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THE PROPERTY. AND ITS FULFILLMENT.

Written for the Banner of Light BY GRACE LELAND.

CHAPTER IV.

"I falt it when I sorrowed most,
"I is better to have loved and lost
Than never to have loved at all."

"To feel, although no tongue can prove, That every cloud that spreads above And veileth love itself is love."

TENNYSON.

The summer months had passed. A beautiful sunset had been followed by the softest or twilights, which had gradually given place to the thick shades of evening. Still Leia sat by the window, looking up to the slient, blinking stars, and watching the meteors which now and then with seeming lawlesaness shot athwart the sky. That early autumn was one of peculiar beauty, but all its loveliness was fraught with pain for Lela. How could it be otherwise? She knew that Lloyd Hamilton loved her. Doubt had given place to certainty, but to a certainty so replete with anguish, that her face had taken on an expression of deeper sadness, and her heart, already so familiar with sorrow, was conscious of a pain which knew no re-

As she sat in the shadows of that September evening. she thought of her last meeting with Lloyd Hamilton. The light that came into his eyes and overspread his face as he saw her, the beaming tenderness of expression which lighted it as he looked down into her eyes. the warm, lingering pressure of her hand, the low, tender tones of his voice when he addressed her-she saw, and heard, and felt it all again. Then that hour rose again before her which had opened to her the most precious gift a woman can receive, at the same time that it had planted a deeper anguish in her heart. She recalled the trembling tones, the repressed earnestness of his speech, and those dear words which had offered to her his deep affection, the devotion of his life. And then how strangely calm she had been, as she gently stepped away from him, saying, "I love you, Lloyd Hamilton, but I cannot be your wife. I am bound by a promise which must separate us throughout this life. I cannot explain it. Strive to forget me. or remember

"But, Lela, if you indeed love me," he had said in reply, .. may I not hope? Surely nothing can separate hearts that are true to each other?" "No; my answer is final, Mr. Hamilton."

me only as a friend."

And with a face from which the light had suddenly gone out into utter darkness, he left her without an other word, and they had never met again. She re terrible pain shot through her heart. Then there was a blank, and when consciousness returned, she found herself lying upon the carpet, where she had fallen. She was alone, and no one knew of her awoon, or the agony which had caused it.

Then she had written .to her father, praying him to release her from her promise. But in reply he had written to her these words:

.. I cannot let you inform Mr. Hamilton. Remember your promise. If not, you may be sure your father's curse will follow you forever. You are very fool-

ish to think you must tell him everything. It can do no harm to marry him, and still have a secret or two from him. You always were fussy about such things. Lela: and, if you refuse him, it is all your own work, Your happiness is in your own hands, not mine. I would do anything else in my power for you, but this I cannot do."

This evening, as her thoughts wandered back to the past, and clung so tenderly around the beloved one whose life she had clouded and embittered, she was unusually calm. She was sad; she could not be cheerful; but she felt that He who knoweth the end from the beginning, was leading them both in wisdom, and in love none the less so that it was hidden.

At last, overcome with weariness, she slept. Suddeply she became conscious of a presence, which brought a thrill of purest happiness. Her mother, radiant, shining, angelic, stood before her. She said to her in low, earnest tones. . Go, dear child. Your father calls you. Go quickly."

Lels, startled by the apparition, and still more by the words, saw the vision quickly fade away, and opened her eyes. The room was filled with a strange, beautiful light. She closed her eyes, and again opened them, to ascertain if she were really awake. The light remained a few moments, bright, almost dazzling, and wholly unflickering, then gradually faded, and the darkness of night was again around her. A drowsiness which she could not resist remained upon her, and she

The next morning the memory of her vision of the evening before was very vivid in Lela's mind. She felt impelled to obey the summons, but she hesitated, fearing to be deceived. She said to herself, .. It may be but the imaginations of a fevered brain. My mind is so unsettled of late, it would not be strange if I had both optical illusions and mental delusions. It was probably nothing more."

Still Lels could not shake off the influence which seemed impelling her toward her old home. She wrote a note to her father, asking if he were well, and if he needed her. After leaving it at the post-office, she felt no consequent relief: and so the hours passed on. That afternoon Mr. Grover's son called at the school

.. Here is a letter for you, Miss Lela," he said. .. I saw the · Please forward immediately,' so thought I would bring it to you, instead of waiting for you to come home."

" Thank you." Before entering the school-room Lela broke open the envelope, and glanced at the contents. The letter ran

Miss Horr-Your father is very sick, and is delirious most of the time. . I called to see him early this

morning, and found his mind clearer than it had been

for several days. He said to me. Doctor, I want you tion, waiting only the close of her school, which was should write to Lela. I must see her before I die. Tell near at hand. her to come immediately, if she would see her father When she was at last released from her school duties, alive.' I promised to do so, and herewith send you it was with a feeling of satisfaction at the thought of this. I fear he cannot live but a few days. Still, as positive good achieved. She knew that some young he has a good constitution, he may recover, and be minds would go forth into life better fortified for its pretty well again. Yours in haste. G. RAND."

School was dismissed at once, and an hour later Lela was in Mr. Grover's wagon, on her way to the nearest station whence she could take a train east. Before sunset she was in a rail-car, speeding rapidly home-

No event marked her journey. At its close she entered her father's house with the hope that her presence might bring to him peace and happiness and renewed health, and that she might be released from the promise which had already brought to her so much

She entered the house with a sigh. How cheerless everything looked! How stilling the air seemed! How bateful to her the presence of the woman who was his wife! The latter came forward, and with much officiousness of manner offered her assistance in laying aside Lela's hat and dloak, saying:

" I'll get you something to eat right off."

"No," said Lela; " I only wish to see my father." "He does n't know a thing, Leis. He 's been out f his head ever since he was taken sick."

Lela said nothing, but went quickly toward her father's room. The other followed her. 🧀 I 'm dreadfully worried i" she said. . Dr. Rand was taken sick himself yesterday, and hasn't seen Mr. Royt since yesterday morning."

"You have another physician, of course?" Lela demanded, quickly.

.. Why, no. There isn't any doctor 'round that 've any confidence in. excepting Dr. Rand. I thought e'd be able, perhaps, to come by to-night."

" I shall send for Dr. Grey immediately," said Lela. They entered her father's room. He lay there cold

and still, his life fast ebbing away. "He is dying!" Lela exclaimed, in a tone of an quish; and going to him she wiped the death-damp

from his forehead, and kissed him, saying: "Oh, my father! Speak to your child once more! He turned and looked upon her wistfully, anxiously. ·· Lela. I'm glad you've come! I'm going fast!

Lela---[--want-----' A slight spasm fluttered over his face, his last breath floated out upon the air, his last wish was lost in the

silence of death !

And then hope died in Lela's heart !

Two days later Lela returned from her father's grave well nigh exhausted in body and mind. Her strong will alone prevented her from being seriously ill. She felt the need of constant exertion, and took upon berself the task of arranging her father's papers. She felt it was both a duty and a privilege which belonged e. She had a hope, too, fai though it was, that she might find some note addressed to herself, releasing her from her promise. She spent most of the day following that of the funeral in this manner; and when at last all were properly arranged and disposed of, the last ray of hope which had revived a little, had gone out in utter darkness.

Lela soon returned to her western home. The calm ness of despair had settled down upon her. She was but partially conscious of things transpiring around her. Even the sense of danger failed to arouse her. when one of those scenes took place incident to travel. which make the stoutest heart to quail with fear, and when the alarm is over, to turn with wonder and gratitude to Him whose providence is over all. When she at last arrived in B---, she was as one walking in a dream. She would not, however, suffer herself to give way either to physical or mental weakness and weariness, but, after a day or two of rest, again opened her

The autumn passed, and was succeeded by winter. whose keen blasts and pelting snows and frozen tears were more than ever welcome to Lela. . Such is my life-a winter scene !" slie thought. .. The blasts without are not colder and flercer than those that rave within. My hopes lie buried beneath drearier snows than those piled around in Nature's domain. The icicles which cling to the trees are only like the tears congealed around my heart. Winter without, and winter within !- Yet the apring will follow. The snows will melt away, the icy pendants disappear in the warm rays of the returning aun, the winds will give place to balmier breezes, and the earth will be glad again with flowers and birds and unfettered rills and laughing sunshine But will the spring and summer enter my heart? Will there be room for them there? Oh, Father divine! by thy grace, by thy tender pitying love break thou the bands which imprison my soul, that it may go Yankeedom. But don't bring that long face with forth, even through the wintry darkness which sur-you. We don't allow such in New England."
rounds it, into the broader, warmer sunlight of faith and hope. Lead me, that I falter not; help me, that I age. Hovey; but you always were a privileged characrust Thee more !"

Thus seeking divine assistance, her prayers were answered. Her soul grew strong to endure, and brave to neet her destiny. And the tender, womanly nature in her grew ever in beauty. She loved and was bethat they had met. She knew that she was a truer Life had become more sacred to her because he, too. out she breathed the same for him.

to come and make her home with them, and be to them sport.

varied experiences for the teachings she had given them; and in the consciousness of duty well performed she could not be wholly unhappy. Farewells followed. and the heartfelt good wishes of many attended Lela to her new home, for she had endeared herself to those who knew her, by her self-sacrificing spirit and her kind demeanor toward all. A few days later she was in her new home-a home made beautiful by all that wealth and a cultivated taste could effect, and still more by the tender love which hallowed it. '

CHAPTER V.

.. A little hint to solace woe. A hint, a whisper breathing low,
i may not speak of what? know.

What is it thou knowest, aweet voice,' I cried. A bidden hope,' the voice replied.'

TENNYSON. Lloyd Hamilton sat leaning on his counter. It was a drizzly day without, and few customers came in. He had laid aside the morning paper, and sat absorbed in thought. That his thoughts were not pleasant ones you could easily divine by the track of their footsteps on his face. There is a hard, distrustful expression there which we did not see a year ago. Lela Hovt is in his thoughts, and distrust follows her memory ever; and yet-so strange, so mysterious is love-his deep, unabated tenderness clings to her as closely, as constantly.

The door opens. An elderly gentleman enters. " Ah, Hamilton, how are you?"?

"Frank Hovey! How are you, old fellow? Where did you drop from? You were far enough from my thoughts."

"Which proves I am not identical with that personage who shall be nameless, who is always so inconveniently near whenever spoken of. But, Hamilton, what's the matter? You are growing old. Is business dull or driving?"

" Business is well enough. This is a miserable life, anyhow. We fight for our dollars. as children scramble for the spilled pennies. We are nothing but overgrown children. But here, take a better seat, Hovey. 'm right glad to see your old face again. How do you and the world get along now-a-doys?"

.. First rate. The world and I are excellent friends Lloyd Hamilton gave an indifferent sort of whistle.

.. When did you leave Boston?" ... Last week. I had just got home from Cuba, where I've been the past year. I came out here just at this time to attend a wedding here in town, which took place last evening.

· Ah i You must be fond of seeing fools harnessed for life!"

as that?''

.. Never mind the remark. Who are the fond couple 7" · Hal Moreland, a lawver in Cambridge, who came

out with me, and my niece. Miss May Hapwell, of this city."

"I have seen her. When do you return?" " To-morrow."

.. So soon? Well, come up and spend this evening with me, wont you?"....

" A previous appointment will prevent. But I shall be most glad to have you share it with me." .. What is it? Another wedding?"

.. No: a few friends are invited to spend the evening at Dr. Thaver's. A circle is to be held there, and a writing medium will be present."

.. Wheew! Have you got befooled with that fanatiolsm, Hovey? I expected better things of you." " Never mind; will you go?"

" No, I believe not-yes, I will, too. I'll see how she does it." .. Why do you say she? How do you know it is a

ladv?''

.. Of course it is a lady. There never was any mischief in the world yet but there was a woman at the bottom of it. Of course this jugglery is carried on by a feminine."

.. Well, come and prove the whole thing false, if you can. It is always ready for the strictest investigation." Well. I'll come. 'T will help pass off one evening.

By the way, Hovey, I'm about pulling up stakes here to go East; am going to settle down in Boston. There is a good opening there of the right kind, and I want a change," he added, with a yawn. · Ah l I'm glad if you are coming back into

.. You are getting to be complimentary in your old

Customers came in, and when they left the conversation turned on politics.

A select company were seated around a large table loved. And though an impassable gulf yawned be in Dr. Thayer's pleasant parlor that evening. Some tween her and her lost love, she felt that it was good of them were already believers in the Spiritual Philosophy, others were investigating the subject, a few othwoman for having known and loved Lloyd Hamilton. ers were unbelievers. There was one present who had always regarded the anbiect with the deepest conlived; and never did she breathe a prayer for herself | tempt, who had ridiculed its claim, and who regarded Spirltualists as men and women of weak intellects The flowers he loved held in their soft chalices tiny and bowildered imaginations. He accounted for the whisperings unheard before; in the birds' sweet notes whole phenomena, when imposition was not consciousthe heard ever a melody which only love had awak by practiced, on the ground of mesmeric influence; ened her soul to listen to; and the sunshine dropped a and was this evening determined to receive a message purer light because it fell on him! The books and the from his aunt, who was still living in New York. He pictures he had loved were dearer to her than ever be- was very sure that if he received any message, it would fore; the songs which they had sang together were be from her, giving certain particulars of her name, oftenest on her lips, and her soul in its tenderness age, and the time of her residence in spirit land, with went out ever toward him, if perchance it might meet | certain sentimental flourishes of undying affection for him and watchful care over him. He sat at the right Early in the spring Lela received a letter from her of the medium at his own request that he might the uncle, Dr. Reynolds, who had removed from Savannah better detect any imposition that might be practiced. to Boston, where he was engaged in the practice of his He was resolved to glean some amusement from the profession. He and his wife both wrote, orging Leia folly and credulity of others, and was ready for the

of them. Then followed one from a young man to his ine awhile, and then refused me, which was n't particof mingled joy and sorrow. In both cases the medium, who was gifted with spirit sight, described the personal appearance of the spirits who wrote the messages. There was a pause. Miss Carver, the medium, broke the brief silence, by saying:

"I see a gentleman of perhaps sixty-five years of age. He is below the medium height, with dark hair to atone for the past by making you both happy. In a little gray, and heavy, dark-brown beard. There is one peculiarity about his beard, which is quite long, and that is, there is a spot on his chin which is almost entirely white, while the rest of his whiskers are hard ly tinged with gray. He has dark gray eyes of a peculiar expression, which is not pleasing. He has, I that you have been a fool. I am sure any man would should think, rather a wide mouth; and, although I be very excusable for loving a true, noble woman, can't see its expression because of the beard which such as I believe Lela Hoyt must be. No disgrace atconceals it. I think that his face generally expresses a taches to an honorable love, even though it be unregreat amount of firmness and decision. There is a quited. Only a few weeks ago a lady remarked to me, look of selfishness and sensuality, too, very apparent. There is a peculiar scar on his left cheek, from some disgraced in any way by being refused by a lady. I injury received a long time ago, I should think. It is honor a man all the more,' said she, that he has in the shape of a triangle. Hie sits down now, and loved, even though it be hopelessly, a woman worthy places his hands together in a very peculiar manner of his esteem and affection.' the little finger of his right hand and the forefinger of back and his eyes nearly closed, he seems to sit and think. Now he has risen, and stands behind the gentieman at my right. He lays one hand on his shoulder. He seems very unhappy. He wishes to write."

The medium's hand grey rigid, and soon grasped the pencil. The following was written in a quick, ner-Vous manner:

"I must speak to my child. Seek her, and tell her that I release her from her promise. I shall never be at rest till I see her happy. You distrust her. That is wrong; for Lela is in every way worthy of your confidence. The misery which has come to her and one other was caused by my sins alone. Seek her without delay, for I have sadly wronged my poor Lela. She is free from her promise. If I could only see her happy I would bear my sufferings in patience. for they are deserved. I lived in W Massachu-

setts, and have been in the spirit-land eight months." The paper was pushed toward the gentleman at her right, whom you have doubtless recognized as Mr. Hamilton. He took it and read it, while his expression of amazed incredulity gave place to one of surprise and interest. Yet with an air of assumed indifference he laid it back upon the table, saying:

"I never knew a man by the name of Jarvis Hoyt." "Hoyt?" asked Mr. Hovey. "I formerly knew a gentleman of that name in W-, Massachusetts; but don't know but he is living yet. The acquaintance etween us was very slight, however. His first wife was a very beautiful woman; and his daughter I became slightly acquainted with a short time before her mother's death Her name was Leia."

Here were two points in the communication already

ested; but Mr. Hamilton was obstinate. "If I have any 'friends in the spirit-world," he said. .. it is rather singular that they should send a

stranger along to talk to me." "It is perhaps intended as a test," said Mr. Hovey. Remember the peculiarities specified, and perhaps you of the matter." .. Well, of course, some friend of mine can sav s

word as well as this stranger."

But there was nothing more for Mr. Hamilton. He the message into his own possession when the medium handed it to him, remarking, .. Would n't it be well to keep it, so as to test the truth of it? You may wish to refer to it sometime."

"Thank you; it will do no harm," said he. After a pause the medium continued :-

"I see a very bright, beautiful spirit, a young lady should think about twenty years of age. Her eyes and hair are of a chestnut brown color, her complexion clear, her features irregular, but very expressive. She is very graceful in her motions. She is dressed in flowing robes of white, fastened by the most beautiful flowers I ever saw, and wears on her head a splendid wreath whose effect is strengthening to the soul. The false of the same. She stands near Mr. Hovey, and is hold-love that cost you so many bitter tears, such glooming a wreath of the same flowers over his head. She amiles upon him beautifully."

Miss Carver's hand was then influenced, and the following was written and handed to Mr. Hovey.

" Still, oh. my Beloved I you walk the earth-paths shedding ever around you the brightness of a soul that loves truth and goodness. But you are not alone. You feel the presence of dear, departed ones, and you know that I am ever near. I will never leave you, Frank; and I will be the first to welcome you to this blest shore. I sometimes have felt impatient to weland I know that our Father will call you at the right YOUROWN ADDIE."

On their way home Mr. Hovey remarked. . Some thing will come of all this, Hamilton. My acquaint ance with Mr. Hoyt was too slight for me to know anything of his personal peculiarities, but the description given of his looks was very correct. I recollect his beard very well; it was, as described, very peculiar. spirit world; and if so, we may sometime meet some one who can give us the desired information.

"I have n't seen his daughter for many years. She was an interesting girl, but I always felt that a sad self-sacrificing beauty of friendship is possessed by life was before her. She had one of those deep, ear- your friend; place no faith in the philanthropic efforts nest natures, with feelings intense and fine, which all that content themselves with words; trust not the ways suffer passing through this rough, hard world, | charity that begins not in the home-circle, and beware To such it too often becomes a vale of tears.

or not; whother she is the blest, presiding genius of for the upbuilding of an eternal friendship. Be pure some happy home, as she ought to be, or whether she and true and steadfast yourself, and let no misfortane, walks alone, and weary, with all the tenderness of her overcome you. Live in the joy and hope of friendvoman's heart shut back upon itself!"

well. I know that she has made my life miserable. I the attributes, divine and eternal, of Godlike manhood as a daughter. She gratefully accepted their invita- A message was given to the company assembled I may as well tell you, though there is n't another per. and womanhood.

from the spirit of a clergyman, well known to several pron to whom I would speak so freely. She flirted with widowed mother present, which she received with tears quarly agreeable, as you can imagine. However, it has given me a lesson concerning womankind that I shall not forget. It came late in life, to be sure. I was too old to be made such a fool of-by a woman. too!

> " Hamilton, I see how it is. Mr. Hoyt influenced his daughter, and now he repents of it, and is anxious. justice to Miss Hoyt, you should seek her at once, and show her this communication."

" And make a fool of myself a second time ! "

" No ; you would only be a fool by neglecting to do sor Besides, I know of nothing yet which implies · It is a mystery to me that a gentleman should feel

"Woll, there is no denying the fact that a man does his left hand meeting at their tips, and his thumbs feel the disgrace, whether there is any reason for it or working nervously together. With his head thrown not., But I do n't know where Miss Hoyt is. I have no opportunity of hearing anything of her now, as her friends in this city, Mr. and Mrs. Turner, have gone South." "Well, when I return to Boston I'll make some in-

quiries in regard to her, among my old friends in W --- and may learn something of her. If so, I will let you know." .. Thank you. I'll see you again in the morning.

Good night." "Good-night."

They shook hands and separated. [CONCLUDED IN OUR NEXT.]

Written for the Banner of Light.

DISENCHANTMENT. BY CORA WILBURN.

It awaits upon our every step of life, as long as we are yet undisciplined, yet unlearnt in wisdom. Whenever impulse rules in place of unerring intuition, we shall make mistakes, and stumble over obstacles that impede self-harmonization. We shall accept the semblance for the reality, and cull more thorns than flowers on our way. We should simply regret our own ignorance in place of bewailing the disappointments of life: we should strive for a clearer vision, a nobler insight, a higher guidance of our faculties, not spend time in shedding useless tears over past follies and errors of judgment. Neither should we grow misanthropic because of others' shortcomings; our embodied ideals may sadly fall in realizing our fond and fervent hopes; but this only points us to further effort in the heart and soul-search for goodness, fidelity, love and friendship. The pure and lofty ideals are still our own; by the failure of full or even partial realization here, we become attracted heavenward, more upward, we rise in sonl-stature, and dure to sea ch the Para. may be able sometime to ascertain the truth or faisity disean valleys and the eternal heights for the fruition of our cherished hopes and plans.

And the spirit-world's imperishable beauty, wealth and lov is reflected on the loving hearts and manifested in the deeds of fraternal sympathy wherewith this fait a deeper interest in the communication he had re- life is blest, even amid its darkest scenes of bloodshed ceived than he chose to make apparent, and only took and violence, in darkest hours, when benign Truth struggles in the grasp of Error. If you have nobly felt the stirrings of holy thought, recking for expression in acts of beneficent bestowal, rest assured that somewhere in the countless worlds before you the perfect accomplishment of your purposes awaits you. And here, in the probationary sphere, thousands of linked souls respond to every heart-throb for humanity, and invisible bands, stronger than adamantine chains, bind together in everlasting fellowship of love all those who .. feel another's woe."

Rejoice, and weep not, for the inevitable disenchant ments of life. They are the bitter tonics of the spirit. clouded days and nights of sorrow, was but a fleeting. salutary pain, whose mission was to teach, to lead you to the summits of serener thought and a clearer understanding of the spirit's needs. Give thanks for the angulah of a few short months or years; your whole earthly life might have been embittered by the falsehood that darkened only its threshold. With maturer years and some portion of worldly wis-

dom, you still find yourself the prey of the designing. and rapacious. You give all your hopes, joys, future plans, every thought of your being almost, into the come you to our giorious home...but I am wiser now, outstretched hands of a friendship, proffered with so much seeming warmth and enruestness. And you time; I wait his will in patience. You have more find yourself betrayed and laughed to scorn by the very work on earth to do. There are sad hearts that need lips that uttered such glowing sentiments, that named you there, and you will do them good. Falter not, |you "brother" or "sister of the soul !" You are Beloved. Trust in our Father always. I am with you stunned, bewildered for awhile with the magnitude of this new stroke of fate; and you imagine, because that idolized one failed in truth and honesty, that there is no truth in friends, no honest meaning in protestations of affection, no good in man or woman. Do not. be so foolish as to cast all goodness out of human hearts. because of the dereliction of one, or a few, but accept. the experience as one needed by your yet unregulated First we must ascertain whether he has gone to the mind and heart. Believe not mere words, but strive for the calm intuition that reveals the spirit they contain; rely not on terms of endearment and fondest promises; look to unselfish deeds, and whother the of the smallest lurkings of deceit, for where entire "I would like to know whether Miss Hoyt is living truthfulness is lacking, there can be no safe foundation ship's full fruition, in the perfection of most sacred "Well. Hovey, I may as well be honest with an love. Arise out of the dim vales of Disenchantment honest old fellow like you. I know Lela Hoyt very into the blissfully serene atmosphere wherein dwell

LETTER TO HON, D. S. DICKINSON. THE FREEDMAN AND CITIZENSHIP.

HON. DANIEL S. DICKINSON :

Sir-Having witnessed your ardent zeal and untiring efforts, both as a citizen of the Republic and Chief Law-Officer of the Empire State, for two years, in aidance of the National Government to suppress the Rebellion in every way within your power. I feel warranted to take the liberty to address to you some of my views concerning the Freedman and Citizenship.

The Proclamation of the President of the United States of January last, liberating the slaves of those in rebellion, has introduced into the popular elements new conditions and relations which must substantially affect the affairs of the nation. The pen and sword of the Commander in Chief of the Army and Navy of the United States have been potent instruments in his hands to the downfall of a system of wrong and oppression, for the allowance and practice of which this prople are to day suffering the high penalties which offended Deity has connected with his violated laws. Its crumbling edifice, whose foundations rested on so many States, is now a fragmentary heap of ruins, which Time is fast hastening to dust, and which the prosperons winds will soon scatter to the ends of the earth. no more to annoy forever. There has been more than magic power in the pen and sword of the Chief Magistrate, else there would not have sprong forth, at his behest, from among its prostrate pillars and shattered towers, an ebon soldiery strong and mighty in muscle, armed and ready to battle bravely with Slavery and Treason. The sword has pierced the very vitals of Siavery, and it is perishing away—the pen has proclaimed its subject population free, and bid the emancipated masses'go forth to enjoy the blessings of manhoodalready is begun the grand exodus in the highways of Freedom. Throngs from the servile millions emerge from the fallen House of Bondage and go abroad to join the ranks of Freemen. Henceforth the Freedman must have position in the land-his political status must be settled-shall it be citizen as well as soldier? f We have leave of Dr. D. to cut down his manuscript to such extent, as will accord with our limits.

We must omit something-hence we leave out here. with much regret, many important paragraphs.]-En. I have thus given an outline glance at not only the declarations of the fathers in respect to man's rights and privileges, but at their doings also in the premises. as framers of the constitution—for it seemed necessary for the purposes of this examination.

It is plain that the constitution falls far short of the high mark made by them, for man in his relations to his fellow and his Creator. They forget, it would seem, to extend to the slaves in the land, the enjoyment of the natural rights-those superior giftswhich they claimed may never be alienated by any man, and if so, which may not be taken away or withheld by any man-namely, life, liberty, and the pursuit of happiness. It is an unfortunate historical fact evinced by the constitution itself, that the inhabitants of the land, at the time of its adoption, were, (1.) those denominated free persons, and (2.) those termed, all other persons, clearly meaning those not free. (Con. Art. 1. Sec. 3.) It is impossible that the language can be received otherwise than that if some of the inhabitants were not free persons, then some disability must attach to them. It is well known that apprenticeship was a temporary, and slavery a perpetual disability. Is it too much to claim in the argument, that the citizenship contemplated by the constitution, is limited to the class called free persons? Certainly not does it contemplate that citizen and inhabitant are synonymous terms : nor are they convertible-all inhabitants are not citizens, but all citizens are inhabitants. Citizenship seems to be the qualifying element or property in a person, to enable him to hold office in the government. Is it not a condition which is required of a person to enable him to give or confer office. that is, to exercise the elective franchise? It would so seem, else why the grant to Congress vi to establish an uniform rule of naturalization throughout the United States?". It is from those inhabitants only who are citizens, that representatives in Congress are chosenbefore being eligible to such office, a person must have "been seven years a citizen of the United States." No one can be Senator in Congress till he has "been nine years a citizen of the United States." " No person except a natural (native) born citizen, or a citizen of the United States at the time of the adoption of the constitution, can be eligible to the office of Presi dent," The constitution intends citizens only, to participate in the administration of the affairs of the government-and further, that free persons only shall

which is foundational to citizenship. All free native born inhabitants in this nation are citizens thereof. So are all aliens naturalized under the acts of Congress, passed in pursuance of the constitutional grant to that body, of power to establish an uniform rule of naturalization. Any different rule adopted by a State, will not confer on the alien, federal or national citizenship-State naturalization is worthless in every respect-it confers no privileges which may not be abrogated. The constitution and the laws of Congress in that behalf are controlling, anything in the constitution or laws of a State to the contrary notwithstanding. Birth in this country, and naturalization according to the laws of Congress, give to free persons the rights of national citizenship. Much confusion has arisen in not regarding this rule. Collision of claims and conflict of alleged rights are common in these days, for lack of understanding how to exercise the limitations of federal citizenship. These collisions and conflicts have called out from their hitherto hidden retreats, the strong and mighty antago nisms which the fathers of the constitution bound as firmly as they were able by the ligaments of fraternal regard, but which are now filling the land with civil commotion and war-a war not of the roses but of the races. In this asylum of the oppressed of all nations and tribes and kindreds and tougues under the whole heaven, can it longer be that man generically and universally, shall not be alike entitled to full freedom to citizenship? May the strife never cease till the rights of man shall be recognized by all and established

be citizens. . It takes into account, in the matter of

citizenship, freedom and nativity or alienage of birth,

not property or complexiou. It is condition, not color,

If I have not erred in these views, it follows that the rights of federal citizenship must prevail in all the States, notwithstanding local laws and the decrees of local judicial tribunals—that the rights of State citizenship can prevail only in the State-that some of these rights are concurrent and co-ordinate and prevail alike, as the right to life, liberty and the pursuit of happiness-that upon the inauguration of this government under the Constitution, none but persons free at the time, by birth or manumission, became citizens of the United States: all others became subjects-that all persons held to service or labor under mastership during life, remained as aforetime, slaves of the parties to whom such service or labor was due; slaves, in fact, to their masters, but subjects of the Commonwealth; amenable to the master as property-amenable to the Government politically, as persons and its subjects.

It is safe to say that when the Constitution went into operation, whatever rights and privileges belonged to a free inhabitant of the land, at Common Law. continued to exist and remained for his enjoyment ever afterward, unless in some way abridged by the language of the Constitution, in the allowance to the States of certain reservations. But whatever things national citizenship vested in an inhabitant, might never be taken away by State laws or constitutions, whether such citizenship be derived from birth, naturalization, or proclamation.

State laws and constitutions as municipal regula. tions may limit and prescribe the duties and privileges of the dwellers in a State, and the people therein may for the purposes of its corporate relations and internal police, do many things independently of the General Government, but all their doings, however, must har monize with its movements. If the citizenship of the United States gives to a person a right irrespective of property or color, that person in the exercise of such right, cannot be restrained by the law or Constitution of a State. If a citizen of the United States of proper ge, according to the Constitution, may cast his vote in an election for President of the United States, may a State by its laws and constitution, limit the right because of color or lack of property? May a State, on account of color, refuse domicil to a citizen of the United States? I answer no, and I repeat the refer ence to the Constitution: " The citizens fof the United States] of each State shall be entitled to all privileges and immunities of citizens [of the United States] in the several States:" The interpolations which I use in the passage will the more readily show the sense intended to be conveyed to the reader. Without such interpretation, I venture to affirm, the section has no sense—is only nonsense !

Who shall hinder me from holding land in any State may choose to dwell in, if I am able to purchase it? Citizenship of the United States being without respect to color, and the right to have and to hold land anywhere in the national domain, being one of the rights of citizenship of the United States, how is it that because a man is black, or colored more or less, being a citizen of the United States, he may not have domicil in the State of Illinois? Were I a black man and wanted a home there, I would in the particular fact of ownership of a bit of land, be as big as President Linoln, or I would demonstrate to the world that, "There is no force in the decrees of Venice."

I have said that State naturalization is in conflict vith, that provided by Congress under the Constitu tion and was worthless. A State cannot make a citi zen by statute or constitution. A person born free in a State, becomes citizen by birth, not 'of the State alone, but of the United States. Born elsewhere, abroad, the uniform rule of naturalization throughout the United States, demanded by the Constitution, bars the State of any action in that behalf, and a person must become citizen by law of Congress-and hence there can be no citizenship but United States' citizenship.

By the Roman law, at an early period slaves were nade freemen in three ways:—(1.) as when the slave by the consent or order of his master had his name enrolled by the Censor—(2.) as when the master having taken his slave to the Practor or Consul, said. .. I desire that this man be free according to the custom of the Romans"-and the Practor replied, " I say that this man is free after the manner of the Romans"-(3.) as when a master gave his slave his liberty by will. Freedom received in either of these methods, was styled fusta libertas. In later days liberty was given to the slave in various ways-by letter, among riends, besides many other methods; but these did not bring to the slave perfect freedom. They did but break the bonds of private ownership-such methods did not entitle him to the privileges of citizenship. But anciently the condition of all freedmen was the same-they received the freedom of the city with their liberty, according to the institution of Servius Tullius -in short, became Roman citizens. Such is the record of history in respect to the methods of transition from slavery to freedom, and in respect to the extent and fullness of liberation in the land of the Cæsars.

But it remained for this age of the world to witness millions of bondmen brought, at once, by proclamation proceeding from the Executive Department of the American Government, into the glorious liberty of the Jospel of Freedom-to witness the birth, at once, of a nation of slaves from bondage to liberty. Abraham Lincoln, by his edict of January last, has given to his name a place "above all Greek, above all Roman God bless him and the freedmen forever fame." more l

The proclamation is a law of the land, constitutional and obligatory, quite as fully as any rescript of Congress. Military necessity is its proper warrant. The peril of the national life, and the preservation of the Constitution, by which alone that life is sustained, called for its commandments. The President is sworn to " preserve, protect and defend the Constitution,"do this, it was necessary, as a war measure, t strike the real foe which was at war with its declared principles as seen in its comprehensive preamble. It s true Slavery found lodgment in its sanctuary-its reptile breath had for eighty years poisoned the atmosphere, and the nation was suffering from the foul effici ence—its serpent coil had well nigh strangled Liberty in her Temple. The President, in fulfillment of his oath, and in accordance with divine injunction, Herculeslike, smote the monster with irremediable wounds. His partisan enemies say he violated rather than protected the Constitution. But "if thy right hand offend thee, cut it off, and cast it from thee-for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell." There was no other alternative-death to the Slavery, " is rank, and smells to heaven." but the patient is not quite .. past all surgery," and the President, skillful operator, severs the right hand whose loins," and it falls to the ground, and none but bloodhounds and vultures visit the pulseless member.

The freedman is in the fleld—he is fighting fearlessly the battles which his old enemy and foe to liberty not cure them, ste would prove an infallible remedy ! have instigated his quondam master to wage against the freemen of the land. He has become soldier, and dollars a Sunday for his services, is looked upon by shrinks not to meet death if need be. By operation of the "gospel spongers" as a very unspiritual sort of law, he has become citizen, if native born; and shall the rights and privileges of citizenship be denied him? So long as the Constitution for which, in the very infancy of his freedom, he is periling his life, shall, in limine, declare its object to be to establish justice, he will have just claim to enjoy whatever it bestows upon who have been misled with regard to their duty to the free. Shall pagan Rome be more magnanimous to them by their false notions of a liberal gospel. Perher slaves, giving them the freedom of the Eternal sons thus blinded have oscillated from the one extreme City-another name for citizenship-than Christian of a princely support of Orthodox mummeries to a America with the added centuries of civilization and beggarly sustainment of the promulgation of soul-exteaching of the Nazarene?

The indications of those in the exercise of power, native born and naturalized persons, irrespective of travels in Great Britain and Continental Europe, letters ports, for their national protection while abroad. tion of the philanthropic Secretary of the Treasury Department, attests to the same liberal views of citi-

roclamation, and those still remaining in servitude may be seen in the movement already inaugurated by one branch of the present Congress; namely, the es-

This Government has only to establish justice in all twarious relations, domestic and foreign, to secure for itself stability, prosperity and perpetuity. every citizen of the United States, let me communications. he advice of Cardinal Wolsey to Cromwell: .. Be just and fear not:

Let all the ends thou aimest at, be thy Country's, Thy God's, and Truth's." Yours, etc., Hobats Dasson.

Doctor of Civil and Cason Law Washington, D. C., Jan. 8, 1864.

Written for the Banner of Light. TIS ALL FOR THE BEST.

BY A. P. M'COMBS.

Though darkness and dangers may encompass thy path, Around thee the waves of the angry sea dash, And the storm burst upon thee in fary and wrath, And the tempest how flerce, and red lightnings flash; Though about thee may break the wild thunders of

Jove. The sky black and scowling from east to the west, Still the sun shines as brightly as ever above-Then never complain, for 't is all for the best.

From cradle to coffin, the whole journey of life Is seen as we picture it in our own minds: A toil and a struggle, and a wearlsome strife, Or pleasant duties, rightful boon of mankind. Look I infancy 's helpless, how narrow its ken, How minor its joys, but with tears how opprest, Yet we must be infants ere we can be men-Then never complain, for 't is all for the best.

Chough the chill blasts of Winter sweep over the land, The plain of its verdure is shorn by his breath. And barrenness spreads, at the touch of his hand, Earth's music seems hushed in the stillness of death. n kindness and wisdom Winter's sent on before, To give Mother Nature her much needed rest, So that Summer may blossom, again yield her store-

Then never complain, for 't is all for the best. Who from his experiences would sever a part? Though he may have been slandered, wronged and

abused. He knows they have chastened and strengthened his heart:

Yet had he foreknown them, he'd as kief been excused. The arm at the anvil by its labor grows strong; Our sorrows and pains give our pleasures a zest, And the lessons of life, sure they 've never been wrong-Then never complain, for 't is all for the best.

Original Essays.

REMUNERATION OF SPIRITUAL LECTURERS.

BY W. P. JAMIESON.

This is a matter on which something has been said nd written, but which ought to receive still more attention. I believe I hazard nothing when I say that none in public life are so devoted and self-sacrificing. and so poorly paid, as the Spiritual Lecturer. Why is this? It cannot be said that there are too many lecturers and too few Spiritualists. There is a con stant demand for lecturers to visit different localities. There are not enough in the lecturing field to meet the demand. It is not because Spiritualists are too poor to remunerate speakers. There is, perhans, as much wealth among them as among the Methodists, or Baptists, or most other denominations. The reason why lecturers are not sustained as they should be, is attributable, mainly, to a prevailing superstition among the great body of the Spiritualists that spiritual gifts and "material aid" are incompatible-that the essential ingredient of an unadulterated gospel, or pure inspiration, is poverty. More especially do the nediums get the benefit of this superstition. .. They should keep themselves unspotted from the flithy lucre' of this world." This affords us an instance of the "laity" preaching to the "clergy;" and, as is usual with preachers, it is found easier to preach than to practice. They expect of lecturers what they are unwilling to practice themselves. Golden Rules are nowhere. Such people will say, "You mediums are not obliged to study, or prepare your lectures; you take no thought what ye shall speak'; you have spiritual gifts'-they come to you free-they cost vou nothing; . freely ye have received, freely give.' . without money and without price.' ". As Paul seems to be a witness in this case, we will have him cross ex amined. " For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." "Spiritual gifts" alone will not buy bread and butter, or cloth ing, or pay railroad fare, or educate children. Spirit. ual mediums do bestow their gifts freely. "without money and without price." All they ask is a fair compensation for the time devoted to the good of others in dispensing these "spiritual things." It is impossible for mediums to follow the common avocations of everyday life, to devote their physical energies and mental powers, to give their individual attention to secular pursuits for the purpose of obtaining means whereby they may sustain families and educate offspring, and be in a proper condition to receive freely spiritual influx.

It certainly does require of most men an undivided attention to business, a steady perseverance and constant industry, in order to be successful in their different callings, and not be " worse than infidels." Yet in the face of these facts it has been proposed by some body politic, or amputation. The offensive thing- stingy Spiritualists, who have been intent on "spong. ing" the spiritual food, that lecturers perform sufficient physical or mental labor to procure a livelihood, and give the balance of their time to the advocacy of · little finger had become thicker than the father's | Spiritualism, The worst wish that they can make for such people is, that they were obliged to try their own plan for three or six months, and thus do penance by eating their own pills. If a dose of three months would A lecturer who is presumptuous enough to ask ten person, "anxious only to make money." (1) and thus making merchandise of his gifts. This morbid sentiment which would compel lecturers to live from hand to mouth, has been of too great prevalence among Spiritualists whose hearts are in the right place, but

panding thoughts. It is a lamentable fact that this state of things among are favorable in this behalf. The practice, I am told, Spiritualists has driven some of the best talent from obtains in the Department of State, to give to all free the lecturing field, leaving it, in many parts of the country, entirely destitute of public spiritual teachers. color or complexion, when about to depart on their In some places that I have visited, where this state of things exist, some of the most influential Spiritualpatent of their American citizenship, in form of pass ists have attended, regularly, Orthodox meetings, paying liberally for the support of the same, owning or And besides, an able letter not long since emanating hiring pews in the church, in which to sent their fami from the pen of the Attorney General, at the solicita- lies, averring as a reason for such a manifestly inconsistent course, that Orthodox meetings were preferable to no meetings at all, and that by attending them they Another evidence of the regard which is manifested could see and mingle with their acquaintances and by the Government in behalf of those emancipated by friends, confessing, at the same time, that they were almost starved for the want of spiritual food-that the preaching which they endured was stale and husky. I tablishment of a Bureau of Emanoipation—a provision which will be of incalculable advantage to all concerned in the liberation and elevation of the slave. system of theology full of "irredeemable lies," might have been invested in spiritual publications, which could have been circulated for the benefit and enlightenment of the community; and in time, lecturers could

be procured. In other places Spiritualists have united with Universalists in the support of Universalist preaching. Thirteen dollars per Sunday was paid a Universalist clergyman to read hymns, Scripture, sermons, and preach .. Christ and him crucified." The Spiritualists

ed to them by their former speaker, was that they would be able to convert their Universalist friends to the beauties of Spiritualism. It leaked out that the Universalists expected to convert the Spiritualists to the more popular Universalist faith. Result: Spiritu-

It seems but fair that Spiritualists should sustain their own lecturers, who have "borne the heat and burden of the day;" who have proclaimed the glad tidings of spirit-communion, through good and evil report, ridiculed, abused and slandered by foes, in and out of the ranks of Spiritualists, instead of engaging in a wild goose chase after popularity. If the doctrines advocated by Spiritualists will not make Spiritualism popular, then they had far better be content with unpopular truths, than " sell out" to any sect, no matter how liberal or popular the sect may be. It is a duty that the spiritual public owe to themselves, as well as to their speakers, to give them a hearty pecuniary support beside the encouragement and sympathy which they receive. If f piritualists will devote one tenth of the energy and business tact to the advance ment of the Spiritual Philosophy that they do to the physical man, lecturers will be well sustained in every community wherever a dozen Spiritualists can be

THE FOUNDATION STONE OF RECON STRUCTION.

RY J. M. A.

There was a time in the history of Spiritualism when the first blow at the gigantic evils of modern So cialism had not been struck. The world had not received the impress of the destructionary element of the new Gospel. Old forms remained, of bigotry, intolerance, and illiberality. Virtue was based upon adherence to creedism. Life was filled with animal tenden cies, unenlightened and unspiritualized. The labor of Spiritualism, thus in its incipiency, has been, first, by incontestable proofs to establish the fact of spiritcommunion, guidance, and control; second, to destroy the idols of " wood and stone." which the Christian world has been so long worshiping-to tear down the atructure of false conceptions of Virtue, Religion, Delty, Duty and Destiny, which have been belittling, marring, and hardening the human soul for so many long centuries. This work, viz: the destruction of the false (as well as the establishment of the true) is still going on. Men are still found without faith in the reality of spirit intercourse, and gigantic evils still remain. The foundations, it is true, of false Theology and false Socialism, are sapped, and the vast edifice is swaying to and fro, blown by the resistless winds of the coming Dispensation. It must soon fall, and great shall be the fall thereof. The crackling timbers shall bend and break. The shapeless mass of ruins, scarred and blackened by the blows and purifying fire of aggressive Truth, shall be a monument significant my good resolutions. The little figure in the attitude

and truthful of the mortality of Error. Then shall come the builders, and the ruins shall be its walls shall be strong; and its dome shall pierce the heavens. Eternal Truth shall be its name. Wisdom. Love, Purity, Fidelity, shall reside in its walls. Nature and Science shall cement' the foundation. Progression shall fill the respiondent dome with irridescent flow out within its benign shades, filled with the chari ty-love of the angels, shall worship the Great Spirit without fear. Oh! the bliss of the coming ageswhen men shall have learned to love Truth rather than | the morrow." Creeds. Humanity rather than solf, Scientific Naturalness rather than arbitrary unsystem ! Man shall walk hand up, he replied: in hand with the angels, acknowledging the great All-Then shall Virtue be no longer a myth. Vice a provalent entity, Illiberality the characteristic of thinkers, outcast and a rowdy !" and Bigotry the true synonym of religiousness.

Nature shall be consulted in all the forms of learning. around his neck, I said: The schools shall be permeated with a generous progressiveness, which shall lead them into new and fercause filled with the elements of happiness.

with care and wisdom. struction, must be fixed upon as first in order of posi- cend heavenward !" . . tion? What, resting upon human needs, must be supplied first? These are questions which must soon be answered. The builders will soon be ready. Where those of my kind—society is against me, and respectaare the corner-stones and the layers thereof? Are they at hand? Are they prepared? From the four if I only had some one to love and care for me!" corners of the earth-from the assembled wisdom of soul, there comes a response. Deep-laden with the lessons of the centuries it comes: " Blan is a unit." All mapkind are brothers and sisters. Human needs tinct from every other in the present undevelopedness of the human race, is yet made up of individuals whose natures are inherently the same. Give to all natural methods of development. Allow the nations to become unitized and harmonized by furnishing some universal bond of union. Let the Alphabet in use by the various nations be the same. Let it be founded in Naturerepresenting accurately and philosophically all the elementary sounds of human speech. Provide a Uniwould lay the foundation stone of the new Temple of and halls of legislation. Truth, be assured this must lie at the basis! This must be first in order of position! This must be supunion.

Thus will the foundation be laid for universal oneness of nationality, a common brotherhood of humanity, a common language, common interests. Peaco. Harmony and Good-Will. Justice will reign; Freedom prevail; Culture become universal; Ignorance disappear; Crime vanish; Error, Bigotry and Uncharitaoleness be known no more; Universal Prosperity, Hapthe true end and aim of human life be attained.

Thus comes the respone. Oh, ye Spiritualists, laboring in the cause of Truth and Humanity, prepare to receive with kindly hands and loving, appreciative hearts, the new workers which the soon-coming peace as none of us now realize. Be ready to accept new is to be found in the Cordilleras of our gold regions.

of this same place, who united with the Universalists truths, however striking, novel, or uncouth they may in hiring a Universalist clergyman, complained of the appear. Spiritualism has something more to do than difficulty encountered in paying a spiritual lecturer, to establish itself-something more than to destroy exwho had addressed them the year before to their entire isting errors. There is a labor for it grander, nobler, satisfaction, the paltry sum of five dollars a Sunday, more beneficent. It must apply itself, with a wisdom-It seemed to him as though he had thrown away his love, to human needs, and upbuild positive institutime, after so faithfully laboring for the highest spirit tions for the development of the human soul according ual good of a people who, in this course, seemed to to the demands of Nature. This work is worthy of take a step backward. Their excuse for not engaging the greatest minds of earth and heaven, and will enone of our most worthy lecturers who was recommend. gage the attention of such, until man has risen to his true position.

East Bridgewater, Mass., Dec. 27, 1863.

Original. BEAUTIFUL SLEEP.

BY MISS A. W. SPRAGUE.

Beautiful sleep ! We call you, we implore you, Come to us now: Help us to rest the weary head. From which the strength and power have fied.

Beautiful sleep ! We kneel in prayer before you, We pray you keep Your watch around the bed of one Whose work in life is scarce begun; Oh, bid her not to weep. Beautiful eleep !

Wonder not that we adore you; For thou dost make For mortals such sweet dreams. That brighter each thing seems, Than in the hour they wake.

Beautiful aleep i We pray you, we adjure you, To bring your balm, And round this soul thy mantle cast, Till all the midnight hours are past. Oh shield us from all harm. Beautiful sleep !

LETTERS FROM THATCHWOOD COTTAGE:—No. 6.

BY COUSIN BENJA.

January 10th .- " And do you really want me to go ome with you and spend the night?" "Yes, William, I certainly do," said I.

The speaker was none other than Bill Rivers, the notorious rowdy, so-called. We had met at the little Methodist prayer meeting, and knowing him to be poor and friendless, but possessing a kind, generous heart. I invited him home with me that I might once more touch the harp-strings of his soul, that had al. ways discoursed to me such sweet music whenever I had a chance to nestle him in my affections; so taking him by the arm, we chatted merrily homeward.

" And now, Benja, sit down and tell me what you have all these ornaments and pictures here in your chamber for? I thought these kind of things belonged to the parlor!"

"So they do." I replied. " when they are kept for exhibition; but I keep them because they help me to be good; being emblems of truth and purity, they guard me against evil thoughts, and help to strengthen of prayer, reminds me of the young child, Samuel, putting his trust in the Infinite Father, and receiving cleared away, and the foundations be laid for a new the blessing. The cross by the little window speaks and beautiful Temple. In this temple shall all mankind to me of one who gave up his life as a sacrifice for worship; and its foundations shall be enduring; and truth and goodness; while the sweet face peeping out so lovingly from the wreath of dried grasses, brings to mind a gentle spirit-friend that is waiting for me in the home up yonder."

"This," said I, " is my sanctuary; here is where I come to look over my little life bundle that I have carglory. The teeming millions, whose aspirations shall ried through the day; and, if I have done wrong, these silent preachers announce the fact: but being representatives of Love and Charity, they condemn me not, but help me to make out a better programme for

I saw the tears glistening in his eyes, and looking

"You ought to be very good, Benja, for you have Father as the controller, in love, of human destinies everything to make you so, and can walk in the sunand the celestial hosts as intermediate instruments. light of respectability; while I have everything to ake me wicked and reckless, consec

I felt the truth of his remark, and putting my arm

" In the sight of God and the angels there is not so much difference, perhaps, as men think; for goodness tile fields of investigation. Life shall be sweet, be is measured by temptations resisted. I have over been surrounded by the atmosphere of love, with friends The chief corner stone of reconstruction must be the ever ready to prop my weakness; therefore, I have very basis of all human attainments. Underlying and | made but few sacrifices, through which cometh heaven's supporting the immense structure erected upon it, it richest rewards; while your surroundings have caused must needs be firm, symmetrical, homogeneous. No you to drink from the cup of Vice and Degradation, flaw must inhere, no foreign substance. It must be and you have fallen. But the divine spark is not all true to the purpose required of it. Reating upon the extinguished; there is enough left to make you a good inherent needs of the human soul, it must fay, else the man, and a respectable citizen. The coho in your own structure will topple somer or later and fall. Such a soul tells you this! Then make one more resolve to momentous work, therefore, as the hewing out of the live aright and in harmony with Nature, and though chief corner stone of the grand temple of Eternal Truth. men pass you by on the other side, the angel of Hope. which the Spiritualism of to day and the near future is that ever stands near thee, will touch the strings of to erect, and the selection of the same, must be done her golden harp, and its music shall warm up thy soul into newer life and higher beauty; and that which has What is that which lies at the basis of human attain. caused thee so much misery and sorrow, may yet bements in civilized lands? What, in a plan of recon- come a ladder of wisdom, whereon thy spirit shall as.

"I know it," he replied, "and have often wished that I could do better; but I have no friends except ble people don't like to be seen in my company. Oh,

Poor brother! how I wanted to warm him in my the Spiritual congress—from the depths of the human | heart, as we wept there together over the miseries that weighed so heavily upon us.

Since that memorable day I have gone down step by step into the heart of my neighbor, Deacon Joel; and are the same everywhere. Nature requires singleness the further I reach down, the more of the naughty of system in soul culture. Each nation, though dis-spirit I find; while the further I reach down into the heart of Bill Rivers, the rowdy, the more I find that is commendable !

Alas, for the wrong that society is doing to human hearts! With her unjust laws and false customswith her perverted religion and cold charity-she brands the poor unfortunate sinner with the name of criminal, and shuts him up in her penitentiaries; while to the fashionable libertine, and wine-bibber, that dresses in broadcloth and fine linen, she pays a versal Alphabet for a common humanity. Ot ye who thousand pounds yearly to sit in her council chambers

Oh, ye wicked extortioners, who crush your fallen brothers with your iron hand I remember the end is plied first! The grand man will thus have a bond of not yet; for there is a little angel of Beauty dwelling down deep in the soul-chambers of those poor unfortunate ones; and when the kingdom of God shall come on earth, as it is in heaven, their mission may be to clear away the poisonous weeds from your heart gardens, to warm up the cold, clayey soil with the dewdrops of affection, and plant morning glory seeds i

THE MOON .- Professor Phillips has succeeded in obpiness and True Piety bless and elevate humanity, and | inining drawings of the moon seen through a new telescope with a six inch object glass. They exhibit many new and striking features, showing a volcanio action of which we of this world have no conception. What would we think if our whole continent was a collection of craters, with hills rising out of their is to usher into the field. The constructionary labors of midst and divided by radiating ravines of awful depth ? the next few years will tell upon societary conditions The only approach to any such scenery in our world,

Article in

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Written for the Banner of Light. ANGEL PROMISES.

BY CORA WILBURN.

-identify Up and down the Jacob's ladder to from Of my aspirations, glide . . agare: Star-crowned, white-robed, sceptered angels, · Heralds from the Eden-side 545

> Of the bright, dividing river, Messengers of love divine, Leading out of earthly error, To the one God's holy shrine.

Leading onward, pointing upward. To the mansions of the blests Wreathing with a bow of promise Smalling. All hope's loveful dreams of rest.

Steadfastly the stars of beauty Beckon from the azure dome. And the joy of welcome soundeth From the blessed spirit-home.

Jaces glorified and holy and of the Beam ainld the starry fanes; Forms of loved ones unforgotten, Wander o'er the broad domains.

Sould its of the There unclose the morning portals of the noet's fairy land; There bright hope and calm fruition Join in soul-links heart and hand.

There the loving, guiding angels Of my aspirations lead To the wisdom-source where dwelleth Healing for the world's great need. and that I, untutored, not deemed worthy at the

and white Of admittance to the shrine. May for years in sadness lonely, For the holy knowledge pine. Yet imperfect is my vision-

All unlearnt in heavenly lore, Some small gleaning wealth of wisdom From that inner, bounteous store

Of Infinite love and mercy, May yet be vouchsafed to me; I may be an humble teacher Of the laws of purity.

.Of the mandates of our Father-Laws immutable, divine: Gemmed with Truth's serenest lastre. Guarded in Love's sacred shrine.

Ever thus the stair ascending. That by angel feet is trod, I may know the Omnipresence, And the Mother-Love of God!

I may see in dream and vision Radiant glimpses of the morn; Dawning out of battle-midnight, See the starry flag upborne

By the loving hand of angels, Crowned with signet of the free: See the New Republic's glory Sanctified by Liberty. Dubuque, Ioroa, 1864.

Correspondence.

Letter from Mrs. Moulthrop.

Brother Benjamin Todd, of Janesville, Wis., has been in our city the past two Sundays, Dec. 27th, and Jan. 3d, awakening our slumbering energies, by de livering four inspirational and soul-inspiring lectures. The audiences were small on account of the intense cold weather, but appreciative.

The subject of his lirst lecture was. .. They hated me without a cause." Showing that the religion of the present day sustains the same relation to Spiritualism that Judaism did to Jesus Christ. "They hate it without a cause."

The subject of the second lecture was, .. The world's 'idea of God," He said, Every individual makes their own God, and they have one just as good, holy, wise on .. Essence and Substance: the Finite and Infinite, and almighty, as they have material in their mind Organic and Inorganic Existence," which is now to make one out of. God lives in everything, and awaiting the time of retirement for its preparation for everything lives in God. Man is the highest form of the press; but the eye and mind are not withdrawn an individualization.

Third lecture. "What is Spiritualism—what is its power?" He pictured the darkened condition of the tion of marriage, or all that is sacred, useful and true past, comparing it to that of the poor prisoner who in it? It can be accomplished. Shall it? is now the had been shut out from the sunlight, and whose days question, while chattel slavery of the black race is alwere full of bitterness: no bright hope to light up the sky in his prison cell. But the door rolls back on its rusty binges; he sees the glorious ray of light, and he comes forth in the majesty of his freedom, and finds that God's hands have dashed all over the canvas of humanity nictores of beauty.

Said he did not find an evidence of man's immortality in the manifestation of Spiritualism-merely that he exists. But the evidence of man's immortality exists in man bimself. The manifestations are the outworkings of man's inherent nature, through the mediumship of Mesmerism and Psychology, which are inherent laws of man's eternal existence, mind con trolling mind, and mesmerism the agent. He described the action of Electricity on the vital fluids of the sys tem through the agency of the mind. He gave several illustrations, showing the power of this agency. Among others, he drew a graphic picture of a Meth ödist revival, which amused the audience exceedingly. His last, and best lecture, I beard several persons in the audience say, they considered the soundest and most philosophic discourse that has been given on the subject in this city. He made a great many bold as sertions, which at first seemed hard to believe; but every point was argued with the utmost precision, and by the time he had finished, his hearers were obliged to believe what to them at first seemed incredible.

'His subject was. •• Man's condition in spirit life, or what his surroundings." He commenced by saying: * Whence came ye? What are we here for? Interests the few. Whither are we bound? interests the many. What shall our condition be? interests the whole. To know what man's condition will be in spirit-life, is to know what man is. He compared the old idea of man's condition with the present one.

Said many progressive men claimed that man's spir it is matter in a pure, sublimated condition. He denied this, and explained the reason for so doing. Said There is an eternity of substance, but not as a form. Form is a manifestation of spirit through matter. It mind, only gained knowledge through form, then all mankind is only a compilation of forms. Man's spirit is manifest in the sense that it has power over every. thing else in existence ; an omninotent power that is centered in the nucleus of every organization. . On account of its omnipotent power, spirit always holds its own. Then say not that man is not immortal. Man's spirit is also immutable, because it never grows old never changes. It was I when a child, it is I when a man. That same immutable principle, unchanging. is nothing more nor less than that man is conscious of a consciousness of his immortality. It is the great and eternal sun, of existence. Man's individuality is composed of all the indestructible forms of life which his spirit has taken to itself and retained in its own place of all places." It is sweet to think of, and a consciousness. In the spirit-world, man will find him-blessing to all; to be possessed of a little home, around

in higher forms of beauty. I have here given but a very imperient synopsis of we can venture to it for rest and repose unmolested.

could have listened to them.

He also gave a short address to the scholars in our Sunday School, which had a very pleasing effect. The school is in a flourishing condition, under the superintendence of T. S. Clarke, assisted by H. H. Waldo, Dr. E. C. Dunn, Mrs. Tilden, Belle Scougall, and others. It is to me a beautiful sight to see their young minds expand beneath the careful teaching they receive. They are instructed in botany, physiology, and other interesting subjects adapted to their capacities. The scholars number between fifty and sixty.

Brother Todd is invited to speak in this city again the two first Sundays in Feb.

M. Moulting. loy Cottage, Rockport, Ill., Jan. 8th.

Spiritualist Meetings in Lynn.

It is with great pleasure that I inform you, Mr. Editor, that the "morning light" is once more breaking upon this benighted city, and the clouds of Jarkness are once more riven, and a stray ray of the Spiritual sun has entered our midst, shedding its genial influence over our hearts. As an earnest of what is taking place in our midst. I would state first-that the circu lation of the BANNER is on the increase. This fact I have from some of the news dealers. Second, two or three of the brothers in the cause came to the conclusion that it was about time to have public meetings in this city.

They met, talked the matter over, and concluded to try the experiment. They hired a small hall, and engaged speakers. The first meeting or two were poorly attended. But upon last Sunday evening (Jan. 10), they had the pleasure of seeing their labors crowned with success. The hall was filled, and several went away, unable to get seats. At the close of the lecture, a strong desire was manifested to have the meetings continued, and the necessary funds were subscribed to carry them on. We hope and pray that this movement may be successful, and it can be if the Spiritualists will take hold with a will, and all pull together. A small amount per week will do the business. Let us do it.

The speaker last Sunday evening. (Jan. 10th.) was Mrs Willis, of Boston. Her subject was "Spirituality." which was handled in a clear, forcible manner, adapted both to engage the attention, and to convince. She gave perfect satisfaction, and was listened to with marked attention throughout her lecture, which occupled over an honr in delivery. At the close of the lecture permission to question was given by the spirit controlling, and for an hour sharp and pointed questions were asked, and as sharply and pointedly answered, giving entire satisfaction.

After which, a poem was improvised, bearing some what upon the questions asked by the intelligence controlling. Yours, J. A., 5th.

Lynn, Jan. 11, 1864.

THE FUGITIVE WIFE.

The many readers of the BANNER will pardon me for a brief expression in this public manner of my kind acknowledgments and returning thanks for the many encouraging expressions of sympathy and appreciation from a wide circle of friends and strangers. whose efforts have already drawn largely upon the second edition of the little book whose title is at the head of these lines. I knew well the little waif would strike a sympathetic chord in many a heart crushed by tyranny, jealousy and lust; but I did not expect a general and public reception so favorable. It shows plainly that the public heart is not callous to the wrongs of the thousands who have been seduced into the wily snares set by Church and State to catch the pure and innocent victims of pride, tyranny and lust, where they are to be locked up by wedlock and tortured to death slowly by passions that are legal and respectable, honorable and religious, by those who hate and despise that far less cruel or wicked "free love," or "free passion," of the unmarried, and who hate with a terrible hatred the man or woman that sympathizes with such crushed hearts and down-trodden spirits and broken constitutions.

I can only say to the friends, that the counterpart, or, "The Fagitive Husband," will appear in due time, but not yet, nor until this has done its work. Another work must first be sent out from this brain. from the great social question of the day. How shall we rescue woman from slavery, and save the instituready gasping in its death-struggle. Will the champions of that great triumph help us? Some, I know. will; Garrison, H. C. Wright, Foster, Beecher, and many others. I know, will go part or all the way with us in the rescue of woman.

Sometimes my heart leaps with joy at the prospect. and then sinks in sadness, sorrow and grief when I find some of our friends on whom I looked for assistance, and see them turning to the sunny side of popu larity for the applause of the "Mrs. Grundys," or the Church-or when I see or hear the sinking form, or dying heart of the crushed victims of our religious car of Juggernaut and legal procrustean bedstead of musculine, social, and sexual tyranny.

We must labor while we wait the good time, and suffer as we work for the oppressed.

Jan. 12, 1864. WARREN CHASE.

"Bite Bigger, Billy."

One day a gentleman saw two boys going along one of the streets in New York... They were barefuoted. Their clothes were ragged and dirty, and tied together by pieces of string. One of the boys was perfectly happy over a half withered bunch of flowers which he had just picked up in the street. "I say, Billy," said he to his companion, "was n't somebody real good to drop these 'ere posies just where I could find them-they're so pooty and nice? Look sharp, Billy; mebby you'll find something bimeby." Presently the gentleman heard his merry voice again saying. .. Oh, golly ! Billy, if here ain't most half a peach, and it ain't much dirty, neither. 'Cause you hain't found nothing, you may bite first." Billy was just going to take a very little taste of it, when his companion said, · Bite bigger, Billy; mebby we'll find another 'fore long."

What a noble heart that boy had, in spite of his rags and dirt! He was "doing good" in the way we are speaking of. There was nobody for him to be kind to but his companion in poverty—the poor ragged boy by his side. But he was showing him all the kindness in his power when he said, . Bite bigger. Billy." There was nothing greedy, nothing selfish about the boy. His conduct shows how even a poor. ragged boy can do good by showing kindness.

"Bite bigger, Billy-mebby we'll flud another 'fore long." Who can help admiring the noble heart of that poor boy? I would rather have that boy's kind and generous spirit than have a monarch's crown upon my bead without it. "Bite bigger, Billy !" think of these words if you are ever tempted to be unkind or selfish to your companions.

Hous.-How pleasant is the thought of home-"the self surrounded with the elements of his earth life, only which we can gather the pleasures and sweets of life uninterrupted. When we have tolled the day through. Brother Todd's lectures, and I only wish that more Of all the things of God's earth, give us a home among our friends.

Original. THE SOUR'S COUNTERPART. Will the lonely soul of earth-life find its true counterpart in the next life!

BY J. M. GALR.

Tell me. Shades of the departed, Are there in the upper sphere Companions for the lonely-hearted. Who have falled to find them here?

Is there, in the "distant Aiden," Pictured by the poet Poe. For each one a "radiant maiden." When to that bright land we go?

Hath each of earth's unmated lovers A sweetheart in the realms above. Who oft around the lone one hovers, Breathing dreams of purest love?

Say, when this lonely life is over, And death has kindly closed these eyes, Shall the sorrowing earthly lover Find a partner in the skies? Eugene City, Oregon.

SPIRITUAL CONVENTION.

REPORT OF THE SPIRITUAL CONVENTION HELD AT MC-HENRY, ILLINOIS, ON THE 2D, 8D AND 4TH OF OCTO-

[Reported for the Banner of Light.]

This place is pleasantly situated fifty miles northwest of Chicago, on the Fox River railroad, and contains about one thousand inhabitants, among whom are quite a number of Spiritualists and liberal minds. The weather was somewhat unfavorable but the attendance was good, and the interest unabated from the commencement of the Convention to its close. . A free platform.was maintained throughout, untrammeled by sectarian resolutions.]

FIRST DAY-OCT. 2D.

The meeting was called to order at half past ten o'-clock A. M., by Rev. H. Kellogg, of MoHenry, and Mr. George Cage appointed Chairman of the Conven-tion; and W. llyde, Secretary, after which, meeting opened in conference.

opened in conference.

Mr. Kellogg thought that we should open the meetings with prayer, as it would be in keeping with, and encourage good order, and give character and dignity to the Convention. He thought that Spiritualists talked proportionally more than they

Dr. Parker said that he considered prayer to be the sincere desire of the heart, expressed or unexpressed, and if any one fill like praying, they should have the opportunity of doing so without let or hindreness. Mr. Stoker said that he would have the conference

meeting free, like the Methodists, all talk and pray as they wished.

Mr. Hyde thought that the good order of the meeting depended more on the good intentions and motives of those present than upon verbal expression or cere-

monies.

Mr. Rodgers said that if we were to have prayer in-

troduced into our meeting as form, we should have resolutions passed setting forth who should pray, to whom we should pray, and how long we should pray. Further discussion continued till the time of adjourn-One o'clock P. M. Met pursuant to adjournment.

Meeting opened in conference. Singing by the choir, and the following remarks by the chairman.

and the following remarks by the chairman.

Ladies and Gentlemen—We have convened together for the purpose of exchanging views, and the investigation of the great questions of immortality and progression. We are here to examine and discuss principles and facts, and not beliefs and opinion. The world is reut and confused about the one thing they all profess—immortality—no two denominations believing or seeing alike, and it is our mission as Spiritualists to bely them to a knowledge of the facts as ext. Forth to help them to a knowledge of the facts as set forth in modern Spiritualism. Mr Hyde, of Wis. said, that each and every one had

come here on their individual responsibility, and it is their right and duty to state the object of the Convention. We have met to gather wisdom thoughts, and prepare oursolves the better to meet and discharge the weighty responsibilities of life. Our dutles increase with the extension, and spread of light and knowledge. Perhaps there is no class of people better prepared to discuss and solve the various questions of the day, then Solvituality. day than Spiritualists. Free Love, or the freedom of the higher love of the faculties and the subordination of the passions thereto, is one of the questions that we should not heaitate to discuss in a fearless and rational manner.

subject of Spiritualism, and that alone. It was claimed that the spirits had come from the eternal world to instruct us in the great leasons of immortulity. If Spiritualism is true, the Church and its teach ings are take. The Church teaches that there is no progress after the change called death; but Spiritual-ism teaches us that the other life is but a continuation of this. Said he had no sympathy with Radicalism and Free Love, and had publicly denounced both as chaff. (At this remark, a lady in the audience asked him if he considered Love chaff? He answered, no. Did he consider Freedom chaff? Answer, no.) He said we were all controlled by spirits, good or bad-high or low. He thought that the physical demonstrations in most cases were made by low spirits. He be lieved that the Davenport Boys were attended by low spirits, and were exhibiting the manifestations for the sake of money. Harmony is what we want among ourselves, and then we will have communications from spirits correspondingly.

Mr. Porter of Foxville, Ill., said that we were uni-

ted on the necessary things of life, and divided on the unnecessary things. Liberty is a universal necessity. and the only standard that could in justice or reason

At this point a discussion arose among the several

Then a poem was given by Mrs. Logan of Wis., accompanied with some remarks on the communion of spirits, it is not enough that we believe in the fact of spirit com munion, but we seek to understand and apply the good they trach, and reject the bad, and the fault in our selves, and everywhere we find it. Rev. Mr. Truesdell, of Foxville, said that he had

been a member of the Methodist Church for twenty-eight years, and fidelity to his own convictions of right and duty had been the means of justling him out of the theological orbit. In view of the revelations of molern Spiritualism, he felt like Simeon of old. Spiritualism taught a practical religion, and we were glorifying God when we performed our duty in the va-rious departments of life. The Bible afforded no reliable rious departments of life. The Bible afforded no reliable evidence of man's immortality, being in many places conflictory and derogatory to the character of God as revealed in the great Statute Book, the Universe.

Dr. Parker (after the choir had sung) delivered a lecture on the "True Standard." He said, with the politicians the Constitution of the United States and of the State in which he lives are inculbled.

of the State in which he lives are infallible; with the theologians the Bible and the Creeds are the guides Every tribe and nation have their standards. The Ma hometan has his standard in the Koran; the Hindo in the Vedas; the Chinese in the Sha ter; the Mor mon in his Bible; and all those traditionary guides were as valuable and valid to the minds of those peo-ple who were considered as heathens, as the Bible and Creed of the Christian. That which is a standard of right to one is not necessarily so to another; and it is right and proper that we should agree to disagree. What is freedom to one is slavery to another, and what is religion to one is sacrilege to another. It has been said that liberty is the standard; but there are as many and divers ideas and conceptions of liberty, as there are individuals in the world. Amid these diver sities and conflicts, what and where is the standard by which the truth or the falsity of these questions about which are differ are to be tried and tested? In every oil there is a light that no darkness can ever dim, no condition quench, which, if followed, leads every one who cometh into the world into a knowledge and understanding of what is right and true, each for him and berself, and not for another. Here it is within the sanctuary of the soul that the Christs. Prophets and Apostles of all ages, discourse with a silent elo quence that is beard and felt amid the storms of pasion. No scribe can translate it, and no priest inter polate it. Here it is that love warms and animates, and wisdom reveals her transcendant glories. The authority of the soul is supreme, and from its dictates there can be no appeal in mattera of religious faith and

moral action. And if we would encourage morality

their own souls and the efforts of Spiritualists in certain localities, to erect standards of dignity, propriety, and morality, and excommunicating all who do not conform to those external and arbitrary standards, are Cagrant violations of individual rights, and subversive of true morality and religion, because uncharita-ble and an unboly effort to build up bigotry, into-erance, and a sectarian barbarity that is unparalleled only by the inquisition and Crueaders of the Dark

Ages.

I would not lay ruthless hands upon any form in Church or State, but I would send deep down into the soul the shafts of spiritual light, and thereby assist all to become their own kings and priests. I would not arbitrarily dispense with law, but would help all to be-come a law unto themselves. I would not throw the Bible away, but would use it as a lever and not a yoko, enabling all to write their own Bible and become their own law-giver.

Music by the choir.
Adjourned till reven o'clock P. M.

Met persuant to adjournment.
Mr. Hyde said that he found enough to do in the practical things of this life without coaring aloft into the celestial regions. Desired to know himself, as he considers man to be the most important subject of which we have any knowledge. All subjects begin and end with ourselves; the soul is the most central, and the spirit is the body in and through which it acts. The location of the soul was in the brain and not in the hands and feet, but controlled that portion of the system through the medium of the nerves and spirit. As the infinite mind controls the universe and matter, so the finite mind controls the physical organiza-tion. Electricity and magnetism are the agents through which the soul controls the osseous and muscular ave tems. The life of the soul was interior to that of the senses. Spiritualism demonstrates the fact that the outward senses may be engaged with things present,

while the soul is far distant.

Mrs. Lois Waisbrooker, of Waukegan, Ill., said she felt better than she did when a member of the Meth-odist Church. Now she felt free and happy; then she was terrified with the fears of hell and the horrors of the grave. The light of modern Spiritualism had dis-persed those dark clouds of error and superstition. When she broke from the shackles of sectarianism, it broke the friendship existing between her and the Chuich, and slanders were hurled at her character to

destroy her reputation and forestall her influence. Music by the choir, and adjourned till the next day at nine o'clock A. M.

.. SECOND DAY-OCT. 3D. Met persuant to adjournment. Meeting opened in

conference by singing:
Dr. Parker spoke of the absurdities of old theology.
He said that there were two things about which the religious and theological world agreed—that God-creneed the world, and secondly, that he created it out of nothing. God was defined as a spirit, and spirit was defined to be nothing, and from these two infinite nothings came forth infinite something—the Universe of Mutter.

In the beginning all things were pronounced good, and very good, but it was not long before they became bad, and very bad. And it repented him that he had made man, yet it is said that he is not a man that he should repent. Rev J Truesdell said that it was the object of the

Christians to get well out of this life. They have turned falsehood into truth and truth into falsehood ; and this was the rubbish that we must clear away pre-

and this was the rubbid that we must clear away, pre-paratory to the building up of the new.

Mr. Dayton, from Huntley Station, Illinois, said that he rose to defend his old Mother—the Church.

We have been advanced in the scale of being through her instrumentality. Though she had caused much sorrow and much suffering, we had learned by that experience to receive and appreciate a better theology and purer religion. Theology had been a stepping stone to something higher; it set forth the shadow of a substantial truth. Hell, devil, and God were in the people, and he considered them very necessary institu-

Mr. Porter thought that our Mother had not been attacked, but fiction and a phantom. Man had passed from the fictitious or theological, to the metaphysical up to the positive philosophy. Theology had crushed reason and oppressed the mind; but seignce and positive philosophy had enlightened the mind and made man happier and better. Theology divests of its functional qualities, and creates mystery by endowing it with the attributes of spirit. He did not believe in Spiritualism any more than he did in Theology, and if he was wrong, wished to be righted, as he desired his mind to rest in facts, and not in the ideal and imagina-

tive.
Dr Parker replied that there were inherent forces in matter that could only be seen by their resultant effects. Motion, gravitation, cohesion and attraction could of themselves be seen only as they manifested themselves to our senses. Electricity, magnetism and od force, the imponderable elements of Nature, so conwere heyond the reach of the outward senses. We only knew of them but by their effects. The force or element called spirit is as visible, and we have as positive evidence of its existence by its manifestations, as any other element and power in Nature. It does not matter by what name we call those constitutional in berences of matter, so long as we know their effects; for this, be it understood, is the foundation of the positive philosophy, as taught by i.e Coupe. The science of cerebral physiology tells us of the existence of nervous centres and convolutions as organs for the manifesta-tion of corresponding faculties, not possessed by the animal creation, or one not discoverable, at least, in the brain of any animal. Neither do we see the manifestations of those qualities in the life of animals that we see exhibited in the consciousness of the various and different races of men-a sense of justice, moral responsibility, immortality and supreme existence. One fact will put to flight a world of theories. There are well known chees where physical life was extinct, the heart had ceased to beat, so far as could be seen or known by the outward senses of friends and physi-clans, and yet there was consciousness, or spirit-lite, so called, moving and acting in the full possession of all their mental powers. Such are the facts of physical science, corroborating the testimony of the thousands who have as positive demonstrations of the life

that survives the death of the body, as the mathematician in the solution of his problems.

The time having arrived for the regular lecture, Mrs. Waisbrooker was called to the stand, and delivered a lecture on the Bible and the laws of inspiration. The greater portion of the learned world, he said, have decided that the Bible is the word of God, and the majority of the people are inclined to believe their testimony. The character of those who teach and receive the Bible as the word of God, is taken as an evidence thereof. If this argument is good in favor of the Uhristian world, the opposite must be equally so. The greatest crimes that have afflicted society have been sanctioned by the Bible and theological dignitaries. Inspiration is pure at the fountain, but becomes corrupted as it flows into the perverted minds of men. The character and inspiration is determined form it takes upon itself or the organization with which it flows: In the mineral it takes on one form, in the vegetable another, and in the animal, and on up to the human. According to the receptive capacities of each, will be their inspiration and revelations. There is a difference between inspiration and revelation. Things may be revealed to the inward and not to the outward. Prophecies, clairvoyances, impres slons, clairaudience, all branching off and out into science, philosophy and the arts.
Singing by the choir, and adjourned to meet at 1

Met pursuant to adjournment. Meeting opened in

conference by vocal and instrumental music from Mr. Hyde and sister.

Mr. Porter spoke of the changes necessary to the development of the race. We should direct our minds and labors to the present life, and not the distant fu-Rev. Mr. Truesdell rejoiced that he could meet upon

a harmonial platform, and hoped that we would not be like the sectorian world, who commenced in the spirit and ended in the flesh, but press forward toward Mr. Parker spoke of the "Yes, sir" doctrine, which

he said grow out of the "All Right" philosophy. One portion of our nature says one thing, while the other says another. Hatred, destructiveness and combativeness say, Kill and destroy; but love, sympathy and benevolence say. Bind up, save and protect. tiveness says, Get all you can; liberality says, Give you get; selfishness says, Keep all you get. We organized on opposite principles, and live in a world corresponding thereto.

The time having arrived for the regular lecture, E. Dayton was called to the stand and delivered a lecture, or preached a discourse, from the text, "Be ye reconciled to God." He said he did not believe in an Orthodox God, but in a universal being, a moving power, having the will and wisdom to do all that is be reconciled to this power if he had not perfect faith in its purpose. The purposes of this power and intelligence are progressively manifested in and through the various departments of Nature. According to the in the lives of men and women, we must tench them, teachings of geology, the foundations of the earth at all times and under all circumstances, loyalty to were laid amid the surging billows of fiery matter, and

the superstructure has been built and completed to its present degree of perfection by the shock of earth-quakes and the rush of tornados, and still the elementstrife continues. Shall man, who is but a part of this process, betake to anything that does not con-stitutionally belong to as? But it is increasing that which is inactive to a proper degree of activity, and regulating and subordinating those faculties and forces of our being that are too active, and thereby estab-lishing justice and harmony within ourselves and with all men, and the world besides. Religion is life and all men, and the world besides. Religion is life and practice, and consequently takes us directly into our hearts and minds; and when we go away from our selves in search of religion in books, creeds, and churches, like the prodigal son we go from home and daty. As we are, to we give and receive to make us what we are to be. Whatsoever our natures demand, we receive; and the capacity of receiving is equaled by that of giving. What we aspire for ourselves, we must be willing to give to another. And as we are all various in our capacities—none so high but there is some one higher, and none so low but there is some one some one higher, and none so low but there is some one lower—we all become mediators and saviours, one to another. There have been no saviours in the past who are not so in the present; and salvation, which is but another name for progression. is performing its divine mission in bringing man to a knowledge of himself, exempt from this law of antagonism that governs the whole. In sin there is suffering, and in suffering we are made perfect. In his philosophic perceptions nd spiritual visions he saw evil to be Nature's method for the advancement of the race, and what people called in, a moral fertilizer of the mental fields.

Adjourned till 7 o'clock P. M.

Met pursuant to adjournment, and opened with sing-

Parker took the stand and delivered a lecture on the Religion of Life. The Spirit Religion, theoretical and practical, may be summed up in the three conditions in which the mind acts: 1. Aspiration. 2. Inspiration. 8. Application. The first is an effort of the mind to obtain something that it does not consciously possess. Inspiration is produced by and in answer to aspiration. Application is the proper execution of and the realization of the other two; the former the cause, the latter the effect. Hence, religion is not a process by which we divest or destroy any portion of ourselves. This religion has no visible Church or written Creed. Man is the only God it worships. Nature the temple in which it performs its rites. Wisdom, Justice, Love and Liberty its creeds. It has no distant beaven or spirit-world beyond the stars, but in every soul and mind it reveals a heaven and a hell, and the delile element of spirituality is everywhere present as the soul of the earth.

Binging by the choir. Adjourned.

THIRD DAY.

Met pursuant to adjournment, and meeting opened n conference.

In conference.

Mrs. Logan, of Wisconsin, delivered a poem, accompanied with some remarks on her progress and weakness and the need of strength. In her travels she had seen a great deal of inequality and oppression in the various departments of life, resulting from monopoly and the reckless spirit of speculation. In this day of trial there were rich opportunities for the exercise of charity and benevolence, and she recommended the or-ganization of a Ladies' Philanthropic Ald Society, to cut and refit cast off clothing for the orphan children. who had been made so by this war, whose hearts could thereby be made glad and bodies comfortable. Mrs. Waisbrooker delivered a poem that was remark-

able for its length, yet in point of merit and composi-

able for its length, yet in point of merit and composi-tion very good.

Mr. W. Hyde took the stand and delivered the regu-lar lecture. Subject— Powers and Principles." We all have a purpose in life, high or low, according to our capacities. Principles and powers work sliently and unseen. The planets move in their orbits, im-pelled by the unseen forces of Nature, that produce the mightiest effects in the ontward world of effects These primary principles are at the basis of ences, maturing and guarding all organizations in the vegetable, animal and human kingdoms. Sining by the choir, and adjourned till 1 o'clock

Met pursuant to adjournment.

Meeting opened with a regular lecture from Dr. Mor-ison, of Mettenry, on the Atonement; or, rather, a riticism on the Orthodox idea of atonement; and suceeded in showing, as many others have done, its failacy, but failed to present anything better in the place of it. He said. We must become pure before we can be saved; but he did not indicate the means or methods to be pursued or made use of to accomplish that ry desirable purpose.

Dr. Parker delivered the closing lecture on "Natural

Marringe as a means of Salvation." True marriage, he said, was like the true religion, far in the distant future. We only live in harmony with each other to the extent that we are harmonized within ourselves. A perfect union of one man with one woman, would suppose a complete union and balance of the positive negative, or of the leminine and masculine forces ithin the nature of each one. So that any change in the outward laws that relate to marriage, would do but very little toward preventing or diminishing the present legalized adulteries and miseries consequent therefrom. The public mind must be educated upon this subject—the clergy and popular religious teachers have passed this subject by, like the Priests and Levites of who passed by on the other side when they came to the man who fell among thioves on his way to Jeri-cho. Spiritualism is thought by some to be too sa-cred to have anything to do with this subject, and those who do are accused of free love; and others take hight therefrom, and tremble for fear of the cause. But Spiritualism professes to have to do with science. philosophy, religion and politics, and why not with marriage, the most important of all the reat? Out of the union of the sexes of the past generation came the present, with the perfections and imperiections of that nion stamped upon their physical, moral, and intelectual natures. And if we would save the unborn generations from the evils that we are now suffering, t must be done by enlightening the minds and under standings of the present and rising generation to know that marriage does not consist in obtaining a license and going before a magistrate, no more than religion consists in joining a church; but that it is a union of the rational and affectional elements in harmony with the physiological laws of our being. Love is what is most needed in the marrige relation, and that alone is the only bond of union; and they who are held together by any other power than that of mutual effection, are living in adultrous relations. The selfish and passional, or masculine elements, have largely, predominated in the past and present, and as a consequence the spiritual loves, or leminine have been suppressed and crowded out, and theology, religion; and politics have all been masculine and one-sided. The state excludes women and extols the natriotism of our foremothers. The Bible talks about the sons of God. but east nothing about the daughters. Let, then, the agitation and discussion of this question continue. ill men and women shall recognize the laws of true marringe and yield obedience thereto. Then will in-sane asylums, penitentiaries, standing armics and navies vanish from the earth.

W. HYDE, Secretary.

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BABY TEACHINGS.

My little baby speaks not. Save with her pleading eyes, Her fingers' earnest claspings, Her eager, plaintive cries;

Yet many a holy lesson My baby teaches me— How dear the little teacher ! . How sweet her lessons be !

She tells me what is prayer; Not words of sounding speech, But just the spirit wrestling As best its wants may teach.

She tells me how confiding A child-like soul may rest. Trusting the sleepless watchings Of Him who loves us best.

There, and yet other lessons My baby teaches π How dear the little teacher ! How sweet the lessons be !

Gen. Rosecrans says that one new recruit put into an old regiment is worth two and a half men in a new regiment, for the reason that the new recruit soon learns from the old soldier how to avoid sickness,

SATINGS OF WASHINGTON .- . Use not reproachful anguage against any one, neither curses nor revilings. Be not too hasty to believe lying reports to the disparagement of any one."

Who is a quartermaster? The man who gives the poor soldier one quarter, and keeps the rest himself.

Gospel of Charity.

On Monday evening, Jan. 18th, the subject discoursed was-" To deal justly and generously with

DR. CHILD .- Justice is equity in the dealings of men, in weights and measures, in the exchange of physical things it is a great deal better than dishonesty. In religion, in morals and in social life, we may lawfully leave justice, and come to generosity. Justice is only for our physical life, generosity is for our social, moral and religious life. Justice is for cold. inanimate things-generosity for beating, living, feeling, impulsive hearts, that are moved to virtue and to vice, to morality and immorality, to reason and religion. If justice be carried to a use beyond the limits of weights and measures, where it only legitimately belongs, to the measureless limits of human affections and impulses, where it does not belong, it inevitably brings the phantasm of "vindictive retribution"--- "a God of vengeance"-a future hell for the unjust. Leave justice with inanimate matter, and take generosity for life and feeling. Justice is the measuring stick for the productions of the cold earth-generosity is the elastic cord that measures the productions of human life.

DR GARDNER was called for, and said that Dr. Child in his remarks had so muddled his brain that he could not speak on this subject.

MR. GILES. -Justice pertains not only to the mate rial but also to the spiritual world. It moves in the instincts, and in the centiments, affections and emotions. It is the essence of law, and secures the har mony of the universe. To deal justly is to deal equitably, giving to each his due. In the precept the word generously may be considered as indicating the disposition with which one deals justly. Dealing jastly and generously is opposed to dealing justly and perniclously. A man may do justly, and do it grudgingly. The precept requires one to do it nobly and from a full soul. Thereby one exercises and developes his higher nature. It is easy to abide on the plane of our lower nature. E fort is necessary to ascend. Low thoughts, mean actions, degrade men. In trade, every dollar unfairly taken, or sordidly retained, is a poison that withers the purer and strengthens the baser nature. In this life we are on the short end of the lever of our existence. By as much as we undnly elevate the short end we depress very much more the long end, that is, our life in the snirit-world.

" Rivers to the ocean run. Fire ascending seeks the sun."

Mr. EDSON .- Justice consists in giving to others what is their due. We may pay for material things in giving material things, but we can hardly pay the debts of gratitude we owe for favors beyond these things that are ever opening upon us. Justice is good. I love to trade with men who have ever been just to the statute laws of the State. To be just in the best sense of the word we must be somewhat generous. According to my experience in life, a generous man is more successful than an ungenerous man.

MR. DIAMOND. -- I like the bundle of precepts of this Gospel of Charity. It is a basketful of fine things, but if you take the basket up the bottom falls out. The effort to define justice is and will be a failure. Mr. Edson thinks that to keep the State laws may be justice. I am a little inclined to deviate from such a standard of justice, though I cannot tell what the standard is. I think man's spiritual relations are entirely different from his human.

MR. THAYER loved this subject, because it involved the Golden Rule. If we adhere to this rule, we must exercise it toward the just and the unjust, the rich and the poor, the high and the low, the black and the white, the bond and the free.

MR PARKER .- Some one has said, " Of all curses ingratitude is the worst." Another has said, " Every trath a man gets, becomes a part of his manhood. Generosity is simply the outgrowth of justice-it is the blooming virtue of justice. Sympathy is the child of generosity, and suffering is the mother of love. Let me be just to myself, and justice becomes a part of my manhood. Let me be generous to all, for it is the wis-

Mr. Baker.—The agitation of this subject will make men more just and more generous. There is a great want of both justice and generosity in the world. A man is unjust, in the true sense of the word, when he holds more money than his neighbor, or when he holds more than another of anything that money will buy. When the hearts of men shall grow larger, there shall be a more equal distribution of the good things of this world, and equity and justice shall be more generally practiced among men. Riches, held in useless piles, make poverty and need; this is not equity or justice among men Let us practice justice everywhere, and we shall become generous in consequence of the effort.

MR. CLARK told an interesting story about Oliver Goldsmith's prodigality and generosity, which

ME. WETHERBER added to, making much merriment. MRS. SPENCE .- Justice, as the world practices it, is simply a pretence. One man is hung for justice's sake, another is sent to prison, another is enslaved. Buch justice does not exist in Nature—it is simply a mau-made rule for human action. Justice may be a rule of action for a nation, or for individuals, in weights and measures; and weights and measures limit, as Dr. Child has said, the sphere of justice. If we carry justice into our moral, social and religious life, we beget the elements of war, inharmony and confusion. The ignorance of men has carried justice into the Church to measure and rectify the morality and the beliefs of its members by, and incalculable

Two Thousand Persons Burned to

mischief has been the consequence.

Death. Intelligence has been received in this country that the Cathedral in Santiago, Chili, caught fire on the 14th of December, when it was densely crowded with human beings. The doors were soon closed by the rush and press of people against them, thus preventing escape; and as the building was decorated with light, inflammable ornaments, the flames spread rapidly. The roof, being of wood, soon fell, burying the mass of human beings under it. Some nineteen hundred and fifty dead bodies, mostly women and children, had been recovered from the ruins. By another and later arrival, the above intelligence is confirmed, but the killed is mentioned as being over two thousand. The church contained twenty thousand lights, from some of which fire was communicated to the drapery of the gigantic image of the Virgin, and the pasteboard devices. In an instant, a sheet of flame rushed along the festoon of lights to the roof, and directly spread to all parts of the building. A few minutes elapsed ere the lights suspended so plentifully from the roof, poured a rain of liquid fire on the people below, and in less than fifteen minutes over two thousand were blackened corpses.

The scene, as described by eye witnesses, was of the most appalling character. By a very unwise police ordnance citizens are not allowed to enter or approach very near a building on fire, and in this instance the police were most violent in driving back citizens who came to the rescue, even bayoneting many who insisted on rescuing the victims—thus many hundreds perished who might otherwise have been rescued.

Quarterly Meeting at Greensboro', Ind. The next Quarterly Meeting of the Friends of Progress will be held in Seth Hinshaw's Free Hall, on the 5th, 5th and 7th of February next, at Greensboro', Ind. Mrs. Laura Cuppy, of Dayton, Ohio, and Dr. James Cooper, of Ohio, will be present as speakers. A general invitation is extended.

This Paper is issued every Monday, for the this world-wisdom were continually tripped up by mere veck ending at date.

Banner of

BOSTON, SATURDAY, JANUARY 30, 1864.

OFFICE, 158 WASHINGTON STREET ROOM No. S, UP STAIRS.

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23 For Terms of Subscription see Eighth Page.

LUTHER COLRY. . . . EDITOR.

The Jesue.

"I cannot believe that civilization in its journey with the sun will sink into endlose night to gratify the ambition o 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 chorish it. I see one vast Confederation stretching from the frozen north in one unbroken line to the glowing south, and from the wild hillows of the Atlantic westward to the calmor 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 home of freedom and refuse for the outersteed of overv race and of every and ratigo for the oppressed of every race and of every almo."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

Our Free Circles.

These circles for spiritual manifestations, free to the nublic, are held at 158 Washington street, (Room No. 3), on the Afternoons of Monday, Tuesday and THURSDAY of each week. No public circles are held at this office at any other time. We make this state-ment for the information of those who reside in the country, as many have visited us for the express purpose of attending our circles, but, coming on the wrong days, have consequently gone away much disappointed.

The circle room is open to visitors, on the days above named, at two o'clock; services commence at three o'clock precisely.

The Advent of Truth.

Since before Christ's time, all new religious truths, as well as religious dogmas, have been started with the humbler classes of society, with the simple minded and sincere, and worked their way upward by the force of their own intrinsic merits or power. In other words, the hearts of the lowly are those which are ever ready to receive the seed of new truths, while those of the rich and the proud are shut to their approach. There is a law for this phenomenon, or it would not be found so regularly occurring. There must be a reason, and an excellent and profound reason, too, why the educated classes in a community are always the last to open their minds and hearts to newer and larger views of things. We naturally think it should be exactly otherwise; and still, this is the very way it most naturally should be.

One reason to be stated for the apparent inconsistency is the very fact of the previous education and training. That of itself renders it almost impossible for educated men to investigate new truth, or new views of truth. For they are, in the first place, trained to different modes and channels of thought; they do not readily apprehend different views from those which they have been accustomed to apprehend; they are already committed and pledged, too, to the defence of what they have acquired already, and are unwilling that anything should disturb the foundations of their present faith. in other words, their minds are preoccupied in such a way as to present new thoughts, or theories, or views of truth, from entering in by the old doors, and it is necessary for them to enter, if they do at all, by ways of their own forcing. And hence the conversion of the world around them does force them when they finally receive better views, and they can rarely say that they have gained by reason or by patient investigation. It is generally done against

We may find in this reason enough for the strenuous warrant for it in their book-learning. They always not follow that because men are intellectually culti a great deal more distinct than even they dream of possibilities, they either vote such a person a lunatic, or utterly refuse to listen to him, to extend their sympathy to him, or to have anything to do with him. . On this principle, it is perfectly easy to account for the opposition which Spiritualism has encountered from the savans of our day. They have found themsolves unable to explain its mystery or what they are pleased to term its machinery, and therefore they vote it a delusion, and not to be seriously thought of in connection with an explanation. When the late Pro fessor Hare, a well known man of science himself. exercised the native independence of his soul suffi ciently to acknowledge openly, after a patient and thorough investigation of the increasing phenomena. the great truth of Spiritualism-that those whom we had loved in their fleshly tabernacle, and who now dwelt in the realms of peace, could yet return to their friends and counsel and comfort them — his fellow savans forthwith declared that he had lost his wits, and was raving about a matter of which he knew nothing and could know nothing. If he saved himself from the assumed contempt of his scientific friends, it was by virtue of his profound and varied attainments. They would not have hesitated to disgrace him, had they really felt that it lay in their power to consummate such meanness and villainy. He was, no doubt, thought to have died non compos, as it was : but neither he nor any of the rest of us need have any fears of leaving his fame to the calmer and more enlight-

ened judgment of posterity. It has been the same way with every new discovery. or new truth, which has made its appearance among men. When Phrenology was first presented as a new science to the public mind, it is notorious that the greatest doubters, if not the most sarcastic ones, were the men of education. They were not willing even to look at it, to look into it. Because it had not been a science in the past, for them it could have no possible existence in the future. Had its progress depended upon either acknowledgment of it, or their disposition to develop and advance it, we should have heard little or no more about it. But it had interest. as a new topic, for the common mind, and the common mind took it up and carried it forward to the utmost class of active and energertic settlers will flock in, limit of careful investigation; and now it is a member of the family of sciences, as much as Chemistry, or Botany, or Astronomy. Had it been left to the tender mercies of the "literati." nothing more would have stance of it, therefore, is that the social system of the been heard of it. But after they saw it was based on actual principles, which were run through certain laws. the terribly sharp share and teeth of the war, and that they were slowly willing to receive it.

children in knowledge, it would become rather an offence and a tyranny than a benefactor and handmaid to the world. We need not, therefore, feel in any way disheartened by what we see around us in respect of matters of this kind : for it is only thus that Truth is permitted to come into the world. Nature invites us all alike to become learners, but never to place the obstruction of our accumulations in the way of the forther progress of the world. We may go forward if we will, but we shall not be allowed to impede others by hanging back ourselves. All these splendid discoveries are ours if we will continue to search for them : but we have no private right of shutting out their enjoyment from other souls, because we are so puffed up with what we have already attained that we will not consent to investigate any further.

The greatest praise, and the greatest proof of genuneness, which can be advanced for Spiritual Truth, is that it first dawned on the souls of humble men and women. Their souls were receptive, and therefore the new truth found its way there more readily. There was room for it there. Had they been warped by education, or puffed up with the pride of learning, or their faculties been paralyzed by pedantry, the truth would never have found its way into their hearts or out of them either. Fortunately for the world, it is soul, and not brain, to which it is indebted for its larger light. Through the humblest media have the grandest truths been promulgated. The humble things of this world have always been chosen to confound the wise. And we can say, and say with profoundest satisfaction, of our faith, that it is the production of no human brain, however wonderful; that it is no scheme which is the result of the ingenuity of science or learning; but that it has come as gently as the rays of light themselves. falling where there were souls open to receive and welcome them from the Heaven whence they came.

Inside and Ont.

In the haste we employ in making up our judgments, it is very natural sometimes that we should confuse the external and the internal, and hardly know how to tell the one from the other. We look with envy on the rich man, thinking that his wealth and comfortable surroundings proclaim him a superior person; while the beggar at his gate is set down by us, and just because he is a beggar, too, as far, very far below him in the traits of a man. There is nothing in life about which we can be so much mistaken as about the external and internal of human beings. True, we ought not to expect to judge accurately until we have gained insight; yet judgment is passed, and passed very freely, with no other aids and lights than those which appear on the surface. We must not presume, therefore, to look with contempt upon the man of poverty, or with a feeling of scorn upon the beggar; it is possible his spirit may be so bright that even you may not be able to look upon it.

If we are to fall into the habit of finding fault with people, we would better charge God with the faults, if faults they be, to begin with. If we have a friend, or an acquaintance, who is full of faults to-day, do we not find them changed to morrow?--and are they not likely to be as free in the future as we hope to be ourselves, so free as to be scarcely recognizable by those who think they know them now? Nature prepares the way for all these things. We have no reason to wonder at anything we see. It is our plain duty to forgive our neighbor for all the faults we may see, as we hope ourselves to be forgiven. We know nothing of the possibilities for spiritual growth and development that stretch before them; and hence are entirely lost when we set them down as being certainly thus-and-thus, when no one can presume to say, not even to themselves, what they will be at the expiration of uncounted time. We might well tremble, when we think seriously of our presumption in judging a human spirit-we can, at the most, actually know so little about it, and the future is so dark to our vision. besides. We cannot tell what germs are wrapped up in that spirit, which it will take nothing but time and circumstance to develop to the uttermost possibility of beauty and good.

Variety of Calling.

Census disclosures are always interesting to a reflecttive mind. We find that in Massachusetts, for inopposition which has been made by men of education stance, there are, among the reported occupations to the spread and progress of Spiritualism. It con of the people, eight "loafers," five "Jackatallflicts at too many points with their pride. They find trades," two "misers," two "philanthropists," one prefer to ignore what they cannot fathom or explain by and one "scholar." The summary gives us much surthe aid of their learning, or what conflicts with their prize. We certainly supposed that there was more prejudices and established, habits of thought. It does than one "practical Christian" in the State, and more than one . poet. Beginning with Longfellow, vated they are of spiritual culture also. The two are for instance, we are by no means inclined to stop there: for we have Lizzie Doten, as well as James Hence, whenever they come in centact with a man Russell Lowell, and a score of others. It is comfort who is disposed to make progress, who is not afraid of ing to know that we have but two misers in the ideas, who hungers for new combinations and untried State. The people have in times past suffered so much from that class of tight-fisted fellows, it is really a satisfaction to know we have got them pretty well whittled down. One "scholar," and one "ruler." We wonder who they are? Does the "ruler" flatter himself that he rules because he carries about the trappings of office with him? It is a mistake to suppose that he who is invested with the insignia of office ne cessarily rules. The mind in the closet rules, and not the one who carries the sceptre.

The Danish-German Question.

Paimerston hit the nail on the head when he said that the torch in Poland had long threatened to involve Europe in flames, but that, after all, the spark in Denmark was likely to start the conflugration. England has put in a protest against the infraction of Danish integrity by Germany, and it is likely that Napoleon takes precisely the same view, and is willing to reap the same advantage. Denmark is firm, and spunky, and the German federation appears no less so. The latest foreign advices make it out that throughout Germany there is a feeling of intense bitterness on this question, and that they will no more yield than Denmark. Where it will end, none of us can foresee. It is best to watch very closely the progress of European events. England has at last committed herself on Continental affairs. Italy and Hungary mean to take care of Austria, while Germany expects to divide the attention of both Austria and Prussia. Poland gives Russia all the business it at present cures to attend to. Europe is well stirred up just at this present time, and it would excite no surprise if war should break out there very shortly, and become general.

The Free Plantations.

The tenure by which landed property in the rebelious States is at present beld is so slight, that one may say the whole social system there, which, in fact, is based on such property, is changing as fast as possible. Unce get the rebel slaveholders out, and throw open land and the prospect of living labor, and a new stimulated to the utmost by the almost fabulous prices of cotton, and eager to reep the golden reward of labor well and valiantly performed. The sum and sub South is getting thoroughly plowed and harrowed by a new element will be injected into its veins, which It was exactly so with Mesmerism and Clairvoyance; will speedily develop new forms of industry, better and we expect, as human nature is constituted, that it views of manhood, larger ideas respecting life and will be so to the end of time. There is a moral deeply grewth, and a style of patriotism that will be nationhidden in so unwelcome a fact, which is, that unless al and not merely local and periodical.

Another Criticism.

ten's " Poems from the Inner Life," by the press of the country. We had a few candid remarks to make on the Springfield Republican, recently; we come now easily made all right. And still these same writers make pretty sentimentality, sometimes, about the Christian religion having spread from fishermen, and sailmakers, and receivers of the public customs, and aver that all truth begins its natural dissemination in that way, the rich and proud refusing to take it up and spread it and thus leaving it to be loved for its own sake. The Post says of Miss Doten and her Poemssion of Spiritualism, and write as one of us poor weak concentrating all his powers on the performance of it. common mortals, we should say there be some good In Louisiana, he proves himself exactly the man for lines here'; but her insensate folly of inspiration spoils the times; quick to perceive all the chances there are all. Miss Doten has the literary fever and fervor: it is for reconstructing the political system in that State, the direction she gives it that destroys its uses." Poor and skillful to avail himself of such ready opportunicritic! What a chance there would be left for the ties as offer. The latest dates from that far-off departworld to grow, and especially to grow better, if all ment of the rebellious country inform us that he has were like you! It is well, then, to be literary, but it just issued a proclamation for an election for Governor. will not do to give the literary faculty and facility the to be held on the 22d of February. (he knows how to literature we should soon have to feed on, were the torily assured that much more than a tenth part of the inack, the art, the chaimingness, all that is left of it! inhabitants, as named in the President's Amnesty This same critic, too, is of opinion that literature is Proclamation, desire the earliest possible restoration spoiled by "the insensate fully of inspiration" ! He of the State to the Union. is going out by the back door of the times entirely. Dr. Bushnell, speaking for the Orthodox clergy, feels that this whole question of "inspiration" must soon be revised, so that it shall be a real life to the souls of condition of public affairs and plainly inapplicable to men, and no longer a dry and bald superstition; he, any class of persons now existing and known to exist and others with him, believe that the longer we thrust within its limits, are inoperative and void. He has out from man the fullest possible recognition of the further appointed the first Monday in May next for the doctrine of inspiration, we thrust out power. And it people of the State to assemble in convention on the is so indeed. But the writer of the Post, aiming, no doubt, to spread the butter on his bread as thickly as alleged that arrangements will be made likewise for possible, comes out upon the whole system of inspiration, an early election of members of Congress. We may and declares it "spoils all"! Again we say, how fortunate it is for us that there are souls in the world. over and above the little rattle-box of a mind which this pennyworth critic manifests! Let him read ability and integrity to every State which is yet to be · Poems from the inner Life" over again. It may brought back to the authority of the General Governsave him.

Marvelous Incident.

We copy the following with the above caption from he Vermont Watchman and Freeman:

In the course of our reading we remember to have In the course of, our reading we remember to have met with a few cases where, at the moment of death, a vision of the dead has appeared to friends at a great distance from the place of death, as if to give notice of the event; but these instances were in Europe, and occurred a long time ago, so one might doubt their authenticity, or at least be excused for not accepting them as verities, and all the more since nothing of the kind was ever heard of in his own region. We have now a case which is free from these objections, and is cuite as extraordinary as any that have been recorded. and in conversation upon that subject, he said a very remarkable thing had happened to him in connection with it. When he had no reason to doubt the well being of his son, and had no anxiety for him beyond what was usual, and was sleeping calmly, he was suddenly awakened by a shock as if he had been shot through the head. His first thought was that he had been shot, or, to use his own expression, "this is death." But the next instant a vision of his son appeared to him, and the impression was that his son and not himself was killed. He had never believed in ghosts or spiritual manifestations; nor did he at the occurrence of the vision, nor does be now undertake to account for it or call it a spiritual manifestation. He did not record the date or hope, but he did in the morning relate the circumstance to two of his friends. morning relate the circumstance to two of his friends. They did not record the date, but when, about three weeks afterward, intelligence was received of the death of the son by a shot through the head at Port Hudson, at 6 o'clock in the morning, the recollection of one of them was that the vision and the death were on the same day, and of the other that the vision was on the same day or the next day after the death of the the grave, but it also touches his keenest affections.

we are continually receiving that our spirit-friends can and do return, even to those who are unbelievers in what are denominated dreams, or visions, and impress upon the minds of their relatives the manner of their that have occurred in the families of professed Spiritu. alists. We will relate only a single case now:

Some time since the spirit of Mrs. J. H. Conant's father passed from its earth-form at Portsmouth, N. H. A few moments after the spirit was separated from the body, she suddenly awoke from a sound sleep (in Boston), and informed her husband that her father was dead; she was sure of it, for she had seen and conversed with him. The husband doubted; but that he would receive a telegraphic despatch to that after this public statement of Mallory. They wished that morning.

Our Duty as Spiritualists.

It is to blend our strivings for the ideal with the civilizers ever known i practical observance of the minutest duties of everyday life; it is to live the disciple life of love, fraternal recognition, meek endurance of injuries. Those who imagine that the life of the true Spiritualist is one do void of weighty cares and unceasing efforts, prove conclusively only their lack of a knowledge of our ennobling philosophy. For, to us, no humanitarian sim is too high, no labor of love too low; we consider ourselves linked with angels, and with the most abject of too, our calm, but not the less inspired determination our Father's children. We are bound to seek knowl. edge, that we may impart its golden lessons; we are pledged to the requirements of purity and justice, that we may elevate, and morally benefit, not ourselves only, but by the potent force of example, our fellow beings also. We are to strive by unceasing selfwatchfulness, and the untiring prayer of good endeav ors, to overcome the inherited and acquired evil tenden cles within. We are taught to reprove in love, and with the Nazarene spirit of gentleners. We are to denounce with righteous indignation, the sins of slavery, pride, monopoly, and luxuriousness, that curse our world; but we are to deal charitably, as do the angelteachers, with our erring, misguided, passion-blinded

brothers and sisters. The supreme duty of the Spiritualist is Christ-like self-abnegation; not a weak rendering up of the judgment to the dictate of spirits disembodied, or those in the form : not a careless disregard of the business 're quirements of life; not a cuipable neglect of homely. or even irksome duties, but an abnegation of the ar rogant human self-will, in obedience to the overruling Power and Love divine. Self-sacrifice for friend and foe-for the needy and the friendless-the despairing and the toil-worn-uplifting of the world's outcastra not from a cold, stern sense of duty; not with pharisaical assumption, or repellant aspect; but with fer- from the press of Wm. White & Co. See advertisevent human affection, claiming kinship with that im- ment for contents, etc.

perishable spark of soul, that is the eternal heritage of We have been both entertained and instructed to all. This is the mission, God enjoined, and angelee the criticisms and noticet published on Lizzie Do. prompted of the gospel of love and charity denomina-

ted Spiritualism. Our patriotism is to be world.wide, our philanthropy universal, our forgiveness of injuries complete, our to the Boston Post. The one beam that sticks in the aspirations ever heavenward, our affections disinteresteyes of these critics of the popular press is, that they ed. Over our homes should brood the peace spirit of are afraid of Mrs. Grandy. If Spiritualism only had inspiration, to our hearts neatle closely the benign the prestige and protection of fashion, it could be graces of humanity, and for the deliverance of the world from the bondage of ignorance we should labor zealously.

Banks in Louisiana.

It is not to be disputed that Gen. Banks has always shown himself fully up to the demands of his position. One cause for it lies, of course, in his native ability and unparalleled energy; but the chief reason is If she would throw away that wietheraftry and delu- because he never took hold of any duty without direction" toward Spiritualism! See what sort of make the most of a good anniversary.) being satisfac-

He has given out, also, that so much of the constitution and laws of the State as either recognize or relate to slavery, being inconsistent with the present subject of a revision of their Constitution, and it is safely trust the management of affairs in Louisiana to so prudent and practiced a public man as Gen. Banks. merely wishing besides that there was one of equal ment. The dawn of our long day of peace is showing Itself very plainly now. Let us all work together in those more excellent works which have been forefold us as ready to occur during the progress of this new and more glorious day.

The Chill Tragedy.

a dase which is rice from these objections, and is children, who had come out, with numerous others, to quite as extraordinary as any that have been recorded. A friend (whose name we do not give, simply because we did not happen to ask his authority for publica. Romanish paraphernalia, were penned in by the wedgition) recently called on us, who has lost a son in the army, an officer of good promise, serving under Gen. Badks. We alluded to the great loss of our friend. Badks. We alluded to the great loss of our friend. thrown over and around them from the roof and the sides of the blazing structure. They were seen to neither pen nor brush can ever convey the most dim conception. While this unparalleled burning and roasting of defenceless human beings was going on. priests were busy pulling such pieces of their senseless images and half-destroyed furniture from the cathedral as they could lay their hands on, the reported inventory of which is enough to make the heart of a human being burn with indignation, at the thought of their looking so carefully after that while such a hecatomb of innocent persons were being sacrificed to the remorseless flames. The feeling of the population against these priests was so fierce and hot, that they quietly stole away to places of safety. This catastrophe ought son. Such was the account given to us, and we have —but it will not—to call public attention forthwith no doubt of its truth. Our friend would not tiffe on a matter which to him has not only the solemnity of are provided in the large and canacious halls of our are provided in the large and capacious halls of our The editor attests to the reliability of his informant, uable lives which would be thrown away in case of a and takes particular pains to impress upon his readers that the gentleman is not a Spiritualist. This is well are client in any one of our larger cities. We Had he been a believer in the phenomena, the Watchman would not have probably taken any notice of the of swidance of Santiago.

The Truth all Out.

We did not exactly require the open supplementary confession of the rebel Secretary of the Navy to condeath. We could cite hundreds of similar incidents vince us that the eight rams which have been contracted for, and were building, in England and Francefive in England and three in France-were construct. ing for the rebel authorities, and not for the . Emperor of China " or the " King of Egypt." The rebel Secretary comes ont with the whole truth about it, Now nobody with the smallest grain of sense will question that the English authorities knew just as much about the object of the building of these rams, and about their future ownership, when the workmen were she insisted that such was the fact, and assured him hammering on their armor, as they can know now, effect in the morning. But up to eleven o'clock no to destroy our commerce if they could, and believed such despatch came, and he was therefore positive she that this indirect way of doing it was the best way. was mistaken. At twelve o'clock, however, a mea. A nation, professing to lead in Christian civilization, sage was sent by telegraph announcing his death early and taking every possible opportunity to lecture and taunt us with the existence of the institution of slavery in our midst, deliberately conspiring with wicked revolters and rebels to sweep from the face of the waters a commerce which has proved one of the most efficient

Such is England, or the influences by which she is governed. It is selfish interest, the whole of it; and it is nothing else that has more recently led her to change her policy to something nearer respect for ourselves. She watched our iron-clad successes, and especially the experiments in Charleston harbor with the big guns of Gillmore. Before their terrific fire she knew none of her vessels could live an hour. She saw. to make an end of everything like rebellion within the national limits, and the sight doubtless impressed her with a profounder faith in our character and resources.

Napoleon's Position.

The Emperor of France is at present the Sphinx of Europe. All the other rulers are placed where they properly belong, in the popular estimation, but he eems to wrap himself in the heart of his own mystery. He is thought by some to be quietly looking on, and waiting for the time when Italy and Hungary shall have engaged Austria, and Germany shall be closed in with Denmark, to move up his armies to the Rhine. We believe that for this long cherished purpose he would willingly sacrifice all his pospects in Mexico. and even in the East. This is the favorite dream of the Bonaparte dynasty, as the pushing of Russian nower to the Mediterranean has ever been the hope and desire of the Czars. A spark may at any time set all Europe on fire, and France may be able to take territorial advantage of the confusion which follows.

Arcana of Nature.

The second edition of Volume II of this highly interesting work by Hudson Tuttle, has just been issued,

The Invasion of Mexico.

The very latest European advices imply that Maximilian, after nearly a year's hesitation, is really going, or gone, to Paris, and is thence coming over to Mexi- and Intuition," and "Time and Space." At the close co. Napoleon has, it is said, pledged him military reinforcements. How they manage to make it up between them on the money question, we have not as yet been advised. On reading over Napoleon's New Year's Address, we find that he expresses the belief that great advantage is yet to flow from his China and had, may be classed among her best efforts. his Mexican invasions. We sincerely hope he may not be disappointed. Nor, in the Mexican case, at noon and evening. least, is there much fear that we shall be; for the moment this war with rebellion shall have come to an end, and the right hand of the nation shall be free to defend itself from insidious foreign assaults, the army have duly mailed our packages of Banners to the which has now become veteran will demand either to be led or sent across into Mexico, where, joining the natives in their cause, they will drive every invader from the Halls of the Montezumas to the Gulf. The ago. As soon as it became sure that our glorious republic was to live, and to be renewed again, the doom of all such designs as this of Mexico was fixed. Napoleon may put as good a face upon it as he can, he will be obliged ere long to evacuate the country into which he never had the first right to come.

The Sewing Women.

A new project ought to be set on foot at once, to relieve the overgrowded labor-market in New York, more particularly in the sewing-women's line-and to supply the deficit in Milwaukee and the West. There are thousands of poor girls and women in our Eastern cities, too, who cannot earn money enough to keep soul and body decently together, but who are wanted in the households of the West at almost any reasonable price they may choose to ask. The Wisconsin, a paper published at Milwaukee, sensibly suggests on this subject as follows:

over this State, and in other parts of the West. Why it should be so, we cannot imagine. The women do not go to the war and get killed off or disabled, as the men do, and there appears to be as many born into the world now as before, Yet there is no fact more certain than that domestic servants are difficult to be got. If the thousands of poor sewing-girls in New York and other cities, who labor assiduously from dawn till a late hour at night for the means of keeping soul and body together, or the multitude of accomplished Bridgcas who advertise daily for 'places' through the col-nums of the morning papers, could be induced to come 'out West,' they might not only supply the aching void in many a Western household, but they would greatly benefit their own conditions in the bargain."

Why don't some of our rich men establish associa tions for the express purpose of aiding such poor sewing girls to obtain homes at the West? By appropriating some of their surplus funds for this purpose, instead of making donations to already rich colleges, as they do, they would not only render a lasting benefit to the community at large, but "lay up treasures" for themselves in the future life that would be of everlasting benefit to them.

A Truer Inspiration.

We recently quoted from one of Dr. Bushnell's sermons in reference to the prevalent notions on Inspiration, and insisted, as the Reverend Doctor himself did, | tical and sectarian old friends. that the popular faith in Inspiration must be all recast, and was being recast even now. In an article in the January number of the North American Review. we pick out the following extract from a notice of Renan's " Life of Jesus," just published on this side the Atlantic: " There must be a more clear and settled understanding of the meaning of inspiration. Until we get that, our belief in the miraculous Messiah and his miraculous life will continue to be what it has hitherto been with such a vast proportion of men, a barren wonder." That simply confirms what we have so often insisted on. It is instructive to see the leading literary reviews and magazines adopting views which Spiritualists openly embraced long ago. " The world does move."

Spiritualism in Harrisburg, Pa.

A correspondent informs us that through the liberal exertions of Lieut, W. W. Geety, Acting Quartermaster at Harrisburg, Pa., (previously in Gen. Hunter's Department, where he was badly wounded.) a new spiritual hall has been opened in that city, and meet- legs. ings are held there every Sunday afternoon and evening, which are attracting attention, as will be seen by the following extract from the Daily Telegraph:

"Our good friend. Rev. Mr. Gates, has challenged the spirits, and it is proposed to have a discussion of the business of rapping as soon as a place can be secured to accommodate an audience. Rev. Mr. Gates has the ability to assist in exploding this monstrosity."

The discussion is to come off, our correspondent informs us, in the new hall, in about two weeks. The subject for debate is the following:

That Spiritualism is not of God, but of the Devil; therefore productive of more evil than good.

The Rev. Isaac K. Gates, (Adventist.) will take the affirmative, and Dr. L. K. Coonley the negative, Dr. C. is to lecture in this hall during the month of

Veteran Soldiers on Furlough.

The past week has been an eventful one even for Boston. Four of Massachusetts's three years' veteran regiments, having reënlisted for another term of three years, or during the war, arrived home on a furlough of thirty days. These noble regiments (the 32d, 23d, 25th, and 2d.) have returned with thinned ranks, having participated in many battles, and encountered oth er hardships, which have made fearful havoc in their ranks.

The regiments were met at the depot by a military escort and thousands of citizens, and marched through the city to Fanenil Hall, where they were cordially welcomed by the Governor and other officials and dis tinguished citizens; after which they indulged in a bountifully prepared collation.

fun in the fortune-telling line, it is wholly unsur-More veteran regiments are expected home soon on a furlough. All praise to the noble and patriotic sons of Massachusetts.

Thanks.

We return our grateful thanks to the friends who have so nobly responded to our call for aid in circulating the BANNER OF LIGHT. Your efforts are producing the desired result, we are happy to say, as the record of the names of new subscribers daily upon our books abundantly testify. And while we thank you all, we would not forget to offer up our aspirations of praise and thanksgiving to the good Father, without whose loving care we should cease to be instrumental in carrying on the mighty work in which we are engaged.

Life of Archbishop Hughes.

Williams & Co., 100 Washington street, have placed on our table a pamphlet of seventy pages, containing the life of Archbishop Hughes, embracing his services in all pursuits and vocations; also, a full account of his death and burial. Published by T. B. Peterson & Co., Philadelphia. Price 25 cents.

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.

Lyceum Hall Meetings.

.On Sunday, the 17th inst., Miss Lizzie Doten gave two superb lectures. Her subjects were: "Tuition of the evening lecture, the audience embraced the opportunity to ask questions relative to the subject spoken upon.

The present course of inspirational lectures from Miss Doten, judging from the four we have already

She speaks at the same place on Sunday next, after-

Missing Papers.

We are often annoyed, on ascertaining that after we proper address, to learn that part of them are received by the subscribers to whom they are sent, while others do not get theirs. We are certain that the papers transmitted in one package must all be received fate of Napoleon's designs in Mexico is scaled long at the post-office to which they are sent, or none. Now what becomes of the missing numbers? Can certain postmasters or their clerks, who receive our paper in sealed packages, tell? There is a screw loose somewhere-that's certain.

Blossoms of our Spring.

A correspondent, writing from Bellefontaine, Ohio, says :-

Hudson and Emma Tuttle have given us, in "Blossoms of our Spring," two of the best inspirational poems I have ever read—"America," and "Life's Passion Story." Many of the other poems are good, and the book is an entire success; but it would have been better received had two or three of the shorter poems been left out.

Dr. L. K. Coonley.

We hear good reports of this gentleman's labors at the West. He is not so eloquent a speaker as some others in our ranks, but the inspirational teachings from his lips are none the less cogent and instructive. His services are indispensable, and we hope our friends will see to it that he is fully remunerated for his arduous labors in behalf of our beautiful and soul-inspiring with. "The laborer is worthy of his hire." Dr. K. is now in Pennsylvania.

Test Mediums.

Our Washington friends are calling for test mediums. They are of the opinion that great good may be accomplished if such mediums will visit the capital of the nation at this time. We mentioned this fact to Mr. Foster, whose medium powers are well known to the public, and he has signified his intention of proceeding thither in the course of a few weeks.

The Magazines.

The Atlantic Monthly, and the Continental, for February have been received from the publishers. Each one is filled with able papers from the pens of the most popular writers of the day.

Speaks Well.

A newly converted clergyman, on concluding a careful perusal of Clark's "Plain Guide to Spiritualism." wanted one hundred copies to present to various skep,

ALL SORTS OF PARAGRAPHS.

We shall pulish in our forthcoming issue an article entitled .. Finance, Banking and Commerce,"

A sealed letter, addressed to " Mrs. Sabrina J. Selly" in spirit-life, and an answer to the same, remains at this office subject to the order of the writer,

Read Dr. Horace Dresser's letter to Hon. D. S. Dickinson, op " Freedman and Citizenship."

Bread Tickets for the destitute poor can be had at this office.

A hygienic writer says that a tadpole confined in darkness would never become a frog. In this connection Digby intimates that there are many human frogs who are continually hopping into everybody's hopners, which he wishes had remained tadpoles. And as they "love darkness rather than light," he can't see. for the life of him, why they exchanged their tails for

Ladies, if you wish to make a nice raspberry custard, you have only to boil one pint of cream, dissolve half a pound of sugar in three gills of raspberry juice, mix this with boiling cream, stir till the whole is quite thick-and you have the article ready for use.

"THE PRINTER'S POLKA" is a fine musical composition, and would be selected from among a hundred similar ones, for its easy movement and distinctive beauties. It is composed by Lucius H. Parish, and published by C. C. Clapp & Co., Court street, Bos-

Digby is of the opinion of the poet, who said, "an honest man's the noblest work of God;" but he thinks the edition infinitesimally small.

OLD FOLK.' COTILLON PARTIES .- The second of the series will take place at Lyceum Hall, Tremont street, head of School street, on Friday evening of the present

week. Mr. William L. Johnson, Nassau Hall, Washington street, extracts teeth to the satisfaction of every one who needs such an operation. He excels in this branch of the dental art particularly, and it gives

us pleasure to recommend him to the public. THE RODNEY DREAM BOOK .- We have received from the publisher, Sinclair Tousey, 121 Nassau street. New York, this queer book. It is prepared with an explanartory key, alphabetically arranged, so that a solution of the subject most impressed on one's memory in a dream, can be had at once. The author says: · It is impossible to have any dream, the solution of which is not found in this book, while, as a source of

passed." The Prince of Wales has presented to Harvard University: a copy of the photographs of the Samaritan Pentateuch, taken during his visit to Nabloas. The Samaritans claim that the MS. is the oldest in the world, being more than three thousand years old, and is by the grandson of Aaron.

M. Renan, author of " The Life of Jesus," has been elected President of the Antiquarian Society of France. which act does not please the Boston Journal. Progressive minds will go ahead, notwithstanding.

The Legislature of Maryland has, by a large majority, adopted a proposition, which, in regard to slavery. is the first step toward the abolition of that institution in the State.

How TRUE.-You may insert a thousand excellent things in a newspaper, and never a word of approbation from the readers; but just let a paragraph slip in. even by accident, of one or two lines not suited to. their taste, and you will be sure to hear from it.

A diamond is a diamond, though you shall put it on the finger of a beggar; only on the finger of a beggar nobody would believe it to be a diamond.

It is popular delusion that powder on a lady's face has the same effect as in the barrel of a musket-assists her to go off.

The Hon. Gerrit Smith guarantees a town bounty of \$400 to recruits from Smithfield, N. Y., in addition to the State and Government bounties.

and was received by the members of the Legislature with nine cheers. He made a brief speech, in which he complimented in befitting terms the Massachusetts troops who have served under him in the field.

The last poem given in New York by l'oe, and published in Miss Doten's new book of Poems, "The Inner Life." should be read by every Free Mason in the country.

Neatness and its reverse among the poor are almost a certain test of their moral worth.

John B. Gough says he once showed a lady a picture of Raphael's "Holy Family," asking her opinion of it, when she exclaimed, " Lor ! how cunning ! "

Who is the shortest man mentioned in the Bible? Knee-high-miah. That is wrong. It is Bilded the shutte (Shoe height.)

Why do not the take Storms in Tentan for action the shutter of the shu Shuite (Shoe beight.) Why do n't they take Steppes in Tartary for estab-

lishing insane hospitals? Because there are nomad people to be found there. Do not wait supinely for Opportunity to come to

you, but go and seek her in the highways and hedges. A terribly fatal fever is prevailing at Carbondale, Pa. It is called the black, or spotted fever, and baffles the skill of the physicians. From six to eight die per day, within a few hours after they are aitacked.

Three new States will enter the Union this year, viz: Colorado, Nevada and Nebraska.

Jo Cose is anxious to know what kind of a vehicle s · Hurry'' is. He hears people talk of going in a hurry, traveling in a hurry, and doing things in a hurry. Who will enlighten him? Jo ventures to suggest that, judging from the way in which folks jump about at such times, it may, possibly, be a little buggy.

When a strong brain is weighed with a true heart it seems like balancing a bubble with a wedge of gold.

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These Mes ages Indicate that spirits carry with them the characteristics of their earth-life to that beyondwhether for good or evil. But these who leave the earth sphere in an undeveloped state, eventually pro-

gress 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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MESSAGES TO BE PUBLISHED.

MESSAGES TO BE POBLISHED.

Mondry, Dec. 14.—Invocation; "Spiritual advancement in the Ares and Sciences;" Questions and Answers; Audrew J. Gavett, to his friend, Mr. Andrews, of Salem. Mass; Dennis Doolo, 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 Edmonds's Book;" Questions and Answers; Archibald Lang, to his oldest son, Archibald; Wm. Smyth, to his father and mother, in St Paul, Minn.; Lucy E. Rayner, to her father, in Concord, N. H.; Bill Kelloy, to his mother, in Buston, Mass Thursday, Dec. 17.—Invocation; Questions and Answers;

Concord, N. If.; Bill Kelley, to his mother, in Buston, Mass Thursday, Dec 17.—Invocation: Questions and Answers; Bam Houston, of Texas, to his friends; William Allen Grane, to Thomas Pattigrow, in New York State.

Monday, Jan. 4.—Invocation; "Imperfect Control;" Questions and Auswers: Thomas Harrigan, to his sons, Thomas and Richard, residing in Halifax, N. 8; Waller Adams, to his friends, in this city; Harry Coburn; Miss Lizzie Emmons, to her mother, in this city; Harry Coburn; Miss Lizzie Emmons, and friends.

Tuesday, Jan. 5.—Invocation; Questions and Answers; Dr. Aaron Moore, to his family, in South Carolina; Wm H. Smith, to his friends, in Augusta, Maine, and his brother

Henry.

Thursday, Jan. 7.—Invocation; "The foreknowledge of God as consistent with evil;" Questions and Answers; Horace L. Roberts, a medium, to his friends, in Clarksville, Mo.; James McGuiro, to his vife, in Springfield, N. Y.; Mary Baith, who died at the Catholic Institution in Worcester street, Boston, to Sister Agues, who had charge of the In-

firmary.

Thursday, Jan 14.—Invocation; "The Seven Spirits of George Thursday, Jan 14.—Invocation; "The Seven Spirits of God;" Questions and Answers; Alexander Finney, of Georgia, to his brother, Theodore; Michael Murray, 'o Mr. Tra T. Brewer, of New York City: Alice Gonins. to Lor mother, Hannah Genins, of Utica, N. Y.; Wm. Sowle, (colored) to his sister Cella, and brother.

Monday, Jan. 18.—Invocation; "A Litoral Resurrection;" Questions and Answers; Gustavus Moody, to his mother in the vicinity of Culpopper; Thomas Harris, to his mother Hannah Harris, New Haven, Ct.: Cordelia Vernon, to her brother William C. Kenney, New Bedford Mass.

Tuesday, Jan. 10.—Invocation; Question and Answers; Stonewall Jackson, to his friends; Clara A. Sargent, of Warner, New Hampshire, to her parents; John Daly, to his wife, Ellen; Edward Middleten, to his mother and sisters, in Alabama.

Invocation.

Oh thou who art Soul of all Truth, be with us while our feet shall again tremblingly press the shores of mortal life. May all our utterances be of thee. May every word be the messenger of glad tidings to some orrowing soul. Do thou baptize every thought anew, and then, as they go out mingling with the outer world, may they grow stronger and bear fruit to thy honor and thy glory. Teach us to read aright thy volume of Life. Teach us to meet with reverence all those forms which thou has created. May we worship each and all according to its condition. Shall we be Idolatrous? Oh, no, our Father, for hast thou not made all things? Surely thou hast permeated all with thy spirit, and to worship Life in all its forms is to worship Thee. This we hope to do forever and forever. Dec. 8.

Questions and Answers.

Spirit.-What theme will the friends present for consideration?

QUES .- Are not order, adaptation and law evidences of conscious intelligence

Ans.-Most certainly they are attributes of a Divine Intelligence.

Q .- Can we conceive of conscious intelligence without individuality?

A .- No; for conscious intelligence could not appeal

to human senses were it devoid of individuality.

Q.—Is it unreasonable to believe that God exists individualized, and that his "sphere," or "aura," fills all anace?

A .- No, it is not an unreasonable belief. On the contrary, it is one that will appeal perhaps nearer to

human consciousness than any other. Q .- Then anything that does not exist according to law, order and adaptation, cannot exist at all?

A .- No, certainly not; for if such were the case God could not be Omnipotent, would be robbed of his Infinity. To suppose anything happens outside of law, is to suppose that our God is finite.

Q.-Did man'arrive at the belief in a supreme Being by means of his reflective faculties?

A .- No: for the soul, in its interior condition, perceives God always. Reflection comes after perception always. You must first have a spiritual, or interior perception concerning God, ere you can reflect.

.Q. ... it safe to trust to the natural conscience of man to perform that which is right and advantageous to all?

A.-Not always; much depends upon the proper amount of order reigning in the physical machine. If the organism is harmonious or, in other words, evenly balanced - then you may trust that principle, for it can be perfectly developed. But when there is inharmony between the various organs, you may expect manifestations accordingly.

Q .- May not all the disorders in life, or the world, be attributed to the weakness of the feeling of justice in moral and political views?

A .- No, we think not. Justice combined with the golden rule, would sweep away many of the evils of the present day. But justice alone, as justice is defined by humanity, could not effect this. You measure your justice too much by human law, and too little by Divine law.

y Divine law. Q.—What is the difference betwirt existing as an individual, or existing as a person ?-an individual God,

or a personal God?

A.—There is a spiritual individuality, and a personal or material individuality. The one, the spiritual, may be referable to God the Infinite; the other may be referable to the fleeting forms of mortal life. When we speak of an individualized human being, we speak of it according to the law of human life.' But when we speak of an individualized spirit, then we speak with regard to the laws of spirit-life. There is much confusion sometimes arising from persons confounding human individuality with the spiritual. Now the human soul, we believe, is ever individualized, ever perect in itself. It has no need to take on a human body that it may gather to itself individualized soul-life. but it must take upon itself a human body in order that it may gain human individuality. There is a difference, great difference between the two. The individualized God is not the personal God, for by personality von conceive of humanity. Should we declare: to you that we believe in a personal God, we should | surrounded, we turn to thee with childlike reverence,

it reasonable to suppose that God existed as an indi

S.-in one sense he may be said to exist as an individual. You and I are Gods ourselves, according to that he had forever given up a portion of his kingdom our own law. When we pray, or appeal to the powers above us, we do so that we may come into a clearer | ment of life belongs to thee, our Father, that every atmosphere, and grow strong by inhaling that atmosphere. We do so that we may draw to ourselves by thee. Oh, our rather, we find in all things time those higher influences always necessary to progress.

the birth of its own eternal counterpart?

A.-No, we think not.

Q .- May I ask if the influence of prayer does not perate more particularly upon our own minds?

A .- Certainly it does. Q -Do disembodied spirits, when they return to

arth, see the forms of their friends? A .- No, not always. It is sometimes the case that they see the form clearly, but oftener the case that they do not see the form, but only the spirit. And in order to see the form clearly, they must take upon

themselves a form of human life. Q .- Spirits speak of returning to familiar scenes. They tell us they recognize objects, but were not re-

cognized in their turn. Is this so? A .- Yes; you will understand that every object in life has a soul, an inner life, as well as an outer life. Now it is that inner form they see, not the outer or material form. Sometimes, as we have before stated, the disembodied are able to see the outer or crude form, but it is oftener the opposite.

John Grant.

I should like to send a letter home, can I? [Yes.] I am from Terra Haute, Indiana. I had no chance to send a good-by home; maybe I can from here. They 're-they 're no believers in ghosts-afraid of 'em. I-I do n't-do n't claim to belong to that fraternity; I do n't-do n't, etranger, do n't feel any more ghostly since I went out of my body than I did before, stranger. [Your friends think of you as dead.] I know; but it 's

I was private in the 7th Indiana. I-I slept; yes I dead at all. I went to sleep after the battle of Gettysburg, and I - I woke up shortly, to find myself in the company with folks I knew had gone to the other world before me. I-1 comprehended my situation pretty quick, and wasn't long in learning the way over the bridge to the earth again, either.

I was born in Massachusetts, Duxbury. My name was John Grant, and I was thirty-three years old. 1 have left a sister, couple of brothers and a father, I expect; we thought he was dead-but I don't know as he is-and a step-mother.

Now I'd be very glad to tell 'em what I'd like to have done about some of my traps at home, if I could but get an opportunity to do so. I hope for a chance to go home; is it-is it to be expected that I 'll get it. stranger? [Yes.] I want them to get me a medium, no matter if they aint what their ... [You must wait patiently.] I can't get one, can I, myseif, for my folks? [Not very well.] Well, I'd be glad to talk with them. If they aint glad to hear from me, enough said. I've got one brother in the Army of the Potomac. The rest of them are in Terre Haute; been out there this most eighteen or nineteen years.

Ann Louisa Wiggin.

I suppose its by hard work that we are to conque the predjudices of our friends. I have been dead seven years coming January. The 21st of January, seven years ago, I left my friends in South Berwick. I have tried many ways since then to speak to those friends, but all my efforts have been uselsss.

I was twenty two years of age. My name was Ann Louisa Wiggin. I left a mother, husband and one child-an infant five weeks old.

Many changes have taken place since my death. My husband has found a mother: ves-but not ves for my child. He is away serving the nation.

. I would speak to the woman who stands as my representative on earth. I will tell her how to become the holy guardian of that child; and if it is wayward, I will teach her from God's volume of Life and Love. and she shall lind it easy to govern this wayward lor if they were, you would be thoroughy discontented and ask her inner life if it is not right that I speak with her. If she'll lay aside all prejudices, come out from the Church, and listen to the voice of God from the highway and the hedges, she'll never regret

I have no more to say, sir. [Did yen live in South Berwick, Maine?] Yes.

Calvin Gibson.

Good-day, sir. : [Good-day, sir; how do you do?] Will it be lawful for you to aid me? [Yes, sir.] But your military code says you shall not give comfort or desistance to rebels. [You're not an inhabitant of earth now.]. Oh, but I 'm a rebel just the same. The loss of the body does not change the principle, you know. [But it changes it in law here. You are not ecognized as a rebel now.]

Well, then, to begin with, my name is Calvin Gibson, of Richmond. It's only a little inside of three weeks since I lost my own body. I knew something of these matters before death, this Spiritualism, so you see I'm not exactly entirely a novice in this mat-

Now I have left a family twelve miles from Richmond, and I purpose to open communication with them if I can do so. Their present condition is an un fortunate one, for the strange fortunes of war have been rather hard with them, as with many; and I purpose to show them a way to throw off some of their responsibilities and troubles, but I do n't exactly like the idea of speaking as plain as I should be obliged to here. Now, sir, suppose I ask my wife to go to that medium whose name is Mercer, in Richmond-how 'll that do? [Very good for you.]

Well, that part of the business done, now I should ike to speak, if possible, with my old partner, whose name is Crane, Richard Crane. He is violently opposed to this thing, and said to me a short time before my death, "Gibson, I would n't believe, if I could, and I'm sure I can't; I don't see anything reasonable in it."

Never mind that; I'll waive all such things; let him cast aside superstition and come and talk with me. and I'll tell him something that will be for his advanage to know

He is slightly Union in his sentiments, but a very good fellow for all that; has suffered considerably on that account. I regret it now, and I did regret it when that which is the present to you, is the past to somewas on the earth. Maybe I can show him how to better himself, if he'll give me the chance to talk with him.

[Does your wife understand these matters?] Oh res. [Then she will readily acquiesce in your wishes.] Certainly she will, if she only knows that I want her to talk with this one named Mercer. I do not know of any other one in that locality that I could speak through, and the medium could not go to her. Therefore I want my wife to become acquainted with her. and let me come and talk with her. She can easily ascertain about her by going into Richmond. Goodday, sir. Dec. 8. 1000000

Invocation.

Oh ye powers of good and evil by which we are ever

believe in an individualized, humanized God, which and call thee our Father. It matters not whether thou art dwelling in heaven, earth or hell, thou art our Qn .- I could not conceive of the propriety of praying Father; therefore we love thee, therefore we feel at to a general principle, a diffused power; but thought tracted to thee. Oh ye powers of Life and Death, we will not endeavor to separate thee; when we do, we are lost. Oh, we would not feel that our Father did not dwell in death as in life, in hell as in heaven, or to evil. Oh no; we would rather feel that every elemotion that trembles upon the ocean of life is caused in the mortal, and eternity in the immortal. Oh, we Q .- Does each individual birth involve within itself know thou art with us. We know thou wilt sustain us, that though we wander in darkness or wheresoever. our feet are led, we know that thou art our guide. Oh, for this consciousness that tells us thou art our Father, that comes streaming in through the windows of the soul, and tells us we are thy children, we praise thee. And oh, while here ministering to the wants of thy mortal children, may we be enabled to so open the windows of their internal beings that they may know thee better. Oh God, may they feel as we do, that thou art everywhere, that there is no form of life that thou hast not eliminated from thy divine heart, no idea that trembles along the wires of time and eternity that has not been begotten in thy mighty brain. Our Father, we ask for no blessing for these thy children, for the blessings of all eternity are theirs. Dec. 10.

Questions and Answers.

SPIRIT .- For a few moments we will be glad to answer any questions the friends may propose. Ques -Does a human soul, before it is embodied in

the earth form, have a conscious separate existence? ANS .- In our opinion, it does.

Q -How long a time had it that pre-existence? A .- The soul is not a child of Time, but of Eternity; we cannot conceive of its beginning, any more than we can of its ending.

Q .- When does it cease to have that recollection? A .- Never.

Q.— Is it not a fact that most all human souls have no recollection of a pre-existence before entering the form? A .- The soul is unable to project that recollection

through the human senses, yet recollection is vivid did; can't say I was dead, for really I do n't feel with the soul, and under proper conditions will be called up into outer life, as necessity demands.

> Q.—Under what conditions was the previous existence of the soul? A .- It would be impossible to enumerate the variety

of conditions.

Q -Please give us a few of them?

A -And suppose we should, you could not comprehend them, for there is nothing in your time to compare them to.

Q.-Why was it imposed upon the ancient Jews that they should put off their clothing before entering into the inner temple?

A .- Certain religious rites demanded this of them, as certain religious rites now demand the same in Mormon life. Ask the Mormon: be or she will tell you. Q .- Has the old doctrine of metempsychosis in regard to souls, any truth in it?

A .- Most certainly it has. It is founded upon truth so vast, so grand, that those who abide by its teachings can never be outside the pale of truth. Human senses are capable only of grasping the present, and, to a very limited extent, the past and future. But that past and future are only obtained through clairvoyance or certain conditions by which the soul manifests in that direction through physical senses.

Q .- Can we claim any thought inherent, living within ourselves?

A .- Yes; in one sense we can claim all that flows through our particular organic life; in another, we can claim none, for every thought is related closely to all other thoughts. There is a mighty chain enciroling. the universe of mental life, binding that life together in one great whole.

Q .- What is thought?-of organic, or real existence? A .- There are certain thoughts, or a certain phase of thoughts, that are peculiar to physical life, to the physical organization. When you have done with that, you will have done with those thoughts that pertain more particularly to physical life than spiritual. There are thoughts that pertain to the things of the spirit, and they are rarely projected into material life,

Q.—Is it to be understood that the human spirit never leaves the earth after death?

A .- We have no sympathy with such a theory. There are many spirits that are so attracted to earthly conditions that they inhabit your earth for a time, while many, upon casting off the form, enter a more sublimated condition of life.

Q .- Have those spirits who dwell near the earth the power over mortals that those have who dwell in the higher spheres?

A .- Yes, they have more power, being in direct contact with mortality.

Q.—That power is not so spiritualized, is it? A .- No; it is not so etherialized as that power that belongs to the wisdom of higher life. Nevertheless it

is a power more potent. Q .- Does that condition of the disembodied who dwells on the surface of the earth depend upon the virtues or vices of the person?

A .- No, certainly not. Sometimes love, the highest element of Nature, is the tie that binds the disembodied to your earth. For instance, the mother has been set free from the mortal temple, and her children are left to your cold society. Is she not the mother still? Will not her snirit be strongly attracted to those little bads left on the earth? Certainly; for her spirit has no power to leave the earth. The attraction here is too strong. There is no power, else, anywhere in the universe that can draw her away from the earth for a time.

Q .- Then the force of human love keeps the spirit in the lower sphere.

A .- Sometimes it does. Q -Are spirits governed by the laws of time and

est con to A.-No. turnin Q .- Are they above it? A -They are: For instance, the laws governing

your atmospheric life have no influence upon them whatever. Fire does not burn them, water does

not drown them, and cold does not freeze them, and the walls of your habitations offer no barrier to their ingress or egress, as spirits. Q .- Is there any faculty of seeing into futurity? A .- Yes, that of clairvoyance.

Q .- Then the future is actually existing?

A .- Most certainly it is. That which is the future

to you, is the present to somebody else. And again, body else, and the future also. Eternity may be said to be composed of three wondrous links, all unitednot at all separated-Past, Present and Future. O .- Do these spirits, to the fall extent of their rea-

lization, get into upper life?

A .- No, certainly not; for there is no condition of life, however grand and beautiful, in the spirit-world. but what there is still a higher one above it and beyond it.

Q -Are all spirits in a state of absolute freedom in the spirit-world? A.—No, they are not.

Q.—Is it possible for them to be rational beings without freedom? S. -Why should loss of freedom deprive them of

their rationality, can you tell us?

not capable of improvement? Can you not bring them day. under higher and diviner forms of government than that they now exist under? If you cannot, then they four years old. I don't care to say much about the are not rational beings. No: the loss of freedom does dring part. It was pretty tough; did n't go out quite not deprive them of their cationality, for so long as so soon as I might have wished; had to suffer too much spirits are capable of outliving their present dark conditions, they are rational spirits.

sists in—whether it is perfect harmony with the laws of Nature, or something else?

A .- As the human spirit learns of the laws of Naunderstand us? If you do not, put your question in the battles in old Bible times. another form, and we will try to make the subject plainer to you.

Q.—if there was no evil existing, could there be may be. Good-day, sir. any good?

A .-- No, certainly not. And, again, you would know nothing of light, if darkness did not exist. Q .- Then if there were no foolishness, there could

be no wisdom? A .-- No. certainly not. QR .- If, then, spirits cannot err, I do not see ho

the loss of the rational faculty can affect them. 8.—It is not an impossibility, certainly not. are aware that your Sacred Record teaches you to the contrary, but we believe it is quite as possible for the disembodied spirit to err, as for the embodied spirit. What is it that errs here with you? Is it the physical form? No. certainly not. Then it must be the spirit enshrined within the human form, the intangible, yet ever tangible spirit of man.

QR .- I cannot see what use the spirit has of the rational faculty.

8.-it is not an impossibility for the disembodied spirit to err. On the contrary, we believe that disembodied spirits are as liable to commit errors as those dwelling in the form. We speak of error according to the common definition of the term.

Q .- Are there any latent faculties of the human mind that will be developed in the spirit-world? A.-Many, many thousand. Here you have only

the infancy of human life. Q .- And is it possible here to develop many of these faculties while on the earth?

A .- Yes, certainly it is. Q .- Under what conditions may those faculties b

developed here? A .- By seeking to become acquainted with all the laws pertaining to physical and spirit-life, so far as you are able to. Cast aside all prejudices, and live for yourselves and by the laws of your own bring. When you do this, you shall speedily develop those faculties that have for years lain dormant in your being.

Q .- How is it possible to distinguish between preju dice and truth?-for what is truth to one oftentimes is not such to another person.

A .- That is true, because the human senses are not so clearly visioned as are spirit senses. And yet you may always trust that voice which speaks to you from the internal, and tells you which course to pursue.

Q -How can certain individuals of the Methodist persuasion so affect the minds of their hearers as to make them believe that the Holy Spirit is with them, and cause them to ory out, as in times of revival?

A .- It is the psychological power of spirit over spirit, and body over body. The speaker generates within his own body, and throws out through the medium of language, a strange and mighty influence, which acts like a fire, running over the entire system And you call it conversion, for want of a better term. while in reality it is but the firing up of your physical

Q .- Does that influence you speak of generally ac

upon the organs in the back brain at the time? A .- No, we believe that the organs most powerfully acted upon are situated in the frontal portion of the brain. And again, veneration seems to be acted upon very largely, else why the spirit of prayer?

Agnes Brown.

Dec. 10.

heatre, in Boston. I was fourteen years old. I lived mother's name, Eunice Brown; my name, Agnes; my sister's, Mary.

In the spring of 1850 I died of lung fever. My sister was sick at the time, my mother also in poor health, but afterwards my sister grew better, and received a call to go to St. Louis-she was an actress-to fulfill an engagement. So my mother and herself, when I died, went away from Boston, and until quite recently my sister has been enabled to take care of herself and my mother. But again her health has failed her in a Southern, city-New Orleans. My mother is at the of our rights down there. West, sick, prostrate in body and in mind, and I thought perhaps I might do something to aid her. So I ask the managers here if I could come, and they said

yes, in welcome. My mother and sister are no believers in this Spiritualism. My mother is inclined to the Episcopal faith. Her parents were English, but she was born in America. I have thought perhaps I might approach my sister, and give her some light about this spiritual thing, and I might also tell her where to address our fathernot our Father in Heaven-but the one we have on earth. He left us when I was a child, to go to Engdead, but, on the contrary, is living in Australia now, attention of their hearers to the BANNER OF LIGHT.] and I am sure he would aid them, for he is able to, if they would only address a letter to him, stating their condition.

There are many circumstances that conspired to keep my father away from his family, and if they were known to my mother, she would blame him less. Per haps it may be well for me to state one circumstance at this time, one that had more than all others in keeping him away from us. When the ship arrived in London in which my father was second mate, he was mistaken for some one else, and was detained for the crime of murder and arson. He was confined in prison for a long time, but at last was allowed his liberty. And in the meantime he heard that word had gone across the waters that he was a felon, and he determined never to come home. For he said, "I cannot meet my family as I left them, though I am innocent of orime, and I'll never go home."

Well, after that he was taken sick. I think he would have been glad to gone home at that time-his brother, oldest brother, tells me this and then circumstances controlled him that he could not control, and he could not come home then if he would. And so one thing after another occurred that prevented my father's return, and now, it is true, he is married again. But if my mother knew all the circumstances. she would not blame him. She thinks him dead, and so she has no hope of being relieved through him, of course. But if they address a letter-my sister, perhaps she will address a letter to him at Melbourne, Australia, I've no doubt but that it will reach him. And if he don't come this way, I'm sure he will aid them. Good-day, sir. Dec. 10..

Charles H. Hill.

I thought I'd come here to see if I could n't be for-QE.—I'm not answering questions, but asking them. to my folks. I was wounded at Malvern Hill, and Richmond, Ind, Jan. 33 and 31; at the Quarterly Meeting at

8 -Go with us in imagination to some parts of Af. died soon after. I went out in the 11th Blassachusetts. rice, there you will find hundreds of souls, slaves to Company 1, private. I came on from Battord and ignorance in various ways. But are they not rational enlisted - Hartford, Connecticut, that 's where my beings? Is there not an internal life that is all har- folks are. I should be glad to go and talk personally monious even with them? Surely there is. Are they with them, if I could. It's what I came here for to-

My name was Charles II. Ilill, and I was twentyhere; do n't like to think of it. I was n't much used to suffering; never had any sickness to speak of, and Q .- Please state what freedom of human will con- it come rather hard for me to suffer so when I died.

I have a mother; and a brother who has enlisted, I hear, since I died, with a view to avenge my death. Well, that 's very good; but he may get popped over ture, or becomes acquainted with the laws of its own bimself, then it won't be so good, and the old lady being, it begins to cast off the chains of slavery. Then will be left alone. This going out to battle to avenge that will, which was darkness, becomes light. Do you another's death is bad business. It's too much like

Never mind, I suppose his will was good enough, and I'll take that and think nothing of what the end Dec. 10.

Lieut. John Ellenwood.

I was a soldier, sir, under Gen. Bragg, in the 52d South Carolina. [What of it ?] I do n't know, sir, but I thought it was customary to give such countersigns-that is, folks that come here-so I gave mine. [That's right; just give one you'll be recognized by.] Well, I suppose that's one of the things I'll be recog. nized by. I don't know.

My name was Ellenwood. I am, or my father was, an Englishman. I claim a residence or nativity in this country, and my family are still residing at the South. Hence, when this war broke out, I enlisted in Southern service, lived for some months a soldier, and died a soldier, and come back here just as I went out.

Have you any fault to find? [None.] Now I should like to communicate with my wife and children. I presume they are at Charleston. Now if von 'll be kind enough, through your good paper, to say that John Ellenwood, Lieutenant in the 52d South Carolina, desires to communicate with his wife and children, I'll be under eternal obligations to you. I have no other favor to ask. Good day. Dec. 10.

Enoch Burnett.

How do, sir? [How do you do ?] Some writer-I do n't remember who-says, "Knowledge is better than gold." There never was a truer saying. I got some knowledge of these things before I came to the spirit-world. [You are not sorry for that, I suppose?] No, sir I I'm not sorry, I'm very glad of it; and I want to tell my wife, and the rest of my folks. I 'm just as well off as I expected to be in the spirit world. All I learned about this new country is true, and I think my folks had better get all the light about it they can while they are on the earth, for they'll be better off in the end.

I was coaler on board the "Crescent City," and I've got a family in New Orleans. I was not as white as you are, sir; but I was n't as black as some, but come pretty near it.

I see something of two or three sides of life while on the earth. I was born down in Georgia, on a plantation, and lived there until I got up to Louisiana. Many times I come North, many times. It's only about a year and a balf before this civil sensation came about. was here and attended one of these kind of places. I was one of the sort that could foretell things. I had visions. I wrote some, and things would move, if I lay my hands upon them. I was what they call impressional: I think of things. I do n't know how I happen to—then they would come to pass.

[Were you free?] I was free, sir; thank God, I was free; but in my childhood I was held as a slave. For the last thirty years I take care of myself, and I believe I had quite a good share of good friends, both colored and white, at the time of my death. It was accidental purely. [What way did you die?] I was drowned. It may be thought it was intentional. But it was not so, but entirely accidental. I want my folks to know the truth of the matter. I was forewarned of it in dreams, and in other ways, so it did not surprise me at all to meet death.

Now I should like to have my family all go where they can get all the light they can on this Spiritualism. [Can't you tell how you came to be drowned ?] In 1849 I belonged to the ballet corps of the National Well, it's not exactly clear to me; hope it will be I expect it will I in Prince street, with my mother and sister. My world a little longer. I think it 's not four days since I got up-went above. I was struck on the head. I don't know by what, but I 'm satisfied there was no ill feeling upon the part of any on board toward me. [Something fell on you, you think?] Yes, sir; something struck me, though I can't tell what.

Well, sir, I'm going to give you the name I was known by here. It's not the name I ought to have, it's the name I shall be known by here-Enoch Burnett. I ought to have had another last name, but did n't get it. You know, sir, we are sometimes robbed

Well, sir, I want to say to the folks that I'm well off, happy, and if I can serve them anyway. I'll do it. If I can come back before I'm four days old in my new life, when I get to be a year old I think 1'll be pretty strong. Good day, with thanks, sir. Dec. 10.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments. land, and we supposed him dead, because he never re- as published. As we publish the appointments of Lecturers turned. He was a scafaring man. Our father is not gratuitously, we hope they will reciprocate by calling the

Miss Liezzz Dotun will speak in Boston Jan. 31 and Feb. 7; in Providence Feb. 14 21 and 28; in Portland April 3 and 10. Address, Pavillon, 67 Tremont street, Boston, Mass. MRS. SOPHIA L. CHAPPELL, of New York, speaks in Choises Jan. 31; in Tauston Feb. 21 and 28; in Providence March 6 and 13; in Portland March 20 and 27. Is diventaged on the first two nundays in Fobruary, and is at liberty after March.
Address at the Banner of Light office.

Mas. Sarah A. Horton will speak in Chicopes during. Jan.; in Worcester Feb. 7 and 14; in Lowell during March. Address Brandon, Vt. J. M. PEEBLES will speak in Rockford, Ill., the first two Sundays of each mouth. Address as above.

MRS. M. S. TOWNBEND's address for the present is Bridge-MISS EMMA HOUSTON will lecture in Worcester, Mass., Jan 31; in Banger, Me., from Feb 7 to July 31; Addiess as above, or East stoughton, Mass.

Mns. 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 DEFORCE GORDON will speak in Old Town and badley, Md., during January and February. Address as above, or at Providence, it I., care of Capt. C. H. Gordon.

Miss Martha L. Beckwith, trance speaker, will leoture in Springfield, Mass., during January; in Stafford, Ct., during Feb.; in Lowell, Mass., during June. Address at New Haven, care of George Beckwith. Reference, H. B. Storor, Roston.

Boston.

Mrs. H. F. M Brown will speak in Rockford, Ill., the
last two Sundays in January. Bhe may be addressed white
there care J. H. Morrill.

Mrs. A. P. Brown, of St. Johnsbury, Vt., will speak in. Danville, Vt., half the time till further notice; in Plymouth, Mass., Jan. St. Address, Aire. A. P. Brown (formerly Thompson), St. Johnsbury Centre, Vt. Mas. Laura Curry will lecture in "Harmonial Hall."
Dayton, Ohio, every Sunday evening, at 7 1-3 o'clock, till futher notice. Children's Pregressive Lyceum meets every Sunday morning at 10 o'clock. Conference at the above hall every Wednesday-evening at 71-2 o'clock.

AUSTEN E. BIMMONS will speak in East Bothef, Vt., on the second Bunday of every month during the coming jear. Audress, Woodstock, Vt.

Mr. A. B. Whiring will make a tour through the Eastern States next spiling and summer, speaking at Providence, R. L., the Sundays of April. Those desiring his services should address him at once at Albion, Mich.

Greenstore, Ind., on Friday. Haturday and Sunday. Feb. 8, 0 and 7; in Uadis Foli. 8 and 9. Subscriptions taken for the Banner of Light, and however sale.

Mich. the first Sunday in each month; in titlees, the second co, in Laphannyller, third do., in Alpino, fourth do.

Miss Banan A. Nurr will speak in Looke's Mills, Mo., San. 81. Address as above, or Chromon, N. II.

was, by Address as above, or Circumont, N. II.

Mas. Anna M. Minhessages, Box 422, Bridgeport,

Gens, will fecture in Bridgeport, Conn., Jan and Sch.

Intends visiting Vermont in March, and will receive proposals to forfure in that State during the month.

posals to forfure in that flate during the month."

Miss Nalls J. Taiple will speak in Lowell, Mass., during January; in Portland, Ms., during Vebroary.

Miss Stais M. Johnson will speak in Willimantic. Conn., Jan. M. and Val., 7; in Chelses, Mass., Fel., 21 and 23, and desires to make charagements for the spring and sommer. Address, Chicopee, Mass.

Warraw Grass will fecture in Decatur, Clinton and Moomington, Iti., during January—address Clinton: in Kingabury Hall, Chicago, Ill., during February. He will receive subscriptions for the Banner of Light.

W. K. Bress will speak in Stockwort. N. Y., during Val.

appointment to lecture, the notice and address will be pullished gratuitously under head of "Lecturers' Appointments."1

DR. H. F. GARDNER, Pavilion, 57 Tremont street, Boston will answer calls to lecture. apl1—† MISS EMMA HARDINGE, San Francisco, Cal. 819-170 CORA L. V. HATCH, Present address, New York. jan2

DR. REYNOLDSON, Cooper Institute, New York. jan23-3mo Miss Susin M. Johnson will answer calls to lecture. Ad-MRS M. C. Tucker will answer calls to lecture. Address Liberty Hill, Coun. IRA H. CURTIS speaks upon questions of government.
Address, Harderd, Conn. nov21-9

MRS. FRANK REED, trance speaker, Breedswell. Van Buren dec19-6w9 MISS B. ANNIE RYDER, trance speaker. Address, 22 Chap-

man street, seston.

Fannie Buesane Felton, South Malden, Mass.

nov28-6m^o
C. Augusta Fitch, trance speaker, will answer calls to lecture and atto d functions through the West. Address, P. O. drawer 6505, Chicago, Ill.

nov28—8m^o Annie Lord Chamberlain, Musical medium, Sc. Malden, Mass.; care T. D. Lano.

MISS LIZZIE M. A. CARLEY, inspirational speaker, care of James Lawrence, Cleveland, O. Will speak week evenings and attend funerals.

MRS. H. T. STEARNS lectures at Jonesville, Mich., alternate, Sabbaths for the winter. P. O. address, Jonesville, Mich., dec12—3m° Mns. C. M. Srows, lecturer and medical clairvoyant, will answer calls to lecture, r visit the sick. Examinations by letter, on receipt of autograph, \$1. Address Janesville,

Wisconsin.

E. Whipples, Mattawan, Van Buren Co., Mich.

Mas. Julia L. Brown, trance speaker, will make engagements for the coming fall and winter in the West. Address, Prophetstewn Illinois. Will answer calls to attend fuserals.

aug20-6m°
Miss L. T. Whittier will answer calls to lecture on Health and Dross Roform, in Wisconsin and Illinois. Address, Whitewater, Walworth Co., Wis. jan10—†
MRS. BABAH A. BYENES, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 8'
Spring street, E. Cambridge, Mass. dec5—8m Miss Lizzie Diorson will answer calls to lecture. Address Portsmouth, N. H.

Mg and Mgs. H. M. Miller, Elmira, N. Y., care of Wm B, Hatch. H. B. Storge, inspirational speaker. No. 4 Warren stree Boston, or for the present, Foxboro', Mass. nov?—† HUDSON TUTTLE will receive calls to lecture, after the lat December, Address, Berlin Heights, Onto.

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

oct31—3m†

J. S. LOYELAND. will answer calls to lecture. Address for the present, Williamstic, Conn. apl1.—† Mosas Hull, Battle Creek, Mich. F. L. H. WILLIS. Address, New York, care Herald of Pro-

gross.
Mrs. Amanda M. Spunce, New York City. LEO MILLER, Worcoster, Mass. nov28--1 REV. ADIN BALLOU. lecturer, Hopedale, Mass. apli-L. JUDD PARDER'S address is Madison, Ind. apl1—t W. F. JAMIESON, trance speaker, Paw Paw, Mich. apl1-1

Rew Books.

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Mes Clara A. Fizibe trance medium, will speak in Palmyra, Me., the two first Sundays in Jan. and Feb. Would like to make "ngagements in the vicinity the rest of the present winter. Address, Newport, Me.

Man. Lavar M. Hollis will speak in Stockton, Me., the first Sunday in ach month.

Dr. L. K. Coonley will speak in Itarisburg, Pa., during January. Is agent for the Banner of Light, and siso for the Sailo of Spiritual and Efform publications.

Man. August A. Curitar will speak in Troy, N. Y. in January. Address, box 816, Lowell, Mass.

Oraless A. Haydes will speak in Tony, N. Y. in January. Address, box 816, Lowell, Mass.

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Nov. 31.

Sme

DESIDES a complete assortment of articles intended for the exclusive use of the Medical and Dental Professions, we have always in store, at lowest prices, a great variety of the following articles suited to the wants of the general public. TRUSSES. WHITE'S SPRING LEVER TRUSS, and overy desirable

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R. H. JAMES, a Retired Physician of great eminoneo discovered white in the East Indica, acertain cure for Consumption, Asthma, Bronchitis, Coughs, Colda, and Gener al Debility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his follow mortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their, names, with two stamps to pay expenses. There is not a single case of Consumption that it does not at once take hold of and dissipate. Nightaweata, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, wasting away of the muscles.

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

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July 4 OCTAVIUS KING.

SINCLAIR TOUSEY,

191 Nassau St., New York, General Agent for THE BANNER OF LIGHT,
Would respectfully invite the attention of Booksellers, Dealers in cheap Publications and Periodicals, to his anequalitof facilities for packing and forwarding evolvibing in his line to all parts of the Union, with the utmost promptitude and dispatch. Orders solicited.

Children's Department.

EDITED BY MRS. LOVE M. WILLIS. Address 116 West 21st street, New York City.

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

The second secon

LETTER NO. 8.

Since writing you last I have attended an entertainment given by the children belonging to the Progressive Lycoum. It was very successful, and gave much pleasure. The entertainment consisted of tableaux. singing, and recitations. Now I have a proposition to make to you. You know how much suffering there is among the sick and wounded of our army; brave men have left their homes, and all the comforts of them, to save-us from the evils of oppression; many of them are ill from exposure and wounds, in hospitals, where they need many comforts that they do not receive.

Many noble men and women are at work for them, and are holding fairs and giving entertainments to raise money for the use of those who are trying to supply our sick soldiers with comforts. Now I know the kind, generous feeling that moves the hearts of children when they hear of suffering; they would be glad to give all they have sometimes. Could you not then aid in this good work? You could have an entertainment in some large private room, and with a little aid from some older and wiser persons, you could easily arrange a succession of pieces that would give pleasure to your friends, and benefit yourselves. The

tickets to such an entertainment for such a purpose would sell for fifteen cents, and perhaps for more. You could choose your best singer to give you music, and you could easily arrange three or four tableaux. Some one who is fond of poetry, could recite a poem; and doubtless you can think of some other entertaining exhibition to add to your programme. If, in different places, you should adopt this method of raising money for the soldiers' aid societies, and in each place you only cleared five dollars, you would have quite a sum in all, and you would feel the joy of having worked for a noble purpose.

I have heard of some children in Coldwater, Mich., who engaged in this good work with fine success. Let us all remember that whatever we do for others, is so much done for ourselves, because every noble purpose that we fulfill lave up in our hearts a treasure that cannot be taken away. We often think of the beautiful angels, and perhaps say, "I want to be an angel;" but we must remember that the joy of angels consists in doing good and blessing others. They never weary in their work, but willingly give their best efforts to help the poor, the needy and suffering.

Whether you think well of this plan I have proposed to you or not. I trust you will be anxious to do everything in your power, at all times, for those whom you can bless. With loving wishes to you all, my readers, I am your friend.

PATIENCE AND HOPE: OR,

THE MAIDENS BY THE SEA.

When quiet was restored to our country after the hard fought contest in defence of our rights, and the assertion of our independence, all who had participated in it, gladly sought some place where they might fully enjoy what they had so dearly earned.

One of the bravest of the Continental army having been wounded, and somewhat enfeebled in the battle of the Cowpens, believed that the seashore offered to him both opportunities to enjoy domestic life, and to regain his lost vigor.

Accordingly he hought an extensive tract of land along the eastern shore of Maryland, and carried thither his wife and two children, little girls born amid the clash of arms and the alarms of contest. One had been named Patience, because the despair that had settled down upon the country during the winter of her birth, seemed to the mother to call for the exercise of that virtue, to prove that the nation was under the guidance of wisdom.

The little girl bore, in a remarkable degree, the stamp of her mother's faith. She had no beauty to call forth admiration; but there was, even in infancy, an expression that made one think of a calm summer night; and her smile was as the moonlight, glancing through the locust leaves.

When the second little girl was born, the whole country was rejoicing in the hope Washington's career had inspired, and the little one bore the name of that virtue which is the stimulant to every victory.

Little Hope had a face as full of joyousness as her sister's was of quiet. The glauce of her eye was like the sunlight on the meadow. Her voice rang out clear as the bobolink's, when the spring brings him from the rice fields. She never sat quietly listening to the songs of her mother, neither would she be lulled to rest, but she froliced till weary, and then slept with tiny hand upon her cheek. She had no childish griefs except when her Sister Patience wanted to restrain her, or lead her by the hand, for, though she loved her so dearly, yet she would not submit to her guid-

When they came to live by the seashore, they both found what satisfied them best. Patience would sit on the rocks and watch the tide coming in, and listen to the waves as they best on the shore, while Hope would run on the sand and gather the shells and bits of seaweed to build her houses of, and try the strength of her voice against the waters. She used also to run to the edge of the receding wave, and then back, as it chased her up the beach. When the wind was blowing eastward, the spray would sometimes dash upon her, but she would only shake her golden curis and try again the wild frolic.

Patience had ever a tender care of her sister, sitting quiet'y to see that no real harm came to her, for she almost worshiped the beautiful image that moved before her so full of grace and joy.

When winter came, and they could not as constantly be abroad, they would sit by the fire and hear their father's stories. Patience would take his hand and ask him to tell how they gained the fort when their way was cut off, and their provisions were gone; but Hope wanted to hear of the marches when the fife and drum led them, and she would beat the time of the music on her knee, or seize a stick for a fife, and march around the room with the tread of a soldier.

Thus the years of their childhood were passing, and they growing up to maidenhood with no knowledge of the world, save what they gained from some passing traveler. Such knowledge came like the waifs on the ocean and changed little their thought. Hope sometimes said to her sister :

"I shall go out over the sea to that beautiful country some day."

But Patience took her hand and kissed it, and said: "Bee how beautiful it is here."

One winter's day when they had finished their tasks and were watching the soft snow-flakes as they melted on the ground, they saw far off, at sea a heavy cloud. "It will be a fearful night," said the old soldier, .. for this calm air is but coaxing on the tempest that

lies in that blackness." And so it proved There was little rest all night in the cottage ; for the roaring sea seemed as if breaking its bounds, and it sent its spray even up to the crags above the height of their chimney; they had never

known the like. The father longed for the days of bis strength, that he night go out and see if there were any that needed help; the mother lifted her eyes to heaven, and the girls hald in their hed closely clasped in each other's arms.

A Wonn man was the West.—We attil live, notwithen the recent of standing the recentled to the result of the last remains of Spiritualism. He stayed here until he received in each other's arms. in each other's arms.

" If the storm lasts to-morrow." said Patience. who knows what suffering there will be ?"

" Hush I" said Hope, " see that star already." In the morning the calm was as great as the storm

of masts and cordage, with casks and broken beams,

The girls had grown hardy from their natural life. and they eagerly set about the task of overhauling this pile to find what might lay beneath it.

Together they lifted the beams and untangled the ropes. A chest seemed to be the only sign that human beings had suffered in the tempest, and they waited for help to bear this, the record of the storm, to their cottage.

There was no use in trying to preserve it as it was. for its soaked contents must be dried to be preserved : so they forced the lock. They unpacked first the gar. ments of a sailor, worn and useless, and then some books: volume after volume, dog-eared and soiled. yet all of the choicest binding. They carefully dried

till he comes for them; but he can have no objection heard him speak, lasked Bro. Miller what he thought to our reading them."

Some of the books were in a language that they did not understand; but the most of them were in their own tongue. In one of these volumes there was a little packet

containing a lock of heir, and on it was written-Marie immanuel. 1700. "His mother's." said all, as they watched its un

folding. A tear fell from the mother's eye-the father did not speak. Patience said : "How he must have kept her in memory all these

vears." Hope said : "Oh let me replace it in the book and keep it till

can give it to him again." And now began a new life for the young girls. The books were read and re-read until the words were as Hope on the sea-shore, and she told over and over

again the stories of prince and king. But this change in their quiet life came none too soon, for they numbered now the years of maidenhood, and what they could not live in reality, they must live

Patience was never tired of listening to these sto dreary as we make it so. Patience was never tired of listening to these sto dreary as we make it so.

I have learned by experience that life may be, when rightly tuned, one grand harmonious strain of sweet music and divine love.

C. P. Works. the evening ; she only added : .. But you know, sister, they could not find all that

without meeting with much that was not so beauti "Yes." said Hope. "but I can have it all my own

way, now, and make everybody happy as well as miserable, and leave the reality till by-and-bye."

[TO BE CONTINUED.]

Answer to Charade in our last.

Message. Cross Words.

· · Оп.' said a little girl, bursting into tears upon

hearing of the death of a playmata, 'I did not know that was the last time I had to speak kindly to Amy."

"The last time they were together, she had spoken crossly to her, and sheathought of that last cross word, which now lay heavy on her heart.

"Speak kindly to your brothers and sisters and school-fellows, when you are speaking to them, leat it may be the last time you may have the opportunity. Cross words are very sorrowful to think of. 'Little children, love one another.'"—Clark's School Visitor.

Do all in your power to teach your children self-gov ernment. If a child is passionate, teach him by patlent and gentle means to curb his temper: if he is greedy, cultivate liberality in him; if he is selfish, proote generosity.

PROGRESS, SURELY. The Newburyport Herald otes the progress in public sentiment in the following: "The progress of this age is illustrated by two facts. Twenty years ago Frederick Douglas started from this city to go to Boston ou the Eastern Railroad; when it was perceived that a negro was on the train, they could hardly keep the cars on the track. Several men caught hold of him and thrust him out, tearing up the seat he occupied. This week the Freedmen's Aid Society carried some packages to that same Eastern depot, to have them transported to the suffering blacks south, when they were informed that they would be taken gratis, and the corporation would feel that honor of the most distinguished character was bestowed on it. in being allowed to do something for the wronged

One of the late Dr. Spencer's parishoners in Brookyn, New York, met him hurriedly urging his way down the street one day; his lip was set, and there was something strange in that gray eye. "How are you to day, Doctor?" he said pleasantly. He waked as from a dream, and replied soberly, "I am mad!" It was a Doctor?" he said pleasantly. He waked as from a dream, and replied soberly, "I am mad!" It was a new word for a mild, true-hearted Christian; but he waited, and with a deep, earnest voice went on: "I found a widow standing by her goods thrown in the street; she could not pay her month's rent; the landlord turned her out; and one of her children is going to die; and that man is a member of the church! I told her to take her things back again. I am on my way to see him!"

gagements, in one of which they captured a train of eighty mules laden with supplies for the Spanish lations of Spiritualism. A few days previous to his death, he received personal evidence of its truth. He army.

MEXICO.-The Mexicans continue to annoy the

Plant blessings, and blessings will blossom; Plant hate, and hate will grow; You can sow to-day—to-morrow shall bring The blossom that proves what sort of thing is the seed, the seed that you sow.

Correspondence in Brief.

in each other's arms.

"Just think," said Hope, "how many shells there blartin, who proposed to discuss on condition that the will be on the strand to-morrow." said Patience.

"If the atorm lasts to-morrow." said Patience. a week; but on Sunday last he was haptized into the Campbellite faith, by a preacher of that sect. Perhaps he has found his place now. Of one thing I am sure: he has done a service to the cause he attempts to put down. His meetings were but alimity attended. and been terrible; no breath stirred even the shoke Our friends are firm, and the cause of Truth is profrom their chimney; but the sea kept be ming, as if it would eche forever the sound of terror.

The girls went early to the shore. The sea was high, but had evidently been much further up the beach, for not the devidently been much further up the beach, for not the devidently been much further up the beach for not the devidently been much further up the beach for not the devidently been much further up the beach for not the devidently been much further up the beach for not the devidently been much further up the beach for not the devidently been much further up the beach for supplied the devidently been much further up the beach for not the devidently been much further up the beach for supplied to the devident up to the devid landed high up was a heap of boards and of rubbish sound to arouse us from slumber, and direct us to the that seemed to have been once parts of a vessel; pieces higher life. Our soul experiences are evidences to us nigher life. Our soul experiences are evidences to us which no mortal man can take from us. Our faith lives and dwells within us, and directs us in the path of Wisdom and Love. May the spirit of Truth and Love ever inspire us to live for the good of all, and abide within us ever. I wish you success and joy in imparting truth. The Banner is to us a great help, and I hope it will prosper, as an aid in the good cause, Waukegan, Lake Co., Ill.

G. H.

late. On Sunday, the 10th inst. our good sister, Mrs. E. C. Clark, of Eagle Harbor, N. Y., gave us two lectures. Our little hall was well filled with an intelligent and appreciative audience. A collection was taken up in the afternoon, and the people contributed liberally, which is an evidence of how well they were

pleased with the lectures.

We intend to continue our meetings through the books; volume after volume, dog-eared and solled, winter, while the traveling is good. Our next speaker yet all of the choicest binding. They carefully dried will be Warren Woolson of Texas, N. Y. He is a the pages and traced the name written in each—Joseph trance speaker. The D. D.'s are unable to hold an argument with him while he is entranced, and yet he is ... Well," said Hope, .. we'll keep them all safely for was here, he made Woolson's acquaintance, and of him, and his reply was, " He is a diamond in the rough.

The elements are propitious, and Spiritualism is be ginning to revive. May it continue, until the world is thoroughly converted to its beautiful truths.

Cay, N. Y., Jan. 12, 1864. ORRIS BARNES.

THE .. MESSAGE DEPARTMENT. '.—I think we cannot do without the Message Department. I think it would meet the wishes of most if not all your readers, to have two pages in place of one, devoted to Communi-cations. Our soldiers are falling by thousands. Is it not our duty to aid them all in our power to speak and make themselves known? My prayer is, God bless you, one and all, in your noble work. Union Mills, Ind. HARRIET WORDEN.

You will find enclosed \$2.50 for the Banner. I cannot do without it, although hard times and fifteen miles to a post-office protest against it. I greet it as a messenger from the spirit world. It affords consolafamiliar as the hymns they had learned at their moth-er's knee. All the softly flowing verses were sung by nor circles.

Kankakes Oity, Ill.

A VOICE FROM VERMONT.—Allow me to speak through your columns of that glorious cause, which, when rightly understood and carried into practical life, will make earth almost a heaven. Having spent in dreams.

Hope always ended her tale by making herself a he reine, encountering all sorts of adventures, and successfully overcoming all obstacles.

Patience seemed willing to give her sister the lead in all these tales, but she said:

'You know, Hope, that after all, they had to wait till the adventures came.''

Hope was not content to learn by heart all the wild legends, or the songs; she began to fill up her dreams, and to write out her imaginings. She had no sad terminations to her stories, but made her heroines beautiful, and rich, and good, and always gave them the reward of their goodness.

Patience was never tired of listening to these sto

Announcements.

John Wetherbee, Jr., speaks next Sunday afternoon to the Spiritualists of Charlestown, and Hon. Frederic Robinson in the evening of the same day.

Uriah Clark will hold his select Spiritual Assemblies. lecturing and giving his magnetic and psychometric experiments, in Odd Fellows' Hall, under Fremont Hall, Chelsea, on Thursday evening, Jan. 28th; and in Hawkins' Hall. Charlestown, Tuesday evening, Feb. 24.

Dr. L. K. Coonley speaks in Harrisburg, Pa., during February.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

K G., HARVEYSBURG, OHIO .- The articles you refer to will probably be printed in book form after the war is over-not before. We cannot supply you with back numbers containing the essays.

M. H. A., New York .- Your letter and the accompanying documents have been received. We have placed the MSS, on file for examination.

S. E. B., PHELPS, N. Y .-- We know of only one person in America who paints spirit portraits, and he informs us that his time is engaged so far ahead that it would be impossible for him, were he to make them, to fulfill any new engagements with those who desire such portraits. This is the sole reason you do not find his address in our columns

Answering Scaled Letters.

We have made arrangements with a competent medium to answer Scaled Letters. The terms are One Dollar for each letter so answered, including three red postage stamps. Whenever the conditions are such inat a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after its receipt. We cannot guarantee that every letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium, and do as well as they can under the circumstances. To prevent misapprehension—as some suppose Mrs. Conant to be the medium for answering the sealed letters sent to us for that purpose-it is proper to state that another lady medium answers them. Address "BANNER OF LIGHT." 158 Washing-ton street, Boston.

Departed.

Jan. 3d. 1864. Mr. George W. Dean, of Franklin. Mass., aged 33 years, leaving a young family and nu-merous friends to mourn the loss of a dear companion, parent and friend.

die; and that man is a member of the church! I told her to take her things back again. I am on my way to see him!"

The Sr. Domingo Revolt.—Intelligence as late as the 14th of December has been received from the city of St. Domingo. The negroes still hold out against the Spanish troops, and have lately won in several engagements, in one of which they captured a train of istence, and was ever after a few believer in the revoistence, and was ever after a firm believer in the reve saw apirits, among whom he recognized his father, which so affected him that he shed tears. He then said he saw another friend and relative, (recently de-Mexico.—The Mexicans continue to annoy the French invaders on every favorable occasion. On the 22d of December, they assaulted Orizaba, and captured the entire French garrison stationed there. The French are finding fault with Mr. Corwin, the American Minister, on account of his sympathies with the Mexicans. Later accounts say that the French have been victorious, and that Juarez had fied.

had not, until since them, been told any one.
Is it strange, then, that under such light, death is robbed of its "terrora," and can be viewed with composure by its victims? Nor can it be deemed strange robbed of its "terrors," and can be viewed with composure by its victims? Nor can it be deemed strange that death is the "King of Terrors" to those who treat such evidence as the above, and a multitude of similar facts, with cold skepticism. Well might Christ Burge, are the Trustees.

any of them. " They have Mores and the prophets, let them hear them. They will not believe, though one rise from the dead."

It is in such cases as the foregoing that we behold the practical fruits of Spiritualism. It lifts the cur-tain from the future, and gives evidence upon which to ground fout that, as Longfellow beautifully expresses

** There is no death: what seems so is transition;
This life of mortal breath
Is but a suburb of the life clysian,
Whose portal we call death."

It introduces us to the interior nature as the real man living but temporarily in a tenement of clay, and points to the condition of that nature as constituting our heaven or hell. Is reveals the existence of friends gone before, and demonstrates their ability to commune with mortals, and thus does it prepare mortals to die that they may live a higher life. God speed the day when all may enjoy the evidence that

" Heaven is nearer than mortula think, When they look with a trembling dread At the misty future which stretches on From the silent home of the dead."

From Lempster, N. H., Nov. 24th, 1863; of Diptho ria, Aphia J., aged Ti years and 3 months; Dec. 24th, Edith E., aged 0 years and 11 months, only daughters of Simeon A., and Joanah Makepace.
On the 27th of November, Aphia's body was laid to rest; the services were conducted in the Congregation-

al meeting-house. Many gathered together to sympa-thize with the afflicted family, and for the first time listened to the philosophy of Spiritualism. As the family gathered around the form of their dear one, to take the last farewell. I noticed the gentle Edith. I could but weep when I saw and felt her sorrow—for three times have I parted with a loved circum. I little could but weep when I saw and felt her sorrow—for three times have I parted with a loved sister—I little thought so soon they would fold those hands and close those eyes; but one short month had passed and I stood in that desk again, for Edith had joined her sister I exclaimed in agony of spirit, "what words can be spoken through my lips that will give consolution to this family?" The house was filled, and their pator sat in their midst, and was kindly invited by the afflicted father to take a seat in the desk and take part in the exercises, but he declined. Oh, man, if you in the exercises, but he declined. Oh, man, if you have the truth, will you refuse to speak it, even though

Angels stooped from higher life, and inspiration was given to that people which caused many a cheek to be bedewed with tears, and we trust opened to their anderstanding a different view of life than they ever concelved before. When the sun was gently sinking

Down beneath the western sky. Their pure spirits left their caskets— But we knew they could not die. Angels gently bore them upward, To those mansions bright and fair. Where together they will journey With the loved ones who are there. S. A. WILEY.

Rockingham, Jan. 5th, 1864. In Woburn, on the 29th of Dec., 1863, our little Harry passed through the shadows of death to the brighter sphere of eternal life, aged six years, nine months and twenty-four days; only son of Rufus P., and Abbie A.

This little bud, though short its stay In scenes of earthly strife. Has proved to friends and parents dear, That death, though seeming very drear, Is but eternal life. We do not mourn for him, dear friends,

We feel his presence here; And though the casket is entombed, The sparkling gem it once enthroned Adorns a brighter sphere.

Passed on to dwell with the angels, January 11th the spirit of Willie S. Hutchinson, aged 22 years S

when in the bloom and vigor of manhood, that scourge, typhoid fever, sought him for its victim, when the fond mother and only remaining brother hoped that many years might be passed here together, sharing each others' society. By this bereavment another heart has been wounded and her spirit made and, for on him she had plead her effective, how the for on him she had placed her affections, hoping that soon they would be united in marriage. Now all has changed—yet the consolation that is given them of the spirit's return, calms their sadness and enables them to say, "Oh, God, thy will be done!" SAMUEL GROVES.

Somerville, Mass.

Passed to the Summer Land, on the 24th of Dec., Mrs. Wrigley, aged 68 years 7 months 14 days.

Her last months of soffering were passed with her children, who reside in Taunton, Mass., whose loving care and kindness made much smoother the rugged way her feet must pass ere she entered the heavenly portal. Her disease was dropsy, and when last I haw her it seemed as though she could not remain much longer; but weeks have since passed before she could be free. She leaves nine children to mourn the loss of her mortal presence, but all cheered with the knowledge of her spiritual nearness—all comforted with the sweet memory of her amiable disposition and ever ministering love. May God and the angels strengthen ministering love. May you and any them in their spiritual faith is the prayer of M. S. Townsend.

Rutland, Vt., Jan. 24, 1864.

NOTICES OF MEETINGS.

Boston.—Meetings are held at Lycoum Hall, Trement street, (apposite head of School atreet,) every Sunday, at 3 1-3 and 7 1-4 p. m. Admission ten cents. Lecturers of agged:—Miss Lizzle Doton, Jan. 31, and Fob. 7; Mores Hull, Feb. 14 and 21; Mrs. M. S. Townsend, March 20 and 27. FAIRNDS OF THE GOSPEL OF CHARITY WIll meet every Monday evening, at Fraternity Hall, Bromfield, corner of Province atreet, Boston. Spiritualists are invited. Admission free.

CHARLESTOWN.—The Spiritualists of Charlestown will hold meetings at City Hall, every Sunday afternoon and evening, during the season. Every arrangement has been made to have these meetings interesting and instructive. The public are invited. Speakers engaged:—John Wotherbee, Jr., in the afternoon, and Frederick Robinson in the evening of Jan. 31; Sarsh A. Byrnes, Feb. 7; Charles A. Haydon, seb 31 and 38. reb. 21 and 28.

CHRLERA.—The Spiritualists of Chelsea have hired Fremont Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Grandon, Chelsea, Mass. The following speakers have been engaged:—Wrs. Sophia L. Chappoli, Jan. 31; Mrs. A. P. Brown, Feb. 7 and 14; Miss. M. Johnson, Feb. 21 and 28; Miss Lizzle Doten, March

6 and 18.

Lowritz.—Spiritualists hold meetings in Lee Street Church.

"The Children's Progressive Lycoum" meets at 10 1-2 A. M.
The following lecturors are engaged to speak afternoon and
evening:—Miss Neille J. Temple during Jan; Austin B.
Simmons, first two Sundays in Feb.; Mrs. C. P. Works. last
two Sundays in Fob., Mrs Sarah A. Horton during March;
Charles A. Hayden during April; S. J. Finney during May;
Miss Martha L. Beckwith during June.

Wongstra.—Free meetings are held at Horticultural Hall every Sabbath, afternoon and evening. Lecturers engaged:—Emma Houston, Jan. 31; Mrs. Sarah A. Hor-ton, Feb. 7 and 14; Mrs. Mary M. Wood, Feb. 21 and 25; Charles A. Hayden, March 6 and 13. TAUFFORM, MASS.—Free public loctures are held in the Town Hall, every Bunday, at 2 and 7 r. m. Speakers ongaged:—Charles A. Hayden, Jan. 31 and Feb. 7; Uriah Cl.-rk, Feb. 14; Mrs. B. L. Chappell, Feb. 21 and 28; Miss Martha L. Beckwith during March;

OHICOPEE, MASS.—Music Hall has been hired by the Spiritualists. Moetings will be held Sundays, afternoon and evening. Speakers ougaged:—Mrs. Barah A. Horton during January; Mrs. M. S. Townsond during February.

FOXEORO',-Meetings held in the Town Hall. Speakers en-gaged:-Charles A Hayden, Feb. 14; Lizzie Doten, April 17 Millyonn.-Meetings are hold every Sunday afternoon, in Irving Hall. Speakers engaged:—Mrs. Fanny Davis Smith, second Sunday of every month; Rev. Adin Ballou, third Sunday; Charles A. Haydon, March 27.

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