TYPE TEN TEN DE MAR L'EN ME

BOSTON, SATURDAY, JANUARY 24, 1863.

NO. 18.

LITTLE MATOH GIRL!

ed Chrisanau Ad northworth Author of ~ Essile arnold." "The wine Resolve will be

if the poor seametrees. There, a hospiness, many, the final parties and the best appearance of the ships of the final parties and the poor seametrees. There, a hospiness, many, the ships of the ships Here a fashionably dressed hady moved side by side with the poor seametrees. There, a hyplyses, many,

A little girl, with a backet upon ber arm, was on A little girl, with a basket upon her arm, was one deavoring to cross to the appealts sidewalk. It seemed as if the would be grashed beneath the trampling foot of the multitude; yet cill she pursued the way, until she mant's peached the curbescut, when she slipped, and a rule want pant, but beneath the foot of a span of hours that were at, cathed to an alegant carriage. The posphusa related in his face acceptance with a multired assertation up. in his hery steeds with a mottered execution up, to children in general, and this one in particular, while a gentleman, luside the relipie, who had with seemed the whole from the window, sprang put, and

he brushed the diet from her throughers clock.

frightened; but see, my matches are all in the gate colorly as they smissed, while, a rague fear shot tor. Oh dear, they are good for nothing now, and through her heart.

She burnt into tears, it is not be said, this is the gentleman

conchinan to drive in that direction. I think you will find it hard walking after your fall."

"Oh, air, I do not like to put you to that trouble," she said, with a grateful look, "I live in Federal Court, and can easily walk there."

"In Pederal Court! why that is nearly a mile from here. I think I must insist upon carrying you; of a once large and happy family. Not many years it is no more than just, for you came very near hav. ago we had a goodly portion of earth's goods, but ingus broken limb under my horses' feet," and speak- then Night dropped ber veil over my eyes, and shut ing to the servant, he lifted her into the carriage.

glance of an elegantly attired lady, who reposed up. at last here we are dependent upon my little blaron the other seat, and who drow her rich garments garet for apport. She has a brave heart, God bless bastily saide, that they might not come in contact ber, and sorrow has ripened ber into a woman in with her dirty frock. Nor was she re-assured when splite of her child's stature. Semetimes I fear that

some ragged begger. I wonder where you get your ling her late all purity," low tastes."

has through this one in our way." His wife regarded him in spesshless amazement,

and then erclaimed:

"Mr. Stanley, have gon lost your senses! To think of taking such a little bearedrow as that, and said, " and far be it from me to stand between her; presenting her to my friends he my daughtery and good; bosides, beauty is a dangerous gift for a Pietrosterous In

Her husband made no reply, and she sank back upon the outhlone in dignified silence. """ "

Truly there was nothing very preposessing in the outlid's appearance, save her wrotohed loneliness, whith would have touched almost any heart, even if and fashionable Mrs. Struley. A scanty frock covwas thrown back, disclosing a thin, sallow face, around which clustered dark elf-looks. Long lashes which should have bloomed the roses of childhood, were hollow and nunken: ""

ore What is your mame, little girl?" inquired the Reatleman, thinking by kind words to re-assure her, which he noticed how dejected and uncomfortable

" Marginet Bennet, sir. I live with grandfather love," and he glanced toward her, but started all and my little sister. We were not always as poor an'we are now, and once I did not have to go out to her feet, just an ital ookebinku atopped his borses. "Ob dear I what a borrid, disagreeable place," er

elished Mrs. Blanky, then from the window. "If I had known you were bounded here, Goorge, I would have remained at the lewster's until you returned." " It will not injure you to bow the wratched poor live." Ofroumstances way but oblige you to we pelicane abivell he boo," was the balm reply.
The louis girl new arrested his dischiften.

and thank you very much ofr, toly food kindness,

"""On George !" litter i de led' ibi 'lady at de look ont and the that lovely oblid. Did you were necessary into her last, the locate the little one or both into her last, become to Hand, gord, ball one it you had to be and twining her arise around his nicht wieldind it.

10. Well blo may not done the squares on deliver or denoted to the Maggier this field to the my demonstration. and she elevant they breath white or flowed from a best of food of the best of 15% Ob. aballio my little eletery spirottid fa beliefe pr

the crossing add this legal pittle aft seems of the plan in the was Mran Atanber's abarpt rejolader; "gba inn't poor stater, to the Pf to gottle on it is one of rolls

ramples carriages who was starped do the little axe's rious kinds. Got is described as scrating of pooled a oak place that the beginner of the other-beauth type for each that the deple will have at bour the but the part that the deple white are of the bour the but the part that the

"You, it is my little gister, lda," and stopping

rating the legit, bloom of the greek i flor's; were tellight had not attacked the improve, may exalter left the firm and that the company the branch branch of the The was a bright glorique day to enthum and plain Margaret, the might become a glorique's on.
Chestout street was througed with pedietrians [Dided nower, or p markle average according to the

Degrare dirty sees. The shell release of seasons the Beast specified in real life. Lowest have seponded for above the dim. At the converse of the child, but see is cartain, the the modified of the shell deep more reading their offset plant I went behalf. I shall be an object of the first the modified of the same of t down by rumbling drays and carte. The children father and sleter will part with her readily, if they are as pour as that girl represented. Come, let us follow, them into the bosse and arrange matters,"

"I praise the other," respected har herhoud as there, and she will ret wip a high position to the world. Ithe hep countenance much better than the doll-face of the other."

with a frown. "I think that girl is a perfect fright. It would make me sick to have her arround with her strange over and ghazily face; but her eleter in a

samed the whole from the window, sprang out and perfect little love."

Her husband did not reply, and together than an ideal the poorly, scandily fornished room. An old nen sat by the window with les upon his knee, and Oh, he I guess not; only braised a little and Mergeret stending by his side. The latter turned

the large total days.

"Grandfather" she said, "this is the gentleman and lady that troughly me home." Then surplus to loss. Tell me where you live, and I will order the her visitors, she remarked, "He is blind."

Mr. Stanley took a chair, by the aged man, and entered into conversation with him, while his wife drow the little ide to ber side, careesing her in the

"Yes," said the grandfather, in response to a remark about the oblideen, "they are all who are left out the world from my longing vision. Trouble and She shrank back a little, as she met the soornfai loss followed quietly in each other's foolsteps, until the lady's poles in haughty tones broke the silence. | danger may befall her, as she goes forth alone and "Oh George, how can you! What a disgusting upprotocled, amid the heartless throng; but then little creatura! I declare, you made a fine seeme in she encourages me with her obserful voice, and if the street for people to comment upon. I never was trouble domes, she hides it from me, and bears the so morified in my life. You are always ploking up load alone. May angels watch over and bless, lead-

"Would you be willing to part with the little Ida," " Hush, Agnesi" be responded, almost sternly, luquired his listener, "By wife has taken a great "do n't you see you wound the poor shild's feelings. Isnoy to her. We have no children; and will bring You want a little girl to adopt; perhaps Providence her up as our own, legally adopting and surroundlog her with every luxury that wealth can pro-

Mr. Bennet sigbed.

"I suppose it would be for her advantage," he poor girl like her, yet you wealthy people seem to think because poverty claims us we have no love and'sympathy, hat would colu our hearts' blood into gold." She is Maggie's and my pet, and her merry voine and ringing laugh are like music in this old yoom ! bal'I shall soon pass sway, and I would like it did fail to arouse the sympathics of the elegant to know that she has a good home when 'I feel the and fashionable Mrs. Straley. A scanty fronk cot shadows of Death obsing around me and yet I do n't ered the diminutive person, while the faded hold think they would be reconciled to part with each other." Margaret blanest idelises ber, and although but 'ten years old-four years older than Ida-she: valled the black well'd eyes, and the cheeks upon bas always manifested a mother's love and care for her. Oh, it will be a hard blow for her one that you, sir, could never realist, surrounded at you are by all life's blossings.

Mr. Stanley bit his fip, while he replied: " "." " Margaret will not oppose anything that is for her sister's good, if she loves her with a true; unselfish most involuntary, as he bedald her pallid face.

She had drawn near the 'speakers, het large eyes selling motobes to but here we are It and but abrang ditating." Their volces seemed to have struck her heart, and frozen the words upon her fipe, and now has harted her face in her hands, while the tempest " if of solver swaps over her young spirit. "

"Oh yes, it is very well for him to talk when he had nothing to entitled," the thought. " Aft there not enough others for them to choose from Mother gave her to me when she died, and bow ben'l' rive her up. Then she will grow bold and proud, Just like that lade, and she will bever be my dear little ide again. Then when I come the from selling mateben how cold and dreamy it will be without hos as significant of the there was extradefigitime

... Ob. Migrator this hady to to be my minuted while !

bity years pro for proring three to be the on the Basis, are found in lies to . And it shall be at that

with the lady." and lalk orms a de...
Margaret now above pale the sale, and laid the

child's band in Med Stanis withou pressing her lady adopted her, and now she is dead to me." lips to her sitter's brow, the left the room. She had laid her only treasure upon the characteristics. The artist started, and then regarded her more laid her only treasure upon the characteristics at last he cold;

Angels legitle on and dropped privileg tears as they starte. If you would like, you shall attend my sobool up starte. I am teaching those who have a true love "Alone I alone I" as the semble of the carriage wheels for art; but poverty debarring them from the addied in the distance. They know that out of this vantages of wealth's more favored ones, I have furnace she should come for I divergind brave, to opened a door for their admittance, and all I require dare, do and with all my rows kritist TOTAL SECTION OF SECTI

"CHAPTER'S

Five times has the saxth, in idoug its youth and them? beauty before the mandate of the Great Destroyer, there has no the grandmuter the little, to bloom a rane excite in the porgeous houseld Mrs. Stanley.

Out his permet now release to his newfound sight upon the other shore, with Margaret, lonely

and sad, still " orise " bor, matches in the crowded streets of Philadelphia. Bhemarer called to see her the fashionable lady liked not the har daughter prepared for your reception." egain sursequibil by shadows from that obscurity from whence she had drawn her.

On many a cold winter's night had she stood be fore the elegant mansion of Mr. Stanier, unmindful of the snow and cleet, and listened to the merry musie and gay laughter, as it licated upon the air, while her precious Mater moved the "queen" in that bright, feetive throng. Then down the street she would fly, a birth phase ranking at her heart, and a fever heat surging through her yours.

One day she met Ida on the street, but she re-

fused her proffered hand and kies, and dropping a gold coin upon her palm passed on, remarking to her gay young companion of the importantly of beggars. Margaret walked on actonished, griove want sho had foreseen would be dressent him der oame

hurrying to her side, slong.

Come down this back street, she said, "where we shall not he seen. I want to speak with you. did not mean to hurt your feelings just now; but, mamma said I must put a stop to your recognizing me in public. It is very mortifying to have people know that my slater is a 'match girl,' and I would not have had Angela Morton mistrusted it for anything. I will give you money, if you want, but do n't never call me slater again, for I can't endure it. Our stations in life are so different, you know!" Margaret lifted ber eyes; there was a world of

sorrow, grief and loneliness in their humid depths, but she quietly replied:

"Your wish shall be my law. I will never trouble you again. Henceforth I have no sister. I will dig her grave down deep in my heart, and scatter over t the bitter asbes of memory. At some future day you may call for a resurrection." The pext instant Ida stood slope upon the side-

walk, watching her retreating form as the turned be corner. Days glided into months, and Margaret's sweet

roice was still heard in the market-place and upon the crowded mark One morning as she was pasting down Chestaut

street at a very early hour, she observed a large pooket book poon the sidewalk. Picking it up she noticed a gentleman some distance before her, and the art. concluding that it must be his, she hastened to overtate bim. He passed into a store, and she followed It was a small room in which she found herself, filled with a collection of paintings, and the gentleman stood behind a counter, untying a package.

" Have you lost anything, sir ?" she inquired. He smiled, shook his head, and then placing his and to his breast pocket, exclaimed:

"Yes, I have: a large leather pocket-book, filled with valuable papers and bank notes." She drew the article from beneath her cloak, say

"Is this it? I found it just now, and concluded

it must be yours.". " Thank you," he replied; "you have saved me a

great deal of auxiety, and, perhaps the ultimate loss of the book."

Sambling eye and Sushed (see restrained bim.

Will you please to let me look at the pictures a few moments?" she timidly inquired. .

" Certainly; as long as you like. Can you draw?"

... A little; but not so beautifully as there." " Here, let me see ... draw me something;" and he handed ber paper and pennile can sel

All was still. Biargaret was busy with her sketch while the artist watched her swiftly flying fingers. Memory was evidently furnishing the acene, for her sleply rose and placed it in his hand. A. A sine-imboward collage ussiled among some

tises, while the open's bring weres laved the beach. dised a master band.

"Is this a fancy sketch ?" he logulred, after

replied:

"Once I had a dear little slater fda; but a great

of them is to be industrious and persevering. These pictures are the products of their labor, and by their hale they are supported. Would you like to Join

Had a gold mine opened at Margaret's feet, she would not have been more astonished. Surprise, joy, wonder and delight gleamed from the strange orbe as she cried:

"Ob, sir, are you in carnest? May I really come?" "Certainly," he replied, smiling at her joy; " qothing would give me greater pleasure than to see sister, for her smallies harre rightly Judged that you among them. Come to morrow, and all will be

Speechless gratitude shone from ber eyes, as she oft the room.

Mr. Vernou, the artist, was wealthy, and nothing but a love of the art kept blm at his sasel. He was what the world calls escentric, for, although always welcome in the fashlonable throng, he was more frequently found in dark lanes and allegs. Pamishing tradeemen, stricken widows, and weeping orphane, blessed his name. His friends mocked and speered at his charity school, and yet they envied him the happiness which dwelt with him while it fled from

The wealthy, fashionable Mrs. Stanley was his staer, and he recognized in Margaret and his little niece Ida the " treatty god she to ---had spoken. That ledy, was not alterather heartleh, and what wonder is it that at last generoeity. self denial and benevelence were to her but cameaning terms found only in " social converse."

Although now pearly thirty years ald, florace Vernon was still a bachelor; bright eyes, witching. smiles and dancing corls had alike essalled the fortrees of his heart in valu, until at last he was conaldered impenetrable to the acrows of the "little god." He knew that shallow natures were around aim, and when he bowed in adoration it must be to one who could fathom the deep waters of his being

Morning found Margaret at the studio, and Mr. Vernon matched with pride her joy and delight as he led her around the room to gaze at the wonders of art that his refined tuste had placed there. A new life seemed dawning within her-strange, wild fancies, glowing hopes and high born aspirations brighten and glorify her inner life with a prophery of the fature.

The hours now flew with lightning wings; the days seemed all too short, and the weeks ellpred away like morning mist, as she essayed to grasp them. Bhe worked with great enthusiasm, and while others grow discouraged and threw down pencil and brush in despair, she marched steadily on, overcoming obstacles with her patient perseverance, and bacyed above the world by her all-absorbing loss of

She made no confidents of those around her; yet she was always ready with word and hand to assist them, and although thus sholosed by an loy barrier of reserve, they gradually grew to love the pale, calm girl that went and came with such undeviating punctuality. She became the cracle of the school, and although she carried away the first prizes at the Exhibitions, they felt no jealousy, but gracefully yielded the palm, as though they never dreamed of competing with their silent, grave companion.

Mr. Vernon always oritiolsed her work, and, although he frequently found some faults with which to urge improvement, yet he gave her every encouragement and felt not a little pride at her great suc-

She had been engaged upon a large ploture for several months, as the great "Annual Exhibition" Bramining his treasure and finding everything was now approaching. She worked upon that all safe, he was about to offer her some money, but her ber leisure time, painting smaller once for sale, during school hours.

The year that she had been under Mr. Vergon's care. she had had a rare opportunity for mental colture, as his large and well chosen library had been accessible to all; and few would have recognized in this "genius" of the school, the "match girl" of the vear before.

It wanted one week of the Exhibition, and Margaret sat alone in the school-room. The regal Day-god had bowed his head behind the clouds, and sombre ayes remained festened uppo the paper. : At last obe grey twilight reigned; yet still she sat there garing at the canvas upon which her glorious conception was portrayed.

It was a sea view. Old ocean was struggling in the tring upon its bosom a gallant little beasel. There its mighty power. The waves came rolling in uponreceding. White wreaths of mist ourled above banks, and trags, and you could almost bear Noninne's dull, muilled ,tones, and then the blas and apladh. A woman stood noon a sliff with a obild bas abage transless of the play the stood transless of the base of bid a diff where I speak he first five mere of my splath. A women a food moon a fill which a bid bear here were the median by the bear of the moon of the speak o

"But darling do you want # Wave sister, and go | My father was drowned when I was nearly five, and | which the black waters had scented, and as they darted their brightness upon the waves, that seemed retreating in sullen murmurs.

It appeared as if the glory of the pictore was re-Sected upon the pale face of Margaret. At her com'. mand the canvas lived and breathed. An explamation by her alde startled ber, and turning, she beheld Mr. Vernon, who had entered with a noiseless step, unobserved by the dreaming-girl. Actonish. ment, wonder and admiration were depicted in his countenance. At last be spoke:

"It is a picture well worthy your brush, Margaret." he said. "It will soutch your name from obsourity, and compel the world to shed upon your head the golden rays of undying fame. You have a poet's soul, and have only to breathe it upon the canvas to challenge the admiration of all."

She thanked him in her gentle way, and then

"Itblot I eball lenve bere after the Erbibition. am new old enough to go without your guiding hand, and I must learn to do alone. My gratitude will always be yours, for opening to me these bright gates of Paradice-" and she was gone; and Horace Vernon sat there, wondering at the cold shadows

hat crept over his spirit when she disappeared. Cariosity and surprise were at their beight to know nore of the young artist who bore away the palm from all competitors at the "Great Exhibition," while Margaret in her childhood's dear home by the sea she loved so well, heard with a quiet emile the trampet's sound, and read the critics' sologium upon her plece.

She was popular now, and orders flowed in upon her thick and fast. She drew inspiration from all around. The grand solemn volce of the "mighty... deep " awoke a response from the mystic caverus of her soul. The glorious wind, as it sported in free. dom some the monatain elde, bending the poplars, and kinsing the nowers, was most to ber car. " The san, as it rioted in color through the abundant and expitant clouds of the West, threw not a more glowing that upon the rose-colored summits of the monntains, and the trailing robes of the forest folded into the valley below, than it did upon her aspiring spirit, and her sool appeared to catch the glory of the glittering bills, and reflect it upon the canvas.

The ocean bore her on its bosom to the old world the wandered amid cathedrals and art galleries. stood on the shore of her mother's native land, drank in Ite Invigorating breezes, and transferred glowing beauty and divine conceptions to the immortal canbounding billows and awoke the echoes of distant shores; but all the praise and commendation that was lavished upon her had no power to obange her; she remained as pure, noble and untainted as ever.

The memory of the past never strayed into the labyrinth of forgetfulness; but it was the link that bound her heart-sympathies to the world. Ever keeping Nature and trath before her, she went on to higher resolves and greater deeds. The film of darkuces fell from her eyes when penetrated by the glorions illumination from within, and she saw her misslop to the world, and her beart was lifted in thanks. giving, that years before her wild prayer to be released from life, which was so great a burden to her, had not been granted.

CHAPTER III.

Again is Margaret Bennet in her cottage by the son. She has become weary of the adulation of the world, and has retired for rest and quiet. The twilight, hour rosts over the earth, and she wanders forth to listen to the colemn bymn of the coesn. The stars came out one by one upon the throbbing brow of the night. The moon lifted its pale face, while the waves shimmered off their silver light. The evening orison of Nature filled Margaret's car. Slowly, baif sadly, she turned toward the cottage. Her old housekeeper met her at the door.

"Ob, Mise Margaret, there is a gentleman waiting in the parlor to see you," was her exclama-

Languidly she entered the room, but as her ave fell upon the occupant of the casy chair, a emite wreathed her lips, and joy flashed from her eyes. It was Hersce Vernon; she knew him lustantly, although six years had elapsed sloop she bade him adleu lu the school-room, and they had never met during that time. Yet there was the same wavy brown hair, kind blue eye, and pleasant smile.

"I am indeed most happy, Mr. Vernon, to welcome you to "Sea View," she said, extending her band.

"Mies Bennet, is it possible !"he excluimed, as he drew her to the light; "I never should have recognized you, had I met you saywhere else," and no wonder Horace Vernon could see no resemblance lie the beautiful woman before him, to the pale, thin

girl of six years before. The light fell upon her tall, graceful figure in all's: its dark, regal beauty. The raven looks were banded smoothly back from the broad, white brow, and wound a glittering ocronet around the exquisitely. shaped head. The splender of her dark eyes were. turned full upon him, and the ripe red lips were paried in glad surprise, Leading ber to the sofe De sat down by her side.

"I little thought," he said, "when I last my you. that six long years would be numbered among the

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things that were, ere I should look upon your face again; but I will beard from you, for every breeze, that swept the ocean was laden with your fame."

" 1 am indeed, one of the world's favorites now." was her reply ; " but when another star rises. I shall be obliged to fall below the borison, and not many prace will elapse ere my name will sink into

" Miss Bonnet," he said, after an animated course. sation, "my sister, Mrs. Bianley and her daughter. desire much to be presented to you. Are you willing to everlook the past and receive them?" Bhe laughed a low, bitter laugh.

"They can receive me now," she said, " when the world bows before my shrine, while they scorned the lone, wretched child that needed their fore and kind-Dess."

"Remember, there are many excuses for them," was the grave response. The circle in which they moved was law ; besides, pride was my sister's falling; but throw the mantle of charity over their facits, and at this hour hear your elster calling for & resurrection."

Quickly ber thoughts flew down the long vista of years, and she was a phild again, with the little [da is her arms. The ice that had gathered over her hear; was melted, and she exclaimed:

"God forgive me, if I have presumed to indee them! It was best that I should tread the thorny path slone, else I should never have arrived at this spot. I see the Pather's hand has guided my footsteps. Bid them come, I will stand ready to welcome them."

"Thanks. Margaret." replied Mr. Vernon; " spoken like your own noble self. VEnew that you could not cherish bitter feelings long, and when my sister and Ida have been with you a while they will gather strength from you, and arouse to life's earnest action."

She smiled sadly. " You do not know me, Mr. Vernon. I am but a poor mortal, and do olien err."

An hour after, when Horace Vernon left the house, he thought how many there were who might envy him the pleasure of that evening. He had enjoyed the society of the world's idel. For bim she had played, sung, and conversed, opening the rich store. boose of her mind, that he might revel in the treasares garnered there. And now as he looked within his heart he saw her image cushrined by love. Life to him would be full of blice, if the peerless Margaret would walk ever by his side.

"Bhe is young, beautiful, and accomplished," he thought; "and spitors will flock at her shrine, and I must live to see her won by another. I must awaken from my dream of love, and know that the only woman that has ever touched my heart, can pover be mine."

That ovening revealed a truth to Margarot, which she in vain sought to suite.

"What," she thought, "shall I give my heart unasked? He loves me as the child of his adoption, nothing more; and I must hide my blushes from the world's keen gase, and amidet its foud acciaim, forget that Margaret Bennet bas allowed a false hope to spring up unbidden in her beart."

The next week Mr. Verson brought Mrs. Stanley and ida to " Sea View." where its mistress received them with queenly self. presession. Over the moor ing between the long selenged streets and the woman of fashion, we will drop the weil; suffice it to eny, that Margaret agreed to spend the coming winter in the company of her sister, at hire. Stanley's elegant mansion.

Weeks passed on, and the fair-browed Summer queen glided away. The low, sad winds sought in valu for the departed one. The painted forcets and the sleeping plains were covered with a rain of gorgeous/eaves. The hills and mountains were draped with Nature's misty veil. the coming monarch.

It is evening, and Mrs. Stanley's elegant spartments are filled with the boauty and elite of the city. All is mirth and revolvy. The blazing light from the sparkling chandeliers falls on lovely women and noble men; but the synosure of all eyes is the queenly Margaret. Her rose colored eatin falls in gracefal folds around her sleader figure, and rich point lace envelops neck and arms like a snow wreath. Moss rose-bude flatter on her breast, but the glittering coils of her magnificent hair need no ornament to enhance their beauty. Ida Stanley flits from spot to spot, radiant in lace and pearls, while the lady of the manelon, proud and explant, moves among her guests. This solves is to honor of Margaret, for to-night witnesses her advent and triumph with the people of her native city. She stands now in the centre of a group, chaining all with her rare conversational powers, while the "dear five bundred friends" all congratulate Mrs. Stanley upon her fertunate soquisition. That lady's husband cannot forbear cocasionally alluding to the corriage scene and the Ilitle " beast," until in pity at bor svident distress he desists.

Mr. Vernon looked on with an aching heart. Beery day he felt more keenly the chains which Margaret was winding around his affections, and he felt that he must tear himself away: therefore to-night be electrified his sister by announcing his intention to sail for Burope in a few days.

The grey dawn of the morning began to creep slawly over the bills, and the gorgeous partors were descried, and the inmates of the mansion left to rest and quiet.

The following week Mr. Vernon bade his friends farewell, and Margaret, with a calm voice and smooth brow, heard his last adlen.

Weeks glided by, and then came the terrible tidings that far out on the stormy comm, deserted as it seemed by God and man, flames wrapped the greamer in their close embrace and lit the funeral pile for those brave hearts, and the wreck crowded

The band of grief fell with its barning touch apen Aundreds of hearts, and Mrs. Stanley sank beneath the shock upon a bed of slokness, while Ids wept and wailed, and Margaret, cold and calm, crushed back her silent wee and ministered to the sorrowing. Her soul new ever shanted of the sea. She saw great mebergs in all their deathly splender of green see weed rocking forever on the seething surge, and down deep in the dark caverus of the coesn a noble form sections on beds of oursi, and the waves ever sobbed and mouned a funeral dirge. The cloud now settled over her spirit, and she became chill and

Pancil and brush lay untouched upon the casel, het the pen transferred ber burning thoughts to seper and sped them on their world wide mission. and still the temp of fame sounded, but it water, no glad cahoes in her heart.

redhen she thought, "Idag, long ago, I chose my

was forgetting my row, and in my lors for him ! of joy. was so blast that I should soon have been regardless of A year whirled by and Margaret again took up all else, and solemn dottes and cares would have ber brush, and beauty and gladness beamed from waited in vain for my unwilling flogers. God saw the canvas, Her vow is not forgotten syets in the this, so be called my tilel hince, saying, "Travel pe sunlight. Her lord stake out this poor and suffering over the desert alone and cause flowers to grow by and they black her name. Her land and they black her name. the wayside, and fountains of gushing lare to spring every chainele from her path, and glories in the sanforth to obeer the faint-hearted, weary and weak shine of har presence. Her writings aver speak hope ones that shall come after you, possessing not your and comfort to wretched, disconsolate licarit, for strength and power.' Then be still, ch murmuring her soul is alled with tenderness as michory area heart, and go forth, working while the day lasts, points down the dim sistes of the past to the time

ontil the end."

Thus heart and brain isbored, and the world little " Match Girl." saught no glimpes of the white agony of her face. Letters crowded in apon her from far and near. The strong and mighty came to her for appreciation; the weak, gentle, and those the world called erring, repeived her sympathy and love. Wives and mothers read her thoughts, and to the light that fushed opon them recognized their high and holy duties as never before. Lone ones pendered over them, and hope and comfort whispered to their throbbing hearts, and they blessed her name. Those upon whom sorrow had laid its chastening hand, acknowledged a kindred spirit, for they knew that dark floods must have rolled over that soul and almost washed it from its moorings, because inspiration and fanny could never bere lit up dark caverns so foreibly that had never been explored.

Her gentle ministrations almost lifted the load from ber heart, and sometimes she thanked God that the cup had been offered her, and that she had been obliged to drink even to its bitter dregs, for the Sowers that she had presented upon the page of affection had dropped seeds into other hearts, which had taken root and blossemed, throwing their fragrance and beauty upon souless lives, and smoothing many a path down to the "Dark Riett," where the silver waters of life lave the shore.

Five years have passed into the shadowy aisles of the "bygone" since that event that east its vell of gloom over loving hearts, crushing budding hopes and striking to earth the cup of loy with its honeyed draught from waiting lips.

Mrs. Stapley and ida have changed much during the lime. Their hearts have blossomed and expanded beneath Margaret's genial influence. They found that all their lives they had glided in the outer current of the world, content with the fruit that was placed to their lips. They now brushed saide the externalities of fashion and display, and sought for richer food and desper enjoyments, caring not for the oriticism of the world. For a while they leaned upon Margaret. drawing strength from her vigorous life, until at last new aboots germinated in their bearts, and the Of have I sighed for some true heart to love me. old, decaying branches of the past were cast forth. Ida was now a happy wife, and her slater divided her home and affections between her and Mrs. Stanley. and in each mansion she was a loved and welcome lumate. The world wondered that she had not married, but none knew nor even auspected her secret Many had laid their best offerings at her feet, but she firmly yet gently refused the honor they would bestow upon her. The ashes of memory rested upon her beart, and it could never, be kindled by a new

It is evening, and Margaret site in her sister's ele gapt mansion. She is quite alone in that large parlor, and no sound breaks the abadowy elience. It is the fifth anniversary of that terrible night when the tidings fell upon her heart of the lost steamer. She is thinking now how many more years she must travel the desert alone. Her thoughts at last became oppressive, and she moved to the plane? Mechanically her flogers touch the keye, and soon the dreamy spell is cast around her. Sweet and grand heanth the eiler sir of the mosplished room the perfect strain was wafted; an unutterable melancholy vibrated in it, and filled her being with a ragge unrest. Blowly, sadly the rich cadence died away. The door opened, and Ida entered.

"Oh, Margaret! I have such good news. Uncle Horace was not lost; he is here in this very house. wish you to break the news to mother."

A sense of suffocation was at Margaret's heart The room whirled around; she saw a well known form in the doorway, but the cold hand of death seemed pressing upon her, and she fell forward in a swoon. She who had well nigh been grushed into the earth by sorrow, but had rallied with no outward sign of krief, was now overcome by a bewildering blase of joy-

Weeks passed away before she rose from that sick bed-rose to life and bappiness. The mystery was now explained, and Mr. Vernon's joy was great when he welcomed his bride almost, as it were, from the arms of death. Bis soul was wrong with agony as be saw the awful pailor of her face when she fell apparently lifeiess at his feet, but her heart's history was revealed, and he felt that she could not leave him

He had escaped from the wreck upon a shattered spar, and for weary days and nights tossed a speck upon the vast expansive waste of waters. At last nature sank. Death scamed closing around him. and he knew no more. But the lamp of his life was not yet suffered to go out. A ship came bounding over the billows and rescued him. Months of sick. seed followed that terrible exposure, and he found himself in Africa. Eighteen mouths passed away ere he again stood in a floating bark upon the treacherons billows, and now it seemed as if an adverse fate did-indeed pursue him. The elements of air and cosen sgain combined to destroy him. The ship went down. Unanswered orles were drowned in the unceasing rhythm of the waves, and over all was shot the purple night of sex and sky. When next be opened his eyes to ontward thinks, he was on a desert island; the waters, refusing to receive him, had tossed him up upon the beath. Months with human couls sank elient in unfathemless seas. | dragged their slow length wearily by, and when at last despair had almost selzed him in its giant grasp. a vessel took him off and bore him to Burope. From there he took the first steamer home.

On arriving in Philadelphia, almost the first person he met was his brother-in-law, Mr. Stanley, who welcomed him as one arisen from the dead. He ingaired for all his friends, but Margaret's name he did not meetlon; but what was bie aetonishment when he heard of the brilliant offers that she had lug, celf. socker, thinking of public business only as refused, and that she sill remained single. Then simply by contact with a well-conducted, woman, a: Hope itt ber bright flame upon the altar of his falthful wife, an excellent mother, but from whose beart, and be hastened to her side.

When Mrs. Stanley's elegant mansion was again thrown open to the multitude, in honor of her brother's safe return, Margaret Bennet stood up and by a young man to be admitted into his band, became the wife of him she had so long and truly "Where have you served?" safed Caracogha. "Two

He-work, and said if God prospered me, would de be clouded. She had walked through the relievel, you my life in although you suffering maters; but sorrow and sears; she stood now on the mountain

when she, Fame and Fortune's favorite, was only a

Trittes for the Banner of Light. C. ... ALONE, ALL ALONE. INBORIDED TO GHE WHO ABEID, "WHERE LINGUES MI SPIRIT MATE!

. . / f. or succh brism.

Of have I sighed for some fond heart to love me, Some spirit to weep of refelee with my own, But dark as the future the clouds hang about me, ... And all things seem sighing, "Alone, all alone !"

In joy of in sadness. No smiles of affection Beam kludly on me; But the voice of my harp Hath a sorrowful tone, As to thrille to the echo Alone, all alone !

Oft have I sighed for a band to caress me-For soft eyes to follow the giance of my own. But dreary and rough is the pathway before me; And all things seem sighing. "Alone, all alone !"

"The gloom of in glory. . In hope or in fear, Ro music of Jove Lingers awest on the car. But the song that I hear Is the sorrowful tone Still singing and sighing. Alone, all slope !

Ob, that some dear one would whisper, "I love thee !" With raptoral'd dwell on each magical tone, And, free from the dreams of uprest that come o'er me No more would I murmur, Alone, all alone i

For happy and blest the the spirite above, Is the heart that can whisper, " T've some one to love." Brimeary and, poor, ... With the wealth of a throne. Is the soul that is eighing. Alone, all alone !

Oft wept o'er the fortunes that doom me to roam Where care folds her mantle of darkness about me. And life is anchered by the sunlight of home.

Oh I rision enchanting, Why, why should I roam, Or Love's beautiful home? And thy should I echo That sorrowful tone. indiaver keep eighing, Adelphian Institute, Norristown, Pa., 1862;

An Indian Story There is an Eastern story, which has its version in many languages, of a beautiful damsel, to whom a genius of surpassing power desired to give a talls. man. He enjoined her to take herself soross a field of standing corn; she was to pluck the tallest and largest ear she could find, but she was to gather it as she went forward, and never pause in her path or step backward in quest of her object. In propor to the size and ripeness of the ear she gathered, so would be'its power as a talleman. She went out upon her quest, says the legend, and entered upon the feld. Many a stalk of surpassing excellence met her glance, but she still walked onward, expecting always to find some one more excellent still. At last the reached a portion of the field where the crops were thinner and the ears more stunted. She regretted the tall and graceful stalks she had left behind, but disdained to pick those which fell so far below what her ideas were of a perfect ear. But, alast the stems grew more ragged and more scapty as she tred onward ; on the margin of the field they were mildewed, and when she had accomplished her walk through the waving grain, she emerged on the other side without having gathered any ear whatever. The genius rehaked her for her folly, but wo are not told that he gave her an opportunity to retrieve ber fortune. We may apply this little Indian fable to the realities of every-day life.

How Marie Batts Kitt in Barris .- Marchal Baze, a high authority in such things, was in the habit of earlog, that to kill a man in battle, the man's weight in lead must be expended. A French Medical and Surgical Gazette published at Lyons. says, that this fact, was verified in Solferino, notwithstanding the recent great improvements in firearms. The Austrians fired 8,400,000 rounds. The loss of the Prench and Italiaus was 2,000 killed, and 10,000 wounded. Each man hit cost. 720 rounds, and every man killed cost 4,200 ounces. The mean weight of a ball is one ounce; thus wo find that it required on an average 272 pounds to kill a man. If any of our volunteer friends should get into a military fight, they may feel great comfort In the thought that 700 shots may be fired at them before they are hit, and 4,200 before they are made to shuffle of this mortal coil".

Or Women .- I do not besitate to say that the womentigive to every nation a moral temperament which shows itself in its polition. A hundred times have I seen weak men show real public virtue-be canbo they had by their sides women who supported them, not by advice as to particulars, busiby fortifying their feelings of duty, and by directing their ambition. More frequently, I must confess, I have observed the domestic influence gradually transforming & man, maturally generous, poble and unselfish, into a cowardly, commonpiece, piace hout. means of making himself comfortable and this mind the grand notion of public duty was entirely absent - De Tocqueville.

Cartouche, the French robber, was once requested became the wife or nim-sue nan so look and truly with a derephtable attorney, and six months old gladness, and many, he they looked upon ber still an inspectation, police. Well a manufal the chief, that shole lime shall be reclosed as if you have you survey in account to reclosed as if you

ANGIENT AND HOPERN SPIRITUALISM BUMBER TWO.

Says "True and Farre," the "inspired men among the Greeks, were called Theo Mantes, the God-teught; and sometimes Chromosogie, the word rendered southesayers; atterers and exponence of oracles, dreams and visions, and interpretere of tendency is very strikingly shown in the numerous all celestial or other phenomens regarded as por tente." Also there were the demonstrated, with the primitive root Al or El Al-ammelech, or divining by the flight of birds and by sacrifices. The Necromantes, whose knowledge was derived from the dead : Gastromontes, or bellytalkers; Astrologi, who cast horoscopes, and having knowledge of colipses, could tell when the sun should be darkened, the moon refuse to give her light, and the heavens rolled together as a soroll, with the sea and waves roaring. It was the Chaldean wise men who cast the boroscope of Jesus, having "seen his star in the cast, which went before them and stood over where the young child was." Having learnt from the star that he was "born King of the Jewa," they rejoloed with an exceeding great joy. The laspiration mentioned in the Bible, is of ve.

rious kinds. God is described as speaking by "a voice." by dreams and visions and by Urim and Thummim. " It would be of interest to fearn how the prophesies of Huldah, the prophetess, or nobish, (2 Kings, 12-14.) were delivered. Was it in the manner of the Delphian Pythia's and were Hilkleb, Abi Kam, and the other priests who went to inquire of her for Josiah, simply the intepreters of a Jewish prophetts, or Bibylia? No particulare are given, but an unfavorable inference must be draws from the non-fulfillment of her prediction, that Josiah should be gathered to his fathers in peace; and from that holocaust of human viotims to which Josiah was urged, who " slew atl the priests of the high places that were there upon the alters, and burned men's bones upon them. Although the names of the authors or editors of most of the records of the Jews are unknown, the the greater part were written by priests, or persons sion. . Those among them who selected habitually the more serious subjects, were the sacred declamations to the accompaniment of a harp, or some other instrument, of whom we read as especially connected with Bruidical warship; but minetrelay, song,' shortly before his death; and we see that the prophesies of the Old Testament were chiefly composed to serve; that the psalms were set to muele; that mucic was an essential part of the temple service: the "Song of the Lord," beginning with trumpets blown by priests; and oymbals, psalteries, and harps being elso mentioned."

So, too, Saul when he prophesied naked among improvisators will recite for hours without faltering issuing forth from before Him." old time, speak as the Spirit gives them utterance root. in a plurality of tongues, according to the nationalities of the spirit-land.

Thus, while we can reproduce all the phonomina of old time in a system of understood causation, to of the Lord '-the protecting Is. Jeremish, God the which we apply the term Spiritualism, as embracing mondane and transmondane modes of being, whether called Mesmerlam, Psychology, or outpour, ing of the Spirit, or whether the intelligence mant festing is called Lord, or God, or Demon.

"The Hebrew names rendered, as indifferent Tord and God' throughout the Old Testament are AL or EL, from which are formed AL-UB, and AL-EIN: usually written Eloch and Elohim, Iz and laur. written Jah and Jehovah : different forms of the same word, and Adon, Adonal and Adoning Three other names also given as recognized by the Divine Belog, Ayah, ashur, ayah, "I am, that: I am," and Radi and lehi.

coast of Africa; but the points of the Massorets to be an earnest and. may be suspected of baving misled the world open. Adon was a sacred name with many nations, and throughout, read thus :

heavens and the earth."

" And the Gods (Elohim) said, Let us make mon in our awn image."

"And ye shall be as Gods (Elshim), knowing good and evil"

curse the rplers of thy people."

than all Gods (the Elohim)."

thee, O Lord (Alon),"

and the second second of every nation to ascribe the creation to one Divine make sauge of Ashur, as the relative pronount for Deing, and not to the Gods generally," our author which it was mistaken." Alas for God's West. supposes that the liebrews followed the same gra- which comes in such a questionable chape from est eral pattern, and sometimes used the plural number the roots of old time. We have only space to sure and hold all other Gods in the hollow of his band, gure, the author, two relumes, which mere only Ger Trinitarians, also count their plural-headed small part of the uprising in the general release Artilly m one by a ecotoning in mystical arithme literature which so completely submerges old Jewy the comembet parriled to Unitaries, common wave stoops what hear he redecised in the maters, within It is to be regressed that our Unitarian brethran did nal victor, or corresponding significant de le

mod wise as Musting the circle. The stumbling shoot might than here removed which how remains at the sarting of the ways, a rock of offence for the footien word to dust their firster against, who supplies that belief to a noncensical abstraction has been supplied as the state of the state of

"The product the Old Testament a tendency may be operred in the Hebrew Idiom, to the formation of compound terms for proper names, as in Absolone. father of peace; Abimelech, my father, the king; Beth-themeth, bouse or temple of the sun ? and this combinations of words; denoting attributes of Delty. My God and father; Ellenbeth, My God seed, the perfect; Johneel, bollding of God; Im. name of " God with pe."

in the falleging passages, the Divine Being be sides the name frequently given bim of Al-Master in these rariously styled;

And he (Melchizedek) was the priest of the Maet High God (Al-slyon).

And Abraham planted a grave (placed su delibe) in Beer-shebs, and called there on the name of the Lord (Jehovah), the everlasting God (Alelem). I am the God (Al) of Bethel.

For I the Lord thy God am a jealone God (AL

kana).

For the Lord thy God is a merciful God (For the Al-rachum is Jehovah thy Al).

For the Lord thy God is among you, a mighty God and terrible (Algadol and nora).

There is none like unto the God (Al) of Jeshahm. And Joshus said, Hereby se shall know that the living God (the Alchi) is among you.

O. give thanks unto the God of heaven (Afele min). . a A very slight change in their form, such as may easily have been made by copylets, would entirely change their sense. The letter He, is it stands in our unpoluted Hebrew Bibles, might be rendered Al the Im. Om or Am.

'Am, Ammon, and Ham, were uncleat mythologic cal names.' Yet our Lord-theologiets and nincompoons of the pulpit lay their foundations for Obrietlan elevery in this same old Ham, the mythirecords themselves show on the face of them that cal son of a mythical father. Am is mother in Hebrew, Arable, Chaldee and Scoto-celtie; and as a immediately connected with the sacerdotal profes- profite mother, we still speak of Nature, the sense in which it was at one time applied to creative powor. Ham is the Hebrew for 'beat;' and se the Bards of antiquity, inspired Seers who chanted their principle of heat was to be regarded as the Divine element both metaphysically and in a physical sensa was a doctrine of antiquity which obtained more favor then any others, both smong priests and phiand historical and poetical declamation entered at losophers. The ferselites did not differ in this reone time largely into the avocations of the priest-spect from other nations, and always conceived of bood of all nations. Moses sang the overthrow of God as dwelling in the midst of fire. We read of Pharson, answered by Sirram, the prophetess, with a the Divino presence, as aret indicated to Moses by timbrel in her hand. 'He spake the words of new barning bash. In the desert, fire is seen resting on the Tabernacie by night. A voice from the midst of flames proclaims the Ten Commandments on Mount Binel." Mases in Deuteranomy desgribes Jehoyah as a consuming fire.' In Levisions, the fire of the siter is represented as kindled from beaven, and those who kindled strange fires upon it as being devoured by the fire of the Lord.' Elijah ascends to beaven in a charlot of are. Isalah in a vision spea the Lord of the prophets, with "pealtery, tabret and pipe," hosts (Irus tishouth) in the temple which is filled and so "evil spirit from God sat upon Saul," with smoke by his presence. Esskiel sees Jehoval to listen to similar prophespings of David." So, (lew) in the midst of a fire, infolding itself, surtoo, the Bards of the Calmak Tatlars, when under rounded by living oreatures of fire. And Dauld the "tuffuence," will prophesy from "morn till sees the Ancient of days' on a throne of fiery noon, from noon till demy eve," and "the Persian Hame, with wheels of burning fire, and a flery stream

for a spliable, and beginning at any passage or "Hom was the name of a deffed here of the anverse requested by their hearers.". So, too, when clent Persians. Is, rendered lah, or Jah, appears to the "cloven tongues" sat upon the Apostolic me. have been the original root of laws, written Jehovah. lums, who spake " with other tongues, as the Spirit | The letters In stood as a proper name for God; as gave them utterance;" so, too, some of our Yankes we may perceive from the usual Lexicon interpretamediums, nothing behind the oblefest of them of tions of numerous terms, id which we find the same

> Adonijah, 'The Lord is my master'-Adon, h. Blijah, . God the Lord '-Al leu, Hallelujah. . Praise ve the Lord - Praise ye fe. legian. The astraffen Most High-the Most High Icu. Urich, God of light '-light of Ic. Zedekish, 'The righteons God -the righteous Is. Jehoiads, The Ompiscient God Leu, the Omhiscient. Jehojakim, . The Lard appointed '- Icu appoints. Jehosophat, 'God judges'-In ludges. Joab, God the father - Its father. Jed Jehovah, God -Iu, Al. Jonathan, 'The gift of Gol' - leu givee. Jashua, 'The Lord eaves'- Leu nasida 'The Lord Is is my strength and song.' Yet they say the Lord (A) shall not see, neither shall the God (Al et) of Jacob regard it."

Extof him that rideth on the heavens! by his neme Jau, (fe) and rejoice before him.

" Is was also o name of Apollo; but the religious "In the Al and El, we see the Allah of Mahom. fables of antiquity have a claim to our attention at medans, the same of God common to the whole of evidences of a common falth, overclouded by the po the populations of .. Western Asia, and the northern etical fictions of an age when that faith had count

the exact meaning of the terms usually written the festivals of the Adonio were observed alike Elehim. The Hebrew lexicon of Gesenius, founded Greeks, Phosnicians, Syrians, Lycians, and Egyp. on the system of the Masorets, telle us that Eloch is tione. Adonis, or Adonai, was an oriental title a he singular form of the noun, signifying God, and the Son, signifying Lord." Jehovah is sometime Elohim, the plural, from which it would follow that rendered thouh, as being akin with the mythological the latter should be rendered "Gods," instead of oal names, Id, Ich, Ion, and the Roman Josis, or Je "God," and that the first chapter of Genesis should, piter, originally Lopater." So that it appears that the Rebrow Jehovah of our churches was only a Jo who "In the beginning the Gods (Elohim) created the figured in the ancient fantagia. ... walked erre

"The Hebrew text contains no sutherity for the distinction made in our received version by the words printed in capital letters soif of more inportance than the rest. . Athur, the Boris ture name of Assyria, was also the name of the Ow "Thos shalt not revile the Gods (Elohim), nor of Assyria, and without the comparatively invention of points, a free translation" of the Werd. "Now I know that the Lord (Jehovah) is greater would read on this wise. "Bay to the children Israel that . I am the same Divine Being wie FM "Por the Lord your God is God of Qods, and Lord known to their forefathers by the name of Ashar. of Lords (Sloah of the Elohim, and Adon of the Lord that brought the out of No. of the Chaldens, to give then the land to inheritit."

"Among the Gods (Echim) there is nous like unto ... The grigine) of the words rentered, I am the Lord, that is, L les Ashur. The am does not pour However, as it was common in "the cosmegentes in the original, and is copplied by the translaters to

not secure the patent offered some two hundred and "The other Scriptarat season of God, has the Afty years ago for proving three to be one on the Bank are found in Hoses. And it shall be at the

day, saith the Lard, that then shall sail me feld and shall call me no more Realiston out out said and This text is remarkable for the edmission by Hoses, that the worshipers of Real really worshiped God under that pame. The name is repudiated as connected with idolatrous coremonies, but is yet anknowledged, as having been used in a Diving sense, and in this sense, let us always remember the names of all beathen Gods were received; by the sampere and reflecting. If in Phoenicia and Assyria there

were many who could not lift; their minds from an amblem of Deity, whether the Sun, a helfer, or a human handed bull, to God himself, we may yet reat assured that there were thousands fally able to make the distinction, and whose ideas of a Divine Being, under the names of Basl and Ashur, were as elevated 4. There is no warrant in the Bible for the opinion

that the Jaws were sole depositories in early ages of the secrets of the existence of one only Creative power. That some among them held this doctrine. we may learn from their records, but we know from the history of philosophy, that the intelligent of other nations were in this respect very far from being behind the most enlightened of Jewish teachers. The Jawe as a people shared the common faith of antiquity; a faith at once polytheistic and theorratic; a faith which: always . recognized the existence of a Sopreme Being, present to the imagination of the worshiper, in every temple; for the human : mind is necessarily governed by its highest conceptions; it cannot reverence inferiority; but a faith which yet admitted the existence of other supernatural, al-though subordinate powers, to whom prayers might be addressed as the appointed administrators of different departments of Divine government, or whose favor might be sought on the same principle as the plous Catholic still seeks the intercession of the Saints. The Theism of the Israelites did not amount to a denial of the existence of other Gods than the God they worshiped, although sometimes we meet with the phrase, there is none else ." but simply to a belief that Icus or the Al-cim was greatest 'among the Gods.' The conviction that there were yet other Gods, is very clearly shown in the text which describes Jehovah as God of Gods, and Lord of Lords,' and besides this, and other passages already quoted, we may trace it in the following: Who is like unto thee, O Lord, (leus), among the Gods (Allaim) ?

O give thanks unto the God of Gods (Alla'of the Alla-im.). O give thanks to the Lord of Lords (Adon of the Admim.).

And the house which I (Solomon) build is great; for great is our God (Al above all Gods (Alla-im). For the Lord (Al) is a great God (Leus) and a great king above all Gods (Alla-im).

On the other hand, passages might be quoted, showing that the Gods of the heathen were only idols, in the opinion of the writer, but the opposite instances are too numerous to admit of question, that the mass of the people did not so regard them. The expressions, 'your God and my God," his Spiritual Phenomenon. God and strange Gode, which abound in the Old Testament, we do not ourselves use, because the idea, deliver a course of lectures, I had the privilege of of a plurality does not exist among us, but without attending one of Miss Jennie Lord's musical circles. such pursues there could have been no precision of where the manifestations so far surpassed anything speech among the ancient Israellies in reference to that has ever occurred in my presence that I felt, it divine things."

Speaking of the approaching destruction of Miteraim named by "Black Hawk," (the controlling spirit) (Egypt) at the hand of Nebuchadnezer, king of who very modestly promised "that if they would Habylon, Ezekiel save :

Thus saith the Lord God (Adon Ieue) I will also de- looking packages.

fear in the land of Egypt (Mitzraim.) fire in Zoan, and will execute judgment in No."

les be

without a prince of its own, Egypt afterwards acworld; a power second to none by land; and the first by sea. Yet Issiah also predicts the desolation of Egypt, that is, Mitzraim; and as connected with the same physical causes referred to by Ezekiel

. "The waters shall fail from the sea, and the river (Nahar) shall be dried up.

And they shall turn the rivers (Nahurath) far away, and the brooks' (Years) of 'defence thall be out approve hardways at

But as the waters of the Nile have continued flowing, even anto this day, it must be confessed that the prophesies were rather wide of the mark, pretty considerably so when they are infallibly no less than Gol's word. It appears that there were "geological changes in progress in Issiah's time," which would somewhat have squared with the prophesies, had they been leveled against "the Mediterranean shores of Arabla Petrma." But the God of Israel know nothing of these "geological changes," which might have saved the prophesies, had they not been leveled against the Nile, which refused to "dry up" at pro-

photical bidding. Alas I that the natural order of events should so persist in blaspheming the Jewish word. Enable aforms us that the Lord heard all the bigsphemics "spoken against terael's mountains," and doubtless our geologists will be met with a "ready reckoner" at the day of judgment, with the recorded number "beasts" inscribed with "blasphemy," as the Jotune and Megatheriums in upheaval with rocks out of the sea, uttering blasphemics against the "Rockibf The rael," which differed from other rocks, as " Pudding

Stone" from "Old Hale

A writer beautifully remarks that a man's mother er is the representative of his Maker. Misfortune and mere orime set no barriers between her and her son. While his mother lives, a man has one friend on earth who will not desert him when he is needly. Her affection flows from a pine fountain, and ceases paly at the ocean of elemetry, while when me out. "

A certain lawyer had his perfrait them in his favorier attitude—standing with his head in his pectant. His friends and clients went to be it, and everybody exclaimed: "Ob/ how like!" it's the very ploture of him!" An old farmer, however, dissented "Do n't phe and "I had he had not be as the again it has had it in semplosis also

TO THE INCEL OF MY DREAMS. BY SUPIR BIVERS.

When the souset tints are playing. Brightly radiant in the West. And rich beams of light are straying O'er the river's tranquil breast; When the birds' low vespers stealing On the listenthe, pensive car, Wake a gush of grateful feeling,

When the crescent moon is walking Up the sky's fair sapphire floor, And the ellent stars are talking "All their Maker's glory o'er-Then around me, softly shining. Comes thy presence, spirit bright. And my heart so weakly pining, he would tail Bathes in rivers of delight. .

Then, awest spirit, thou art near.

When the night-wind's mystic voices Freitht esob moment's laden wing, And Desnair with Pain refolces. That the arrow's vengeful sting Robs me of the " sweet restorer," Whose kind presence lulls each pain, Then thine accents, gentle spirit, Thrill my soul with hope again.

Sweeter far than mortal music Bound thy love-notes on mine ear: 🐩 Sister, wait in faith and patience. For the end is drawing near |. . . . Earthly trials, though so bitter. Will thy spirit purity, Making it all pure and stainless. Meet, at length, to dwell on high.

Let thy deeds of love abounding. Treasure be thy master lent, . . While the blessings of the needy Bring thy spirit sweet content: labor thus with pure devotion. While life's earthly space remains. And an angel's blessed portion-Will, ere long, reward thy pains,"

Thanks, sweet spirit, for the message, On my heart'its words I lay, And with new and earnest courage Haste its dictates to obev: Often let thy blessed presence Cheer me while I wonder here. And when earthly ecenes are fading, Guide me to that blissful sphere

" Where the wloked cease from troubling." And the weary peaceful rest, While bright flowers of joy immertal Sweetly bloom within the breast; And the soft, melodious murmur, Steals upon each rephyr's breath, "Here is no more pain or sorrow, Here is no more sin or death !"

Correspondence.

Being called to the villrge of Chicopee, Mass., to must be interesting to your readers also. The circle "It deplears that the aucient mediums, is well as was held on Christmas evening, at the house of Mr. the modern, could often fail in their predictions. Isanc Bullens. The guests had been previously bring their Christmas gifts, he would distribute all Babylon, Ezekiel says: sell the land into the hand of the wicked, and I will dingly a small tree was procured, which, being make the land waste, and all that is therein, by the placed upon a table around which the guests were to hand of strangers; I the Lord (Icue) have spoken it. be seated, was leaded with all kinds of mysterious

stroy the idole, and I will cause their images to The evening came, and with it a goodly number of cease out of Noph, and there shall be no more a friends, among whom we were pleased to see the geprince of the band of Egypt (Mittrain); and I will put pial faces of Mr. and Mrs. Rogers, of Quincy, whom many will remember with gratitude and affection. And I will make Pathros desolate, and I will set They were all as ilight hear ed apparently as any Christmas party that ever met, and our invisible There is no evidence that the volume of the waters friends seemed to enter into the spirit of the occasion of the Nile have been in the least diminished since as joyously as ourselves; for, as soon as the lights the time of Ezekiel, and instead of being rendered were extinguished, there was heard a rattling of pautterly desolate and sinking into the position of a per in the tree, and then the soft, sweet tones of a denomident province." the basest of the kingdoms," eilver bell was heard in the air overhead. The bell was a gift to a spirit, and they had taken it from the quired by conquest the whole of Assyria, and became tree. The next manifestation not one present will under the Prolemies the Great Brithin of the ancient ever forget. Black Hawk discovered that he had a package in the tree, and after a rustling of paper and suapping of strings, we were almost stunned by that most terrific of all sounds-a watchman's rattle; Again and again it : was sprong in our cars, while through the entranced organism of the medium came the deep, guttural laugh of the Indian spirit, tastifving his glee at our fright. After our mirth had somewhat subsided, the violinist was requested (by emptied and dried up; the reeds and dage shall the spirit) "to play some lively air," which he commenced, but was no sooner through with the first strain than the violin was enapped from his hands and passed over our heads, while we heard the strings thrommed by invisible hands. Then it was returned to its owner, with an envelope containing his Christ. mas present tucked under the strings.

Next came a variety of manifestations. The gin. tar, base viol, violoncello, and tamborine were played. The drams beat; a bouquet of flowers passed around, so that several would inhale its fragrands; Some presents were quietly passed to recipients; others, were thrown, and at last the Indian dpirit said."A big, brave " would entrance land speak through a medium present. The noise having been so great, this lady mentally requested that the not cordeon might be played, as a means of quieting the circle, which request was almost immediately comblied with. When the music seased, the medium then sutranced, gave a short exhortation, seeminging suited to the occasion, during which time the guttar' floated in the air, above; and around us, discoursing the softest, sweetest music -rising and falling with the tones of the speaker'soroice, following that voice in its pathos, and ringing out most cheerily at the utterance of the more happy sentiments; but never once disturbing or interiupting the remarks only disturbing the emotions of each soul, until from some" eyes gushed forth happy tehrs, while others, after the olden quetom, shouted, "Glory," !

Dear Bannen, I have only to add that Spirituals ism will never die white there exists in intribilite such gotive beings as were present at that Oheleis mes circle or while there exists on earth media through whom such convincing proofs out be given to the world. Long may we be blest with addiproofs, and long may your paper be the bearer of these glad tidings to those who have been walthis the doubt and eadness. Yours fraternally,

Bridgeport, Conn., Jan. 6, 1863.

A Yeleo from Yermont. pay, friends among our green hills who approciate your efforts in un-

Bridgewater, the Bannes was not forgotten. We hope that our mite will de something deward strenth. ening your hands. The Convention was well attended, and much interest manifested. It was ordent, and Dr. George Dutton, Clerk.

The principal speakers were Rev. Mr. Abbott, Mr. Borton, and Kingebury, of Philadelphia. I can only ranget a few of the leading ideas of some of the

Mas. Horrox .- Subject: " Jesus and the Resurrection," presented by Mr. Abbott. The miraculous cation. "He represented his physical body after Christ, beware lost he come again and go away, and ye know it not." "We call you forth as watchmen on the towers of Jerusalem."

of our own natures, and look within for saving power. Rievate the lowly by association, admit woman to institutions of learning, and spok to remove the eque of evil. Hope and be firm in the right. Endeavor to realize our ideal, and beautify our characters.

MR. Simmons .- " Delfis Control." The whole dis. but .I must pass after presenting two or three rare | vine throne. goms. "It is foolish for man to boast that he is strong by the sword." "In 1776 there was more virtue in very lap of temptation, and smile it to coorn."

MRS. MATTHEWS .- The present revolution is a glorious thing. We bring you a little child-Freedom. Cherish it well. 'Tis yet in its swaddling ciple for the animal and the human. In the here. sympathy bestowed upon them."

It was thought best to hold Conventions often, and the following District Committees were raised to determine the time and place for the next Quarterly:

Plymouth. Eleaner Hubbard of Granville; M. C. Wolcott, of lives. Rochester.

Francie Gale, of W. Milton; Mr. Noble, of Bur. Dr. Edson, of Manchester, Mr. Carpenter, of Brat-

Geo. Datton, M. D., of Rutland; E. B. Holden, o North Clarendon. GROBGE DOTTON, Clerk. Butland, Fr. Jan. 10, 1863.

. Written for the Banner of Light, FAREWELL, "MONITOR!"

Farewell, lost ship, brave Monitor! A long and last farewell : The mournful tale sweeps o'er the land, Bad as a funeral-bell: which tells of thee beneath the main, 2 Thou ruler of the watery plain.

The conflict was thine element. Thy joy, the battle's breath': And traitors paled at sight of thee Amid the dance of death; ! 1 Where missiles, burled like storms of hall. -Glanced barmless from thy well forged mail,

What time the rebel iron-clad Drove down each helpless sail. And crushed the good ship Cumberland Amid the iron hall, From thy stern blows turned beaten back. With starting seams, the "Merrimae,"

Along James River's gloomy shore. By Norfolk's ancient town. Ry Fort Monroe, in Hampton Roads. in Whouse mighty fleets go down, In grandeur to the watery plain; and .. Men halled thee, ... Mistress of the Main."

But harmless now, thy race is o'er, And whelmed beneath the sea. The Trailest barks may ride the wave Which gallops over thee. And proudly dare the blackest storm Which heaps the sand o'er thy mailed form.

The tempest's rage, the build's shock; .The cannon's thunder roars The hoetile fort, the sunken rook, Await thy path no more: Nor viotor's wrenth is twined again For thee, lost monarch of the main!

Peace be with thee, O Monitor ! Drove thee'n helpless wreck, With stordy hearts went down with thee, To the dark grave beneath the sea, Peace, and fair haven, beyond the storms

Which how scross this main.
Beyond the wrecking waves of life. Beyond the conims of pain. Beyond the rocks on life's stein strand, Amid the bowers of spirit-land. Farewell for thee, O Monitor !

A long and last farewell; zuo ov Yet shall our annale tell, non That elaking thou hast dung behiled it is brout One more strong hope to obeer minking; . !.

A ment's house should be no the hillion of cheer-children and secondly, so high that no sandows real ulpor it, and weere the morning counts so early and the evening terries so late that the day has livele as many hours as those of other men.

Reported for the Sunner of Light, the

THE POWER OF IDEAS.

An Inspirational Discourse, Bollvered folding light and truth, and mean, to stand by you Lyconm Hall, Besten, Jan. 4th, 1863, by IL M. Sterer. 156 and

The individual soul is always ennobled by the advocacy of just and true ideas. Whether it be his fortune to occupy a prominent position in society, ganized Friday, January 2d, by appointing Charles and to be recognized as a public teacher, or whether Walker, President; Mrs. S. A. Horton, Vice-Presi- in the humble walks of private life he exerts a more limited influence upon the world, his fidelity to the great principles of Divine order and human welfare, Simmons, and Sisters Matthows, Pratt, Wolcott, always dignifies his own character, enlarges his ospacities, and lacreases his power.

Ideas are the conductors of inspiration. They relate us to the Infinite Intelligence, and are the royal messengers that communicate his will to men. Whoever is familiar with their presence, and note habitaconception, exclusive divinity, and the resurrection ally from the impulse of their influence, is under of the natural physical body, were treated not as divine control, and does the will of Ged. He who facts, but as decrines created by an erroscous edu- ascends often from the lower world to meet them upon the mountain of contemplation becomes transhis crucifizion, by means of psychological law." figured, and bears back with him into the areas of "Ye who are looking for the second coming of life's conflicts and struggles, not only their radiant glory, but their victorious power.

Many of those here present have learned to value direct contact with the spiritual world, and com-The same speaker spoke the next day by request, munion with its inhabitants. Some have experienced of the "linner Life." Bhe said its manifestations the controlling power of individual spirits, and were only visible in the outer, and through it are realise the vigor and purpose of other minds directindistinctly seen. The proposider of these themes ing their thoughts-moving in or upon them for the expressed his satisfaction with these discourses in accomplishment of a specific object. They have bethe main, and remarked of the former, "It did my come aware of special relations existing between themselves and other individuals in the spiritworld-and have ocoperated with such individual Mas. PRATT had no saviour to offer us except our spirits for the particular advantage of themselves own interior promptings; bid as unfold the divinities or some person upon the earth. And this is well. Such knowledge is important, and such communion may be rendered individually profitable.

But we are related not only to a world of individuelized spirits, having their personal loves, onpacities and opportunities, but also to the universal sphere of Ideas-and that centerstantial realm of absolute Justice-essential righteousness-supreme course was filled with gems of thought and beauty, goodness-that we feel to be the very seat of the Di-

It is often educational and elevating to receive thoughts and suggestions from other minds, more spiritual diplomacy than in military campaigna." advanced than our own, either from the spiritual or Man is not an absolute free agent, nor a mere ma- natural worlds—such impressions and inspirations obine, but occupies that middle ground just where are the priceless gifts of mind to mind, in every angels have their birth." "By sid of Spiritualism sphere of human existence—they transmit the lore he grasps the immortality beyond and treats it as a of human knowledge from generation to generation, friend." "Bo live that you may sit down in the and stimulate its increase—but they are qualified by imperfection, and always liable to error.

Precious as it is to receive the influx of thought and feeling from the disembodied spirits of earth's most gifted sons and daughters, now blest residents clothes. The stone of Ignorance is being rolled of the Summer Land-sweet as are the voices of afback from the sepulchre. Oultivate the love prin- fection that are borne to your hearts from leved relations and friends on the other side of the river of after they shall come and bless you for the love and death-it is far more glorious to stand as it were in the very pathway of Divine Ideas, as they sweep through the ages, to receive and transmit each in the bumble position that he may occupy, and according to the measure of his capacity, their empipotent power, Rufos Buck, of South Reading; D. P. Wilder, of their holy purity, their balmy blessedness to those who shall come after us, or be influenced by our

> The harmonious life is at once a focus where the rays of divine principles or ideas converge, and a central sun from which they radiate. The healthy body has been fed from many sources and by many varieties of food, but it has rejected the incongruous and transmuted everything adapted to it into its own substance—Imparted fiew power and a higher vital quality to it—and then sent it forth into the realm of nature to work on in a wider field of usefulness. Thus the healthy mind will receive all thoughts, all impressions, all influences, from the e or super-mundane worlds, and rejecting the partial, the erroneous, assimilate with its own divine nature the universally true and beneficent. This innate tendency of the mind is the slowly working but surely efficacious autidate to all poisonous errors that affilet humanity in its childhood and immaturity.

It should be the constant effort of every soul to become acquainted with that Divine chemistry, by the processes of which all poisonous influences received from others, may be neutralized in the laboratory of its own spirit, thence to be diffused in the world as an element of health and purity.

Ideas are universal. They involve the welfare of all—the humblest and weakest equally with the exalted and powerful. They have a spiritual power to lift man out of the sphere of selfishness, and cause him to feel that his personal interests are identical with the rights and interests of every other man-The petty cares incident to daily toll, or the greater concerns of human responsibility do not fret his soul, or induce him to shift the burden on to other shoulders. He is rendered pattent of endurance, and receives strength to fulfill his tasks.

When the storm rages upon the ocean of eventswhen the barques of policy are threatened with destruction, and those who navigate them are at their wit's ends—the man of Ideas is like the rock, based far below the wild strife of the elements upon the immutable and eternal principles of nature. The surging and fary of the waves are impotent to move or harm him.

Wherever a fearful soul is found, there is one who has no comprehension of the power of Ideas. Many such there are in Church and State, who are trembling lest Infidelity or Rebellion should destroy some Inetitution which seems to them entirely indispensable to the welfare of man. But the best institutions, olvil, religious, domestic, social, are temporary in their very nature. They corve man for a ceason, and then decay—the spirit that gave them birth, and animated their existence, outgrowing their limitations, and boing compelled to create a new form for its expression. Like the human body, institutions sometimes come to violent deaths. By the hands of the assassin or the executioner. Such vielent hands are now bolbg fald upon that honored institution, the Union of the American States. It is natural to feel some apprehension and alarm, lest the assasin be successful in his murderous attempt. But the Man of Ideas cannot be entirely disheartened or hopeless in the darkest hours of the national by every people. Never, probably, have they all been conflict, for he knows and feels that the ideas embodied in this Union of the States, can never die, whatever fate may befall the present body. He deriver also the same consolution, in view of the possible destruction, of the old Union, that the Spiritpalist derivas from his knowledge that a more perfeet and glorious body will serve the risen spirit of men, and denied a reef to shelter them when the mortal man.

Many, and may we not hope all the errors in prin ciple, and imperfections in form that marred the besuty and limited the neefulness of the old system of Government, will never characterize;,the new forms of law and methods of civilization, which shall constitute this Nation's more glorious body. Whather the disease of injustice that has caused the rebellions fever shall be expelled from the present: body, or causing the death of that, shall permit the: advent of a new one, certain it is that "the peculiar" Institution" of our past diagrace, will be aunibilated! by the hands of the Executioner.

There are some fearful souls among those who arewilling to be known as fightinalists, who are appendently that the delinquencies of this or that more dium, the inconsistent lives of its professed believers, or the imperfection of its present methods of manifestation, may bring the came late diarapute, or occasion it to " die out." It is indeed true that the reputation of Spiritualism before the world will be affected by all these causes, but its character is not involved by them. This is founded upon the natural relations that exist between the spiritual and matorial worlds-between embodies and disembedled spirits—upon the immutable principles of Nature which also constitute the edees of the Spiritual philosophy. If we are idealists therefore, and not merely phenomenalists-if. we comprehend principles, and twa, and our faith is based upon them, rather than upon isolated facts, and impericol, transitory phonoment, we shall never be disturbed by the mistaken judgment of an ignorant people-the centempt of the schools-or the neglect of the superficial. .

Ideas are gregarious. They associate together, and intimate acquaintance with one, recommends the mind to fellowship with the whole glerious company of these children of God. Pollowing their guidance we may explore all paths of knowledge, and become the greatest discoverers. The tangled ekein of human interests to unraveled by the hand of an idea, and the complicated web of the Divine Providence, made clear in its arrangement, as we look through it with the clairvoyant vision of an

The development of ideas in human concoleneness

mark the progress of the race. The passage of yours leaves forrows open your brow, and the snows of time upon your head, but they do not necessarily mark the progress of the spirit. Upon this New Year's Sabbath the divine spirit of truth invites you to identify yourselves with the majestle march of ideas. Their nature is immortal—the period of their existence le sternity-their deating to redoem the world from the thralldem of ignorance, weakness, and hatred. We need not ask you to day, to turn over the pages of history, that you may be assured of their progressive nature. This dawning jubilee year, attests that glorious fact. The logic of events has made justice a necessity, and by the mandate of military expediency the power of justice is to be invoked in behalf of a Nation's salvation, and the emancipation of a people from whom justice has long been withheld. The Men of Ideas, who have been the unflinching advocates of this necessary measure, upon the ground of natural rights, and the expediency of justice always, have been leavening the public mind through long years of obliquy and repreach, but being identified with the idea of Human Liberty, they have at length triumphed with the victory of the idea. At this not all can reloise. You are all in time to shout at the harvest home.

We have said to you that man's progress was not marked by notobes out upon the stick of time. But years are the spirit's opportunity upon the earth, in which it garners those experiences that make it wies. In the light of this truth we can congratulate you to-day upon possessing those elements of individua and national progress, which the varied experiences of the past twelvementh have given you. All events are educational—if they do not immediately commanicate wisdom, they remain subjects of thought and feeling in the memory, that inevitably excite these faculties to action, through which wisdom comes to man. Your hopes and fears, your successes and your disappointments, your victories and your defeats are alike sublects of congratulation.

Not an event has eccurred—not an emotion of pain or pleasure, of joy or grief has been-excited-not a birth nor a death has transpired-without bringing to you lits own lesson of wisdom and its own commentary upon your opinions, habits, and feelings.

How gladly would you have barred your door gainet the sicalthy messenger, death, that came like a thief in the night and stole away a leved companion from your side, or plucked a baby blessem from its parent stem. How gladly would this Nation have turned aside from the pathway of the merciless destroyer War. Many onw his awful form in the distance, gaunt and terrible, the passions of holt deploted in his countenance, his sword dripping blood, and in his mion a desperation of purpose irreaktible. We tried to banish the spectre from our vision but he would not down at our bidding. A mighty purpose was to be accomplished by his instrumentality-and the great Ides made known to this people, that for their spiritual advancement im the principles of justice and equity, the flerce passlone of the lower nature are let loose, that they may be consumed in the conflict, with their exciting cause, and through their death, a more glorious birth be achieved. Through the red sea of War we shall be led to the shere of justice.

The loss of friends from enr visible presence, attracts the mind to contemplate the sphere whither they have gone. The dearer the object of our affection, the stronger the cord that draws no toward the immortal realms. We are taught the important lesson; to estimate according to their intrinsic value the qualities of all things by which we are ourrounded. Whatever is immortal will live forever in sphore of our immortal affections—whatever is mortal is unworthy of our supreme regard.

There are some particular ideas, which we wishto note, at this place and time. The gates of heaven have been thrown wide open, and issuing thence, a glerious company have descended to the earth. Bons of God they were, coming to Incarnate themselves in humanity, and redeem the race. They have gone throughout the earth-they have visited every poople, and nation and kindred and tongue—they have appeared to men in every age. They have never withdrawn themselves from any hospitable door. Some of them have been rejected, in every age and . welcomed and entertained by any people. These glo-" rions violents are the royal hierarchy of ligene. Their birth-place into the human world has often been the manager—the stake, the cross, the gallows. has often delivered them of mortal bedies. Their derotees have often been despised and releofted of memories at last they have glorified, and whose

ply monuments they have builded. Appearing in the humblest places at first, and walking the earth as strangers and pligrims-many of them have come at length to ride in royal charlots and to govern the nations. This is the destiny of them all.

Buch visitable are abroad in the earth to-day. You have recognized and hospitably welcomed some of them, that have elsewhere been deniedfad. mission. We speak of one-Immortality demonstrated. We do not speak of the vague and shadowy opinions of men that immortality might be true-of the personal and local creeds of individual theologians or religious scoisties; these have had their origin Indeed in an intuitive affirmation of the soul, concerning its own immortality; but we speak particularly of that comprehensive idea that involves the demonstrated fact of the continued existence of the human spirit beyond the grave—the integrity of its memory and consciousness as so individual-of its faculties, executive, intellectual and affectional. The idea that you term Spiritualism.

It came unto its own, and its own received it not It knocked for admission at the doors of the popular Charches, but as the Pharisees denied Christ, so the clergy have denied Spiritualism. It sought admiseion to the schools of Science, but as Christianity was to the Jews a stumbling-block, and to the scholarly Greeks foolishness, so Spiritualism has been both to Harvard and Yale.

But it has not needed their permission or recommendation to make its way to the popular heart. In the miner's cabin of California, in the humble home of the prairie farmer, in the valleys of the midiand mountain ranges, as the rebellious South, and in the logal North-at sea in the tossing vessel, and in the city and country of the firm land-it has come with inherent power to convince man of its reality and blessedness.

The merry Christmas bells have pealed anew in our ears the anthem of glad tidings of great joy, that shall be to all people, through the birth of a Saviour. The bells honor him whom the world crucified. Joy bells are ringing sweetly in many hearts to-day, that another Saviour has been revealed to them-even the demonstration of Immortality. The glorious truths of Spiritualism will yet be acknowledged thankfully by the whole world, and the anthem of praise to God for this new revelation shall unite the choral volces of a race.

It is and will be respected, because of its inherent power to command respect-because of its intrinsic value fo man. It is a message from God that can be read in all languages-every man hearing it in his own tongue. Are we too confident? We speak of what we do know, and testify of what we have seen. Our facts await your cool and thoughtful attention. The power of this one idea, enables parents to endure with fortitude the slaughter of their sons upon the battle-field in defence of principles that shall outlive every generation upon the earth, and secure to them all, as one after another they come upon the stage of action, equal rights and opportunities of development. Death, thus viewed. is but a trivial incident in the progress of an immortal spirit toward the realization of peace and good

The student, upon whose education the parent's fortune has been lavishly expended, and upon whose attainments the parental heart bas indulged its highest hopes-called suddenly from the college, by the voice of duty, to defend the institutions of education sgainst the hordes of barbarism-and stricken down lifeless by the sure ballet of the foe-has but taken another lesson from the great teacher Experience,—be has lost nothing by his faithfulness to the call of duty. His education, always in process, is continued, with the aid of immortal teachers, and by the tuition of adapted minds in the higher life. The enterprises of the earth-life-the plans and purposes of thousands who have gone from the battle-fields to the spiritual world, have failed of their accomplishment-but the conditions that gave those enterprises importance in the eyes of their projectors, change with the changed relations of the spirit. The disappointment is but the shadow of a cloud that covers the landscape but for a moment, and is then forgotten.

The idea of immortality is the basis of all others. If it be incapable of demonstration and realisation, let us eat and drink, for to-morrow we die. Let us plunge into the vortex of dissipation, and taste all the delights of sense. But to the man whose immortality is demonstrated-to whom it is a tangible and realised certainty-there is no time for dissipation, or pandering to the corruptible mortal nature. Memory immortal-he cannot afford to inscribe upon its living tablets the records of idle hours, or the prostitution of god-like talents. The immortality of the affections, demonstrated-he can not afford to fix those affections upon unworthy objects, or allow them to become so entangled with mortal objects as to lacerate and weaken his spiritnel nature when he shall be torn from them., Neither gold, nor houses, nor lands, ner social position, nor all that the world contains, can, to the true Spiritualist have an undue value. Only those ideas and principles, and entities, that are as immortal as

his own nature, are worthy of his supreme regard. ... We would that it were possible for us to reach every mind present, and impress our own deep conviotion of the value of this idea. It will elevate you above all others-it will give all others value. For the idea of immortality involves, the necessary time and opportunity for every atom of matter, and every process of life to give an account of Itself to the consciousness of man. Immortality is the resurrection into conscious life, of the incentives that have caused all human actions-it is the light of intelligence illuminating the whole Universe of Nature, and the feelings of the heart rejoicing in perfect satisfac-

tion with the Divine will. You can lay hold of this idea, and make your Hves a power in the world-your spirits the conscious media of communication between the societies of heaven and the societies of earth. You can .throw out a flame from the altar of your devotion to this idea that shall light the path of the world's progress, and warm the cold hearts of the despond. ing and faithless.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

.Our private correspondence has accumulated so rapidly of late, that we have been obliged to delay answering many letters. Wait patiently-you shall hear from us in a da; or two.

We have coveral excellent communications on hand, which will appear as soon as we can possibly find room for them.

A. B., Lawrest, Mass .-- We have placed your letter on file, and will attend to your request.

winds also a source

This Paper is jumed every Monday, for the rock cading at date.

Banner of Light.

BOSTON, SATURDAY, JANUARY 24, 1868.

Boom No. S. UP Braths.

FFICE, 158 WASHINGTON STREET.

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE. LUTHER COLEY, EDITOR.

The Public Men.

There are two very easy practices in these times, and, in fact, in almost any times: one is to praise public servants without measure, and the other is to riticize them without stint. We could do either in the case of the public men of our own day: we shall do neither. None are perfect—it is a blessed thing for poor humanity that they are not. Our servants of to-day are, as the world goes, good and bad, wise and foolish, honest and corrupt. Yet we incline to believe that more looseness prevails than the contrary : vastly more, at any rate, than is at all good for the saving of the nation. Where vices are not practised outright, we find them winted at. There is more thought of putting down "traitors" in opinion than soundrels in practice. The contractors who purchase decayed vessels, and sell them to Government for sound ones, obtaining enormous prices and profits for the same, knowing that these same vessels are to be employed for the transportation of troops along the entire Atlantic coast, are not the men for us to shake hands with as "philanthropists," and we have but little respect for the virtue of our public men who wink and connive at their infernal practices.

There is not the least doubt about it-wo do want in public affairs more integrity and truthfulness, more absolute purity of character, more of that ele ment of dignity which gives tone to men in public position, and more reliable stuff generally. . We do not throw out these phrases because almost every one else has such a habit of mouthing them, even rogues and scoundrels themselves, but because we are fully possessed with the faith that nothing but a return to ancient and simple virtues will ever avail to save us. We need to be saved quite as much from ourselves as from rebela. Davis and bis armies are not such fearful enemies for us to contend with as are our own passions, vanities, and corrupt practices. We must certainly mend, and mend our public servants likewise. All the preaching in the world will prove valueless, if we do not very soon adopt some such practice as this.

Low Spirits.

It is remarkable, what a general duliness of spirite revails. Sometimes there appears to be a small spirit of high feeling, as if a new impulse had soddenly broke loose-but it amounts to nothing. The air itself seems thick and heavy to our spirits' breathing. An undefined something broads on us all like a nightmare. The contractors for Government may feel like driving their jobs and piling up their accumulations, but the people at large feel the influence of no such motive. Few or no new projects of a business nature are now entertained. People do not seriously think of going about anycan do will succeed. The few who make money in these times find not many who feel in their own spirits, and consequently lose everything like sym pathy in the attempted anjoyment of what they have public attention. made. Life, in fact, has fallen of in its capacity to hope to share no such delights. And this is Civil War! Is it not the most terrible scourge from which a nation can suffer?

Gen. Butler.

Benjamin F. Butler, of Lowell, a Major-General Volunteers in the United States service, has returned home to blassachusetts for a brief period, and the people of Lowell, and then of Boston, have given him a public reception. It must be entirely satisfactory to a public servant, thus to receive the suffrages of those who have known him longest and best, in behalf of their confidence in his capacity and merit. No doubt Gen. Batler enjoys all this as much as he can any other reflection. There exist, of course, as might be expected in almost any com munity, different, opinions respecting Gen. Butler's course, while military commandant in New Orleans -some charging him with tyranny, some with unscrupulous exactions, and some with almost any motives, but those of true patriotlem. The real facts of the case, however, will come cut in due time, and then all this guess work will be stopped. We are at least certain of one thing, that Gen. Butler preserved order while in New Orleans, and kept off the visitations of the pestilence. He may have ruled with an iron hand, but he certainly ruled.

Baron Rothschild's Farm.

Every man ought to have a farm, if he can afford t. Rothschild lately invited the French Emperor to come out into the country from Paris, and pass the day with blm; he offered him all the shooting he wanted, beside a warm breakfast to start out on. The Emperor went; not every man has so good an offer. We will not stop to describe the Imperial visit -- we were going merely to speak of the Baron's farm. His chateau stands in a park of seventy-fire acres, where are plenty of pheasants. A great park stretches beyond this, in which game swarms beyond count or calculation. The farm, of about fifteen hundred acres, lies in this great park. The farm buildings are many, and constructed for every convenience imaginable. Cart horses of the best sort stand in the stables-the cow-houses are filled with Swiss cows-and merines and other high breeds pocupy the theep cotes. The land is in a high state of cultivation, and the woods have undergone a very great change. The Baron does n't drive plow yet. but he may have to come to it, after all.

Back Numbers.

Our patrons, who write to us for back numbers of the Banner, are notified that we olways fill their orders when we have the numbers sent for. We would dered us of late, when we needed such aid the most say to those of our subscribers who intend to continue They are responding mebly to our call, and we can our lournal, that they should remit before their sub sinure them, one and all, that we shall do our best scriptions expire, if they wish to keep complete files to make an acceptable paper one that shall be an

Joseph C. G. Kennedy, Superintendent. This is a

valdable document, and of general interest to the country. From this document we learn that the aggregate estimated value of all-the taxable property in the United States, is sixteen thousand one houdred and fifty millions, six hundred and sixteen thousand dollars, making an increase from what the census of 1850 showed, of eight thousand nine hundred and twenty-five millions, four hundred and eighty-one thousand and eleven dollars. And as the ability of both the loyal and disloyal States to prosecute the pending struggle depends entirely upon the means at their command, it is a practical and important inquiry to learn how this large aggregate taxable property is distributed between the two sections. The eleven rebel States, including the whole of Tennessee, and the entire portion of Eastern Virginia, by the 1860 census are shown to possess real and personal property, including their slaves, of the value of four thousand eight hundred and seven millions, sixty-one thousand two bundred and sixty-six dollars; while in the loyal States the aggregate value of real and personal property, with what slaves are held in Kentucky, Missouri, Maryland, Delaware, and Western Virginis, amount to nearly three times that of the rebel States, or eleven thousand two hundred and fortythree millions, five hundred and fifty-four thousand, seven bundred and thirty-four dollars; and, when you deduct the value in slaves from what it was in 1860, and add the entire loss of thousands and thousands of running chattels that have secured their freedom under the Confiscation Act of Congress of August 6, 1861-without taking into consideration the still more depleting effects of the Emancipation Proclamation-and nearly one-balf of the value, as fixed by the census of 1860, in the eleven rebel States is absorbed by these two causes. It cannot be said that the valuation in the rebel States has been, either by accident, or design, underrated, as in each rebel State the ceneus was taken by United States Marshals and their deputies, resident in those States, and who, in anticipation of events that transpired subsequent to the election of Mr. Lincoln, had every motive to present the boasted wealth and resources of the rebel Blates in as favorable a light before the world as facts would justify. The vast and overshadowing difference in the wealth of the loval over the disloyal States, must convince any intelligent mind where the ability exists to carry on this struggle indefinitely, until the Federal authority is reestablished wherever it has been set at defiance by the rebellion. A taxef two and a half per cent will produce annually, to the Federal Government, at least three hundred million of dollars, which will provide for all our requirements, including the interest on the public debt, and leave a handsome surplus as a sloking fond to meet the principal of that debt; and heavy as such rate of taxation is, when compared with former assessments, our people would submit with electify to the burden, so only that we are rewarded in the end with an undivided country, and the re-union, peaceably, if we can, forcibly, if

Science and Amusement.

we must, of all the States of the Union.

A few years since the curlous and wonderful phenomena that illustrate the more popular phases of psychological science engaged the minds of many earnest investigators, and for a time were matters of thing new. They have no hope that anything they common observation. Among the numerous experimenters, there were few who had even a superficial knowledge of the subtile principles and eccuit laws of the mysterious agents to which they called the

In the front rank of the most popular lecturers of supply us with happiness, folly fifty per cent. We that time, was REV. THEOPHRUS PIEKE, a gentleman can readily conceive, or think we can, of another of pleasing address, fine elecationary powers, and generation's entering into the pleasures of life which scholarly attainments. While some men only medseem shut out entirely from us now-but we can dle with a great subject, to drag it down to the low of such public teachers as Dr. Fieke, to lift the common mind up to an understanding of the great truths in Nature. The man who can adapt the most profound ideas to the popular comprehension, and can render the most abstruce science the most agreeable entertainment, is qualified to sway a sceptre in the intellectual world.

It is not without good reasons that the friends of Dr. Pinke regard him as a teacher of this class; and hence we are pleased to notice the fact, that he is furnishing our New York readers and the publlo, a saries of lectures and experiments, illustrative of the psychological and biological mysteries, which were rendered at once so entertaining and instructive a few years since. After an interval of several years, the subject must now possess all its original novelty, while its peculiar and absorbing interest, as a matter of science, only becomes the

more apparent as we pursue the investigation. It is worthy of remark, that the subjects which Dr. Fiske elacidates occupy the near approaches, and constitute the puter court to the spiritual temple, and should be thoroughly understood by all cor readers. As a preliminary investigation, and an instructive commentary on the phenomena and laws of the Spiritual Life and World, the whole subject is one of intense interest; and we therefore bespeak for Dr. Fiske and his theme, a cordial reception and a careful consideration.

Brittan and Fisko's Lectures.

S. B. BRITTAN delivered a course of Six Lectures in Clinton Hall, Astor Place, New York, last week, on Parono-Parasotooy, or the Human Mind in Its Relations to the Body, and the Agency of Animal Electricity in Vital Chemistry and the Organic Ponctions. At the conclusion of each lecture after the first, Dr. T. Pieke performed a great number and variety of experiments on the minds and nervous systems of persons taken from the assembly, which both astonished and amused the spectators. Prof. Brittan delivers another course at this same place. this week, to be accompanied by similar experiments on the part of Dr. Piske.

Messra. Brittan and Piske also organize a class this week for a more private and thorough course of Instruction.

Thanks.

The friends of the Bannen-and there are many in all parts of the country-will please receive our grateful thanks for the material ald they have renhence to the great sense in which we are all sugaged,

Bev. M. D. Conway at Music Hall. "Love shall tread out the baleful first of anger, And in its same plant the tree of peace."

"Make channels for the streams of love Where they may broadly run." We gather the following statistics from the " Preliminary Report on the Eighth Census, 1860," by

The following are a few condensed sentences from Mr. Conway's discourse. A king once said, "No man cares for my soul"

There is a demand in human life, for the care and sympathy that others may feel. Hearts and minde, femishing and hungry, fill the world . Men do not like to acknowledge that " no one cares for my soul," they will sooner borrow, steal or beg. But men go in the wrong direction to satisfy the undertones of the soul. I bear solemn witness against the coarse- instrumental in assisting spirits to communicate ness of spiritual perception in society, and also against the business dealings of man with man. 'In business there is the manifestation of mere animal nature for selfish ends, which leads men to think that honor and justice exists in no one. Yet every man has a sense of justice and honor within himself. What opportunities of lasting good are lost every day for the exercise of honor and work by the wrong direction of society.

Every soul knows what it is to wander. Who has telescope to reveal the unillumined paths of evil? Who has not suffered? Soffering brings around us diams. But the medium in question is very susan the rays of celestial life. There is no justice in the priestly dogmatism of one over another.

Endeavor to show others how to avoid the ways of error you have been restored from. Sound the alarm to wanderers, that they may be called back into the pathway that shall lead them home. All need help from others. The poor outcast does not need the aid of others more than the rich and affluent.

People may at first reject the offerings of goodness, but generosity will make their acceptance. Christ offered goodness, and generously died for its accept. cerning these photographs, at the cenclusion of snoe. Every advancement to higher life is attended with outward suffering.

The first step toward saving souls is to cut loose from popular biasphemies. To know the life to come is first to know the life we live in. Man is the God appointed Saviour of man.

The poor have starving hearts and tattered minds so gentle words and charity oftentimes help more than money. Have a distinctive reverence for every human being. Treat all as human souls, the lowest have investigated, but how competent they are for the and the vilest, thieves and prostitutes. Let love and charity in all souls be without limits. No soul can get beyond the bounds of charity. That couplet of Watts is sound theology, viz.:

"Whilst the lamp holds out to burn The vilest sinner may return."

Our prisons are filled with men who were once innocent children. The innocence of childhood never dies. From the wasted ashes of degraded life may be raised again the Innocent form of divine love. Childhood is the type of the most beautiful and pure influence. The angel that sits in every human breast can never be expelled by eatl.

Live, oh human hearts, your best and truest lives in every moment. Remember that angel ones are ever watching around you.

The Winter.

Rarely do we have a Winter like the present one. So entirely different from last Winter ! True, we enjoyed one cold spap, as cold as the very "blazes" themselves, and colder than any weather we had a year ago; but how generously has nature offered to compensate us for the bitter blue pinching we got then. These days which we have been blessed with are very much like those of the new Spring; we almost listen for the cheery voice of the pretty blue-bird. It is a capital thing for the poor, and we do not believe the coal dealers are getting rich over it, either. Skating has not had much to offer, though all the ponds, and almost all the wash-tube standing out in the back yards, have been made as much of as they would warrant. But, as a general thing, we hear no complaint of the season on the score of its pleasantness. Why should we?. Agreeable weather is the last thing human nature complains of, though in Winter wheat on which we all depend.

Davis at Home.

Jefferson Davis has been discoursing in person to the members of the Mississippi Legislature at Jackson, and a highly interesting batch of statements and arguments he treats them to, Among other points of policy just alluded to in his speech, is the one that the people of the Northwest will not long submit to remain faithful to the old Union if their legitimate trade by way of the Mississippi can be obstructed successfully at Vicksburg. By this we may know what large importance the rebel leaders attach to the holding of the Mississippi. Davis also defended the conscription act of the Confederate Congress, trying to make it appear that it was the first duty, as it should likewise be the pride and glory, of every patriotic citizen to submit himself to be taken for the defence of his native country, just as the State takes a man and compele him to work on the reads, and do odd chores of that sort. The robel President vowed that he was done with " Yankees "-he wanted no more of them, and nothing more to do with them.

The Senatorial Raid.

It is rumored that the Senators who caucused so work again, and very soon. They then told the is a curious fight, and we see no great amount of patriotism in the attacking party as yet. But, perhaps they are estimied on that score, and nothing further is to be said. Let us now see which side will yield first, while our brave fellows are eleeping out doors in the fields.

Lycoum Hall Meetings.

Mr. H. B. Storer delivered two more excellent addresses before the Lyceum Society of Spiritualists. on Sunday, Jan. 11th, to full and appreciative andiences, on the following subjects: " Elements of Judgment," and " Fidelity the Condition of Inspiration."

We commend the perneal by our readers of an able and instructive discourse by the same lesturer. which will be found on the third page of this weekin BANNER, delivered before the same Scolety the Sunt day previous. to the gamba to a

Man. M. S. Townsend occupies the same deak, etc. Sunday next, afternoon and evening after the sants

Lubi and When people are grant to marry, they attach no consequence to consequences.

Benled Letters.

We have received tumberout sestimonials or late in regard to the reliability of the medium with swers sealed letters for us. Mearly all who have had such letters responded to say that they have it ceived good tests from their spirit friends. We have received but three letters, wherein the writers man fest dissatisfaction, and pronounce the medium trai reliable. We undertook to manage the business in the medium at the earnest request of many in the form, as well as many out of the form. In a pecaniary point of view it does not pay us for the time we occupy in attending to the business; but in a spiritual point of view it is a pleasure to us to be with their earth-frends, as a great many are say. lous to do.

We have been assured by our spirit-friends that the lady medium who answers such letters is truthful, and not guilty of any deception in the matter; When letters are not fully answered as is some times the case, we find—it is because the spirits endeavoring to snewer, fail to come into rapport with the medium sufficiently to fally control her or: ganism. This is well understood by those conversant with the psychological laws which control me. tible, easily controlled, and has been very successful in giving correct answers. We have received much evidence to this effect.

It is due to us to make this statement, as selfer motives have been attributed to us in this connec

The Spirit Photographs.

The London Spiritual Magazine for January copies from the American spiritual papers full details conwhich we find the following comments by the editor. They so completely cover our own views on this subject, that we copy them with pleasure:

"The foregoing details will give the reader the latest information which has arrived as to the production of these spirit photographs, and each must form the best opinion be can of the subject. For ourselves, we have no prepossessions of possibility or impossibility and we are willing to believe in anything that comes before us with as much evidence as proves any other fait. We know no reason, a priori, why such things should by them, the pictures are genuine. Should the con-trary afterwards appear, we need be in nowied dis concerted in having given temporary credit to what appears to be supported by so respectable an amount of proof; and we would much rather have occasionally to retrace our steps, than be constantly opposing all new facts and ideas because they exceed, or appear contrary to, our small notions of what is possible,"

The Soil our Best Friend.

When all other resources fall, then we may surely go back to our common mother-the earth. She will always be glad to see us, will emile on us, will pet and dandle us most affectionately, though we have turned our naughty backs on her for years and years. Let the trades cease, and still the soil will support us. And, in this country, what a vast area we have to call our own! . It stretches out of virgin richness, almost limitless. it wants for labor, standing idle. There are not enough of us to prop erly take care of her. What a consoling fact is this for our future. If all else goes to rain, the dear old earth still abides. We may sow our seed as before, and continue to reap our harvests. We may plant as of old, and harvest till the last season of our lives. Mother earth dessives none of us. She cherlebes us with the tenderness of a true kinship Were she our very mother, as we figuratively call her, she could not be kinder to us than she is. War may devastate and destroy, but the soil will produce all the more for having been enriched even with hn-

"An Old Oak Tree has Fallen."

DR. LYMAN BEECHER, eighty-seven mears old, died on the 10th instant, at his residence in Brooklyn, N. Y. A. strong and noble man has gon grave, to be gatherd home to his fathers, after a long and well spent life on earth. He is the father of Henry Ward Beecher, Harriet Beecher: Stowe, and other children, who are blessed (or cursed) with the fame of this world.

His last words were - " I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the rightcom Judge, shall give me at that day."

A New Spiritual Publication.

We have received the first number of a new Spiritual Magazine, "Le Progress Spiritualiste" pub. lished in Paris, by Clémence Guérin, semi-monthly, each number containing sixteen pages. This nomber contains the following articles :- The Mind; The Body : Spiritual Manifestations ; Correspondence; Varieties : Echoes from the Invisible World. For American subscribers the price is sixteen france a year.

Read "The Edict of Freedom " on our eighth page, It has the true ring. It is a self-evident fact to us that Abraham Lincoln was raised up by Divine Providence for the very place he occupies to-day; and it behooves every American who has the good of the effectively over the Cabinet before, are to go at their whole human race at heart, to support him in every possible way. Let Democrats and Republicans at President that he must modify his Cabinet, where- once sink all party differences as to the best policy upon certain members of the Cabinet withdraw, to be pursued in quelling the rebellion, and walter But Mr. Lincoln would not accept their resignation, one man in supporting the President. They remained at their posts. The senatorial influgreat calamity of war will speedily talks. ence will, therefore, be once more brought to effect shall once more become a great, united free countheir removal, or compel them to resign for good. It try-more moral, prosperous and powerful than any nation that ever existed.

> WHAT HAS BEEN DONE BY THE CITIES OF MAIS! CHUBETTS .- The following statistics we compile from the various Messages of the Mayors of Massachusetts:

TP-TP-BU DOUG	oradie recoi	ra:	Principle.	-
	Number	Cost of	Pamilies	dennel
18-3	in struies.	Recruiting.	oided.	of Alla
Charlestown	2.997	\$119,991 00	1500	843,061
Raxbury.	1.502	51.945 17.		55,991
Cambridge.	1.900	175.000 00	970	18,356
Wordester.	1,620	04.800 00	525	50,000 0
Fall Birer,	100	54.800 00	- 000	1407.74
Lynn.		48,200,00	17.0	5T,807
Chelses.	891	99,500 00	438	65,924 1
Lawrence,	. 4 2:499	49,800 00	900	63,000 0
Lowell	3.279	62,284 00	3.448	90.951 8
Boston,	11.057	920,906.51		844.840.0
New Bedfor		'LI 000 00	en de Cha	25,865
TION DOGIOT	. TITOD	Transport of	11 4	a Junita

Making in only eleven cities the number of soldiers recruited 25,543, at an expense of \$1,766 522 40; the number of familles added, 5522; amount of the obi, \$510 670 61; making a, sum total of expense is the above named sleven obites the round name of \$7,414. a retired it went thereby Could be readily 208 29

The miser is not vaine he thinks having then be soul.

Correspondence in Brief.

Ms. Borros I am the man that met you by channe at Dr. Child's office, 15. Tremont street, Boston, and by his request you published a few words to your paper in my behalf. I report to you its effects. I first received one dollar from a lady in Direhester; and by the few lines she wrote to me, accompanying the dollar, I should think her almost an angel Next was one from Fall River, with one deliar, and the other from Connectiont, having no name, but "A Friend," with five dollars, making seven dollars in all, which is through your kindness; and I send you all I can, which is my everlasting thanks. I am not able to go out of doors, and am in want of friends, most certainly, at present.

J. C. BROWN. Yours with respect,

We have received two dollars from Mr. J. Langdon, of Monmouth, Ill, for Mr. Brown, which, with another donation of one dollar, we have forwarded.

We make the following quotation from Mr. Langdon's letter, for the contents of which he has our aincere thanks;

me without the messages; I should prefer to see half paid in full for "seeing the elephant," on discovering of its pages filled with spirit messages to long that his "friend" had departed, taking with him essays. I abbor, and seldom read them. I have reocited more evidence of spirit communion through the medium who answers scaled letters for you, than all I have heretofore received from different mediums. The last from my beloved spirit mother, who comes to me as though she was in a distant city, relating as the does her belief in dreams, (having had very remarkable ones during har earthly, life.) as well as tokens, rappings, do. showing that misfortune was about befulling some of her friends. She often used to talk with me about auch things when I was a boy, and of her father's having seen what was then called a ghost, (the spirit appearance of his deceased wife). She also states that what appeared to her mysterious in earth life, thaying mediumistic powers,) was soon explained to her in spielt life."

Mr. Benjamin Blood, of Draout, Mass., writes :-"I would say, Mr. Editor, with reference to your Message Department, that I personally knew Larkin Moore, Samuel Garland, Capt. Jonathan M. Mareton, Oliver Marsh, Sextus Sawtell, and Edward Tucker and that their messages were, so far as I know and others say, correct in all but one particular; also the message of an Irish woman, who died on Gorbam street, Lowell, about fourteen years ago, and published in the Bannen about four years ago, with that of John Barron, the keeper of the Franklin House, In Lowell, are correct."

Mr. B. B. Tyler, writing from Madison, N. Y.,

In the BANNER of Dec. 13th we find, in the Meseage Department, a very beautiful little poem from Eugene B. Tyler, of Madison, N. Y., to his father and mother. We are very happy to say that Engene Burdett Tyler is our spirit boy. He passed from earth when thirteen years old. Would now be, and is, twenty-three. While in carth-form he was intelligent beyond his years, and possessed a poetle turn of mind. : When he communicates with us, his style is always postio.

We feel that the angel presence of our spirit boy was with you, to add his testimony to the unbeliev-ing world—to give his evidence that the departed spirit can communicate, and to strengthen, obser and revive our drooping spirits as we travel through

life's valley.

We say to unbellevers that, to us, this is a test, we have. for we have no acquaintances in Boston-no one there, to our knowledge, who knows us. The Ban-NER OF LIGHT'we have never taken-with its publishers, editor, or medium, are personally unac-quainted—hence, to us, this is a test."

Short Sayings.

New beginners in Spiritualism are very apt to speak against the Church. A thorough schooling in Spiritualism will make its advocates speak kindly and generously of the Church, and also of all sinners. There is no place for blame in a pure heart. Opposition is always fraught with fear. Perfect

love knows no fear ; it knows no opposition. True Christianity is unlimited in forgiveness : it

will give all that can be given, even unto an ignominlous death. A true and faithful follower of Christ will not

find the faults of others; will not tell them; wil not oppose others; will not war with themi. . Spiritualism is a new school. There is a great

deal in it to learn and to practice. Many years of schooling in it can hardly make a good teacher of it. Its sacred unfoldings must be studied with diligence and with care ere its true teachers are developed. Spiritualism will compel all its faithful followers

to forgive all deception and injustice; all vice, immorality and wickedness, and not by pretending words, but by hely, generous deeds.

It is hard at first to accept the true teachings of Christ and the true teachings of Spiritualism, because in either there is no blame, no condemnation and the dust of diamonds. for the fancied wrongs that others do. Blame and condemnation belong to the pretences of Christianity and to the pretences of Spiritualism. A. B. C.

The Press.

We have road a discourse, or the points and heads of one, recently, on the actual injury done persons by making friends with the newspaper. " It is thrown out that the press prevents our thinking, or reflecting, seriously for our ourselves-that it has alimulated the public mind with its red-hot language, and emblazoned titles and headings, until a condition of real health is become out of the question-that it excites our feelings, passions, prejudices, but our calm thought and reflection, neverthat its very variety, gathering up all the scraps and scrapings into its' columns, and then choking them down the throats of readers, is its worst featureand that the great ends of life are not served at all by everybody's being told daily what everybody else is doing and saying. All of which is certainly deserving of some serious thought, for which we commond it to our readers.

BIBLIOAL TRACBINGS .- A little girl lost a friend by death-her hame was Katy. "I'm so sorry Katy is dead," said the, to one of the members of the family, "for now I can't play with her any more. "Yes, I can, too." she continued, looking up with animation, when I got to heaven, though they do n't play on anything but harps there: At any rate, I'll go and sit right down by her side, the first thing after I get there. Oh. no. I can't," and abe, inwered her voice to a regretful tone.... I shall have to ait down aids of Abraham, Isaic and Jacob first. Lwhi

The Union Sociables at Loceum Hall, Tremont Street, which are held every wednesday eve-ning, are well attended. There was seeing a good, social, re-union, combined with orderly management, countries with orderly management, cannot find a better place in the his/to abend
the destitute family.

Although you count yourself a brighter/fellow

Because it is always purier the lash, and to hus hopefor, said to the sun.

ALL SORTS OF PARAGRAPHS.

WRITE PLAIR. The editor of the Independent says: We have just thrown juto the waste-basket a letter containing local intelligence of some interest, because it was filled with abbreviations which embarrass the printing, and which we had not time to spare to correof before giving it out-such as chh for church chha for churches, etc." We meet with like experiences every week. Writers for the press cannot be too particular in preparing their manuscript, especially in writing proper names.

Mrs. A. M. Spence desires us to notify the friends that she has resumed her labors in the lecturing field. Address, New York city.

HON. OHARLES SUMNER has been reclected to the United States Senate, by the Massachusetta Legislature, for the term of six years.

A countryman picked up a strauger "friend" the other evening in the street, and requested the stranger to show him .. the elephant." He did so by getting the countryman "tight," and then introducing him to a fashionable hotel, paid for their lodgings, and retired to rest, both occupying one room. In the morna Roolosed please find two dollars for the free ing the gentleman from the rural districts, who had circle [qud. The BANNER would be uninteresting to slept himself sober, became quite satisfied that he had Boral's gold watch and chain.

> Mrs. M. B. Kenney, Lawrence, Mass., will respond to calls to lecture, and attend funerals, as she has done for the last eight years.

The London Spiritual Magazine for January comes to us laden with much interesting literature. . The spread of Spiritualism," by Benjamin Coleman, we. shall publish in our next.

Digby says he noticed some years ago a paper printed in Providence by an Angell, and that it was a very good paper. Now he reads every week a paper printed in Plymouth—the place where our democratic forefathers located, after leaving aristocratic England-by a Prince! -and he thinks it is just about as good a paper as that edited by the Angeli alluded to above.

It do n't exactly follow, because the Journal is printed on paper made of wood, that that journal is a wooden paper, says Digby.

They have a heading in the New York Atlas in this wise : " Minor Editorials." Digby desires to know what young 'un edite said department?

A gentleman just returned from a visit to the Army of the Potomes, save the reason no "forward movement" is made at the present time, is because, if they move, they are afraid of being whipped-and that the rebels are afraid, if they move, that they also will be eaten. So each army remains in position watching the other, while the " dear people" are obliged to foot the bills. P. S .- The Army of the Potomac are not going into winter-quarters.

THE RUSSIAN EMANOIPATION IS already beginning to show its good fruits. The government of Touls, which formerly had 10 village schools with 250 pupils. now, eighteen months later, numbers 1123 schools with 10,387 pupils. In the government of Simbirsk, the number of schools rose during the same period from 30 to 277, pupils from 375 to 4192; in Podolia, from 300 to 1288 schools, and 14,596 to 30,000 pupils.

HAPPINESS .- Happiness consists in not having vast and rich possessions, but in being litted to enjoy what

Why is the present national paper currency like the noient Hebrews? Because it is the issue of Abraham, and no man knoweth its redeemer.

A Spanish lady, whose respected sire is much given to exercising his voice in a not very musical manner,

jestingly calls him "Don Pa-squally:" LOVE.

Two little dew-drops were floating in other, Feeling their way sitently, alone. Till amnity's law drow each to the other, Then unity formed them both into one,

A complete record of the name, number of regiment and place of burial of each soldier who dies in the bospitals in and around Washington, is kept by Mr. Thomas B. Baker, Record and Burial Clerk in the Quartermaster's office, corner of Eighteenth and G streets. Washington, from whom any information con erning such soldiers may be obtained

The shortness of life is often owing to the irreguarities of the liver.

DIED OF OVERWORK-A SEWING MACRINE.-This sewing machine was alive, and died because it could not compate with other sowing machines that did n't require feeding, nor clothing, and could live rent free. In other words, this sewing machine was a poor shirt-

Good POR MISSOURL .- The bill for the emancipation . of slaves in Missouri passed the House of Representatives last Tuesday, by a vote of 78 to 46.

In the education of youth, we should give heed to the minutest influences, as we save the filings of gold

LAUGHTER.-The man that laughs heartfly is a doctor without a diploma. His face does more good in a sick room than a bushel of powders or a gallon of bitter draughts. People are always glad to see him. Their hands instinctively go walf way out to meet his grasp, while they turn involuntarily from the clammy touch of the dyapeptic, who speaks in the groaning key. He laughs you out of your faults, while you never dream of being offended with him; and you never know what a pleasant world you are living in until he points out the sunny streaks on its pathway.

An exchange, speaking of a drink ite once had occasion to indulge in, says he could not tell whether it was brandy or a torchlight procession going down his

Why is a fashionable fady's diess like an fron-clad ship? Because It's heavily plaited.

We see stated, that since sugar has risen in price, plaster of Paris is freely used in the manufacture of confectionery. This demands investigation. It would take but a small quantity of such material to kill a child. - Exchange Paper,

For the overtore at the commencement of a Horticultural Exhibition, it is thought that the proper thing, would be something from Best hoven; for a Fireman's Ball, something from Moreon, and for a recruiting station something from 'Lie(s)t.

The London Rothschild has just had a Carrara marble staircase put in his hopes at a cost of \$150,000.

According to the latest French authorities, the hair of the Parisian ladies is to be worn powdered during the present season, and rolled up in high pulls or waves from the side of the head.

It is one of the gravest mistakes in the world to be looking for great opportunities.

There is a new organization spreading like fire in Iowa. It is called the Baw Buck Rangers!" Their principal duties are to visit the families of soldiere in

.. Bo you are going to teach school ** said a lady to her maiden aunt. ... Well, for my part, sooner than do that I would marry a widower with nine children." "I would prefer that myself," was the quiet reply. PROGRESSIVE ANNUAL. but where is the widower?"

Armics must be fearfully dishonest, as it seems to be an occurrence every night for a sentry to be "re lieved of his watch."

> This world is but a " fleeting show," And all the people in it; It takes so long to make them grow-Then die off in a mindie.

THE SUEZ CANAL,—The pottom of the Canal has been suck to the level of the sea, and now only requires being rendered uniform to let the waters of the Mediterranean into Lake Timesh.

A Good Toler .- Woman-She is the only endura ble aristocrat-elects without voting, governs without law, and decides without appeal. That togeter de-

From the "glass of fashion" in the bar-room, it is ladged from the following

From the "glass of fashion" in the bar-room, it is but a short out to the "movid of form" in the grave-yard.

Bignification of Names.—Emma is from the German, and signifies a nurse; Caroline from the Latin, noble minded; George from the Greek, a farmer; Martha from the Hebrew, bitterness; the beautiful though common name Mary, is Hebrew, and means a drop of salt water, a tear; Sophia from the Greek, wisdom; Susan from the Hebrew, a lily; Thomas from the Hebrew, a twin; Robert from the German, famous in council.

Always place the postage stamp on the right upper corner of a letter,

Authors do not always abline in conversation.

At though they possess its gold, they frequently have not its small change.

As a clergyman was burying a corpse, a woman interrector in Light Gynnastics.

Bignification of Names.—Emma is from the Germarka.

Dawning of a New Day—By A. J. Davis.

A Happy New Year—By G. N. K.

Whitsperings from the Gometa.

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A Happy New Year—By G. N. K.

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By A. J. Davis.

A Plea for Children—By O. N. K.

The Tride of Housekeping—By Mes. C. N. Kerton.

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The Tride Children—By O. M. Plume.

The Tride Children—By O. M. Plume.

The Office of Twenty-ton Player.

By A. J. Davis.

As a clergyman was burying a corpse, a woman came and pulled him by the eleeve, in the middle of the service. "Bir. I must speak to you immediately." Well, what is the matter ?" "Why, sir, you are going to bury a man who had the small pox near my Valuable Progressive Publications. husband who never had it !"

Passionate grief soon spends itself, but the mourning of the heart ceases not when the outward sympathy is no more tendered to us.

Answering Scaled Letters.

For the reason that mediums for answering sealed etters are continually changing their residences, thus subjecting those who desire in this way to communicate with their epirit friends to much trouble and uncertainty, we have made arrangements with a COMPETENT MEDIUM to answer letters of this class. The erms are one dollar for each letter so answered including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within two weeks after its receipt. We cannot guarantee that every letter will be answered entirely satisfactory, as sometimes spirits addressed bold imperfect control of the medium, and do as well as they can under the circumstances. Address BANNER OF LIGHT," 158 Washington street, Boston

Convention at Bangor, Me.

The Spiritualists in the valley of the Penobscot and vicinity will hold a Convention at the Pioneer Chapel vicinity will hold a Convention at the Picneer Chapel, in Baugor, commencing on Friday, the Soth Inst., at 10 o'clock A. M., and to continue through Baturday and Bunday. The following named speakers are expected to be present: Issae P. Greenleaf, Rev. M. Taylor, Charles A. Hayden. Emma Houston, Laura M. Hollis, with such others as may favor us with their presence, to whom a general invitation is extended as also to all others who may be pleased to attend.

L. STOORWELL. Committee of BENN, F. BROWN, Bpiritualist
JONA, PITCHER, Ass'n, Bangor.

Bangor, Jan. 9, 1868.

MOTICES OF MEETINGS.

SCOTTET OF SPIRITUALISTS, LYCHUR HALL, TREMONY ST. apposite bead of School street, --Meetings are held overy sunday by the Society of Spiritualiste, at 21.2 and 7 r. m. Admiraton Free. Lacturers engaged: --Mrs. M. S. Townstad, Jan. 25; Leo Millor, Eq., Feb. 15 and 22; Mrs. Laura DeFoice Gordon, March 1 and S.

CONFERENCE HALL, No. 14 BROWFIELD STREET, BOSTON. The Spiritual Conforcace mosts every Tuesday eve-sing, at 71-2 o'clock.

meetings at City Hall, every afternoon and oroning. Every arrangement has been made to have these meeting interest-ing and instructive. The public are invited. Scata free. Manutaurad.— Meetings are held in Basaciv's new Hall Speakers engaged:—Mrs. A. M. Spence, Jan. 25; Mrs. M. S. Townsond, Feb. 1 and 8 and March 1 and 8; Warren Chase

TAUNTON.—Meetings are held in the Town Hall, every Habbath afternoon and evening. The following speakers are en-gaged:—Loo Miller, Esq., Feb. 1 and 8.

Loward.—The Spiritualists in this city have removed from Wells' Hall where they have so long met, to the church, corner of Coultal and Merrimaba streets, where they will continue their Sunday survices, afternoon and evening, at 2 1-2 and 6 1-2 p. m. Speakers engaged:—Mrs. A. A. Currier, January 25; Mr. A. E. Simmons, Feb. 1 and 6; Mrs. E Autho Kingsbury, Feb. 15 and 22 Miss Lizzio Doten, March 1 and 8. CRECOFFE, MASS, -Music Hall has beenhired by the Snirit-

Ontoopse, Mass.—Music Hall has beenbired by the Spirit-usists. Mectings will be held sundays, afternoon and eve-plus. Speakers engaged:—N. Srank White, Jan. 26: Miss Lizzle Doten during February: Mrs Morths L. Beckwith, March 1 and 6; Mrs. Laurs Deforce Gordon, March 16, 22 and 10; N. Frank White, May 8 and 10; Mrs. M. 6. Townsend, May 81 and June 7 and 14.

May 81 and June 7 and 14.

Naw Bedroan.—MusicHall basbeen hiredby the Spiritualists. Conference Meetings held Sunday mornings, and spaaking by. mediums, afternoon and evening. Lecturer for Jan. 25, Leo Miller, Esq. PORTLAND, MR .- The Spiritualists of this city holdregular

meetings every Sonday in Sons of Temperance Hall, on Congress, between Oak and Green streets. Conference in the renoon. Loctures afternoon and evening, at 21-4 and 'clock. Speaker for January, Wm. K. Ripley.

PROYIDENCE.—Byeakers ongaged:—Hon. Warron Chase for January; Mrs. M. S. Townsend, during April.

Naw Yosz.—Dodworths Hall. 'Meetings evening Sunday morning and evening, at 101-2 and 712 o'clock. Andrew Jackson Davis will occupy the desk for the present.

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, it is a capital medium through which advortisers can reach enstowers. Our terms are 10 conts per line for the first and 8 conts por line for each subsequent insention.

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Jan. 24.

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Jan. 24. MES. M. D. KENNMY,

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FOR 1863. POMPRISTRO 142 5.11.

An Almanac. A Spiritual Register, 10 1 1 1 21 To AND A

GENERAL CALENDAR OF BEFORM. THE hearty and encouraging response which the issue of the first Paccassarya Arreat (for 1863) met from the Progressive public, has warranted the publication of the account enclarged and greatly improved.

The Paccassarya Arreat for 1863 will be found an invaliable compendium of useful facts and interesting information.

tion.

The lists of Writers, Speakers and Workers in the different fields of human Progress and Reform, have been prepared with great care, and are the most complete ever published, comprising more than

One Thousand Names. The AMEUAL also contains more than thirty pages of origival articles, propared expressly for this publication, and with trifling exceptions, never before published.

The character and value of these contributions may be

Table of Contents

Practicing Women Physicians, Instructors in Light Gymnasius, Practical Dress Reformers, Trans-Atlantic Progressives, More Women Physicians.

Progressive Periodicals. Progressive Book Depositories. The Pacornerium Amaual contains 76 pages, 19mo, and will be sent by mail, postpaid, for fifteen cents. For sale wholesale and retail at the Samer of Light Office. Jan. 8

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Patients who were not benefited by Dr. Newton and others,
have been chitridy vastured to health by Dr. B. all through have been chilrely restored to health by Dr. B., all through the ministration of the "Power" given him.

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N. B.—Insertates, Attention:

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Dec. 27

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SPIRIT SONG. WORDS AND MUSIC BY B. B. K. arranged by O. M. ROGERS. Price 28 conts. including postage. Usual

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to 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

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TR THIS NEW VOLUME the people have a want met A which has already wrought notold misery. Sin and unhappiness are the fruit of Ignorance; one need no longer he ignorant if he will take this little book and make its facte his or her own. All wrong notions and dejusions about Marriage are bere

explained away and exploded. The matter—to mementone to every person living—is made clear and plain; stripped of its mockeries and glozes; presented Just as it lies in overy human coul: familiarized in the profound principles to every one's comprehension; and retionally forced into the reader's The author regis his statements and conclusions wholly on Nature, unwilling either to thwest bor plans or neglect

her auggestions. He shows that marriage makes more pegple actually wretched than happy, because it is not sought with an understanding of the right principles. He proves the atter selfishness and unwarthiness of too many marriages, and charges them with wors untold. And he demonatrates very conclusively that, if society would redeem itsalf and become fresh and pow, it must apply itself to this most important of all topics first of all. Marriage, in his opinion, is something more than a copartnership, or simply an agreement between two persons to my to live together without quarreling. It must be wholly of Lova, or it is a

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the entirely errorcoss gottons payvaces are resident to find the pure political actinos, this book brings to the light. In entirely, contribution, tyranny, and coarse ignerance of our bossed modern system, and shows how we may all at length emerge from it, a purer, fiser, and botter people. The style is in no sense rheterical; but the writer goes to his subject with a business directness that no preiedice case resist. He cares nothing for indicting pain, if thereby the people setting to know for themselves are really informed, in fine, this little book—which is the public fruit of a noble mind—le destined to make a way for Itself, and especialis for the save; it releases, that is permitted to but haw publications.

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achine are which the communications under this scaling are given are held at the Banaga of Lour Oyston. Mr. 188 vr. anniperous Hungar, Room No. 3. (up stairs,) every Moudar, Tegasar and Tauathar aftersous, and was free to the mable. The doors are closed prochely at thrue o'clock, and concare admitted after that then.

Each Message in this Department of the Banaga profiles was space by the spirit where mann it berry, thyough Man. J. II. Courser, while is a condition called the Trace.

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provid.
We sak the reader to receive up deterior put forth by Spirits to those columns that does not compart with he reason. Book expresses as much of trait as to perceives

Our Otretes.

Notice,-As these oligies, which are feet to the public sulfect us to much expand, these of our friends who take an interest in them, and dealer to have them continued, are suiched to aid us in a pocentary point of view. Any sum, however small, that the friends of the cause may fool inclined to remit, will be gratefully extrowledged.
We are fully aware that much good to she cause has been

accomplished by these free circles, as many persons who fires attended them so skeptics, new bolleve to the Spiritual Philescoply, and are made happy in mind thereby flence we hope to be austained in our efforts to promulgate the great truths which are pouring to upon us from the spirit-world or the bounds of bumanity.

MESSAGES TO BE PUBLISHED.

"Monday, Jan. 5.—Invocation; Stephen A. Dougiss; Benj. Cruggen, of Hellows Falls, VI.; Clars Pillow to hor father, Gen. Pilow; David Daniells, to his father, in Danvara, Muss. Tuerday, Jan. 8.—Invocation; Questions and Answers; Jane Alden, to her uncle and aunt in New York; Mile S. Davis to his uncle in Buston; Benj. Powers of 10th Indiana

Regiment, Co. C.

Thursday, Jan. 2.—Invocation; Questions and Answers;
Lenss Barker, of New Orleans, La. to his father, Lonai Barker; Maria Goombs, of Princeton, N. J., to her mother,
Catharine Coombs [printed in No. 17]; Lleut, Welter Hillyard, of Greenstoro', Ala., to his uncle, Beigamin Millyard,
in the Confederate service.

Monday, Jan. 19.—Invocation; Questions and Answers;
Daniel Frazer, to Ben Wilkins, of New York Fire Zunars;
Alice S. Kinsley, to her fathor, a Colonel in the Method Army;
Leut, W. Mason, to Benjamin Brass, of Memobia Testu.

Liout, Wm. Mason, to Benjamin Braug, of Memphis Tenn Twiday, Jan. 13 — Invication; Questions and Answers; Alfred McKane, to his Prothers; Relevan Gill, of Lexing-ton, Ky., to her children; Col. Thomas Cane, of the 5th Mass.

Invocation.

Holy, hely art thou, oh Spirit of Infinite Progress, though thy mautic is directed with the bleed of thy first-born, and the brows of thy horsemon are wet with widows' and orphane' tears, and sorme and desolation are written upon the face of all things. Holy atill and ever divise art though blighty law of fafinite Progress that ruleth the nations. Holy, still holy art thou that taketh the red out of the tyrant's hand, and placeth thy foot open the neck of millions. Hely, will holy art thou, ob infinite apirit of the Hour. We feel the divine impiration of thy presence and acknowledge thy power. Ob, Spirit of the Hour, lot us journey hand in head with thee through life. We would step lute thy charlot, and go fearlessly forth with thee, feeling sure thou will land us sooner or later in the Courts of Infinite Posco. Oh, Spirit of the Hour, we need not not thee for strength, for we kn:w that it will be given us, eren as is our faith in thee. We need not not thee to wipe away the widows' and orphans trars—we need not ask thee to dry up the rivers of blood that are fast flowing in the midet of this people, for, oh Spirit, that carriest in thy right hand the sword of Infinite Justice, and in thy left the mauticof Mercy, we will trust thee, we will not fear thee ; but we will adore thee forever and ferever.

Are the Spirits in Favor of War? " Are the spirits in favor of war ?" This is the

question propounded for discussion at this time. Our questioner should bear in mind that there is as vast a variety of opinions in the spirit-world as here with you. Indeed, it would be useless to strive to number the opinions, the different degrees of men. tality of the life that is not only ours but yours, for you are all spirite as well as we; the only difference is, that you, as spirits in mortal, are working out your mission through human organisms, while we have left the earth-life, and have ontered upon another, which is a step higher then yours. We believe in progression ; we believe, also, that the great Infinite Law of Progression hinges upon wer. When we say we, we wish our questioner to distinctly ugderstand that we speak for ourselves ; are repreentatives only of that class of minds who are in barmony with us, and who see and understand things as we do. We presume our questioner bas direct reference to the civil war raging with you at this time, when he asks, " Are the spirits in faver of war? Do they feel that it is a nocessity, that it is right, that it will bring you semething that is worth fighting for?" Most asseredly they do.

The inhabitants of this American Continent are not fixed stars; and until you are, you must feat in an atmosphere of discord. . You are not attached to the spiritual world in which we dwell, are not yet perfect, are not yel developed, are not etanding upon a platform of cound wiedom, therefore you are at war, are unhappy, are at variance with your-

Belves and your God.

All desire happiness; but how usany of you who seek for it over truly sad it? For when you obtain that which you thought to be " the pearl of great price," you find that you have only the bauble, and not the reality. You wage war with one another, because you are not as yet allled to wisdom's kingdem ; because you are now only leaving the courts of holl, and are beginning to desire to onter the courte of heaven. This civil war, now desolating your fair hand, and causing thousands and ton thousands to ate to sankeloth and ather, is not an unnatural child, but is attogether a natural and legitimate one. It bath been born of conditions that are as absolute and positive in their nature as the air you breathe. You have unconsciously fostered ft. You have desired its birth. You have all been used as instruments by Almighty God to ultimating this grand reform, that shall come through civil war. Now. when we, as spirits, consider your war by the light of mason, we must say we are in favor of it. When we perceive the cause from which it sprang, and the effect which is the result of that cause, we can but lend our right hand toward promoting this great reform. We give of our forces that the chariot-wheels of the car of Infinite Progress may roll onward.

Our questioner has lost his dearest and best. He hath offered up on the alter of Daty his first-boro, and he feels the edge of the sword very accely; We do not wonder that he asks the question of us, " Are the spirits in favor of war ?" and he might have further asked, "Why could they not have luterfered, and restrained the passions of men, that our bearts might not have, bled, and our homes have been made desolate by this civil war ?" We would point our brother away from the present, into the future. We would also have him look into the past, and learn with us, that this great civil way, which is deliting like a valture upon the nation, bath come in consequence of the six of omission, and now the effort is apparent, and the effect that is still to come

le also apparent to the clairvoyant eye.
We know that this civil war is rending your hearte in twa'n with its long line of evile, but we know also that it will bring forth for you a morning arrow miso sume it will thrust out the mony-changers, from your indet, and those who have decerated your nation's temple; it will take the whip out of the oppresser's hand, and place it in the land of the appressed one. Yes, the slars went new take his master's place, the down-tredden must rice to all the might and majesty of their divinity, and show

to the world that they are at hot office people.

This civil war will threat out that bone of contenglep, diarery, belween North and South, and against phone existence the polificians of the North pare do long waged walk ... The long continued mason of provperity and peace which yes have enjoyed, hath made yes undeless of the crits that have been spring-ing up in your midel. Your national coffers have

been filled to overflowing; but, ob how have you acquitted yourselves to the sight of lafinite Justice? The potential is necessary to cleane them. Or, our brother, we would there you look beyond the present into the future, and behold that which is to come; and helicago you, as mortal, may not accept full frails of that tree of Liberty you have helped to partore and rear, yet, you will surely see them in spirit, and should therefore rejoice with us, that you are able to cast your mite into the treasury of the Lord our God. Dec. 30.

Question and Answer.

Ques -- Have you, at any time, seen Josus Christ? It not, do you knew of any one's having seen him? and, if not, what is the reason?

Ann.-Christianity or popular religion bath placed answered. Now, if I as an individual cornestly desire to see the Lord Jesus, it is not at all hard for me to come into rapport with that levely and divine being. We have only to place ourselves in a condition fit to see him, and immediately our desire is gratified. Yes, we have seen him many, very many times. That is our antwor.

Felix K. Zollicoffer. You will doubtless recollect of speaking with Felix Zollicoffer some few months since. Lam again your guest, without intrasion, I hope. [No intrusion, I assure you.] You will remember I told It is not to be supposed that we can at all times haryou I saw no way by which you Federalists could monize with the minds of earth, or even with a miconquer your Southern fees. At that time, I believe, nute portion of the minds in the mortal, inasmuch it was generally supposed that your war would soon end; that the Bouth would soon be conquered. [I think it was so understood] You are willing to admit of defeate and reverses, doubtless ? [Yes.] those thoughts which were born in our own minds Did you ever pause to consider the cause of your and from our own platform of being. weak ness? [I suppess there are various gauses for it.] They may seem so to be to you, to the maters, but to one who steads outside of mortality, and looks at these things as they are, and not as they children of earth; and we desire our friends to disceen to be, the case looks different. With your thought understand that all things belonging to Time nermission, though I still stand in the character of an

nomy lewerd you, I propose to show you the cause

of your weakness. Our motto used to be, " United we stand, divided we fall," I believe. Am I right f fou are.] Now there is strongth in unity, and weakness in division I presume you will not pretend to deny this. Did you over pages and consider that you were entirely divided at the North ! [I know there is great difference of opinion among the people of the North.] And yet you suppose you are to conquer. My God | what fools you are! Excuse me-I beg your pardon. I mean no offence. [No apolegy is necessary.] I have, as a spirit, been able to take observation of the minute affairs in life-if I may so call them-and I see your places of fashion crowded, your women loaded with jewels, and your treasury trembling on the very verge of bankruptcy. Now do you know that our women at the South have east all their valuables into the scale, and are doing all in their power to aid and promote this wor? Do you know that the South are mited, while you are divided? And yet you expect to conquer.

I. for one, would be glad to see peace; would be glad to lend my powers toward uniting and restorthe tabled god of the ancients would not be able to to take up arms against the South, while there is source two among you who are united. [Some are certainly united in one thing, and that is plander, A striking characteristic of the Yankes. Beg par exclusively a Yankee one.] There are some of larger arms and bands than others, you know.

I understand that your President, Abraham Lincola, is about to issue his Proclamation of Emancipation. I, for one, should be glad to see the slave rce; for when the slave is free the master will find himself far better off. But I see no way of bringing union about while you are every man for himself. When I can see every man willing to help his festered in the very heart of Almighty God-and this neighbor, and the law of universal love beginning to very day these, Divine Truths have been showered your union, but at present I for one have very little who dwell in the Valley of Oppression, who shall to say in its favor. But enemy as I am, I would gather up the skirts of their garments, and go forth urge upon you that it is absolutely necessary for you to dwell upon the mountain tops of Freedo to be united. I think the contest is uneven, and 1 oun for fairness. Beg pardon, if I offend you. But I believe the strength is on the Southern side, and you it by the light of reason and of common souse, are well and are really and the strength and southern side, and you it by the light of reason and of common souse, are well and all binders and southern side. are weak, excessively weak.

Do you know : why that piratical craft, the Alais n't to be supposed that I should know the reason for this] It is because you have meter sent out a adapted to your wants as a people, if you would live vessel after her that has carried a united crow. In peace and harmony with one another. Tie se, strange an it may seem. You have never sent a regiment into the field that has been united in thought and action-not one; and I am positively midst in the form of slavery. Now as it is a sin or sure that is many cases the privates would turn a dark side of Nature at least, you will agree with and shout their officers, and the officers their own as that this darkness must some or later be coumen. Now this course in consequence of your divides opinion. You are all lighting, excess me, but positive of the two, and therefore more powerful. I think it is for soft. Your actions will tell you Now as this sin hath been growing under the folds that they are fighting for the Union; but how is it of the Countitution, so this aln hath been so extendpossible for them ever to acquire that of which they ed in its effects that even your external garments have no counterpart in self? Row is it possible for have become spotted and unbecoming. The angels you to attain that unity you so much desire as parts have observed the deformity, and have labored sealof this great nationality, when you have not unity ously from the very time of its birth to overcome within your own centre? It is only by possessing this ovil, and the present hour is more large with the power ourselves that we are enabled to draw the coonterpart of it to ourselves. Did you ever pause to consider that ? ['ées, many times]
Well, friend or enemy, 1 care not which you are, I

desire that you may be successful. I would like to lie to yourselves, it were high time you should fall, ece you united and at peace with your Southern foes; but allow me to say that if you ever expect it, you must commence to bring unity into your midet: and instead of sending your armies into the field totally divided, and at war with each other, you should earnestly strive to send them luto the field united, and therefore with strength. Have I trespassed upon your time or patience? [No, sir.] I am done. Good day, elr. Dec. 80.

Florence Reed.

I have only been away slope last week, Wednesday. My name was Florence Read, and I was eleven years old. I lived in Baltimore, Maryland. I was born on the water, on the passage from London to America, My father was mustor of the barque Sea Guli. My mother was with him, and I was born on

I died of fever and water on the brain, they cay and I 've come so soon because I wanted to so much. My father and mother think there 's no spirit-world certain propositions, should they take effect with us. and there is no spirits, and that when we die there is I am quite a stranger to your method of control no more; that is all. And when I got away and see here, but intense anxiety lends me strength. how things were, I did n't want to see anything until I could come hack and tell father and mather it was n't so, but that we live in a beautiful epiritworld. On dear, I'm tired here, and I can't stay General Villelegue, of Camdon, South Carelina. Mr. longer. Tell thom to sak me heme, and I'll tell thom all about it. Good-by. Des. 30.

Philip Guinon.

Captain? [Bir.] I was here a little while age. My name was Philip Guinon. Do you remember me? again. ...
[I do] I was killed at Pair Oaha. I got the privilege of coming here a few minutes this afternoon, to "Do your whole duty, regardless of consequences, hank these kind, friends who went to see my wife and your duty may be known to yourselves, and

Invocation.

How long, oh Lord, how long ? This is the question of the pant. , Beheld, I come quickly, sand, my reward to with thee. This is the entwer of the present bour. Oh Infalta Boul of Time and Reer. nity, we are standing upon the watch towers of thine infinite Self, and we behold the signs of the hour pointing us not only to peace and presperity. to the future, but now freighted with a realization of the promises of the past. Oh Soirit of Infinite Love and Wisdom, we thank thee that we are permitted to gare down into the ralley of woo, as also into the bearts of thy shildren, there to read the enzione inquiries which from the beginning of their being have ever been. How long, oh Lord, how long? How long, oh Spirit of Freedom, with thou larry? How long shall we await thy coming? Lo! the bour to heralding to the approach of the King of the man Josep Christ in a far, far off beaven; hath Preedem, and he comes with a sword of vengeance net him spart from bis bindred, and bath given bim in one hand, and a robe of righteousness in the othne place among the sons of earth. But natural law er. Oh thee Juditie King of Freedom! we will remakes him our prother, our kineman, and as fer as Joice at thy coming, and in unison with those thoube is above us, our teacher, our adviser. Now it is sand and ten thousands of hearts that shall this day simply foelish not to suppose that he bath not been know freedom, we would lift up our hearts in thanksseen by every apirit disembedied who half had the giving and praise, for the dawn of Liberty in desire to see him; for those who really desire to see America. Oh thou Spirit of whom Hope is born, blm can see him. In the spirit-land every demand who knowest no fear and no shadow, we court thy of our pature that is legitimate and natural must be presence, we will at under thy hanner, we will re-answered. Now, if I as an individual cornestly de-joice in thy love, and forever and forever feel we are Jan. 1. one with thee.

The Constitution of the United States. Ques -- "Are we to understand that the teachers from the epirit-land have declared unto us mortals that the Constitution of the United States is no longer of use to us?" This is the question propounded for the moment's thought.

Ans -It has over been our purpose, as teachers in the great Temple of Nature, to gather truth and give it forth again to those who are most in need of it. It is not to be supposed that we can at all times haras we are, and ever must be, for ourselves, as individhal spirits. We stand alone in Nature's kingdom, and if we are true to ourselves, we must give

"Have the teachers from the spirit land informed us mortale that the Constitution of the United States is no longer of use to na?" We have so informed the must sooner or later perish; and we belleve also, that the time is not far distant when you will have positive evidence of that truth. The Constitution of the United States Is a child of Time. It has not grown and does add grow; does not come under the law of Progression, and as you and all are wedded to the law of Progress, it is to be supposed that you would outgrow or entrue the Countitution, being obildren of Eternity yourselves.

The Constitution of the United States, like your Bible, has been one of your idols. Pardon us if we seem to speak irrotettially, for we do not so design to do; pardon us this we speak at variance with the highest light to those we come to, for we desire to barmonize with them. But we would have you have no tools, and we'think it is our duty to show you ell the trath, rather than one side of it. We perocise it is exceedingly hard for many minds of the present day to form acquaintanceship with the future. But the great law of progress demands that you should let go the past, withdraw your hand from it, and enjoy those things that are given you to enjoy in the present.

The Constitution hath given you peace, prosperity and war. It is well; it has served you well; but ing peace and barmony among you as a nation. But we would not have you suppose that your Constitution oan longer serve you, for it is a moral, physical bring that condition about while you are as divided and political impossibility. We know you are fight-as you are, and in my opinion, it is in vain for you log for it, and fight on you will, until you learn by experience the right. The age of Right is dawning upon you as a people, and you will soon find that the Wrong will be entirely swept away. Not but that the Constitution may have wrought you some good, don for throwing the stone, but you will perceive for still there is much lingering in your midet; but that you gave the apportunity. [This trait is not we perceive the light is dawning upon you, and we know that it will sweep away that which you have been in the past. The Constitution holds still within its embrace much that is gold, but the dross, or that which cannot serve you, either as a nation or as individuals, should be cast out, and you as a people will rejoice at the separation. The present hour gives us new light, is large with new truths, and these truths are mighty in themselves-have been

"The Constitution of the United States I" Ob. our questioner, we earnestly beseech you to look at to over aside all bigotry, all superetition, and all that idolatry which has been born of superstition, and look ama, has thus for succeeded in cluding you? It at it as it is, and not what it hath been sold to have been, and you will see, with us, that it is not exactly

> The sin of omission bath been incorporated into your Constitution. It hath been growing in your quered by the light, because the light is the more good in that respect than all others combined, and you should rejoice that the Lord God Almighty is about to give you comething better. What though you fall as a Republic forever? If you have lived a that a newer and nobler form of Government might be crected upon the ruins of the old,

Oh, look at these things by the light of reason, and you will see that God is still walking in the garden of America, that he is pruning the trees, looking well to the tender plants, and, thanks be to his Divine Presence, is carefully uplifting the heads of the violets. Oh, come with us into the Temple of Reacon, and there hold converse with God Almighty. Come, and worship the one true God that is enthroned in your own boing. Set aside all olse. Live for him and humanity, and you will not mourn over the death of Durkness, But rather rejoice at its de-

General Villelegue.

I had hoped to live in the percession of my own body to see this day. Not because I am in favor with the ruling centiments of the hope at the North, but because I carnestly desired to see the effect of

I have friends, donr friends, on earth, with whom I most carneslly desire to speak. I lest my body in the recent contest at Predericksburg. My name President, I do not stand in the relation of enemy to you, by no means. I feel that I have done my duty by that portion of the equatry I called my home. I ave no regrete; and were I to stand where I 'once steed, I doubt not but what I should do the same

this mis want ou defte, so illeto that mote of he has anhamed of our ignorance when we get bern I would suggest the propriety of my friends making themselves as familiar as passible with those things would suggest the propriety or my recome meaning themselves as familiar as possible with these things before death, for they will find it to be of great avail.

Mr. President, I harr your Abeliting party are rejoing somewhat to day. [I understand that to be the own.] Well, I for our expedity ages, they will not call the bitter with the pweet. I fear they will.

· Loammi Baldwin;

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I find myself in rapport with your medium, and my friends after an absence of twenty four years, yet I could not deny myself the pleasure of speak. ing through human lips once more. I seeure you it is a great pleasure, and after having been away from earth for so long a period, I would not have obgineer. I spent much of my time Bouth, and left my body at the South; and now, with your permission, I want to say a few words with regard to my itself into actual life. observations made on Southern soil, some twenty-The very influences that have been used toward

when we shall go to war with the North. You and Mr. Chaleman, but it is true. He further said to and goodness of ail. me, "Mr. Baldwin, do you know there are many persons living at the South who are so violently opposed to being united to the North, feeling as they can live together in as much barmony as we do?. wonder we de n't'see more trouble then we do."

That man has a son. He was quite a young lad at that time, but old enough to take cognizance of what was said, even then. That son is now a noted General in the Confederate Army, and I believe, if 1 consider this thing aright, strange as it may seem to be, be, with others, has taken advantage of some of my plane, which he has probably precured through the instrumentality of his father, and some other members of his family. I say he has taken advantage of my plans, and is using them against you at the North, and where they were children then, they have grown to be quite large now-that le they have been added to and unfolded. I gave the seed; you understand, and they have sown it, watered it,

When I found mycelf in your midel this afterneon, and found I had the power to speak through your subject, I became suddenly impressed with a twenty-four, yes, nearly twenty-five years ago, in charleston. Now do you know of any way by which I can bring this about? [You might make a request for him to meet you, through the columns of qur paper.] Well, perhaps the time has not come when it will be best for me to communicate with him. [You must be your own judge in this matter.] Well, it the son of Robert Lee would like to boid communication with me, I will show him where be is wrong, or at least I will try to do him good. How will that do? [Very well, I should think] Parewell, sir.

John Dixon.

I've got somebody I want to speak to, living. It is n't here, but it seems as though it was here. It's of South Mountain. I've been away most a year. was eight years old, and my name was John Dixon. My father's name was Nathan. My mother's got He's cober here; he is n't never drunk here. He'll talk to my mother, if she 'll let him.

afraid, but I do n't like to come. [You ought to be aught not to exist. What ought one to respond willing to come for your mother's cake.] She 's cryreads your paper, and my father says she'll carry, my letter to her. And he wante me to say a good deal mere, but I can't-I do n't want to, . My father cen't come just now, he says, but he will as soon as he can. Con 1 go? [Yes; you'll feel happier for coming here this afternoon.] Jan. 1,

Edward Semmes.

I'm Edward, son of Captain Sommes, of the Alebanta. Will the goutleman say twas I who speks with my father on the night before he met with the coldent? He need not fear to listen to these voices that sometimes speak to him, for if he does they will lead him to peace, to life, and not to death. The rentleman need not fear. If he prints my words my ather will receive them, w' Jan. L.

A SHADOW, NOT A STAIN.

DY W. O. BATON.

. A maiden bright, in robes of white, Reside the fire was stitling:
Her labor done at set of sun.
Her thoughts afar were flitting.
Some lines there thing on a obair. But o'er their mow some object low Brood up and cast a shade.

See there, my child; the cloth 's defled;" The angry father oried:
"In thoughts, no doubt, of some poor lout, You lose what 's at your side.
See what a spot, which nought can blot ("Nay, father, feel no pain;
You but romark a shadow dark— A shadow - not a stain,"

She moved the chair, and now cleawhere The lying shadow fell; Unbindered light showed all was white, Buspicion to repol.

The barsh assault for double fault Was folled, and proved unjust; While he, more meck with glowing cheek. His own mittake discussed:---

Oh, thus in life, how much of strife,
By rude mistake begins h By calemby how many die. Though innecent of sime The purcet enow will somest show A spot opon it lain; And oft we find what vice maligned, A shadow, not a stell.

Dear daughter ! may thy works alway Unsulled meet the light, And, when a frown would put thee down, The biate of truth invite.

There is not a shade but light has made: And virtue's art sabiling.

By slight remove, may often prove
The slander was the drime.

Yet, if she fall, she should not quait; For miscomosption's gaze;
Oan never change, by glauging atrange;
A noble thing to hase.
The obsering sense of innocentre
Will in the breast rembin; And they who burt cannot convert: " " "(" A shadow to a stain! New York, Jan. 8th, 1809, gurra rei f fe frad!

Never be troubled with tribes, and abon all trouble

Cocces fin bereite Bin Charles Fenrier, Louis Jourdan and Ma the today Re-incarnation and all

Translated from the Bobie Spirite, for the Banner of Lamb

i storm of a by J. Timenous Omnaul rid ed lend just We extract the following passage from a letter,

which a friend of the sulbor has given us : " Pigere to yourcell by gurprise, when, in the Spiritual destrine of which I have had no idea. I recognized Febrier's complete theory upon the Soul. the Poture Life, the Mission of Man in Actual Life, although I hardly expect to receive a welcome from and the Re incarnation of Souls. Judge for yournell; behold Pourier's theory abridged.

Man is attached to this planet. He lives bis life on it, and does not leave it, even la death. He has two existences; actual life, which Fourier compared from earth for so long a person, a would not never to sleep, and the life which he calls aromal; the upon the earth I was known as Loammi Baldwin, other life, in one word, which he calls the drawn. was somewhat celebrated in my profession as an His soul passes alternately from one life into the other, and returns periodically to re incarnate

In actual life, the soul has not the knowledge of its auterior lives; but in the aromal life it has consciousness, and sees all its preceding existences. bringing about this rebellion were quite large ohlidren twenty four years ago. Why, I talked with a
gentleman in Charleston, not at present living upon
the earth, about this very thing. One day he said
to me, whir. Baldwin, the time will certainly come
that we shall win, the time will certainly come
rice, 'every day persons can be seen demanding. rier, 'every day persons can be shen; demanding aims at the door of bouses, of which they ward I may not live to see it, but come it will, and these aims at the door of bouses, of which they ware very ideas you are now impressing me with in re. the owners is their preceding lives; and he adde, gard to engineering will be used then." And, my "If men were wall convinced of the truth that I God! they have been used. It is strange, I know, bring to the world, all would work for the interest

You can see, my dear friend, by this little extrant. how much the doctrine of Spiritualism agrees and do about our domestic institution, that I wonder we barmonises with that of Pourier, and that, being phalaneterian; it was not difficult to make me ani adept of the spiritual dootries."

It is impeasible to be more explicit upon the chapter of the Reincarnation. It is not only a rague idea of successive existences through the different worlds-it is in this that man takes now life to parify and expiate' himself. This is all; afternatives of spiritual; which he calls aromal and of corporeal life; momentary forgetfulness, during this one of anterior existences, and remembrances of the past during the first expiation by the violentudes of life. His picture of the unfortunates coming to demand alms at the deers of the houses of which they and it has sprung forth, and is now bearing them had been the proprietors in their preceding existences, appears to be imitated by the revelations of Spiritualism. Why then have those who excite themselves so much with the doctrine of Re-lugarvery strong desire to come into rapport with this in- nation, to-day, said nothing when Fourier laid dividual, the son of this man with whom I spoke the foundation of his theory? This is it: It anthe foundation of his theory? This is it: It appeared then to be confined to phalanstery, while now. It goes through the whole world; and other reasons which are essily understood without our developing them. To the rest, he is not the only one who may have had the intuition of this law of Nature. The germ of this idea is found in the works of a greatnumber of modern writers. M. Louis Jourdan, edltor of the Siecle, has brought it out in an unequiv. ocal manner in his charming little book, " Prieres de Ludovic," published for the first time in 1849, and consequently before the question of Spiritualism became known; and it is well known that this book le not a work of fancy, but of conviction. The fol-In New Bedford. My father was killed at the battle lowing, among other things, is found in its pages :

" For me, I avow it, I believe, and I believe firmly, believe with passion, as one believes in the primi-Jenny with her, and she's most tired. She'don't live epochs, that each and every one of us prepares know how to live; she's so tired of working. And to-day his future transformation, the same as our my father couldn't come to speak, and said I must.

He's sober here; he is n't never drunk here. He'll senosa." The book is entirely in this strain.

Now taking the question in another point of views I had the tung forer. I sint-I sint a girl. to respond to a question which has frequently been [Aint you?] [A shake of the head, indicating that made to us on this subject: "Some persons shjeet he was not] I don't like to come here. [You to the doctrine of the Re iscarnation, as it is contrary; must n't be afraid to come te this place.] I aint to the dogmas of the Church, and in cause quence it

The roply is very simple. Re-incarnation is not a ing all the time. [You will do her much good by spatem which depends upon man's rejection or adoption here to-day, I dare say.] Jane Edgeston like a constake it for a religious according as one take it for a religious according a constant according to the consta ocording i akes it for a r conemical, or social. If it exists, it exists in interture; it is a law inherent to humanity—as to drink, to eat, and sleep; an alternative of the soul's life, the same as wakefelness and sleep are the alternatives of the life of the body. If it is a law of mature, it is not an opinion which could confirm it or a contrary opinion which could impede ils truthe. The earth does not turn around the sun because it is believed to, but because it obeys a law, and the anathamas which have been raised against this law have not hindered the earth from turning.

Thus it is with the Re-Incarnation. It is not the opinion of some men who would hinder themselves. from being born again if they were able. It being admitted, then, that the Re-incarnation can only be a law of nature, suppose that it does not accord with a dogma it: agitate, of knowing which of the two is right, the dogma or the law? Now, then, who is the author of a law, of nature, if it is not God? I shall say, in this case, that it is not the law which is contrary to the dogma, but the dogma which is contrary to the law, considering that any law of usture whatever is anterior to the dogma, and that men were re-born before the dogma was established. If there was absolute incompatibility between a dogma and a law of nature, this would be the proof that the dogma is the work of men who know not the law, for God cannot contradict himself in taking from one side that which he has placed on the ethor; to custain this incompatibility is to confirm the process of the dogma. Does it follow that the dogma is false? No; but simply that it is custoptible of an interpretation, as one has laterproted the Book of Genesis, where; it has been recognized that the elx days of creation could, not accord with the for-mation of the globa. Religion gains, in this, that it fluds fewer unbelievers: The question is of knowing whether the law of

Be-incarnation exists or not. For Spiritualists there are a thousand proofs that it is useless of repeating, here. I shall merely say that Spiritualism plens, that the plurality of existences is not only possible, but decemeny, indispensable, and it finds the proof. without spenking of the revolutions of the spirity, injuntian proming of the reventions of the system injuntian processing multitude of phenomena of the moral, baychological, and anthropological orders. These phenomena, are efforts which have a cause; in seeking this cause, it is only found in the Re-internation rendered evident by the observations of these phonomena, as the presence of the cun, although concealed by the clouds, is rendered evident by the light of day. For to prove that it is wrong, and that this law exists not it is necessary to explain

that, this law exists not, it is necessary to expension that it is not, and by other mones, all which it explains, and this so, one has yet done.

Before the discovery of the preparity of shooted, city, these who should have almost that boy of life have obligated on operandoddess at pre mandered that boy droft leavies, in discinlates, could not have described the lawtied, who would have proved to them, solentifically, by the lawd of imbohanfors, that the thing was materially impossible, because they knew no other laws; it was necessary for this a revel-tion of a new power. It is thus of the Re-hearth-close it is a new haw, which throws light upon a should of obsoure questions, and will despit modify

all the ideas when it shall be recognized. The ideas when it shall be recognized. The proves that this law exists. It is a fact. If we have invoked their testimony it is to show that it had been seen and thought of by others there formula weloped and deduced the today of the state.

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And quoisd odes, and jowels five words long.
That on the stretched fore-fluger of all time ...

BUDMINGION.

This stern necessity of things On every side our being ringe; Our eager aims, still questing round. Find exit none from that great bound, Where once her law dictates the way. The wise think only to obey, Take life as she has ordered it. And, come what may of it, submit, Submit, submit!

Who take implicity her will. For these her vamal chances still Bring store of Joys, successes, pleasures; But whose ponders, weight, and measures, She calls her tortures op to goad With spor and scoorges on the road. O, lest you yield not tamely, ere Her lips that mandate pass, beware! Beware, beware !

Necessity | and who shall dare Bring to her feet expose or prayer? Howe'er we turn, and pause, and tremble, Howe'er we shrink, deceive, dissemble, What e'er our doubling, grief, disgust, The hand is on us, and we must; We must, we must. 'T is common sense; and buman wit Can find no better name than it.

All transactions in this world are mere affects and figures of what is going on in the spiritual world.

Submit, submit !- [Arthur Hugh Clough.

JOY AND BORROW. Joy is but a sunny level, Bliss a flowery plain; Borrow is a rogged summit. Scaled with team and paid. To the flowery meads and valleys Balm and peace are given; Yet the rogged mountain summit Listh pearer Heaven. -[E. Amunda Simonton.

Good company and good conversation are the very

sinews of virtue.

ANDELS.

In this dim world of clouding cares We rarely know, till 'wildered eyes See white wings less ning up the ekies. The angels with as onswares .- | Gerald Massey.

The purest faith without benficent works is dead. for everything vital dies that is not used.

[Reported for the Banner of Light.] BOSTON SPIRITUAL CONFERENCE, TRUDDAY EVENING, Jan. 18, 1863.

Bunner .- " What is Practical Religion !" Da. Bownes .- There has been a great doal in the world called religion, also of humbug, under the name of religion, but there is a great want of practical religion in the actions of man everywhere. Bo I conclude that practical religion must be a reformation in the present religion and morals of men. The Jows and the Catholics try to sheat and get around the Lord. Religious men, church-men, do chent and deceive by every legal means. Deeds constitute practical religion more than profession. Motive in-dicates what a man's religion may be. A good set, from a good motive, is good practical religion. I believe in supreme selfishness; in doing every set to please one's self; and in this soldshoess every man has a consciousness of justice to others implanted within himself that should diways be exercised.

Mn. Pannan.-There is such a thing as religion. and there is such a thing as practical religion. Ro. ligion does not confound marally with immorality. Religion is a binding back. By religion man is brought back to the divine, and again conjoined from where he was disjoined. There is a religion of desires and a preached religion. Religion implies a dependence upon higher powers. Religion must embrace morality. Every one has a longing for something, and this longing is measured by the religion which each manifests. Religion is deep within the soul, and it is universal. And what is universally felt must be universally expressed. A practical religion must have a practical basis. If we have long. ings for the Divine, we draw down the powers of the Divine. What we long for, we command. I do not call that a practical religion that tears down and destroys, but that which builds up. Let us put our bands to a constructive - a work that builds up -and then we shall have practical basis for religion.

Dr. Lyon.-The first religion known to the earth was astronomical, and innumerable kinds of religion have followed the first. To my mind all the religions of the earth have been a corse. One man and another man have claimed the right to concect religions, and give them to other mon for use. But no man has this right, for each man has a religion anto himself, given to him by nature. The curses that have followed religion have spring from one's assuming to make a religion for another. There is new more light in the world than there once was. Rvery man is a church unto himself. The soul coauples the physical body as an individual, and for an individual existence. Each man is a universe in epitome, and each bes the right to work out in his own way bis or her own ideas of Justice. I should as soon look in a house of ill-fame to find an exhibition of practical religion, as I should in any church. True religion is the keeping of the golden rale-de ne you would be done by in all things.

Ma Beanter. - Une gentleman has said that he believed in supreme selfishness, and in doing every act to plane bimself. I would ask him, It is is against religion to try to please his wife, his children. and his friends? Is it against religion to be unselfish, liberal, generous, and noble? Another gentleman has said that he would as soon expect to find religion in a house of ill-fame, as in a church. Now, religion is a good thing, which I believe no one will deny, and I would ask that gentleman which place he would rather send his daughter, for her good, to church, or to a house of ill fame? I believe that the evil results of selfishance are of upmeasured magnitude, and the winkedness and debauchery of men and women on earth, is the real devil incar-

Mr. WETHERBER .- I think that there is too much selfishness in the world, and too little religion. It is right that there are teachers among men. I believe that God's object in sending big men into the world, is to direct the little men. I am not certain that "longings" signify religion. How many men there are, that long for a span of horses and a thousand pounds a year? This is not religion. I believe that a man may be religious, and at the same time be very immoral -- and a man may be very moral, and not at all religious. Raligion is devotion and worship. Bt James told what his idea of true religion was, but his idea is not mine. It is said that love to God is religion. But how one we love what we can't know, or comprehend? It is not common to witness a blending of religion and morally. When they do blend, it makes a beautiful pharaster. Both were well developed and perfectly blended in Ohriet. As 11fe to I profer a man of practical Godiness and morality, to a man of pro-A RESERVENCE STORY DESCRIPTION

Ma Break The remarks this aroning are leading with the bright direction. This talk is for instruc-

ples and noble deeds that are imperiabable. Let manify, he will be known to the end of time, among Spiritualism teach principles of truth and religion to Great and Good of this world I-N. Y. Independent. giving him a barrel of flour.

Mus. Swan .- Jesus is the highest and the best example of practical religion on the record of buman bistory. All religion is worthless that is not practi cal, as well as preached. Religion consists of goodness and kindness. Let people who talk against churches do practical deeds of kindness and goodness justend, and this will make them more truly religious. Let us feed the bungered, clothe the naked, and lessen the afflictions of suffering ones; let us do this to the largest extent of our ability, then we shall be possessors of a more practical religion than we have gion than we now have.

The Edict of Freedom.

When the Saviour drew nigh to Jerusalem for the last time, he rods upon palm-branches and flowers, and silk and linen garments thrown down to carpet the way; and the air was filled with every enthusinatio ory of joy and triumph. Yet, under this vietorlous appearance, he was coming to darkness and anguish and death. Just before him were Getheemane, Calvary, and the Sepulchre!

When Christ left Jerusalem for the last time, confemmed, bent and burdened with his cross, amidst the jeers of a deriding crowd, he was marching to bis everlasting victory! Before him lay the Resurrection, and after that, thrones and dominions, in beavenly eminence and immortality! The insignia of triumph led on his defeat; and the semblance of defeat preluded victory.

- It is thus in God's moral kingdom evermore. We are forthest from trlumph when our external condition is most promising. But our dark hours knock at the very gate of heaven!

A year ago, and all things seemed rushing to their consummation. The Trent affair was happly set-tied. Vast armies were gathered. Fleets were prepared. A series of brilliant victories opened the Mississippi to Vicksburg, gave us New Orleans. drove back the rebels from Kentucky with manifold and Western Tennessee. Roanoke Island was taken. and Newbern. The great Union Army was camped before Richmond. And men were already counting the days to the settlement of this Civil War, with Slavery untouched, with the malignant Southern destrine of State Rights more potent than before, with all the elements prepared for more wasteful and dangerous internal political struggles than the land had ever experienced or dreamed of. We were walk-ing toward an open sepulchre. We were about to hold communion with Death. The fatal policy of the Border States-the policy which would have paralysed the conscience, hardened the heart, sealed the porce of the Nation, keeping in every poisonous secretion to work torpidity, congestion, fever and death-was on the eve of adoption.

Then came a year of Humiliation. Out of the whole McClelian period there shines out not one single point of light. The things which he would have done if he had not been hampered, were enough to have filled the most illustrious volume ever in-dited. But of the things actually accomplished, there is not one that soothed the wounded pride of the pation, or obsered its desponding hopes. The career of General Pope, superseding Fremont, gleamed for a moment along the lurid horizon, and went out in sudden explosion. His course is written in three words. He boasted, lied, and retreated. Buell's career was only a more staid and sober form

of the same universal disaster. And now came Faction. All the sibilant tongues that cowardice bad kept in sheath for months, began to vibrate; treason began to look out from be-bind its veils. Even a decent guise of love for the Union was laid aside; and not only was it declared hopeless to maintain this Government in its original territory, but nemgehemes of sectional secession and organization were bruited. Midnight settled was claimed by others that spirit influence was down on the land. Not one star shone. Clouds, and sometimes used to overrule men and induce them to ouly clouds, filled the cope. Those who watched ase their own appetites for the gratification of the and waited for the morning, seemed desponding of then, when, on the 22.1 of September, God was pleased to life the star of hope above the horizon harbinger of the rising sun, which now, since Jan pary, has cast full light of hope upon this land?

For, as if the revocation of Fremont's Proclama tion, and of General Hunter's Orders, had been followed by defeats and disasters, so, with the issuing of the sublime National Order of Emancipation, came again Victory-a witness from God of his mind and will.

The Order of Emancipation has a threefold force military, political, and moral.

It simplifies the duties of our generals. It puts into their hands the most important aid. It not mly recognizes the menhood of three millions of Africans, but provides for their lawful and orderly organization in aid of the Country and Union. And bough the full effects of such a movement cannot be expected at once to appear, the most 'important consequences may be expected. It would be no more aurprising, in future years, in all our tropical territory, to find our forts and ships manued with African sailors and soldiers, peculiarly fitted to withstand the Southern olimate and its diseases, than it is to find the British holding their East Indian pos-

nossions by means of native Sepoys.

Not one word appears in the President's Order oncerning Colonization. The folly of dennding a ropical country of its best laborers begins to dawn on the minds even of American statesmen. While avery other nation on the globe, having possessions In torrid zones, is holding out luducements to Africans, Chinamen, and every kind of laborers, to come fato their islands and territories, we were preparing to turn out of ten States their peculiar industrial lass, in suprems contempt of the great laws of political coonsmy, in hope of dodging a prejudice which wes its existence and strength to the stigma which

lavery puts upon labor and the laborer! It is the destiny of this Great Order to draw a lividing line in politics, and place all men on one or the other side of it. Men may strive to avert the necessity, and to patch up some intermediate party individuals are of little account, and men's wills are unconsciously controlled by the sweep of a greater will, which some oall Destiny, but which we call Divinity! Henceforth, the Union, the Government, and Liberty stand on one side; Becession and Bisvery are on the other. Let the lines be drawn Write, "They that are not for us are against us." Let us know our enemier at once, and let them appear enemies. This Proclamation its a saffron that will drive the measles of treachery from the blood to

But greater than all is the moral aspect of this sw avent. It belongs to the category of Moral Porces, whose stlent and scoret influence is greater than their report to the senses. The thunder roars, but does nothing. The lightning rends, but is si-

We unite with every true and despot man who sees in our national affairs an overruling Divine Providence, in solemn thankagiving to God that He has raised up a man to perform the crowning deed of Moral Duty! When Mr. Lincoln, by the simple words of his Military Proclemation, decreed the liborty of three millions of man, and pledged the whole power of the United States to Militain it, he speatly and uncomplously was lifted by Divine over-

Jest is a fire simple amusement. The sub-Jest is a fine pricing one, and should be looked upon fair specimen of true practical religion, and also of a true reform. He taught what humanity needed, and what met its wants—what was adapted, as re-form, at the time in which he lived. The great truths he taught, and the noble compelies hife he lived makes him lies to day, and he will still live is of the bighest moral achievements. Even lost the vision of "that joy that was set before him," and endured in again nees, "(puld 'we have second of the troubled thoughts and exceeding anxieties that for a year live brooded upon Mr. Lincoln, we should see that this Great Deed of Emancipation truths he taught, and the noble, compelies hife he lived, makes him live to day, and he with still live is other man of this bessisphere, and to one only the hearts of humanity. He taught principles and of this age—the Cast, has been permitted such a note that live beyond mere phenomena. And if glorious opportunity. Since nothing is immortal Spiritualium stops with philosophy—at phenomena—but moral truth and Mr. Lincoln has intracted his It is damned. It must rear a structure of princi- name and fame to the keeping of Justice and Hu-

> [Reported for the Banner of Light.] MEETING OF PROGRESSIVE SPIRITUALISTS.

At Greensbeye', Henry County, Indiana, on Friday, Saturday and Sunday, Jan. 2d, 3d, and 4th, 1863.

The gathering was in Seth Hinshaw's Free Hall. S. J. Finney, of Geneva, Obio, the well-known and most eloquent promulgator of Spiritual Truthb was present; also, Mary Thomas, of Cholmad, Ohio; others were present and took part in the disonssion ; among them Warren Harris, of Dublin, whose singing and accompaniment on the melodeon was not the least among the attractions of the meeting.

The business commenced with the usual routine of organising. Dr. J. Hill, of Kulghtstown, was appointed President, Mary Thomas, of Cincinnati, lecrotary.

BRIDAY EVENING.

After music, S. J. Finney took the stand. His aubjest was "The Functions of Spirit Philosophy."
Those who are acquainted with Mr. Finney's pecu. liarly rapid and elequent style, and deep philosophical mode of speaking, will not expect anything

more than a slight notice in our confined limits.

The nature of Philosophy was treated of, and for Spiritualism was claimed as deep and broad a significance as for any, the deepest that man's soul ever sought into. Spirit Philosophy is not a phantasy; no, its nature is to raise man to the Gods; herein it differs from old Theology, wherein priests are sandwiched between man and God; Philosophy is the discovery of truth and the application thereof. "For heaven's sake," cays man, "give us some proof of the immortality of the soul," and they give him an old record, and the word believe or be damned. The man's prayer is answered by nature, and the ghosis of old superstition have chattered their last. It is the function of Spirit Philosophy to unroll our nadisasters, and gave our armies possession of Middle ture in reflection, that we may return rays to the onn of Truth.

SATURDAY MORNING. Ma. FINNEY spoke on Inspiration and Revelation. The Church confound the two; there is no inspired truth-truth is inspiration. The Popish idea of inspired clergy, arose from the previous idea of in-spired word, or Bible. Inspiration is influx of spirit life, not revelation. Revelation is comprehension; an impulse from the spirit-world is not an inspiration until it has become thought. All spirit communications are not reliable. We are not jumping jacks, till our wires are polled by the spirit. Spirite help our nature, but do not supercede us in the possession of our bodies; pure spirits come with authority, because they have opened their souls to truth,

SATURDAY AFTERNOON. The following resolutions were offered by D. Hill, of Knightstown.

Resolved. That accumulation of wealth, out of the phere of productive labor, is in opposition to Justice and Right. Regoleca, That the present dress of woman prevents her employment in many ways, which otherwise would

be open to ber. MARY THOMAS offered the following resolution:

Resolved. That it would be well to inquire concerning apirit obsession, what it is, and in what manner and to what extent it enters into and absorbs the identity of mankind.

The third resolution was taken up and discussed

with much spirit Many Thomas spoke at some length on spirit lofluence, as it is called, giving her experience, with reference to the actual indwalling of disembodied spirit within the form of man. She said it had never appeared to her a truth that one spirit ever Lift the living form to make room for snother. It man and to auc strice to colour bas anciessor ever again seeing the sweet star of day. It was just Thomas contended that, supposing this to be the case, it was evident to her that there could be no influence exercised by a spirit over one in the form, unless there was something in the man or woman that invited control. Ehe adverted to her having been once controlled and compelled to speak and act in a way she did not wish-doubling her fist and showing fight. She alluded to the fact of her own combativeness as being the cause of the manifestation. One of the friends stated his opinion to be that pirits had influenced him to do various things for

their gratification ; obew tobacco, for instance. S. J. Fixney took the ground that every root of evil was out off from the soul at the death of the body. Passion belongs to the body, not the soul. No one in; the other world retains a desire to do evil. The desires of the spirit are for good from the mo ment of death.

The discussion was very lively, and continued till dark, when the meeting adjourned till seven o'clock, when a lecture was delivered by Mary Thomas, on "Man'a Destiny."

BUNDAY MORNING. The society met at nine for business. At ten o'clock the meeting was called to order,

President Lincoln's Emancipation Proclamation was read. Lecture by Mr. Finney: "Immortality philosophi-cally proved." There never was a time when this subect was more fitted to be discussed. So many of our brave soldiers applyon the battle-field in death, as it Is called, seem to blog the two worlds closer together. There are two modes of proof. First, from the Bible; second, from philosophy? The Second Adventist says man has no pesition above the benet, save through the Gospel. The other side of Christians say, all are roused up, but all are not saved. The doctrine of immortality got into the Bible after the Babylonian Captivity. The materialists say mind is manifested in proportion to organism. There is plenty of here, but no bereafter. The lecturer brought forth the proposition that there is no matter in the sense it has been thought, arguing the subject skillfully and scientifically, showing that two oppo--but the movement of grants is so powerful that sites could not exist together -that the more powerful would overcome the weaker. The Orthodox say, "God permeates matter." Well, then is becomes God, for he is all powerful. This is a world of appearances, of incarnations. There must be likeness. else no attraction. Affection and truthfulness are the great intentions of nature. Man's aspirations are beyond the grave. Well, nature is out of joint, unless there be something there. Man could not be formed to love; if he were not formed to fly upward ; his soaring feelings show his upward tendency. Parenology proves immortality. We have organs for purposes, weight memory, etc. Well, we prove them, and we learn to stust them. For instance. Blondin stretches a rope seross Ningara, and places ever. He trusts to his knowledge of weight that he will not lose his balance. We have an organ of spirituality. A spiritual organ presopposes a spiritual world. Is this given to mislead us? If so, Great God, where shall we get to? All others may do so as well. The majorialist says the structure of man is automatio-he is moved by the section of galvanism on the nerse anea that surrounds him. But were it so, galvanism would liring life; but try ft when the scul is good, and you find only a stinning face, a dead body. Love is the gradienter of the scale

and unconsplously was lifted by Divine over-siabling power to the place of Godie greatest men. The same subject as years of The particular He know not himself how greatly he accod. "This idea was Does death party a more last or our

salled ended when the meeting adjourned till haif

lack much of perfection. Every nation has a pecu-ilarity—one phase of civilization—but all lacked the universal. America has all that was in the root, and, besides, the grand effect of commingling. The Ameridan civilizes to accomplish the civilization of the world: America is the mold to shape the forces of the world. Battles lead to mixing. War is the mighty angel that brings in the new day. England the embodiment of all previous civilization boiled down. The Auglo Baxon has all bloods in film. The persecution of your, fathers was a good thing. The live Yankee is the Angle Saxon revised, improved and sharpened; he is tough, and always at home. Why, put him in hell and he will find a north-west passage to heaven, whittle its gates down with his lack-knife, whistle the devils into good hu-mor, and march into heaven to the tune of Yankee Doodle! What is slavery? It is refrogression, and will answer calls to lecture. this war is the result. The logic of J. C. Calboun has gone mad in rebellion. The South upholds freedom. The Union armies are the armies of mercy. Freedom is right, and it must prevail. One year will not pass before the war is closed. The wealth of the South is gone. The wealth of the North is work and land; these remain. The African will work better free than enslaved. Women must be represented, else not perfect freedom. If she had seen among law-givers, there would have been no fugitive clave law-up law to separate mother and child. Man made theology, and so there is a man-God, and a sorry figure he cuts.

But I must conclude this report, or I shall trespass on your columns. The meetings were fully attended, and much interest evinced. MARY THOMAS, Secretary,

Herald of Progress please copy.

Obituary Notices.

We have an angel in heaven as well as you." was the response of the mother, as I entered the room where lay the body of Floria, youngest child of Syl. Yastas and Augusta Klisy, who passed on to a higher life on Friday morning. Dec. 26th, in the fifteenth year of her age, after five days of hard but patient struggle with that very fatal disease, diptheris.

The Universalists kindly opened the doors of their church, on Sunday, the 28th, where the funeral discourse was given through the organism of Mrs. S. L. course was given through the organism of Mrs. S. J. Chappell, of Hestings, to a full house of attentive lis teners, where many, for the first time, listened to the Gospel of the Higher Spheres, as it flowed from the lips of the speaker, giving comfort to the parents, who, for years, have accepted its glorious truths, and in this their first severe trial, they seem more precious to them than ever.

The Property of the SO 1880 to them than ever. Henderson, Dec. 29, 1862.

In Chicago, on the 17th of December, Lucy S., wife of J. WHITHER JONES, aged 37 years, passed to the spirit spheres. Gently, as a floating zephyr, she passed away from earth, and fell asteep in the arms of the angels.

Hark i from the angel plaim,
God life revealing.
Bear ye those seraph strains
So sweetly stealing?
See ye those angel forms
Gently inclining,
And in their dazziing arms,
Sweetly reclining?
Lo I our own loved one,
Hanny and bleet. Dearest and best. Earth forms are drooping. Robbed of thy lave. Augels are stooping From Heaven above. Healing the bleeding heart, Lulling to rest, Hushing the sighs Of the anguished breast.

List to the melody Angels are alaging; Ranturous anthems Are joyfully ringing: Sweet sister spirit, Welcome thee home, No more in sorrow's vale Darkly to roam. Broken and crushed Is the lone heart that 's left, Voices are husbed. Hearts are bereft; Gently, sweet alater, Glide back to his side, Close to his throbbing heart Mayet thou abide. Now thou eaust shield him

Who sheltered thee there. From Earth's blighting tempests, From trials and care, Guard the sweet flowers Thou 'et guided on earth, Till heaven shall grant them

E. M. L. B. A spiritual birth.

LIST OF LECTUREES.

Parties noticed under this head are requested to call at tention to the Bannen. Lecturers will be careful to give unuolice of any change of their arrangements, in order that our list may be kept as porrect as possible. Mas. M. B. Towarsan will speak in Boaton, January 55; in Marbiebead, Feb. I and 6 and March 1 and 8 Lin Fox bord, Feb. 21 and March 15; in Providence, during April; in Philadelphia, Pa., in May.

H. B. Bronne, inspirational speaker, will fecture in Pox-bero, January 83. He may be secured for Sundays to this Pat year, recently, by addressing him at 80 Fleasant street, Boston.

Miss East Hardings can be addressed at Lexington venue, 2d door above 62d street, New York City. N. PRAYE WHITE Will speak in Chicages Jan. 25; in Pul-nam, Coun . during Fabruary; in Philadelphia in March; in Springueld in April; in Chicages May 5 and 10. Bringdeid in Agris; in Unicopen may o and the Warraw Grades speaks in Providence, B. I., during Jan-urry; in Foxboro', Masa, 80b. 6; in Riymonth, 8cb. 15 and FF; in Foxboro', March 1; in Lewiston, Me., March 16; in Marblebead, March 22 and 29; in Watertown, N. Y., April

28, 14 and 1d. He will receive subscriptions for the Hanner Mias Euna Hoveron, will lecture in Bangor, Ma., until cb. 18. Those wishing to engage her services week evenings of Sundays after that date, can address her there.

Miss Minthy L. Security, trance speaker, will lecture in Taunton, Jan. 35; Norwick, Conn., 7eb, 1 and 3; Chicopeo, March 1 and 3; Somers, Cook., March 29 and 30; Siafford, April 5 and 12. Address at New Haven, care of George Beckwith, Reference H. B. Steror, Reston.

LEO MILLER Will speak in New Bodford, Jan. 25; in Caunton, Feb. I and B; in Bostom, Feb 16 and 29. Mr. Mil-or will make engagements in New Mogland for the month of March. Address as above, or Springdeld, Mass. Mas. Avousta A. Coustan will speak in Lowell January 54 in Philadelphia during Febr Providence during March ddress, box 216, Lowell, Mass.

Mies Lizzes Dorne will speak in Obicopes, during Fob. n Lowell, March 1 and 8. Address, care of Banner of Ligh Mas. E. A. Kirosavar will speak in Lowell, Feb. 16 and B. Address accordingly. Mas. Laval Dafoson Gondon will lecture in Provi-once, R. L., during feb. in moston, March I and S. Address

Bears.

15: Portland, Fab. 1 and 5: Glonburn, Fob. 161, Rester Mills, 160, Jan.

15: Portland, Fab. 1 and 5: Glonburn, Fob. 161, Rester Mills, Fob. 38; Old Town, March L. Address, Exeter Mills, or Ban.

Feb. 321 Old Lowe, Marcu L. Adureus, Ander Mills, of Danger, Mc.

I. E. Coopy are, trusce speaker, will letture je Estrica.

Chie, January H.; in Wheeling, Va. Pelevury I and d. Will appart weak evenings in Violetty of Schnday appointments. speak week evenings in violates of Sunday appointments.
Address accordingly, Mrs. S. E. Occasion of address as Address as Membersport, Mess, will forther notices of the address of Membersport, in all the state in Forther Sunday and Brackers W. E. Break will speak in Citizen and Brackers in Conden, Set. L. E. In and Si; in Oldswap and Brackers in Conden, Set. L. E. In and Si; in Oldswap Aberta in Membership in Millerd, Mr. H. Berthell and Explosion and Brackers in Millerd, Mr. H. Berthell and Explosion application of the Sunday State of the

Mary Thomas spoke of death translating us out of all causes, roots, six. The effects remain, just as a tree resign sent after it is out down to her short on courish it, this eventually dries up.

The experiences of McGuffin, Katsa, and Mrs. Cliff went in show that evil tendencies were discovered from Natick, Mass., and the Babbath. The decousion was were discovered from Natick, Mass., and the Babbath. The decousion was were discovered from Natick, Mass., and the Babbath. The decousion was were discovered from the Babbath.

B. G. Caswatt will lecture during the winter in Western New York. He le willing to still places where lectures on Spiritualism have mover poon given. Address, Aiden, Erie Co. N. E.

Lecture by S. J. Pioney—" Progress of American Civilization." Life causet be studied in any one nation. If you study civilization in Greenland, you lack much of perfection. Every nation has a peon-

Have the English of the Workers per of Rew Haupehire or South in towns in the Workers pert of Rew Haupehire or Southern and Control Vormont. Address Regt

to the friends of Spiritualism, in towns in the violetty of his home, measuredly. If the friends of the cause request, for two or three months, or till further notice.

Ma and Mas. H. M. Minther will never contain to better out the Principles of General Returns, anywhere to Pennsyl vanis or New York: Also, attend Tubernis, if desired. Address, Histor, N. Y., care of Wat. B. Hatch, at Bidgebury Bradford Co., Fenn.

Mas, H. E. WARNER will answer calle to lecture abroad two

Sundays in each month. Is engaged the remainder of the time in Berlin and Omro. Postoffice address box 14, Berlin, J. S. Lover, and, will answer calls to lecture. Address for the present, care of Hela March, 16 Bromfield St., Boston.
Ds. H. F. Gampuna. Pavillon, 37 Tremont street, Boston.

F. L. Wansworte, care of A. J. Davis & Co., 274 Canal

Mas. C. M. Hrows may be addressed till further notice, care of T. J. Freeman, Eqn. Milwankee, Wis.
H.A. Hubtes M. D., will receive calls to lecture. Address, box 2001, Rochester, N. T.

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K. Gresselser, Lowell, Mass.

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