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## Originalise fin for invited if or

THE WIDOW'S MITE. IN LOUDS . of thing checkins in antalaton Annar, 1 Soll stal is he "It is but little'I canton schould a the and foll "C Bheditties our con do, interest and a beaute Web IC Hob freety, will accept raise in second eds The little the shall share and it is saved and and and a start of the shall share and the shall share and start of the sta Thy coming there shall greeks cut any 1 1an Thoutart & stranger to my bys, this routedin. And yet, I cannot royo, maintant will benet A sister of Humauly, i constantio orad island Then claimest all my love. Then case away all collan print, Diedein not my reducet. Diano zuglio vili di For He above has ordered all, . .outoulaar And all is ordered beas Ison ow reduco'f In this abode of misery an fabianth you dalah Thon must no longer rest; will character in the second sec From my life-garment field masti wert a serie Thy children each shall and a home west of with Thon, sister, come with me ! Thon, sister, come with me ! I shood within a hovel dark-I shothed a sufferer's brow ! But tar beyond my magio any lity tel main . . .

The words C'recivitizen howing terringfa unt A tender sugel entered there, with two released In noble woman's form, And officied works to show the love From nature deep and warm. And output ten This world is not all washinged - eve will " There Ans kind issarts that beat used is of the

Responsively in sympathy weathy id ward pirite With pauper children's foet ; Though, when Misfortune's frown hath orushed. Where Fortune smiled before. Will never turn the wretched forth To perish at their door. " Waller me toutta

And such the generous friends who came and The rich may of their gilded slots a war want The Field lines impart, St. 1946, and and the field. But richer for the "widoy's mile." State of the field The treasures of the heart. Methought, above that gentle ons. I saw an angel-band, With fragrance filling all the air From the immortal land; And flowers of Hope, and Truth and Love They bind in snow-wreath now-Thou knowest not, oh woman, what Thou bearest on thy brow 1

took any each view of it, but we mather encouraged young men to go, and John once went to far as to affer, to aft, Joseph . Put: "But Joseph was, no. adven turer; be liked his tife in the store; he was happy in ont hone, and prefried to malt a wallow saw linn up, the paper, "I believe L will go myself; Joseph een manage the business at home, and ave years of sold hunting may make as fick for life - then, you can have tepentry expets and Ane furniture , We will rebuild Booky Nook, or, if you prefer, more, to that, my apparent mahappiness was, caused by our humble mode, of living, : I, was deaply, pained, did be know me no better than this ? a taw . dinti sat "As, we have seen before, when John got an ides in his head, it was apt to stay there; and now, the more he thought of California, the more feasible his plan seemed to himself. He was busy, consulting mans.

at the opmunution take; the has his familiar place in

the family cirely lis dandes lin's the ball roumpand

glutches onechands of the miser as I death seleen the

other. He stands by the main of shod in the bulling

ha peeps over the shoulder of the gambler in his

gilded 1/ hell il he sets the sen against the father, the

plaughter against the mother ; he has strong the

land of gold with human, bones, and made it rich

with the tears of fathers, brothers and husbands, who

have fallen vigtime in their insane worship. Thes

was:passing strange, that neither. John nor, myself

and making arrangements; only once in a while, when Mark was in his lap, he would faiter, and say, Ab, my boy, two years is a long time for, pape, to be away from you." and alderis which will be the

I aided John in getting ready, and tried to think reverything which might add to his comfort; my needle flaw rapidly while in my little sitting room, and when in the kitchen, my hands were, no less busy in preparing little luxuries for his voyage, and for his use after he should arrive. I'did not allow myself, to think whether I was, willing, he should leave na. "I ought not to be," fasid: "surely, if a man has deceived, me thus, I will feel, no regret at his absence-my womanly pride, must be sustained. Then I read some articles upon want of sympathy in marriage, and I began to think that John and I had made a mistake for life. Thank heaven I there was tic main the village of M ------, who could respond to ing sympathy. I bore my burden alone, and

my own thoughts in my bosom. When John left, I shed no tears in his presence, though my heart, seemed ready to burst, and I felt: almost sufficient then, he bade me farewell. How cled I was the target to my chamber with my child

matob, and their Paten to have him with me. Seem to-ah, Anna is he inchara . God permits his obildren. who have pasted into the world of bliss, to be guardian angels to the fored ones here below. Can you nowers the anenge, the blood root, Solomon's seal, call me lonely then? In my your I read novels, and that lovely dweller in the forest, the trailing and I remember they always cliged with the mar arbutug. She arranged them in vases, and their riage of the here And hereine 'I' have sometimes beauty and fragrance added quite a charm to our wished that some one would write a noval, commeno-sunny little sitting room. This room had just re-ing identities for them, if is is a true marriage, celved its semi-yearly cleaning the carpet was do we begin to know the richness and beauty of lifeis not severed by death. I am gial you came to day. bright, it made one obserful to sit there. A letter had come from John the day before. He and to day is the thirty sixth antiversary of my mar-risge, and it is the day also, on which he died. At succeed, though orowds were flocking to El Dora-dor o'clock in the afternoon, thrty-six years ago. I do, and it was difficult to obtain food to satisfy their gave him my hand, and, about the same hour, three Years ago, his spirit returned to God— Years ago, his spirit returned to God—

eilt is na sin of the angrinh of that hour, I no er eind feel daata Bull wie of of the sing of the sin nave sen Litwellin bentwateobe tain: st hirs, cath time and generally and howay, in the second Ling and Anathering and an analysis and a set of the se

ant later - To real the heavenly shore. If the letter second Methinkschi's walting de the banks; 16 or 1915

Ci lisword Ang chains my dalaxi Do I not hear bia heaverly volce Call, Marba, come away. "Then you must think, Anni Martha, that there

are a great many fake markinges on earth?" "Alas I my dear child the world is full of them. Ambition, pride, passion, a filice, often lead to unions, miscalled. marriages, and the errors-sins I would faults. We are imperfect brings, and our happiness is in proportion to our visite, and we can never beand more like the angels in heaven, whose love is oure and spiritual. I talk thus to you, because I believe that you and John entered upon married life with the highest prospects of happiness; you have a trial, now, but if borne with a sweet patience, it will

only result in purer happiness."

hand CHAPTER XIX. It was a pleasant day in ppring. Hinny had been out in the woods, and brought home some wild turned, the furniture varnished, the white curtains cleansed, and now as the sun came in, warm and

A letter had come from John the day before. He

door suddenly opened, and Lulu entered.

"May I spend the day with you, Mrs. John ?" Bhe was always welcome, but more especially on what I called my sewing days, for I do not like to sit all day alone with my needle. She was netting a purse, a very pretty affair, and was so engaged in her work, that she said but little during the day. never saw her so gentle and quiet-almost pensive. Joseph spent the evening with us, and she asked him to hold her skein of silk, and when the purse was finished, and the rich tassels upon it, she said : ""Come, Joseph, will you bring your flute, and let us have some music."

Song succeeded song. I never saw Joseph look more happy or appear as woll. "Certainly." I said to myself, "she must acknowledge that he is becoming more manly and handsome every day." His eyes were bright with a sweet hope. I thought, as he gazed upou the beautiful girl : but once or twice her call them — reap their due restard. Then again, there voice faltered, and her eyes were moist with tears. are some who will never be happy in married life I observed it when they were singing "Of in the here, because they will not labor to correct their own stilly night," and the "Bride's Farewell," by Mrs. I observed it when they were singing "Oft in" the Hemans.

Tremember her dress that day-the weather was, the in proportion to our visiting, and we can never our come better without stern resolve, and sterner work. Our mutual fashes music corrected or borne with y we must have satisneed. Corringed or borner, long confirming for the irritability constant by disease ringlets, and had no other ornament. She was fair, and hope that by self-conquest, we may grow more with a rich oblor in her cheeks and lips; I loved to gaze upon her, and when she left me that night, she drew my face to hers, and kishing me, whispered : "I love you very much-you will always love me, too, will you not ?"

When Joseph returned from walking home with her. I was still sewing, and he came and sat with

"My wife has one of her sleeping turns," he said,

"Lucy left here last night at nine d'clock," I said ;

"I left her at your door, sir," said Joseph, rising

and I would like Lucy at home."

Joseph, did you not go home with her ?"

one she notted the day before, and a note for Joseph. He took it, and left the room without speaking. What could I say to Mr. Soutt ?" Were there any words of comfort? Oh, that theatre ! I wish I had stayed away. Aunt Martha told me no good would come of it.

I read the note again, and turned it over and over. Suddonly an idea occurred to me-they were going to take Mary with them. Sec. 24 "Suppose you go and see if Mary has left; per

haps you will meet Luoy there, Mr. Scott." He started up. "I will-yes, I will go at once," and he turned towards the door-then stopped. "Mrs. Hooper, is it too great a favor to ask, that you go with me ?"

"I will go, Mr. Scott; call for me as soon as you are ready.". "We must start at once," he said, his natural

energy returning as soon as he found there was something to do manufatt out was bedre

Before night we were-at the asylum. Mary was still there, and our courage rose.

"Has there been any one here to see her ?" we inquired of the doctor.

"Yes, a gentleman came yesterday -- her husband. he said. I was not willing to discharge my patient in her present state. I have little hope of her rebavery; but I think by remaining with us a few months, she will be, much better, and become quiet, and perfectly safe for you to receive her at home. He made some inquiry about the law of divorce in such cases in this State, and, from what he said, I think it is his intention to obtain one."

Mr. Scott groaned. "Ah, you see, Mrs. Hooper, he would hide his villany under the protection of law; but none the less is my daughter sacrificed. Poor Lucy! she is lost to us forever."

. Weary and sick at heart, we turned our faces homeward ; there was no telegraph in our region then, and nothing more could be done. . In the meantime Joseph had gone to Boston, and we waited anxiously for his return ; but a week passed before we saw him, and then he came, looking so sad and worn, it pained me to see him.

We were at breakfast. "Here, Joseph, take a cup of coffee before you tell us anything."

He swallowed it eagerly, and then moved away, and waited for my question. "Have you seen her ?"

Yes, I traced her with great difficulty in Boston, from there to New York, and in that city found her at her Uncle's house. She was willing to see me, but said I must not ask her to return. Mr. Blake was waiting to go through the form of divorce, for poor Mary,' she said, 'will never be well again, and Sydney says that no one but myself can supply her place to him.' I could not persuade her to leave ; but when I told her of her father's grief, she shed tears, and then I had some hope; but Mr. Blake came in while we were talking, and I had no more influence over her. Perhaps Mr. Scott will go on." He did go on, but arrived too late. Blake and Lucy had left her uucle's house, and it was supposed they had gone on board a steamer bound for Havana. A note was left for Mr. Scott from Lucy, saying that she hoped for his forgiveness, that she was legally married, and was confident that her has pinces was secured. No more could be done, and the poor father returned to his solitary home, saying as did Jacob : "Joseph is not, and they have taken Benjamin also." Thus settled upon our pleasant circle a dark cloud, which it seemed at the time could never be removed. The true character of Blake was now rovealed to me; how clearly I could see his motive in arousing my sympathy for his misfortunes! What cared he for John's little pale wife, only as she was the friend and confidant of the beautiful Lucy; and why did he choose the time of John's absence for his dark intrigue, only as he feared his watchful vigilance, and the prompt punishment which would follow his act? 9.00 My heart could fully, respond to Mr. Scott's freuent exclamation-" Oh, if John had been here !" Mrs. Scott remained, fortunately, in a stupor for some days, and when first told of Lucy's departure, did not seem to realize the full extent of her loss; a morciful Providence thus interfered to save the bruised reed. Poor Joseph was perhaps the most to be pitied : the first great sorrow of youth is very poignant, for we have not yet learned that life's pathway is full of disappointment-our feet are yet tender, and the sharp stones and roughnesses of the way weary and. pain us. He was very quiet in his grief ; every duty was faithfully performed, and he never spoke of Lucy but I could see that he missed her daily, and seemed like one looking for a friend that came not, watching and waiting till sick with hope deferred. Olive was a true friend at this time; she was an humble Christian, and sought to lead hor cousin to the true source of consolation. I was amused with Hinny's efforts to comfort. "It is too bad, Mrs. Hooper, and I think Lucy will be very sorry by and by, and may be she will come back; and marry Joseph yet, and it will turn out just like a story book. I hope she will, for Joseph will never marry any one else, or love any other one. Shall I have waffles and coffee for dinner? Joseph likes them very much." After a few weeks I ventured to talk with Joseph, and tried to explain to him that a union with Lucy would only have been productive of pain and disappointment. He shook his head ; no, he could never be brought to believe that-he would have loved her. so sincerely, he would have cherished her so fondly

The heavenly song they sing ---It lifts thy heart to soar above. Upon its golden wing." det "The poor are always on the earth, And ne'or from sadness free. · · · · · W And as ye do it unto these, as attacts Ye do it unto mb !" Was the Markets PROVIDENCE, R. I. Nov., 1858. TALLAND LAND 11:00

bearost well within thy

Written for the Banner of Light. ROCK N A TALE FOR THE TIMES. CLEATING HANN I IS Sugar Adapta BY MRS. ANN E. PORTER.

"" Every pure and soriously-disposed mind must acknowl-edge that marriage is of God. It is one of the disine arrange-ments, a sweet and silont harmonizer of the many discordant elements that enter into the conditions of our existence." HUNDRED & WEAR an el sector d'al el

## CHAPTER XVIII.

I was not naturally secretive, and it was impossible, for John not to feel my altered manner, or not to perceive a strange coldness and indifference towards him. to be a first the solar state of the second

It certainly had its effect upon his cheerful, buoyant disposition ; he staid at home less, and devoted once alluded to the change in my manner, or varied in his treatment of me. He was the same kind friend, ever watchful of my comfort, but now and then he would look at me with a sad, wistful expression, as if he had said, "I wish I knew how to bring the smiles back to that face again."

John always read his newspaper. I think he would not have slept well at night, if he had omitted this daily duty. One evening he sat by the fire, with the Boston Journal in his hand, reading, when he

exclaimed, suddenly, "Anna, hear this," and he read, for the first time of the discovery of gold at Sutton's Mills, California. "I tell you, wife, this is the beginning of a new era; this will fill California, with, people from the States ; cities and towns will spring up like magic there, and we shall see the Bible fulfiled - a nation born in a

we shall see the Blote Julinean a neuron corn at a day ??? I thought him very enthusiastic, and did not at first sympathize with his views, but regularly, day after day, as he unfolded the paper, he would turn and read aloud the news from the gold region. It came fast enough ; more and more glowing were the socounts-fortunes were made in a day the further they increased. I fandled, like snow balls, the further they

accounts - fortunes were made in a new balls the further lag in the second strate of the second strate st

glad I want to my chamber with my ohild, and weep to my chamber with my ohild, Our family temained as usual, and my pupils co-copied my latture time; many weeks must of course elliptic before we could hear from my husband. The neighbors said, "Hooper will make money in Cali fornia, without doubt, he, was so energetic and industrious ;" but Mrs. Wiggins shook her head, and declared she "would n't have Wiggins go for all Californy." . I might hold my head as high as I pleased, and expect to be the richest woman-she guessed I'd be mistaken for once-like as not he'd never get there; almost everybody daught the fever, and died on the Isthmus, and if they did n't die there, they became poor, miserable wretches, and I need n't think my John was an exception to all the rest of human nature; I might as well look upon him as dead, and gone at once. She sent in all the terrible accounts of shipwrecks, and told us of all the deaths

at the mines. Not so with Aunt Martha. She opposed Johu's going-it did not seem to her best, but, once gone, she was a true comforter, always looking on the himself more exclusively to business, but he never of the ocean for forty years, and why should we not bright side. Mark had been saved amid the perils hope that John would survive one voyage. "Trust in God, Anna ; he will do all things well ".

One stormy day, I was so restless and lonely, that wrapped myself in a cloak, and went over to spend the day with her. She was writing.

"Oh, Aunt Martha, are you not sad and lonely in this house? Here you are, with no companion but Kitty, and the wind . whistling outside, and muttering all sorts of doleful things."

Big dropped her pen, and, taking off her spectacles. looked quite reproachfully at me. " Lonely here, Anna, lonely where Mark lived and

died! Come with me;" and she opened the bed room, where, near the bed, stood a little round stand, covered with a, cloth, ornamented with a broad, netted fringe; upon this stand was a large, well-worn Bible, Shepherd ;" a pair of spectacles lay, upon it.

"There, is Mark's Bible, just, as he left it; that was the last chapter he read on earth; look here. too "---on & largo-old-fashioned sasy chair, hung a dressing gown, and, near. by, some, slippers .- ". just as he left them, my dear." Then she opened a

Such was a specimen of Aunt Martha's conversa- me. He seemed so quictly happy, and his countention, and notwithstanding there were many things anos expressed so much hope, that I was involunthat pierced my heart like a sharp arrow, yet I was tarily carried back to those happy times before our calm and happier for a day spent with her. (I re- | marriage, when John and I used to take moonlight turned to my dutles with fresh vigor. walks, and dream of a blissful future.

Notwithstanding Mrs. Wiggins's prophecy, John 'I wondered within myself if Joseph and Luny passed the Isthmus without contracting the fever, would fulfill Aunt Martha's idea of a true marriage; and actually arrived in California without getting and while I thought, I glanced at Joseph, and as the shipwrocked. light feli upon his features, I detected is likeness to

As time passed, my pupils gave me great satisfac- John. At that moment it was very marked, and tion. Olive was ripeuing into a lovely, gentle wo- then I fell to musing upon the sadness of much of man-not beautiful, like Lucy, however, who was the 'my married life, and the shadow that rested upon belle of the village, and whose little head was half the future.

urned by flattery-but a true, good woman, a trea- "Heaven preserve these two hearts from a like sure for every day life, Hinny surpassed my expec-sorrow," I said, and I resolved to have a talk with tations; her irish barue had disappeared; her hair, to her own delight, saids the fever, had grown soft in married life, and some time I would give the same and curly, and her face, formerly so round, had be- advice to Joseph.

come more oval; she was not handsome, she never The next day, as wo sat at dinner, Mr. Scott came would be, but she had health, vivacity, and good in, and looking round, as if in search of some onc. asked for Lucy. tomper.

Lucy gave me most anxiety, for she lacked stability f character, and I had great fears for her future. I hink she loved Joseph; the true sterling worth of his character was known to her, but it was evident that her position in life did not satisfy her vanity and ambition. She was more reserved with me than for-

merly, and took long walks slone, which did not "We have not seen her since yesterday morning; please me. I wondered sometimes that her mother her room has not been occupied, and we supposed did not exercise a more vigilant, superintendence she remained with you all night," said Mr. Scott, as over her ; but Mrs. Scott had allynys appeared to me he sunk into a chair, looking pale and disturbed.

absorbed in household affairs, and feeling as if, when those were accomplished, the whole duty of woman Joseph stood as if in amaze, neither speaking a word, nor moving from his place. Hinny sprang up had been performed. She was singular, too, at times, and ran into the sitting-room, and soon appeared with a little box directed to me. sitting whole days with her knitting work-not from

ill temper, for she was vere amiable-but as if she "I found this early in the morning, when I was had lost all interest in things around her. Somedusting the room ; but I supposed you knew about it, times she had been known to alcop for days, with no though the soal is still unbroken." motion or sign of life, save a faint beating of the I broke it hastily and read.

and looking bewildered.

icart. I once heard Mrs. Wiggins May, "Mrs. Scott is in this, I shall be far away. Perhaps I have done wrong in taking these walks to the Cave without your knowledge, but I could not help it. Perhaps you will miss me some, and Joseph will, too; but I do not think we should be happy with each other, I grave a different life, a life of excitement and adventure and cannot bear the idea of spending my days in this little villago. I am going away with Sydney; he has promised to take Mary with us, to some pleasant, sunny land, where she will recover, and ing her crazy I for my part. Lalways, pitled the man then we will be so happy together I Good bye-I who should marry Mary Blake, for the crazy runs could not bear to tell you of this, because I know you would not approve, though Sydney has told me of your meeting at the theatre, and that your opinion of him was much changed. Had it not been for this, I think I should not have gone quite so far without your knowledge. Comfort my father and mother ; some day, Mary and I will both return and visit iam. Not a word was said for a moment; consternation them. vas expressed on every face. It was sad to see Mr. Soott; despair was written in every feature. "Lost! ruined I" he said at last ; "could not the villian have spared me my one ewe lamb ?" at at a war A I still held the box, and note in my hand. His there not another note ?? said Hinny. 

one of her odd spells, but they re better than her orazy fits." "Crazy fits !" I exclaimed # was she ever crazy !"

WOrnzyl I wonder, now, 17 you never heard toll of that? Why, she was crazy as a loon when Mary was born, and everybody was afraid she would make way with herself. Tell about Mary's husband making her crazy ! for my part, I always, pitied the man

heart.

## BANNER OF LIGHT

that she nover would wish another home than in his heart. I was sorry to undeceive him; but the bitter draught might do him good. 10. 1

"Joseph, the defect was in her own heart, and would have embittered your whole life. Biake sowed the poisonous sceds when she was a mere child. and they fell into congenial soil. She was just able to read and be amused by fiction, when he placed books in her hands that have moulded her character for life; she was disgusted with the plain, homely duties of a wife and inother, and craved excitement; she want. ed to be one of the heroines that her depraved fanoy had learned to picture. Blake is a man just suited to such a taste -- handsome, accomplished, fascinating, but wicked as Lucifer himself; he knew well all the time that he was forming her taste and sending her books, what the result would be : he has been long in accomplishing his object, but none the less sure. There are many such victims-their fortune we can foresee ; a few months or a year of gayety and pleasure-then death or a life of remorse and suffering."

It was almost cruel to inflict this suffering upon Joseph. His pure soul could not comprehend the depractity of Biake's heart, and when I proved it to him. his soul was filled with indignation against the man. It was a healthy reaction-at least it turned his thoughts from dwelling so much upon himself. I advised him to keep himself busy, and not spend a moment in idle reverie. As an amusement, he began the study of the French' language with me, and in return he was to hear Hinny's lossons in arithmetic. It was amusing to hear them-Hinny was very slow at figures-it seemed as if she would never comprehend fractions; but her teacher was patient; he cut up apples into fourths and eighths, and made squares on the slate, and when he had pie for a luncheon, he would call Hinny to cut it-and she, poor child was so humble and so sweetly patient, and would look up with so much reverence to her teacher, and yet with so little comprehension, that it was half painful and half comic to see them. But when at last she did really understand that she could multiply a fraction, and yet not increase its value, her delight was unbounded. From that time she made some progress.

## CHAPTER XX.

Hinny and Mark had been out for a walk. It was a pleasant day in June, and I had dressed him in littie pants and a volvet sack, with a broad belt around the waist, and an embroidered collar in the nock. His curls hung from under his broad brimmed hat. and his bright face was dimpled with smiles, as he held up his foot to show me his new gaiters and said "Aunt Martha gave them to Mark." 1 kissed him, and he bounded away, while my eyes followed him with all a mother's pride and love. Yes, (I did not know it, but my child was my idol,) when I felt that my husband's heart was not wholly mine, then I turned to the love of my child, and, as a mother, my heart was satisfied. Day and night my thoughts were with him -so intense and unselfish was this love, that I did not spoil my ohlid. No, the highest. purest love is not that which leads a mother to seek her own case by the indulgence of the child, but is keenly alive to faults, and spares herself no pains in correcting them. My boy was naturally high-spirited and willful, but even now was learning to govern his temper, and by his gentle, loving ways had wound himself around our hearts. I had just sent his daguerrectype to his father, not with my own, as had been requested, but by itself-how it would delight John, for the boy had grown so much during his absence. But to return to the walk ; I was reading when the children returned. My little boy came with a heavy, slow step towards me-" Mamma, my head aches so, it seems I shall die; take off my pretty

It was nothing new-he often said this when he was well-but now it sent a sudden pang to my heart, that made me selze the child and clasp it to my bosom. I did not ask myself " Can he live?" said, "He must not die !"

I did not ask the doctor if there was danger, for would not admit the thought. Alas I life and death are not in our hands ; the strongest love cannot ward off the shaft of the destroyer ; we may bare our own bosoms to receive the stroke, in vain ; he is pitiless, and our most precious treasures, the most dearly loved, are taken.

My little boy grew worse daily. His fever was on the brain, and his suffering was great. In his restlessness he would want often to change from the bed to my arms. I was holding him, at one time, when he seemed more quist. Suddenly he stretched out his arms, and came near springing to the floor; then his limbs relaxed, his head fell back upon my arm, the little hands dropped, and his face was very pale. Aunt Martha was with me. She bade Hinny go quick for the doctor. The little one gasped as if for breath.

"What is it ?---what is it, Aunt Martha ?" I exolaimed.

"My dear child," she said, as she bent tenderly ver me, "this is death l".

Then she took the child from me, and laid it gently in her own lap. Alas! alas! its little life was ended.

How I lived through that day and night, I cannot tell. All I can now remember, is a feeling as of sinking in deep waters, and my soul exclaimed, " All thy waves and thy billows are gone over me ! Oh, for death, that I might hide myself in the grave, and be no more l"

1 had not, I confess it, either Christian resignation or its cold prototype, calm philosophy. I had wor shiped, and my household gods were taken from me. Life, henceforth, had no charms for me.

I was lying in a darkened room, and thought my elf alone, when suddenly a low voice said,

". The Lord chasteneth whom he loveth.' He doth not afflict willingly, nor grieve the children of men One light affliction, which is but for a moment, work eth for us a far more exceeding and eternal weight of son, and only child. As for myself, I could not even glory."

I knew the voice. It was one that had always spoken in kindness and love, and the speaker had known a like sorrow. But I was not patient under my trial, and I turned away, and refused to be comforted. "Surely no sorrow is like unto mine."

Aunt Martha left me, and I remained until the day that my child was to be buried. Then she came to me.

"Anna, if you wish to see your little boy once more, come with me."

I arose mechanically, and followed her. She took off the covering that lay upon the dead, and then I. his dreamless sleep. Strange revulsion of feeling ! into my heart.

"He is not lost, but only gone before," whispered Aunt Martha; and there was something in the face of the corpse that told me so. Can it be that the disembodied spirit lingers for awhile around the tenement from which it has so lately escaped, and that

I have sometimes seen a bird linger lovingly around the nest that has sheltered it sometimes for days, and then when its wings grow strong for flight, rise higher and higher into the blue expanse abave. till the forsaken nest was forgotten, and the bird knew it no more.

I have since had this feeling of sudden calmne

Written for the Banner of Light. BMILE ON ME. BY MADON CARBOL. Smile on me, blessing of blup, Arching the mountain walls Smile on me, blessing of green, Missing the valley falls. Breathe on me, lightsome wind, Laden with summer blooms; Blog for me, forest-rhymes, Birds of the rainbow-plumes. Speak to me softly and low, Voices I love to hear ; Lingering lute-tones, come ye and go Over the waters clear. All that is good and great-

AH that is bright and dear Tenderly gird me about,-Angels are hovering near.

Maidens, with voices sweet As the river's murmurous tune, Children smiling and bright As the sun of a golden June,

Greet me with winning words,

Like silvery music falls; Then smile on me, blessing of blue, Arching o'er mountain walls And smile on me, pligrims of earth, Sing with me thankful paalms. For my joyous soul upfloats Into the heavenly calma.

PHILADELPHIA, Dec., 1858.

Written for the Banner of Light. MY CHOICE. BY MAY RITCHIE.

## "Good bye, Cousin Harry !"

"Good bye, May! and take care of yourself until y return," said my handsome and dignified cousin, Henry Ritchie, as, after having shaken hands with the remainder of the small party of friends assembled upon the wharf to witness his departure for Europe, he thrned hastily to take leave of me.

My aunt and uncle were both in tears at the thought of a five years' separation from their darling, force a tear-drop into the corner of my eye, and so returning carefully famy pocket the new embroid ered handkerchief which I had determined to christen upon that particular occasion, I stood silent and aloof from the rest of that sorrowing group, watching, with no slight degree of interest, the varied movements, and anxious countenances of the several passengers, as they hurriedly flooked on board.

"May Ritchie, have you no word of farewell to offer your Cousin Harry, at this sad hour ?"

The stern tones of my aunt's voice startled mo. and it was with a feeling closely akin to shame, that I turned to meet the full gaze and extended hand of beheld the sweet, calm face of my child, beautiful in my cousin. Involuntarily I reached forth my hand, his dreamless sleep. Strange revulsion of feeling! I was calm now, and as I gazed, a strange quiet stole of my story. But with all Henry Ritchie's native coldness, I could not help noticing that my apparent indifference concerning his departure had wounded his pride, if not his heart, considerably, for a faint flush momentarily tinged his forehead, as he carelessly said:

"Good bye, May! and take care of yourself until ement from which it has so lately escaped, and that it imparts something of its peace and joy to the imy return;" then, with Brown a lingering pressure mourner? I have sometimes seen a bird linger lovingly! This was indeed a sorsy parting between two perscns, who, aside from the close bond of relationship, had been from earliest infancy betrothed to one another.

The last bell struck, and the next instant, as if by magic the heavily freighted steamer swept gracefully away from the wharf, while a loud huzza from the crowd on shore rent the air, mingled with the waving of hats and handkerchiefs. Wheehn is ally I fluttered my kerchief in the breeze, until the proud vessel dwindled into a mere speak upon the surface grave was made close to Uncle Mark's, and it seemed of the horizon, while my poor aunt, unable longer to control her emotions, fell weeping like a child upon my neck. iy neck. I tried to offer some few words of comfort to one who had so faithfully performed the office of mother to the orphan girl, as my uncle handed us into the conch waiting to conduct us home ; but even they lost their power to soothe, because they came not up from the depths of a truly sorrowful heart. Henry Ritchie was just five years my senior, and more of a man at twenty, than some persons are at thirty, or thirty five. As his aly living cousin, I ought to have been extremely par and near to his heart, for the same roof had speltered our youthful heads ever since the death of my parents, which occurred when I was about eight years of age. I was by birth a child of the South, my father, the twin-brother of my Uncle William, and the namesake of his only son, having in early life married a young French lady, and settled in Louisiana. After fifteen years residence in the Crescent City, both fell viotims to that terrible scourge, yellow fever, during the summer of the year 1836. So short was their sickness, and so sudden their death, that my childish mind did not for B moment and entered his heart, and thus was I saved. I laid realize the extent of my loss, or the extreme loneliness of my situation. A letter, written by an intiinstantaneous, sprung upon my horse, and rode to mate friend of my father to his only brother at the North, announcing the sad tidings, brought the latter to New Orleans, some three or four weeks after the burial of my parents. There was but one course for my wife and child, and heard distinctly, as I thought | my Uncle William to pursue in the matter, namely, the voice of the latter crying, ' Papa, papa,' A kind to settle up his brother's affairs at once, and make The idea of traveling was something new and novel to my youthful imagination, and It was with a feeling amounting almost to joy that I bade farewell to my native land and friends, and stepped on board the packet destined to convey me to Boston, my unclo's place of residence. I shall never forget the day of my introduction into my aunt's family, or the first night which I spent under her hospitable roof, when, after two or three hours' continued weeping, I at last sobbed myself to sleep. I had often heard of my Cousin Harry, through the medium of my father, who, until a month or two ing. They have memory of the same events, and previous to his death, had kept up a constant correpondence with his brother in New England. Each young felations that may grow upon me, for my in their union had been blessed with but a single nature is affectionate, but can they grow old friends ? child, and it was but natural, with all their fraternal devotion to one another, that they should have desired a marriage in after years between the idolized One must relate the history of one's life and ideas ; children of their respective hearls. Thus It was that other in our very babyhood, and before our infant minds could fully comprehend the meming of the Dr. Adam Clarke had a perfect abhorrence of beth stange contract which our worshiping parents had called again, " Papa I papa 1?? I brought the picture pork and tobacce." He is reported to have said in A If He really made for the first with state hold and held it to him, for he was too weak to rate it. I were to offer sacrifice to the devil it would be a statement perfectly well the hour of the first He smiled and said : " Good by, papa good by " and pig staffed will tobacco feet hat a start and said : " Good by, papa good by " and said so

served boy of thirteen years; and the first of agree publics; had been from time to time pretty thorough-able impression which he made uppin my mind of y dispussed between my close minded cousin and his that time. That he was handsome in hill, also Baron style of beauty, no one could deny; but there was a coldness in the light that gleamed from his slear blue sys, which chilled my beating heart, and made me to shrink away from the fond careses he would have bestowed upon me. My relatives me ticed my singular manner, but attributed it ms he matter of course, to the entire strangeness of pernon would things about me, and the usual difference of pernon the truth, when she had told me so many times in the childhood. rounded by everything that was needful to my comnurse Ross-who at the death of her master and ship existing between us. mistress, had been sold, together with some five or Like Mary of old, I said nothing either one way or six other slaves, to a trader in Alabama.

My entrance into one of the public schools of the city, however, soon diverted my thoughts into a new ohannel, and banished the feeling of utter loneliness to which I had for a short season so entirely yielded up my youthful heart. and if the to she

Time flew on, but each shoeeding day only strengthened the great dislike which I had taken to my cousin Henry, upon the occasion of our first interview. Ours was, to all appearances, an acreally believe that our first impressions of one another were mutually repuisive and unfavorable. I called Harry an iclele at heart, and a book-worm by creation ; he called me a tease and a hayden, and, when angry, a perfect miniature Vesuvius during an eruption. Thus we retaliated upon each other, until Aunt Sarah overhearing our loud tones and excited conversation, would constitute herself Magistrate of Peace for the time being, and settle our difficulties by sending Harry to his own room, and me to my music or embroidery. That I was not blest by nature with a gentle and passive disposition, I was well aware. But consolons as I was of my own imperfections and infirmities, I could not bear to have them constantly held up before my eyes. (and glaring upon me like evil monsters in their great magnitude,) by Cousin Henry, who, to speak the truth, was a perfect juvenile reformer in his way, and always labored to impress upon my mischief loving mind the truth of that scriptural passage, which says, "The way of the transgressor is hard."

Both Cousin Harry and myself were spoiled children. although perhaps in a different way. Having neither brother nor sister to share with him the comforts of life. Henry Ritchie had early learned to de pend upon himself for amusement and instruction. Selfish in his very loneliness of condition, he passed the early part of his boyhood's days in the solitude of his own little room, which his indulgent parents had fitted up handsomely with a library, writingdesk, maps and globes, purposely to gratify the intellectual tastes of their only child, whose mind seemed form infancy bent upon the acquisition of knowledge, rather than of youthful sports and pleasures. His sedentary life made him a brilliant scholar, a dutiful but not particularly interested son, and a most indifferent friend.

My abrupt and sudden entrance into his father's family must have been a source of unnoyance tath than of pleasure to a person of his peculiarly of temperament. Accustomed from the days of baby of medicine in his native city of Boston. hood to having my slightest whim and caprice hu- His letters stated no set time for his return, and mored, with slaves ever ready to come and go at my bidding, it was but natural that, wary and impetu-ous as I was in my disposition and bave looked for some similar tokens of indulgence among the few relatives of my northern home. Had my Cousin Henry been disposed to look upon me at the outset as a companion and equal, I should undoubtedly have opened to him the well spring of my heart, and lavished upon his barren and desolate soul the entire wealth of a sister's affection-for it was a part of my very existence to love and be loved. Even my aunt and my uncle, who were to me the kindest and best of relatives, failed to understand me. else they had not attempted to check the exhuberant flow of spirits which are so necessary to the vitality of some beings, and lend such an exquisite charm to the person of childhood. Thus things went on; Henry studying and I laughing and coquetting with all his boy associates at school, until my poor aunt, in her despair, would turn hopelessly to her husband and say, "It is evident that Harry and his Cousin May were nover destined for one another." "Pshaw | let thom alone," my uncle would say, who nover uselessly troubled his head about the affairs of others, more especially young people Time will bring them to their senses. May is pretty, wild and rompish, while Henry is sober, bashful and reserved. Both are as yet mere children, and cannot be expected to evince the judgmont and wisdom of persons of maturer years." But even years wrought not the desired change in our hearts which my dear uncle had so earnestly declared would sooner or later take place. Henry Ritchie had arrived at the age of twenty, and now lacked but a single year of his majority. In his studies he had more than realized the expectations of his adoring parents, having received from the hands of his teachers numerous testimonials in the shane of diplomas, books and medals. My cousin was ambitious for further improvement; he desired from his lowly position at my feet, detained me. to go abroad, and spend from three to five years in study and travel upon the continent. His father familiar one to one," said Mr. Malcolm, as, after being endowed with a good supply of this world's riches, could not reasonably refuse the request of an only son, though a trifle exorbitant in its tone; so the centre of the room, like one struck dumb with after many misgivings and fours upon the part of amazement, after the singular denouement which he Aunt Ritchie, it was at inst decided upon that Consin had but just witnessed. Harry should make a trip to Europe." The reader has already witnessed our parting, and whether our three years since, rescued you from drowing in the future meeting will be less chill and obremotious, is Seine ?" a problem which a few minutes' blose attention cannot fail to solve.

and things about me, and the usual diffidence of the truth, when she had told me so many times, in the privacy of her own chamber, that my deceased pa. But I soon found that the bright picture which rents had carned thy desired that a union might take my fancy had painted of my new home, was losing place, in after years, between Henry and myself : but its charm and brillianoy of color. Although sur I could not bring my mind to the bellef that there either was, or ever would have been-allowing that fort, I was far from being happy, according to the gen- my parents had lived-anything compulsory in reeral acceptation of the term. I missed my mother's gard to my wedding a man toward whom I felt not. kiss and prayer, my father's smile, and even the the slightest love or sympathy, but merely respected untiring devotion and attentions of my colored because of the intimate and close degree of relation-

> the other upon the subject, but " pondered all these things in my heart."

To Brooklyn I went, without delay, where I made the acquaintance of a young Philadelphia girl, whose strange resemblance to my cousin Henry Ritchie caused me to shudder perceptibly when first present. ed to her. But I soon found that her looks quite belied her, for a kinder or nobler heart was never bestowed upon woman, than that which throbbed in the breast of Blanche Malcolm. Like most school quaintance which would never improve with age, for girls, we soon contrived to get up a most devoted attachment for one another, which we often declared eternity could not lessen or sever. Blanche protested that I was the most beautiful and bewitching little Southerner that she had ever met with, while I returned the compliment by saying archly that I should have christened, her the fairest flower of the North, were it not for her terribly close resemblance to my odious cousin Henry, whom most people called handsome.

Together we read and laughed over the letters which my dignified and scholarly cousin sent me from Europe by nearly every other mail, and to which I, in my replies, often insisted upon her adding a postscript. I wish you could have seen those letters from Henry Ritchie-so thoroughly businessike in their tone, that even you would have laughed heartily at the idea of calling them love-letters.

"So you will marry this cousin Harry of yours. May, when he returns home, without feeling for him the slightest particle of love?" said my friend Bianohe one day, after listening to a long dissertation of mine upon the foilies and imperfections of my betrothed.

"Why, yes-that is to say, no, if I can only have the good fortune to meet with some loving and chivalric knight who will esteem my beauty a prize sufficient worth adventuring the loss of a broken neck for, by wooing and carrying me off in triumph as his bride, before the face and eyes of my cold and exacting cousin."

Blanche laughed lightly at my words, and replied that I would probably change my opinion of Henry Ritchie, when he returned to America a thorough scholar and a highly-finished gentleman.

"May be, and may be not," was my significant reply, as together we prepared to enter the schoolroom.

0 0 0 0 0 0 Nearly five years have passed since my cousin set sail for Europe. After a year spent in traveling, Henry Ritchie had at last settled down for three or four years' hard study at the University of Heidelberg, preparatory to his entering upon the practice

clothes, and let me sit in your lap."

I gratified him, and after putting on a loose sack. he climbed into my lap, and resting his head on my bosom, sat there for the remainder of the day, refusing to eat, or to play, but making no complaint. At evening the heat in his head increased, and I gave him a warm bath, and laid him in his crib. Towards midnight his mind wandered; he called for papa. and I gave him his fathor's picture, which seldom failed to amuse him; he looked at it languidly awhile, then laid it one side, and stretched out his little arms -" Take me, mamma-take me-I so sick !" 1 became alarmed, and sent for the doctor. He pronounced the disease scarlet fever. I know the danger, ·but the good constitution of the child, we hoped, would carry him through, as the rash came out well.

"All right," said the doctor, and added-" by good nursing I hope to save your boy,"

I thanked God and took hope. I did not leave the room, save to eat, and then only from a sense of duty, and to gain strength. - I dared not trust any other one for a moment, and I was unconscious of weariness or a desire to sleep. The fever passed its crisis, and ali our hearts were glad. " Now the danger is over," I said to myself, and for the first time for ton days drowsiness came over mo. Hinny sat by the child's side, while I hay down in the same room to sleep. I slept many hours, and my boy slept also. Once during the time Hinny wakened him and gave him his drops, and then she said she sang and he fell asleep. I awoke refreshod; Hinny brought mo a cup of tea -- I took a bath, and made my toilet. which had been sadly neglected. As Ilinny combed my hair, which had grown long and thick again, we had a pleasant talk about . the baby," as we still called him; how good and patient he had been, and how dearer than ever he would be to us. My heart was buoyant, and my step light. I felt that one fearful part of child-life had been safely passed.

How strange it is, that the greatest trials of life always come upon us in an hour when wo expect them not! We feel secure ; we have passed a great danger, and are triumphant, when suddenly our joy is turned to mourning, and we lie, crushed and bleeding, beneath the pressure of some unlooked for calamity.

That very night a change took place in my child : the heat in his head returned, his checks were red. and again his mind wandered. The doctor looked grave; he, too, had become attached to the child, and was gratified at the case with which so violent a disease had been conquered.

He stayed some honrs. His looks expressed a doubt. Finally, turning to me, he said :

" There are some indications of a brain fever. Would you like some one to counsel with me?" "No," I said at once; "I feel safer to have him wholly under your own control. I have a strong

prejudice against these counsels." The prevention of . There was no lack of skill or attention on the

part of the doctor ; but the fever increased, and the delirium also. Once, in an interval of reason, he

and pence while gazing upon the corpse of a beloved friend, but never with such power as when I lingered over that of my child.

We buried him as the sun was setting : his little a consolation to me that I could leave them there to gether.

"Not here, not here !" said Aunt Martha, as w wont together at these graves. " but united in heaven !"

Oh. those days and weeks following that funeral How the sight of a worn shoe, a toy, the crib, his little plate and cup, would waken my grief and cause the tears to flow l The only event that broke the monotony of the

four weeks following, was a letter from John, in which he says :

"Yesterday I had a narrow escape, which I must clate. I was in company with our friend Ward, whom you remember well. We were on our way to establish a trading post in a part of the country where miners had just gone in great numbers. We were on horseback ourselves, and had two pack-mulos, well ladon. We were riding along, conversing pleasautly, with no thought of danger, when I heard the report of a gun, and at the same instant Ward exclaimed, 'They have killed mel' I sprung from my horse, caught him in my arms, just as he breathed his last-and while I held him. another ball came. him down, for I could do no more, as his death was the nearest settlement for help; but I heard the reports of other guns, and one bullet whistled past me. Death was very near. I seemed to see the faces of

Providence spared me, and I returned in a few hours the orphan child an inmate of his own family. to bury my friend ; but already had the dead body been robbed of its clothing, and our goods stolen. Such are some of the dangers of California life. But time passes quickly. I trust in God, and work hopefully.

My time is more than half out, and then for home once more, where my wife and child, dearer to me now than all the riches of California, will give me a welcome that will obliterate past peril and toil."

TO BE CONTINUED IN OUR NEXT.

OLD FAIRNDS .- Old friends are the blessings of one's latter years. Half a word convoys one's meanhave the same mode of thinking. • • • I have My age forbids that. Still less can they grow com panions. Is it friendship to explain half one says? HOBACE WALPOLE. need go proving a state of the second s

the of stand on the search and a set

After my cousin's departure, the proposition was made to me by my uncle that I should spend the time after long hours of unconsciousness, at, length reoccupied by Harry's absence, in some excellent board- sumed its accustomed sway-but in yala. Now, sir, ing school, or first class seminary. Such a one was that I have at last found you out, let me extend to to be found in Brooklyn, New York, and without hes you that hospitality and friendship, which, as the

so, having finished my studies at the seminary in Brooklyn, I availed myself of my friend's kind invition to spend the coming winter with her at her Philadelphia home.

There my acquaintance with her only brother. Clarance Malcolm, began, who had but recently re-\* turned from Europe after some three years residence abroad, with the view of improving his health, which had been materially affected by too close attendance upon his profession as a lawyer. It is said that like attracts like. This was the case with Mr. Malcolm and myself. He was frank, generous and enthusiastic; I was warm, impulsive and ardent. Love spoke in silent eloquence through the medium of our eyes, although neither dared to breathe a word upon the subject to mortal ears.

Days and weeks rolled on, and the time came for me to return to Boston. Clarence grew gloomy and dejected, while a similar feeling of sudness and nervousness seemed fastening itself upon my heart. Seated in the drawing room together, the evening previous to my contemplated departure, Clarence rose from his seat beside me upon the bouch, and began rapidly paoing the apartment. We were alone, and though I kept my eyes intently fixed upon the book which I held in my lap, I had a faint presentiment of what was about to follow. Of a sudden Clarence Malcolm paused in his perambulations. and sinking impulsively upon his knees before mo. poured into my not insensible ear the story of his deep love for me.

"Rise, I beseach you, Mr. Malcolm !" I ontreatingly said. " for, although my heart is wholly yours, I am unfortunately betrothed to another !"

The words had scarce escaped my lips when a servant ushered a tall and light complexioned gentleman, of decidedly foreign aspect, into the room. One zinnes at that fuce, convinced me of its identity. With a slight scream I would have malo my escape. from the room ; but Clarence Malcolm, rising quickly

"I confess, sir, that your countonaupe is an unhanding me to a seat, he extended his hand to the stranger by way of courtesy, who was standing in

"Do you not remember, sir, a person, who, some

"I do, indeed, sir; and it is to you, my brave friend, that I am at this moment indebted for my life. God knows I tried hard enough to seek out the name and address of my preserver -- when reason, to be found in brooklyn, vew tork, and without hes-itation I acceded to my guardian's plan. One taing, however, surprised me not a little, which was the perfectly business-like manner in which my Unsis william spoke of my contemplated marriage vith his only son, when he should return to his native tand. It was clear to my mind that the is said ther, as the worlds, "Cousin May !" and

## **BANNER OF LIGHT.**

" Cousin Harry 1" simultaneously burst from our to the entire satisfaction of all parties concerned. Knowing his friend's deep love, for me, my cousin, with a degree of generosity and nobleness, of which I had deemed him incapable, released . me from an engagement, which, if fulfilled, promised anything but happiness to both our hearts.

The following Christmas there was a double wedding at the residence of my uncle, in Boston ; that of my dear school friend, Blanche Malcolm, and my cousin. Henry Ritchle, and Olarence Malcolm and my humble self.

Five years have passed since then, and I, for one, can truly say that I have never for a moment regratted "My Choice," for a more devoted husband and loving wife, Philadelphia does not contain.

## Written for the Banner of Light. ANGEL GUIDES, MAS

## BY MARY R. MASON.

They come to us of in the still hour of night, which is And gonily withdraw us from slumber ( ... ..... They bring us bright visions of purest delight, So perfect that naught can encumber.

They speak to us kindly with chidings of Love ; They bid us return from our sorrow, To seek the bright sunshine that comes from above, That life from its light we may borrow.

We hear their still whispers, their sweet presence feel, And lessons of Truth we're receiving ; They tell us their mission is, Truth to reveal, That man may be blest in believing: The Treate St

Then onward I and fear not the way, thengh so long, With beautiful gome it is beaming: www ladit war And toil for the righteous, but make him more strong,

While radiance from Hoayen is streaming. How sweet to our wearlsome souls, when at eve

They come to us fundly caressing ; "True joy to you, loved ones, now only believe The Infinite gives you his blessing."

Bright, angello mission [ forever abide With Hope for our day-star, and Truth for our guide, The pathway to Freedom we 're winning.

OUTTINOSVILLE, VT., 1858. 1914 Fundation parties

Written for the Banner of Light, The Debil in Denmark. BY JACOBIUS.

"The Devil be is."-Yound America. The devil has played a prominent part in the social history of the Northern nations. Their legends and traditions have a "powerful smell" of sulphur. Take Denmark for example. Denmark-the State in which "there's something rotten "-according to the admission of its most celebrated Prince. The devil has been there, and, indeed, on one occasion, it is written, "left behind him a most loathsome stench."

This is how it happened : Cyprianus was worse than the devil. He lived in one of the Danish islands, and wrote a wonderful, but wicked book on Witchcraft. It was so bewitchingly bad, that no one could read it without selling his soul to the Evil One. The devil, it is said, appcared to every one who read it, and wee I woo I wee to them if they could not drive him back or ontwit him.

Outwit the -----? Very hard to do, we admit, but the thing has undoubtedly been done.

A few miles from the town of Horsens, in Julland. lived a miller, who cwned one of Cyprianus's books A wonderful man was he. He astonished every one by his feats. One day he loaned an axe to a neighbor, who promised to return it before night. He forgot it. At midnight he was unpleasantly reminded he fact, by being drawn from his bed, and thrown on the tops of the tallest trees near the house of the indignant miller. A fellow-workman, curious to know how the feats were done, surreptitiously entered his private room, and saw there an old, black-lettered shut and locked the door, " for if I allow you to debook, which he instantly opened and read. In the part as you entered, you can come again. Make twinkling of an eye stood Satan at his side ! . Overcome with terror, he could not utter a word. He did n't know that it was necessary, in order to expel him, to give him some "little job" to do. So he fell down on his knees-and was silent. Luckily for the poor feliuw, who would soon have been seized as a lawful prize, the miller entered the apartment, and saw how matters stood.

gwner, saw it there, but did not surpect who had tree near by, and determined to stay there till he; came for the parts that were left. The devil soon came, sure enough, and many oth-

ers with him. , They applauded Brother Russ, They said, in their glee, that they would soon invite the Abbot and his monks to a feast in hell.

The peasant heard and trembled. Next, day he apprized the Abbot. The monks were instantly assembled, and with prayers and pealms sought to exoroise the fiend. Brother Russ heard them-saw that his favorite plan was-frustrated-and, tried to sneak away. But he had a penance to perform. The Abbot. seized him by the cowl, transformed him into a horse, compelled him to bring 820,000 pounds of lead from England, for the roof of the convent-and then, with solemn rites, committed him to the power

of hell once, more that a base is a short being a si set For many years after this event, the pot and gridfron of Brother. Buss were religiously preserved in

the gonvent of Eerom. .... Sur and the street of the price of the price of the street ontwitted " the subject of this memoir "-as the blographers say-very frequently, and with the greatest shrewdness. They tell, for example, how the devil was once deprived of a vistim by a priest of Jutland, of whom it is said that "he knew more than his paternoster." A thing or two more, no doubt. He was called, one night, in great haste, to attend a very wealthy, landed proprietor. He found him in the greatest distress. He had sold himself to the devil. and the devil olaimed his due. The priest vainly tried to induce the fiend to grant the respite of a year a month-a day. Not an hour would the Old Harry grant. A piece of candle-nearly burnt out-was standing on the table. The second of Area and a

"You will, allow him to remain here, at least," said the priest, " until the candle burns down to the socket." A state who get all state of the constraint

The dovil consented; "Thank you kindly." returned the priest, as he blew, out the candle. "It will never burn down as long

as I can help it !" He put the candle in his pocket! The devil left in his own name, of a rage. The man repented of his sins, and never had anything more to do with his Satanic Majesty from that time till the day of his death I and A state. Alistate of L

Again : Once on a Christmas eve a party of young men were playing cards in the town of Lemvig. They staked immense sums, and won, and lost in proportionate amounts. In their delirlous excitement they were very profane. Late in the night they heard a knocking at the door. 

"Come in !" they shonted with drunken energy. A well-attired gentleman, clad in black, opened the door, and entered the room. He asked to be permit ted to join them in their game: They willingly agreed to allow him. He lost every game, 'A oard happened to fall on the floor. One of the party stooped down to pick it up. 化可能效力 机机机 Quelle horreure / From the boots of the stranger obtruded a cloven hoof-the only part of the body that the devil cannot change or conceal: The young fellows were alarmed, and sent for the priest. The holy man came and ordered the devil to depart, but

the devil would not stir l "By their profanity and gambling, they brought me here, and I will not go until I taste warm blood i" The students shudderedi A little dog was rnnning about the room. The priest caught it, tore it in pieces, and threw it at the devil. He seized it and eagerly devoured it. "Now," said the priest, "you must go !"

The devil howled, but sat still. The priest took a gimlet and bored a hole through the lead of the window. out there !" he said to the devil

Bhe instantly recognized the pieces, and accused him by potent, love; in the trusting, soul no fear need of theft. He told what he had seen on the previous enter. The broken friendship has long since been night. The lady was so terribly alarmed at the dis | renewed; its chain extends from earth to spiritcovery, that, in order to secure his silence, she made | land ; the toils and miseries of the past uprise, only him a free gift of his farm.

to harness her horses. The night was very dark, bell at twilight-it moves the heart to sorrowing and the obsohman objected; but she insisted, and he reminiscence -- it fills the eye with tears, it chimed complied. He drove her over unfrequented roads, so low and mournfully when a mother's last earth-precipitous and rugged, until they came to an illusigh was drawn ! If you deem her sleeping beneath minated castle, of which the coachman, although he the sod, unconscious, inanimate, feeling not of life thew the district well, had no previous knowledge, or love, well may you weep! But you know that she The lady alighted and entered the saloon, which was is Uving, blest with love and consciouness, with brilliantly lit with tapers." She ordered the driver energy and power; that she is beside you often ; by to remain till she returned. He stayed with his your heart's thrill of joy you feel her presence; then horses for several hours ; but at length he became let the bell toll on ! It was the signal of an angel's so weary that he determined to seek her. He went birth, no sound of despairing woe, up to the window and looked in. Why did he start, turn pale, and run for his life? He saw his lady sitting in the middle of the room, undressed. A man was combing her hair. A pile was burning at her eide. No one ever heard of the lady afterwards. The coachman swore that she had gone to hell. Who knows? Who's been 'there? Now "don't all The thankful joy of earth and sky-why is it broken speak at once."

With another diabolic legend I will conclude my notes of the Devil in Denmark. It illustrates the impropriety of taking the devil's name in vain.

A girl saw her mistress take some ointment from a pot and annoint a broomstick. As swift as thought it ran between her legs and flew up the chimney his fute. Not yet submissive heart | arouse from with her. The girl was surprised-astonished, we selfish mourning; wort thou pure and true and might say. You do n't wonder at it, I hope? Really, if you reflect on it; it was excusable in the damsel to be surprised. It was not an every day occurrence, form in all its angel grandeur of truth and majesty; this greased broomstick method of locomotion. Let us hesitate, then, to blame the girl. She thought she would be as good as her mistress-a common thought with aspiring Bridgets. So she went to the pot, annointed a wash-tub, and coolly sat down upon it. Whew-will Away-away up the chimneyover rooftops, rivers, forests, fields-dismal swamps and fertile lands -away away quicker than the nal truth, that thy sense cannot take cognizance of. birds fly-quicker than the lightning finshes, flew the maiden on the oinfment-eating tub. Down- of the living, loving father, thus attracting his down from her course among the stars-down- oblid's better thoughts and holy feelings by the down till the mountains could be seen again-down -down till the trees and the rivers could be traced with ease-down-down toward the rooftops of a foreign oity-came the damsel and the tub-downdown through the soot of a chimney she descended until she sat in a room of hideous witches, chattering of unearthly things. There, too, sat her mistress-" chief among tham a'." The devil, as in duty bound, was among them. After he had danced and pald the fiddlers, he came np to the girl and told her to write her name in a book which he gave her. Instead of doing so at once, she scribbled a few words to try the pen. The devil swore. He could not take the book back in consequence of this act. Next morning they all started for home. They flew in company-the wash-tub rivaling the flectest broomstick. They came to a brook, and the girl hesitated.

"It won't do," she thought, "to take such a leap in a wash-tub."

But she had excellent plnok-this maiden of the tub.

"I'll try it," she baid. And she did ! Bhe accomplished it easily and well. She looked back.

"That was a great leap," she said, " a devil of a-" Down she dropped-down to the ground. There was no use in trying to urge her wash tub again. It would not stir.

"Miles and miles from home," she sobbed, "oh, ho, ho, ho-what's the matter." "" Do n't mention" my name," said the devil, "ex-

when you need my services. Do n't mention above all, when you are in a dabgerous situation." "Oh, ho, ho, ho, ho !" cried the girl.

in contrast to the blessedness of the present, to Shortly after this event she ordered her coachman incite the heart to gratitude. The sound of the

The sun shines brightly over the calm, scarcely wind-stlrred waves; the sweet south wind dallies softly 'mid the fluttering leaves ; repose and beauty have impressed their spirit on the scene ; the whitesailed skiffs float gracefully over that summer sea. What haunting memories invade the holy stillness? by that human sob? Alas! the seaweed floating on the pebbled beach, now laved by the playful waves. now left upon the sand, recalls a bitter, poignant, early grief-a father's form was buried 'neath the ocean-wilds : it was never found, but his well known cap floated ashore entwined with this memento of aspiring as he, thou wouldst in mortal garb behold bis radiant brow and eye of triumph, his princely thou wouldst not weep again in presence of thy immortal guardian. And though thine eyes be veiled, thy hearing scaled, thy heart is not all closed to revelation from the land of souls. What means the pulse of rapture stirring in thy heart, as thy lips say, "Father, my earthly father, now in Heaven !" it means that unconsciously thy lips re-echo a spirit-The haunting seaweed is the earthly remembrance strong tie of sympathy, of earthly recollection. Look, then, abroad o'er earth and sky and ocean with a cheerful spirit, and render praise unto him who doeth all for good.

I cannot see the myrtle twined amid dark or sunny tresses, without a sigh of memory-a quick pang at the heart. She, among whose jetty braids l often fastened the glistening sprigs, was false and cruel to me, to whom she had so often vowed perpetual love. "That girl-all gentle as she was-with her pensive, Madonna like loveliness, trampled on my hoart with a giant's strength and rocklessness. Then (it is many years ago) I felt bitter, and grew weary of life itself; now I have learned to forgive, and I think of Sollts with a loving, pitying heart.

There is one strain-it is a Gorman household melody-I hear it but seldom; yet, when heard, it nestles to my heart with all subduing, overwhelming power, that vents itself in salutary tears-an offering to home and youth ; home, shaded by the chestnut trees, the climbing roses, the luxuriant vincs of "fatherland," far, far away; youth, as it beckoned manifoally from a gilded barge, sceptred and crowned with love and hope and conquering power. But, with the tears of memory, mingles the quiet joy of present happlness; the upwelling gratitude for the true friends found beneath strange skies-the kindred spirits met with on the distant strand.

See, the blue heavens are decked with flecov clouds, quick gathering-rarely grouped, I called them "angel heads" when a ohiid. A feeling akin to childhood's light-heartedness comes over me when

Written for the Banner of Light. HAPPY SPIBITS, BT MRS. M. H. ALLEM.

Happy spirits, waiting near, Whispering gently in thy ear, "Come, my sister, come away, In full glory view our day."

" Never falter, never fear; Truth will bear theo safely o'er-Here thy sorrows are no more.

Come, my brother, come sway, Leave thy turnelis, for a day. And list to music from above, Where each breath is fraught with love.

"T will fift thy soul with love so pure That nought of earth-joys can allure; Then leave thy sorrows for awhile, \_ And bask in angels' sweetcat smile." HOUSTON, TEXAS, 1858.

## Written for the Banner of Light. MARCUS CURTIUS,

## BY ADRIANNA LESTER

Night, cloudy and dark, settled upon Rome-the Sternal City. The wind howled fearfully upon all sides, while the heavy falling rain soon drove to their various dwellings such of her inhabitants as stern necessity compelled to linger late at their employments

Neither moon nor stars relieved for a moment the ebon hue of the firmament above, whose sombre, unnatural appearance, struck a chili of terror into many a stout heart that had never before known fear.

At midnight the trumpet sounded forth its echoing peal. Cries of frenzy and affright, mingled with the clashing of arms, were now heard in every direction. Through the blinding rain and mist, men might have been seen hurrying to and fro, whose ghastly faces, uplifted to the rolling thunder, betokened signs f sndden fear and wonder.

Scarce had the ory of woe been raised, when, with low and dying moan, the tempest ceased. But sleep came not to human eyes that.night.

From his marble turret, the proud nobleman peered forth into the intense darkness, while the humble peasant, paralyzed with fear, sat speechless within his cottage walls. Upon the summit of the highest mountain stood the Augur, in his white flowing robe. In one hand he held the mystic staff, in the other a quaintly pictured globe. His large and full eyes glanced rapidly from star to cloud, from cloud to birds.

Rome seemed like a terrible camp, invaded by the avage foc. Through the livelong night, "footsteps, caseless as the flow of water from their mountains gushing," fell upon the listening ear; while a darkness, deep as that of the tomb, pervaded the entire city, except where the Capital, in middle air,

### "Sent from its altar's golden frame, The whirling pyramid of flame

At last morn slowly dawned upon the thickly poplated city; but alas I the long-desired light reveals an immense gulf, yawning frightfully in the centre of the Roman forum. An earthquake threatens total destruction to the city, and a common grave to her sons. On, on, the fearfal chasm spreads, devonring in its mighty jaws, tower and temple, palace and cot. Can naught be done to stay the deadly work, and save a million souls from instant death?

Through the dense throng comes one with floating air, torn garments, and unsandaled feet. It is the Oracle, whose dark eyes seem flashing with an nnearthly light. The multitude fall back, and listen with glaring eyes, and half-suspended breath, to the

He opened the book, and read another portion of it. But the devil was not to be defeated. He would not attend to more than one thing at a time, and he had not yet received a commission from the terrified intruder.

"Here !" oried the miller, holding out a sieve.

"What shall I do with it?" asked the devil. " "Empty all the water out of the pond near by, and carry it, in this sieve, ten miles distant !" "Sold !" said the devil, in a devil of a rage, as he disappeared, "leaving behind him," says the Denmark historian, "a most loathsome stench."

We do n't doubt it.

This is not the only instance on record of the devil having been out-generaled.

Once he engaged himself as assistant cook to the monks of Esrom. Their reputation for piety extended throughout the earth. The devil, therefore, was anxious to conquer them. He engaged himself under the name of Russ. One day he quarreled with the head cook, who struck him for his insolent bearing. The devil killed him, and set him on his head in a kettle of boiling water. 7 When he had done the deed, he 'ran, weeping pitcously, to the Abbot, and gave him a false account of the affair. Supposing that the cook had met his death acoidentally, the monks, as a reward for his industry, elected him to fill the vacant situation. This was what he wanted. "Now, then " said he, "I have them.' Give mo the stomach, and I'll soon have the soul I'l

He prepared the rarest and richest viands. Though the cooks that the devil senda to sailors is a wretched hand at his trade, the Old Boy himself, as the monks soon found, is the atlest that over touched a laile They resigned themselves to luxury. Such grad yles were not compatible with grace-no Buch sumptuous ples and puddings with prayer and praise It is even hinted in the chronicles of the convent that the dovil went further still There are dark That, of itself, was quite enough to turn the heads and the hearts of the lasy, old luxurious monks. many of his children, be could not stand success. uis prugence. He saw a cow in the woods near the ing." convent one day, slew it, took a quarter to the So he took thirty pieces of silver, and offered them. kitchen, and hung up the remainder on a tree. The looks lady, on the and mound and alarm. Our direct, for is disarmed sink a great ship.-FRANKLIN.

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"Thank you," returned the devil, "I would rather go as I came."

"You shall not do it," replied the priest, as he yourself small-and go out of the gimlet-hole !" The devil sat still 1 The priest opened the Bible and began to read it. The devil couldn't stand that. "I'll go !" he said, and disappeared. But it cost him so much to make his exit through so small a hole. that his howls were heard for many miles around. The devil has even left his footstops in Denmark-

on one of a row of stones in a field near Sonnerod. One night he ran away with a bride from her marriage feast, He could only run with her-had no power to harm her-until some, one, a man, should take off her bridal wreath. The bridesmaids had placed it on her head in the name of Josus, which was a charm so potent that it destroyed his power. He offered a handful of gold to every one he met if they would only take off the wreath; but no one would do it, and he ran round the country carrying his burden, until he came to the field near Sonnerod, where he rested on the row of stones. You can see his foot-mark there to this day. If you do not believe it, you may go there and see it for yourself. I tell the story as I read it in the legends of Denmark,

and legends, you know, always speak the truth. The danger of having anything to do with the devil is illustrated in the history of the lady of Kiolbygaard.

Her mansion is in a valley-a very lovely spoton the road from Aalborg to Histed. She was a very wicked lady. She was given to the practice of sorcery. She delighted to hear of every orime that was perpetrated in her neighborhood. She frequently showed her favorite servant a large chest full of silver coins, and offered to give him as many as he could take. He tried often and tried hard and tried long to lift them, but he never could raise a solitary piece. When once he said that he wished he was the owner of so vast a treasure, she sighed deeply, and said-" Ay, ay I but then the horrible

death I" an tradition of the second One night, a tenant came to pay his rent. Every room was dark. He did n't know what to make of it. He walked, or rather groped, from room to room, until he came to an apartment in which he saw a solitary light. In the middle of the floor was A half bushel measure. Suddenly a ferocious looking dog walked into the room, went up to the measure and barked 1. A silver coin fell from his mouth | Ho suggestions of scarlet sisters. But let us give the barked again, and again a coin fell into the measure. devil his due-the benefit of the doubt-and deny He barked it full and running over, and then left that he used any other agency than delloious viands. the room as mysteriously as he had entored it. """ Well," said the poasant, " that's an easy way of making money and a very useful quadruped. Here Brother Buss, however, betrayed himself. Like every one in the honse is asleep and their dog is busily barking them rich. I suppose I may as well His schemes succeeded so admirably; that he forget help myself, as they will never miss it in the morn-

"The book! the book! give me the book!" said the devil.

She gave him the volume, and had to trudge home afoot, carrying the tub, and sobbing sadly.

This illustrates, as I have said, the very bad effects of mentioning your father's name unnecessarily. Romember the lesson !

Written for the Banger of Light." Memories of the Past. BY CORA WILBURN.

And slight, withal, may be the things which bring 

In the glorlous light of the new dispensation, that brings the truths of first born time to the longing calmly upon the fair. and treacherous faco. I hearts of the present, the gloom and the sorrow hitherto enveloping the past is rapidly passing to smile and betray. I crossed the ocean to clasp away, to give place to deep reflection ; thanksgiving her in my arms, to hear her lips repeat the written for trial, and gratitude for suffering; as the mind words of love. I found her cold and artful-I knew emerging from gloomy views of life, from superstition's rules and man's authority, compiles the lessons no tear over this new grave ; but piled upon it the of the past, with all its anguish of deception and soft, high, winter snows, and sang its requiem with bereavement, that its his ory may serve him for unfaltering voice. I turned to my daily and absorbguidance in a future, better path. That for bitter ing duties, pleasant and congenial as they are; I ness ho may substitute pharity; for angry and turned to my holy mother-to Nature in her forest rebellions focling, gentleness and self-control; for wilds and rocky sanctuaries-and she gave me her worldly justice, angel mercy; for every wrong. forgiveness; for every erry, reformation; for every wounded heart. I sang aloud with sea and wildevil deed, restitution, expirition.

holy sinners call "the demon's lure for the de- reviving warmth of the love that passeth not away. struction of souls;" this extracting of the one drop I questioned leaf and flower, and they responded of heney from the bitterest draught of suffering, is truly; I sailed heavenward with the sunset clouds, urged upon the true ballever by this faith of guid- and worshiped with the first star of night, and met ing angels. If a change of heart is to be effected, with no deceptive voices, no false embraces, no broken in order to gain our admittance to the Father's faith. And to the few human friends I turn with kingdom, it is by the gradual, slow and sare develop quiet reverence, for they are my guiding, saving ment of our higher faculties, that this change from augels. From the past, I endeavor to teach my soul the rebellious, combative, unforgiving, hostile animal, -to ourb my yet undisciplined heart to submission to the meek, strong, forging and submissive spirit, and fuith. In the present, 1 live with hopeful, evercan be brought to pass. The work must begin, and cheerful spirit, singing for very thankfulness-praymust be continued within our own awakened and ing for grateful joy. In the future, a dazzling sun aspiring souls. And to svoid the shoals and quick- arises, a land of beauty gleams, dear familiar faces sauds of life, we have the beacon lights, of the past, smile, and white hands beckon in the spirit-land of its landmarks, its very tomb stones, its haunting reunion and fulfillment memories even; for, while the human heart throbs in its earth-oasement, there will be longing and regret for the famillar places, here lost to sight; for

I gaze-and the past, all brilliant, unclouded as it once was, returns to me-and not a household tone is wanting, not a ray of light has gone. The memories of the past are not all shadows; there is much sunlight-much heart-warmth there.

A package of letters, tied with emblematic blue; have not opened them for years. There is friendship-love-all that is beautiful and cheering in life contained in those letters ; but the hand that penned those sentiments turned from my proffered clasp. and disavowed the written pledge. That heart grew hard as marble, ioy and vindictive; I never could solve the mystery. I know not is he dead or living: he thrned from mo in the hour of my sorest need. and I felt stricken-an outcast from all faith in humanity, drifting rudderless upon the sea of doubt. I recovered from the ohiliness and the gloom : other hands pressed mine, and turned not coldly away. I found true, great and noble hearts, ever steadfast and fond; and I have forgiven-almost forgottenthe false and early friend.

There is a picture I cannot yet unclose, to look thought her too unworldly to deceive-too 'childlike all too soon-she loved me not for myself. I shed benediction, and poured her healing balsams on my bird, and they cheerfully responded; I basked in the This is practically thught by the faith that sun-rays of God's sanctuary-solitude; and felt the

PHILADELPHIA, Novombor 29, 1858.

LITTLE EXPENSES. What maintains one vice, would the forms and faces gone where mortality dare not bring up two children. You may think that a little follow; who even, when they return have wrapt toa, or a little punch now and then, diet a little around them garments so resplendent, we are com- more costly, clothes perhaps a little finer, and a litpelled to will our dazzild sight, and darg not look the entertainment now and then, can be no matter: at what once was ours But, the haunting, ever but remember, many a little makes a mighle ; and regalled memories of the past need no longer grieve farther, beware of little expenses ; a small lake will

"What shall fil that sullen tomb,

But thy noblest treasuro, Rome?"

Like a watchword, the cry passed from lip to lip, while, hurrying to the cavern's brink, rushed young and old, bending beneath the weight of costly burdens. Into the fathomicss depth they threw marble statuary, golden urns, fragrant spices, robes from Tyre. and precious gems from India's shores. But even these cannot appease the hungry and all devouring earthquake. Like a hugo wound, that man has not the power to heal, spread the terrible gulf. But hark I the clattering of a steed is heard. The next moment a solitary warrior is seen advancing!

Ð

"'Tis Marcus Curtius!" shout a myriad of human volces, as, putting spurs to his horse, the weary soldier dashes madly through the trembling throng. All gaze upon him in amazement, but have not power to ask from whence he comes. His wild and disordered air seem to betoken the tired and time-worn traveler. His raven hair lays in damp and heavy masses upon his noble brow; his snowy plume is soiled and bedabbled with the rain, while stains of blood are plainly discernible upon spur and euirase. "Forbear !" the haughty rider cried, as reining in his panting meed, he cast a hurried glance from face to face in that vast crowd.

"Wind's richor than the miser's heard ? The parties solder and his sword | Rome, wouldst thou fill that yawning grave ? What treasure hast thou like the brave?"

All stood aghast, as with one force bound that gallant steed, with its rider firmly seated upon its back, neared the brink of the precipice. At that instant, while man and horse stood trembling on the very verge of eternity, a loud and pieroing shrick. rang clearly out upon the morning air. The warrior's face grow deadly pale, as, turning in his saddle, he boheld his lovely bride kneeling and weeping at. his side. One longing, lingering look of love he bent upon that fair, young face, then wheeling round and waving high his plumed hat, he oried,

"Rome, the Eternal, 'tis for thee I die i" then, with a lightning plunge, the noble warrier sprang with his horse into the gulf below, which immediately closed, burying from human sight " the boldest. of the bold."

Centuries have passed since them, and time has erumbled in the dust the old gray stone which marked the spot where Rome's proud son so nobly yielded up his life to save his feilow-men; yet on history's page the glorious dued is still inscribed, and te the world the name of Marous Curtius shall be a beacon-flame, a star, whose lustre ages cannot dim i

The head is dull in discerning the value of God's expedients; and the heart, cold, sluggish and reluc. tant in submitting to them ; but the head is lively in the invention of its own expedients, and the heart cager and sanguine in the parsuit of them. No wonder, then, that God subjects both the head and heart, to a course of continual correction.

Though God extends beyond creation's rim, Each smallest atom holds the whole of him. ORIENTAL 100 d.d.

## BANNEROFULIGHT

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### GIVE AND GET.

Men do not yet understand that the vory first condition of their having is their giving. Yet no truth is more true, and no fact recorded in the soul's experience is more plain. Niggards and misers, whether in matters spiritual or matters worldly, are poorer even than those that have nothing at all. Narrowness visits due and speedy punishment upon itself-never upon another. Nature will have her revenge in these things. If a man thinks privily to be selfish, and keep all that comes to him, it is not long before he learns to his cost that he has parted with a vast deal more than he has kept. There is a fixed law in these matters, and no man has special license to transcend or disregard it. There are plenty of inconsiderate and unreflecting ones-the blind and the foolish of the world-who inwardly boast that they, at least, are privileged or protected against its operation; but they deceive no one by their hollow boastings but themselves.

This law of Giving and Getting, which runs through all nature, is more perfectly and more beautifully illustrated in the soul than in any of those affairs that pertain to mere worldly fortunes. In spiritual matters, one can, with patient observation, behold its uninterrupted operation. We are large, are great, are godlike, just according\_to the measure of the divine breath and spirit with which we are filled. The act of inspiration is not our own, but God's. We can study and obey only the conditions of that inspiration. We may put ourselves in receptive attitudes of the soul, which necessarily imply patience, humility, love, simplicity, and trust. And then the divine current flows in of itself, while we, as it were, are prayerfully awaiting the influx. Only, therefore, as our souls become humble and inplined to love, may we expect that they will become great, and exalted, and godlike; making even what Jesus said to be literally true-that he that is least shall be greatest in this spiritual kingdom.

We wonder, when we observe the selfish ways of men, that they are so inconsiderate; that they do not see for themselves how their very short-sightedness soonest defents its own aim. Just as long as a man keeps himself completely in the good Father's hand, with all the confidence and trust a little child feels in the arms of a parent, and with a feeling of love to correspond, just so long may he expect that the divine current, which is life itself, will flow through his soul in a free and generous stream ; but the moment he casts about, seeing his present glorious advantage, and seeks selfishly to dam up this life giving stream in order to turn seme ignoble wheel of private advantage, the stream suddenly falls away, subsides, and dries up at the source altogether. And why? Simply because the man has foolishly, thought, he could enjoy all the indescribable delights of the ourrent, without regarding and obeying the primary conditions of its coming. He vainly thought to be divine and selfish at the same time. He supposed that Gol could pour his good gifts into " his soul, whether that soul was ready to receive them or not. He meant to get all he could, and keep all he got; and this sort of spiritual suicide he found out, too late, to be the natural result of disobedience to a law of his own soul. His fault was in not recognizing that law, the moment he found what a wealth of happiness conformity with it heaped up within his heart. · Give that you may get; that is the true spiritual law. In obeying this principle, or law, no gift can be even grudgingly bestowed; but all must be generous, free, and hearty. What though the gifts are more frequently spurned than gratefully accepted; it does not therefore diminish the value of the gifts, nor yet detract from the nobleness and worth of the giver, but rather certifies to the present pitiful unworthiness of him on whom the useless largess is bestowed. Does the sun play the niggard, and pecvishly pout and refuse to shine, because, forsooth, there be those ingrates on earth who hate the sight of its glory? or yet because there be so many waste tracts, by sea and by land, on which its fruitfulwarmth scems thrown away ? ... Nay, does God himself withhold his bountcous blessings-does he ever turn aside his face, because the little, selfish, blind, and ignorant soul shuts itself up against His comfug? Does He not rather stand always ready and waiting to enter, the moment the scales fall from our spiritual eyes, so that we may behold the exceeding glory that shines all around us? He who suffers himself, therefore, to stop and calsulate to what limit of generosity he may allow his spirit to go, in extending love and sympathy and kindness to others, has already, by that single act. sot a bound to his own capacity for expansion and growth. For it is the immutable condition that there is no influx without an efflux to correspond. The instant we begin to trouble our little selves about keeping, and accumulating, and laying away. we turn our backs upon the condition of possessing these divine gifts, and, in thinking to selfishly set up a condition for ourselves, throw all we have away. This is spiritual suicide, as we have termed it, and of the most foolish character, too thothing is more fatal to the growth and enlargements of the sonl than any attempt on its own part to buack and establish a law contrary to that simple law which God has written there from elernity. In maxano a vily Give that you may get; we would not cease to repeat it with every breath, or pulsation of our ling, yearing for something beter, nobler, holler ment. The runaway housand has left a wife and hearts, we get only because we give; and we give than it knows now. repeat it with every breath, or pulsation of our

harmony and balance in it all. "The poet receives, because he gives; and the more he receives, the more the very necessities of his soul urge and comwhat he receives in such plentiful measure.

It is not with spiritual wealth as with worldly riches; a man cannot hope to lay away a store against coming want. For him who receives bountéously, there can be no want in any future. He grows only richer instead of poorer. There are no lisasters for hlm; no shipwrecks; no disappoint. ments even. Dispensing freely, he as freely receives: God fails not to take ample care of that. And when the disembodied spirit passes glorified into another sphere, how will it not rejoice over its recognition and obedience of this its own primary and healthful law! There the measure will be spiritual alone; and he whose spirit has enlarged and exalted itself most while on earth, will, however humble the earthly circumstauce and condition, be envied by many another who turned up his nose in purple and five linen while here, but now feels and laments his poverty and inferiority in the other's purer presence, every hour. There is a day when all these balances are finally struck.

## SPEECH AND SILENCE.

More is said without talking than with. Put two souls together, that are already truly one, and speech seeins at moments almost profune. More language passes from soul to soul through the look, than the tongue could ever utter, or the lips fushion. The countenance then becomes radiant with a living expression. The eyes speak-oh, so eloquently !-- and without an interpreter. Every changing glance gives up a new phrase of spirit language. Evory faintest smile draws them-oh, so much nearer together l

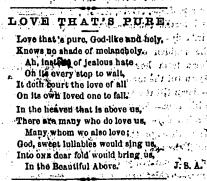
Silence is more eloquent than speech, always. It goes deeper, and produces more permanent effects Beauty speaks most powerfully when it is dumb : for then all imaginations are inflamed to the highest pitch, at thinking what it might say if it would. The few moments of silence in the church, before the public services commence, are far more crowded with thought, and more redolent of sweet and calm refleo tions, than all that the minister may say in his happiest mood for the next hour afterwards.

in this country, and particularly among our own people, the theory is, that "gab" is the great gift; as if what Carlyle terms "spoken wind," were what we should all strain after and aspire to; as if the world got on more by blowing than by quiet thought, which, after all, originates, fashions, and establishes events. It is a fatal popular error, and we should be glad to see it specility and thoroughly eradioated. For it incites us all to become talkers, which of her, testified that it was unsurpassed by any previous course implies that the great majority of us are mere talkers. This produces superficiality, and, what is worse, a disposition to be satisfied with superficiality alone; so that we must needs abuse those who do sequence of ideas, sound reasoning and an 'eloquent think and feel deeply, by calling them stupid as owls. gotten that God himself is silent; and what wonders and marvels does he not work ! All spiritual growth and activity is silent in the very nature of things. Noise signifies nothing to the purpose. "Sound and fury" do not enter into the real calculation. Only they who know how to be silent, really know how to speak; for unless they have first gained an experi ence through the mysterious processes of silence. how can it be possible that they should have any real thing to utter? Oh, that men would receive so significant a truth into their souls! Should we not then be hedged about in our lives with fewer plat-

again in order, that we may get . There is beautiful with forester MORE TEBTIMONY, Storeter "Men have already begun to doubt in politica, theology, and social science. Doubt has led to inquiry, and mankind, while still olinging to those moral truths to which nothing has been added since pel him to give. Every divino man is divine, be-the time of Moses, have begun to reject the accumu-tations of Tulers, priests and oligardilitis.<sup>1</sup> The hour; and ho comes near, that he may give again of divine right of kings has been discarded, the rule of intolerance in religion and politics has been overthrown, theories of class protection of all kinds have been exploded - New York Herald,

Even the self same presses that affect to scout and scorn free inquiry at one time, or in relation to one topic, inadvertantly confess to its being the characteristic of the present age when they come to disouss other topics. The Herald above quoted, for example, would, probably never have allowed itself, to make an admission of this kind,, had it, been speaking directly of religion and religious matters; but it finds itself obliged to make it, when considering politios and matters of government, in order to sustain its position.

The illustration thus furnished above is worth heeding seriously by the public. It ought to teach people that they are but blind, led by the blind, if they are satisfied to swallow all that partizan and selfish presses assert for them, without first examining into the truth of such assertions for themselves. Men ought to exercise that "inquiry," of whose prevalence the Hernid makes such a boast, and not to be bullied out of their right so to do by the very papers that, like the Herald, insist it belongs to them. If really " the rule of intolerance in religion " has been discarded, then by what law of consistency can the press that declares the fact undertake to howl down those honest and courageous sculs that simply insist on enjoying the benefits of that intolerance? It cannot be done, either with propriety or decenoy. Men must and will pursue free inquiry, and the press will find at last that it will have to admit it even in practice, in order to secure that public support which is now its first and last principle,



MRS. F. O. HYZER AT PLYMOUTH, Mrs. Hyzer gave her second lecture in Plymouth, on Tuesday evening, Nov 30th, to a highly appreciative audience. In a brief notice, it is wholly impossible to do her justice, but those who had before heard manifestation of her mediumship, and none but the veriest skeptlo could doubt that she was under the highest inspirational infinence. For a clear, logical and persuasive style, she has never been equalled by Silence is sweet and blessed. It is not to be for: any medium who has addressed us. Her subject was Spiritualism in its various phases presenting both the dark and light side. The divine idea embodied in the mission of the new revelation to mankind, was set forth in a clean and foroible manner, and the conclusion of her discourse, wherein so many varied and brilliant changes, were rung upon the question-"Adam, where art thou ?!! which Deity has been asking through all past ages to man, as the highest representative of matter, fell with a masterly effect upon the audience. We do not desire to over estimate Mrs. Hyzer's powers as a "ledium, but we feel that she must be thoroughly known and studied to be appreciated. Others may be more brilliant and attractive

Subject Fate and Free Agenoy," a lives asT fixed laws, nothing is goverhed by free will." Tate is min the strust in God; we rely on Providence in. law-law is the undeviating and uniform determin ation of the forces of nature. Free will, we say, is to do what one desires to do without opposing influences.' Free will is free agency. Man's will being exceedingly capricious, makes his free will at best but a chance. The effect of natural laws acting upon man produce certain habits, character and condition these oreate what we call choice, and produce action. "This action ' is said to be the result of free will. The laws of nature lying behind all these After's voluntary from the choir, a hymn was are the causes, directly or indirectly, of every result, sang, beginning, There is a semblance of and a belief in free agency : but this does not alter the working or the oredit due to the action of unseen laws. By these laws God provides every supply ; the desire is only a means to an act which is in keeping with law, and which law is fate. Man cannot 'avoid' the action of natural laws that govern him ; he cannot make himself as necessary as the positive." So as of snins or systems, mountains or atoms-it is for us in the world of spirit and of intellect, that to know

"Thore is a divinity that shapes our ends, Bough How them how wo will."

Mr. Trask'said-I cannot accept the doctrine of those who call themselves fatalists. I may at times be led to see truth in their reasoning ; but, it seems to me, it their doctrine bestrue, there is 'no such thing as right and wrong-we cannot help doing just what we do do-there is no responsibility. It given to him-the consciousness of right. It may be well to say that a certain class of animals are governed by fate; but to say this of man is ridiculous. No man can deny that he is subject to laws -to God's laws; but because we are limited by the action of these laws, it does not argue there is no freedom. There is a certain amount of freedom that prevonts a man from damning himself for all etcrnity. My will can make me do what I have a mind to do.

Mr. Colman said-I believe man to be a free agent The more I think on the subject, the more abstruse it seems ; it involves many things we cannot reconcile. Yet I believe that God has endowed man, with certain powers and faculties, and given him privilege of using them as he deems proper. must acknowledge that the laws of God -the power emanating from him-limits man's free agency yet I believe that man creates, to a greater or less extent, the circumstances that surround him. In the performance of any act, the strongest mo tive governs; but the fact is evidence of my free will-for the motive is mine. God has given the teeth are set on edge." Several Sundays ago I spoke power that creates the motive, and it is given for our to you of the needlossness of siokness and premature ise, and man, not God, is responsible for the acts. Mr. Newton said-The question is a difficult one. Every one must be convinced there is truth on both sides. To look at one side exclusively, will produce acter to their ohildren. wrong conclusions. The question is solved in defin ing what the will is.- Man has a dual nature-animal and spiritual. As an animal, man wills to obey actor is an effect of organization, consequently a nehis animal nature. Inside the animal he has a spiritual nature, which is pure and good, on the side of God. These two wills are acting at the same time, and the stronger triumphs. Mr. Pike said-Man is within himself a supreme sovereign. Nobody claims that man is a sovereign bear can do no more than the tiger or the wolf. Man outside the territory of his own soul. I never hid tan change, by cultivation and improvement, the orany sympathy with the doctrine of fate; I do not like ganization and character of animals-thus out of the idea of human machinery;'I believe that man one species of the horse, man has produced many; has power to control any one of the faculties that it is so with hogs, and other animals, immediately God has given him. I have power to continue my under the influence of man. This is man's work, lifo-to go and come as I please. Man is a free forced on the animal, not in the nature of the animal. agent to act to the full extent of the powers that God has given him. Mr. Kaulback said-Man is formed in the hands of God, as clay is formed in the hands of the potter. We look on nature ; we see her laws adapted to conditions, fixed and uuvarying. The birds build their hests, each abcording to their natures-one ou the ground, one on the branch of a tree, and another Swinging beneath it. Their natures give each its peculiar direction and desire. So it is of human the. The American Indians have children in their own ture. "Human life, in all its forms, is positive exist type, which type has not changed for centuries. " The ence; there is a ruling power over each and all child born of African parents has an African head, Some men are remarkable as merchants, others as trunk and limbs. So of other races, each repeating mechanics; some are scholars, some teachers. We find distinctive characteristics in speakers some have levity, and some solemnity, etc. What means neither race has changed its type. How quickly can the difference ? A var, of tensor sugt a data set It cours to me that the Great Power arther Uni- nations, from their proullar coharacteristics. The verse has given to each a destiny. The reason there is so much discord in the world, is because Provi dence left it so. God has a place for me, for you, for alteration in a bong, muscle, or tibre. The race to all ; he hus a place for every peouliar relation and which it belongs may be told by the form of skull condition in life. State States are established in Mr. Bradbury said - What was the original cause of all things ? Way there more than one cause ? If organizations and characteristics ran through famthere was but one cause; all things flowed from that illes, being transmitted from father to son. Tall cause. "Preponderance of the development of certain fathers have full sons ;"the color of the halr, eyes and organs, causes the direction of notion, which is out skin is transmitted i this transmission boutinues for side of the individual and behind all is the onuse \_ centuries. The likenesses of the few New England setthe original mind from which all things first, thirs are still kept among us with of the old Haps-From the original/cause is a clinin of cause and burgers had a huge/ bgly, projecting lip, and all his effect, which shall out the possibility of any and descendents had the same; this peculiarity is known thing as free agency for man.

BOSTON REFORM CONFERENCE ATT IS atondoned his productions; his love, his power, and BROMFINID'BTRDET bestingets his wisdom, still exist. Patallim is the most beau Monday Evening, Det. 6, off vol ense fatt care and anxiety -it brings us to a perfect Subject Fate and Free Agency" a live 251 that in God Ito a consciousness of his absolute love Mr. Chapman said It all things are governed by all Wisdom "In fatalism we exchange our trust in Bread of bellesing

# Sabbaly in Boston,

THEODORE PARKER AT MUSIC HALL.

[Abstract Report by A. B. CHID.] 6. 18H

Sunday Forenoon, Dec. 18.

"O help us Lord I each hour of need Thy heavenly succor give ; Help us in thought, in word, in deed, Each hour on earth we live." PBAYER T VA

O thou who art everywhere, who givest the night her solemn darkness and touchest with beauty the radiant check of day, "Whither shall we go from grow taller than he is , he cannot make a hair grow thy spirit, or whither shall we flee from thy preswhite on bluck': he cannot avoid death at a certain ence! If we take the wings of the morning and time." It is not possible for man to avoid the laws dwell in the uttermost parts of the earth-even that govern him.""If there be any freedom for man there thy hand shall lead us, and thy right hand at all it lies in the ability to modify his condition ; shall hold us." In the darkness of our sins thou and deeper research leads him to discover and trace art with us still. We know thou lovest the saint this ability to the unerring effect of natural laws and the sinner too. O thou who art our Father and There are two popular objections to the doctrine of our Mother, for time and eternity, we know that we fate. Ist. It is said we are conscious of the con- need not sak thee to be with us or to help us. We trary-man feels the liberty within:" But conscious know that we are wrapt in thy arms of love, and ness is a fallible guide. What It wove for me in my thon dost visit us with thy tender mercies. We boylsh days, it unraveled for me in my maturer know that thou needest no entreaty, but art ever years. The little plat of ground it surveys to day, ready to do as good." We thank thee for this handmay be enlarged to-morrow, and the picinie of yes some day, for the sunlight shed so fair soross the terday may vanish in the better vision of to day: scene. We thank they for the night, and for the Consciousness is as good a thing for "the Hindbo' as bright orbs glistening, for, the moon that walks in the Englishman, and for the Chinaman as American. silent beauty, and the stars that twinkle thy rays of It is true, it is a sort of sun for the moral system ; love to earth ... We thank thee for our own material but, like our rolling sun, has its motion -onward; bodles, so ouriously and wonderfully made: for every upward. 2d. It is said that the motion of fate limb, bone, muscle and nerve; and for all the faculdestroys man's accountability. Whatever is free, is ties of the mind wherein goodness is enhanced. We accountable. What is orime? A man may break thank thee for the soul that enchants this body to our penal statues without being a criminal; but what life and plesses it with wondrous power. We thank is crime? Is it a violation of Nature's laws? The thee for the vast capacities thou hast given the huthing. Is "Impossible." The fire is the gentlest hint | man race to serve the needs of the body ; and for the nature can give us of self preservation. Pain is power thou hast given us, whereby the spirit is made hell-hell is only the negative side of life, and just to control and rise above the desires of the flesh. We again thank thee for the immortal soul given to each one of us, over which decay, sorrow and death can have no control, and that it is, destined to inhabit those mansions not made with hands, whose joys the eye of man hath net seen, the ear hath not heard por the heart conceived. We thank thee for thyself-the Being of all Existences. May we remember thy tender mercies, thy justice, thy infinite wisdom and love. On thy infinite perfections may we plaut our hopes and build our trust, and recognize thee in all the eye can see and the heart can seems to me it denies the highest idea that man has fiel. We remember before thee the sorrow, the darkness, the doubt and temptations with which our lives have been beset; and may we remember that by them we grow wiser and stronger, that toil and the bitter sufferings of transgression raise us, and we become brighter and better. We pray for pions love and holy trust in thee-in thy motives, means and ends. May we use every faculty of our spirits, and so live, that a greater consciousness of thee in all things may quicken our love, philanthropy and goodness day by day, until we shall atta n the statue of perfect manhood, so that when the angel of death shall be sent for us, we shall be ready to inhabit that

more glorious existence in thy kingdom forever. The choir sang the hymn, beginning-

orms, fewer organizations, and fewer resolutions of reform-and find ourselves directly on the way to purity, and simplicity, and truth ? Who can intelli- plitude of thought she compares favorably with an gently answer Nay ?

THE PRESIDENT'S MESSAGE.

This document, which was sent in to Congress on Monday, the first day of the session, is occupied with more topics than any other similar document ever written. After congratulating the country on the establishment of peace in Kansas, the President goes in the role of "Violetta," did not make so marked fairs.

With Great Britain we are at pence. She has conreded to us all that we demanded for our fing on the high seas, and, although she has proposed to us to ance of "The Frivolous Coquette" in New York. uggest a plan whereby that flag may be properly Those of us who remember Madame Gazziniga's boauvorified, so that pirates and freebooters may not take tiful and impassioned rendition of the same rolo, had unlawful advantage of its protection, still our government has declined taking the initiative in the matter, trast between the particular merits of these two arand waits patiently for England to bring forward a tists, on last Thursday evening. In "The Child of plan of her own ; which it is not very likely sho will be disposed to do.

We have troubles of a slight character with Spain. which it is believed may easily be adjusted; and the the gallant 21st. The non-production of "Le Hugue-President thinks that if we proceed to their adjust | nots," on Friday evening last, caused general disapment in the right temper, and with a truly generous pointment among our agera-goers; who were on the disposition, the Spanish Government will be all the more willing to entertain seriously a proposition from artists, who have acquired much popularity in Europe. as for the purchase of the island of Cuba. This purchase is evidently one of his favorite plans; and he and it is needless to say that their talents are justly. does not hesitate openly to recommend to Congress to appreciated in the Athanstof America. furnish advance money enough for our Minister at " Sinbad the Sailor " continues to draw large Madrid to lay down the first instalment of what he houses at the Museum! The spectadle is sumerbly may choose to offer, as soon as he makes the proposal got up, with fine scenery, rich dresses, and excellent definitely. There are many who think the time has music. We would advise all our readers to take not yet come for the acquisition of Cuba; national their children to see, it is such spectacles always necessities not yot urging us to that step. When, leave a pleasant and lanting impression upon the however, that time manifestly has come, there will minds of the young. A APProximate data probably be found a very slight resistance made to the measure from any quarter.

The recommendation of the President to occupy northern portions of certain of the Mexican States, and fortify them until stable governments shall be set up in them, meets with quite as much disfavor over the country as favor. Most people are agreed that there is urgent need for us to interpose in some way in Mexican matters, especially as we refuse to colerate Interference on the part of others; but all are not yet prepared to selve and hold for ourselves lecture in the Mclodeon ner tabbath internoon and now and distant territory, even for the sake of se evening. We shall expect our opponent journals to curing a doubtful guaranty for our oltizens.

The President further favors the opening of the tion he may occupy-and we shall endeavor to do transit route across the Isthmus, and the keeping it the same. It will be seen of this, that Spiritualists open for all nations of the globe ; also an alteration are not afraid of opposition and are perfectly willing in the revenue laws, subpling in certain cases spe 1 to hear both sides, instead b conflicting themselves to clife for ad valorem duties ; and the project of a rallway the favorable side. Let Thilb prevail, say we, and to the Paoino. The message is written only fairly, we know it will state a sould have and displays no great amount of literary ability of 1960 force of thought will a superior and will a Base Love - A Methodin that leader in Troy, N.

ing, yearning for, something fietter, nobler, heller ment. The runaway hou and has left a wife and

in address, but in metaphysical reasoning aud ,am-Emerson or Carlyle. May God speed her in her mission, and preserve her for much future usefulness. Римони, Deo. 8th, 1858. А Неавев.

THEATRICAL AND MUSICAL ITEMS. The long-anticipated prima donna, Piccolomini, has at last arrived in our city: Her first appearance on to address himself to the state of our foreign af- and decided an impression, upon the large audionce assembled, to witness her debut in Boston, as might have been expected, when we consider the high encomiums of praise which were awarded her performample opportunity for observing, the striking con the Regiment," however, Mile. Piccolomini appeared to much better advantage, her youth, beauty and petite figure, peculiarly ditting her for the daughter of qui vive to witness the first appearance of several new Brignoli and Formes are artists of the highest order,

The olrous of Nixon & Co. at the Howard Athenoum, is attracting the notice, land receiving the liberal patronage which it so richly deserves. "" The Tournament is a fine equipitian performance, taking one back to the glorious days of chivalry. The several members of the company are all stars of the first magnitude, in their impactive positions.

P. B. RANDOLPH AT THE MELODEON. Dr. Randolph, the "realized Spiritualist," will do him full justice in their reports -- whatever posia mount to be and an interest and a second

1 33 be and the west the new Astron Barrathe at X, has eloped with one of the elsters of the Church, There is not a heart but has its; moments of light who was converted, diright fishe fishe revival excite-

)b love, how cheering is thy thy ray! All pain before thy presence flies; All path before of presence may, Gare, anguleb, sorrow, me.t away, Where'er thy healing beams arise; Oh. Father! nothing may I see, And nought desire or suck but thee." DISCOURSE.

TEXT-Ezekiel, 18th' chapter, 2d verse : " The fathers have eaten sour grapes, and the children's death. To-day I will take up the thread I then dropped, and ask your attention to some thoughts on inheritance-parents transmitting their own char-

The character of each race of animals depends on the peculiar organization belonging to each. Charcessity of nature ; organizations are tools of the Divine workman. Animals cannot alter their organization or character; hence to them there is neither progress or retreat. There is no change from century to century, in wolfdom or in tigerhood; and the When these animals are left again to niture, after many years they will return to their simple, unimproved condition the varietles would vanish, the organization and character would be found yielding to nature, without improvement. 7. The human species has its character from its organization ; a woman is a mother of babies, not of whelps or cubs. Each race of the human species has anciorganism and character peculiar to itself. in successive generations the peouliarity of their race. From the time-three thousand years B. C., you tell the Irish, the English, the French, and other type of the Jows remains the same just the same to day that existed two thousand years ngo. Not an bones three thousand years old, from their exact resemblance to those of the same race to day. Similar

## BANNER OF LIGHT

he drew on a hand sied net y vears ago who are they? It is said in America that those are of nature is the voice of our God, and what he says Hew Hork Correspondence. ne arew on a name bird, my the Smith, Frowns, well, born, who are born rich ; in England, of royal and Wilbrahams he had well, known in early life, blood. That shild is well, born who is born in health, He readily recognizes who this and that boy's grand- strongth' and beauty marked with a knowledge of father or great grandfather was, by his walk, his the laws of nature. The child born of wholesome speech, by many little populiarities. As it is with industry, morality and religion is well born. The the populiarities of character, so it is with disease; shild that is horn, with philanthropy, integrity, lib. insanity, gout, rheumatism, and sorefula are handed erty though he be dropped an auonymous thing, down to children by transmission. And health, and oradled in a barn-he is well born. A child strength and beauty are, too, as hereditary as black thus born shall sow the seeds of blessing for generahair, and a tall stature. Nature aims to preserve tions who shall come after, the race, and keep it perfect. Women instinctively select for their companions healthy, strong ment and men, handsome and intelligent women; this is natural and instinctive. What would be the consequence if the instincts of men and women were the reverse ? - The race would come to nothing. : Nature | Lorenzo Dow-the famous, old itinerant, whose name permits not this retrograde ; she says, "no further in that direction, my little dear." No intermarriage lar as a household word with the people of New Engcan ever perpetuate the loss of vision, hearing or land, and whose eccentricities and wittloisms have speech. Nature abhors every deformity. This world made him the subject of many a homely winter eveis a world of law, and its laws are excouted with rigor. Each of the races has its special organism this afternoon. and its special character : the character changes no more than the organism. What an odds in the various nations, and yet each is about the same for cen; turies. Givero desoribes the Celts as he found them B. C., and the description to-day is just the same. It whether in heaven or in earth, (as there be gods many, Is so with families. Children born of musical fami- and lords many,) but to us there is but one God, the lies excel in music; and born of parents who have Father, of whom are all things, and we in him." no music in them, they cannot tell the odds between a dirge and a waltz. Some men are always unluckylive from hand to mouth, always stumbling into a ditch ; so are their children. Some are drunkards ; some are thieves ; there is a cause in the organization for the character, and the children inherit it in some degree. I knew a family where every son and daughter was a liar-this surprised me; but in my investigation I found the father and mother both the same. Fools come from special localities; law governs this, as much as it does the toad stool that grows only in certain places. Common drunkards sometimes give birth to idiots. Two boys go to college; Jacob will be a good scholar-heaven's fire will light his soul; Peter will be a dull stick-his father might as well have sent any rail from his barnyard fence to college; the character of each is inherited. Success runs in some families, ill success in others, and so of all vices and all virtues. In a town which shall be nameless, I once knew a man who gave a bell for the church, and a poor house to the town; he was a little sly, was not strictly honest; he had a son who would steal, and in the next generation the father was a common drunkard. His life bore fruits of evil. He directed that his grave should be dug alongside his father's and his wife's, at right angles with his, at his feet ; so that at the resurrection she would be where he could kick her ; (no one can smile at such depravity.) he died in States Prison, under sentence for life. It was the peculiar organigation which this man inherited from his father and grandfather, that caused his bad character. Go to our States Prison, look over the four hundred and fifty convicts there, and you will find most of them under witted; most every one has a bad shaped head, even the young. The President of a college looks over his freshman class; he can tell pretty correctly who will be expelled before the college course is ended, and the character whether one will be this or that. You may trace your character, and find it always in your ancestors. The character of Benjamin Franklin may be found in his family before him. 1 know not why there are many exceptions to these general rules; I know not why genius never repeats about their clothes and wearing apparel. Again he itself; why no family ever blossoms the second time is a carpenter, and directs his men about the buildwith the great human flower of genius. When you ing of a temple, and outhouses. see a kidnapper, a man stealer, you may know the

H. P. FAIRFIELD AT THE MELODEON. and mark of soil is

Sunday Afternoon,

The annoucement was made last Sabbath that has been for the last fifty years, and more; as familning's fireside tale-would speak through the medium

The Melodeon was comfortably filled, and the speaker commenced with the text, taken from the fifth and sixth verses of the eighth chapter of the first Corinthlanes "For though there be that are called Gods,

Do you believe it ?. The material mind of this material sphere has ever had a material conception of Deity-one corresponding to lts own developments of sight, thought and feeling. Seers in ancient times, and sages to-day, have sought to penetrate the mysterics of God ; . but always as man yearns, such is his God. marty and the Ball of the set

In spirit, I am to enter into a history of the spirit's God, and compare it with the material or Orthodox God. A more selfish thing cannot be conceived of. than that religion linked with oredulity, which arro gates to itself the worship of mankind, and then shuts the gates of heaven against the mass of humanity. Reason refuses to be its slave, and fear only makes man its worshiper. Heaven has been shut o from us by a double partition of partialism and scota. rianism, and man's power to penetrate it' has been weak and feeble.

All carthly sects and nations have had a conception of Divinity, which has shown itself in developments from the lowest to the highest-dependent upon the condition of the mind. All nations have had a god of armies, a god of jealcusy and envy, and of destruction-delighting in cunning and subterfage, Thus people doubted the sun, because they lived in oloisters, and shut out its light. The religions of earth have always recognized a material God, limited to the resources of a human being.

If any of my Christian friends feel bad because I am here, I will tell them that I have come here to. give facts, and they have the privilege to take off their gloves and combat me, if they see fit.

In the book of Genesis, after Adam and Eve had esten the apple-the greatest Orthodox sin they recognize-God takes a walk in the cool of the day, when it is a pleasant time to travel, and looks after his children. These were afraid of him, and had hidden themselves where he cannot find them. Then God calls out-Adam, where art thou ?" and the poor man, in terror, has to tell the Lord where he has hidden himself.

In the book of Exodus wo find this God a very care ful tailor, giving directions to Aaron and his priests

Old John, the Revelator, was a very good medium, the devil has lived in the family somewhere. Pro- but was not quite rid of the actions of his youth, and verb says it takes three generations to make a gentle- in the Isle of Patmos, because ho kept some books, man; I think it takes more. Put an Indian to col he thought the Lord did, too, and so saw them in his

The Orthodox tell us that it is a crooked and narrow road, and full of thorns and trials, which leads to heaven, and that "it is a dreadful thing to fall into the hands of the living God." Then who can blame the poor mortal for taking that other path. which he is told is broad, pleasant, and full of lectures at Dodworth's last Sabbath, won for himbeauty and allurements ? States

God, Heaven, and Satan, on a plane to correspond with its own grossness in but the dawning light of the secular press. Spiritualism shows both heaven and hell to be only conditions of mind here and hereafter. How many hells have you in Boston-hells where the smoke of torment is rising up continually?

In all my travels I have never come across the devil; but if he is such a being as he is represented they are as good, as the questions. No great dis--enduring all the abase he has had to, without covery is brought to perfection at once; and if Spirwinoing, and hospitable to the last extreme, It is no itnalism is such a bleak and barren pasture, what wonder that people, have, but to know him to love must be the condition of the fields out, of which the him.

We do not come here to flatter the vanity of any into it. conceited hypoorite. We wish to give the devil his In illustration of the need there is that the presdue, of which he has been so long wheelled by his ent beliefs of mankind should receive a new illumin. enemies, and so will say that the devil-this Ortho ation, he related an aneodote of Mrs. Harriet Beecher dox Idol, next in holiness to God himself-with the Stowo. Of course her ohild had been instructed spirit sustain's the same relation to goodness, that that it was wrong ever to get angry ; but reading in the thorn does to the rose, and is as necessary for the Bible that God is angry with the wicked every the soul's progress as the material earth is to the day, she submitted the problem to her mother; who nurture of the bulb, or germ, which, out of rottenness replied, that God was obliged to be angry. Here was and decay, sends its graceful stalk to bud, bloom.

and spread its fragrance as a living player. Spiritualism will gratify your demand to know of God, according to the position you occupy. It will and the child would understand it when she got neither drown you with an overstock, br starve you older. She must wait. The little girl thought a with an insufficiency. You must fact no longer through impulse, but be governed by your own intelligence; allow justice to rulo; blow over the cob- God is n't a Christian !"

houses, of forms and ceremonies you played with when ohildren; learn that God is governed by his dencies of the age, and the past developments of the own laws. The man who is upset in a boat down race. From the discovery of the pressure of the your bay, if he can't swim, and no rillef is at hand atmosphere by Galileo, what an advance ! What a will be drowned, and God can't help himself-for he has established laws which are him, and gravitation imponderables --electricity, magnetism-and then is one of them. He is no respecter of persons-he the discovery of a power akin to these-a spiritual treats the righteous and the sinner with the same protecting law. If he did otherwise, he would not be God. It is a law of God that the seed will grow, if burled in the soil. To the woed grows be the spirit-world is not yet opened to us; if all presside the cornhill, aud God can't hidder it, for such is ent Spiritualism should prove a fallacy and a dream, his established law. Our God is too good to be gov no one can deny that the antecedent probabilities erned by the base passions of eirthiy minds; too wise to err, and is the same yesterday, to-day, and forever. This is the spirit's idea of God, and if it is more consistent or more satisfactory than the Orthodox God you have so long beet fooled about, you oan accept it with us.

Many investigators of Spiritualism have pursued their work on the plane of theology, and so have been prompt to attribute the phenomena to the ant flotion. It is ono thing to be cautious in the devil: but often the light of truth has beamed upon them, and they have been forest to admit its harmony and holiness.

Mr. Beecher took his Bible and went into the work, but found evil spirits there, and so reported : but he built a bridge to let damied souls back from over the impassible gulf where Urthodoxy had confined them before-thus doing inadvertently a great work of reforming the popular thelogical mind.

By the same law which makes the corn and weed

Auother Doctor of Devilish Divinity went to a medlum, intending to deceive, and called for the spirit of his old horse-and three rays told him that the old horse was there. Others had had their hearts cheered by the manifestatious of departed of a Spiritualist, and it will be hard to convince any dear ones; but he was on a low plane of mind, and one who has ever witnessed it, that the work of his affinity answered his Bemand. You have got Spiritualism is not blessed.

# Rev. Mr. Higginson's Lecture at Dodworth's-The

- Conference-Personal; etc. NEW YORK, Dec. 11, 1858.

MESSRS. EDITORS-The Rev. Mr. Higginson, in his self the position of a frank, manly and intelligent The material mind has been forced to locate Hell, speaker. He was listened to by good audiences, and received due and courteous attention at the hands of

> Mr. Higginson's subject in the morning was the Theory of Spiritualism-In the evening, its Faste. As to the objections urged against it, he said-for every one it makes insane, ten are made sane by it; and if the answers obtained from spirits are weak, sheep are so constantly jumping in order to get

> another puzzle. The child thought God could not be obliged to anything. Mrs. Stowe explained as well as she could. God was obliged by his holy law: moment, and then with a brightening eye exclaimed : "Oh, mother, I understand it now. It is because

The speaker then referred to the progressive tenstep from brute muscle to steam I. Then comes the electricity-which enables mind to act on mind, and brings soul in contact with soul. Thus has the race traveled up from the grosser to the finer ; and if are all in its favor; and that the grand discovery is close at hand. Of course there would always be doubters; men who believe in air, simply because it blows their hats off; who begin to believe in steam, especially if they have seen au explosion; and who have some faint faith in electro-magnetism ; but as

vot are disposed to regard the fact that communications have been sent across the Atlantic, as a pleasreception of a fact, but quite another to be Incredulous as to the possibility of its happening. Of all facts, the most momentous is a personal conviction

of immortality. All other sufferings combined cannot compare with the sufferings which grow out of doubts and anxietics on this subject; and the believers in immortality are often greater sufferers than those who disbelieve in it. The hopes, doubts. fears, as expressed by Christian and Pagan writers,

ate the same. Our Christian theology makes death grow in the same field, the good and evil spirits can terrible. The church had tried to kill the natural return where they find congeniatity. faith in immortality, and to substitute in its place the historical one; and the result had been disastrous in the extreme. Compare the depression which weighs down everybody at a Christian funeral, with the state of feeling at a funeral in the family

of the spirit of Mr. Collingsworth, for some years. For instance, this spirit has, as matter, presented himself bodily before him, in his human, and also in his angelic form ; and has taken him tangibly by the hand, and conversed with him. The letter and reply seem likely to convince several skeptics, at least those who scaled and first examined the packet on its return. Without occupying space with the questions, I condense the material parts of Mr. Colilngsworth's replies as follows :-- It was true that he had promised Mr. B. that he would yet slt visibly with him at his own fireside, when they would converse together face to face, as formerly. It was also true that he appeared visibly before him in Ludlow Place, and pook him by the hand. ile declared Mr. B. right in lecturing from the standpoint of the Bible; the new and the old are governed by the same law. There is no eternal punishment ; and my first impulse, says this spirit, after becoming satisfied of this fact, was to fall on my like, and adore my Maker. Oh, that I could live my life over ngain. How I would preach to the people to purify themselves, and live holy livos.

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The desk at Dodworth's, next Sunday, is to be filled by Mr. Ambler. Mrs. Farnham, In conjunction with her son; has opened an infirmary for the application of clectricity, by a new method, to the cure of disease. She is a most remarkable woman, and still in the prime of life. Conklin is flourishing at his rooms on Broadway, and Foster, ns usual, at Munson's. Redman, I learn, visits your city for a few days, next week. Judge Edmonds' monthly soirces form an interesting series of reunions. They are held on the first Monday evening of each month, and are free to all. Mr. John M. Stirling has commenced an explanation and defence of the "Association of Movements," more generally known as the Kiantone Movement, in the columns of the Telegraph. Henry Ward Beecher, Peter Cooper, Mr. Chapin, Mayor Hali, of Brooklyn, etc., have become openly interested in the welfare of the Indians. The French Spiritualists nre about calling a Convention at Paris, to see if the doctrines taught by spirits can in any manner be reconciled. YORK.

THE MOBILE FILLIBUSTERS. WASHINGTON, Dec. 11 .- The recent escape of fillibusters from Mobile, excites intense interest in political quarters, as it is considered that if they shall be arrested by the British, and other foreign forces, the volunteer feeling of this country would be aroused to the highest degree of excitement, and an immense reinforcements rush to their rescue. Heuce a orisis in the foreign relations of our government would be precipitated, and a most angry and threatening state of things probably result between our government and those of Great Britain, France and Spain. The question would arise, whether European governments should be allowed to interfere for the regulation of affairs upon the American continent, to the prevention of which our government is committed. Tho Uulon " of this morning, referring to this subject, says: "It is to be hoped that our own naval vessels may yet succeed in intercepting the fugitive Susan, bringing her back to our ports, and preserving this fillibustering question still longer as a purely domessic one in our polley. Upon the vigilance of one officer in the waters of the Gulf may depend, in a great measure, the peace of the world."



CONTENTS.-First page-Poetry, "The Widow's Mite," by Lita H. Barney; continuation of "Rocky Nook." Second page-Poetry, by Madge Carrol ; a fine story, entitled " My Choice," by May Ritchie. Third page-" Angel Guides." (Poetry) ; "The Devil in Denmark," by Jacobius; " Memoiries of the Past." by Cora Wilburn ; "Marcus Curtius," by Adrianna Lester. Fourth and Fifth pages-Editorials, Reports of Lectures, Correspondence, etc. Sixth page-"pirit Messages. Seventh page-Obsession : The New Testament Theory; Spiritualism, what is it, and to what does it tend; Immortality; Creation. Eighth

lege three years, and then he smells of hemlock and spruce; he loves the forest more than eivilization. health, strength and beauty; and disease, weakness and deformity.

Yet man's organization is not fixed beyond change, it is capable of modification by human effort; it is a state of continued improvement at the expense of the elements in cultivation. Trades and vocations make their mark on man. Sailors, merchants, mechanics, doctors, lawyers, and ministers, have each their characteristic mark. Bring up two brothers, ono at college, and one a chimney sweep, and at: forty you would not know the two were brothers. Jonas is forty, a good looking, humane, philanthropis man; he has recently set his heart on money; he dreams of money, prays for money, and labors for money; turns out doors all his good qualities; his face changes. and in it is indicated a heap of wickedness. Dorothy, the milliner, had a sad face ; she was oppressed with business and perplexity ; now she has a happy face ; she is the joyful mother of the elements of her own like a roaring llon, seeking whom he may devour. AT Intenne.

AH the high resolutions we form, the noble emotions we cherish, influence our manners; our bones and muscles, and sweetness comes out of a wry face. Thirteen years I have looked in your faces and I have seen many change from a dark and ghastly tings, to beams of happiness. As heaven's sunlight has pierced into your hearts your organization, disposition and character has been chauged. A man adversaries are there in Boston? A big or little possessing a strong disposition to lie, may look for devil is in every human heart - a devil of a passion, the same disposition in his child, and should be ou of a pride. the watch. The organization of every child, lies plastic in its mother's arms; yet there are limits with all education, a wise man cannot be made of a and in all-always further beyond us, as we rise child born of a fool. Some take in knowledge as a higher and higher. The student who strives to pear tree draws melsture from the earth ; others as search him nut, becomes like the Arab in the sandy a jug; takes water ; and others as a tunnel takes desort, or the trayeler in the Western woods, hidden, water: It is much easler to make boys intellectually lost and bewildered. We need never fear that we good than morally good. Successful reform efforts shall go so high that we shall drop our individuality, begin by the father and, are continued, by the son ; there are no leaps, in nature, natural development is hell, he is there, or if you fly to the uttermost ends gradually In our difs God has given the spiritual of the earth with the wings of the morning, he is element in man a mastery over the material and in with you still-everywhere present. He manifests view of these powers. God given, which man possesses himself to the capacity of the ant, of the man, of what is too much for us to hope of him? Our the angel. progress will be just in proportion as we keep the The children of Israel were a progressive racenatural laws ; and you and I may help or hinder the got tired of Moses and his old stories, and demunded progress of mankind. We have inherited some something new. , They asked, him to show them vices, this is our misfortune, not our failt, these God. Moscs went off on the mountain to see about evils we can correct. It is no meris in nail we is but God wid him that no man could see His face were shaped for goodness before we were born and live i but it was bargained that Mosce should Young men and young women, who are looking for hids, in a clift of a rock, and when God passed, he ward to your influence in domestic relations, would pould me his hinder parts I. And the people of Israel you like to entail diverse, and suffering on the next wars intisted. . . It has ever since been one part of you tike to entail diverse and supering on the next, server and every since been one part of the part of generation? What mother would with to beduetth the entancies of silly, glody, ignorant the entailed of the entailed of the every since been one part of the every sould determine the entailed of the every since been one part of the every sould determine the entailed of the every sould determine the entailed of the every sold and the every sold and the every sould determine the every sould determine the every sould determine the every sold and the every sold of the every sold of the every sold and the every sold and the every sold to be been one of the every sold determine the every sold and the every sold of the every sold of the every sold of the every sold and the every sold to be present of the every sold of the every sold to be present to be present. Music by and the every sold to be present to be present. Music by and the every sold to be present to be present. Music by and the every sold to be present of the every sold to be present. Music by and the every sold to be present to be present. Music by and the every sold to be present to be present. Music by and the every sold to be present to be present. Music by and the every sold to be present. Music by and the every sold to be present to be present. Music by and the every sold to be present.

visions. Judgo of each of these from their own standpoint, and you will see that they have been It is a fact that men transmit to the next generation | merely the popular idea of Deity. Thus you have been fooled and humbugged by the Orthodox God; but Spiritualism comes to lift you up to a higher conception of a nobler Being.

onception of a notier Being. Heaven has been represented as a magnificent city, glowing with the world's idol-gold-and a place of eternal repose to lazy souls, who can conceive of no bliss higher than sensual enjoyments. Orthodoxy, aguin, has located Hell in a subterranean region, where sulphurous smoke arises, and where the sinner sweats eternally for bis, temporary shortcomings on earth. But the Orthodox Church havo got Hell fitted up, lately, and it is now quite a comfortable place to what it used to be....

Then the church will tell you that if there is no Devil, there can be no Gou, nor Heaven, nor Hell; and as he is an agent in carrying out God's ill will, he must be on the same material plane, and so he is piotured as a living, intelligent being, going about

Thus you have the material view of God, Heavon, Hell, and the Devil, as taken by a material religion. Jesus' idea was different from this. When he was about to be hanged; as a malefuotor, for preaching nnpopular doctrines, Peter told him that it might not come to pass. Christ turned to him, and said, "Get thee behind me, Satan," seeming to consider the Devil only an adversary, or enemy. How many

What and where is God-the 'spirit's Gol? The ultimate power of wisdom and goodness, he is all, and run into God. If you make up your bed in

men and women on earth who are horses and mules here.' and such responded to his call. He got a horse communication and he should have been satis fied.

Go into your investigations trathfully and honest ly, and they will not be in fain. This dispensation is the coming of Christ, which Father Miller prophe sied of, but Miller's theological materialism made him preach a material Christ, while this is an angelio visitation. manete ser

In my philosophy, God's good, and so is positive ; the Devil being negative, is nothing. Heaven will eat up hell, and all mankind will be blessed in the glory of God. Light is positive, and darkness is negative. Light compasseth he darkness, and vanish truth. The veracity of the intelligence has nothing eth it. Truth is filling the place of Church worship to do with the argument. -the will conquers the external-and we will no longer fear bell or the devi ; for we know that God is everywhere, and does nothing wrong: There is no gap gether, and such multitudes converted, that it is between God and man which spirits do not fill up. There is room enough in heaven for you all, and you gress, the burden of proof, it would seem, should rest will take your rank ther according to the deeds done in the body 1.11

power remarked -- "i wat to pray," and commenced : "Oh. Lord, we thank hee that the dovil is dead. We pray that the mines of Australia and California some things, but no one could be deceived in a conmay be exhausted to mike him a coffin. We pray tinuous and intelligent conversation through the that the grave may be ug as deep as the ted of the Mississippi. We pray hat the priests and deacons may be invited as pallocarers. We pray that the Alps may be piled upor the grave. We pray that the resurrection may myer reach that spot !"

## Sundy Evening

In the evening, Mr Fairfield spoke of " Ancient and Modern Spiriturism," diting examples from Holy Writ, and remarking that to take the Spiritu alism from the Bible, would not leave enough else to make an almanac of. The world has always spokon of "getting religion," just as the miser "gets gold," -for the material all sulfish use that can be make of it: but it is not a thing to get, but a thing to do. The lecture opened and closed with singing from the " Psalms of Life" by a select choir,

The new Trinsit Company's steamer Washington arrived at lew York on Saturday morning, with about seveniy passengers who had set out for California, but were unable to effect a passage across the Isthmus. Af Ian Junn Del Norte the steamer was bonriled from Tolted States and English men ofwar. Many of the passengers returned in the Washington were womer going to Callfornia to meet their husbands, and the are entirely destitute. The company has voted to pay their board while in New York, and to send hem out immediately.

The next of theseries of assemblies given by the Ladies' Harmonia Band, will take place at Union Hall, on Thursday vening, lith instein Several prominent mediums ardespected to be present. Music by | Mr. Benning; it appears; has been in the habit of.

There are few forms of Spiritualism which fur nish absolute proof. Trance speaking and physical manifestations, with all their wouders, render its truth only probable. It is only where intelligence comes in that we are furnished with evidence. Agassiz says, in his argument for a Deity, "Whereever there is manifestation of intelligence, there is absolute evidence of intellect, from which those manifestations of intelligence proceed." So the simplest form of intelligence communicated through a table, was better proof, than all the eloquence of trance speakers, or mere movements of physical bodies. It was mind against matter. Nor was it of importance whether this intelligence told the

Now, after a period of eight years, during which hundreds of thousands of facts have been piled tofeared that it may have a majority in the next Confor a while on the other side. Fifty thousand mediums have been tested by the hardest skeptics. After the sermon was concluded, the controlling I'wo out of three of these skeptics have ended by becoming Spiritualists themselves. It was easy to sneer at mediums. It was easy to be deceived in raps. Such a conversation could not be sustained by trick or machinery. Were all these mediumsamong them our sisters and brothers-deceivers? What could be the motive? Was it the attraction of vice, or money? For every one that had made money out of it, ten had lost.

> He advised those who wished to believe, to go to the exposers of Spiritualism. They could disprove it, if anybody could. To the invostigator he would say, apply the argument of Agassiz. But, after all, the best evidence that Spiritualists could adduce, to show that their faith is an advauce, was the living of noble lives. Jefferson, Hamilton and Burr announced the highest intellectual truths. But they destroyed the effects of their teaching by the immorality of their lives. The world could not be reformed by truth. It is love, and not truth, life, and not light, which makes men really better.

At the Conformee, last week, several enteresting facts were brought out. The Rev. Mr. Benning, formerly an acceptable Methodist minister-until it came to be known that angels and spirits ministered unto him-submitted a letter from the R.y. Mr. Oollingsworth, an old associate of his, long since passed to the spirit world, containing replies to hine questions, which Mr. Benning had addressed to him through Mr. Mansfield, of your city, The letter, containing the questions, was sealed in double en. velopes, by two skeptics, and came back unupened, with their soals and private marks undisturbed. Nevertheless, the interrogations were duly, and lutelligibly, answered in their order, in the main and

experiencing remarkable manifestations on the part

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Section .

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page-Tests and Facts ; Ralph Waldo Emerson ; Book Notices; Movements of Mediums, etc.

A subscriber desires to ascertain, through the columns of the BANNER, if any one can inform him whether Mrs. Chester, formerly a clairvoyant and healing medium, of great power, is residing in Bos. ton ? This lady, he says, formerly resided, in Lynn, but left some years since-whither, the writer is desirous to ascertain.

Mr. F. L. Wadsworth, trance lecturer, is laboring with success in Michigan, says the Spiritual Clarion. The publication of the essay, "Life Eternal." (nart seventeeuth,)-is unavoidably postponed till our next

The news from Europe by the steamship Persia, which arrived at New York on Suuday afternoon last, is of no particular importance. It is stated that the "Great Eastern" will be ready for her first trip to the United States noxt summer. The Galway Company has made a contract for three new steamers, of great capacity and speed. A portion of tha Valentia end of the Atlantic Cable has been successfully under-run. The trial of Montalembert resulted in a sentence upon him of imprisonment for six months, and a fine of 3000 francs; it is said that an appeal will be taken. A French fleet is said to be fitting out for immediate service in the Gulf of Mexico.

LATER FROM CALIFORNIA.—The steamship Moses Taylor, from Aspinwall 4th inst., arrived the 12th inst. with California dates of the 20th ult. She brings about 350 passengers, and nearly \$1,200,000 in treasire. News unimportant. The Pauama Horald says the action of the British officers in boarding the steamer Washington had been remonstrated against by Commodore Melntosh, of the American squadron, who stated that he would not permit any more visits of the kind.

ANSWERS TO CORRESPONDENTS.

[Lotters not answored by mall, will be attended to in this

A. O. R., FALL BIVER .- Your favor is on file for publication. P. G. PLAINFIELD, N. J.-Both letters received. . We will either soud you the reports of Institutions. or propare an article in reference to it from Statistics at the State House. BANNER, and gave figures of one Institution.

B. A. D., CHIDAGO, ILL.-Should be happy to hear from you whonover anything of note occurs in your section of country. Bee that the BANNER is spread before the people. Our agents, Messrs. Higgins and Brothors, will supply the damigned for it to any extent.

#### NOTICES OF MEETINGS.

SUNDAY BERVICES IN BUSTON .- Dr. P. B. Raudolph will lecture in the Melodcon, Washington street, Boston, on Bun day next, at 21-2 and 71-3 o'clock, P. M. Admission, ten cents.

A CINCLE for trance-speaking, to, is held every Sunday morning, at 10 1-2 o'clock, at No. 14 Bromfield street, Admission & couts.

MESTINGS IN ORELSEA, ON SUNDAYS, MOTHING and Crewing-at GUILD HALL, Winnishmmet strept. D. F. GONDARD, reg-alar speaker. Beats frou.

LAWRENCE .- The Spiritualists of Lawrence hold regular mentings on the Subbath, forenoon and alternoon, a received.

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## BANNER OF LIGHT.

## The Messenger.

Each article in this department of the BANNER, we claim was given by the spirit whose name it bears, through Mrs. J. H. COMANT, Trance Medium, who allows her medium

powers to be used only for this object. They are not published ou account of literary merit, but as tests of spirit communion to those friends to whom they are duressed.

addressed. We hope to show that spirits carry the characteristics of their earth life to that beyond, and do away with the errone-ous idea that they are more than **FINITE** beings. We believe the public should see the spirit world as it is—

should learn that there is evil as well as good in it, and not

should learn that there is our as won as good in it, and hose expect that purity alone shall flow from spirits to mortule. Weakk the reader to receive no doctrine put forth by spirits, in these columns, that does not comport with his reason. Each can speak of his own condition with truth, while ho gives opinions merely, relative to things not experienced.

Visitors Admitted. In order to prove to the public that these messages are received as we chain, our sittings are fron to any one who may desire to attend, on application to da They are held every afternoon, at our office, commencing at HALF-RAT TWO, after which time, no one will be admitted; thoy are closed by the spirit governing the manifestations, usually at inifepast four, and visitors are expected to remain matil deminer. until dismissed.

## MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will every Spiritualist, who reads one from a spirit they recognize, write us whether true or faise? By so doing, they will do as much to advance the cause of spiritualism, as we can do by their publication.

Nov. 17-Dr. Henry Kittredge, Barah L. Barnard.

Nor, 17-Dr. Henry Kittredge, Baran L. Barnard. Nov. 18-John Robinson. Nuv. 20-Joseph Young, William Shapley, Deacon David Oakes, Mary Ripley, Alexander Clark, Elizabeth to Henry Woodward, Bonedlet Baker. Nov. 23-William II. Miller, Benj. Adams, Charles Wilson, Ann Paul, Nancy Seaward, Moody Dodge. Nov. 23-Einma Barr, Joseph Perham, Oapt. James Mars-ton, Mary Clauden, Rev. Dr. Burnap. Nov. 24-Charles W. Matthews, William Hall, Hugh Ma-loney, Louis Pazalotte, Barnuel Woods, Caroline Masson. Nov. 26-Sanuel Buck, Harriet Falls, Henry Harwick, Rev. John Moore, Abner Kneeland, Chas. Hutchins, Joseph Grace.

John Moore, Abner Kneeland, Chas, Hutchins, Joseph Grace, Nov. 29- Alfred Mason, Patrick Welch, George Dixon, ancy Judson Cleveland, Light, Charles Clark, Robert to Fanny Wells. Nov. 30-John Gage, Joseph Wiggin, Samuel Dow, Saily

Bood, John Stewart. Doc 1-Holbo, the Eastern Belle, to Julia, William Herbert, Bulatia, Dr. George Sich, Bangor. Doc, 2-Eliza Cook, Samuel Hodges, Nathaniel Wecks

Jaines Barrett, Duc. 3-Charles Morse, John Mills,

Dec. 4.--Win, Balloy, Tristram Burges, Wm. E. Channing, Patrick Donahue, Richard D. Winn. Dec. 6.--Samuel Garland, Joseph Waters, Goo. Kittredge, Doc. 7.-George Hanjy, Jamos Capen, Charles Spinney, Charles Sustevant. Wildcat, Richard Tombs, Wm. Adams.

A. H. WEEKS, EXETER, N. H .- Nathaniel Weeks died

in Cambridge, at the age of 24. Born in 1821, in Boston. It is not your friend.

### Anonymous.

How sweet a thing it is to know that by virtne of love all men are redeemed. How sublime a thing to be able to conceive of a God of love-an intelligence that lives and actuates all things. That by and through that divine source, all mankind shall eventunlly become happy. When darkness covered the earth like a gloomy pall, and men's minds sat shrouded in gloom, it was then the fearful, revengeful God was fashioned—an hiea coming from darkness. Now ye men and women of to-day, cannot, will not be satished with such a God; and as Nature, from her bounteous store, is supplying you with gems of wisdom, ye are daily perceiving more and more of God, daily coming in contact with that God, as he exists in others than yourselves.

The poor slavo of sin passes from the first state of existence to the second, with a crown of fear upon his head, which can only be removed by a knowledge of the one true God. When that slave of sin becomes free, and is no longer bound to sin by fear, he is free indeed, and can never retrograde, but passes on-on from one sphere of existence to another, until he, too, becomes a perfect living soul-a God. That tiny spark of goodness, that flutters among the decaying embers of darkness within the soul of that poor ohild of sin, shall grow bright, become strong, and shall burn out all that is evil, and, in time, the little spark becomes a mighty flame, and by it many shall be brought to a knowledge of the Father, the God. the Source of Love.

How deplorable the condition of those who still live upon earth, olinging to foundations already marked with decay. A new and more substantial foundation has been offered them, upon which they may stand securely, but they fear to let go of the st, thev f Love and Truth. and seek to quench their desires from the insipid store of the past. That stream cometh not from the hills of intellect, but is being forced up from the rough sea of darkness, by minds who live in the past, who are over endeavoring to send forth these waters; yet their march is slow at this time, as man progresses in wisdom, and soon the tide shall recede, and be seen no more. Ever and anon, along the margin of the dark stream, we find a pretended guide-board, pointing the way to heaven through hell, telling the traveler to take up this cross and bear it, until he shall be welcomed into the land of the Father, or doomed to dwell. in the company of the devil and his angels. These guide boards move not themselves; they are firmly planted in a soil of self esteem. I know the way, says the guide-board-go on, you will find all in the end, as I have told you. Men should not consult guide boards on their way to heaven ; their feet should not tarry by the way, but wherever Reason dictates, there turn their feet. and march steadily onward; and whatever light shines upon the soul, be guided by it. Light is Truth, and will never lead man astray. The guideboard bears upon its face Truth; but no Truth is there. It is a false Christ, pointing the way, and going not therein. Men call these guide boards Rabbis. Men sometimes fall down and worship these guide boards, praying unto them to intercede with the Great I Am for mercy. All mon are furnished with a light that belongeth especially unto themselves; they need not tarry by the way, for, by tar-rying, the darkness of the past may overshadow them, and they may lose the right path. Therefore it is well for man to be guided by his own reason, his own wisdom, his own light, which hath been given by Nature, which Is God. When one approaches you from the land of the Unseen, and carries upon his face the mark of fear, you may know such an one has, at some period of his life, consulted a guidoboard. The consultation may have been silent, yet the work is visible. Seek every one for yourself. and when you shall have passed beyond this vale of temptation, where darkness seems to reign, then shall ye fully understand self; then shall ye know the past has been a dark and unwholesome stream, while the present is one of use. The past might serve the children of the past, the present is adapted to the present time, and ye, oh mortals, should thank God that ye hold a position in the existence of to day; that your feet are well shed, and your hands full of blessings. Gather ye speedily of the fruits of your hour, that you may be happy as you pass along the stream of Eternal Life. I have no name to mortals, Oct. 29.

9

coal; a chain broke; I was underneath fixing care; I was drunk-if. I had n't been, I should not have know why they would not have me brought home to I could not beg. I courted death, and hoped it might be buried with my folks? be buried with my folks?

You see 1 left home about two years before, and was always getting drunk; they thought I had no raved constantly about the murders I had committed. money, but said if I had, to take it and spend it in I was questioned plosely about it when I was sober, turying me. I had been pretty steady for most two but I said, you must not believe what a drunken years, and had saved some little monoy-not much, man says. It is well they believed it, for my hell only about four dollars and a half-enough to buy a pine coffin; I had that. Nobody cried when I died. should like to had them feel a little bad.

My father was Irish-died about sixteen years ngo-worked in a distillery, and he drank so much traveled long together, and I'll not part with you that he killed himself. The amount of it was, he killed himself one way by rum, and I another. 1 had a car drop on me, and he died in a fit. The folks said I never would be any better, because the old man was like me. I went to Hartford once, and they would not let me in. I guess I was drunk-I remember it.

Don't you know in Pittsfield how they holst conl? The coal is brought up on to the track, to be carried to the country. It was my duty to be on top, and I went below. It was my duty to see that the chain was fixed right; but something was wrong, and I went below to fix it, and it come down on me.

Your medium was n't going to let me come at all ; now I'm here, I am going to stay as long as I'm a mind to. I do n't have any appetite for liquor, only as 1 come here to day.

You tell those folks I came here, and they were n't here; they'll know it, though, wont they? Well, tell the folks I'm dead, and tell them, too, when I come there now, I wont be drunk, and they wont he

ashamed of me, because they wont see me. I always thought it was bad to get drunk. I'm reforming now-always was reforming. There was an old fellow came to me once, and wanted me to stop drinking-he used to preach. I see that old fellow drunk, now, myself. Yes, I always did havs a desire to do better.

Look here, where 's God-I aint' seen him! And tence. God knows whether I shall get here again if he gets me.

Do you know where Sam Healey is? He and I were n't on good terms. No, he weren't my brother: he was kind of a half uncle. He and I had a brush once, and I got the worst of it. I always said I'd pay him, and all I'm afraid of, is, that I shan't be able to pay my debts before the devil calls for me. The worst of it is, I can't get close to him, and when I do, and try to pitch battle with him. he don't take any notice of me.

I kept steady most two years, and went drinking about a month before I died. Yes, I was sorry all the time I lived as I dld; could n't get rid of, it somehow-could n't get money enough to live, and then used to get drunk, so.I thought nothing of somrow when I was so.

There's an old fellow in Williamsburg gave me a snit of clether, and fixed me up first rate, and I promised not to get drunk. Woll, I kept the promise till my clothes got bad, and then I thought I might as well get drunk, and I did. My family turned me out of doors --- would n't have anything to do with me. I died in 1853. I'li tell you how I remem-ber-come to think of it, I was born same year Queen Vio was born-that's 1819. I guess I've been dead about five years. I know the last year I was on earth fast enough-it was 1853-that's the last year I was on earth. I was drunk, and could n't tell the last month. Well, look here, just tell them I'll come round, will you? I left two ohildren. Oh, one was born, they said, after I went away, and that made three. One was named James, and the other Frances-one girl and one boy. Yes, I did have an unhappy time of it in this

world. Oh, it's no use trying to get along. You never saw me getting drunk when I had money in my pocket; when I had n't, I spent the last shilling for rum.

Wonder what they 'll set me to doing, when I get down there. Where? Why, in hell, to be sure. I can't go to heaven. Yes, I saw my father once, when I first died. We did n't speak-I never did like him. Yes, I signed the pledge ; but was sorry for it next

day, and was drunk within a week. I happen about this way, perhaps I'll call

Williamsburg in New York? I did n't live there seemed as though all the devils in the lower regions I died in Pittsburg; a car of coal fell on me ; I was were at my heels? I thought if I could get away drunk; I ain't drunk now. My trade was holsting from the place that had known me I should be happy; But I seemed doomed to dwell in the valley of death, and disaster seemed to be in my pathway. met with the accident. I was not carried home to Poverty seemed to be my lot. I have gone three be buried-they wrote to barry me there. I want to days without food; I had no money, no friends, and

not. I was once told that, during a drunken fit, I was sufficient-quite as much as I could bear.

When life had become too hot a hell for me, when poverty had me by the right hand and death by the left, I said-" Death, I will help you; yon and I have now. Perhaps you will lead me to a merciful God : perhaps to one of revenge-it matters not to mecannot suffer more." But I find no God here; and I have ascertained that I must return where my sin was committed, and confess my sin, and hope for pardon.

I have come here to confess to the world. There is one soul on earth that will know these things; will scarcely bolieve that blood was on my soul; but who will say, it must be so. I hope that person will not shed tears for me, but pray that I may be delivered from this hell of torment and made pure by a merciful God. My name was Edward Tucker. The tragedy was

on the New Haven road. Oh, do n't bid me repeat that story. If it is right for me to come again, I shall do so; but if it is not demanded, I shall never

come to earth again. New Yorkers will tell you I died as I lived, a misorable vagabond. Well, I have a soul, and that soul will live and live to all eternity. Perhaps I shall frequently review my past life, and be sorrowful, and perhaps I may yet be happy. Nov. 15.

### Margaret Clements.

A long space divides me from my mother, but they tell me I can speak with her. In 1846, in the month of January, I ded at home in my mother's honse in Look here, where's God-I nint' seen him! And where's that old chap, the Devil-I aint seen him! with my mother. She lives there now-will you Guess I'm waiting till I get smart to get my sen-send my message to her?

They tell me/l must give you something of my life, that my mother may know that it is no one else, but her ohild Margaret. My father died when I was seven years of tge, leaving my mother with a small fortune of 1001, u think, and the house we lived in. I was the ouly child, and was seventeen years of age when I died of small pox. in 1846.

My mother is bick ; before three months she dies. and I would speak with her by this message, ere she comes to me. Tel her how happy I am, and how there is no hell, and how I find everything so much different from what I supposed. Tell her how I will be all ready to receive hor, and how my father longs to speak with her! I have an uncle in Liverpool. He is my father's brother; his name is William Clements. My father wishes him to attend to my mother's

affairs as she may desire. Tell my mother how I am with her so often, but I cannot speak, and want her to know she will be very happy when she comes here, and that I will receive When I died, I had no light-all was dark. I her. feared something, Iscarce knew what.

Tell mother that the music she was so anxious about before I was sick, lexcel in now, for I have had kind teachers here, and those who were willing to bear with all my faults. Tell her I am very, very happy, and have ho wish to come to earth.

She often wonders if I see one I loved so dearly when on earth. I often de, and so will she when she comes to my home. My mother is a medium, but she does not know it. I have been told I could make sounds by roason of this, but I fear it—she is so weak. She often thinks of me, and if I am to be with her, and wonders if spirits dd come to earth-why I do not come, and why father does not come. And now she will wonder why I go so far away among strangers to send her a message. But tell her that I do so be-cause I cannot go nearer and be successful. And now when my message is printed wont you send a copy of the paper to Elizabeth Ulements, Liverpool, Eng.? She will receive it. Direct, in chargo of my uncle, if you think best; but you need have no fear. My father tells me my mother will receive it, and he never lies. Good day. Nov. 15.

## Nathatiel Brown.

It takes some time b fore I get things in order, so

ence ?" "Yes," said my friend, "if one spirit could come. I think I could be perjudied." My friend favor, and when I crossed the lethmus I was pretty then said: "If James Campbell, who died some three before I saw the elephant. I suffered so much days previous to his death-if he should come from spirit life, and should tell us of our conversation to day, and should answer me one question, I should believe in a spirit-life."

The question was this : " If there is such a spirit by the name of James Campbell in existence, will he come here and answer, this question-Did such a person as Jesus Christ ever live? If he will, I will helieve."

My friend says that no work of ancient history mentions that such a person ever existed. I beg leave to differ with my friend. He will find mention of him in Josephus. By the way, most of my friends are of the Jewish faith. I might bring a great many reasons why such a per on as Jesus lived on earth, but I will not at this time.

I do remember my friend Davis well; and I know that in time I shall, have the power to converse with him. Ponder well over these words, my friend Davis, and believe me your true friend, Nov. 15.

JAMES CAMPBELL. 1 1

We thank thee oh Source of souls, for all thy benefits, and while we gather here in the earth plane to aid one portion of thy children in casting off the chains that bind them to earth, we would not, forget and he said it was all I'd get there, and the beat chains that blue them to carta, we enjoy. We, oh in the place; rather seemed aurontee when a asked to bless thee for the privileges we enjoy. We, oh the place; rather seemed aurontee when a asked Father of souls, would constantly stretch forth our Nov. 16, struggling to free themselves from the dense darkness that surrounds them.

We ask no more, oh Father, because we know thy

We ask thee for nothing, oh Father, for we know it who are striving to gather light from the celestial neavens. We would thank thee for them. for we find their souls are seidom offering thanks. Thanks, thanks, oh Father I And while we shall be permitted to be in this work, and to lift some souls to peace, we would not forget to ascribe all thanks to thee, knowing that thou art in the darkness, in the light-in sin and in goodness-in the wind and in the storm-thy wis lom is in everything.

We thank thee for our mediums, for we know thon hast given them to us. We will not ask thee to pro-long their natural lives, for we know thy power is unlimited and thy mercy is boundless, and when one soul by reason of folly passes from this life, another is given us; inspiration is poured upon them, and thou biessest ns. Wo know thee for a kind parent that knoweth all our necessities.

Peace, mortals, like a celestial dove, descend from the clouds upou you. Go hence, for we are done with Nov. 15. you

## Stillman Hewins.

I have a very ardent desire to speak to my sons, or at least to commune with them in some way, and have been recommended by friends in the spiritworld to come here. Do you think I shall do as well here as elsewhere? I have been told that all must give a brief account of their earth-life, if they would be understood by those they have left on earth. Have I been correctly informed?

Between forty-four and forty-five years ago, I left my home, and friends, and wandered forth in the world to seek a livelihood. The, place I called my home was Sharon, N. H. I passed about two years in New York city and vicinity. I then shipped on board a merchantman, bound for Havre. I went in the capacity of steward. Not well liking the sea, I determined to stop in Havre a while, to see how fortune would favor me in that strange and foreign land. Fortuno smiled upon me; I did well, but fate seemed to urge me away from that place, and after striving against her for awhile I found myself once again discontent, I left New York and went to London, and when there, I was offered a situation on board an English ship, bound for South America. took up with the offer, and again left all that was familiar to me. After cruising around some two years-perhaps it may be three, I was again offered a still better situation, would I go to Danube, Gua- been dead fourteen years and three mouths ? I think temala. I stopped awhile there, and then went to Nicaragua on business. I then went back again, into August-I am not so sure about that. I think and determined to make for myself a home in that foreign land. I had been there attending to my business some few years when I became acquainted with one Captain William Cobette, of Baltimoro, he being then at that port in company with his wife. While in port he was taken sick and died. His wife also was taken sick, and for the sake of the affection I bore the husband, I took oare of her. When she became well enough to travel, she refused to leave the place, saying she had no call to go home-by the way, her home was in Baltimore-as she had learned of the death of her mother, her father and only brother. She stopped there, and suffice to say, I married her. Ten years ago I lost that wife. Bh left me two sons; one was called William and the other was called Stiliman. William is now twentytwo years of age. Stillman is in his nineteenth year. William is at Danube, carrying on the business I left. Stillman is now on his way to France where he intends to study medicine. It will be well for me here to add that I have one daughter with me in spirit life. Now I have been told if I would come here and report myself as being ready to commune with mortals, my son Stillman will receive the communication at Paris, when he shall arrive there, and that I shall be enabled to commune with him through some medium in that.country. I was sixty four years of ago-botween sixty-four and sixty-five-when I left earth. I died of oon sumption of the lungs and cancer of the liver. I was dick About two weeks-coufined at my home about two weeks. My son will receive a letter in forming, him, of my death, when he reaches Paris. I dictated a letter to him two hours before my death, informing him I was then suffering no pain, but felt myself gradually sinking passing to another state of life. I have one brother who, I am told, at this time is a short distance, from mo, but I am not able, to visit him. I am also told that he has not much time to pass in this life. I hope I shall be able to commune with him ere he comes here. Many, many years have passed since we spoke together. Indeed my friends have searchy heard from me. I am told, and the adjoining towns, to whom I am very desirsince I left them. I have many things I would like to communicate to day, but I do not find myself able to do no at any advantage. My name was Stillman Hewins: My friends tell me I have no opportunity to com

fever, and when I crossed the lethmus, I was pretty slok. I got slok in Sacramento as soon as I got there, before I saw the elephant. I suffered so much ou she way, I had just as lief die as live, and then all the prospect I had, was to work and pay up the money I porrowed, and so is did not make much odds to me whether I died or lived,

I shall never forget the shauties I saw there..... they charged enough for stopping there. I shall never forget them -- no paper or paint there-they were of aloth ... My mother's name was Nancy Blake God know where she is now she was here when I left. My name was Tom, or Thomas Blake. Now if I could talk with her, or George, I should do well. They do n't know much about my death ; somebody told them I was dead, but they do n't know if I died happy or not. Tell, them I died pretty happy. I thought, if I die, there 's a chance of my being pretty well off there 's a chance of being worse off; but I preferred to take the chances." 44

Well; wind up by saying that I 've been here, I know just as well as you do where my folks live-I know where I left them. I boarded in North Square when I last was here. I was carried to a man by the name of Spring; he kept quite a place therea cloth house-oloth overhead and on the sides ; looked more like a tent than anything. I saked him if that was the best accommodation they had, in the place; rather seemed affronted when I asked

### William Hathaway.

To my dear friends in Boston .- Do you know, dear meroy is unlimited, thy judgment is all wisdom. And as we have found thee developed in perfect souls in every state of life, we, oh God, will bow before thee, and acknowledge thy power there. We ask thee for nothing, oh Father, for we know it part to insure perfect success. We do not say it will ever pleases thee to bestow upon thy children all be done, but we do here affirm it may be. We will they need. We thank thee for these thy children call upon you again in reference to, and talk further upon the subject. WILLIAM HATBAWAY. Nov. 16.

## Benjamin Young.

I have been considering this matter for the last five years. I do not know whether it is right for me to ... come: to earth to speak, or no. I am not satisfied with my work. I have been striving for the right path, but have never found it. When I was on earth, was constantly striving, and not gaining. I do not know whether it is right for me to come and give a communication to my friends. I thought I would. come here and see how well I could control, and perhaps I might gain some information in these things. All my life on earth I was a Christian, belonged to the church; but now I suppose if I come here I must renounce my belief, and take up with something I know nothing about. I am satisfied that all can come, but I do not feel satisfied that it is my duty to do so, yet I see no harm in it. Surely I cannot suffer for coming, for I am conscious of doing no wrong, but shall I do them good or evil?

If I could believe it was my duty to come and commune with my friends, I should very much like to do so.

I find things differing so widely from what I anticipated on 'earth; that I really believe I shall be obliged to give up a portion of my belief; 1 do not find any local heaven or hell. There must be a God, and yet I do not see him as I expected.

Well, I will make a trial. I will conform to your regulations; and if I find I have done no injury, I will come again.

I was born in Meredith, N. H. I resided there until I became perhaps nineteen years of age. I think not over that. I then went into the town of Ularemont, N. H. There I stopped upon a farm, and intended to purshase after a time, but fate, scemed to will it otherwise, and I left there, and went into a place called Johnston, Vt., and there I lived and died. was a member of the Christian Baptist Church. Now you see I was brought up in my early life altogether different than you were. My name was Benagain in New York oity. I then occupied myself for jamin Young. My disease I am not so sure about. a time at various branches of business. Becoming I have been told since I was a spirit, that it was consumption of the lungs. My earthly adviser thought it was consumption of the blood. So yon see I am candid with you, and do not want to give you my knowledge alone. Now if you will be so kind as to inform me of the date of this time, I will give you the date of my death. Is it possible then that I have it was the last of July I died-it might have gene

### William Jones.

I have a son living in East Cambridge. My name was William Jones. My son lives by making furni-turo; his name is William. I died most twenty years ago, at sea. I want to talk to my son. He lives on Sixth street. Oct. 29.

### Charles H. Healey.

What's the use of talking? There's nobody here ] know. My peoplo were to come here-this is the place, I know. That is the way I always was fooled. They were to meet me here-might have known they would not come. They live in Hartford. Then they are at home in Hartford, and Lam heren that is a queer way to serve anybody. I might have expected it—I was always getting fooled. You want my name—it was Charles II. Healey. I did n't live in Hartford myself—the folks are there.-I warked in Williamshure. Be Don't Lives in Williamsburg, Pa. Don't I know there is

again. Good bye, all. Oot. 29.

## Edward Tucker.

So this is the place where the just and the unjust are wont to gather. Some come to confess their. sius: some come to receive the first kind word they hear after passing through the ohange called death ; some come to take the first step in hapipness. All come for something, and although millions come here and gather about you, I am told that no one comes without the sanction of the Great Spirit. I come here to confess. My story is a sad one. It may be some tears may be shed as they read-some may shudder at my tale, and some will say it is well he has gone from us, for now the grave covers hind and there was nobody there. "Taint like your city. Been his sins.

mine is scarcely cold in its last resting-place, but it died with. That's more han I can tell, and I guess has gone from me. I have no more control of it. but by the kindness of God's ministers, I am assist. died-I suppose it was forr. I have a wife and two ed to speak here to day, that I may no longer drink children-one of them is medium, and I have been the dark waters of sorrow.

I will not tax your patience or your time by giving have been here; one tells in the has come, and you a hietory of my carly life, but I will say this much-near forty years ago I was born of honest don't know what to say here. I only want them to parents. I passed an honest life until I had at know that I come-that's the most I care for, and I ained my twenty-eighth year. Theu commenced want them to know that it is me that comes there, my sorrow. One misstep in life may bring to the and not the devil. That's hard talk, but they think subject a death that may last ten thousand years, Oh, how strange it is, that every sin must bring its dovil, and that's putting m and the old fellow pretty sorrow. But they tell me it is the fire that carries near together. away the dross and leaveth that only that is pure.

At the period I have just spoken of, I was engaged s an engineer of the New Havon Railroad. When have any clothes nor food b look out for, and I'm I first occupied the position I found it would require much self-possession on my part to do my duty, and naturally possessed of a violent tempor and one that was not easily governed, sometimes. Yes, for some slight offence I received harsh words from one of my employers. These words aroused all the evil that had been slumbering within me, and I said, I.will be revenged if it costs me my life-yes, if I buy re-venge by the lives of many.

After forming my plans, I set apart a day on which stuck was to complete my revenge and make for myself a on earth.

hell. That day I drank deeply, that I might be fit to carry out my project; that I might not make a me, for I can't talk so well at others: Oh, I could beginning and full to make an end. Well, I felgued read the Bible, and such like i but I hever had much beginning and full to make an end. Well, I feigued rear the blog, and soon her put a personant meen sickness, but at the same time I affirmed my ability learning. This is queer busines, seming here, rigged to conduct my business, although some demurred at up in somebody's else clothes, is it it? Seeing as my going on my route in my state. But I said, "I am, you have no news to tell me, I'l lave. Nov. 15. capable of performing the work-you need have not

fear." My plan succeeded better than I expected ; but ... I have been induced to come here to-day, by what

I oan speak. Can't seen to manage here as well as some folks can. I've get to tell my story-overybody has a story to tell. You need n't think I'm so very unhappy, because 1 aint. How comes it there ain none of my folks here o-day? Do n't know why I should expect them. Tley do n't believe I can come, I suppose. It's one thirg to believe, and another for me to come.

I was born in Barre, Yt. Yes sir, that's the State; I calklate I know. No sr, I warn't born in Maine or New Hampshire. I dd n't live there long, didn't die there. I died in Kamas, in a place called Onontago; do n't know how to spell it. There's two on's. and a ta, and a go, so specit to suit you. There's a but here and there, and i you got there, you'd think dead since 1850, and the tell me this is 1858, and I must first tell you that the body I once called that makes eight years. You want to know what I nobody else onn. Was silk about, three weeks, and there, and said I would cont here. Some of my folks

so sometimes. They say fit is not me, it is the

I did u't do very well of carth, but I'm happy enough here; do n't want it be any happier. I don't very happy.

Oh, by the way, tell that ild fellow by the name of God, if there is one, knows I strove vory hard to. Wilson, that came to my horse about, three months ilo right; but sometimes evil is present when it is before I died, that I ain't nonemer the devil than I uncalled for and unwelcome. Weli, to my story-I was then. He thought, becquire I did n't go to meethad been running on the road a few months, when I' ing, and all that, I'd go to the devil..... He was one of had some difficulty with one of my employers. Per those traveling concerns that belong to churches. haps it will be well for me here to state that I was He is likely to be round three for L have heard he naturally possessed of a violent temper and one that has been there since I died, and had the kindness to

up but what I'd like to inny what's going on

You need n't pride yourself in what you get from

## James Camppelling dates

by plan succeeded better than i expected; but [1.6876'been induced to come here to day, by what when I learned that so many lives were out off from seeins to be a very strange purper. I have a friend mortality; and I was the sole instrument, then I residing in Cincinnati. That frend, is ino, believer began to repent, and I said, oh God I that I had not in God, and caunot be induced to believe in a superior done this thing. But it was too late. None have state of existence. The case is that suspected me of playing the part I did, yot I was with one of his who is in earth list and been convers-discharged for converssuspected me of playing the part I did, yet I was discharged for gross carelessness. I have kopt my sorrow—my hell close in my bosom. Wherever I went, the faces, the forms, the groans of those I cast into the spirit life ware ever before me. Cleeping or waking, drunk or sober, in com-pany or alone; this was ever present to me and this was my hell. For a time after that terrible tragedy, I resided in Meret Yor, and again after a time Lynns west. I terrified that I had nothing so dowide the form uni-state for California, but I could not get there. It is also form uni-state for California, but I could not get there. It is also form uni-state for California, but I could not get there. It is also form uni-state for California, but I could not get there. It is also form uni-ted for California, but I could not get there. It is also for all on the some one you form the state of for California, but I could not get there. It is also form form the state of the sole of

it? Suppose I should come to you, and tell you a Tshould so soon he a spirit, and speak through a lie. Twould be my fault, I suppose. Well, I don't stranger form. mean to lie; but anpposed should, you ll exquest, if Well, dear sir, say that I, William Louden, would

I do n't make a very great blander. To begin with, I was born in Boston. To end with, I died as Scoramento, Cal. I suppose you want more than a beginning and an ending something

more than a beginning and an childge containing to fill up with 1/ve got a mother and o brother somewhere here in Boston, and, if fortune favors me I shall get my communication to them. I have been dead nine years! I went out in 1849 I died almost as some a light there? Was sick all the way. Borrowed moneyarism than here in Boston to go out with. Wondar i the sver expects to get his pay? He was in Boston winn I left. I saw him at his place of business of Commercial street. I're been trying to them of the was a presty good follow-had soo made, as indicates in pople/ahough When I went, I and a should gay him.

I lived about four months past sixty seven years of age. I am not quite sure whether it was four or four and one-half-1 think it was four.

Now, sir, I have a daughter in Boston, to whom I am very anxions to commune. I um not able to approach that child, for some reason unknown to me. Perhaps my scruples have something to do with it; but there is a hidden difficulty about it. I have tarried away these five years, and I have during that time heard many strange stories from those who have come to earth.

Now, my good sir, have patience with me a little longer. Do you think it is right for me to come into olose communion with that child as I do with you? I think it might do her good--yot, perhaps my anxiety may overcome my prudence. Yet it hardly seems to me God would permit one of his children to go astray, who really and anxiously wants to do right. I caunot here speak what I want with that child. Would it not be well for me to state that I desire to have an interview with that child. I have been told that my child would receive this through the medium of a paper. Now I am to understand that she is to receive this paper, and that if it be the will of God, I am to speak with her in private?

Then, in conclusion, say that an anxions father, whose love exceeds that he bore on earth, wishes to speak with his child. I will bid you good day, then, sir. Nov. 17. .....

### William Louden.

By listening to the remarks of the spirit who has ust left, I have learned what is expected of me. I am a native of Fall River-or, rather, I was, before I took upon myself the new life. This was rather less than a year ago for it took place the week following the last Christmas, 12.1

You may know me by the name of William Lon-den. I died in Cincinnati very suddenly-ruptured a blood vessel, as 'my physician said, in the lungs; but I have learned that it was in the stomach. I died in about five hours after the acoident.

Now I have relations and friends in Fall River ous to speak. I have nothing to say of spirit-life-of what I have or have not seen. If seems to me everything is different from what people expect. I, for one was very happily disappointed. I know I was not deserving of the heaven that was pictured mune with my older son; I will bid you good day, T shall not at present. I will bid you good day, Nov. 18. I shall some the something about Spiritalism before I left was descriping of the hell-but of the two, I thought I should go to the latter place.

Thomas Blake. Is barthi but I did not investigate it. My friends were So you receive whatever may come to you is that investigating it. I never supposed at that time that

Well, dear sir, say that I, William Louden, would like to communicate, with my friends, and one in . particular ; and I have no doubt that thit one friend, who is a lady, will have the curjosity to commune. with me, if no more, "I know that woman's carlosi-

## BANNER OF LIGHT.

# The Public Press.

This page is opened to the public for a free expression of opinion on the phenomena of Spiritualism.]

#### OBSESSION .- THE NEW TESTAMENT THEORY. و المراجع ا

MESSES, EDTTORS-I have read with deep interest and, I trust, with profit, the very sensible and ju dicious remarks of Dr. Hatch upon the "Obsession of Spirits," and am forcibly impressed with their truthfulness, and the close resemblance they bear to the New Testament theory upon this subject; and, also, with the similarity of his ideas to those of my own, in reference to these things.

The subject in question is an important-nay, an awfully momentous one, and merits the attention and investigation of every moral and phlianthropic mind, and presents a boundless field of labor for the hearts and pens of every literary well-wisher to the cause of progression in all those graces which alone can purify the soul, and fit it for the higher spheres of eternal life.

I have also read the communication of Warren Chase, which I take to be a reply to Dr. Hatch upon the same subject, and which appears to me to be extremely inconsistent with itself. He asserts, in the first place, that mediumship does not unfit a person for domestic and social relations-and then subsequently says that mediumship does render the subject an unfit companion for persons of opposite condition, and that they often render less harmonicus unions with persons of sensual, tyrannical or animal conditions, and that this unfitness has manifested itself in many mediuns of both sezes. Now, it seems to me that Mr. Chase is somewhat paradoxical: I leave him and others, however, to harmonize his remarks, and proceed to make a few of my own. I profess to be a Spiritualist and a believer in the New Testament Spiritualism, and also in that of the present day, as far as it accords with true morality, and tends to the soul's progression in wisdom, love attributes.

For the last seven years I have closely watched the progress of modern Spiritualism, and its effects upon the minds and hearts of Its votaries, and I am compelled, from a sonse of duty, to say-though esteeming cach other better than him or herself, performing in mutual love all the kind offices due to the form and the aspect of an angel of light, and yet. with a withering touch, blighting every sweet and cherished flower in the garden of domestic love, and scattering in their stead the infernal seeds of discontent and bickering, which have produced such a harvest of wretchedness as to fret the cord of conjugal love to a mere thread of gossamer, which at the slightest touch snapped assunder, and this once happy family were scattered to the four winds-a miserable example of wrecked domestic bliss to all observunder the heavy burden of woes inflicted by these demons of darkness, coming in the beautiful robes of light, and iusinuating into the heart of her be loved husband the doctrine of devils-viz.: the ig his conjugal relation : but not until his ave had been the dust. Yes, I have marked its progress with benefit on the world. anxious eve, and too frequently have I seen in its track skulls and crossbones, and written in letters of blood upon its wide, open scroll, have I plainly and the evil, that he who runs may see it. As in ages past there were - mediumistic persons their powers, and that these persons possessed a pre. dominating evil organization, thus constituting them fitting channels of cvil communication, seems to me very clear; so in our day, there appears to be at least two classes of mediums; who draw around themselves their own peculiar kind of spirits or influences -the good and the evil. It may be asked, how can the good and pure be distinguished from the evil and impure, seeing that both good and evil come forth from the lips of some medlums? The answer is, "by their fruits ye shall know them.". A medium, whose tration, than the light of the sun can be hidden from the cyes of the world. They may deceive for a seaands, were added to the church, as fruits of his mediumship, and the eloquence of evil spirits. The great model medium, Jesus, has lain down a

a medium accord with that morality held forth and practiced by Jesus and his Apostles? Does his conduct prove him to be greedy of filthy lucre, or, like a medium of old, does he say, "Thinkest thou the gift of God can be purchased with money?" Does he practice the divine precept in reference to the conjugal relation-(Jesns was very precise upon this point; his meaning extending even to the thoughts of the heart)-or does he, like Herod, poyet his brother's wife, and torthre with mental agony, even unto the death, ho who may lawfully oppose his adulterous wishes and plans? Does he in all things practice the Golden Rule, by doing unto others as he would that others should do unto him ? or does he, regardless of the feelings of his brother man, cheat, defraud, slander, backbite and undervalue him, or seek by any means to filoh from him aught that he lawfully possesses? Does he practice self denial, forbearance and meekness, and is he patient and longsuffering under provocation ? or, when opposed in his wishes and disappointed in his anticipations, does he indulge in anger and resentment? Is he humble, gentle and forgiving ? or is he proud, selfconceited and imperious, esteeming himself better than others who are not professed mediums, and seeking revenge for fancied or real wrongs, even upon his or her own bosom companion-yes, to the breaking in twaln of that hely tie which was formed in the presence of God, angels and men? In short, is he

peaceful, kind, modest, prudent, honest, truthful and sincere, and upright in all his motives and pure in all his intentions-is he earnestly seeking to be what a disciple of truth and a true reformer of depraved morals should be? or is he but a living lie to his profession in thought, word and deed-a copy of moral death and desolation ?

Is not the distinguishing line between the good and the evil sufficiently plain? "By their fruits ye shall know them." I am painfully aware that in this day of Bible deprecation and libertinism, that the doctrine of every man is his own moral standard. and the overthrow of Jesus, as our standard, is being and truth, and not one step short of these Divine preached, promulgated and praoticed by too many spirits in the body, if not by those out of the body. Jesus, and the doctrines of the New Testament, say they, are not to be the rule of us gods and goddesses of the ninetcenth century. Oh, no! Every man is his own standard. If every man is a standard with painful feelings-that in its track I have seen of right, and every woman likewise, then, whom of many a orushed and bleeding heart-many a cheek all the multitudes shall be our copy of true excellence? wet with tears of grief, and many a spirit, broken The child truly needs a written copy for imitation down, and writhing with anguish not to be uttered. if he would excel in penmanship; should he strive I have seen husbands and wives, once living happily, to imitate a badly executed one, he must fail to bacome a good penman ; and man, in the most correct sense of the term, is a creature of imitation. To each other, and setting a pattern of kindness, hon- whom, then, of ail the millions of mankind of this esty and sobriety to their ohildren, relatives and ninetcenth century, shall we look for a model of true friends. I have seen this peaceful, undisturbed har- goodness, worthy our imitation? Shall we take the mony suddenly broken in upon by the demon of dis-drunkard, the libertine, the debauchee, the thief, the cord, purporting to come from the spirit-world, In gambler, the adulterer, the liar, the swindler? What charaoter shall we select from the black, long list which composes the ranks of the enemies of 'truth and righteousness?

If every man and every woman bears a true standard, then surely does the vilest debauchee, as well as the most noble and upright man. The votary of unlawful pleasures, while revelling in the blackest crimes, and wallowing in the filth of sensuality, will tell you that he feels no condemnation for all tho evil he is practicing. The merchant, who is every ers. I have seen the fond, coufiding wife, sinking day swindling and overreaching his neighbor, will tell you the same story, and the woman who advocates and praotices, as one of "women's rights,"the abominations of Freeloveism-will coolly and unblashingly tell you that she feels justified in severing noble and sensual idea of a spiritual unfitness, as to as many hearts, and robbing as many wives of their ul husbands, as her judgment shall de captivated by another object. Likewise has the The abortionist will deliberately tell you, while the idolizing husband, from the same cause and by slni | blood of murdered innocents is dripping from his lar influences, had his heart torn assunder, and all hauds, that his conduct is in 'accordance with the his brilliant hopes and glowing affections crushed in rule of right, and that he is conferring an immense Will any true, heaven-devoted Spiritualist assert that either of the above criminal characters carry within them the standard of right ? If so, why do read of "tears, lamentation, and woe." I have seen they constantly practice that which is evil? I am bare-faced licentiousness boidly strutting in its ranks aware that some, who ought to know better, and to by virtue's side-but, because of these evils, shall I be engaged in better business, have asserted that discard Spiritualism? Shall I denounce its philo- there is no such thing as evil in existence; but so sophical truth, and deny the fact of the phenomena ? long as man is blessed with reason, and has the use By no means; but rather would I, if possible, make of his senses, ho will see that this is more fallacy, so plain the distinguishing lino between the good without so much as even sand for its foundation, while others assert that conscience is the true oriterion of right. I think this to be a mistake also, in through whom evil spirits or demons manifested reference to far the largest portion of the world, and yet I am happy to believe that this rule is applicable to the remainder. The conscience of man can never be a truly genuine rule of right, save under certain conditions, viz : It must be pure, tender and enlightened ; void of these. it cannot be a safe guide, nor can it even point out to man the path of progression in reotitude. But I find that I have digressed. We have endeavored to lay bare the dividing line (as far as external character goes, to demonstrate the truth,) between the pure and the impure, of such desires and motives are impure, can no more conceal as profess to be gifted with mediumistic powers. We the evil that is in him or her from the eye of pene- will next attempt an examination of the doctrines or theories set forth, and, purporting to come from the spirits of the departed from earth; and truly son, but not finally; the truth will one day burst these doctrines or theofles may be called, for their forth, and they will appear to the world what they diversity of sentiment, legions, and for their obscureally are. Who does not remember the medium rity (many of them,) mystleal indeed. " But let us, if Maffit, with all his rich and glowing eloquence, fus. possible, separate the wheat from the chaff; let us cinating and holding lu golden chains, for hours to closely survey these doctrines, and compare them gether, thousands of chorused listeners ?---and who with those which have shown brighter by the test of has not heard of his delinquencies in matters of ages. We may thus discover whether those purportmoral rectitule? And yet hundreds, if not thous- ing to be good spirits, are, in reality, such, or only nice imitators of the good, employing sophistry out of the body, as they did while in the body, and thereby leading the mind into darkness and error, and rule whereby we may be permitted to judge of the spreading delusion and moral death over the nations true quality of the character of every medium, both of the earth. And here a question of vast importin and out of the church, as well as of every indi ande presents itself. It is this: Whether it is at all vidual. He has told us that "a sweet fountain likely or consistent to suppose that God would emsends not forth both sweet and bitter waters,"and ploy evil or false prophets to make known his will to that "men do not gather figs of thistles." It is well man, or that pure and good spirits could feel any known that this is not in accordance with the laws affulty with an impure and badly balanced mind, of naturo, and, as philosophical Spiritualists, we much less van that organization for the purpose of away the rubbish, that the line of distinction may the sconomy of Heaven. One of the greatest and plainly be seen, and learn from thence that although best mediums that ever set foot on this earth, asked some medlums may epeak with the fluent longues the question . Who can bring a clean thing out of some medians may speak with the high allow to gave the question " Who can bring a clean thing out of and burning cloquence of angels, they are but sound ing brass and tinkling cymbals nay, that soll as well as good spirits can assume the livery of beares. and the soothing eloquence of the mellum who said ing to these is is the boars they are is no light in them." to Eve, "They shalt not surely die, but shalt be a the good, knowing good and evil." In the first place, does the life and conversation of "It is cutremely painful to contemplate the option

trast between the dootrines and precepts of Jesus, SPIRITUALISM -- WHAT IS-IT, AND TO whose life none will presume to deny, is the highest

porting to come from good spirits.

Where, in all the teachings of the divino Nazarlne, was born into this world for the purpose of fulfilling or in those of his apostles, can be found such an un- the law, and presenting to mankind the tangible evidefinable and mixed up medley of unreliable theories dence of that Jehovah, whom they had previously as are set forth for the world's belief and practical known only through Jewish law givers, prophets, experiment, by such as claim to be spirits of the de- and priests. He was a man, in so far as the maparted ? I would deferentially ask all modern Spirit- terial interests of the world were concerned, and in ualists, in what single item these spiritual teachers that regard, he manifested but little care for human have added to the beauty, richness, or the utility of ambitions, being among the humble, and giving his the truly divine and illustrious code of morals, es patronage to mechanics, the purer, in a practical tablished and practiced by the man Jesus; and if point of view, the greatest on earth. His kingdom they fail to point out any amendment, why, then, was not of this earth; he spoke of a glory which he all this mighty hubbub? Why all this turning the had with God, the great first onuse, as we believo, world upside down? Why all this seeking after the before the world was! claiming a personal experiopinions of departed spirits, fallen, erring and de- ence above man and angels. If there is any truth in praved, many of them, as are those in the body? the Biblo whatever, Christ was a God on this earth, Truly, it looks to me like a species of insanity, to In the personality of man, who came among ns to trample under foot the beautiful, salutary and im- atone for our sins, by taking upon himself their mutable doctrines and precepts of Jesus, and substi- burden, and thereby rendering to each individual tute those of erring spirits. Why, it seems to me soul the right of being immortalized through him like a world turning mad, and I would simply ask, -that is, a belief in his atonement. even were it admissible, where is the need of all this?

Wo come, now, to a contrast of the doctrines of the New Testament, and thore taught by too many spirits, said to be disembodied, and practiced by too many we know to be still embodied.

Jesus taught the doctrine of ohastity and conjugal fidelity : "Thou shalt not commit adultory ;" but nor can be, any such thing as adultery, for lo! such a man's wife with impunity, if thou desirest attest. her, and she desirest thee, and we will assist thee. We see that her sensibilities are too susceptible for a man of her husband's nature; she is a medium, and thou art botter fitted for her-thou art her spirit mate.

Reader, reflect upon such influences, and shudder at their probable results, and weep over their already actual consequences. Jesus said : " Do unto others as ye would that others should do unto you." How does the above spirit-teaching accord with this simple precept? Does the professed Spiritualist practice this golden rule, while he, either by precept or example, is undermining the foundation of domestio peace and happiness by gradually, and almost insensibly, corroding the tender cords of conjugal love, and weaning the affections of the wife from the once almost idolized husband, in order that he may twine them around himself? Does ho follow the golden rule when he extorts money from his fellow man for permitting his hand to be used for a few moments by a spirit? Or in charging three dollars as a guaranty for a correct answer to a sealed letter, and one dollar only where there is ne guaranty. Verily, the spirits seem mercenary l

Jesus taught-"Broad is the road that leadeth to destruction, and many there be who go in thereat." Evil spirits contradict this, and say-" Broad is the road that leadeth unto life and heaven, and many, yea all, go in thereat." Jesus said—And these shall go away into everlasting punishment, but the righteous into life cternal ;" but evil spirits declare that the sinner, although his whole life hath been one continued course of the blackest and foulest orimes-nay, oven though with his latest breath he curses the God who made him, he shall nevertheless become as pure and as happy as an angel of light; yea, in the highest spheres. What as if the sinner, who loves and commits sin white in the body, will be transformed by death and the spirit world.

esus said-" Render unto C the things i

## WHAT DOES IT TEND!

standard of moral perfection ever held up to man, | First, let us consider who and what was Christ. and the dootrines advanced at the present day, pur- The Bible says, however much it may conflict in other matters, that he was the promised Messiah-that he

We cannot go back of this, and ask why this need of a sovereign and immaculate spirlt thus to humilinte himself for man; there is the fact, presented in the Bible ; we must accept it, or discard that book as one of the basest and most successful impostures ever palmed upon the world. If wo accept the atone. ment, we know precisely where we are, for it is the corner-stone of humanity, of progression, and of the spirits (the evil ones, at least,) say there is not, spiritual power, that cannot and will not mislead. That Christ was a God, his most unnatural life, his there is no evil in the universe. Thou mayest take purity, his aspect, his noble and miraculous deeds,

From him we have received law enough, for the government of any conceivable amount of mind in a ministry of about three years. His Sermon on the Mount is the perfection of Deity ! No mere human and finite mind would have been impressed with any such a rule for the government of men. There is no wisdom that surpasses it; there is no condition in life to which it does not address itself, and commend itself as just i By Christ we have been taught, in this condition of our being, we must be content to know of the future life, only as we may get glimpses of it in the ideal, and by cultivating our moral nature; therefore it is time thrown away to go on voyages of discovery for facts pertaining to our life beyond the tomb, which we may not gather from tho spirit and teachings of Jesus-to pass beyond is not necessary, and is most dangerous to those who attempt it.

Can any man admit that Christ spoke with the authority of heaven, and have the hardihood to deolare he has not said all that is necessary to our spiritual peaco and guidance on earth? That is the question! Is it not enough for any man or woman to know that their hereafter is to be a state of happiness, through faith in the mission and atoning grace of Jesus, without seeking to know precisely in what that happiness will consist?

Our salvation is certain through him, and all the Spiritualism in the world cannot, consistently with his teachings, put it upon any other basis. We see clearly, through Christ, into the fact that we are immortal, and that this state of being is the more act of beginning, in which we have the choice of revealed and evangelical religion with its certainties, or natural religion with its mystified speculations, all tending to disquiet ordinary minds, to render them reckless and ungovernable. With Christ and his doctrine, all tends to order and subordination ; with Deismdenial of the Divine nature and authority of Christ-

all is confusion, uncertainty and despair. Spiritual

comes in the form of infidelity, it stands forth the enemy of humanity and God, and tends unquestionably to civil, political, and social confusion and decay. It is absurd to talk about doing unto others as we would be done by, as a condition of human society to be arrived at through intercourse with the departed. All human experience is against any such a possibility. Spiritualism can have no advantages, as infidelity, over the doctrine of the atonement.

To sum up, then, we say, first, that the Bible is of God, and Christ was the personality of Deity in human form; secondly, that his death in consequence of his doctrine was in atonement of sin, and that mankind, through his love and his death, received a light which alono can safely conduct us through this life to the next. Thirdly, that we must either regard Christ as God-that is, as one " having a giory with the Father before the world was, and a personal experience far beyond man and angels," else we must brand him as an arrant knave. Fourthly, that Spiritualism is infidelity, and most dangerous as a religion. Fifthly, that mediums should be regarded only as their communications are adapted to the advancement of science, and therein the physical, as well as moral, condition of the world.

## IMMOBTALITY-MUSICAL MEDIUM.

MESSES. EDITORS-The thinking and unbiased minds of this age, having been brought to the conolusion that spirit intorcourso is a reality-is truly a fact, any theory in the shape of facts that tends to , establish the belief more firmly in the public mind, is looked for with interest. It is so looked for, because of the importance of the intercourse sought to be confirmed. The immortality of man-his destiny throughout the countless ages yet to come-must be of more than common interest to the world of mankind.

"If a man die shall he live again?" is a question that has been often asked and speculated upon. Some have been so material in their feelings and aspirations-so much confined to the gross matter of this lower world-that they have altogether denied the future existence of man. Others, however, have intuitionally embraced the idea, that if a man dio he shall livo again.

The conditions of the human mind are so diverslfied, different individuals being constituted differently, that an amount of proof necessary to convince one would be jusufficient to convince another. Thus, while oue almost intuitionally embraces the spiritual theory, a vast amount of proof, both of fact and ar. gument, is necessary for another.

The immortality of man has been, and is, believed by all nations now existing, or that ever have existed, Even the most barbarous have notions of immortal life, and it matters not what shape their ideas may take, or how ouriously they may be expressed ; still the fact remains, that heathen and barbarous nations possess an intuitional belief in immortality. And it is a fact to be noticed here, that all men desiro immortality, and this desire, being universal with the races of men, must be God given, and, being such. will he not gratify this desire? Or has he planted this desire in the minds of men for purposes of torture and oruelty ?

If men are, therefore, immortal, will not the Almighty furnish us with taugible, indubitable proof of the fact? The religionists of to day will tell you that men have had such proof, and the records of it are to be found in the Sacred Scriptures. They will tell you that the transfiguration was an evidence of immortality-a tangible evidence-and still they stoutly deny that spirits of the departed have ever communed with the inhabitants of earth. They will ell you that we must receive these records as teach ing us all we need to know concerning the future state. Must we of this age be content with ouly tho records of the past? Are we not entitled to tangible proof of an existence in the future, as much as those who lived eighteen centuries ago? And is there not as much need of these evidences now as then? The religionist of to-day will tell you, No; you have the Bible-the last revelation that will ever be made to man-and that is sufficient. What consolation to the soul bowed down with a weight of doubt and uncertainty | These records of the past to him possess little vitality; he seeks to draw from a deeper fountain, and to drink from a more beautiful stream those waters that heal the wounded. thirsty soul. And, thank God, the "angel-dispensation" of to-day comes in with its pools of love, light and life, and beckons to the weary traveler, and says, "Step in and be made whole. Drink deep from the waters of life, and go on thy way rejoicing." I have lately visited a medium in this vicinity. who has for the last four years been controlled by the most eminent anci nt and modern musicians. The variety and number of tunes played through her is hard to be computed. Her parents say that near three thousand different tunes have been played by her on the melodeon, through spirit agency. Tunes of all descriptions, such as waltzes, marches, eto, have been beautifully and properly executed. Ever since she was twelve years of age these musical manifestations have been witnessed, and she has had but slight opportunities to become acquainted with music, and that of the simplest kind and most casy to be executed. The fact of her extraordinary mediumship has been known to but few, as she has had, and has now, an aversion to popular notice in this direction. Her age (sixteen) and simplicity of manner entirely preclude the possibility of the charge of wiliful deception. B. SMITH LAMKIN. LEDYARD, N. Y., Deo 11th, 1858. 1. .

are Casar's." But evil spirits are not willing to permit the existence of a union sanctioned by the forbearance towards each other. Nor are they willing to render unto the Church all that is her due. I have no tendency to benefit the world, but quite the reverse. I would therefore advise all good, moral Spiritualists, to be careful not to tamper with the new-fangled nonsense of evil spirits, nor to cast away a pure diamond for a worthless pebble. The time is coming and now is, when Spiritualists shall be divided. the sheep from the goats, and this mighty revolution. is just now commencing. There must be a separation between the pure and the impure. It is a law of nature, which God hath established, that " birds of a feather will flock together." And I would also remark, that until modern Spiritualism can furnish at least as good a code of morals as Jesus has given us, we will do well to hold on to the latter. Н. Т. MUSES' DELL, VA., Nov. 6, 1858.

DR. ROBBINS, TO THE "MEDIUM," MESSES. EDITORS-Brother Hall, of Buffalo, in re ply to my article on the Fanaticism of Spiritualists, proceeds to remark, that he never made my acquaint. ance, does not know me, and complains of my speak ing in familiar terms of Buffalo, "our hall,", etc. Now the precise words and statement complained of, was a quotation from an article penned by one of the most able, fearless, self sacrificing Spiritualists of Buffalo. The article from which I quoted, appeared the week before our article: It was of that truth-seeking type, that it commanded attention. If the quotation points used had not been there, the phraseology would have shown it to be an editorial article. I was not, however, under the necessity of going to Buffalo, for illustrations of fraud, fanatioism and folly, practiced by mediums, who baptize it with ality the marganet 

ism is in precisely this position; it sets up, as it seems to us, a road to Heaven which has no founda laws of the lund; where there is uncongeniality of tion but a man's self-his virtue and his truth. Now. disposition, sever the bond, say they, instead of teach. of the mass of men, who, we should be glad to know ing submission to the powers that be, and a mutnal of that vast number weighed down by the physical necessities of their being, can travel such a road with any sustained confidence; tell them that they may have seen some good arising from Spiritnalism, but go to heaven without the Bible-that it is an error never yet have I witnessed such great and thorough and has no connection, and never had any connection reformations in heart and life, as those brought about | with their salvation, and at once they are thrown by the doctrines of the New Testament, through the into a series of inquiries which are calculated to uninstrumentality of sound, devoted ministers of the settle the mind, and weaken it to distraction. Thus Gospel. Bags of bones, white doves, upsetting of it is; Spiritualism we fear has failed to produce any chairs and tables, tying and untying of persons, more actual advance in the religious character of playing upon pianos and fiddles, moving of good old man as a rule, than though the philosophy had never tandards, and upsetting domestic bliss, can surely been broached. Its course has been marked by a confusion of ideas painful in the extreme, that stamps it with an authority of the most unreliable naturo-too contemptible to be attributed to God, and almost too subtlo to be charged to the wit of man ; we think in connection with bim there is an influence at work positively opposed to the truo spiritual advancement and virtue of man. Spiritualism we cannot but declare to be the most specious infidelity over sprung upon the world. Its teachings are no better than Pagan philosophy. Its teachings are no better than these of Socrates or Plate ; its tendency is to materialize the souls while professing to spiritualize it, and to lead us into a maze of unsatisfactory speculation, abusive of ordinary minds, and annihilating weak ones. If persons who are inclined to consult the unseen, would open their Bible and consult it, wo think their spiritual'advance would be quite as satisfactory, and their knowledge quite as useful. We deny that Spiritualism is from God. Prof. Robert Hare, in his work on this subject, distinctly says, and so do nearly all of his sympathizers in this field, that the Bible of the Spiritualists is the book of Nature, the only one which by inward and outward evidence can be a-cribed to divine authorship. This gentleman was the first to demonstrate by mathematical tests the fact that spirits were in communication with the

world through mediums. Mrs. Cora Hatch says Christ was only one saviour of many, which the world had had, naming Washington, Napoleon, etc., thus throwing the Bible into the ditch. If the scriptural plan of salvation is not worth something to mankind, Christ was an impostor, and is no authority whatever; and to talk about the name of "Spiritualism," for enough of it is at the life of Christ, as our guide, as Spiritualists are in hand , but it, was to avoid the appearance of person- the habit of doing, is simply absurd. We should prefer the religion of Mahomet to Christ's, if Christ Erlend H. says, "Spirits from the sixth sphere is not the Power that governs this world, and adnay condescend to hold communion with the lowly ministers to the spiritual needs of man. Spiritual. and ignorant of earth." That is true; so the angel ism ignores the Bible, and carries us down to the of the Lord made use of an ass as a medium, yet we level of human invention-opens the door to fraud are not to infer that every ass, be he even a biped, is and blasphemy in every variety of form, and takes thus made use of. As to the case of Davia meeting from man all the moral restraits of Christianity : it Galen and Swedenborg in the gravesard, I can only incuicates virtue, it is true-but at the same time it at that when the fact is boaceded 'or proved, our fosters a self rellance, and confidence in spiritual answere hall be forthcoming aff the Spiritualiste of matters in the bosom of man, through which senti-Spiritualism, as an adjunct to Christianity-going 

### OREATION.

'We cannot conceive of any Oreation."-[Mrs. Hatch's Disurses.]

MESSRS. EDITORS-This idea can only apply to all substance or matter, perceivable or unperceivable, with which the universe is filled; and this perceivable substance is the only manifestation of the great, infinite, first and existing cause of all things, called God. But the expression, although true of matter; in its eternity of duration, cannot be true in relation to forms. Substance or matter is subject or liable to an infinite variety of conditions, brought about by different oircumstances or laws. It is not necessary to attempt to account how these molifications are brought about, further than to say that the cause invariably uses instrumentalities; and matter may be fraught with the principle subject to certain laws, or expressions of the divine will. The Creation spoken of in the Bible may mean the formation of unperceived substance into perceived aubstance the act of making, by new combinational of matter, and which new combinations, producing man forms, perceived and unperceived, are invested with endowments of various character, pe-

# BANNER OF LIGHT

elements of which he is composed always existed. Grant it. But does this prove that man always existed? If the Bible be true, it does not ; if geology be true it, does not ; and if history or observation be true, it does not. The forms of organic and inorganic life presses in, by new combinations, whenever the conditions or circumstances are favorable to them; and when these conditions or circumstances change or become unfavorable, then they depart, giving place to new arrangements of combinations Again-as all substance ever existed consequently it will never have an ending. Therefore, all organizations and the endowments of each, (for all is substance) will always exist; and if the spirit of man is the man, then the endowments of these organizations are the organizations. These endowments in the animal tribe now existing are called instincts, which appear to be the general property of the living principle. Now as instinct comprehends intelligence in kind and degree, who can say where it leaves off and mind begins ? The mental manifestations of the animal tribes and the manifestations of mind, are phenomena of the same absolute oharacter, though confined in the animal tribe to narrow limits.

Again-as the forms of all oreation change, was there a period of time in which the form of man did not exist? And by antithesis, will there not be a time when it shall disappear ? Although man may, and undoubtedly is, the ultimate of organic creation, yet his form and capacities may be developed and expanded beyond the highest conception of mortality; and if the spirit of man, or the man himself, (the body being the identification or instrument of tho spirit) lives when the body shall have ohanged or decayed, may not the living spirit or instinot principle of animal tribes live and exist in the world of spirits? If the spirit enters the spirit-world with all the attachments of his earth-life, how can it enjoy itself there, deprived of all of the forms of qualification to which it was connected on earth?

The Indian hunts in the great hunting-ground, free from the intrusion of the white man-tho angler fishes in never-failing and boundless streams, and the intellect is still attempting to fathom the laws of creation and gain what our Father may permit it to know, forever developing and progressing. J. C.

### LETTER FROM THE WEST.

MESSES. Eprrons .- We have had, this fall, a re freshing time for developing and bringing forth the spirituality of man, by sevoral good and elevated lectures, through mediums tranced and impressed, as also on each Sabbath, afternoon a conference for all who feel that the spirit of truth is within them to express it, and let the world judge of its power-for truth will ever stand ; and the good seed, once sown. will bring forth an hundred fold.

On last Sabbath we were much edified by a lecture through the organism of Dr. James Cooper, of Belfontaine, Ohio, on "Ancient and Modern Christianity." The spirit controlling purported to be an Irish priest, and I should judge he understood his subject well. He was listened to with marked attention throughout, by a highly respectable audience.

The Doctor intends to devote his time to lecturing, and will, I think, prove to be a powerful soldier in Respectfully yours, the spiritual army. B. A. C.

CHIGAGO, ILL., Nov. 29, 1858.

## Facts and Tests.

### HEALING BY DR. MAIN.

MESSES. EDITORS-It is now twelve months since I

spirit of a relative of Lovell, who had many times to year; but when the boy is a man, he pulls down manifested before, told us she felt in earnest that the house with his marks, and builds larger. evening, and, as many had been anxiously calling Revelations are not somewhere, and at sometimes; for tests, she was going to give us one, and that we but everywhere, and at all times. should have one at each of these sittings, viz. : once in two weeks. She said: "The spirit of a lady, whom she once knew in Augusta, is present-her till the other day, was the devil we dreaded; a hole name, Silva Stevens; her husband's name, George was kept in the boiling pot cover lest it should be II. Stevens. She says she passed away in July, 1854, and thinks it was the 10th. Now be sure and write to G. H. Stevens, Augusta, and if you find me correct, make it public."

I wrote as directed, but received no answer. I then wrote to another gentleman of Augusta, whose | tied that nobody over has found the ends of fate and address I had, and now have the following answer : freedom. Nature is intricate. "There is a man in Augusta by the name of George G. Stevens, and he lost his wife, named Silva, in in water; wings in air, and feet on land. Adjust-July, 1854."

When I wrote Stevens, I requested to know the day of the month, but did not request that of the creature. Nature makes every creature do its own other, so that the test is verified, except in the mid- work, and get its own living. Every tree grows by dle letter of Mr. Stevens's name. It is more than and of itself, independent of other trees. twenty years since the spirit giving the above lived in Augusta, and not a person at the circle, and, I by his might, and measured by his skin. In spirit presume, not in this town, knew of such persons as the papille of man runs out into every star; the Mr. Stevens or his wife.

Last Sabbath evening, a spirit controlled some of the world is, the tie between person and event. medium, and said his name was George L. Wise, of The soul contains the event that shall befall it; events Kennebunk; that his father's name is George; that are the children of the body and the mind; they are he was lost overboard, and drowned in 1854-aged arbitrary; they grow on the same stems with porseventeen-in a collision at sea; that he was a pas- sons. The efforts we make to escape from our destisenger. The vessel which ran into them, was the ny only serve to lead us to it. History is the record the one he was in. This was given as the test for earth takes and holds man-by-and by man will take that evening, as no one present ever heard of such a the earth up. A wonderful web is this which makes porson who has resided in Kennebunk-except the comes in heaps in old age." name of the vessel, which is not yet known. Z. HUMPHERY.

YARMOUTH, MR., Nov. 16, 1858.

## RALPH WALDO EMERSON.

On Tuesday evening, December 7th, Mr. Emerson delivered the ninth lecture of the "Fraterenity course " at the Tremont Temple, which was filled to overflowing with an intelligent audience. His subject was "Fate." He took precisely the ground on It draws from the heart love and sympathy; stimu. this interesting subject to which the philosophy of lates to noble efforts, while, at the same time, it is Spiritualism inevitably leads its votaries. Mr. thrillingly interesting. Emerson is a Spiritualist of magnificent intellectual SEED TIME AND HARVEST. Tales translated from the calibre ; not, perhaps, in the external sense in words, for we believe he ignores the material manifestations, but in the solid Spiritual sense. In the light of sound philosophy it is exceedingly hard to argue against the position he takes on the question of fate and free agency. As Mr. Emerson's lecture "is to go at once to the press." we make but a few wanderng extracts which will convey some idea of the drift of his reasoning.

He commenced by saying, we come out of the street into this hall to hear a few reasonable words. We leave our trivial affairs to see how the day goes. In solitude we think for self; when we meet in tho mass we think for all. In our first efforts of liberty we are fired to reform man, but we find we are opposed by unalterable laws; fate, or the laws of the world, meet us everywhere. But if we are to accept fate, we are no less to accept liberty ; this is true, and that is true-both are true. To study for just conclusions, it must be by taking up all subjects, understanding them, and making a just balance. Greece has taught that whatever is fated will take place. Various religious beliefs have taught, that

the laws that govern men have respect for localities and persons. The teachings of nature are not so. Intense cold freezes in all places wherever it is; amusement. has no respect of persons : ferocious animal have propensities given them from birth ; our planet is liable to be shocked by the approach of a comet; at Lisbon carthquakes killed men like flies; plagues cut off and destroy multitudes of men. There is no use to whitewash truth, or dress it up in a clean shirt and white cravat like a student of divinity. Dec. 20th and 21st; Duxbury, Wednesday, Thursday What happens once may happen again ; so long as and Friday, Dec. 22d, 23d and 24th ; West Duxbury, these strokes of nature have terrified us and are un- Sunday, Dec. 26th ; Kingston, Monday and Tuesday, controllable, they may be feared. The expense of Dec. 27th and 28th; Plympton, Wednesday and ends to means is fate. Thursday, Dec. 29th and 30th; Middlebero', Sunday, ends to means is fate. Every spirit makes the house, but after, the house confines the spirit. Now and then among the multitude, a man is born who has a new cell opened in Mass.; 21st, 22d and 23d, in Saiem, Mass.; Dec. 26th, the brain; a gonius, with great skill, but this skill in Worcester, Mass.; Dec. 29th and 30th, in Bosalters no purpose in nature; the vital forces are drawn off, and the man of genius comes to the fate of all. The eminent doctor's skill might distinguish whether the new germ of life is a whig or a demo crat in the fourth day of embryonic existence-but this alters no law.

Fate is a name for facts not yet passed under the fire of thought. Fato is yet imperfected cause. Steam, carried off by the steam, and the roof of the hopse with it. To day it is reduced to the greatest use.

Fate involves the means of freedom ; every calamity is a spur to freedom. Fate slides into freedom, and freedom into fate. This knot of nature is so well

Eyes are used in light; ears in aurioular air; fins ment and adaptation exist in all nature. Invisible powers are not less than visible, belonging to every

The new born man is not inert. Man is esteemed world his home; his life a hero or a god. The secret

Frade Wind; he could not remomber the name of of the action and reaction of fate and freedom; the person. This statement I have confirmed as true by this vagabond life! "What we wish for in youth

Book Notices.

A WILL AND A WAY. Tales translated from the German of Michael and Augustus Moritz, by Traner-mantel. Boston : Crosby, Nichols & Co., 117 Washington street. 1859.

This is a capital book for the young; neatly printed, and beautifully adorned with colored engravings-

German of Rosalie Koch and Maria Burg, by Tranermantel. Boston: Croshy, Nichols & Co, 117 Washington street. 1859.

This is a neat volume of 300 pages, with colored engravinga It contains four deeply interesting stories; the seeds of which, when dropped into the youthful hearts of our country, will bring forth flowers to gladden, and fruit to nourish the soul, for its

THE AGE OF CHIVALEY. Part first, King Arthur and his Knights, Part second, The Mabinogeon; or, Welsh Popular Tales, by Thomas Bulfinoh, author

Boston : Grosby, Nichols & Co., 117 Washington street. 1359.

This book = embellished with beautiful colored plates, contains over 400 pages, handsomely executed. It is characterized by that elevating tone, freshness, and unusual interest common to books from this house. These legends convey a lively picture of the literature and manners of our ancestors, cherishing in our minds some idea of the condition of the source from whence we sprang; while the excellent manner in which the incidents are related, afford ample

E. L. Lyon will speak in Portland on Sanday Dec. 19th. He intends to spend some time in the Ktats of Maine, and those Spiritual societies desiring his services will please address him at Portland. Miss Sarah A. Magoun will answer calls to locities in trance state on Sundays and week day evenings. Address care of George L. Cade, Cambridgeport, Mass. Miss Rese T Amedow will areak in East Abington.

Miss Rosa T. Amedey will speak in East Abington, Sunday, Dec. 19th, afternoon and evening ; in Lynn, Wednesday evening, Dec. 29th.

Mrs. H. F. Huntley, the public trance speaking medium, may be addressed, for the present, at Paper Mill Village, N. H.

Leotures will be delivered in Taunton, Dec. 19th by George Atkins; Dec. 26th, by H. P. Fairfield. Miss Susan M. Johnson will receive calls to speak on Sundays. Address, Medford, Mass. 1. 199

In order to live justly, and be respected, we must refrain from doing what we blame in others.

Every kind of employment requires a particular kind of genius.

Riches increase in proportion as you give to the 000r.



The Ladies of the CAMBRIDGE SPIRITUAL ASSOCIATION and their friends, propose holding a Fair and Lovee at Oity Hall on Wednesday and Thursday, Doc. 15th and 16th, for the purpose of raising funds to build a Chapel to hold Spiritual Meetings in. It is expected that this will be the' largest gathering of Spiritualists that has ever convened for a similar purpose in the State. The Spiritualists of Boston, and of all the olties and towns in the State are most respectfully invited to be present, and also to contribute such articles as they may see fit, and leave thom at Mrs. Oade's store, 378 Main, near the corner of Columbia street, provious to Tuesday, the 14th inst. A largo number of Trance Speakers and Lecturers have notified the Committee that they will be present, and give their services for the noble object in view. Among them are Prof. J. L. D. Otis, Mrs. M. S. Townsend, Miss R. T. Amedey, Miss S. A. Magoun, Miss Emma Houston, Mrs. Young and Mrs. Foster. It is also guite certain that other speakers whose names are not here mentioned, will, be presint to add their mite and blessings to the entertainment of those present.

The price of admission will be 25 cents. Season tickets 50 cents. Children under 12 years of age, 10 cents. This will not include the price of admission to the large Hall on the last ovening, after 9 o'clock, when a good Band of Music will be present to enliven the occasion, that those who may wish can enjoy themselves by duncing or other innocent recreations or amusements as they may see fit. . The tickets then will be 75 cents for gentlemen; Indies free,

Per order of the Committee. CAMBRIDGEPORT, Dec. 3, 1858.

BOSTON ADVERTISEMENTS.

J. T. GILMAN PIKE, N. D., gives special attention to the cure of all forms of Acuto and Ohronic Discusses. Office, 17 Tremont street, up stairs opposite Mussum. Office hours, from 9 A. M. to 5 P. M. All other hours at house No. 35 East Springfield street, Boston. ff Dou 18

NEW ENGLAND UNIVERSITY. THE friends of this institution are hereby notified that the Books of Subscription are now opened, and that the

five votes during his or her natural life, and a copy of said

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real and personal. 4th. No subscription to be called for until the sum of three thousand two hundred dollars is subscribed, and stock is made payable in six, twelve and eighteen mouths thereafter, with interest.

Any porson ouclosing postage stamps to the Banner of Light Office, will be provided with copies of the Terns of Subscription. Friends of the movement will please curvass or their towns, and send to me at Banner Office. Bubscrip-Uons will be published as fast as received. J. L. D. OFIS, General Agent.

perception, Terms, for a full reading in all points, \$3; for a reading on each separate point and matters in general, \$1; pustage pre-paid; "All letters should be addressed to H. L. BOWKER, Nation Mass

Matick, Mass, Those wishing to consult me personally. may do so on Sat-urday of each work, at Dr. Charles Main's, 7. Davis street,

Persons sending written matter must avoid quotations and the dictation of other, minds, to secure a correct reading. Natics, Mass., Nov. 18th. H. L. BUWKER

A. O. STILES. M. D. INDEPENDENT OLAINVOYANT, A. Offica, No. 166 Main street, Bridgeport, Conn. A true diagnosis of the disease of the person before him is guarait teed, or the first will be taken: Chronic diseases scientifically terated. Stipt attention given to diseases scientifically treated. Stipt attention given to diseases of the ear and oyo. Oncers removed, and citte warranted. The Siectro Ohemical Baths will be applied when accessing for the re-Distinct parties with the approx with increasing, for the re-moval of poleguous minerals from the system. Persons from abroad can be accommodated with good board at a reasonable rate, near the Doctor's office. Office hours from 6 o'clock A.M. to 0 r.M. No patients received Bundays. I Nov. 18

ton street, Boston. T - 11 · · ·

J. V. MANSFIELD, MEDIUM FOR THE ANSWERING OF BEALED LETTERS, may be addressed at No. 8 Winter street, Boston. TERMS.—One dollar and four letter postage stamps. If persons wish their money refunded un-less an answer is obtained to their letter, ibe ise is three dol-lars and stamps. If no answer is obtained at the expiration of thirty days, money and letter will be returned. Visitors received on Mondays, Wednesdays and Saturdays, and on no other days. other days.

A SYLUM FOR THE AFFLICTED, NO. 7 DAVIS STREET, DR. CHARLES MAIN attends to healing by laying on of hands. Locks of bair sent for examination, must be accomhands. Locks of hoir sent for examination, must be accompanied by a leading symptom; also, age and sex must be given. Terms \$1,00, hayable in advance, accompanied by a letter stamp to prepay postage. Office hours from 9 to 12 A. M., and from 2 to 5 F. A. If Nov. 80 terstamp to prepay postage. Once not in the Nov. 80 and from 9 to 5 P. M. W. Nov. 80 M. RS. A. W. PRATT, MEDIOAL CLAIRVOYANT AND HEALING MEDIUM, has removed to Ccdur street (off Pleasant street) Maiden, near the Boston and Malue kailroad Depot. She has hud much practice as an accoucher, and of-fors her services with confidence in that capacity. Examinations at house, 50 cts.; by huir, \$1; hair sent by Hours from 9

Examinations at house, 50 cts.; by luir, \$1; hair sent by mall, and requiring written diagnosis. \$2. Hours from 0 o'clock A. M. to 5 P. M.\_\_\_\_\_\_ tf Nov 13

MRS, B. K. LITTLE, the well-known Test Medium and M Clairvoyant, has removed to No. 35 Beach street, (nearly opposite the United States Hotel.) Terms—\$1 per hour for one or two persons, and 50 cts. for each additional person. Clairvoyant examinations \$1 June 19 Clairvoyant examinations, \$1. ιſ 

JAMES W. GREENWOOD, HEALING AND DEVELOPING Medium.-Rooms No. 18 (Damage AND DEVELOPING

Medium.-Roome, No. 16 Tremont Street, (Up Stairs,) opposite the Boston Museum. Office hours from 9 A. M., to 8 P. M. Other hours he will visit the sick at their houses. ⊢ tſ

M. RS. PHELPS. CLAIRVOYANT AND SPIRITUAL HEALING MEDIUM.—Residence, 32 Carver street, corner of Ellos street, near the Boston and Providence Italirond Depot. The sick visited at their homes, when desired. tf July 31 No. 14 Pleasant street, entrance on Spear Pince, Bos-Terms for Examination, \$1; Revelation of Events, 50 J. Hours from 8 A. M. to 9 P. M. tf may 22 cents. Hours from 8 A. M. to 9 P. M.

E. ATWOOD.-TRANCE AND HE LING MEDIUM. Slitings for general communications, 50 ets.; medical examinations, \$1.00. Office hours from 9 a. m., to 1 P. M., and from 2 to 5 r. M. No. 8 1-2 Brattle street, Boston. jy17.

MRS. ELLEN RICH BDB, TRANCE MEDIUM, for the cr-M amination of Discass, and Spirit Communication, may be found at No. 1 Almont Place, leading from Blosson street. Terms, 50 cents per hour. At home from 9 a. m. to 18 m. and from 2 to 5 P. M. វេ sept, 4

MRS. LIZZIE KNIGHT, WRITING MEDIUS. No. 15 Mont-IVI gomery place: Terms, 50 conts per hour. Hours from 9 to 1, and from 2 to 5 P. M. tf Nov. 20

Nov. 20 N. C. LEWIS, CLAIRVOYANT) PHYSICIAN.-Examinations and Prescriptions by an Indian Spirit of the len time. No. 70 Tremont street. 15 Feb. 27.

## NEW YORK ADVERTISEMENTS.

"Nothing extenuate, nor set down aught in malice." THE PROCEEDINGS OF THE RUTLAND CONVENTION, phonographically reported by Mr. J. M. W. Yerrinton, is just published. This is a very full report, in the reading of which the public will be able to getther how much of falsebood and misrepresentation has been pronulgated and sent broadcast throughout the land by the secular press, claiming to have a tender regard for, and in some sort the guardian of, the public morsis. This book contains about 200 pages, largo octavo, and will be furnished at the very low price of 50 cents, In paper, or 67, cents bound. The object not being to specu-late but to get the facts before the prople, it has been con-cluded to make the price at the lowest possible figure. Or-ders sent to the undersigned will meet with prompt atten-tion. Address B. T. MUNRON, avg 14, 15 Great Jones street, New York. D BOAN SCOTT, having taken the large house, No. 16 D BOAN STREET, NEW YORK CIT, for the express accom-modation of ALL PATIENTS desirous to be treated by SPIRIT-DAL INFLUENCE, can assure all persons who may desire to Lift the virtues of this new and starting practice, good nur-ing, and all the comforts of a home. Dr. John Scott's Rheumatic Remedy warranted to cure inflammatory rheumatica. Price per bottle, \$5. He offers his professional services in all cases of disease, which produce a source of the services of disease. 1,030 whether chronic or acute. 11 March 6 CIRCLES AT MUNSON'S ROOMS. Mn. C. H. POSTER, of Balom, Mass., has been employed by the undersigned, and will give scances day and evening. Other mediums will be constantly in attendance. On Thereday and Thursday eve-nings, in place of the large circles held heretofore, it has been deemed advisable to limit the number to eight persons, at deemed advisable to limit the number to eight persons, at \$1.00 each, for the evening. Circles will commence at 71.3 o'clock, and close at 19 precisely. B. T. MUNSON, sept 11 tf δ Great Jones Street, New York.
J. R. ORTON, M. D. G. A. REDMAN, M. D. DHS: ORTON AND RED MAN.
Offloo, No. 108 Fourth Avenue, near coruorof Teuth street, one block from Broadway, New York.
T. B. Dr. Rodman receives calls and gives slitings for tests, And I to 10. 1658.

harvest of happiness. of "The Age of Fables." "Here may we read of Bpencer's fairy themes; And those that Milton loved in youthful years I The same enchanter Merlin's subtle schemes; The same of Arthur, and his knightly peers."

was very badly injured on the Boston and New York Central Railroad, being on the train which was thrown down an embankment, at the bottom of which I was found insensible under the engine, and supposed to be dead. Examination proved that my greatest injury was in my back and spine, the nerves and muscles of which seemed to be paralyzed." All the physicians who attended me did not afford me any relief from my great sufferings, and for nino months I tried the skill of many physicians who were recommended to me, and did not receive theslightest benefit from their treatment; until then I had some faint hope that I should find relief, but hope died within me, and I gave up in despair, my general health destroyed, my naturally strong constitution broken down, and my vital powers exhausted by medical treatment. I was but the shadow of my former self. At this time I heard of the great success attendidg Dr. Main's treatment of all diseases, and in this state I was conveyed to his Asylum, No. 7 Davis street, and placed under his treatment, and in three or four days after, I was able to move about the house, without the aid of crutches, which I had not done for nine months.

By what mysterious power came this change, I cannot say; I only know the fact, and know my heartfelt gratitude for God's blessing, through Dr. Main, whose generosity prompted him to relieve me of suffering, with little expectation of any remuneration to himself. It is now three mouths since I first saw Dr. Main; and I am as well as ever, and may be seen at my daily labor by any who feel an interest in the Doctor's treatment. From the success which has attended him in my case, I have no hesitation in saying he is provided with great medium power, which can be applied with certainty in the cure of ail diseases.

I make this statement for the benefit of the community, and gladly recommend him to all the sick and suffering, having tested myself what I recommend. (Signed) C. GIESON. Boston and New York Central Railroad Depot, Oct. 1, 1808."

This is the honest conviction, no doubt, of a man who has been helped by Dr. M. We feel It due to the public to remark, that while healing mediums are doubtless successful in many difficult cases, yet it must not be inferred that they are infallible. A medium who will exercise a healing power upon one. may not upon another person. There are conditions he cannot overcome. . . . . . . . . . . . .

## TEST SOBAPS.

DEAR BANNER-We have not been entirely passed by or neglected by the invisible ones, in this age of new light., Mr. J. L. Lovell, one of jour citizens, has been developing as a tipping and trance medium for some two years, and has lately received the clairvoyant and healing gifts. "Through him was have received many proofs of spirit existence, and that they: are anxious to commune with their friends litistie. form. But skeptics among us have wanted and the tests ; give us tests, say they, that these to the spirits of the set of the spirits of the set of the spirits of the set of the spirits o spirit friends, told them weiched no. tothe medium On Sabbath evening, Oat Blat, at a public state the

There is in every man a certain feeling that he has been what he is, from all eternity-that he is not made so in time. Men are what they are from physiological causes.

Election goes from avoirdupoise weight; it might e as well to determine votes by weighing men on avsoales. 1. se 12**.**\*

Science comprehends power and life. A vesicle odzed in darkness produces a plant, in light an animal. Once we were taught nature was the circumstance, now we discover her laws fixed. The book of nature is the book of fate; she turns her gigantio His addresses are mainly in the trance-state, and caves, one after another, and never returns one. Her leaves are the stratas of the earth, the various development of vegetable and animal life from lower to for this paper or for the New England Union Uniigher, till man is born; then, races and conditions;

religious and intellectual. 1. 642 1 When a race has lived its term, it comes not again: in many millions there has been but one genius born ; in Boston. He will receive applications to lecture doubtless it will be the same hereafter. In a dozen millions of Malays will be born one or two astronomical brains. The start of the start of the start of the start of the

Punch makes one joke every week; the Journal prints one good piece every day. The force with which we resist nature seems like the minority of one, under the compulsion of millions we cannot trifle with the reality of her laws. No picture of life has reality, that does not ad mit of all facts. The element ranning through all.

things that we call fate, we find wherever we go. Fate is immense-so is power. But we say fate has its limitation; what is this criticism that pries into neture Pass Lovers and standing and for the add that the

Man is austupendous aniagonism between two worlds, being drawn by both and repelling both! Man cannot blink free will; freedom is necessary-it is a necessity of fate. It is wholesome to look not on fato, but on the other side; too mittoh contemplation on destiny is unhealthy: When the doctrine of fate is isdopted, weak and visious people test scorn on file. Let man, inspired by nature, show his invision immense is his power of intellet and will's face pulsation of his heart is an gath from the Most High. We stand against fate, as thildren against the will We stand against fate, as thildren against the will we stand against fate, as thildren against the will we stand against fate, as thildren against the will adapted weak and visions against the will in the stand will be done in the Most High. 

## MOVEMENTS OF MEDIUMS.

Loring Moody will lecture on Spiritualism and its relations, at South Hanson, Masa, Tuesday and Wednesday, Dec. 14th and 15th; Pembroke, Thursday and Friday, 16th and 17th; Marshfield, Sun-day, 19th; North Marshfield, Monday and Tucsday, Jan. 2d. He will receive subscriptions for the Banner.

Warren Chase will lecture, Dec. 14th, 15th and ton ; Jan. 2d and 9th, in Providence, R. I.; Jan. 12th and 13th, in Windsor, Ct.; Jan. 16th in Hartford, Ct.; Jan. 23d and 80th; in New York; Feb. 6th and 13th, Philadelphia; Feb. 20th and 27th, in Baltimore ; Marchand April, in Ohio ; May, in Miohi-gan. Address, No. 14 Bromfield atreet, Boston,

Miss Emma Hardinge will lecture at St. Louis, and adjacent citics, during Decembor and January ; February at Boston; in March at Philadelphia; in April at New York ; in May and June at Worcester, Providence, Portland and Troy-together with such adjacent places on week-day evenings as her time and strength will allow. Those who do not know how to address her at the oities she visits, should send letters to her residence, 194 Grand street, New York, from whence they will be punctually forwarded.

Prof. J. L. D. Otis will speak as follows : At Cambridgeport, Dec. 14th, 15th and 19th; Newburyport, Dec. 26th ; Sutton, N. H. Jan. 2d ; Fitchburg, Mass., Jan. 9th; Nushua, N. H., Jan. 16th. He will an swer calls to speak at other places during the week. upon the subject of Education. 'He will act as agent for the Banner, and receive subscriptions either versity. Address, Lowell, Mass.

H. P. Fairfield will speak in South Dedham, Mass., Dec. 16th; Putnam, Conn., Dec. 19th; Taunton, Mass., Dec. 26th, and the last three Sundays in Jan. week evenings in the vicinity of Boston. Address' at the Fountain House. Handbergher die

Mrs. A. M. Henderson will leoture in Philadelphia every Sunday in December, and will answer calls for week evening lectures in that vicinity during the month. She may be addressed in care of Dr. H. F. Child, 510 Arch street, Philadelphia &

E. S. Wheeler inspirational speaker and improvisatore, will speak at Providence, B. T., Sundays, Dec. 19th and 25th, and during the wrek at adjoining

towns. Address, Providence, R. I., until Jan. 1st. 1859, care R. A. Potter. Public meetings will be held at Concert Hall, Bur-lington, every Sabbath. Rev. John Pierpont will speak on Tuesday, Wednesday, Thursday and Frit day evenings, Detember 1414-15th, 16th, and 17th,

at 7. o'clock. Mrs. Charlotte P. Works, public, tranop speaking medium, may be addressed at vio. 19 Green street. Boston.

The following subscriptions' have been received, from Oct. 24th to Dec. 1st :--

owell, Mass.,	\$247	Amount brought up. \$922
Iariow, N. H.,	27	Dovor, N. H., 55
ompster, N. H.,	.25	Lake Village, N. H., 10
toddard, N. H.,	52	Franklin, N. H., 13
Itchburg, Mass		New York City, 5
aconia, N. H.,	82	Nelson, N. H.
xetor N. H.,		Olympia, Kansas, - 1.
eominater, Mass.		Warner, N. H.
ancaster, Muss.,	25	Shirley Mass., 8
Awrence, Mass	75	Portland, Me., 12
armouth, Me	67	Westbrook, Me.
Freat Falls, N. H., -	177	
	· · · · · · ·	Total \$1.030
	\$022	
Dec. 7.	<b>.</b>	- 小川 (語) かけいどわけい 得なぬだけ

Dec. 7.

OME SPORT FOR THE HOLIDAYS, - The popular and laughable Game, A. Thir To Paris, is the cheap and most attractive pastime for Families and Parities. It is solided to personis of all ages, can be learned in two min-iles, and presents over 50,000 transformations of Wit and Humor. Any number, from 2 to 50, can play it at one time, and a roar of merriment is the inevitable result. Price 50 cents. Published and suid, wholesale and retail, by A. WILLIAMS & 100, 100 Washington element

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LETTERS ANAWERED.—On receipt of a letter from any party; enclosing OSE DOLLAR, Professor Huse will answer questions of a business nature. On receipt of THEEE DOLLARS, a full na-tivity, of the person writing will be returned. He only re-quires name and place of residence. Hours of consultation from 7 A: M, to 9 Fi M. Terms 50 cents each lecture. DECARY, NO. 654 Washington's treet, Boston. Bpirtual, Olarvoyant, and Mesmerie Trescriptions accurately prefared. Lec. 19, 1837.

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THE MANDABON IS LAGRANGE PLACE WINGHOUS 1 Dir wild Auge Abartaminätions and tratment in direction of the will wild be apprendict at their home, if discret, and will wild be apprendicts at their home, if discret, and the will wild be apprendicts at their home, if discret, and the will wild be apprendicts at the provided of the prov-tion of the provided at the apprendict of the prov-tion of the provided at the provided of the provided by the provided of the provided by the provided of the provi Manna Alle Tellente at their homes if desired. Will a state frage of the moon's State interior of the provide the state of the state o

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SARATONA SPA., N. Y., Oct. 80, 1858. 

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