enclose \$2.50 for the BANNER OF LIGHT another

year, for I feel as though I could not be deprived of seeing that old familiar friend. It is my meat and my drink in my sad hours of life. When the Bannes of Light is unfurled, all, all is sunshine and joy." N. FRANK WHITE .- I. H. Haslett, writing from Port

Huron, Mich., under date of Jan. 5th, says: "Lieut. N. Frank White is here, in the recruiting service for the 27th Regiment. He gave us two soul-in-spiring lectures on Sunday last. Truly the angels have power to clothe their philosophy in beautiful language through his organism. We still struggle on, slowly gaining light."

BECIPROCITY .- Harvey Morgan, of Randolph, N. Y., sends us \$2.50 for the BANNER, and says:

\*\* We have long been famishing for the nourishment we once gladly obtained from a perusal of your pages. While we publicly and privately impart the inspira-tions which come from the spirit-world to the needy multitudes that earnestly listen for a sound from the other shore, we in turn need the strength derived from the thoughts of the thousands who communicate through your pages. We earnestly hope you will conbe a strong advocate of the truth and the right, and of true principles: that you will continue to wave over error, eliminate light, and bless human-

"CHILDREN'S DEPARTMENT."-Mrs. M. P. Coggewell, writing from Beloit, Wis., to renew her subscription, remarks:

" I am much pleased to see the Children's Department. Much good may it do the precious little ones. I have a little boy and girl much interested. Mrs. Willis has the good wishes and prayers of their mother for her success. Can she not portray in still more forcible manner the necessity, to the rising generation. of obedience to and respect for parents? to be a virtue so old-fashioned as to be rather unpopular out here in the West. Would that I could in some

One of our patrons, who resides at Cascade, lows. in renewing his subscription, writes as follows : DEAR BARRER, I love thee; thy visits, how sweet, DEAR BARKER, I love thee; thy visits, how sweet, As weekly thou comest, my vision to greet, Richly laden with truth from the bright "Bummer Land," Where my 'rosebuds' are blooming—a heautiful band. I cannot be happy without thee, my friend. To induce thee to come, the price I now send; Then make no delay, but hasten to me, Lest a week should clapse, and no Banker I see.

" INCIDENTS OF A CITY RAMBLE."-Mrs. P. Wilson writing from Chicago, Iil., asks if E. Dayton will give ber the address of the poor family alluded to in his story with the above title, which was published in the

BANNER of Jan 2d.

much liked, and, I might say, almost worshiped."

To Correspondents.

[We cannot engage to return rejected manuscripts.] Jos. G. W. W., KINGS FEBRY, N. Y .- Letter re-

A. P., EAGLE HARBOR, N. Y .- Thanks for the interest you take in the BANNER. Money received.

J. C. ROCKLAND. ME .- The communication has een received, and placed on file for publication.

DR. J. T., WILMINGTON, DEL .- We have been in the habit of receiving questions from abroad for the higher intelligences to consider, for a long time. Some have been fully answered in this way: others have not.

ANONYMOUS. LOWELL, MASS.—Visit our circle, and ask the question yourself.

G. N., MEADVILLE, PA .- You wish to know where the spirit world is located. The answer is, Everywhere: in our earth-atmosphere, and beyond it. You are right in your suppositions.

MRS. S. D., OWEGO, N. Y .- Mr. Manafield's address is Ban Francisco, Cal.

J. M. O., OLIVESBURGE, O .- Let him who is without sin cast the first stone." Condemnation never reformed the erring. Take such by the hand, and lead them up, if possible, to your own standard of good-

W. F., PORTAGE, MICH .- The articles are acceptable; but we are so crowded we cannot promise to print them for some time to come.

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