

BANNER OF LIGHT.



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Literary Department.

Written for the Banner of Light.

LETTIE ARNOLD;

OR,

THE BOUND GIRL.

BY NINA OLATTON.

CHAPTER XIV.

Morning found Lettie at the railroad station in Groton. She took an early train, caring not whether she went, if it would only take her far away from Groton.

The car was filled, but she shrank into a corner to muse upon the future. On, sped the iron horse, through beautiful valleys, tinted with bright foliage, and decked and jeweled with its Autumn attire—by hills and mountains, that loomed up, dark and frowning against the morning sky—over frail bridges that creaked and groaned beneath the heavy pressure. The child's heart cried faster, faster, and she exulted to think that every stroke of the ponderous wheels, every revolution of the mighty wheels, increased the distance between her, and the scene of all her childish misery. On, on, plunged the Steam King, breathing flame, and smoke. A curve in the road—all is safe, for no signal of alarm waves in the breeze. Great God, the drawbridge is up! In vain the engineer essays to check his fiery steed. On it rushes, dragging its living freight to destruction, ay, into the very jaws of death.

A hissing, rushing sound, and they are plunged into the cauldron below. Infancy, in its purity and innocence, maidens, with beautiful forms and artless ways; the happy bride and the proud groom; youth, with high aspirations; men, weary of life's stern conflict; age, with silver hair and furrowed brow, were all hurled into the world of spirits, in the twinkling of an eye. Where but a little time before all was joy, life, and animation, now Death flaps its wingless wings, and terror strikes the survivors with dumb agony. Fire and sword were carried so much desolation to the hearts of the multitude, as these appalling tragedies enacted upon the stage of life, by the carelessness of man. Oh, what a thrill of agony vibrated through the heart of the nation, when the voice of the lightning proclaimed this sad disaster.

Assistance arrived, and the mangled bodies were removed, while the living emerged from the charnel house of death. The surging waters clasped some in its icy embrace, and bore them down to their fearful bed, where the sea-weed formed their winding-sheet, and the winds and waves sighed a requiem for this life so soon departed.

When Lettie experienced the first shock, she slid to the floor and awaited her doom, calm and motionless. As the cars were thrown from the bridge, and down the embankment, she was hurled with great velocity into the water. Although stunned by the shock, she yet maintained her presence of mind, and as she rose, espying a seat near her that belonged to the car, she clambered upon it. Looking around her, she shuddered at the dreadful scene. At a little distance from her she saw a child sinking beneath the waves, its long golden curls were dripping with water, and its white arms were raised supplicatingly upward.

In an instant, forgetting self in her desire to save a fellow-creature, she seized a stick, and by its aid propelled herself over the place where the curlew had disappeared. They rose again, and the girl seemed endowed with new strength, as she lifted the unconscious form upon the seat. She clasped the cold hands, and breathed her warm breath upon the child's shut lips. All this time the seat had been gradually moving toward the bank, and looking up she saw that she was safe. A prayer of thanksgiving swelled up from her heart, as she touched the ground, and drawing her precious charge up, she bore her to the nearest house. In a short time she came to her senses, and when she heard Lettie's story, she clasped her arms around her neck, and said:

"Dear, good girl, now go and find mamma. She will be glad that her little Ida is saved, for she will wonder very much when she does not see me."

Bidding her lay still, she sped once more to the track. On every side rose shrieks and wails of agony, as husbands sought wives, wives husbands, parents children, and children parents. There was moaning and groaning as some dear one was discovered, laying calm and still, and no responsive life-throb vibrated through the frame at the sound of the loved voice.

Like an Angel of Light, Lettie flitted from post to post. Now restoring lost ones to each other's arms, moistening the parched lips of some mangled sufferer, and again staunching the wound of another. Did the surgeons require bandages, her ready hands and feet had already procured them.

The people of the village were very kind, and threw their doors wide open to admit the sufferers. A large hall in the place was fitted up as a temporary hospital, and there Lettie took her post, and many watched eagerly for her gentle step, soft hand, and beaming face. She had found the drowning child's mother, and very grateful she felt to think that she had been permitted to place this only child in her widowed mother's arms.

Mrs. Stanley, for that was the lady's name, escaped

from the scene of the disaster with a broken limb. The excitement and agony, together with the terror which she experienced, when she found her child was missing, all served to induce a fever, and had it not been for her gentle nurse, she would probably have joined her waiting husband on the other shore.

A week passed away, and people had thronged to the scene of the disaster, in search of friends; and many received but shattered remains, who when last gazed upon, had gone forth full of life and vigor, with the prospect of many pleasant years before them. The strong, mighty man was struck down in the pride of years, while the pale invalid escaped. The voice of power, whose trumpet notes had sounded through the land, that had won the laurel wreath, wherewith to grace the lofty brow, now was hushed in death, and anguish wrong many hearts as they thought of the noble spirit so soon called from the arena of life.

Aching hearts that smiled to hear the song of the pale angel, were pained by. Where others drew back pale with terror, Lettie stood firm; and though her cheek blanched oftentimes by the dying bed of a mangled sufferer, yet often their heads were pillowed upon her bosom, and her palm, sweet voice, as it rang forth in a soothing melody, eased the pain as the spirit flitted through the gates of day.

Mrs. Stanley was convalescing, and the orphan left her now a great deal, that she might minister to the wants of others. One day after having been absent for several hours, she was surprised as she approached her couch, to see a lady sitting by it, busily engaged in conversation with her patient. She was very near before the pair observed her.

The lady turned around, and the next instant, to the astonishment of Mrs. Stanley, Lettie was in her arms. It was her beloved friend and teacher, Miss Allen.

"Why, aunt," exclaimed the latter, "you did not tell me the name of your wonderful little nurse, and I never thought of finding my little friend here."

In a few words the girl explained what had transpired since she bade adieu to the classic shades of Groton.

"Are you the little bound girl that Lettie used to tell me about?" inquired Mrs. Stanley, in astonishment.

"Yes, the very same," replied Miss Allen; "when you were telling me about the wonderful singing of your little nurse, I thought of Lettie, but did not dream it was her."

"I did not tell you one thing," remarked her aunt, as Ida came joyfully in, to greet her cousin, "that if it had not been for her heroic efforts, I should now be childless."

Her niece drew the happy girl still closer to her; it was nothing new for her to hear of her performing such deeds, and she sat silent, thinking of the dear friends that had been given back to her, in life, by the child; for Mrs. Stanley and Ida were the only living relatives of Miss Allen.

Suddenly, she spoke:

"Why, how pale you are, Lettie. Here, I suppose you have watched day and night by the couch of suffering, until you are all worn out and exhausted."

Lettie smiled faintly.

"Oh, no, I am only a little tired and excited with the pleasure of meeting you. I shall feel better, presently," but even as she spoke, a sharp pain darted through her side, and she reeled, and would have fallen to the floor, had not Miss Allen caught her in her arms. One of the attending physicians instantly approached her, and taking her in his arms, he bore her light weight to a neighboring couch.

"Poor child," he said, "I am afraid we have let her overtask herself. She was always ready and willing, and never would own that she was tired. I guess the patients will miss her some, for they prefer her care to any of the others. She ought to be removed from this place at once, or at least within a few days. I understood that she was a poor orphan, and some of the wealthy patients have made up a purse for her, as a slight testimonial of their gratitude for the untiring devotion with which she has attended them."

These words he had addressed to Miss Allen, who was helping him restore her to consciousness.

Mrs. Stanley had always intended that the orphan should accompany her home, and her niece now heartily approved her plan.

Within a week from the time of Miss Allen's arrival, they left the scene where had been enacted so much agony, sorrow, and distress. Lettie, pale and weak, clasped the hands of the suffering friends, as she bade them adieu, and gracefully accepting the gift that was urged upon her, passed from their sight, while prayers of thanksgiving were wafted after her, and blessings were showered upon her head.

CHAPTER XV.

At Woodbine Cottage, on a pleasant avenue a little out of the city of T—, our Lettie, pale and languid, has consented to take up her abode for awhile. Mrs. Stanley, now fully restored to health, is endeavoring to repay some of the kindness of the orphan. It seems very strange to Lettie, to find herself the object of any attention, and it seems very pleasant to think that she has friends now who love and cherish her.

Miss Allen proceeded South as governess in a wealthy family, a few days after they returned. Lettie sorrowed at parting with her, but it was very different from the dreariness that swept over her spirit when she bade her adieu at Groton.

A month tripped lightly by, and then she awoke from the dreamy apathy into which she had fallen.

One day she announced her determination to seek some employment. Mrs. Stanley endeavored to dissuade her, but she was firm.

"I have been dependent upon your bounty quite long enough," she said, in response to her friend's entreaties. "I had drawn a picture of the good I would do in the world some time ago, but I find indolence has almost obliterated it, and I must go forth and seek, and the channel will be opened."

The money that had been bestowed upon her at the time of the railroad disaster, was sufficient to clothe her comfortably for the winter.

For days she sought in vain for employment, and at last, when almost discouraged, she procured a situation as seamstress in a wealthy family. Being very skillful and ingenious in the use of her needle, for a time she gave great satisfaction; but soon the young ladies in the family discovered that their beautiful seamstress was an object of too much interest to their gentlemen acquaintances; for her sweet, girlish beauty, quite threw their charms in the shade. This would never do; they must rout the enemy at once. So one night, poor Lettie received the wages due her, and was told that her services were no longer needed. Grieved and astonished, she hastened home and told her story to Mrs. Stanley; that lady guessed the reason, but she would not pain the guileless heart before her by revealing it.

Winter ruled the earth, flinging its mantle of snow over the bleak and barren hill and plain, and crowning every branch and twig with its beautiful diamonds; and then the stern, grim old monarch surveyed its frosty kingdom with delight. The brooks and rivulets liked not his reign, and strove to flee away, so he bound them in fetters strong as iron, and vowed that such should be the fate of all who disobeyed his stern decrees; but the grand old Ocean laughed his threats and commands to scorn, and proudly said it owed allegiance to none but the God of the Universe. Then Winter strove to conquer, and he plucked at the rebel's white beard, the surf, as it flowed upon the strand, but he could not seize the Ocean to place his fetters upon him. Then he went out in his beautiful ships of ice upon his bosom, dreaming still of conquest; but old Neptune lashed himself in fury, and tossed his palace in anger, and then he found he never could be a subject of the grand old Ocean.

The world of fashion and display rejoiced at the freezing blast swept by their princely dwellings. Did not the festive season commence then? and was not life one whirl of pleasure? Gaiety and merriment echoed and re-echoed from happy hearts. God pity the poor then! Want, famine and cold creeping into their miserable hovels, and no gold, potent gold, to drive it hence! Oh, what a mockery to them was the glad laugh and shout with which the favored children of fortune, wrapped in their costly furs, dashed by in their beautiful sleighs, with their richly caparisoned steeds. Frost and starvation placed upon many a brow the cold white seal of death that Winter.

How fares Lettie all this time? Again she procured employment. Now at one of the stores where they gave out work to poor girls. She had isolated upon paying her board if she stayed with Mrs. Stanley, much to that lady's distress; but she found the girl would not be dependent upon any one, and fearful of her seeking another home, if she refused, she at last yielded to her wishes.

The orphan attracted much attention with her gloriously beautiful face and figure, and many a high-born lady, with untold wealth at her command, would have exchanged it all for one tithe of the loveliness possessed by the poor sewing girl, of which she seemed almost unconscious.

Lettie often grew faint and weary, as she thought of the long life of toil and strife that cast its shadow over her pathway. It was a fearful way that she trod that Winter, and dangers beset her on every side. Vice came clothed in the garb of pleasure, and showed her a beautiful path strewn with flowers, while the music of syren songsters almost wooed her to follow.

She thought of the tolls she paid, she was pursuing, and it seemed as if it grew darker with the contrast. Then she shut her eyes to the glowing picture, and her spirit grew strong in its consciousness of right, and eternal faith and truth supported her. Then she cried, "Get thee behind me, Satan." And lo! the mask fell, revealing the hideous face of vice! Upon the flowers she perceived large thorns. The lights emitted a false glow, and the syrens sang only of misery. Then her heart swelled with great emotions, and an ardent prayer of thanksgiving was wafted upward, and she went up her way rejoicing, and singing of the brightness yet to come.

Spring came with its frolicsome spirit, and stern old Winter claimed her for his bride; but with her smiles and tears, she wooed him from his throne, and he laid aside his sceptre and his crown, yielding all for the bewitching coquette. But she had another wooer in the bright orb of day, and when old Winter saw her greet his arrival with smiles of joy, he fled and hid himself in the grim old woods; but the sun pursued him and pierced him with his bright rays, until he disappeared far, far from view.

One afternoon in the month of May, Lettie received a respite from her needle. About half a mile from Woodbine Cottage was a lovely grove of trees, and Lettie determined to make them a visit, for she missed the woods, the running streams, the blue sky, and the songs of the birds, and she was weary of the dust, turmoil and crowding of the great city.

Her soul rejoiced with a great joy, as she stood beneath the blue canopy of the arching dome above, with the "blue anthems singing sweet melodies"

through the beautiful foliage, and the blue violets and sweet anemones lifting their worshiping eyes upward. Ida Stanley gazed upon her beaming face, and said:

"Oh, Lettie, I will make a wreath, and crown you 'Queen of the Forest,' and then you shall sing to me."

The orphan smiled, and nodded her assent. In her eyes there shone a new light, as if some mental aurora was tingling the clouds of her mind with its bright morning hues, or as if some sunbeam had struggled in, folding down the portals of a new day. It was a glorious afternoon, as if June had sent forward heralds to announce her approach, and May, with sisterly tenderness, had thrown a garland of love over hill and plain, and arraying herself in her gala dress, she awaited the advent of her regal sister.

Ida soon brought her delicate wreath and placed it upon the fair girl's brow, and truly she seemed well fitted to reign; and then seating herself before her, she awaited the fulfillment of Lettie's part of the promise. Sweetly, grandly, rose the rich cadence upon the air, and as it rang through the forest's cathedral aisles, the child held her breath to listen. Never had she seen Lettie so absorbed; her whole being seemed thrilled by the flood-tides of inspiration.

She had another listener, who sat awe-struck as the glorious strains vibrated upon the air. He gazed upon her, for she seemed not a being of earth, and he almost expected to see her fade from his sight. It was Mr. Alcott, the manager of the opera. He now approached and introduced himself to Lettie, who seemed about to flee like a startled fawn. One glance at his mild pleasant face reassured her.

"My child," he said, "never have I heard such a voice as yours, although I have listened to sweet tones in Italy's sunny valleys, on the vine-clad hills of France, and in England's proud halls. I came forth to-day to refresh my spirit in Nature's temple, and to listen to her sweet songsters; but I dreamt not that I should find one of such great price in this old wood."

Lettie invited him to call upon Mrs. Stanley, as she would enter into no engagement without her sanction. He did so, and in a week it was decided that he should have the pleasure of transplanting this wild flower of the forest, to bloom in the world's great garden.

CHAPTER XVI.

It was evening in the city of B—, and expectation was at its height, for a new star had arisen amid the galaxy of beauty and talent that nightly held the multitude entranced. This evening she was to make her first appearance, and rumor sang loudly of the loveliness, genius and talent of this wild flower of the forest.

When night, like a goddess, seated herself upon her throne, with her sparkling coronet upon her brow, the brilliant world of fashion and display awaited at the opera the dawning of this new star. At last there floated before the eyes of the eager crowd, a cloud of light, almost dazzling with its brightness. All was hushed; every eye rested upon her; it seemed as if an angel had sailed down from the spirit realms to stand before them.

Amid that silence the inspiring voice was first heard. A low, soft strain of melody was wafted upon the air. Gradually it rose higher and higher, until it swelled forth, rich and gushing, stirring their hearts with wonder and amazement. Soel she seems to have lost sight of the world around her, and is improvising her young "cloud-bound" life! Again her heart's desolate agony seems vivid before her, and her voice catches the sadness, and throws it over the mighty multitude; and as she finishes, moisture floats in the eyes of the proud and mighty, as well as the poor and the lowly, while the cloud-like figure fades from their view.

Again she appeared, and now her voice rang gloriously, grandly forth, and filled that vast expanse with the sweet melody, and the crowd vibrated and thrilled at the sound of her magic tones, as slowly, sweetly, the rich cadence died in the distance. Then the audience rose like one person, and laid their floral offering at the feet of the young goddess. "Applause shook the house, as a welcome was sounded forth to the bird of song."

When she retired, she was congratulated upon her brilliant triumph, and in no heart did the arrow of jealousy rankle, since she bore her honors with such a modest grace.

And that night placed Lettie Arnold upon the worshiped shrine of a music-loving people. Yes, the "pauper," the little "bound" girl, is the bright star that has arisen so gloriously before an admiring world. Nothing by way of art could polish this jewel; for she shone in her own native purity. She returned to her hotel that night happy; she now realized her mission.

"Oh, mother," she thought, "could you have only lived to witness this night! Perhaps you did look down upon your child from the bright spheres above, and blessed her in her joy. Dear mother, I will use my talents for the benefit of the poor and suffering. I will consecrate my life to them, henceforth and forever! I care not for the laurel wreath of fame, nor long for the adulation of the fickle multitude; the blessing of some poor lonely heart that I have opened will be far sweeter to my ear. Yes, I will lift the veil of despair from many a sorrowing heart; my voice shall breathe joy and gladness into the desolate ear, as well as minister to the gratification of the brilliant world."

A band of smiling spirits hovered over her couch

that night, accepting the offering which her noble, unselfish soul had laid upon the altar.

Her first appearance was but the dawning of a succession of brilliant triumphs, and at seventeen, Lettie Arnold was the acknowledged "Queen of Song," wherever she made her appearance. Her name was upon every lip, and cities vied with each other in bestowing the most honor upon this brilliant star.

Those who, when she walked the streets as a poor sewing girl, deemed her beneath their notice, now courted and flattered and bent their fawning necks in homage; but her proud spirit scorned such adulation. Sometimes the envious sent forth calumny, with its venomous tongue, to pierce her name, but it turned and stung itself to death, while Lettie walked on in her pride, not the pride that degenerates into haughtiness, but that which keeps the spirit pure and good.

Her kind friends, Mrs. Stanley, Miss Allen and Ida, rejoiced in her success; for the former loved her as a daughter, and was very happy, when she sang in T—, to have her make Woodbine Cottage her home. Sometimes it seemed to Lettie as if it were all a dream, and that some night she should awake and find herself back in the old farm-house, with Mrs. Bell's shrill voice sounding in her ear.

One day the people of Groton were surprised to hear that Mrs. Arnold's remains were being moved from the Potter's Field; but other things rising up to attract their attention, that soon ceased to be the nine days' wonder. True, the fame of the wonderful singer had been wafted to their quiet hills and valleys, but they dreamt not that it was the little "pauper," the despised "bound" girl.

Lettie could not bear the thought of anything that she had loved resting in the spot that had proved such a desert in her childhood's life. Reverently she laid the casket to rest in the grove where she first met Mr. Alcott, and where the vista of the future parted, that the glorious scene might be degenerated upon her vision, and the birds warbled there their morning orisons, and the sunbeams parted the leaves of the trees and fell broadly and brightly over her mother's grave.

CHAPTER XVII.

"Come, uncle, go to the opera to-night with me, to hear that wonderful singer they rave so much about," pleaded a young girl, as she knelt by the side of a gentleman in a luxuriously furnished parlor in one of the fashionable streets of C—.

"Are you very anxious, Eva?" laughed the gentleman as he addressed, as he brushed the golden curls from her white brow, while his black eyes smiled down into her face.

"Yes, uncle, I am particularly desirous that you should go, you are so fond of music, I know you will like it."

"Well, pet, I will go to please you, although I don't fancy operatic airs very much," he replied. "But, uncle, they say her voice sounds just like water gushing from a fountain, and Mrs. Abbott says she is splendid."

"Mrs. Abbott! Why she don't know any more about music than Juno here," and he patted his dog's head and laughed contentedly.

"Naughty uncle Philip," said the little witch. "You mustn't talk so about Mrs. Abbott, when you know she does on you so. I suspect she has thought that she should one day be my aunt, ever since her husband died."

"Eva," said the uncle quickly, "you have always wanted to see this picture," and he held up a small locket, suspended from his watch chain.

"Oh, yes, she eagerly replied, holding out her hand to receive it. "Oh, how beautiful!" she exclaimed. "What is her name?"

"Her name was Dora Grafton," he replied sadly. "She would have become my bride, if treachery had not stepped in and tore her from my arms. Afterwards, she married the author of our woe, believing me false. I suppose that ere this her spirit has crossed the Dark River, and I know she is waiting for me on the other shore. Now, Eva, you understand why I have never married."

The young girl made no reply, but her eyes were filled with tears, and soon after she left the room, leaving her uncle to his meditations.

Night came, and amid the throng that sought the Opera were Philip Danville and his niece.

"Oh, my God! It cannot be, and yet it is like her!" was the exclamation of the former, as Lettie appeared upon the stage, like some bright bird of Paradise.

She was under a strange power that night. Her heart fluttered and sank as if some raven of calamity was flapping its shadowy wings over her head. Her voice thrilled every breast with a feeling of awe and terror. Suddenly, in the midst of a wild burst of melody, the appalling cry of "fire, fire!" fell like a thunder clasp upon the stricken people.

For a moment, they sat breathless, as if scarce comprehending the sound, but as the forked flame came creeping on with its serpent tongue, as if about to spring upon its prey, they rushed tumultuously for the door. Then the weak and helpless were knocked down and crushed beneath the feet of that mighty multitude.

A calm, commanding voice was now heard above the rushing of those troubled waves, and Lettie, standing there in her white robes seemed like an angel of light to the horror-stricken crowd.

"Stand back!" she said. "You are treading human life beneath your feet! You, in your mad haste and terror, will send more victims to the other world than the fire will claim!"

Then women and children knelt at her feet and

begged of her to save them, and with her magnetic touch and soothing voice, she swayed the multitude to some extent. And all felt when they crossed the burning portal, safely, it was owing to the calm heroism of that young girl.

Forgotten of self, Lettie waited to see the suffering rescued from danger, and when recalled to her own condition, she found her means of egress cut off. In a moment she appeared upon the roof, accompanied by two other females, who, faint with terror, had been overlooked until too late to escape by the street door.

A thrill of horror pulsed through the hearts of that mighty multitude, as they saw her about to be offered up upon that dreadful altar.

But see! a ladder has been procured and a brave fireman is ascending to save her. He approaches, but she points to the women, and in the silence the people below can catch the music of her clear, ringing voice, as she says:

"The maiden can be spared, before the wife and mother! Bear them down in safety."

He does not attempt to reason, but obeys her command, and the next instant he is seen descending with the fainting creatures clinging to him, while those beneath groan in anguish as they hear her pronounce her death sentence.

Oh, what a grand and fearful picture was that presented that night. It burnt itself into many a heart and brain that gazed upon it. The flames shot up like rockets, and the moon and stars paled before the lurid light. It rested against a dark background, while below were the sea of agonized faces, anxiously gazing upward. On the roof stood the beautiful singer, while the hissing flames seemed to shriek with exultant joy to think that she was their prize, who had snatched so many victims from their warm embrace.

She clasped her white hands and raised her eyes above.

"Oh, glorious death, to perish in the cause of humanity!" she murmurs. "I have no particular friends to weep over my ashes, as others have. True, the world will mourn to be deprived of the creature that ministers to their gratification, but as others shall spring up after me, I shall soon be forgotten. I had hoped that I should be spared, to make the hearts of the widow and the fatherless sing for joy at my approach, but oh, Father, 'Thy will, not mine, be done!'"

A shout from the people now arrested her attention, and looking up, she saw a gentleman upon the roof, approaching her. But the fire has burst up between them! It will embrace her first! Already she feels its hot breath upon her cheek. With a bound her preserver is by her side, and now a glad hurrah comes welling up from below, as he issues through flame and smoke, with his precious burden safe in his arms.

The fiery element stays for a moment, its terrible course, as if astonished at the audacity of man, and the next instant it shoots madly up, furious that its prey has escaped. There is a crashing of timbers, and the massive structure falls. The handwork of man, so long gazed upon as a miracle of wonder and art, is laid low.

CHAPTER XVIII.

The incidents of the night of the fire, but added fresh laurels to the crown which a delighted people had already placed upon the brow of their favorite. The excitement of that ordeal was too much for our heroine, and for weeks she was unable to leave her bed. During that time, every one was debarred from her sick room, except the physician, and nurse, but kind wishes and floral offerings were daily showered upon her.

All her efforts to discover her preserver had proved unavailing, for in the hurry and anxiety of the occasion, he had disappeared. None seemed to know who he was, nor whence he came. One day as she was reclining upon a lounge, with the tinge of health again visiting her cheek, a servant entered with a card upon a salver. Taking it up, she read the name of Philip Danville. Everything in the room faded from her vision, and before her rose the dearly loved features of her angel mother. Then inwardly chiding herself for her emotion in supposing that it was the one connected with her parent's sad life, she ordered the servant to show him up.

When next she looked up, her preserver stood before her. She could not be mistaken. His features had been indelibly stamped upon her mind since that fearful night. Gently turning her gratitude, which she essayed to express, into another channel, he spoke of what seemed uppermost in his thoughts. "Pardon this intrusion," he said, with a smile, "but in you I see a living resemblance to one who became long since dead to me, but whose face, framed by love, has hung in the inner chambers of my memory for long, weary years."

"Reader, we will drop the veil while the harrowing secrets of the past are brought to light in the sunshine of the present."

An hour passed away, and when Philip Danville left the hotel, sorrow with its trailing garments enveloped his form; yet there was a light rekindled in his eye that had gone out in despair, long, long before.

Meantime, Lettie's heart kept time to a lively measure, and she said to herself, "I have found one friend who will love the daughter in remembrance of the mother."

Again do we enter the luxuriously furnished parlor, where we behold Philip Danville and his niece upon the night of the fire. Eva is reclining upon a lounge, with a book open before her; but her thoughts seem to be far in the dim distance. Near her sits a lady, and she also is apparently wandering in dreamland. She bears resemblance enough to the gay girl by her side, to denote the relationship that exists between them. Sorrow has laid its chastening hand upon her. One by one her dear ones have grown pale and silent in the presence of the Death Angel, until none remain in the valley but her brother and her darling child. Mr. Danville holds the evening paper before him, and is apparently deeply engaged in its columns.

Suddenly, Eva breaks the silence:

"Oh, mamma! If you had only seen that brave, young girl the other night, you would have loved her. She looked so good and beautiful, and then she told them to save the poor women, when they went to take her down. She seemed just like an angel. Oh, I never could be so courageous! I was so frightened even when I was upon the ground, and it was dreadful to see her there upon the blazing roof. Then if Uncle Philip had not saved her, she must have died."

"Eva," said her uncle, "come here. How should you like to have that beautiful songstress come here to live with us?"

"Oh, will she, truly?" she cried with delight. "Yes, Eva, she has promised, and she is the orphan daughter of *Dora Griffin*."

"Oh, now I shall have a sister! Oh, I am so glad," and she danced from the room.

The next week's papers contained the following announcement:

"We understand that the beautiful and accomplished Bird of Song, Miss Lettie Arnold, is about to seek a retreat from the clamorous multitude, in the home of a friend, until her exhausted energies are recruited; when, it is said, she will proceed South to meet engagements in several cities. It is hoped that she will long remain before the public, and by the magic power of her wonderful voice, cheer the hearts of suffering humanity."

At "Rose Lawn," the beautiful summer residence of Mr. Danville, our Lettie has folded her weary wings, and stayed while her soaring flight. In Mrs. May and the bright Eva she has found a mother and sister. Truly, the stormy waves have tossed her bark into peaceful waters. With such companions, the days sped with lightning wings, and now, the orphan speaks of returning again to her mission of love and joy to the weary-hearted.

One evening she stood leaning against one of the vine-wreathed columns of the piazza, gazing upon the day monarch, as he sank to rest, drawing the golden-fringed crimson curtains in gorgeous festoons about his royal couch. The last glance of his eye rested upon her and left her veiled in its glory. Suddenly, she was roused from her reverie, and turning she beheld Eva by her side.

"What, dreaming? Well, I will give you something worth dreaming about," said the merry girl. "How would the bird like to try her voice upon the lake, to-night? Uncle Philip says it will be delightful sailing."

"Oh, I should like a moonlight sail above all things," she said, gladly. "It has a soothing charm that fills my spirit with delight. The water, sparkling and glowing like sheets of silver, the sweet fragrance of the zephyrs as they float by, the calm stillness of the hour, links the spirit with repose, which cannot be realized in the broad light of day, for the sun always speaks of action."

"Why, really! I have not heard such a burst of enthusiasm since you have been here," exclaimed the joyous Eva. "Uncle calls you 'Pearl,' because you are so calm and still, you scarcely ever speak your happiness, but it sparkles in your eye, and brings the flush to your cheek. Now, with me it is very different. If I am pleased, it comes instantly to the surface and flies off in the shape of words. Uncle says I am all froth and no depth, but I think that is libelous, do you not?" and she laughed merrily.

Lettie sighed and replied: "I hope, dear Eva, that your path may always be as happy as it is now. Sunshine seems always to have encircled you, and I think you would never be able to thrive in the shade. I do not imagine that you would have such a flow of humor, however, if clouds should gather around you."

"Oh, I was not always so happy," was the response. "Once we were very poor, and mother worked very hard to get me food and clothing. To be sure, I helped her as much as possible, but I was very small, and could not do a great deal. She looked very pale and wan, then, and when she heard that Uncle Philip was dead, it seemed as if she would die. She used to clasp me in her arms and say she did not know what would become of her darling Eva, then, but when we went to get Uncle's body, it seemed as if God had heard her prayer, and sent his messenger to bring us, for we came very near being killed, and had it not been for a little girl, that risked her life to save us, we probably should have been."

Lettie listened very intently, and she now said: "What was the child's name? Do you remember?"

No; mother was so excited that she never asked her name. She has endeavored to find her since Uncle came home and made us so happy, but the lady she wrote to said the child had gone away and she did not know her whereabouts."

"I once performed a similar service to the one you have mentioned," said Lettie, "and the lady gave me this ring; there are initials of 'A. M. to E. D.' on it." "Oh, come in; I will ask mamma if she knows the ring. Perhaps you are the same little girl! Won't it be very romantic?" and she clasped her hands and danced into the house, almost dragging Lettie after her.

Mr. Danville and Mrs. May sat by a window, engaged in conversation. They looked up as the two girls entered.

"Well, Pearl and Pet, have you concluded to sail, this evening?" asked the former; "it is a beautiful night."

"Oh, yes, we want our excursion on the lake," rejoined Eva; and then approaching her mother, she placed the ring in her hand, saying—

"Did you ever see that before, mamma?" Mrs. May uttered an exclamation of astonishment. "My daughter, how came this in your possession?" she said, in a trembling tone.

"It was given me by a lady to whom I rendered a service," responded Lettie.

"Found at last!" exclaimed Mrs. May, and she clasped the orphan girl in her arms. Then turning to her brother, she said:

"You remember the circumstances, do you not? How fortunate that my little benefactress is our loved Lettie."

"Now, you will always stay with us, won't you, darling?" said Eva. "You are always talking about the path of duty, and I think this must be it, for we all should be so unhappy if you went away."

"You are quite a lawyer," was the laughing reply; "you always contrive to make your side good." "We are truly now united," said Mr. Danville. "Our 'bird' has now a lasting claim upon us; now she will certainly not refuse to abide with us."

"Nay," said Lettie, with a smile, "when the storm-kings marshals his forces for battle, and stern winter ascends earth's throne, then must I fly to the sunny fields of the South. My work is not done yet. Not because the sun of prosperity is smiling upon me must I forget my suffering brothers and sisters. My life is consecrated to them, and only when the power of blessing is withdrawn, can I sink down into a life of indolence and ease."

They spoke not to change her purpose, for her countenance was animated by the fire of her noble resolve. They could only admire the noble spirit of the girl who had thus so unselfishly offered herself upon the altar of humanity.

An hour passed away, and then the party were sailing on the calm bosom of the lake. The moon was just risen and is flooding the scene with her silver light. Their beautiful boat, the "Water Lily," floats peacefully along, as if proud of her burden.

Music upon the water! Who does not love the witching spell it casts over the soul? Lettie sings—and as the glorious strains swell forth upon the still night air, they are wafted up through the perfume of the flowers, and hold her listeners entranced, while the willows that fringe the shore, bow their heads in mute adoration.

That moonlight sail was remembered by Lettie, long after those who had participated in it were separated by the waves of Time—and memory's bells oft rang forth a melody of that scene, hung in the dim aisles of "long ago."

CHAPTER XIX.

Again we wander through the village of Greenville. Progression, in its mighty march has left its footprints here. Art and science have striven hand in hand with Nature, until the Past has almost abdicated its throne in favor of the Present. Upon the spot where the dreary village almshouse once stood, is a neat, quiet building; but it boasts of but few inmates. No rod of iron rules there now. Many of our old friends have laid their outer garments aside and gone a little higher. Numerous flowers have been nipped by the frosts of sickness and sorrow, but are now transplanted to bloom in the gentle spring-time of love in fields above. Deacon and Mrs. Bell, still live, but sorrow has not passed their dwelling without entering. Their youngest son, Abel, is the stay of their declining years. Down in the depths of the blue sea rests the earthly form of Moses. The seaweed forms his winding sheet, and the winds and waves sing a requiem for the life so soon departed. The name of Ruth is never mentioned, now. She fled with one who wooed her by false promises. Poor, weak girl! no signet of wedded love flashed from her finger, and like a garment, she was cast off when the wearer tired of his prey. Then, down lower and lower, she sank into the whirlpool of degradation, until she tolled her way back to her father's door, begging for bread, and her parents spurned her with scorn—for had she not disgraced their name?

No, they would not bestow charity upon their suffering daughter, but gave largely into the treasury of the Church, and offered prayers for the heathen in distant lands. Then despair drove her back to the city, where she plunged anew into the black waves of shame, and sank lower and lower, until at last, an angel of mercy reached down to save and bear her to a place of safety. And when she faint would have knelt down and worshiped her preserver, oh, the shame and remorse, that swept over her soul, when she recognized the despised "bound girl."

Ah! full well the Deacon and his wife realized that the light had faded from their home, when eight years before, their call had met with no response from the little attic, and the springing step and sweet voice of Lettie no longer sounded through the house. Conscience then awoke within them, and stung them with unavailing regret, and remorse conjured up to their sleeping fancy, a form of girlish beauty, lying beneath the sparkling water; and when report reached them that such a form had been found and taken from the embrace of the clinging waves, they doubted not it was Lettie's, and they grew colder and sterner, as if to shut out the face that hung, rebukingly, upon the walls of memory.

Despair knocked at the dwelling of Mr. Lane, and poverty flew in at the window; and when they prayed for strength to avert the blow, or submission to bear up beneath it, the listening zephyr bore the cry to the ready ear of Lettie. The dark shadowy forms fled from the house, as a snow-white messenger of love and happiness winged its way in. Cora Lane now graces the home of a young merchant, with her loving presence; while Nettie still remains the house hold pet.

Mark Lee paid another visit to his aunt, and rejoiced at the gaping wonder of the villagers, when he proclaimed that the young girl whose sweet voice was now greeted with delight from north to south, was the "pauper," the "bound" girl.

The matter was duly canvassed at the next sewing meeting, where it ever proved an unending topic of conversation.

When Mark left Greenville, he bore away its fairest rose, Laura Grant, to grace his city home.

A year passed away, and then Lettie flew to the bedside of Mrs. Stanley, who placed the orphan's hands together, and then joined her husband upon the other shore.

Consumption laid its blighting touch upon Miss Allen; and Lettie watched beside her couch. And when she would fain speak her gratitude, her listener turned back the pages of memory, and pointed to the quiet school-room. She kissed the cold brow, and shut the calm eyes, when the death-angel stamped his seal upon her forehead. Then playing the oboe where the birds could sing above it, and where the zephyrs, laden with the fragrance of the woodbine and the hawthorn shed its perfume around it, she left her quietly to repose.

Years pass on, and add in their flight, new glory to that which already encircles the head of Lettie. She has fitted, like a bright bird, from north to south. She has roused the cold blood of England with her inspiring voice, has stirred the warm hearts of the French and become the idol of the Italians. The people have, with one united hand, laid costly offerings at her feet, and the press, with flourishing trumpets, descant her praise.

But the world knows not the precious aroma that arises from the roses of her every day life. They hear not the hymns of praise and thanksgiving that float around her head, wafted from the hearts of the poor and lowly. They guess not of the boundless love that follows her from those she has rescued from dens of sin and misery, and placed far above the power of temptation. They dream not how she went among them, in her angelic purity, fearless of contamination, while the multitude crossed over upon the other side.

No, they knew not all this; because she sounds no clarion before her, like the Pharisee, but moves gently and silently, as the falling dew from Heaven. Mr. Danville has been borne hence by the angel messengers, and gladly, joyfully, did he glide through the open portals of the spirit-life to meet his much loved Dora.

Eva May has gone to shine in another home. Very tenderly did Lettie smooth the path of her orphan charge, Ida Stanley, until another begged the privilege of supporting her through life's valley. Then with a sister's love, she yielded her place to him.

Many have played with the beautiful songstress to become the pride and light of their private homes, but she steadily resists all such entreaties; and as she marches on, she stops not to look in at the windows of happy homes, lest her courage should fail, and her mission not be hastened to the glorious fulfillment she sees in the far distance.

With her white hands she rolls the mountain of difficulties from many a troubled soul. Her hand and heart are pledged in the cause of suffering humanity. When she becomes tired and weary, she flies to her adopted mother, Mrs. May; and if she is not called hence, and Lettie folds her wing before she is called to a higher field of usefulness above, she will receive the wanderer in her arms.

Written for the Banner of Light. TO MY DEAR FATHER.

BY SARAH.

In the march of life,
Mid the toll or strife,
Father dear, from the morn of dreams,
As my feet press nigh
To the noontide high,
Thine are nearing the sunset beams.

Ah, I see them now
O'er thy manly brow,
Through the silencing softness play;
And each whispering dart
To my saddened heart
Brings fresh thoughts of the closing day.

Through long weary years,
Amid hopes and fears,
With what fond and untrilling will,
Dark misfortune's gale,
That my steps assail,
Thou hast watched, and art watching still!

Ah, this love of thine
It will ne'er be mine
To repay with these fettered hands;
Yet may watchful thought
Be remiss in naught
That thy kindness or age demands.

May that love e'er due
A fond parent true,
Brightly live in my breast for thee;
And these conscious powers
Gild thy evening hours
With the sunshine of sympathy.

And when sunset throws
O'er life's evening close,
The last gleams of the parting sun;
When the shadows deep
O'er thy eyelids creep
With a murmur, "Life's tolls are done!"

When thy voice—loved tone,
In a farewell moan,
Sadly dies on the listening ear,
Heaven give me power
For the trial hour,
If I still shall be lingering here.

But if e'er the tide
I shall then abide
With the loved who have gone before,
I will clasp thy hand,
As thy feet shall land
On the beautiful angel shore.

In that bright lookout
I will join the shout
Of dear mother and sister there,
As they hail the oar
For the blissful shore
That thy welcoming bark shall bear.

But I know thou'lt come
From thy starry home
Unto those thou wilt leave behind,
So I'll fondly trust
If thy form in dust
Sleep ere mine, I may be resigned.

And I know each gem
In the diadem
Thou wilt wear in the home above.
Will reflect a light
On this wintry night
Of thy still sweet unfurling love.

Eric Co., Pa., 1862.

THE NIGHT-WATCH. A STORY OF AN ANGEL.

One evening, after having finished reading *The Independent*, I went on the housetop to see the sky and its stars. As I feasted my bodily senses upon the beauty of the evening, the eyes of my spirit were opened, and I beheld coming out of the clear heavens a myriad of swift-winged angels. They were the guardians of the night, the Lord's police of love. In shining raiment, with faces full of joy and compassion, with a slight that made sweet music to the listening ear, they descended in multitudes and scattered themselves over the whole city.

Of some it was the pleasant lot to watch the couches of innocence and rest; and these with looks of bright peace sought pleasant homes in quiet streets, where children were saying their evening prayers; some with faces of heavenly pity took their post in dark places, where vicious poverty had destroyed the evening's sweetness with vile odors, and the evening stillness with drunken rioting and brawls. Some went among the shops and warehouses, and followed the tired merchants as they closed their day's labors. A multitude stationed themselves about the college, hovering in at the open windows—some with eyes of sad compassion, to watch the idlers at their cards and wine; some with joyful looks, to comfort, by unsuspected ministrations, the faithful workers in their diligent study. Bright spirits of love and charity thronged even about the great grim jail, and through its iron gates. Every household, no matter how humble, had its guardian; every passing lotterer in the quiet streets had his watching angel following near or afar off—unless, alas, by reason of persistent sin, he was forsaken!

The mission of these guardians of the night is to whisper to the souls of men good thoughts and holy desires; in their sleep to bring them sweet visions, happy dreams; to repress bad impulses; to ward off the machinations of the evil spirits of darkness. Of the work of one angel on this night, I will write.

In one of those narrow streets in the suburbs where mechanics and laborers make their humble dwellings, there stood the small house of a carpenter, and across the way the shop where he stored all day to conquer poverty, and where he stored at night his good tools, the weapons of his warfare. All his hard working neighbors—the factory men, the bricklayers, the masons—had at this pleasant twilight hour, finished their labors, and now lounged about their doorsteps, or in their little gardens, enjoying the cool of the evening. But the carpenter, in his little shop, by the light of a candle, still sawed and hammered and turned his great auger. There he worked till long after his good wife, over the way, had put to bed her four young children—till after she herself had wea-

riedly followed them to rest—and till after all his fellow-laborers had deserted the street to seek their humble couches. As he worked while the early night waned, a guardian angel watched him near and lovingly.

The carpenter was a very poor man; he owned nothing upon earth but the shop, and the tools, and the small house, with his homely wife and four little children. But his guardian wore shining raiment, and a golden crown, for she knew he had great treasure in heaven. When she gazed upon him, her face grew radiant with joy. She was continually ministering to his hungry soul. She opened to his mind's eye bright views of the Father's loving-kindness; she repeated to his trusting spirit most wonderful promises; she tuned his heart to sing sweet songs of praise.

Other eyes than those of the angel watched the carpenter. Human eyes that had a fendish glance glowered from the darkness outside through the windows of the shop, and stealthily noted the busy man, but perceived not his spiritual companion—eyes which the angel saw with a troubled look. For a wicked man prowled round the little building, meaning to burn it.

It was nearly midnight when the carpenter finished his work, put away his tools, and went home to his rest. Then the street became hushed in silence, and the good angel kept watch. With a troubled face she watched; for in the shadow of the buildings, hidden from the moonlight, she saw the guilty man still lurking. When the moon had gone down, and deepest night and silence brooded over the place, he stole forward to carry out his fell design, and raised the little window of the shop. Then in distress his own good spirit came near, and spoke out plainly to him:

"Do it not; the man is poor; four little children look to him for bread. He has done you no wrong. God will avenge him."

But he would not hear; and the guardian angel that had from his infancy watched him, and striven for him, and with great love yearned to save him, turned from him, and leaving him to his own devices, hid her face in her mantle, and fled away.

When the carpenter's watcher saw this dreadful thing, and saw the forsaken man set about the fulfillment of his bad purpose, for a moment she trembled with grief. "Is there none to prevent this?" she thought; "is it indeed God's will?" But looking with clasped hands up to heaven, she perceived beyond the shining stars the glorious face of the Ever Merciful, and again her countenance beamed with peace and joy.

"It is the Lord," she said. "He will make this calamity better for the man I love, than would be a mine of gold."

The incendiary threw his burning brand into the little window, and as he saw tongues of flame rising from the pile of chips and shavings underneath, sped away into the silent darkness. Darkness and silence fled with him from the street; for in a moment a broad sheet of fire blazed up with a ruddy glare, and a merry crackling, and soon the alarming cry sounded, "Fire, fire!"

Heavy footsteps ringing upon the pavement, hard fists beating upon his door, harsh voices shouting his name, roused the carpenter from his slumbers. As he arose in distress, bewildered by the light and the noise and the cries of his frightened children, certain only that some dreadful misfortune had befallen, his guardian angel came close to him and cheered his sinking heart, saying:

"It is the Lord; it is the Lord."

He went out and strove, as long as striving seemed of any avail, to save his little building or its contents. But the red flames had mounted up to the very roof-tree, and no power could quench them. The shop was burned to the ground; all his good tools were destroyed. The morning was gray in the East by the time the fire had burnt itself out, and the rattling engines were dragged away, and the shouting crowd dispersed.

In the dreary dawning, the carpenter, with a heavy heart, returned to his dwelling to meet his sad wife and sobbing children. But in the midst of forebodings, he still heard the angel's voice saying: "It is the Lord," and he put away all but that thought. With a brave, cheerful face, he sat down and addressed himself to soothe his tired, trembling little ones, till each, reassured by confidence in him, grew calm, and left him and his wife to put the bes face upon troubles.

Now, indeed, as he looked at her, did his faith almost fail him. Remembering how many weary days and nights of toil, on her part as well as on his, had been spent in the effort to save the money to build that little shop; remembering the hopes of future exemption from grinding poverty, nay, even of comparative comfort, with which he saw it finished; remembering with a sadder pang than any other thought could give the good service his lost tools had done him; fancying himself, in the cheerful morning drawing near, not as commencing his work with a brave heart, but standing idle over the scene of his desolation, destitute even of implements to begin new labor—thinking of all this, he bowed his head almost in despair, and his strong trust seemed broken.

Then said the angel softly:

"Doeth God aught but good to those who love him? Forsake him them that put their trust in him? Knowest thou not that, to such even his afflictions are blessings?"

And immediately the carpenter repented of his sorrow, and lifted his bowed head, and said to his wife:

"We do wrong to grieve; we ought rather to rejoice in the Lord. We were happy in him last night; let us be happier to-day, for this affliction is a proof of his love. He has promised that he will care for us. Oh! how can we ever be joyful enough that we are so safe in his love and care?"

And with this glad thought, sorrow and regret, anxiety and mistrust, departed out of the hearts of the carpenter and his wife. They knelt down and thanked God for his abounding goodness, and with firm faith asked his help and protection. And their angel guardian of the night, in the first beams of the rising sun, flew up toward heaven, singing praise.

NEW HAVEN.

BRO. JAMES COOPER, M. D., writes from Bellefontaine, Ohio, in this wise: "My trip through Indiana was spiritually profitable. Much interest was manifested at all points, and the audience, generally good. At Greensboro, we had a glorious meeting in Uncle Beth Hinchshaw's free meeting house, Mary Thomas, of Cincinnati, and myself being the speakers. I believe it was generally conceded that this last meeting was the best that ever had been held there, where the meetings are always good."

Written for the Banner of Light.
THE SNOW.

BY HUDSON TUTTLE.

Snow fields I love. There is a joy abroad
When murky clouds split out the fathery snow
In fleecy flocks, swift drifting by: you know
Not when the flakes alight. The giant snow
Stretch up their gaunt and naked arms and howl
Like ocean raked by storms. They bow their heads,
And moan like shivering cubs. The winds rush past
Like starving wolves, and snap and snarl among
The quivering branches of the quaking trees,
The snow-bird flits, a living snow-flake, past—
At home amid the cold and falling snow,
A pensioner whose chirping at the door
Asks for the offered crumbs.

One hazy night
A snow-bank in the southern sky, sullen
And cheerless came. The earth at morn was clothed
In virgin's mantle, white as any bride's;
The myriad-banded wind had been at work,
Along the fences plied drifts. On post
And roof hung carved work, rivaling the art
Of architect; arches, minarets,
And spires; peak upon peak, a miniature
Of Alps.

I looked out on the morning gray,
Hang mistily in eastern sky. The frost
Diamonds sparkled beneath the rays, so light
And silvery, but devoid of warmth. The fire
Glowed whitely in the grate, as leaping flames
Went hurrying up the flue.

"I love the storm—
The slumbering earth changed to a world of snow.
I love the quiet home from which to view
The fantasies of wrangling winds and storms."

"Selfish," shrieked out the passing wind, "I harm
Not you. Your brother, where is he? Last night
I threw snow through his broken window panes.
He heard my coming with a trembling frame.
The last stick dimly burned, the flame expired;
I clutched his children with my icy hand,
And changed them into statues, white and cold!
The infant at its mother's breast there takes
Its life no more. I searched among the poor;
They are my lawful prey—they feed my jaws!
I bore grim death upon my cold white wings;
I went to conquer and to freeze the poor;
And yet you welcome what the millions curse!"

"Too true, too true," I said, "we never think
Of our poor brothers when our fires burn bright;
'T would burn far brighter if it warmed them all."

"What a Man?" I asked; "a pigmy in his power—
A sportive toy to mighty Force and Law;
The Elements, Jehovah's giant slaves.
Can he resist their might? In boasted strength
He falls beneath their power. They heed him not;
The rain and snow fall where they list. He must
Obey the dictates of these Kings, before
Whose breath he's but a gossamer."
Walnut Grove, Ohio.

Original Essays.

ANCIENT GLIMPSSES OF THE SPIRIT- LAND.

NUMBER THIRTY-SIX.

Some thirty years ago there appeared "An Irish
gentleman in search of a religion." As he had been
ordained in Rome, the twilight of his life witnessed
him returning thither, babbling of green fields. Be-
tween the morning and the evening of his estate,
there glimmered only the small light of his infancy.
As no larger spiritual unfolding was sought or
found, when darkness began to unfold him, he saw
no other light but the farthing candle of Rome.
Tidder he had as to "the greenest spot on memo-
ry's waste," and "the lees of his life's cup he of-
fered his God."

About the time of his being drawn to the dark
bosom of dead empires, we set forth in the search
for more light than was exhibited in the phos-
phorescent decompositions of Protestant formulas.
From the neighborhood of Geneva, we began our pilgrimage.
There was in those days one John Calvin, a
pilot somewhat stricken in years, with a vision al-
most of outer darkness, or lit only with the lurid
flames. Jack claimed that he could see as well
as any of the later pilots, whose visual nerves had
been plied, so not knowing better how to start, we
took shipping with him. But hardly had we weighed
anchor and struck out from the smooth surface of a
Summer's sea, than the thunder, lightning, rain
and hail began to betoken the great imminence of
God's wrath for original sin. Our pilot was rather
joyful in this, as it seemed to harmonize with his
biliary secretions, and so "grinned horribly a ghastly
smile." In the meantime, the eruptions of Vesu-
vius and Rina in the distance were rather sugges-
tive of brimstone, and of the tormenting "smoke
that ascendeth forever and ever"—or escaping these,
the only ultimate haven of rest was the Dead Sea.
While the crew were running hither and thither to
know what they should do to be saved, the sun, for
a moment appearing, we took an observation, which
decided us "to step up to the Captain's office and
settle," and "to flee from the wrath to come," by
quitting the craft forever.

However, we must not tarry to relate personal ad-
ventures of the past, but proceed to the more im-
mediate work of the present. Let it suffice to say that
the present voyaging is far more agreeable than the
growing light than the dark navigation in the junk
of old Jewry with John Calvin, or any other Theo-
Jack-o-Lantern as pilot. None of these ever dare to
look beyond the confines of the Dead Sea for the
new heavens and the new earth. They never note
that there is to be progress in the commonwealth of
soul, and that the bulks of the past are to be super-
seded on the spiritual as on the material plane. As
the expansive steam on ship and rail, and electric
telegraphs are outgrowths from the past, so the ex-
pansions and upgrowths of the spirit are the pro-
gressed correspondences of the mundane upheavals.
Thus the commonwealth or kingdom of heaven is
come nigh unto us by the more visibly appearing of
the Great Spirit in the angelic or heavenly host, the
ministering spirits to the ardent outreaching indi-
vidual soul.

Mr. Buckle, in the Science of Civilization, dis-
cusses that enlightened religion unfolds only in the rear
of the intellect—if narrow and feeble this, then nar-
row and bigoted that. That religion is comprehen-
sive only by the larger and fuller sweep of the intel-
lect. Though ignorance be the mother of devotion,
such devotion is unto blindness. With the broad
full sweep of the cultivated understanding, come
healthier intuitions and devotions, if kept in harmo-
nious relations of unfolding. If there be but frag-
mental "glimpses of the mental domain," there follows

only the fragmental outgrowth, the reaping as we
have sowed. Hence the barren or woody results of
religion which has not attained to the higher light
of civilization, which remains fossiliferous in its
gatherings, or is welded to some old landmark.

Mr. Bruce, in his travels to discover the sources of
the Nile, found the descendants of Jews and Chris-
tians in no advance for the last two thousand years
with an exclusive biblical civilization. An Arabian
devotee to the traditions of the elders showed our
traveler the grave of Eve on the shore of the Red
Sea. It was "of green sods about fifty yards in
length." He was also shown the "Black Stone," or
Stone of Bethel, "upon which Jacob saw the vision
of angels descending and ascending," thus exhibit-
ing the marginal qualities of the Stone of Dr. Dee,
and in character with various past ways and means
for finding the visible presence of the Lord. Bruce
found the Abyssinians on the same plane of thought
as when Saul went to seek his father's asses, and
inquired of the Lord through Samuel, as "Before-
time in Israel when a man went to inquire of the
Lord, he said, Come, let us go to the Seer"—so our
traveler found the mysteries of Godliness in "a hun-
dred secrets of divination"—"not a hermit of the
many upon the mountains, not an old priest who has
lived any time sequestered from society, that does not
pretend to possess charms offensive and defensive,
and several methods by which he can, at will, look
into futurity. Arms and necks are loaded with am-
ulets against witchcraft," and men of God do a
thriving business in mysteries available as those
which cement our modern churches.

As Deborah prophesied under the Palm tree in old
Jewry, so does the Galla tribe under the Wauzey
tree in Africa. They have "certain Stones also,"
significant in "their devotions, which I never could
sufficiently understand to give further description of
them. But they certainly pay adoration to the
Moon, especially of the new Moon, for of this I have
frequently been a witness. They likewise worship
certain stars in particular positions, and at differ-
ent times of the year, and are, in my opinion, still
in the ancient religion of Sabalism. All of them be-
lieve that after death they are to live again; that
they are to rise, but that they are to be in a state of
body infinitely more perfect than the present.
This is very nearly the same belief with the other
Pagan nations in Africa with which I have con-
versed intimately; and this is what writers gener-
ally call the immortality of the soul."

In 1608 Scotinus proclaimed himself king of Ethio-
pia, thus: "I am your King, the King of Israel.
I am your King, the King of Zion." He then "sits
down upon a Stone, the altar of Annubis, or the Dog-
Star." There is then a festival commemorate "of
our Saviour's first coming to Jerusalem." Here
again we find the God-Stones and God-Stars of the
ancient worship of Palestine, and of the regions
round about. Mr. Bruce found that Selr was also
the name of the Dog-Star, as well as a mountain
along the ribs of Israel. The rising of the Dog-
Star was blended with religious rites, and hence was
a God-Star of the ancients, as well as of their de-
scendants in our later days. We can find this as-
trological feature in our Bible. "The Lord came
from Sinai, rose up from Selr unto them, he shined
forth from Mount Paran, and he came with ten thou-
sands of his saints; from his right hand went a
fiery law for them." This is very much in charac-
ter with Bruce's testimony some seventy years ago,
and but little changed from the supposed record of
Moses in the earlier days of old Jewry.

It would seem that the old observatory mountains
were sacred to the more prominent of the heavenly
hosts, and held interchangeable relations as correla-
tives of each other. The stars were saints and an-
gels, and the mountains the abodes of the Gods, as
well as the sun, moon and stars. The mountains
were the telegraphic termini, and the astrologers,
prophets, mediums, men of God, or seers, were the
interpreters to utter their oracles in "riddles" and
"dark sayings," as per Bible and Chaldeanwise.
Moses kept the people at the foot of Mount Sinai,
"lest the Lord should break forth" upon them. It
was on the top that the Lord dwelt, and as Moses re-
ceived the Word, he let it slide to the bottom of the
hill. When the Lord Selr, or Dog-Star, became visi-
ble in the heavens, it was a time of great rejoicing,
as connected with the flowing of the Nile. As "he
shined forth from Mount Paran, there was a *Luz*
Deo from kettle drum, sabot and Jew-harp, and
there is correspondent action among the Abyssinian
Jew-Christians even to this day. The Western com-
mentators personify the risen Lord or Dog-Star, and
claim that when "he rose up from Selr and shined
from Mount Paran," it was by apparition or ghost,
as similar apparitions were seen on Mount Garazin
and Mount Sinai, on Hor and on Carmel, which were
also sacred abodes of the Lord.

There was a jealousy among these Gods of the
mountains. Ezekiel was a prophetic medium for
Israel's rocks, which modern geologists have tumbled
from their foundations. But, in old time, it was by
prophecy and rams' horns that mountains were re-
moved, and mightiest walls of adamant, and eternal
hills were made level with the plain. Hear the Lord
through Ezekiel: "Thus saith the Lord God: Behold
out, Mount Selr! I am against thee, and I will stretch
out mine hand against thee, and I will make thee
most desolate." Because thou hast said these
two nations and these two countries shall be mine,
and we will possess it; whereas the Lord was there.
Therefore, as I live," saith the Lord God, "thou shalt
know that I am the Lord, and that I have known all
thy blasphemies which thou hast spoken against the
mountains of Israel. Thus with your mouth ye have
boasted against me, and have multiplied your words
against me. I have heard them." Thus saith the
Lord God: "When the whole earth rejoiceth, I will
make thee desolate, oh, Mount Selr, and all Idumea,
and they shall know that I am the Lord."

Alas! for Mount Selr, under such a malediction,
for "blaspheming Israel's mountains." Oh! Ah!
and a lack-a-day! Wo betide you, oh, Mount Selr!
Flee from the wrath to come! "Skip away like rams,
and the little hills like lambs." Stand not upon the
order of your skipping, but skip at once! *Prælo!*
Vamos! *Salt!*

Bruce speaks of a town along the regions of the
Nile, called El-Yah, thick planted with palm trees.
In the name of this town we find two equivalents of
the Jewish God. See Mackay's "Progress of the In-
tellect," Daniel's "Vestiges," and Stuart's "Biblical
Astronomy." In old Jewry the palm tree was a
God-tree, under which Deborah prophesied or divined,
and judged Israel, by the mouth of the Lord; some-
what savagely, to be sure, and proximately to the
tune of *Jim Crack Corn*, when as a Pythoness she let
off in verse the overthrow of Sisera, by the help of
the Lord and of Jael.

Lord, when thou wast out of Selr.
The whole earth trembled, far and near;
The heavens dropped, the clouds poured out,
And hills and mountains skipped about.
Curse ye, Meron, Thus saith the Lord.
They would not fight at the hearing of the Word.

They chose new Gods; I, Deb, arose,
With first the Word and then with blows,
With Shangan's god, and spike of Jael,
Thy foes, oh, Lord, I sent to hell.

Curse ye, Meron, &c.
They cried on me, "Oh, Deb, awake!
Be 'wide-awake' for Israel's sake;
Let fly at Korah, Dathan, Abiram,
And open the earth again to fire 'em."

Curse ye, Meron, &c.
The mountains melted from the Lord;
Mount Sinai sent its fiery word
In molten slugs and riven rocks,
Which proved old Jewry orthodox.

Curse ye, Meron, &c.
Blest above all women shall Jael be,
Who spiked Sisera, so he could not flee
From the wrath to come, "of the uplift hammer,
Nor left him time to say, 'Oh, damn her!'"

Curse ye, Meron, &c.
The mother of Sisera at the window looking out,
Cried through the lattice, "Good God! what's he
about?"

Why so long in coming, why his chariot wheels so
tarry?
S'death! it's like the veto when two loving ones
would marry."

Curse ye, Meron, &c.
Her wise ladies answered, and she answered to herself:
"Have they not decided, yet the prey and the pelf?
To every man a damsel, or two if he should like?"

Curse ye, Meron, &c.
And looking from the lattice, she heard a devilish
clamor.
'T was Deb and chorus singing of Jael and her ham-
mer;

Her hand to the hammer, the hammer to the nail,
So perish, Lord, thine enemies, as by the hand of Jael.
Curse ye, Meron, &c.

They sang of needle work, of honey and of oil,
And all things meet for them that take the spoil.
The points of faith all clear with rattling and with
thump.
They swore by Israel's Lord that Jael was his trump.
Curse ye, Meron, &c.

The stars in their courses let fly at Sisera;
The Lord fought from heaven in the midst of the *mole;*
The river, too, of Kishon swept them in their fears,
And then the land had rest for the space of forty years.
Curse ye, Meron, &c.

The Psalm of Deborah is a capital commentary
upon "bless and curse not." She appears to have
been obsessed by the "fury of the Lord," something
akin to the Greek Furies. Josephus and Philo speak
of such as being possessed by a divine fury. Philo
says of Moses, that on one occasion he cursed and
swore so terribly that the bystanders fled in amaze-
ment, supposing him to be "divinely inspired." Whether his face shined on such an occasion, or pre-
sented the aspect of a thunder cloud, Philo does not
say. But it would appear that the poetic or prophe-
tic blast that swept the chords of Debo-
rah's soul was rather of that Miltonic cast,
which "came rattling down o'er the Caspian." The
Jewish prophesies were largely developed in
the organs of destructiveness and sublimity. Her
serene wrath swept like a consuming fire in volcano
upheavals of densest smoke and red-hot lava, and
thus the Hebrew palm tree must bear away the laurel
from the Dodonean oaks.

Among some of the tribes along the regions of the
Nile, there is witchcraft and sometimes human sacri-
fices. "The particular family," says Bruce, "whose
privilege it is to be slaughtered, so far from avoid-
ing it, glory in the occasion, and offer themselves
willingly to meet it." Jephthah's daughter was not
quite so willing to be offered to the Lord. This
blood theology permeates all barbarous religions.
That of old Jewry furnishes delectable morsels for
our Sunday schools of to-day. However much priest-
craft, church-craft and ignorance may strive to hide
it in mysteries, it as revoltingly marks the status
of the Hebrew religion as that of all other barba-
rians, ancient or modern. The Holy Ghost takes
color of the surroundings through which it passes,
and when through bloody sacrifices its inspiration is
of that dark and sanguinary nature which charac-
terized the old Jewry outpouring of the spirit.

Nor does the miraculous aspect of the Biblical re-
cord at all differ from the similar modes of being of
all other peoples. All unknown and mysterious phe-
nomena, with all the accretions of legend and myth,
find their readiest solvent in the *lucus a non lucendo*
of miracle, equivalent to ignorance and denial of
mesmeric and spiritual law extending beyond the
formulas. A Portuguese historian relates of a bird
introduced into Abyssinia, which could speak Indian,
Portuguese and Arabic. But where is the difficulty
here, if the ass could speak Hebrew in old Jewry?
If *Cretal Judæus* applies to one, so may it to the
other.

The Jesuits introduced holy dramas into Abyssinia.
Of course the Devil figured in the *dramatis personæ*
of these religious plays. For how could theology thrive
without the omnipotence of the Devil? He was the
buffoon on the Abyssinian stage, and he played such
fantastic sleight-of-hand tricks, as to cause the au-
dience to "flee from the wrath to come," exclaiming,
"Alas! alas! these Franks have brought devils into
our country with them," suggesting the equivalent
of "What shall we do to be saved?"

A monk wishing to carry a point, claimed to be
risen from the dead, and to be the bearer of a mes-
sage from God and the Virgin Mary, the Mother of
God. Scotinus, who received the message, being
rather a hard shell, thought the monk looked rather
fat and sleek in his resurrected body. The monk
claimed this as the result of the good cheer of the
other world. Scotinus answered the message, and
for its speedy delivery into the other world, ordered
the monk to be hung on the tree at the palace gate,
as it would be wrong to keep him from the "wine,
biscuits and sweet-meats" which he had left in Para-
dise.

"The El Yah tree of the Arabs," says Bruce, "is
not unlike our Hawthorn, either in form or flower.
It was of this wood that Moses' rod was made when
he sweetened the waters of Marah." The El Yah
rose pre-eminently to be the Rod of God, because of
its superior virtue of making bitter waters sweet.
Close by the springs of the El Yah, the Devil had
a large growth of "cactus and cactoides," but where
these did abound, the El Yah did much more abound,
and though the flowing of the bitter troubled the
sweet waters, yet did the El Yah "Rod of God,"
make them sweet again.

Mr. Bruce found among the Shangalla tribe the
symbol worship of trees, serpents, moon and stars, or
the hosts of heaven. They had prophets, or diviners,
who, as they did not prophesy smooth things, "were
looked upon as servants of the evil being. They
prophesied bad events, and think they can afflict their
enemies with sickness even at a distance." It will
be recollected that the Hebrew prophets were in bad
odor for their much prophesying of evil instead of
smooth things, and that the "Thus saith the Lord,"
found hard reception when the Word, like the course
of true love, did not run smooth.

But these Shangallians "have each several wives,"
as conformable to the Word of God in old Jewry.
"This, however, is not owing to any inordinate propen-
sity of the men to this gratification, but to a
much nobler cause, which should make European
writers who object this to them ashamed at the in-
justice they do the savage, who, all his life, quite the
reverse of what is supposed, shows an example of
continence and chastity, which the purest and most
refined European, with all the advantages of educa-
tion, cannot pretend to imitate."

It is the wife, not the man, that is the cause of
this polygamy; and this is surely a strong pre-
sumption against what is commonly said of the vio-
lence of their inclinations.

I will not fear to aver, as far as concerns these
Shangalla, or Negroes of Abyssinia, (I believe, most
others of the same complexion, though of different
nations,) that the various accounts we have of them
are very unfairly stated. To describe them justly,
we should see them in their native purity of man-
ners, among their native woods, living on the pro-
duce of their own daily labors, without other liquor
than that of their own pools and springs, the drink
of which is followed by no intoxication or other
pleasure than that of assuaging thirst. After hav-
ing been torn from their own country and connec-
tions, reduced to the condition of brutes, to labor for
a being they never knew before; after lying, steal-
ing, and all the long list of European crimes have
been made, as it were, necessary to them, and the
delusion occasioned by drinking spirits, is found,
however short, to be the only remedy that relieves
them from reflecting on their present wretched situ-
ation, to which, for that reason they most naturally
attach themselves; then, after we have made them
monsters, we describe them as such, forgetful that
they are now not as their Maker created them, but
such as, by teaching them our vices, we have trans-
formed them into, for ends which, I fear, one day
will not be found a sufficient excuse for the enormities
they have been occasioned.

The incontinence of these people has been a fa-
vorite topic with which blacks have been branded;
but throughout the whole of this history, I have set
down only what I have observed, without consulting
or troubling myself with the systems or authorities
of others, only so far as having these relations in
my recollection, I have compared them with the
fact, and found them erroneous. As late as two
centuries ago, Christian priests were the only his-
torians of heathen manners.

The Shangalla of both sexes, while single, go en-
tirely naked; the married men, indeed, have a very
slender covering about their waist, and the married
women the same. Young men and young women,
till long past the age of puberty, are totally uncov-
ered, and in constant conversation and habits with
each other, in woods and solitudes, free from con-
straint, and without any punishment annexed to the
transgression. Yet criminal commerce is much less
frequent among them than in the same number
chosen among Christian nations, where the powerful
prejudices of education give great advantages to one
sex in subduing their passions, and where the con-
sequences of gratification, which always involves
some kind of punishment, keep within bounds the
desire of the other.

To come still nearer, it is a fact known to natural-
ists, and which the application of the thermometer
sufficiently indicates, that there is a great and sensi-
ble difference in the degree of animal heat in both
sexes of different nations, at the same ages or time
of life. The voluptuous Turk estranges himself from
the fairest and finest of his Circassian and Georgian
women in his seraglio, and, during the warm sum-
mer months, adds himself only to negro slaves,
brought from the very latitudes we are now speak-
ing of; the sensible difference in the coolness of their
skins leading him to give them the preference at
that season. On the other hand, one brown Abyssinian
girl, a companion for the winter months, is sold at
ten times the price of the fairest Georgian or
Circassian beauty, for opposite reason."

It might be well to institute inquiries for the par-
allelism in the intense biblical civilization of our
negro slave States, where pro-slavery is the Word
of God, and the just and merciful saying of Christ
for the slave, "inasmuch as ye do it unto the least
of these ye do it unto me," is of the Devil and most
damnable infidelity. Bruce found his chaste negroes
only apart from biblical and Mahometan civiliza-
tion "and uncorrupted among his native woods and
rivers."

He says "There is no country in the world where
there are so many churches as in Abyssinia. Though
the country is very mountainous, and consequently
the view is much obstructed, it is very seldom you see
less than five or six churches, and, if you are on com-
manding ground, five times that number. Every great
man that dies, thinks that he has atoned for all his
wickedness if he leaves a fund to build a church, or
has built one in his lifetime. The king builds many.
Wherever a victory is gained, there is built a church in
the very field stinking with the putrid bodies of the
slain." This "sweet smelling savor to the Lord" is
quite of a piece with Western civilization, Romanist
and Protestant, where the church atones for all
wickedness in a theology of blood.

Of a piece, too, is this rearing of churches on the
battle-fields in Abyssinia, to appease the souls or de-
mons of the spot, to the customs of old Jewry, "ac-
cording to the Word of the Lord." If temples or cities
were to be built, human sacrifices were laid with the
foundations as the blood offering to the *genius loci*—
the Lord or Demon of the place. "In his days did
Hiel, the Bethelite, build Jericho; he laid the founda-
tion thereof in Abiram, his first-born, and set up the
gates thereof in his youngest son Segub, according to
the Word of the Lord, which he spake by Joshua,
the son of Nun," as related in the sixteenth chapter
and thirty-fourth verse of the first book of Kings.
This too being of a piece of pouring the blood in the
trenches, and sprinkling the altar with the same, in
the Moslem ritual, where "no devoted thing that
man shall devote unto the Lord, of man and beast,
shall be redeemed, but shall surely be put to death;
every devoted thing is most holy unto the Lord";
hence the foundation of Jericho was laid in the blood

of Abram and Segub, "according to the Word
of the Lord."

In vain do our modern priests, our translators
and compilers, strive to hide the savagery of the He-
brew Lord of old time. His status was simply that
of cotemporary savagism. It was only in his
character of Jew, and as a sectarian, that he de-
nounced offerings to other Gods, which offerings he
claimed as "sweet smelling savor," belonging to
himself. Even in the present day, uncivilized na-
tions lay their foundations in human sacrifices, and
our Christian churches symbolize the same when
they immerse a talismanic scroll in the foundation
of their temples.

When the veil of ignorance and superstition, in
which pulpit and other training have enshrouded us,
shall be rent, and we learn to read the Bible from
the point of view in which it was begotten, and in
the light of cotemporary status of surrounding na-
tions, also in the light of subjective influx and ob-
jective signs and wonders; when we behold the
parallels in modern Spiritualism, we shall no longer
basely bow to the infernal Word of a darkly shrouded
and undeveloped people, whether to the consecrating
of slavery in our land, or any other infernalism.
Let us slough the Word of its exorcismes, which,
so far from being infallibly divine, stink in the
nostrils of every thorough man. C. B. P.

BOSTON.

BY WARREN CHASE.

Not the "Hub of the Universe," but the Hub of
New England, from which the spokes of travel and
traffic extend over land and water in all directions.
It is not a solid hub hung out in the world for a
sign, but made for use, as well as show; hooped with
metallic bands of trade, which keep it from falling
to pieces; painted by religious pride, and gilded by
wealth and fashion; boxed with a social system,
the patterns for which were borrowed from Chris-
tianity, and moulded in civilization, and cast in com-
petition, and greased with charity.

The axle of the nation runs through it into
Charlestown Navy Yard, and gives it an important
place in this great national crisis. Yet, on close
examination, it has paper as well as metallic hoops.
Under the religious painting is heart-rot, and dead,
and decaying wood; creeds dried up like old toad-
stools, and doctrines gone to seed and blown away
like thistle seeds. Yet the sectarian paint keeps a
good outside show of a Christian religion. The
gilding is cracked and loosening from the masses,
and neither large firms can save from failure, nor
broad skirts hide the poverty of the masses. The
social boxes are loose, and produce a constant clatter
of gossip in the families, and business for police
courts and nows-gleaners.

This department alone would furnish the materi-
al for a string of novels longer than any yet writ-
ten. A few days in the city have brought me face
to face with a few facts which show the social con-
dition to be bad, though not worse than other large
cities of our country. On a Sunday I saw a woman
cooking extensively at the stove of a lady with whom
I knew she did not board, and I proceeded to inquire
why she did not go to church? She replied that she
must cook on Sundays for the week, and borrow
a stove at that, for she had to work on soldiers' coats
all the week, for which, by close application, she
could earn \$2.50; and she could not get board at
any respectable house for less than \$2.25; and as
the twenty-five cents per week would not find her in
shoes, she must contrive some cheaper way to live.
I leave out the comments.

I found a poor feeble girl making vests for a mer-
chant tailor, with the aid of a sewing-machine. She
was able to earn enough to pay her board and clothe
herself, out of fashion. But sickness caught her.
The landlady doubled the price of her board, and she
was out of money. What could she do? The land-
lady could not keep her, for with every shift and
constant hard labor, she could only pay her rent, and
bills, and support her children. The girl sent to a
friend whose heart and hand were among the largest
in the city, but whose pocket of course was not long.
He would not lend her the money, but his present,
joined to that of a few others who knew her, relieved
her from pecuniary want for a few weeks, and
another kind friend, whose salary will barely en-
able him to pay his rent and support his family with
the constant labor of a feeble wife and daughter, took
her home to stay free from charge, till she can again
earn her board.

Why does she not get married? Ah, that is the
question. Now let us turn to that picture which is
before her: yonder is a good woman with several
children, keeping boarders, and working like a slave
to support them under her load of rents and profits.
Where is her husband? She does not know; but he
is a bachelor, or widower, or loner, far away from
her heart and home, and furnishing no assistance to
support his children or wife.

High up in an attic of C— street, in a cold
dreary room hardly fit for rats to live in, is a sick
woman and her child, poorly fed and warmed by the
charity of a few poor friends. She married to get a
home and have a husband to help support her, but
he turned to a brute, and she left him to escape a
death more terrible than that of poverty.

Not a thousand miles from the city, lives a woman
with her aged father and mother, working at a
honest calling to support herself and her boy twelve
years of age. She married to get a home and hus-
band, and lived in Boston; when she went home to
be with her mother at the birth of her boy, her hus-
band ran away with the girl that did their house-
work, and six or eight years after, she heard of him
in the city of Chicago, but only casually.

One more, and I close this picture of the dark side
of marriage. A few weeks ago I saw a poor patient
of Dr. —, under treatment for a disease no person
should have. Once before I saw her, many years
ago, a little girl, an orphan, and a pet in a family
that had taken her to bring up, far from this city.
She knew me, and as the tears filled her eyes, I asked
her to connect the two times, places, and conditions
in which we met, and it ran as follows: She was a
pet in the family, and as she grew into her teens,
the wife (a second one) grew jealous and turned her
away; she had no home or friends to go to; she
tried the factory, but being of a delicate constitu-
tion, her health soon failed; her system was too
feeble to compete with the hardy Irish and German
girls in domestic service; she had no trade; two
chances for life opened before her—marriage, or
the poor-house, and she married, went to New York
with her husband, who soon deserted her, leaving
her destitute; she returned to New England, think-
ing once more to try the factory; but an unhappy

It is said there is a firm in Boston that actually pays out six cents per pair to women and girls for making drawers for the soldiers! The firm, of course, have what is called an "army contract;" but the poor sewing girls—they have six cents per pair! It is not very strange, we know, as human nature goes, to find that men are given to make the best bargains they can; but really, is n't it coming the matter a little strong to put the prices for work down as low as that, and the prices for productions as high as they can? Is it just and consistent for a man to claim to be all patriotism and nothing else, all philanthropy and benevolence, entirely devoted to the elevation of a down-trodden race—and yet drive as sharp bargains as this one shows itself to be? Out upon all this shamminess! If a person is resolved to do good, let him go straightway and do it! But let him not, in heaven's name, merely profess his good resolutions, and, under cover of them, go on and practice that at which all benevolent men revolt.

Woman's Management.

In a certain town up in Berkshire, which is noted for its social refinement, its neat and substantial dwellings, and the general thrift and happiness of its inhabitants, a large proportion of the housekeeping population is said to be made up of females—either widows or maiden ladies; and it has been adduced as an effective argument in favor of woman's ability to manage her property for herself, that this town is surpassed by none for any of those high and desirable characteristics which ought to make an advanced state of civilization. Now here is an instance of exactly what some persons are unwilling to believe: of a community consisting in great part of females, who know how to transact business—certainly as well—as far as that business extends—as those who affect to style themselves the "lords of creation." Here is a worthy practical hint, then, of what many people are yearly petitioning our various legislatures for—to permit females to have the full control and management of their own property, and not to consider them no better than serfs by utterly refusing them any rights which they show themselves quite as capable of enjoying as the sex that happen to wear boots and pantaloons.

A Common Trick.

Many persons are guilty of little practices, "not quite the cheese," of which they are unaware even after they have been told of it. Among them, such as this: you ask a person to be kind enough to drop a handful of letters for you into the post-office box as he goes along, and he readily assents, of course; but he will not start until he has carefully shuffled them over and read the superscription on every one! Why do that? It is the most unmannerly practice in vogue. He might just as properly ask you to tell him what were the contents of your letters, for it belongs to the same piece of curiosity-hunting. Why not take your letters, and go along? and, if he must know to whom you have been writing, and even try to guess what you have been writing about, let him wait at least long enough to get out of your sight, and then fall to his work with all the impatience of his desire. Such trifling practices betray character and manners so readily. It is just as old Confucius asked—"how shall a man conceal himself?" It cannot be done. The little things let the cat out of the bag directly. It will generally pay, therefore, to look after the smallest habits we have about us.

The People.

The cry of "the People," has been raised by demagogues, since the people began to find out their power. It is a very convenient, as well as a very delusive cry. If the people themselves were wise, or when they are wise indeed, they will see through all this, and refuse to be influenced by it any longer. There is a grander meaning in that much abused phrase—"The People"—than ambitious tricksters and stupid little men ever dreamed of. For to the people belongs the whole of the world's great future. They are fast taking their destiny into their own hands. As Dr. Chapin eloquently expresses it, "nothing is more interesting than to mark the progress of a people sweeping down through the ages. Slowly emerges this third estate; but when the prison doors are once open, then come Luther, Columbus, gunpowder, the mariner's compass, and the press. Organization begins, and we see the movement of a people. Their progress is seen in improvement in external things, and in internal elevation." It is the great inspiration of this age, that the People are rapidly becoming elevated and free.

A Kind Notice.

We are always grateful for favors done us, and whenever anything like the following incident occurs, it makes us mirthful as well as thankful. It seems that a few nights ago a gentleman residing in Moses Meadow, Conn., visited a Methodist meeting, and listened to a terrible onslaught against Spiritualism in general, and the BANNER OF LIGHT in particular, from the officiating clergyman. This called the gentleman's attention to the paper, and he forthwith enclosed us the fee which enrolls his name upon our subscription books for a year. Our brother thought, since the priest had called his attention to our sheet, that he would read it for himself.

Webster House, Boston.

This large and convenient house on Hanover street, in this city, has recently been thoroughly overhauled, altered and repaired, and newly fitted up for the reception of travelers and boarders, and having changed landlords, is now kept by Col. JESSE LADD, formerly of Hallowell, N. H., who with his pleasant and excellent family will make it a convenient and pleasant home for travelers who want good quarters in the city. Col. Ladd has long been one of the prominent and active members of our great Church of Spiritualism, and well known to a large circle of Spiritualists, and this added to his business and social qualities, fits him for the station he now occupies, as the host of all who seek elegant or comfortable quarters among strangers on the journey of life.

The Emancipation League.

The members of this organization have made arrangements for a course of six lectures to be given at Tremont Temple. The course was inaugurated last Tuesday evening, by Rev. George B. Cheever, of New York, on the subject, "Emancipation Immediate the only just and honorable policy, and the only way to prevent foreign recognition of the rebellious States, and a foreign war." Next Tuesday evening, Jan. 21, Orestes A. Brownson will speak, and will be followed on succeeding Wednesday evenings by M. D. Conway, Frederick Douglass, and others.

The Continental Monthly.

Very much in the style of the Atlantic Monthly, but very different in material, is the new monthly that has made its appearance in Boston. It contains a greater variety; and though the aristocracy of talent is employed on the Atlantic, talent of no mean order enriches the pages of the Continental. The February number contains some twenty-five articles, "all modes of mind contrasting," and a better humorous feast is spread out on the Editor's Table, than is often placed before us.

The Societies.

At Lyceum Hall are indeed pleasant reunions. The hall was well filled on Tuesday evening, 14th inst., with smiling faces, and "all went merry as a marriage bell." Much tact and skill have been manifested by the managers in the inauguration of these social parties, and we are pleased to know that they have proved a success thus far. The next party will take place on the 28th inst. Tickets 50 cents.

LIZZIE DOTEY AT LYCEUM HALL, BOSTON.

Sunday Afternoon, January 12, 1862.

[Reported for the Banner of Light.]

THE BEAUTIFUL.

After a feeling invocation to the "Great Soul of the Beautiful, the perfect orb," from the lips of the medium, and a finely rendered song from the choir, whose notes were enhanced by the mingling in of the soft tones of the flute performed by Prof. A. Bond, the medium made a few remarks upon the disappointment felt by the audience at the absence of Mrs. Fannie Davis Smith, who was announced to speak to-day. Mrs. S. had arrived in the city intending to fulfill the engagement, but a sudden indisposition had overcome her, and she was not allowed to leave her home. The discourse purported to come from the spirit of Mrs. S. E. Mayo, formerly a writer of note in the Universalist denomination. She said:

The whole world is in a state of vassalage. It is bending in a state of worship, at the footsteps of the beautiful. It binds all mankind with a rosy chain, and leads them at its will. It leads, governs and guides man all his way through life. Man's love for the beautiful will never let him rest long in the shadow of deformity, but he ever seeks for that which will alone satisfy his soul. He is looking upward and onward into the divine future. He is ever seeking for the new, for his ideal of the beautiful has never been realized—not till he closes his eyes to earth are his visions realized in all their glory. Ye who are disappointed in this life, because all the visions of your dreams are found unreal, know the grand ultimatum is yet to be revealed in the celestial realms of the future; know that every soul has its glorious ideal of beauty, and the time shall come when that ideal shall become the real. Through this worship of the beautiful, comes the true elevation of man's nature.

What is it that calls for the development of all his highest spiritual powers, half so much as this? Humanity can only catch here and there some faint echo of the music that pervades eternal space. All seek for the creators and exponents of the beautiful, to lead them down with the trophies of their thanksgiving; and the painter, the sculptor, the poet, the musician, and the architect, are those in whose soul God has planted the love of the beautiful. The spirit breathes forth its hand to them, and they enrich us with the heaven-born creations of their art. The voice of the Eternal speaks, and the great gateway of the spheres is open, and the human soul recognizes its relationship to the Deity.

Man has toiled with his own soul, and learned to love its God. The churches have urged man to get religion, and tried to compel it to worship his Creator, narrowing him down to their own poor channel. Creeds cannot hold the heart of man, for they are the mere outline of piety. Creeds are not beautiful to his heart, and he will never love them, though his fear may hold him their slave.

Man's soul is a vine climbing up around the Deity, and institutions have been endeavoring to bend down the vine. But the tendency of the vine has been upward; and even as the vine goes upward, so let the soul of man grow, and expand, and unfold. Plato had something of truth in his theory, that the soul had lived in the heart of the Eternal One, and learned the beauties of his sphere, and it will not be satisfied with anything short of the divine life. The soul of man is ever aspiring—flourishing upward, forever.

Man and woman find their ideals of beauty in each other. Man will pause before the statue of the Venus de Medici, the form of the perfect woman, and the marvel of art, in rapt admiration; and woman will look up to the statue of the Apollo Belvedere, and be reminded of the God that dwells in her heart. The love of the beautiful is an educator of human life. Place around the little child the beautiful, and the little child will be educated and refined by those surroundings, and its soul grow into a higher appreciation of truth. You hardly know why you submit; but the beautiful is a willing bondage, and you are content.

Spirits have come to teach mortals the religion of the beautiful. You know it will bring to you what you most desire to possess. It makes the soul feel its wings growing and expanding, and ready to spring forth in the clear sunlight and drink from nature's sparkling fountains. There is a great temple in the spirit world called Beautiful, and at its portals and within its gates mortals are waiting to learn of God. They ask not in vain. Always the stars of hope are shining there, and the songs of spirits being wafted downward, and mortal ears sometimes catch the strains. There is war and bloodshed on earth, but the sweet songs coming down will attract the attention of men. Wait yet a little longer; faint not—for the voice of inspiration shall come into each heart, and all shall be poets and all be prophets.

Man turns from the things of earth, but he knows not what it is that is struggling in his soul; he knows it is something too large for him to express. It will take such a hold that all institutions and regulations will change. Men and women cannot love what is not lovely and beautiful in each other, and so the great marriage-tie yet to be unfolded will be that of attraction. Man cannot join together what God has put eternally asunder. Attraction, and that alone, will be the test, and no relation can exist in its purity without it.

Oh, men and women, you can bear evidence to the fact that we speak the truth. You have tried to live that which was true to the customs and conditions of the world, but false to your own souls. Look not to that which fools admire, but to the beautiful within, and you shall confess that harmony and peace make life happier than it ever was before.

Make things practically right, and effects will be beautiful and pure; and while you infuse your conduct with all the strength of your soul, you are sending forth the little leaven that shall leaven the whole lump of your being. Guard the love of the beautiful. Turn your faculties toward the accomplishment of what will be of good to yourselves and to others in its practical workings, and the voice of the Almighty shall give you constant approval. Let men be true to their noblest intuitions, and the beautiful shall bless man's soul and baptize his being forever. Spirits will take you by the hand and lead you up to the throne of the Beautiful. All your perverted nature shall be changed, and never again will your hand be raised against your brother, or to blot out or obscure the angel vision. You are all spirits in the flesh, and are daily becoming more and more in kindred with the spirits disembodied. As you change, the peace that surrounds your being shall become more and more apparent to you, and we shall all become His temple, and the perfect Being shall dwell in it.

ALL SORTS OF PARAGRAPHS.

Miss Lizzie M. A. Carley will speak in Portland, Me., next Sabbath, January 26th.

The old question, "Is it lawful for a man to marry his widow's sister?" having been disposed of, the second inquiry which arose, "Is it lawful for a lady to marry her Parents?" seems to be likewise settled by the following which we cut from one of our city papers: "31st ult., Mr. George Parents to Miss Sophia H. Walker."

Digby wishes to know why people bother themselves about hoarding up gold and silver when shipwreckers are so plenty and go so quick at par.

OSSIAN E. DODGE.—This gentleman who is well known to our citizens as a concert singer of much merit, returns to New England, after an absence of eight years. He will give a series of concerts in this city, shortly, probably in the Music Hall. One of our exchanges, in alluding to him, truthfully says: "Mr. Dodge has undisputed sway in his line, and is certainly unapproached by any person now on the stage, as a singer of gentle humorous songs." Mr. D. will be assisted by Mr. William Hayward, who also has a high reputation as a vocalist.

"Compendium of Facts on Supermundane Phenomena," by A. H. Davis, Esq., of Natick, two chapters of which have already appeared, will be continued in our next.

A new paper, entitled the "Era of Progress," has introduced itself into our sanctum. It is published semi-monthly at Peplin, Wisconsin, by John Sterling. The editor in his salutatory says:—"We will earnestly endeavor to purify society of dissipation of every kind, and generate among our readers a spirit of hope, charity, temperance in all things, industry, purity, and self-reliance, and make our paper the spiritual organ of the L. O. of G. T. of the North-west; and to facilitate this leading feature, we have made arrangements with some of the best writers and lecturers of the North-west, to furnish us from time to time with reform communications."

Mr. Charles H. Foster, the test medium, who has recently taken rooms in London, is, we learn, commanding much attention in that city. A correspondent of the London Spiritual Magazine says: "I consider it but an act of duty to Mr. Foster, and to the cause to which his life is apparently devoted, to request you to allow me through your columns to present a brief but emphatic testimony to the genuineness of the manifestations received through him." A communication from the pen of William Howitt appears in the January number of the Magazine, which we shall transfer to our columns as soon as our space permits.

Superficial men have no absorbing passions; there are no whirlpools in a shallow.

A tasteful and appropriate monument has lately been erected over the grave of the great philanthropist, Robert Owen, at Newtown. It is in tomb form of blue slabs and polished marble corners. Upon the south side is the following inscription: "In memory of Robert Owen (the philanthropist), born at Newtown, May 14th, 1771; died at Newtown, November 17th, 1858." On the opposite side is written, "Erected by public subscription, 1861." The whole is surrounded by a low iron palisading.

WILLIAM LOYD GARRISON's lecture in New York city, on Tuesday evening of last week, says the Independent, was a clear, temperate and manly statement of the position of the Abolitionists toward the War. He took the common ground of patriots that the rebellion is an unholy conspiracy against freedom, and that the safety of the nation, the honor of the flag, the hopes of liberty, all depend on victory to the good cause of the Union.

Dr. S. W. Howard and Lady, the distinguished Clairvoyant Physicians, have permanently located in the city of Indianapolis, Ind., and respectfully tender their services to the afflicted. They examine and prescribe for patients at all hours of the day, at their office, No. 13 South Mississippi street. Post office address, box 873, Indianapolis, Ind.

It is reported that Russia, at the commencement of the difficulty between England and America, employed all her influence in favor of peace, and has recently taken steps to the same end. The Russian Cabinet communicated to the great powers of all the reports received from its representative at Washington.

None of us can afford to lose the privilege of suffering for the sake of those we love.

Digby has just ascertained that a woman in one of our suburban towns recently made application for the office of post-mistress, as she felt herself competent to take care of the "males," (males.) She'd been married only six times.

On New Year's day the Pope received General Guyon and the French officers. Gen. Guyon spoke of their devotion to the Pope. The latter thanked Gen. Guyon for the sentiments expressed and said the French soldiers at present in Rome, would not permit the fulfillment of any irreligious or impolitic act. He concluded by bestowing the Apostolic benediction on the Emperor Napoleon and the Imperial family.

WITHIN SMELLING DISTANCE.—We have heard of many things on which rogues contrive to get drunk, but of nothing so strange as that in the case of a fellow who, as reported, was convicted of having got drunk on the testimony of two police officers.

"Joy," (I see) as the blind man said, when he fell on the slippery pavement.

English Philanthropy and English Selfishness are being weighed, just at this time. The selfishness of the scale hangs lowest as yet.

It is fortunate for Fortune that she is blind, else she might blush to behold the fools she patronizes.

If the world knocks you down and jostles you in its great race, don't sit whining under people's feet, but get up, rub your elbows and begin again.

Respectability is a thing that many people are very willing to run in debt for.

It is far better to suffer than to lose the power of suffering.

Obscure writers, like turbid streams, seem deeper than they are.

It is oftener noble and more difficult to conquer a doubt than a rebut.

A VALUABLE HINT.

I'll tell you a plan for gaining wealth. Better than banking, trade, or leases; Take a bank-note and fold it up. And then you will find your money in CASHES. This wonderful plan, without danger or loss, Keeps your cash in your hands, where nothing can trouble it.

And every time that you fold it across, It's as plain as the light of day, that you double it.

Particular Notice.

We wish it distinctly understood that we cannot afford to mail our paper to single subscribers, for less than the terms of subscription designated under our editorial head, viz., \$2.00 per year. We shall continue to furnish the BANNER to clubs of four or more persons at the club rates, and to some others, at less than the full price. We need all the support we can legitimately get to enable us to weather the mighty storm that is sweeping over our beloved land at this time, and we hope our patrons will aid us to the extent of their ability, that the BANNER may triumphantly wave over every obstacle, disseminating the great truths of Spiritualism broadcast throughout the earth.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

A. H. CHAGRIN FALLS, Ohio.—Your letter of Dec. 2d has just fallen into our hands. We will attend to the matter you refer to.

P. C. S. LOWELL, MASS.—The message contains matter of interest, but is not prepared with sufficient care to appear in print.

D. G. WHITE, DECATUR, ILL.—The contents of your letter are duly noted. Please accept our sincere thanks for your efforts in behalf of the BANNER.

Various communications are unavoidably laid over this week. We wish our paper was large enough to accommodate all our friends without delay; but as it is not, we do the best we can under the circumstances.

Lizzie Doten at Lyceum Hall.

Miss Lizzie Doten will speak in Lyceum Hall, on Sunday, January 20th, afternoon and evening. The subject in the afternoon is, "Death and Eternal Punishment." In the evening there will be a kind of Spiritual Conference, where a number of Spirits will be present, and talk through the medium. A Poem from the Spirits of Poe is also promised, whether in the afternoon or evening, we are not informed. The meetings are free.

Mr. Colchester, the Medium.

Mr. C. still continues his sittings for the public, at No. 75 Beach street, in this city. He is worthy of the special attention of our readers, as one of the most reliable and versatile mediums in the field.

Notice to the Public.

Mr. Mansfield has now ceased answering letters directed to us and enclosing two dollars for the BANNER; and if our readers desire his services hereafter, they must enclose him the letter to be answered, with his usual fee—one dollar. The reason for this change is, that Mr. M. has too much business of his own to attend to, and as the offer was in the first place voluntary on his part, we cannot find any fault at its withdrawal.

The Banner of Light.

Bound Volumes of the BANNER for the year 1859—Vols. 5 and 6—can be procured at this office. Price \$3 each.

The Spiritual Reformer.

This work by E. W. Lewis, M. D., of Watkins, N. Y., is a record or journal of spirit-teachings, communications, and conversations, in the years 1851, 1852, and 1853, through N. S. Gardner, medium. These conversations are held between a band of intellectual investigators, and the spirit of John Locke, Lorenzo Dow, Occult, etc. Many interesting queries were put to the higher intelligences by this little band of inquirers, and the answers are pregnant with thought. The volume is for sale at the BANNER of Light office, Boston, at thirty-seven cents a copy. When sent by mail, 10 cents additional for postage.

The Arcana of Nature.

This volume, by Hudson Tuttle, Esq., is one of the best scientific books of the present age. Did the reader public understand this fact fully, they would have the work without delay. By reference to the seventh page of this paper, last column, the reader will find an enumeration of its contents. This work has found its way into Germany, been translated into the German language by a gentleman well known to the scientific world, and has been extensively sold in that country. We will send the book by mail to any part of the United States, on the receipt of \$1.00.

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, it is a peculiarly favorable medium for reaching customers. Our terms are moderate.

WM. L. JOHNSON AND M. W. PHAY, DENTISTS.

HAVE taken rooms at 175 Court Street, Boston, where they are prepared to perform all operations in SURGICAL AND MECHANICAL DENTISTRY. Dr. J. makes the Surgical branch of Dentistry a specialty, in which he has had an experience of eighteen years. Being endowed with strong Magnetic and Healing powers, he is enabled to extract teeth, in many cases without pain. He also makes use of his healing powers in the treatment of Nervous Diseases in all its forms. Jan. 25.

NOTICE.

JAMES W. GREENWOOD, who has given abundant evidence, in the past six years, of his Magnetic HEALING POWERS, has taken rooms at 10 Tremont Temple, Boston, where he can be consulted daily, from 9 A. M. to 8 P. M. At other hours he will visit the sick at their homes. Jan. 26.

MRS. F. D. CARLTON will be happy to wait upon all those who would like to converse with Spirit Friends. Terms liberal. No. 210 Morris street, Newburyport. Jan. 25.

WANTED.—BY MRS. J. H. CONANT—one or a suit of Rooms, near this office. The charges must be moderate, and the pay will be prompt. For full particulars inquire at this office, or of Mr. J. H. Conant, at White Brothers, 30 Tremont street. Jan. 5.

HAMMONTON SETTLEMENT.

LANDS FOR SALE IN THIS BEAUTIFUL AND THRIVING SETTLEMENT.

THE soil is a fine, sandy loam, adapted to the growth of Wheat, Clover, Corn, Peaches, Grapes, &c. It is the best fruit soil in the Union. The climate is mild, healthy and agreeable; the markets are the best, and all facilities are now at hand. This Settlement was started three years ago, and the land sold to none but actual settlers, and the result has been, five hundred houses, two mills, five stores, and four public schools have been erected, and a population of three thousand industrious, liberal, enterprising and moral settlers, from New England and the western States, making a very desirable and thrifty community.

A large number of acres have been planted with Grapes and fine fruits. This settlement offers a rare opportunity for those wanting homes and protection against hard times. The farm lands are offered at the low price of from \$10 to \$50 per acre. Those who cannot pay all cash can pay one quarter cash and the balance in one, two, and three years, with interest. Also, town lots and cottage lots, or from one acre to five acres, from \$80 to \$200 each.

Also, Improved Farms—Two beautiful, improved places, for sale, on a fine lake of pure spring water, with vineyard, fruit, &c.—desirable for a Water Cure. Grounds well laid out.

To visit Hammonton—leave Vine street wharf, Philadelphia at 7 1/2 A. M. and 8 1/2 A. M. direct for Hammonton. Inquire of R. J. BYRNES, Hammonton Land office, near the station. Letters, enclosing a stamp, will be answered.

And every time that you fold it across, It's as plain as the light of day, that you double it.

AMUSEMENTS IN BOSTON.

BOSTON MUSEUM.—Tremont, between Court & School streets. Admission 50 cents; Orchestra and Reserved seats, 25 cents. Performances commence in the evening at 7 1/2 o'clock, and Wednesday and Saturday afternoons at 2 o'clock. BOSTON ACADEMY OF MUSIC.—Washington street. Goodwin & Wilder, Lessees. Catalogue of the Gaudes. Performances every evening, and Wednesday and Saturday afternoons. Price—40, 25, and 15 cents. AQUARIUM AND ZOOLOGICAL GARDENS.—Central Court, Living Wharves, Aquarium, Aquatics, &c. Open from 9 A. M. to 10 P. M. Admission 25 cents; Children under 10 years, 15 cents. MORRIS BROTHERS, FELL AND TROWBRIDGE'S OPERA HOUSE.—Nearly opposite the Old South Church, Tremont, 25 cents.

New Books.

A B C OF LIFE.

BY A. B. CHILD, M. D.

AUTHOR OF "WHATEVER IS, IS RIGHT," &c. IS NOW READY and will be sent, post-paid, to any part of the country for 25 cents. This book, of three hundred Aphorisms, on thirty-six printed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds. For sale at the office of the Banner of Light, 158 Washington street, Boston. Dec. 21.

NOW READY:

THE GREAT CONFLICT!

Cause and Cure of Secession.

BY LEO MILLER, ESQ., delivered at Pratt's Hall, Providence, R. I., on the evening of Sunday, Dec. 8, 1861, and repeated by universal request, at the same place, on Tuesday evening of the following week. Single copies 12 cents; ten copies \$1, mailed free; one hundred copies \$8. All orders addressed to REVEREND MARRIS, 14 Bromfield st., Boston, BANNER OF LIGHT OFFICE, or ROSS & TOUCHET, 121 Nassau street, New York, will be promptly supplied. Dec. 23.

English Works on Spiritualism.

THE NIGHT-SIDE OF NATURE; OR, GHOSTS AND GHOST-STORIES. By Catherine Crowe. For sale at the Banner of Light Office. Price 50 cents.

LIGHT IN THE VALLEY.

MY EXPERIENCES IN SPIRITUALISM. By Mrs. Newton Crowland. Illustrated with about twenty plain and colored engravings. For sale at the Banner of Light Office. Price \$1.00. Dec. 21.

EVERY ONE'S BOOK.

JUST WHAT IS NEEDED IN THESE TIMES!

A New Book by Andrew Jackson Davis!

THE HARBINGER OF HEALTH!

CONTAINING MEDICAL PRESCRIPTIONS FOR THE HUMAN BODY AND MIND.

BY ANDREW JACKSON DAVIS.

How to repel disease, regain health, live as one ought, treat disease of every conceivable kind, recuperate the energies, recruit the worn and exhausted system, go through the world with the least wear and tear and in the truest conditions of harmony—this is what is distinctly taught in this volume, both by prescriptions and principles. There are to be found more than 300 Prescriptions for more than 100 forms of Disease.

Such a mass of information, coming through such a source makes this book one of Indescribable Value for Family Reference, and it ought to be found in every household in the land.

There are no cases of disease which its directions and rules do not reach. All climates, and all states of the climate come equally within its range.

Those who have known the former volumes of the author, will be rejoiced to know that in the latest one Mr. DAVIS REACHES THE WHOLE RACE, and is freely lending himself to a work of the largest value to the human family.

It should be in the hands of every Man and Woman, for all are as much interested in its success as they are in their own health and happiness. Here is the PLAIN ROAD TO HEALTH!

A handsome 12mo., of 432 pages. Price only \$1. Single copies mailed free on receipt of price. For sale at the BANNER OF LIGHT OFFICE, Boston, Mass. Nov. 23.

JUST PUBLISHED.

"AMERICA AND HER DESTINY,"

INSPIRATIONAL DISCOURSE, given extemporaneously, at Bowdoin's Hall, New York, on Sunday Evening, Aug. 25, 1861, through EMMA HARDING, by the SPIRITS. Price, \$1 per hundred, or 5 cents single copy; when sent by mail, one cent additional.

Just published and for sale wholesale and retail at the Banner of Light office, 158 Washington street, Boston. Nov. 2.

A NEW BOOK.

A new extraordinary book has made its appearance, published at Indianapolis, Ind. The following is the title:

AN EYE-OPENER; OR, CATHOLICISM UNMASKED.

By a CATHOLIC PRIEST. Containing—"Doubts of Infidels," embodying thirty important questions to the Clergy; also, forty-two questions to the Doctors of Divinity, by Zera a curious and interesting work, entitled, *Le Roman*, and much other matter, both amusing and instructive.

This book will cause a greater excitement than anything of the kind ever printed in the English language. When the "Eye Opener" first appeared, its effects were so unprecipitatedly electric and astounding, that the Clergy, in consultation, proposed by the copyright and first edition for the purpose of suppressing this extraordinary production. The work was finally submitted to the Rev. Mr. West, for his opinion, who returned for answer, that the book submitted for his examination, threatened, if sent true, the demolition of all creeds, superstitions, in his opinion, nothing would be gained by its suppression. Said he, let truth and error grapple.

The "Eye Opener" should be in the hands of all who desire to think for themselves. Price, 40 cents, postpaid. The trade furnished on liberal terms. For sale at the BANNER OF LIGHT OFFICE, No. 158 Washington st., Boston. Sept. 14.

Essays on Various Subjects.

INTENDED to elucidate the Causes of the Changes coming upon all the Earth at the present time, and the Nature of the Calamities that are so rapidly approaching, &c. by Joshua, Quiver, Franklin, Washington, Paine, &c. given through a lady, who wrote "Communications," and "Further Communications from the World of Spirits." Price 50 cents, paper. When sent by mail 10 cents in addition for postage.

Further Communications from the World of Spirits, on subjects highly important to the human family, by Joshua, Solomon and others, given through a lady. Price 50 cents in cloth—10 cents additional for postage, when sent by mail.

Communications from the Spirit World, on God, the Departed, Sabbath Day, Death, Crime, Harmony, Mediums, Love, Marriage, etc., etc., given by Lorenzo Dow and others, through a lady. Price 25 cents, paper. The Rights of Man, by George Fox, given through a lady. Price 5 cents.

The above works are for sale at the BANNER OF LIGHT OFFICE, No. 158 Washington street, Boston, Mass. Oct. 5.

"WHATSOEVER IS, IS RIGHT" VINDICATED.

By A. P. MOORE'S "A Right" of twenty-four pages, containing clear and lucid arguments in support of the ALL RIGHT doctrine, and a perfect overthrow of the claims in opposition to this doctrine, as set forth by Cynthia Temple, in a pamphlet entitled,

The Messenger.

Each message in this department of the BANNER was written by the spirit who gave it. It is not a collection of facts, but a series of communications from the spirit-world to the living. We hope to show that spirits carry the characteristics of their earthly life to the spirit-world, and that they are not a new race, but the same as we are. We believe the public should know of the spirit-world as it is, and not as it is represented in fiction. We ask the reader to receive no doctrine but that which is published on account of literary merit, but to test of spirit communication to those friends who may recognize them.

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Our Circles.—The circles at which these communications are given, are held at the BANNER or LIGHT OFFICE, No. 155 WASHINGTON STREET, Room No. 3, (up stairs) every Monday, Tuesday and Thursday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

MESSAGES TO BE PUBLISHED.

The communications given by the following named spirits will be published in regular course:

Tuesday, Nov. 26.—Invocation: "Development of Animals and of Man." Thomas P. Hopewell, Hamiltonville, Ohio; Willam T. Davis, New York City; Mary Jane Lovjoy, Concord, N. H.; Jonathan Ladd.

Thursday, Nov. 28.—Invocation: "Joy, H. Fairchild, to a friend in Boston; Martha Mason, Lunenburg, Pa.; James Flynn, New York; Geo. M. Bidwell; Archibald De Witt, to his son."

Monday, Dec. 2.—Invocation: "First Manifestation of God to Man's Physical Senses." Geo. W. McFarland, Trenton, N. J.; Henry Wright; Charlotte K. Taylor, Brookfield, N. Y.; Lily Knox.

Thursday, Dec. 5.—Invocation: "Is the Progress of the Spirit Immediate, or is it by Degrees?" "Will Electricity ever be used in the movement of large material substances?" Bouten Price, Johnson, Vt.; Patrick Smith, New York; Charles Pettes Anderson, Georgetown, D. C.; Maria to Louise Moore.

Thursday, Dec. 5.—Invocation: "What is a Miracle?" Herr Schrautall, New Orleans; Elizabeth B. Mason, to her father; Herbert Langdon, Chesapeake City, N. J.; Lizzy Porter.

Monday, Dec. 9.—Invocation: "Was there ever a Universal Deluge?" James Hafferty, Moon street, Boston; Jenny Higgins, to her mother, Frances; Boyer John M. Whittemore, Cambridge; Isaac T. Hopper (published in No. 13).

Thursday, Dec. 12.—Invocation: "What is Life?" "Is Conscience an Unerring Guide?" Samuel T. Jacobs, Oberlin, Mich.; Hannah Connolly, New York; Patrick O'Brien, Dublin, Ireland; James Morgan, to Margaret Ellinwood; Wm. Bion, to his wife.

Thursday, Dec. 19.—Invocation: "The purpose of the message from England." Theodore Jackson; Catherine Perkins; Joseph Willey; Sally Gleason.

Thursday, Dec. 21.—Invocation: "The Celebration of Christmas." Dennis Sullivan; Ishola Wilkins; George S. Moore, Cambridge; Alice (published in No. 15); Alice Maria Buckley.

Thursday, Dec. 26.—Invocation: "Do the Spirits come at the call of mortals?" Leland Chase; Ricardo Hernandez; Peter Davis; Mary Ann Powers; Harriet Howell; Capt. Israel Hall.

Monday, Dec. 30.—Invocation: "Is the Soul's Progression Endless?" William Watson; Elizabeth Perkins; Freddy Davis; Josiah Campbell.

Thursday, Dec. 31.—Dr. Wm. Clark, Boston (published in No. 16); Catherine Boyce, Princeton, N. C.; Charles P. Young, San Francisco, Cal.; Thomas Gould, Orleans, Mass.

Thursday, Jan. 1.—Invocation: "Why will man become infinitely happy?" Wm. T. Fernald, St. Louis; Rebecca Hopkin, Philadelphia; Margaret Connolly, Manchester, N. H.

Monday, Jan. 6.—Invocation: "Shall man ever become immortal?" "What is the cause of the communications given at this circle more for strangers than for those in spiritual manifestations?" Willie Downs, High street, Boston; Florence S. Upton, Charleston, S. C.; Joseph Billings, Jeweller, Montgomery, Ala.; to his son Henry; Patrick Murphy, Dorset, N. H.

Tuesday, Jan. 7.—Invocation: "Miscellaneous questions." Martha Hutchins, Belfast, Me.; Hiram Kenney, to his wife in Boston; Josie Jones, Ryer, N. H.

Thursday, Jan. 9.—Invocation: "The Chief End of Man." "What is it to be born again?" William Sherman Osgood (published in No. 17); William Hancroft, New York; Lizzy Deaton, New York; Charles Brannan, to his son; Sally Brown, to her children; to Clarence Williams.

Monday, Jan. 13.—Invocation: "Perfection." Richard S. Devonshire, Manchester, England; Ellen Maria Sampson, New York City.

Thursday, Jan. 14.—Invocation: "Will the Spirit of man forever retain its present shape or form?" Nancy Haggood, Worcester, Mass.; Charles Kimball, Boston; Philip T. Monty, New Orleans.

Invocation.

Oh, mighty teacher of mortals, thou whose lessons are written everywhere, and upon all things, hallowed be thy name. May thy kingdom come among the children of earth, and may they receive the consciousness of thy eternal presence. May they know that thy will is forever and forever being done on earth as it is in heaven. Oh, our Father, give this hour unto thy children the bread of knowledge; strengthen them, and lead them with the hand of love through all the dark scenes of mortality, and at the end, oh, our Father, may they rejoice in the consciousness of thy divine presence, and in the homes of immortal spirits forever, may their lot be cast. May they feel they are not only the children of time, but of eternity, and that the lessons of to day are lessons for all time.

Oh, our God, we would trust thee as our Father and our Mother; we know thou art all-wise, great and good, and art always with us; thy mighty power sustains us, and we feel at last thou wilt receive us into the highest degree of life; and may we have the consciousness after all that we have served thee faithfully and well.

Disease and Recovery.

Have the friends a question to propose? If so, we are now ready to hear and answer it. If there are none, we will speak briefly upon one we have already written.

The question before us has been answered many, many times; but as it hath now been presented for our elucidation, we will again speak upon it. The question is this:

"Does the disembodied spirit know disease and recovery?"

If our questioner refers to the diseases incident to the body we will promptly say, No; but according to the wisdom we have received from the spheres beyond the earth—according to our spiritual standard, we will declare the spirit does indeed know disease and recovery. There are many in the spirit-world yet suffering from the diseases of earth—those who have passed through years of misery here, and who have been brought much in contact with the crude relations of materiality. We find one class of individuals having all their energies bent in pursuit of one darling idea—who have thrown all their faculties into the scale that will give them some desired thing. Now, by so doing, the individual allows the expansion of one faculty, or sets of faculties, to the neglect or injury of another. A Webster comes to the spirit-world morally diseased. Why? Because he has thrown all the powers of his soul into the intellectual scale. He has striven to stand higher, intellectually, than other men, and the result is that he has fallen in the proper cultivation and care of his moral nature—he has unfolded in the spirit-world morally diseased.

But will the spirits continue in their onward development? All the spirits of the spirit-world have the power to throw off diseased conditions—to grow naturally from them and unfold morally, and enlarge the faculties that have been cramped and overgrown.

The drunkard comes to us mentally and morally diseased. What shall we do for him? First, give him a clear sight of himself; let him perceive clearly his own deformity, and his sin in the sight of God. Give him to know what he can be, as well as what he is. Teach his heart what the world and the church have deprived him of the knowledge of—that, though subject to evil, he is innately divine, and has only to demand his own brightness, and keep himself in a condition worthy of it. As soon as he has learned the first lesson, and perceived the truth of our teachings—that he is indeed divine—he will then take the corresponding step in progression. He goes forth, and all the faculties of his spirit are brought into activity—healthy action is established, the disease is cast off, and the spirit is saved from the pains of the Second death.

We might speak of many kinds of disease—many degrees of undevelopment that the spirit must go through to attain the plane of perfect freedom.

But are we, we would beseech of him who has questioned us, to cast from his life the intoxicating cup. Come unto us, oh man of intellect, with all thy soul-faculties unimpaired, but come unto us also

like little children, for our divine brother said, "of such is the kingdom of heaven." Throw aside your intellectual pride, and come into the temple of harmony—the presence of the living God. Then dedicate to God your whole eternal nature, and worship him in spirit and in truth. Lift up to him songs of thanksgiving, and in turn will your soul be touched with a living coal, which shall purge out all the dross and leave only the pure gold.

Nov. 14.

Frank Germon.

Good-day, sir. It was my good fortune to meet a company of friends in St. Louis, eleven days ago to-day. If I mistake not, this is the fourteenth of November.

I wanted to commune with these friends. They were all novists, or the same thing, with the exception of two. I was well acquainted with nearly all these friends when I was on earth—particularly acquainted with one. That friend is exceedingly skeptical in relation to the nature of spirits—in fact, do not believe there is any spirit at all—is a thorough materialist. I once thought the fellow was happy in his belief, and earnestly desired I might sometime be as happy as he was; but I've changed my mind.

When I communicated there, he said to me, "Frank, if you will go to the place where the spirits are said to come, and give a communication through the paper called the BANNER or LIGHT, and there speak of your coming here, giving the day, with my first name"—which, by the way, is Olin—I'll believe that spirits do come back and communicate; for I will know there is no earthly means by which we could be deceived in such a case, without detection on our part." I replied that I could do that, and I promised to give that which I felt sure would satisfy them of my coming. My friend said something like this. He said he should be glad to believe that his friend Frank did come; but he did not believe in any degree of life after death. If I came, he promised it should be enough to settle his mind in that respect. So you see I am here to-day, to give some evidence to my friend to satisfy him of the immortality of himself and of all men.

I died in Lowell, Mass., in 1856, of consumption—on Merrimack street, No. 11, and was, by profession, an actor. My name was Frank Germon.

Nov. 14.

Dr. John Thayer.

I hope I shall never cease to thank God for his mercy toward me. I have not yet seen any more of my God than I saw here on earth, yet I believe still in the existence of a superior intelligence. I do not know whether that intelligence will be a scientific or a religious truth. It matters not. Everything that is holy and true is God-like, and worthy of our worship, I believe. Although the mantle of many years rested on me, yet when I came to take my passage from earth and enter the beautiful morning land, I found I was young again; all my youth and vigor returned, and I went on, shouting for joy. Although I had not much warning of my glorious change, yet I had enough; and I can truly say the moments of expectancy I passed, when waiting for the angels to come and release me, were beautiful—full of glory and crowned with joy. I waited for my change with patience and without any fear. Thanks be to God, the glorious thought of modern Spiritualism took away all my fear. I was all ready for the dissolution, and I dropped quietly away. I am thankful to Spiritualism, for it introduced me to eternal life, while here. It is a blessing I can commend to every living soul, no matter where they are or who they may be. It will heal them. It never fails them when applied aright; but there is a right way and a wrong way for the application of every remedy; and to apply it to the surface, without letting it sink into the soul, will not perform the cure.

I wish to say a few words to those dear ones I left on earth. Tell them to grasp at the tangible things of spirit life, and become acquainted with them ere they are summoned across the eternal shores. God has given you the temple of flesh, that you may dedicate it to the cause of truth and goodness. Profit by the lesson. Do not let it be said the good seed planted fell on stony ground, and brought not forth fruit. Profit by the lesson, and you will be clothed in bright immortal robes, and rule in brightness forever. Dr. John Thayer, of Dedham, Mass.

Nov. 14.

Amelia Davis.

My friends said to me before death, "Return, if you can, Amelia, and give to us the truth of Spiritualism." I can return, tell them, but how much of truth I can bring, I am unable to say. If the rehearsal of past scenes can be the necessary evidence, I can speak of them, but it seems to me every soul must achieve its own salvation—its own proof of immortality. It is a work belonging to each individual, and no friend can perform the task that belongs to another; and they who stand still, waiting for each truth to be brought and cast at their feet, without their efforts, often wait in vain for the incoming tide.

My name was Amelia Davis. I was born in Fall River, Mass. I died in St. Charles, in Texas, on the second day of last July. I had lived in Texas nearly one year. The year before that, I lived in Memphis, Tennessee. My disease, I suppose, might properly be termed cholera; although I believe it was not called that, such it was, in fact. I had no belief in Spiritualism, before death, myself, but ever since I first heard of the new spiritual religion, I had a vague idea that it was true, though I feared it was too good to be true.

My husband now asks for proof. I would go into the very heart of earth, and far, far into the spirit-world, to give him the desired proof, if it would be satisfactory to him; but I know it would not. There must be a natural desire speaking in the soul of the one who seeks for wisdom, or he cannot obtain it. Yet I will give all I can, to convince him I do come to-day.

The last words I uttered on earth, were these: "Shed no tears for me, I do not suffer now. I am going home. I shall be with my mother and sister soon, and be happy." I remember using these words for they impressed themselves, not upon my mortal, but upon my spirit. They thought I was wandering, but I was not.

I would ask each and all of my dear friends to visit some person through whom I can speak privately. I will then speak of many things I do not care to speak of here and now.

Oh, truly, there is no death! All is life. Which ever way we turn, we find life—life everywhere. As I have come back to earth, I hope the dear friends will no longer wander in the shadow of death, while the light of immortality is within their grasp, as my coming will teach them. Why are they not willing to be taught there is no death—that you can never die? Oh, it is because the soul of man has been schooled in error—has been brought up in earthly darkness, and so, instead of seeking for life, they only pause to contemplate death and decay. But the hour is approaching when Death shall rule no more—when eternal life shall be each one's portion.

With many blessings and prayers for those I leave on earth, I go. Farewell.

Nov. 14.

Hiram Dudley.

Well, it seems to me we are all the time dying. That's as I understand the thing. No sooner do we get into one kind of a body, than we must die out of that spirit into something else.

I was started young in early life, and I've been running wrong about ever since, and since I've been over this side, I've been hardly any better. My name is Hiram Dudley. I was born in Hillsboro, up here a little ways, in New Hampshire, but I died in New York city—lived there the last thirty years.

In early life I went into the business of selling rum. Medford Rum—out here in Medford. I suppose you do not know much about the business, do you? I hope to God that you never may. It's a bad business, either to make the stuff or to drink it. But I went on, taking step after step, before I knew any better, and when I came to years of discretion, I did

n't know enough to leave off. Well, I continued in the rum business, except when I was laid by with the dillirium tremens, till I came here, which was about two years ago.

I came here for the express purpose of saying to my sons, I do not want them to do as I did, or come here to the other side as I am. One of 'em has been the consequence of the paths I walked in; but the others seem to be going about the same way I did, and I do not like it. There's no need of it at all. I've suffered more than a thousand deaths since I have been in the spirit-world, in consequence of my conduct. Now I want the boys to fare better. I started them right, as high as I could, but still I suppose it's my fault if they do not turn out right. But I want to warn them, and wish they'd heed it. Now I want the first one to stop card-playing. That is playing the deuce with him. The next one I want to stop rum-drinking. That'll be his ruin. The other one I don't get much to say to, for he's pretty rigid in his religious ideas; but he's so much ahead of me, and the other boys, that I have no fault to find; but he'd better learn something of this new dispensation of Spiritualism.

I'm born about the centre of the town of Hillsboro—lived there till I was about seven or eight years old. I'm in my sixty-fourth year when I died—long enough, I suppose you'll say, to see the error of my ways, and do right. Well, I saw the evil of my way all along, and so I believe spirits have to die so many deaths. It is a poor way of spending one's time. I know it as well as anybody can tell me. I suppose I shall stand any higher in your estimation when I confess that I died of dillirium tremens—but so it was. I can't dodge the fact, and don't care to lie about it. I tell you what it is—it is a horrid way of getting onto this side. I do not want to die that way but once!

Now do you suppose I can do anything for my boys? It's no use to smooth the matter over. If cards is the vice, better tell of it; if it's rum, say so—take hold of the right tooth, and out with it, if you want it to stop aching. One's name is Hiram and one is George. They're in New York city. Well, they can do as they've a mind to. I come to tell them the truth, and let them act upon it, or not, as they please. I suppose you do not know much about rum, young man. Let me caution you never to get acquainted with it, for it would be one of the worst friends you ever got acquainted with. Good by.

Nov. 14.

Andrew C. Lincoln.

Written:

My dear Mother, you will no doubt be astonished to see a letter from me, now that my body is in Matanzas, Cuba, and my spirit in the spirit-world; but, strange as it may appear, so it is. I am here; and, with the help of friends, do communicate to you. In some respects, I am sorry I ever went to Cuba, but in others I am glad, for I am having a jolly time in my new home. Don't mourn, dear mother, for all is well with me, and I want you to be happy, as I am, and that will make me all the happier. Please give my love to all, and do not feel sorry for anything. Your loving son,

ANDREW C. LINCOLN.

P. S.—I was sick only four days, and did not suffer much.

Nov. 14.

Invocation.

Spirit of eternal truth, our Father and our Friend, may the mist that have gathered around the souls of thy children, everywhere, be parted away and dissipated, before the glorious light of the nineteenth century. May darkness flee away before the light of the glorious day. May thy children who stand in the dark valley of materiality, be enabled to see something of thy rainbow hues around them—to see something of the glorious power manifested here on the earth. And, oh, Father of humanity, may each and every faculty of the souls of all thy children, be elevated and enlarged. May that perceive them in all things, and know thee as thou truly art, and may they all feel thy presence and power upon them, in the wildest storms of materiality, saying unto the raging tempests of human passion: "Fence—be still!"

Nov. 18.

Obstacles to Spirit Control.

We are now ready to entertain what questions the friends may desire to propose.

"Why are Spirits unable to manifest before the Professors of Harvard College and their friends?"

If modern Spiritualism is true—if the disembodied do indeed return and manifest to their friends upon earth, then indeed, it is governed by a law as fixed and immutable as the law which binds your earth in its proper position. The earth moves thousands of miles in a moment, but never faster nor slower than its law compels. So it is with every atom in nature. Does not your judgment tell you that this is so? You can readily perceive the law that holds the sun, earth, and all the stars and every planetary system in their places; and you know all are governed by fixed and unchanging laws. So, then, we say, if modern Spiritualism be true, if spirits do return, it is under the guidance of a perfect law, and you can no more infringe upon that law, than you can, if you are, infringe upon the law of God. If those laws are not complied with, all action stops.

You ask why the spirits cannot produce certain manifestations in the presence of the Harvard Faculty. We will ask you Jesus of Nazareth could not produce certain works in certain places, in the presence of certain individuals. He distinctly declared unto his friends that he was working in faith; consequently, he was powerless in the society of the faithless—or where the faithless predominated. Now, just as inviolable laws regulate spiritual as any other natural phenomena; it is necessary that those with whom the spirits are to come in contact, should be at least somewhat negative. Inasmuch as the demonstrations in this case are produced by the disembodied, it is necessary the recipients of the gift should be decidedly negative or passive; because the strange power must of necessity—by law immutable and unchangeable—control or influence the worker.

Life manifests itself in all nature, by and through these two forms, which are termed positive and negative, active and passive, which are as distinct as life and death in their characters. Now if two persons of the same quality come together, where the life?—where the advance and progression? When a sensitive, or medium is brought in contact with a powerful, positive influence, that positive influence is liable to control the subject. When the mortals present are passive, then we can bring to bear our positive power upon the medium, and cause him or her to give satisfactory demonstrations to those seeking thereof; but when the positive mind of those present refuses itself into an antagonism, we are often rendered powerless.

It is the desire of mortals to obtain truth. It is their duty to place themselves in a condition where truth may come to them. Nature is obliged to answer every demand, in whatever way it is made. God will answer your demands of him. If you ask, with the faith that it shall be given to you, of the things of the higher life, believe us, you will receive all you ask for. Get all the knowledge you can of the subject before us, and you will realize the truth of what we have said.

The Faculty of Harvard College have failed to give us the conditions that Jesus of Nazareth required. If he was possessed of the power to give more than any other mortal, of the truth of the spirit-world, and he could not do these things without the necessary conditions, how then are we who have less power? If the answer is not found in your own soul, oh, our questioner, it will be found nowhere else.

Nov. 18.

Andrew S. Murray.

I'm in a hurry, I know; but I was determined if I was anybody on this side to help me, I would not stay away very long. I died in Halifax, Nova Scotia, yesterday. My name was Andrew S. Murray. I was twenty three years of age. I had a mother and two sisters die of consumption. My mother was a Yankee woman; my father was a native of the Pro-

vinces; my grandfather was born in Dundee, Scotland—my father's father. I have a brother Hiram, land—who was with me when I died, and he's a nothing-arian—don't believe we live at all after death; and I told him if there was a God, I'd come back and tell him. So I come to let him know there's no tell-humbug about it. I died yesterday, and am here to-day. I died near one o'clock. I am not quite sure of the time, but that's as near as I can get at it. I died Sunday. I was a medium, myself. I knew all about it—was no stranger to Spiritualism.

If my brother, and I'll say, all the rest of my friends, don't believe now, if the Angel Gabriel should come to them, it would not do any good. I'm quite well off here, but do not know how well off I shall be, for I haven't seen much of my new home, as I suppose I must call it. I don't know how well I'll like things, but so far as I can see, I'm perfectly well satisfied.

I do not like this feeling—the old feeling of suffering, but I rather expect it, because I'm here, on the whole, a little too soon. The last scenes of my earth life are so fresh to me that it seems as though I was living them right over again. I was almost unable to speak aloud for some weeks before I died, and I find it pretty hard work to do it here to-day; but I can do it.

Hiram, if you don't believe now, God himself could not make you—that's all I've got to say. I'll help him when he gets here; that's all I can do. I'd stay longer, but I haven't got used to this side enough to stay a great while.

Nov. 18.

Mendum Janvrin.

I'm worse off than I expected to be. I looked for a judgment, but not such a one as I see. There is nobody that knows us so well as we know ourselves, and we are informed, after we leave the body, that there is nobody better able to judge us than ourselves, and it's a pretty sore trial to put upon us. We are enabled to see beyond our material surroundings after we leave earth. There is much to cover up and disguise the spirit while on earth, but to the spirit disembodied, all is plain. We see all that we are and ever were, and do not depend upon any other than ourselves to be judged. As far as I am concerned, I think the judgment is far severer than that we are told of on earth.

I was a believer in the Methodist faith when on earth. I thought I lived a right and proper life, and worthy of a Christian; but alas! I've told when I got on the other side of the river of life, that I'm no Christian at all—had only lived on the external side, and knew nothing of the spiritual side—that all was a one-sided thing with me; and I think it's so with a great many.

Now I have three children on earth. My two sons, I believe, are wedded to no particular religious faith; my daughter is following as much as she can in my footsteps. I do not know that my coming back will make things any better, but certainly hope to benefit them in some way, certainly, else I should not have come. It's a hard thing to find out that all your life has been misapplied—that you can look back and see you have lived an unnatural life, all the way through; but if I speak the truth, I must say I wasted some seventy years on earth. I do not know if I have any right to counsel any one, but if I have, I'll counsel my children to attend to the wants of the spirit, and have more treasures than I did possessed of. I want them to choose the straight path to happiness here. Why, I'd rather walk all the way through the wilderness, if I could have found a better home here.

I don't know but the Methodist faith is as good as any, but I don't know of any way broad enough for all, except the natural; and no matter how hard you try, you can't come direct by any other way. It may be that I am grasping at things not real, some will say, because I was deceived on earth; but I believe that I have reached that which is real and true. I don't believe God dwells in material temples, but in the spiritual temples of each and every child he has created.

I would like to talk with my children. I have a son in this city, and I believe I would like to talk with him.

I have been away from earth nearly two years, now, and it's the only part of my life that has been natural, except that I passed in childhood—for I believe we all live truly, then. But afterwards, when we get to the years of understanding, we are apt to live according to religious creeds instead of the feelings of our own soul. Oh, I wish I had lived differently, but it's no use to regret what you can't help. I wish I could speak to my children, and I shall make every exertion to do so.

My name was Mendum Janvrin, of Portsmouth, N. H. I believe it is customary for you to have each spirit tell you of the disease he died of. I believe my disease was paralysis of the heart. That was the immediate cause of the change—at least, I was told it was so.

Nov. 18.

Frances Cecilia Babbitt.

I have a dear good mother living in New Haven, Conn. She has made a request that I come here. I have also a dear father and mother, but cannot see them—cannot approach them. They do not believe that I can return, and I do not wish to come even to those I love so well, till they do. But I am sure of one to welcome me—my dear, dear grandmother. She believes we can return, and she has requested me to come here and send her a message through your paper. She is old—near eighty—I believe she is seventy-nine. Very soon she is coming to me, I shall be so glad to welcome her! She was with me when I died, and she told me before I died I should soon be an angel in the spirit-world, and would come back and write or talk—she knew I would.

I was thirteen years of age. My name was Frances Cecilia Babbitt. I have been here I think it is about a year and eight months. I died of fever—I can't tell which, whether typhoid or brain fever. My friends here thought it was turning into brain fever.

I have many things I'd like to say to my dear grandmother. Most of all, I want to tell her all she told me about spirits coming is true. I have met my grandfather. She said I would—and I've met my sister and found many other friends. She said I would not feel as though I was alone—in a strange place. Give my love to father and mother, if you please. Tell them I would like to come and talk to them, if they'd like to have me. Good-day, sir.

Nov. 18.

Invocation.

Spirit of eternal truth, be with us; defend us by the right hand of thy power; lead us through the pathways of knowledge, as thou hast promised us; and when the days and years of our wanderings through earth are passed, freely welcome us into the heaven of heavens—the degree of life called wisdom; and unto thee, oh, our Father, we will forever chant the song of unceasing praise.

Nov. 19.

The Desire for Stimulants.

We are now ready for whatever question may be proposed to us.

"A visitor inquired: 'Is there any period of time when one accustomed to the use of stimulants on earth, would lose that desire when they return to earth—a time when the desire would die out?'"

All the manifestations of life which do not have a direct and positive tendency to peace and progression, sooner or later pass away. The desire for strong drink was born of earthly conditions, and as it was, it will certainly pass away, as earthly conditions always do. It is subject to the same conditions, through these same conditions, and these only, can it be cured. Do you understand us?

Inasmuch as the diseased appetite had not been cured while on earth, it must be brought into similar conditions in order to be cured, that it was in when it took on the disease. The appetite will be roused

from its slumbers though it may have slumbered ten thousand years, and then it can be cured. In order to understand any effect, you must first find the cause. Deal with that, instead of dealing with the effects which may have attracted your notice—as has been too long the case with those who deal with the diseases of the old body. We have often said you lived too much in the material, without penetrating the internal and spiritual. Hence the reason why you have been sending thousands of intoxicated souls into the spirit-life—souls intoxicated in all their faculties by strong drink—is because you have been dealing only with the graven image of effects, and not with the hand that moulded it. We would counsel that you in the future deal more with the cause than the effect.

Nov. 19.

William H. Coates.

I am a stranger here, and there are some reasons why I may suppose I might not be favorably received; if I should tell just who I was. It is hard to keep the reins here. I suppose it is because I am not enough used to this new business, to do very well.

I called Gaston, Greensboro' county, Alabama, my home. I have been from there since May last. I have strong ties there yet, and if there is any chance of my sending even the faintest echo from here to that place, I would like to.

My name was William H. Coates. I suppose I got the worst of things at the battle of Ball's Bluff, but I am a little mystified about some things. I have been told, since the change, that I lived something like four days after being wounded, but I have no recollection of it at all. I was told, also, that I died with friends. I did not leave with that impression—I thought it was otherwise; but no matter about that. I desire to be received at home, if I can

Pearls.

And quoted out, and level five words long.
That on the stretched-for-dread of all time
Sparkle forever.

"WE SHALL MEET IN HEAVEN."

Thou, upon whose fair head my blessing fell,
Ere life grew sombre to my chastened soul,
Though youth has passed since our last sad farewell,
And far from mine thy being's destined goal,
I see thee through a mist of smiles and tears,
And bless thee still across the waste of years.

I see thee, with thy dark-fringed eye dilate
With pure and noble thought; I hear thy voice,
Deep, soft and touching, as tones that wait
On hearts that tremble when while they rejoice;
I list thy timid counsel as of old,
And the sweet waves of time are backward rolled.

Some hopes I had to take thy gentle hand
Once more in mine, to read upon thy brow
What life had done for thee, to clasp the hand
Anew that lies so idly parted now;
But they have perished on my chequered way,
Perished with others fair and dear as they.

On earth no more! but where the parted meet,
Where the heart's wounds are healed, where doubt is
lost.

There, early loved and cherished! may our feet
Safe on the shore, death's turbid river crossed,
Together rove, and, crowning thee with flowers,
I shall forget the yearnings of these hours!

[Mrs. H. J. Lewis.]

While we are reasoning concerning life, life is gone;
and death, though perhaps they receive him differently,
yet treats alike the fool and the philosopher.

THE SOUL ON EARTH.

The soul on earth is an immortal guest,
Compelled to starve at an unreal feast;
A spark which upward tends by nature's force;
A stream, divided from its parent source;
A drop, disengaged from the boundless sea;
A moment parted from eternity;
A pilgrim, panting for the rest to come,
An exile, anxious for his native home.

The plea-antest things in the world are thoughts;
and the greatest art in life is to have as many of these
as possible.

THE DEPARTED.

Oh, hearts that never cease to yearn!
Oh, brimming hearts that ne'er are dried!
The dead, though they depart, return,
As if they had not died!

The living are the only dead;
The dead live—never more to die;
And often when we mourn them dead,
They never were so nigh!

GOON.

Good is not a shapely mass of stone,
Hewn by man's hands and worked by him alone;
It is a seed God sows in the world;
Many to reap; and when the harvest grows,
God giveth increase through all coming years,
And lets us reap in joy seed that was sown in tears.

[Hon. Mrs. Norton.]

An honest man is believed without an oath, for his
reputation swears for him.

WOMAN AT HOME.

Seek to be good, but aim not to be great;
A woman's noblest station is retreat;
Her fairest virtues fly from public sight,
Domestic worth, that shuns too strong a light.

Practice flows from principle; for as a man thinks,
so he acts.

THE REPUBLIC: ITS DANGERS—
REAL AND IMAGINARY.

A Lecture by Mrs. Corn L. V. Hatch, at Dedworth's
Hall, New York, Sunday Evening, Jan. 12, 1862.

Reported for the Banner of Light.

We shall call your attention, on this occasion, to the subject as announced, of the dangers of the Republic, imaginary and real. What are they? Before proceeding directly to our discourse, however, let us remark, by way of introduction, that it is not, and never has been, our design to confine ourselves exclusively to the political phases of the historical questions treated of; but we shall unveil the still deeper and settled causes and influences of certain things, which seem to have had their origin superficially, but which have really a more distant source. Thus, it will be necessary to go into a consideration of the weakness and folly, as well as the purity and integrity, of this Republic, further, perhaps, than will be generally acceptable. But we shall utter the truth, always, and, unpleasant though it may be to those determined to adhere to error, still, a large portion of an American audience cannot but regard it with justice; and we may also remark, that the oracles of friendship differ as widely from those of enmity, as the kindly probe of the physician from the dagger of the assassin.

What, in the first place, are the chief weaknesses and dangers of our Republic?

The word republic has its origin from the Latin: *republica*—a public thing, and is applied to that form of government which seems to make all things public, or, to make the good of the whole its object, instead of the welfare of a few, at the expense of the rest. Thus it has been applied to the early systems of government, founded, as was supposed, in the highest conceptions of justice, and for the greatest welfare of humanity, such as the Republics of ancient Greece and Rome. The history of each of these offers many points of strong moral interest; but, as our introduction deals exclusively in generalities, we cannot linger on the past. Let it suffice that the most difficult problem to be solved in the formation of a successful republican government, is, how to avoid, on the one hand, the dangers arising from the existence of a moneyed or military aristocracy, and, on the other, the evils and terrors of an ungovernable democracy. These were the two rocks on which the ancient Republics split, and it is our province, on this occasion, to consider what the dangers, to the great American Republic are, and have been, from the time of its inception.

It is not necessary for us to recount the history of the cause of the Revolution of the thirteen colonies, now the United States of America, or to consider the justice of that long struggle; but it is necessary to refer to some things in connection with the early establishment of your government, which have been overlooked by most politicians and statesmen; namely, that its approval was by no means unanimous. The people of the colonies by no means adopted the Constitution with that common consent and harmony which is supposed. That instrument is popularly looked upon as the sacred embodiment of the people's will—as the voice of the whole nation. It is necessary to clear away this misconception, and to show that your statesmen, at the time of the Revolution, while outwitting against an arbitrary monarch, were by no means, contending against the monarchical form of government, but against the oppression and tyranny which resulted from an abuse of it.

At the time of the Declaration of Independence, and the consequent war, the American people were

divided into two great classes: one, the Puritans of New England, who had fled their country in search of freedom of religious worship; the other the class of Cavaliers, from the kingdoms of France, Spain and England, and who were exclusively, and in the fullest sense, royalists and aristocrats, in all their ideas. These both united to overthrow the oppression of a monarch, but were by no means united in their subsequent adoption of a form of government.

When Washington himself was pressed by some of his officers to accept the crown of the thirteen colonies, his only answer, after mature consideration, was to ask what act of his life had induced them to suppose that he desired or would accept it? This was all.

The Constitution of the United States, after the people had decided upon a republican form of government, was framed accordingly, but discussion and discussion respecting it lasted during several years, and we may add that difficulties more violent than ever since have been experienced, grew out of the refusal of some of the colonies to accept of it, causing various withdrawals and amendments, too long to recount; until, at last, the leading minds of each state, considering it better to quell the disturbance than to permit a direct and positive rupture, accepted the Constitution, as, in short, a compromise. For, the idea of state sovereignty was then in existence as at present; each colony desired to be the leading state in the Union, and, indeed, some desired to reserve all rights to themselves, and make the Constitutional restraint a merely nominal one, to be broken at pleasure. There were most violent controversies, and difficulties in consequence of this desire for independence. Each state wished to be the seat of the General Government. Each state, regarding itself a separate sovereignty, claimed the right to assume the Federal bonds, or shake them off, at pleasure. New York, and even New Jersey, (now popularly reported to be almost out of the Union,) desired to be the leader, to possess the Capital, and even to dictate terms to the other states. But, at last, a Constitution, embodying the rules by which all were to be governed, was accepted, as a compromise. But from that time we may assert that among the politicians of some of those states, there was never for one moment a relinquishment of the idea of state sovereignty; and the establishment of a republic which should embrace thirteen distinct powers, was so difficult and delicate a matter, that it required all their patriotism, statesmanship, and love of liberty, to induce the people of each state to accept it, and become the subjects of a government superior to their own. This was done, and became the nominal law that each state was subservient to the Constitution of the United States.

But you understand that with such separate powers, and diversities of interests, the Republic, almost from its inception, bore within its constitution the seeds of discord; and the very power which was reserved to each state, on its admission, was that which would deal the death-blow to the General Government. Every statesman will recognize that this must be the case, especially in view of the vast territory then existing, and since acquired, in the shape of public lands. Had the colonies only extended over a few hundred miles, the case would have been different; but, with the variety in climate, productions, and interests, even then perceptible, it is not astonishing that from the very inception of their constitutional obligations to the Federal Government, there were contentions and elements constantly at work, and each state, in its patriotism, endeavored to destroy the country; for, with the increase in wealth and prosperity of any single state, there would always be a decrease of relative power in other states; and when, in the course of this sectional competition, the interests of the North became clearly arrayed against those of the South, then the states most interested would be divided against each other. The Republic, at that time, contained three millions of people, including Puritans at the North, Cavaliers at the South, and, in the Middle States, a population about half-way between the two, and filled up, as now, with more of a mixture. This has now increased to thirty-two millions, embracing representatives from almost every nation—refugees from almost every civilized country on earth. The population of the United States at the present day constitutes about one-sixth of the entire civilized inhabitants of the globe. This increase in population and wealth, and consequently in the power and resources of the separate sovereign states, will form the basis of the argument in this discourse.

To-day there are voices on every side, asking and crying out, "What are the dangers that now threaten the institutions of America?" We hear, in reply, that there are three great dangers. First and foremost, *African Slavery*. Whether taken from the point of view of the North or of the South, this seems to have been the bugbear with which, especially politicians have tried to frighten the people. In the South, because the institution is threatened from the North; in the North, because there loudly claimed to be an evil. In the South, slave insurrection is the greatest danger feared; in the North, the settling bounds to the extension of slavery is erected into a sacred duty; and, at last, the bugbear has grown to such proportions, that it is cited by intelligent people as the cause of the Southern rebellion. Yes, there are those who stand up and say that the existence of slavery, and considerations growing out of it, are sufficient to account for our present troubles. They are a superficial cause, we grant; but the real source lies deeper.

Another danger which politicians, and especially the moneyed classes, regard as imminent, is that of war with Great Britain. We were once bullied, since acquiring independence, into a contest with that power. The matter subsided; but, from our earliest remembrance, the cry has been raised from time to time of War with England! yet the apprehensions thus excited bear about the same relation to the reality as the substance of the atmosphere does, in specific gravity, to that of the earth on which we tread.

These are the supposed dangers that threaten the Republic; and we are told by wise and profound statesmen on both sides that, if slavery had never had existence, or had never been tampered with, there would now be no rebellion; and that but for this there would be no embarkation going on in England of troops for Canada, no Triumphant Expedition at Mexico. All the dangers, whether foreign or domestic, which now threaten the country, are thus attributed exclusively to the slavery question. While we admit the plausibility of this argument, as to their immediate cause, we by no means allow that it goes to the root of the evil. These dangers, which are constantly presented to your imagination, are not those you have most to fear; and even now those of your countrymen who are sufficiently acquainted with the subjects, will at once deny that there is any danger, with proper statesmanship and patriotism, either in connection with the present rebellion, or with foreign powers, to be compared with other and more important sources of mischief which lie at the foundation of the present difficulties. The real difficulties which the nation has always had to contend with are as follows: As we have stated, in framing the Constitution, there was an absence of the conception that Centralization is essential in any government—that the power of administration must be embodied in some tangible form. Of this the Constitution is destitute. The people, through their ambiguous Congress, are allowed to create or suspend laws in order to meet every species of emergency; but the Executive is entirely prevented from exercising authority. This defect, it is true, is inherent in a Democratic form of Government, which, though lofty and ennobling in its ideal conception, yet holds within itself the seeds of discord. From this cause fell the Republics of the ancient world.

We also call attention to the fact that the increase of population in this country has given rise to one of its chief dangers, due not so much to numbers as to character. For, as we have previously stated, a republic has but one guaranty for its safety, and that is, the integrity, fidelity, and high moral culture of its people; it cannot, from its very nature, depend for its maintenance upon the arbitrary exercise of force. It must develop a moral power in its people,

which shall render every citizen a patriotic statesman, with intelligence to understand that each of his public acts should be done with a view to the welfare of the whole country. Such was the theory of the Grecian Republics, and such was their successful practice, until corruption crept in. The successful emigration to this country has proved a prolific source of evil; for it has created a floating population, about one-third of which, from having no fixed pursuit, are ready, at a moment's notice, to embark in any new enterprise which starts up, and though we may be reminded, as an offset, of the wide diffusion of education, still it must be remembered that the schoolmaster has not always been abroad; that your free-school system was not the growth of a day, and that universal intelligence has only within a recent period been the characteristic of your people.

What are the classes of people emigrating to this country? They are, for the most part, the peasantry of Great Britain and Germany, in fact of every civilized country, ignorant, enslaved by oppression and imbruted by long bondage to physical toil. These motley crowds are poured upon our shores intent upon the enjoyment of liberty, without an enlightened conception of what that liberty is. In the early days of the Republic, it will be remembered that your emigrants were absolutely bought and sold for a term of years, to defray the expenses of their passage hither, as may be read in the history of Pennsylvania, where it occurred even under the auspices of William Penn. They have come in such a condition of poverty and ignorance, as to be entirely unacquainted with the character of the country or its institutions. By this means we have increased from three millions to thirty-two millions, of which perhaps two-thirds, at most, are sufficiently enlightened to comprehend in any degree the principles upon which our government is founded. We have, then, aside from local difficulties, a mass of people ready for any emergency—for any exciting adventure, anything by which they can hope to better their condition. To account for this state of things we must refer to a few facts, and request to be followed with your close attention.

In agricultural history, it is very well known that the farmer labors late and early to make both ends of the year meet, and perhaps lay up a little against a rainy day. His sons have the same prospect before them, and agriculture in this country has not yet been elevated to the position which its merits and importance demand. The result is, that the farmer and his sons are ready to embark in any enterprise, whether war, California or Pike's Peak, and they seem to have lost entirely, if they ever had, a correct idea and right estimate of their legitimate occupation.

In New England, a purely manufacturing region, the average inhabitant has but one purpose, one prospect in view, if he enters into mechanical life; he may remain in the condition of a simple day-laborer, or he may arrive at a compilation of duties and be charged with the control of others; but, in either case, he is still a mechanic, understood to be so, with no means of satisfying the ambitious cravings which his limited familiarity with literature has aroused within him. The commercial class are, to a great extent, shut out from any participation in the higher enjoyments of life, from the fact that he who has no capital, has no chance of success, ousted as he is at every turn, by the older and more experienced. Thus, in New England, a beginner has but two courses before him, out of the common routine; the obscure life of an agriculturist in the extreme West, or the chances of fortune, on land or sea, if he remain nearer home.

In the Middle States, there is to be found a medley of populations and interests, of every class and kind—Puritan and Cavalier, together with every variety of emigrants; there are a multiplicity of professions and occupations, not in themselves permanent, and forming no substantial basis for the prosperity of a country. These conditions granted, what follows? This floating population, school-masters, professional men, students and laborers, of every kind, constitutes the restless, fortune-seeking element in these United States.

When our war arose with Mexico, and sixty thousand volunteers were called for, six hundred and fifty thousand recruits offered for enlistment; so that, in many instances, it was absolutely required to cast lots to decide who should be accepted. Since then, there has been the California excitement, which carried to the Pacific coast in a literal stampede, from one hundred thousand to two hundred thousand adventurers, all of whom, with rare exceptions, returned worse off than when they started. Therefore, we find that the present political state of the country had not its origin in the slavery question, nor in apprehensions of a war with England, nor in the difficulty of quelling the rebellion, but in the very constitution of society itself.

When the Republic was founded, the full extent of its agricultural and commercial resources was unknown and undreamed of. Many of the states now rich and flourishing, were then mere territories, distinguished only by imaginary lines of division, from adjacent foreign colonies. The state of New York now expends a revenue equal to that of the whole thirteen original colonies.

What is the consequence of this rapid expansion? Each state desires that its particular interests shall govern the action of the whole. It sends its representatives to the National Capitol, not to promote the general welfare, but its own, and with this object their conduct entirely corresponds. The people, indeed, would choose no other than those who have their state interests entirely at heart, and this, South as well as North, is the secret impulse which has prompted at every election, since Washington held the executive chair. What are we to expect when patriotism and statesmanship are of necessity confined within such limits? Legislation has been conducted in a narrow spirit; animosity has grown up between states and sections. In the North, laws have been passed at the demand of the people, entirely at variance with Southern interests, and, at last, a division has become absolutely necessary, not only upon the question of Slavery, but all questions connected with the agricultural and commercial interests.

It is unnecessary to refer to the Acts of Congress for seventy years past, in order to prove that the course they have maintained in connection with foreign as well as domestic interests has rendered interference of a public nature impossible; but this increase of power in the separate states—this growth of state-sovereignty which was sown in the breast of Revolution, has ripened in rebellion; and if it had not resulted in this form of evil, it would have matured in another.

In South Carolina especially the heresy of Secession has been always nursed by the able politicians; the elder states, less bold in their expressions, have adhered to the doctrine, and your own states would have adopted it, had they not thought that in making use of the slavery agitation, as a means of excluding the opposite section from power, a united North would present a more positive controlling force, and by its superiority in manufactures, revenues, commerce and maritime force, shut out the South more effectually than by seceding from it. No one state of the North is sufficiently independent to take the latter step, and therefore no state has thought it expedient to do so; the legislation of this section having been in accordance with the views of the whole of its people. But these views on the part of New England and the Middle States have by no means met with a response in the Western States; and hence we shall certainly be divided into more than two distinct governments if the present rebellion succeeds.

What, therefore, we have to fear is, the inability of our Executive to maintain the laws, and the lack of constitutional efficiency in the law-making power, to remove that inability. For example, at the outset of the present rebellion, when President Buchanan was called on by the Commander-in-Chief for means and authority to crush the conspiracy, he answered, with true statesmanship, if not with true justice, that he had not the power—that the army at his disposal consisted of three millions of militia, from Maine to California; that, without the aid of

Congress, he could not call out a single volunteer—and that the naval power of the country was scattered in every direction, and so rendered utterly inefficient. His statesmanlike judgment was correct, yet it was dreadful that the country should be sacrificed to such scruples. This want of executive ability on the part of the United States, has caused, and causes to-day, almost all your troubles. Had our military force been sufficient to quell South Carolina, at the start, the rest of the South would have been restrained from following her; but it was incompatible with the Constitution to call out the militia, and our policy had prevented the maintenance of a sufficient standing army.

But what do we witness to-day? In the spaces of less than a year, nearly a million of volunteers, North and South, have been enrolled for three years, or to the end of the war, are organized, drilled, clothed, fed and paid, for the suppression of a rebellion, the end of which is indefinite, as is acknowledged even by your wisest patriots. Their expenses reach to an amount which your people already feel. But what has not been noticed is, that, out of these seven hundred thousand volunteers, one hundred thousand, or more, are officers, who receive from sixty to five hundred dollars per month, according to rank, of whom perhaps hardly one, in any grade, ever earned, or saw, so much money in his life before, by any honest occupation. These are clad in fine uniforms, elevated to positions they have no capacity to fill, and paid for simply looking on and doing nothing. Of the privates, there are perhaps one hundred thousand who are taken from the floating population we have spoken of, and are ready for war in almost any cause. That such a state should constitute the bulk of the army is inevitable—and their education and intelligence only add to the danger of their position. When the war is over, as over it must soon be, one way or the other, what is government to do with these volunteers, what with these officers, paid so roundly for keeping their positions and titles, and whom their men will be willing to follow on any expedition which shall promise them glory? Why, even our disbanded army of Mexico was not so satisfied, but that its members have given the government some trouble by filibustering expeditions; and who shall say that these six hundred thousand may not give more? The recent disembarkation at Vera Cruz points to some issue in connection with this subject, as well as the recent manifesto relative to the fortifying our frontiers and the suggestions of sundry journalists about annexing Cuba.

Rest assured that the country has more to fear from her disbanded volunteers, than from foreign powers, interference with international laws, or even Rebellion itself. For these men who have hazarded "lives and fortunes," and pledged their "sacred honors," in the cause of their country, will not be content to lay aside their fine equipments, their nominal and lucrative employments, and return to the ill-paid drudgery of the counting-room, the office and the workshop. They will volunteer again, and follow their favorite leaders into any adventure that holds out a prospect of profit and renown.

The American is the most military of all nations, and the most forcibly impelled by the love of fame and excitement; and, while it has contained hardly any regular martial organization, every school-boy among you has panted for glory on the field of battle—has been taught that he may, by such a road, arrive at the dignities of Governor, Member of Congress, or even President. He is habituated to think that in case of war with a foreign nation, he may aspire to the proudest position; and he is ready to cast aside almost any ties that he may defend his country, and gratify his own ambition. When this war is over, in whatever way it may be brought to a close, be assured that this million of armed men North and South, will demand from the Government something in the shape of compensation for the sacrifices they have made for their neglected business interests, and their deserted families.

The Northern soldiers will say that surely the nineteen millions they have defended, will make no difficulty in finding them a sufficient provision for the rest of their lives. This complied with, the pensioners will want something to do, and if no legitimate outlet for their energies be provided for them, they will find it on their own account, and Government will be surrounded by difficulties now undreamed of. More divisions will take place, and perhaps we shall be brought in contact with the forces of countries with which we are now at peace.

Justly has it been remarked that an incensed militia, with nothing to do, and no arbitrary power to control them, are, of all things, the most to be feared. Napoleon understands this; and while his military force is unequalled, still their supreme control is with himself, and at the head of an army raised by conscription and disbanded at intervals, he holds the reins with a strong hand. In a Republic there is no such safeguard—from a democracy there is no such protection; and 600,000 volunteers could, at a moment's warning, set at defiance the voices and votes of their country, if they had able and ambitious leaders; and are we to say there are no such leaders? that there are not a sufficient number of unscrupulous men, who have volunteered for glory without regard to Union, and who would array themselves against the Government, if so they might attain their selfish ends? Shall we offer the commander of the San Jacinto as an example of that ambition which has so often been the bane of the most civilized nations, and has so often assumed the name of self-sacrifice? Is there true patriotic devotion in an act which so wantonly and needlessly endangers the friendly relations between two great countries? And yet is there a patriot among you, or at the head of your armies, who would not, under similar circumstances, approve and emulate his example? This is a serious question, and we put it in all earnestness and sincerity.

This country has, therefore, to fear two things—the insufficiency of the administration from a lack of concentration in the governing forces, and the Grand Army of the Union, when it shall have disbanded. Before these all other questions disappear. Slavery, which, after all, affects directly only four millions of blacks, who have no conceptions of politics, sinks into insignificance compared with these two great evils. It behooves all true statesmen, lovers of their country, and intelligent citizens, whether their individual power be limited or great, to consider well these questions, and directly or indirectly, contribute to ward off these great and threatening dangers, lest they should come upon you with overwhelming force.

Indeed, the one is already close at hand, and the other stares you in the face; the former in the shape of an actual secession, (whether you are ready to accept it or not) the other as an avalanche of military force which will be upon you in a few months. The Union is destroyed, never to be restored on its former basis, but by two expedients: one, a military conquest; the other, a revision of the Constitution and laws, after such conquest has been achieved. We leave you to judge as to the probability of such an issue.

You perceive that this country is in the midst of the story of ancient Rome—is but enacting over again, with the present conditions and surroundings, the drama of her rise and decline.

Though what we have said may not be acceptable, it is none the less true, and neither foreign nor domestic foes are so formidable as these dangers we have indicated. If they are not guarded against, foreign war will result from our interference with peaceful allies. At present, the Government is strong, the people firm, and, to a great degree intelligent; and your safeguard is not in the Administration—not in the Constitution, as it now stands—not in the Union, broken up and lost—not in the army; but in the minds and purposes of the people, who, by their proudest efforts and strongest resolutions, must seek to overcome these evils.

Bring forth from private life your wisest statesmen—place in your halls of legislation your finest patriots—such as those who, in Revolutionary times, sought rather, by compromise, to establish the nation against its foreign enemies, than to carry out the views of party. But if such as those exist no longer among you; if no minds of this generation are competent to deal with the questions of the hour,

then this country must share the fate of its predecessors, and either crumble into general anarchy—or be divided among a number of rival states, and remain a prey to intestine warfare. Heaven forbid that such should be its destiny; but we can see no other result from causes now actively at work.

We leave it, however, in the hands of that Power, who, through unlooked for ills, guides nations and individuals, and rescues them from the very door of destruction. There may be no other refuge for this country than that Power, who, seeing the end from the beginning, and dealing justly with all, may perchance yet save it for greater purposes.

American Steel Pens.

We have been using these pens for some time, and find they are not only better, but cheaper than foreign manufacture. We also learn that *Shew's Pens* have been adopted by the Board of Education of the City of New York. All persons who want good pens at low prices, will consult their own interest by addressing a line to J. P. Shew, Hartford, Conn., or 330 Broadway, New York, and getting terms, prices, &c. By enclosing \$1, you will get one hundred and forty-four samples, by return of mail.

A Child's Book.

Scripture Illustrated by Moral and Religious Stories for Little Children. By Mrs. L. M. Willis. Mrs. Willis's pen has frequently added attractions to our columns, and she is well known to the little ones. This volume of 64 pages, containing twelve stories and poems, alternately, and is a beautiful little gift book for the young. It is especially adapted for the use of Spiritual and Liberal Sunday Schools. For sale at the Banner of Light office. Price 10 cents.

Obituary Notice.

On the morning of Jan. 7, 1862, Mrs. PRUDENCE WARREN, of Winchester, N. H., aged 78 years and three months, vacated her earthly home, and ascended to join her companion and other dear friends in the spirit's home.

She suffered for a long time, and bore her sufferings patiently. Her diseased form had become so much of a burden to her spirit that she welcomed the change which she felt inwardly the "angel death" would produce. For years she believed that the "beloved gone before," return to minister to the oppressed and discouraged, words of "hope and cheer." She passed through the change while sleeping. There was nothing to indicate the sign of a struggle during her passage from this "land of the dying" to the land of immortality. The writer gave such words of consolation as only can be given by angel inspirations upon such an occasion.

J. H. RANDALL.

Northfield, Mass., Jan. 13, 1862.

Died in Wilbraham, (Collins' Depot,) Jan. 4, 1862, JOHN W., only son of the late DR. WILLIAM CARPENTER, aged 11 years and 9 months.

NOTICES OF MEETINGS.

LYNCH HALL, TOWNSTOWN STREET, (opposite head of School street.)—The regular course of lectures will continue through the winter, and services will commence at 2:45 and 7:15 o'clock, p. m. Admission Free. Lecturers engaged:—Miss Lizzie Dodge, Jan. 20; H. B. Osgood, February 4; Prof. Clarence Butler, Feb. 11; Miss Emma Harding in May.

GOVERNMENT HALL, No. 14 BROADWAY STREET, BOSTON.—Spiritual meetings are held every Sunday at 10 1/2 A. M. Conference meetings at 8 and 7 1/2 P. M. P. Clark, Chairman. The Boston Spiritual Conference meets every Wednesday evening, at 7 1/2 o'clock. The subject for the next evening is—"Mediums."

CHARLESTOWN.—Sunday meetings are held at Central Hall, at 3 and 7 o'clock, afternoon and evening. Speakers engaged: N. S. Greenleaf, Jan. 28; Clarence Butler, February 2.

MARLBOROUGH.—Meetings are held in Bassett's new Hall, Speakers engaged:—F. L. Wadsworth, last three Sundays in June.

LOWELL.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Wells's Hall, Speakers engaged:—Mrs. Fannie Davis Smith, two last Sundays in Jan.; S. J. Finney, Esq., during February; Belle Scougal, during March.

NEW BEDFORD.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall, on Congress, between Oak and Green streets. Conference in the forenoon. Lectures afternoon and evening, 2 1/2 and 7 o'clock. Speakers engaged:—Miss Lizzie M. A. Carley, Jan. 28; Belle Scougal, during Feb.; W. K. Ripley for the three first Sundays in March; Miss Emma Harding, two last Sundays in April; Mrs. Fannie Davis Smith for May; Mrs. M. M. Macomber for June.

PROVIDENCE.—Speakers engaged:—Mrs. A. M. Spence, in Jan.; Mrs. M. M. Macomber in Feb.; Frank L. Wadsworth in May.

NEW YORK.—At Lamorne Hall, corner 8th Avenue and 98th street, meetings are held every Sunday at 10 1/2 A. M., 8 p. m., 7 1/2 P. M. Dr. H. Dresser is Chairman of the Association.

Dedworth's Hall 806 Broadway, Mrs. Corn L. V. Hatch will lecture every Sunday, morning and evening.

MILWAUKEE, WIS.—Lectures every Sunday at Pomeroy's Hall, Milwaukee street, commencing at 2 1/2 and 7 1/2 P. M. Lectures dealing engagements please address Albert Morton.

CLEVELAND, OHIO.—Speakers who wish to make appointments in Cleveland, are requested to address Mrs. M. P. M. Brown, who is authorized to confer with them.

ST. LOUIS, MO.—Meetings are held in Mercantile Library Hall every Sunday at 10 1/2 o'clock A. M. and 7 1/2 P. M.

THE BANNER OF LIGHT.

The oldest and largest Spiritualistic Journal in the World.

IS PUBLISHED WEEKLY AT BOSTON, MASS.

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