

BANNER OF LIGHT.

I had no intention her words, but had seemed to feel what she thought.

The Count and the doctor had been talking with equal interest. They both adored the other words that she had never before spoken confidentially, so long, or so inspired, but in many instances, interrupted by pain, and more frequently by strong convulsions, or she would have remained silent much longer than she did. She had suddenly recovered again quickly, but the disease did not appear again from convulsions.

I remained here of her weakness, and asked if no such talking would not fatigue her.

She answered: "Not at all; she feels well, and will always remain so, as long as they set her free, but in seven minutes we will awake. The will pass a quiet night, and to-morrow afternoon at three o'clock, her sleep will return; then Emanuel, do not be absent. Five minutes before three, she will be seated with her first desire to save her. Five minutes before three by the clock in the room, not by thy watch—then differ three minutes. She thy watch by me, so that the invalid may not know my exactness."

She said several other things of less importance, and ordered what they should give her to drink when she awoke, what she should take for supper, and what time she should retire for the night, etc., etc.

The was then silent; her face gradually became paler, and the light disappeared from her countenance; she now seemed to me for the first time to be going to sleep, or to be failing in reality, for she no longer carried herself uprightly, but lay more easily back in her chair, and, like a poor sleep-walker, began to stretch, and yawn, rubbed her eyes, and covered them at the minute she had told us she should awoke.

On seeing me, she appeared surprised, and looked around for the others. Her maid hastened to her side, and the Count and Dr. Waleris soon approached her.

"What do you wish?" she asked of me, in a harsh tone of voice.

"My lady," said I, "I am but awaiting your commands."

"We are you?"
"Please, at your service."

"I am obliged for your good intentions, but permit me to be alone," replied she prettily, and, however proudly, she rose, and turned her back to me.

I left the room with strongly contrasting feelings. How widely different was the waking from the sleeping Horace! All my gold and silver treasures had vanished, as well as the confiding then, with which she had addressed me, and which had entered so deeply into my soul; even the name Emanuel, which I had called him, was forgotten.

A short time after, I was again in the room, like one who had been reading a fairy tale, and become estranged in it, that he was unable to distinguish reality from enchantment.

The arm-chair was gone from my writing-desk, but I placed another there, and sat down to write the fairy tale as I had experienced it; and Horace's words, as nearly on I knew them, but I feared that I should afterwards mistrust myself, unless I had it in writing before me. I had promised to excuse all rudeness or harshness which she might display towards me, in her natural state; and I willingly forgive her. But I could not think of her beauty with indifference.

V.

CHATEAUX AGAIN.

The eighth morning, as I was in my room, the following morning, to tell me that a quiet night Horace had passed, and how much more refreshed and strong and fit than she had done for a long time.

"I told her at breakfast," said he, "that all passed yesterday; she shrank her head, and would not leave me at first; then said, 'If so, I must have fits of madness,' and began to cry. I consoled her, and told her that she would doubtless in time regain her health entirely, for that I believed God had endowed you, my dear Count, with some wonderful power of which you were aware, until now. I requested her to remain with us, and in her quiet in her waking state, for that I commanded you to remain with me, of infinite benefit to her; but I could not persuade her to it. She assured me that the sight of you is perfectly incomparable to her, and that she can only by degrees accustom herself to you. What can we do? We cannot force her to anything, without endangering her life."

He tried to excuse Horace's behavior to me, in every possible way, and as if to make up for her dislike, and her pride, he made a confession of his secret, related many of his affairs, told me what manner he possessed, of the last, and other unpleasant matters in which he was engaged, and added my advice concerning them; he said he would show me all his papers, that I might be better able to form a correct judgment of the various cases.

He kept his word on the very same day. I was soon the repository of all, even his most secret affairs; we became daily more intimate, and his friendship for me seemed to increase, in the same degree, as the sympathy of his daughter.

I at length had charge of all his correspondence, was his confidential agent, and his whole establishment,—as I was his favorite.

Finding convinced of my uprightness and good intentions, he placed the most implicit confidence in me, and only became dissatisfied when he found that I would accept of nothing more than what was necessary to supply my utmost needs, and even firmly refused the handsome presents, which he from time to time tendered me.

Dr. Waleris, as well as the male and female domestics of the house, soon remarked the influence I had over especially the family pride over the Count. They approached me with cordiality and courtesy, and I was pleased at this unchanged and continual manifestation of esteem; but who willingly will relinquish it, could I but have purchased with it the inheritance of the human countenance.

She, however, remained incomparable, and her sympathy, seemed to be turning into hatred. She warned her father of me, calling me an adventurer and impudent; and in her words she spoke of me only as a vagabond, who had needed himself for her own countenance. The old Count at last openly declared me my name in her presence.

I will not, however, relate my story, and the conclusion of course. My was me; I found that it really had differed from her, in the way she looked at me. I saw her eyes, when she looked at me, and the smile of her lips, when she looked at me. The smile of her lips, when she looked at me, was the smile of a person, whom when she looked at me, she was pleased; but as soon as so many of the serving persons hurriedly retreated, they overcome

the power of the vital spark, and it is fanned away; so man is it repelled by the while fatal number, leaving nothing to move it. This is like the birth and death of man."

The old man, which was perfectly unintelligible to me; then told us the exact minute at which she would awake, as well as the time she would sleep again on the following day, and, on opening her eyes, treated me as politely as on the previous day.

[To be continued in our next.]

Written for the Master of Light.

WHERE IN HAPPINESS?

BY ALICE H. BARRETT.

Where where dost thou hapiness find?

There where the waters flow,

Or health it instantaneus.

I've sold the white cows, and clinched Alpine heights,

But still I'm not there;

And where is hapiness it cannot my home?

This answer, we—yea, and ye daughters of men,

Tell me—where is true hapiness, where?

As far as the vision can see,

There are extremes,

And the measure of my fathers' home.

With maple-leaved grandeur is crowned,

With rock-choked water my inflows are staled,

And the clouds that cover my mountain;

But here I'm not called to care,

For this, that though Marmon runs on, as of old,

All my old doffers run over with gold,

I cannot find hapiness there.

I've roamed 'neath the blue skies of France,

With the sun and the stars,

And joined in the felicities home.

Where with sweet meads entwined,

I've spent the hours of my highway,

And wandered through England so fair;

But here I'm not called to care,

For this, that though India's bays,

Still reverber in dreams of war,

Are not my hapiness there.

And drunk of the wine a sweet wine,

While the orange-flower perfumed a balm,

That swallows all its crimson dreams;

But here I'm not called to care,

To god Thor's eye-red raven with whom have met,

With its ravaging piercing the air;

But here I'm not called to care,

For this, that though India's bays,

Still reverber in dreams of war,

Are not my hapiness there.

Return, oh, singing mortal, wandering weary,

With strange formers throughout the wide earth dreary;

Or go where the winds waft,

Or go where the waves wash,

Look to my eyes, the east and west there, of seeing,

All distinction that will soon be fading;

Or go where the sun and moon are setting,

Or go where the stars are gazing;

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BANNER OF LIGHT.

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and resting on his lips, and plating around his large, watery eyes.

"Well," he said, "all this is nonsense. I will make a bet with you that I will accomplish the feat without troubling. And to arrange matters right, I will try it in Saint Gertrude's chapel, where I can surely be quiet and alone."

"You are fool hardy!" cried Wause.

"It won't come to anything," said Stander; and added: "Joseph, do not be obstinate, do not shun me to report my silly words, more than I now do."

"All that you say makes well," he merrily laughed. "I will do it, and that includes eight o'clock this night; but I am engaged at Four—so you will be the last to receive home. But to-morrow?"

We exhausted entreaty and argument, but he remained firm, from his intention, and I left him in a troubled mind.

Wause was silent. "Let him alone, perhaps he will now learn a lesson; it is time for him to give up his boasting."

The following day Stander and I went to him, and implored him by all in heaven and on earth to desist from his plan, and we knew that he would not be moved; I had no other resource but to call upon the services of the foot-harden, the condottiere that might never withstand any supernatural intervention; that in such case I should eternally accuse myself as the instigator. I entreated him to think that he was not alone on earth, that he was the only son of his parents, that he —— "the Joseph," said I, "you have confidence in me that you have won the affection of a pure, worthy young maiden, her love rests upon you, her being is entwined with yours. Will you forget that also?"

"Indeed," again interrupted Stander, "I have won over Wause to that day; he appears as matter-of-fact and prosaic as on purpose. You must hardly believe it."

"I do not understand it myself," continued Franz, "for it is not my way. But it seemed as if I had a premonition of all the misery that was to come. I gave myself so much trouble to dislodge him from his plan. I vainly entreated that he would at least abandon the project of undertaking the ghostly visit in Saint Gertrude's chapel, and do what he pleased in his room. It was all in vain. His obstinacy and resistance were remarkable, as he had hitherto been ever gentle and obliging. It might be from a falsehood of his, that he was so persevering; he had said, in his word he would not retreat; if he did, some one might jog him with the master; that should not be."

"It remains, as I said," he replied, "to night in Saint Gertrude's chapel. Now, all is right; I must prove to you that this is all nonsense, all that you have been saying yesterday and to-day. And because I do not give heed to what you tell me, Franz, is it proved to you how lightly I think of the whole affair, and how I care I am of results. But what thing I advise you," he added, "play off no foolish tricks upon me; think not to play upon my fears with some pretence for bypassing me. You may or may not have anything unusual; I will discharge my plan, and then you have that loaded with more than powder, and never make their work."

Wause, who had entered during our parley, was had remained a silent observer, now said in his usual abrupt manner:

"Keep quiet, my friend, and look at the weather; who would run about to play jokes? We will make a party to-night, and we will remain together until you join us."

"That will do," said Joseph, laughing; "it half past two, and with you, have a glass of grog round for a half hour, old man," he repeated.

Wherever we met during the day, at our studies, at table, or at Wause's, we spoke not a word of the evening's enterprise. The hours flew fast, and in the evening we met as previously agreed upon at Wause's, and played at dominoes. At half past eleven we broke off and went to Saint Gertrude's Chapel, as we had promised among ourselves to do. We were determined not to leave our friend alone to encounter his gloomy adventures.

SAINTE GERTRUDE'S CHAPEL.

Saint Gertrude's Chapel is an old, weather-stained and dimmed building, in the remotest end of the Bastion St. Michael. It has not been used for years, and one time served as a kind of arsenal; but since the removal of the gunpowder, it has been closed and desolate; the hanging door-frames to every tower and buttress that is in its windows is shattered; in short it is but a hopeless ruin. It may well be called that, it is a remnant of the middle ages, a memory of times long past. The neighborhood is a solitary one, even in day time, the beatified and frequented promenade of the "Wall" being distant some hundred feet. To the right is the B—g Gote, with its many stations; and in its vicinity, the old, thin arched gateway, in the rear an artillery battery, now a silent and lifeless place. From that the building stands out like a sentry, and the windows, nearly opposite to Joseph. And then afterwards we were more and more intimate with the youth; over and over, yet our sorrows were not to be compared with his; violent, uncontrollable grief and despair. You all know him, and have already heard Franz describe his pell-mell. He is phlegmatic, quiet, uncommunicative; he does not permit himself to be ever troubled or elated about anything. And all at once, this unbroken despair, that nearly drove him to lay violent hands upon himself. He would not leave Joseph, and followed him to his parents' dwelling. At night poor Franz, by the raised building except now and then a paled, who some mournful complaint sounds from that direction, and hoped to come upon some straying smugglers. In course of time part of the habitation fell down, and the scattered fragments filled the space between it and the Chapel, so that from that side you could peer into the windows.

This was the place to which we directed our footsteps; we consulted ourselves as well as we could under a sheltering archway, and waited outside. The weather was terrible; it rained hard, and rolled over above the city, and the dark and dreary atmosphere was like a gloom. It passed through the empty windows, and shook the tottering door. You could not imagine anything more melancholy and weird-like. The fine few slept.

I had just struck three quarters—the wind carried the sound distinctly towards us, when we heard songs coming from the "Wall." They came nearer and nearer, but it was dark we could not discern the figure they belonged to. We heard the door of the Chapel ring, then steps upon the stones, the song, the song; then light steps passed by the staircase and took the stairs; then the sound was from the broken, low, irregular wall that separated us from the new illuminated windows. We saw our friend Joseph within, carefully looking around him; he was within the door; held the lanterns towards the window, and having satisfied himself that he was alone, he set it down, and hung a small mirror against the wall, firmly securing it to a projecting hook.

"As right," we heard him say, "and if this barrier of stone were not, and the door not open my master would be here, and I would be safe."

He lit a small lantern, and after a dubious survey of the cracks and crevices, he took his pocket knife out of his pocket, removed himself that they were in order, and placed them in the bosom of his green vest, ready to his hand. We all silently saw him making these preparations, though we were entirely unawed from his view.

He had hung up the glass almost opposite to us; a little to the left; his face was often turned towards us, in his hunting plan, and we knew that it was late and determinedly he had not been disturbed. It was about the proportion with evidence, and yet—

The first streaks of daylight had worked towards us from the distance, with as hollow, strange and deep a tone, that—

"Thunder!" cried one of the guests, interrupting the narrator as he sprang from his chair and stretched his hand towards the window.—Do you hear?"

They heard a distinct clank slowly striking, as with a muffled sound.

"Yes," said another, "it is striking twice!—that is the hunting plan, and you have it right."

"With you," added Franz, "it is 10 o'clock."

"With the first stroke of midnight," responded Joseph.

"Joseph raised both lanterns towards the glass, and began repeating his in that vaulted place. He began the second time: "Joseph—Eustas—" there he faltered, inclined his body towards the glass as if he would approach something he beheld within, turned quickly around, led one of the lanterns full, and took a pistol from his pocket, and with a lightning eye he raised the pistol and aimed it at the window-pane.

Franz had regained his composure. With both hands he clapped the proffered one of his friend, and gently drew him towards the fire.

"Forgive us, dear masters," he said cordially; "we were talking of gaudy, serious matters, and were thinking of you at the time, and suddenly—"

"How could it not interest you at this time this hour?" said Franz. "But you have your old friend!"

"I could pull the trigger he fell at it! it struck by a death-shot! He did not fall. He was struck down. I have never seen anything like it!"

"But what was it?" cried one of them, breathlessly.

"Who can tell?" responded Franz. "Nothing was to be seen in that empty chamber—nothing could be heard."

The stout friend took his hand, but he quickly withdrew his own.

"Just Heaven! but your hand is cold."

"I thought," said Franz, "You look fearfully pale and ill, dear Wause." and he glanced rapidly at his friend's livid, wan, and rigid face.

"I must take off my coat and vest; you must continue to sit here, and I will go to bed."

"I will go with you," said Franz.

BANNER OF LIGHT

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Banner of Light.

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RELIGIOUS LIFE.

In a racy and active portion of Shelley and his writings, in the January number of the Westminster Review, a just criticism is parenthesislly dealt out upon these fanciful, hypothetical individuals, who were ready to cry out "Athlet!" and "Mad Dog!" against the youthful and honest poet, but whose own religious views are ten thousand times more objectionable—nay, more degrading to the character of the deity—than all the fury that ever Shelley uttered.

"I lay call Shelley an atheist, indeed!"—indignant yesterdays uppers.—" Rather call those atheists, who deny liberty and all rights to their fellow-men, who would trample them deeper in the mire of ignorance—those who would degrade God's noblest creation, and who would make God in their own images finally sowing damnation broadcast on their creatures." Still there, still, atheists—yes, the worst of atheists—who lead a life of idleness and aimless inactivity; for the denial of God (a personal God, in the common sense of the term) does not constitute atheism, but spending a life as if there were no God, and no such things as these minor Gods—Justice, or Love, or Gratitude."

After narrating in lively terms the manner in which Shelley lived, and the bitterness of his sufferings, the reviewer goes on to say that different modes of action—such as that of trying to live a monastic life, *aspirant*, *ascetic*, *hermit*, *grave*, *mindful* to *Speculator*; the Jews rewarded Jesus with a cross; Gallion was honored with a rack. But this generation have invented more ingenious tortures for free-thinkers, non-conformists and all alike, namely persecution in public and in private, falling-off of friendships, cruel interference with business, scandalous rumour, and a general hounding down of his reputation and character. This is worse than the rack and the thumb-screw, because it inflicts a keen suffering—it does the work in the dark—it is remorseless, inconstant, and thoroughly tyrannical.

The reviewer inserts one observation which is both so true to the plain sense as just to state the time, that we should be sorry to withhold it. When writing on this subject, we were to omit a chapter. "Go into English Church," says he, "and there you will see but one instance, in white and now in black, grinding old church names of which our ears are weary. If—*we cannot wait* that machine that shall resolve you overheard the other night in solemn prose, praying with an earnestness that no one could doubt, that the Lord—in his mercy might grant her three things, which, although He was aware of what they were, she would repeat. First, of course, salvation; then plenty of money; then a good husband; and for a few, or Lord, that I ask too much,"—she concluded, "and then not wish to grant me more than one of these, I will be satisfied." Lord, that I will not be an atheist, but will in all seriousness, be content with the last request, *Lord.*"

This was from a planter's daughter, and is *as* good, and as dole a sinister prayer, but whether or not her conception of the love of the Lord any in accordance with those who ask for blessings your way, you must judge."

TWO GOOD TESTIMONY OF SPIRIT OF CHRIST.

At an evening party at the house of Mr. S. on Charles street, at which a well-known physician, and quite a number of our legislators were present, last week, some very good physical manifestations were given, and two tests, which are worthy of being published.

Among the gentlemen present was one who had written a letter to Dr. John C. Warren, a well-known physician of Boston, now in spirit life, while latter he intended to send to J. V. Mansfield, for answer by spirit. It happened that the gentleman had lost his pocket-book, and his pocket-book was lost. Mr. S. was anxious. But not a word was said of the letter, until Mr. M. felt a spirit influence about him, when, giving up to it, he wrote a communication for Dr. Warren to ——. On inquiry the same proved to be that of the letter-writer, and the communication an answer to the letter in his pocket. Then the facts of the case connected with the loss were made known to the company.

One gentleman, however remarked that possibly the answer might have come in consequence of the working of the man's mind, and asked whether he had not had it in his mind during the evening. The writer answered that he had thought of it, but that he did not know that the man was thinking of it.

The skeptic then said if he could have a communication, upon which he had not been thinking, for some one had not had thought of it at the time, he should be satisfied; but he wanted some proof which it could be shown was operating independently of his own mentality.

Later in the evening, Mr. M. was again informed, and wrote a communication to this party, from a spirit of whom he acknowledged he had not been thinking, and who died many years previous, and had therefore passed from his mind.

He considered this conclusive proof that another

situations were received which did not originate either in the mind of the medium or the environment.

The meeting was a very pleasant one in other respects.

"I KNOW IT IS TRUE."

The true Spiritualist, uses the language of mere conviction. He does not say I think, I believe, in my opinion; his language is, "I know," and this is to all external perception as intangibility; there is no wavering, no uncertainty—his convictions are perfect, beyond any shadow of a doubt. Why is it? Because his convictions are not conclusions; they are inspired by spirits of truth and integrity, and forever give him a clearness and distinctness, which makes them like a mirror; they are internal and unshaken, and the influence may be easily called inspiration, though in most cases feeble, yet ever capacitated to the repulsive effect of the moral spirit.

If a religious doctrine be presented to a person in printed, written, or spoken words, that doctrine to the soul is external, and as is the evidence of its truth, though it may be from the Holy Bible or the sacred books—so far as any or all the books that man has made, or even from the great volume of Nature; still all evidence is from without, and is not absolutely sure; convictions, then made, are liable to, and may be easily shaken.

The "Letter from the Dead," published in this paper, annoy the atheist sufficiently—and no wonder, for they are appealing to the people, in tones which are not to be mistaken, sufficing upon them to investigate for themselves. They exhibit individuality, and are given under circumstances which no honest reader can for one moment suspect as dishonest; I can assure you that they are true, and that the author of the article is not to be deceived.

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Whatever good they accomplish, we are on the right track, and we know those editors will join us in this, and so do not complain.

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BANNER OF LIGHT.

in the light of spiritualism we may behold the works of God in creation, and in the works of man; but if the latter "is" is reduced over on the material of our spirit with dazzling magnificence, it glorifies our perception of those works.

The banner of light has been most interesting and instructive to us, that has happened when speakers have forgotten and, have recited upward and onward for spirit flowers that will not bloom.

The hall is generally filled with intelligent and up-to-date persons who are devotees of learning that which is revealed by the light of spiritualism, and it is to be hoped that the speakers will meet to intermingle their spirit revelations, and less of emanations.

The question for next Thursday evening is—What is spiritualism?—How should it relate to past events?—What is the best way to prove its truth?

The reader's particular attention is called to the 6th and 7th pages, for interesting Spirit Messages.

TUPAIA'S MONTHLY MAGAZINE is one of the most talented publications extant. We earnestly wish all our friends to prize this work. Subscriptions received at the New Moon & Co., No. 3 Grand Street, New York city.

PEACE HALL—The steamship Tennessee arrived at New Orleans on Thursday, 25th ultimo, bringing Vera Cruz dates to the 21st. Little political change had yet occurred, although the government was violently opposed by General Mejia, who was also committing terrible outrages upon the people of Sierra Blanca. They had applied to the constitutional government of Guanajuato for aid against him. It was reported that the States of Vera Cruz, Oaxaca and Puebla had sent 1000 men and 40 pieces of artillery against Oaxaca. The whole State of Yucatan was called against Zalaga. Zalaga had issued a decree making the duties on goods imported via Vera Cruz payable in gold, and payment otherwise would not be received. El Presidente had issued a circular verifying the action of Minister Fierros and of the representatives of European powers, in recognizing the new nation.

CONFUSION OR VERA CROZ—The conversion of Jesus in Palestine did not cost them ten thousand dollars a head; but even at this rate the mill still does not grind well. Bishop Golon very humbly beseeches **DISCUSSION**, talk of 100 doubtful points of those that are converted, and the growing hate of the Moderns. Services are regularly conducted in five languages; mostly, weekly and other meetings were held; money lavished; eight schools maintained, with hardly any result. All over Palestine it is the same.

A pair of boots marked "J." having been found in a knapsack, widely rumoured, it is "guessed" by Digit that they belonged to Jesus.

VENEMENTS—The news from Lagryra is to the 25th ult. It is stated that other complete moral disorganization, and entire physical prostration, caused the nakedness, stench, and disease of the slaves. Previous Moors found himself as homeless in his position, that his dwelling with all the leading approaches to it, was guarded by military; and the assassination of both himself and his family was even recommended in handbooks circulated amongst the people. The foreign debts of the country were severely repudiated by the officials, and a host of spotless fatalities followed. There was a slight chance of the settlement of the Aves Islands claims of our government, and the appointment of a special Venetian Minister to Washington was regarded by many as a mere executive task for the purpose of creating delay.

The character of the individual, that is here seen, or moral purity—has nothing to do with the goodness, either to determine its grade, which is the piano of the median.—**Telegraph**

Balt Hughe, the eminent artist, is announced to deliver a lecture on **Art**, at the Mechanics, on Wednesday evening, 3d inst.

Why are the principles on a man's face or form, like the engravings of a newspaper? Because they are the illustrations of **Facts**.

Of the sixteen victims of the fire in the Pacific Hotel, St. Louis, only ten had been identified on Wednesday. The examination of Charles S. Taylor, who is charged with murder and arson in burning the hotel, was not concluded on Saturday.

A tipper, who had his load on, "fetched up" against the side of a house which had been newly painted. Shoving himself clear by a vigorous effort, he took a glimpse at his shoulder, another at the house, a third at his hand, and exclaimed : "Well, that's a d—d curse which I've got in my pocketed house, to leave it standing out all night for people to see again."

LAWRENCE & CO'S BANK Note List for March is published and for sale by Joseph W. Davis, No. 28 State street.

Any of our readers who may desire to procure particulars will find every variety of the latest bank notes and coins, and also bills, stocks, bonds, and retail, at Mr. King's Electric Drug Store, No. 654 Washington street, under Pine street Church. Also, most of the compound syrup and other medicines prescribed so sumptuously by some of our best Healing Medicines, during the last few years.

A dryman was walking out one day, and passed two little boys, one of whom made a bow. As he walked away, he heard the following unusual conversation— Why, John, did you't know that was *Paramay*?— "I don't know it," said the boy. "Why didn't you make a bow?"— "Why, mother don't belong to *As church*."

CONFIDENTIAL BALL—We learn that the friends of Mr. D. C. Hall, leader of Hall's Quadrill and Concert Band, will, on Friday evening, March 5th, in Union Hall, excuse of Mrs. and Washington streets, dance to his music in a complimentary talk. Tickets one dollar each.

WHERE THEY GO—Present enough was the reply of the little urchin, who, on being arranged for a public exhibition, said, "I don't know where I go to play now." You know where those little urchins go to play now on Sunday?" replied, very innocently.

"You mean 'you go to the Common, and some one goes down by the side of the river'?"

The **LOVETTIAN**—Capt. Haynes, who is to command the Lovettians, writes us in to hope to be in Portland with his regiment in the latter part of the month of June, when he proposes to remain there with his wife.

Digby says that the reason why men were made after every woman, was, if he had been created first, he would have enjoyed the delight with undivided suggestions of improvement.

LEADS FROM CALIFORNIA—The editor—*Mosie Taylor*—arrived at New York on Saturday, from Australia, 19th ult., with \$16,000 in specie. The main topic of news for the past fortnight have been our efforts of the Legislature, a multitude of scandals and bloody affray, and a severe storm, says the *Alta California*. The cause of supplying the United States with gold has been given to the Foreign House of Representatives &c &c.

Gen. Clark has sent two companies of artillery to San Bernardino, to remain there as protection against any possible invasion by the Mormons, until instructions are received from Washington.

The Charles & Edward, a schooner of 90 tons, was wrecked at Police Arenas on the 11th ult.

It is rumored that the steamer Isabella Elliott was wrecked at the mouth of the Alton River on the 14th ult.

On Douglas, of Oregon, has issued a proclamation notifying all the revolted persons remaining full-gold on Fraser's river must pay the regular miners' taxes. The miners there are said to be rich.

Brigadier General Andrews has closed to the office of Major-General of the First Division of the Massachusetts Volunteer Militia.

The French refugee in New York city had a most riotous, and noisy speech concluding English and French, and the attempted conversion of Napoleon.

A Sox or Proximus.—The Young Men's Christian Union recently debated the question, whether Athletes should be allowed to testify in cases of Justice. With commendable liberality, the debate was thrown open to the audience, and speeches were made by Dr. J. G. Burke, Mr. Parker, Mr. Bunting, Smith, and other speakers.

When the question was voted on, the vote was twenty-six for the Athletes, and six against them.

The vote confirmed credit on the audience, and the liberality allowed in the debate was very honorable to the Young Men's Christian Union, says the Investigator.

Correspondence.

LETTER FROM H. B. STORE.

DEAR BROTHER.—It has been my pleasure to spend almost a week in the "Springide City," lecturing two Sabbath in the large and pleasant hall, which the Spiritualists of Lowell rent for the year, and whose regular meetings are regularly held every Sabbath. The first of spiritual communion is well established in the minds of a large and intelligent portion of the citizens, who by general attendance upon the lectures, and by private investigation at the many circles which are scattered throughout the country, perfect themselves in a knowledge of the harmonious philosophy, and the truths of a higher life.

While enjoying the liberal hospitality and attention of many warm friends of our cause, I am introduced to nearly seven months through whose halls I have been accustomed to minister, both to the dead bodies and minds of those whom they can reach. Course of a remarkable character have been effected, but I shall not have room to notice them particularly—and indeed it is hardly necessary, for wherever investigation and moral meditation could be made there, favorable physicks have been or are about to be had; the words and ways of the teachers of spiritualism are becoming as common, in which spirit power is manifested successfully when all other means have failed, that even those who profest to disbelief in the fruits of dead spiritualism, when in health, and in good regular standing, "are found applying to spirit mediums for assistance, when disease prostrates themselves or friends, and makes them rather more negative to the positive article of truth.

In alluding to two or three individuals who have been, and are still, the instruments of magic and wholeness, it is well to remember that, though, for them, the fact of the goodness of humanity—although I have no sympathy with that—certainly causes which is beyond the pale think malfeasance is a money-making business, and that the cause be injured." If the cause cannot be established upon the immutable principles of justice, both as to those who are ministered unto—such it is an unworthy cause, or the generation to whom it comes, are unworthy of it. But I do not find truth. Let the world, or the public, find that we as Spiritualists are to each other, and to ourselves, and to the public, a source of strength and encouragement.

The London police department offers a reward of £200, for the apprehension of Thomas Almey, charged as accessory to the conspiracy against the Emperor of Brazil.

The Daily News believes that Marshal Valdast, minister of War, has resigned, and will be succeeded by General Nilo. General Valdast will be given the rank of minister of war, and will be given the right to nominate his successor, and go to London, to receive his appointment.

Mr. George L. Poore, an old gentleman of about 60, has been for some years employed as a leading medium, and while in the unconscious trance, spirit physician minister successfully to the cure of the afflicted. Other spirits use him for lecturing purposes, and often with great eloquence and logical power. He will go into the country for this purpose, if invited. Address at Lowell.

B. C. Cutler, assisted by Mrs. G. W. Walker, an excellent spiritual clairvoyant and healing medium, has an attractive establishment, fitted up for the reception of patients, and the number of names of those interested, make us, not only of magnetic manipulations, but also presentable suitable medicines of great value.

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Pellier is expected to be appointed commander-in-chief of the army in Paris, in place of Magenta, who is to be sent to the South American army.

The Times correspondent says & Pearson, the new minister of the interior, who is known to possess the Emperor's confidence, will not only attempt cabinet changes, but will also endeavor to bring about a revolution.

FRANCE.—The trial of the primaquine charged with complicity in the Coblenz affair, was progressing slowly. One of the English primaquine is said to have become incendiary.

Mr. George L. Poore, the King of Naples has consented to pay the question of the ownership of the Coblenz to the arbitration of a third government.

A report is again current of an early recompence of diplomatic relations between Austria and France.

FRANCE.—The Times correspondent says, in regard to the reception of Prince and Princess Ferdinand William at Berlin, that no similar event in Prussian history has ever been witnessed with such real enthusiasm of the house as that which took place.

Dom. 10th, the legislative session of Denmark, for the instant confirmation of Copenhagen.

FRANCE.—A letter states that a violent shock of an earthquake was felt at Yverdon, a small town situated on the borders of Lake Geneva, and that the intensity of the shock extended as far as Altkirch, on the frontier of Châlon.

The journals of Mantes contain a list of 200 lands, required by the order of the Royal minister of the Interior, respecting the remanagement of works, which it was proposed as one time they would oppose.

FRANCE.—A report of the French Ministry of Finance states that the amount of fiscal budget of 1851 is not confirmed by the lower legislature.

FRANCE.—A report in Herne Govinda, is held to have terminated by the Christians laying down their arms and dispersing. "Poor India is to be the Yorkist Republicans, The Westminister Review, and the like, the Lancastrian party, and the like."

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BANNER OF LIGHT.

the nervous constitution of the danger of embarking on the life of a spirit, and, as far as I can see, the editor of "Banner of Light," clearly on with the fear of light, and courage to investigate, and suggested that if the Christian Freeman had been possessed of a spirit, it would have been used of the Devil to deprive him of his power of working of their power. We would remind him that the spirit did not throw themselves into a semi-nomadic sleep propensity to addressing the people.

We will now turn to the spirit and花生 of Atlanta, who was not active, committing blunders in apology for which his friends should be blamed to prove the influence of the spirits around him, of which he was not aware, and the power of temptation. He was wide awake. And so were all the apostles, in all their ministerial labors, wide awake, speaking of things which they knew, and of things which they did not know, and of things which they did not know, and in a manner to distinguish as heavily with as much clearness as they could distinguish at cloverleafs.

Wally still thinks there is some little fear of light,

and anxiety to investigation still lurking; fear that God is not doing enough to keep man from falling into error; that he should be warned not to open his eyes to anything new; anxiety to investigation on the part of the people of his sect. It

should not be able to judge of the truth. If there

was not this fear and anxiety, why not ask your readers to investigate for themselves, while you throw out such blots as you might deem proper to guide them in their search. There is not a sectarian who does not fear this light, and is not an enemy to investigation on the part of the people of his sect. It

is evident that the sectarian abhors the matter—he will dodge it if he can.

When he does it is generally in shew, and its investigations. And those who are most anxious to do wrong are the most anxious, and many an anarchist is doctored, prised, and in the street against it, by men who, if you ask "do you know anything of it, or have you seen it?" will in their stupidity and their bigotry answer, "No, nor do we wish to." Then proving a total softness even to mention the subject. Of course the editor of the Freeman is not clogged with the latter, for he has already made too many honest and true connoissements, but still we know he would fear to have his own fastidious inquiry into this light. If they did not think it was more than one complaining that the church, through the medium of Paul's vision from Universalism to Spiritualism than from Calvinism. The latter must give up all his illiberal ideas, his darling hell, his stomach, even his God; the former has little to part with, only more to engraven upon his belief. This attachment to sect is not in all cases an unshy one, but often is commendable; and in the case of Universalism very much so, as the more illiberal sects might be brought a step forward by a conversion to it.

We are entirely willing to give to the manifestations recorded as having taken place in Christ's time, and in the time of the apostles, and to let them stand, while we may believe, and need to know they are the same. But we cannot admit all the assertions of the Freeman. Did not even Jesus fail in his desire to do many mighty things in Capernaum, because of the influence of underlying mists there? Was this not as plain an apology as any now make? If Paul did not fail in the same cause, was he granger than his master? We think it is stated that the two disciples who accompanied Jesus at the Transfiguration, were greatly afflicated with drowsiness. We have a right to determine the cause of this sleep for Jesus, not for Brother Cobb, who was not so positive that it was a spiritual blemish, considering that in it they saw the spirit of two of the old prophets. Christ at one time did what would be called a very foolish thing in a medium of this age. He wanted to cure a blind man, and he stopped down and spat upon the clay, and anointed the closed eyes of the sufferer. He by that taught them that simplicity and humility they so much needed. With a touch of his finger, perhaps, he might have opened the eyes of the blind, but the clay and the spittle rolled the cure of all possibly.

The highest power of magnetism would undoubtedly be given to him. Paul had written to the Corinthian state, that he was not received impressions and spoke them. But man has so long ignored the coming of spirits, and treated with contempt every assumption that they did not see, and were ever sent by God to warn and to comfort us, that we acknowledge the wisdom of the All wise, in the outward signs and proofs. He gives us, that it is not the acquisitions of this man or that woman which enables them to dispense this Gospel, but that they are dependent upon the spirit. Those outward signs are not, and they are not to be despised. But Paul was not entranced when he spoke; none of the most important lessons taught the apostle, were taught in the "transcendental" state. For instance, when it became necessary for the prepossessing evanescence of the Jews to be broken down, in order that the Gospel might be preached to the Gentiles, Peter says he was in a trance, and saw a vision of animals let down from heaven, and he twice saw this, before his spirit guides could impress upon his mind the lesson they wished to convey. So it seems that Peter could not be entranced when he spoke, and went to speak out of the Jewish setting, in his native state, but must be thrown in a trance, in his project against the Gentiles could be overcome. Paul was not John in that state when the Lord's voice was sent by him to communicate the vision of Revelation? But was not Paul subject to the like weakness? He gives us to understand that he was caught up to the third heaven, (has this any reference to different spheres in the spirit life?) but whether he was in or out of the body, he could not tell; and there he had visions and revelations, as that if he did not speak in a trance, it may be inferred that he was often thrown into a corresponding state, and held communications with the spirits of men. This is so often alledged, that he conversed with the dead, who still hovered near his chosen disciples to aid and comfort them in their ministry.

Their teachings were revelations, not from unde-

viled and even errors, and evil spirits, but from God, and they presented credentials from heaven of their divine mission, and the external and internal evidence of their truth, and the power and dominion which was withheld and will withstand the scrutiny of the ages.

Still willing to concede that these men had the power to cast out evil spirits, although we do not see any reason to believe they were not subject to temptation from them, any more than Christ himself, and that he was not tempted by evil spirits, we will assume that we must judge of the tree by its fruit, and hold them in high esteem, when spirits seem to be bidding us to copy the ways of Christ in our life, to love God, and show kindness to all His children, to denote him as Righteous. "In little Jimmy, who departed the spirit life from your eye

family, and whose biography is a very beautiful lesson for children, an evil spirit?" On page 121, is an account of a spirit manifestation, and the mother who wrote the book, of course with the rest of the writer, does not attribute it to anything else. We will suppose that it is not of the spirit, but rather that the little girl is worthy a person. It states that an "evil spirit influenced the spirit of that named boy," was felt by all the household, and that it extended to the third son in Philadelphia. Then on, three weeks after the death of "Jimmy," writes—"I say Jimmy has gone well, not deserted; but after he left that interpretation of my dream, or rather my reverie over him, that caused me to attribute his comfort to this world." He then adds, "and the words, "go to a god" are still, not deserted; but after he left that interpretation of my dream, or rather my reverie over him, that caused me to attribute his comfort to this world."

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BANNER OF LIGHT.

Paris.

And armed she and her sword
Put on the iron fire of rage at all.
There never was such a sword.
—*Walter Scott.*

God sends many sorrows even every day;
To every child, and every race of men,
With revolutions, miseries, and woes,
The hand of Heaven gives the touch of truth;
Tells the little tale of one white rose;
That every form of beauty that has swayed
The life of man, has given it to grace.
The world is full of goodness, and of right,
But never was the equal soul, which bathed
The stately down of pastoral ligandine,
Found in it, aught, a true and tried jewel.—*Lewis.*

Absolute purity of heart and life is the highest human possession; and perfect subjection to the highest extraction of the soul is the only measure of its attainment.—*J. Davis.*

The noble birth, of innocence of a fault;
No bribe's hand can bate, or endear;—
Like the still rose, that, in its bloom,
The war of whiteheads, and the dash of waves.—*Pope.*

Every heart has its secret sorrows, which the world knows not, and oftentimes it can't be made out when he is ready.
—*Longfellow.*

If Fortune, with a smiling face,
Would run us over our way;

When shall we stop to pick them up?

To-day, my love, to-day;

But should she frown, with face of care,

Or both of sorrowing sorrows we meet?

To-morrow, love, to-morrow.

Moral education is a better safeguard of liberty than a standing army. If we retreat the wages of the schoolmaster, we may raise those of the recruiting sergeant.

—*Ecclesiastes.*

"The non high power that makes a place divine,
That from the gods doth derive their hue;
Howe'er it be, it is a power divine,
Make people noble and the place adored."

BRAGGOT AND FLICKERS.

—Character makes men and women better; removes a world of care, and renders life a pleasure, rather than a burden.

EVERYTHING IN ITS PLACE.

On a bright evening of an early summer I was making an excursion into a part of the country with which I was before unacquainted. Having left my slight supply of luggage at a small inn, I rallied forth for a ramble, and pursued my way with the calm sense of enjoyment which rural society and a grain air almost always inspire. I followed the course of many a winding lane, pleasantly bordered with greenwood, and occasionally shaded by hedge rows; then, through a narrow opening, came in sight a large open field, with a cultivation of grain; and, in the distance, a tall, round, stone tower, rising above the surrounding trees; while roofs and chimneys, peeped from nests of ivy, betokened the dwellings of a semi-civilized, when domestic spring tints had given place to the advanced green of the later summer, seemed to mark the residence of a large landed proprietor; to the right extended a succession of farms whose pasture and arable might, in the fresh growth of spring, be said to command for brilliancy of verdure; beyond a range of hills, presenting pictorial interest, rose to a sumptuous height, and seemed to melt in the purple mist of evening. Light and shade played over the whole landscape. The sun, at that point of its descent when its rays became of a rich amber tint, shot a glow over every spot touched by its beams. As I gazed, I heard a voice, and, turning, saw two young girls, who, apparently very shy, and in the first flush of shyness, conversation which caught my ear, was struck by the unusual softness of voice and purity of pronunciation. I followed, and putting to them a few commonplace questions, observed in their answers the same peculiarity. I found that they, and others whom they pointed out to each other as we crossed, the common together, had been the scholars of the "governor," who lived at the cottage I had seen from the distance, and that they were all going to pay her a visit. She usually had a party once yearly, but now it would be larger than usual; as there were soon rejoicings in honor of the birthday of Mr. Vernon's daughter (the words I had before uttered were passed out along to his house); and in consequence many people from near had returned to the neighborhood, and almost all must go and see Mrs. Rao. I was soon interested in the few particulars I received, and resolved on a personal introduction to the old lady. I therefore continued to walk with my new acquaintance (who, by the way, seemed to me a widow) till we arrived at the place of destination. It was the head-soul of a situation for a village school; standing alone, at the verge of a wide common, where the children could play without danger, and about fifty yards from the nearest dwelling, but only near to other dwellings to a less longitude, but too far to derive any ill from a bad neighbor, if such should become the inmate. The neatness of the garden would have attracted the notice of any passer-by; and now the appearance was remarkable from the evident preparation for a meal of feast. A fine white table was placed under the shade of a large lime tree; crimson the garden gate; bushes were on each side; several women and girls were going to and from the cottage, arranging cups, saucers, plates, knives, and spoons; two cakes, and plates of evenly cut bread and butter, were on the board; and a very gay-faced maid brought a dish of well-made biscuits to toast, while another carried the bright-colored, to give the tapers the prettiest of the ministerial warning.

Mrs. Rao was much distinguished by her greater age than the rest of the company, and by the gravity with which every arrival. She came in carrying the basket into the house in order to make the tea near the fire, and welcomed me in a frank and welcome manner, inspiring it I would not step in.

Having waited for the invitation, I was glad to accept, and entered the room desiring.

A strong, oval-shaped chair was evidently the throne of the "governor"; it was now devoted to my use, and I found it as comfortable as it looked. The room was almost so small and so animated look-

ing for a position of so much dignity. She had attained the aged twenty years of the age of man, but she looked considerably younger. Her face had scarcely a wrinkle, her look was still alive, her eyes not at all dim, her step was elastic and active, and all her movements indicated cheeriness; her complexion was healthy, but without the bronzed look which exposure to the sun gives to clowns; and her hands were as delicate than is usual. A smooth neck fitted with comely-colored veins, and one side of the cottage; another of the walls was almost covered with samples of various firms and sizes, worked with all degrees of skill, and almost every imaginable device. There were fine and yew trees in pots; crosses of diverse shapes, and hearts of varying proportions; flowers such as botanists never knew, and forms of horticulture outline. They appeared mementoes of many sets of little fingers that had moved by the direction of the preceding genius in the place. In case all were alike. The motto, "Put everything in the right place," was wrought on each; and the mantel-piece was in again more gold and glass, and worked in brilliant-colored letters.

At the close of the conversation, the governess of the project for a school, when ten was declared to be ready, and I was invited to partake of it. Curious to know more of her party, who seemed all so completely at home, I took my place at the table. We were ten in number, and all chatted merrily about their business and prospects. Some of them were servants in place, were now enjoying a holiday; one or two were wives of laborers, one a farmer's wife. All seemed interested in hearing of the welfare of the others. I heard more than once the repetition of the favorite maxim, as, when one of the servants spoke of visiting her place because the mistress was so particular, Mrs. Rao answered with a good humored smile.

"Put your pride into the right place, Susan, and you will stay where you are; there is not a better situation to be found."

Immediately that the tea was over, one of the young women with whom I had crossed the common began to tie her bonnet, and pin on her shawl, saying—

"I must wish you good evening, ma'm. I promised my mistress that I would not be more than two hours away. You know I've no right to leave the house, yet I have been with you a short time; but I begged her to let me come this once to see you (good evening)," she repeated, with a look round the table, as if making the address general.

"Good by, Mary," said Mrs. Rao, "go on putting everything in its right place, and when your tea is over, if I live, you shall have a better tea next."

Mary's eyes brightened at the promise, and with a hearty shake of the hand, she and her companion departed.

"That is a really good girl," said Mrs. Rao, turning to me. "She takes the hardest place in all the country, in order to enable her mother, who is a widow, to remain in the house she now inhabits. Last year they had much illness, and the rent was paid; and the widow would have been turned out, and would have lost the washing by which she gained her livelihood, if the rent had not been paid; but no—Mrs. Rao would not allow it.

Mary was an illustration of her maxim.—"Everything in its right place," said she. As a sacrifice to the deity could pay her no return, there was no reason why he should not only for his own. He was a farmer, and had his living to get as well as the widow. His wife was a plain bargain, for she knew Mary was a hand, good-working girl, and she kept a good servant two years, being a sharp-tempered woman; but we must not forget that ever she favored the widow, for he was anxious to forego the money he might have claimed by law, and had unfortunately indeed induced to unite himself in a second marriage with a lady somewhat his senior, who considered the dignity of becoming Mrs. Major Fielding, an equivalent for the loss of old maiden freedom. Her temper was as peculiarly severe, that the house was always in a bustle, and the children were continually in trouble.

"And Miss Fielding, who had been treated with great indulgence by her father, was not disposed to submit to the constant irritation. She would have reluctantly given up the step-mother, fortunately for the child, who was destined to have her out of the way, and Mrs. Rao's was the cheapest place of instruction to be found. Having been brought up by a lady, the governess was not entitled to give early instruction to a gentleman's child; and, during the few years she was under this guidance, Miss Fielding had learnt to discipline her temper thoroughly. Her sweet and patient endurance of home trials, her attention to her dying father, and her kindness afterwards to her step-mother, had gained the esteem and affection of Mr. Vernon; and she frequently said she owed her happiness to Mrs. Rao and her protection.

I asked the governess if all her scholars were as much attached to her as those whom I had seen.

"Oh, no," she answered; "none in ten. It is more than forty years since I began school; I have had boys and girls to the amount of some hundreds—two generations of several families; and perhaps there may be forty who are now for me. I am living now in a legacy left to me by Miss Dorothy, and no one else gives my friends a home whenever they call; that perhaps, brings a few more than would otherwise."

"It is the rule by which I have brought up all these young persons, and many, many more," she answered, looking kindly around her.

At this moment the sound of a carriage rapidly approaching drew our attention, and the governess exclaimed with animation,—

"It must be Mrs. Vernon come to show me the young—how agreeable her voice!"

In another instant I stepped at the gate, and the lady within said, in a sweet, cheerful tone,—

"How do you, Mrs. Rao? I have brought my little treasure to pay you a visit to you. Where shall I put him?"—"Please, come into the room; I have a quiet looking girl who still remains, and she will be glad to take in all the children; and, when you have done, we will sit down in the right place," said she.

"It is the rule by which I have brought up all these young persons, and many, many more," she answered, looking kindly around her.

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