

BANNER OF LIGHT.



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Literary Department.

MADMOISELLE MARIANI.

Translated from the French of A. Housaye, for the Banner of Light, by Laura L. Hastings.

CHAPTER IX.

Where Mademoiselle Mariani forgets Bossuet. Luciani had a brother, one of the conquerors of Sebastopol, one of those young men who can do nothing that is not heroic. Hector could do nothing but fight; on the day of battle he was a man of genius. He had returned to Paris after the taking of Sebastopol, to see his mother and sister, but above all to show his cross to those who might doubt his valor. As soon as he was in Paris he drove his four horses, willing to spend six years of his life in his six months' furlough. He did not accompany his mother or sister much into society, because he kept company in a gayer world, or at least much more noisy.

One evening at the Italians—two months after the meeting at the castle of the Favorite—he presented to his sister one of his friends, Count Horace de ——. Mademoiselle Mariani gave her hand graciously to Horace.

"I begged to be presented," said Horace, "for I feared already I was a stranger to you."

"I do not forget," said Luciani turning pale. They spoke of Baden, Paris, Tamberlik, fetes of the season, and said adieu without knowing if they should ever meet again. When Luciani was alone with her brother, she asked him where he had known his friend Horace. Hector blushed like a young girl at that simple question.

"I do not know, my dear Luciani. I have smoked with Horace, we have given the same vote on the Cerrito, he has given my name to his horse—what more is there necessary for us to be the best friends in the world?"

"Really! Castor and Pollux had not such fine reasons for loving through life till death."

"Horace is charming."

"I find him absurd—a vane that turns at every wind."

"Not much discretion, but a heart."

"For what?"

"For love."

"Has he ever loved anything?"

"Yes, distractedly."

"What?"

"A woman—I am mistaken—Mademoiselle Olympe, who twined him round her like a grape vine round a marble statue."

"You are literary, my brother."

"No, my sister, it was the outrage of Horace's love which inspired me with that hasty sentence."

"And what has happened from this mad love?"

"A woman who laughs, a man who weeps."

"But why such Don Juan-ish airs?"

"He has put a mask on his heart."

"What hinders him, then, from coming here?"

Luciani, who had seated herself at the piano, disguised her questions by the variations of the Carnival of Venice.

Horace was at the last hours of his passion for that dangerous girl, who had always had the art of retaining him—in flying from him. By degrees the beautiful and poetic face of Luciani had effaced that of Mademoiselle Olympe.

The next day Hector brought Horace to his mother's house—a frozen visit, in spite of the welcome of Hector, for Madam Mariani had, contrary to her usual custom, a very morose and pithy demeanor, and Luciani, to conceal her emotion, spoke of Bossuet.

Some days after, Mademoiselle Mariani asked her brother why Horace did not call.

"He will not come here again, because it was so dull. My mother has spoken to him of morality, and you have spoken to him of Bossuet—as if you had read Bossuet!"

"I know it by heart."

"You are an extraordinary person! Horace was quite correct in saying that your heart and your mind were the unmatched volumes of a beautiful book."

"Did he say that? He is not so foolish as I thought him. Bring him here again and I will not speak to him of Bossuet."

Horace came the next day. That time he was pale and sad as love itself. He had all the eloquence of heart and mind. He was profoundly witty, knowing, paradoxical, and unexpectedly romantic. He placed himself at the piano and played with the most penetrating emotion. Luciani listened and gazed on him with ineffable joy which she tried to conceal under an indifferent demeanor. For the first time she had a foresight of the joys of love. But she did not wish to avow, even to herself, that she loved Horace.

That evening, after Horace had departed, she embraced her brother and took from her mother's hand a new romance to continue her dream.

CHAPTER X.

The First Tears of Love.

It was a terrible night for that young girl who had even then railed at love, and that love had played with her in turn.

"Horace! Horace! Horace!" murmured she, burying her face in her pillow, "it is I who love you distractedly!"

Toward daybreak she lighted her lamp and took up the Imitation of Jesus Christ to find there a refuge. But she closed the divine book with fear, and re-took the romance already read.

"The romance is here!" said she, striking her heart and throwing the volume far from her. In a few hours she had undergone all the giddiness of love. Horace was beautiful, and he had no told her that he loved her. What was more, he was pale yet from a false love; she was seized at the same time by curiosity and jealousy. She

will be necessary some day to fill up this pit of public debt or we shall be lost."

Hector shook his head, sadly.

"I know we are going to ruin, and that my sister is like the herb which grew on the old castle. She will be culled by one of the black band."

Madame Mariani entered the saloon a moment after, with the inquietude of a deer who had let her little ones play too far from her. She found her daughter at the piano, and Horace reading a journal. They loved each other too well not to play comedy.

"What have you been conversing about?" said the mother.

"Mamma, M. Horace read me the evening journal. We then conversed about the daily news."

"Accompanied by the piano, if I have heard rightly."

"As you say, madame!" said Horace.

"Monsieur Horace, shall you go to-morrow to the ball at the Hotel de Ville?"

"No, madame; Saturdays I always go to the ball at the Opera."

Mademoiselle Mariani struck the keys sharply. The mother did not see the blushes of the daughter.

"But, to-morrow, we shall see what occurs."

CHAPTER XII.

The Foolish Enterprise.

The mother and daughter went to the ball at the Hotel de Ville.

"Mamma, I give you warning that I wish to dance till three o'clock in the morning."

"But we shall not find our —"

"It will find us. You can go and chat with the Dutchess in the tapestried saloon; and I will not leave Helene, who wishes, like me, to dance as long as we can without detriment!"

Helene, was a friend of Sacre-Cœur, an English beauty of the Faubourg Saint-Germain. What can one say to a girl of twenty years, who wishes to dance?

Luciani danced.

When the mother had moved away, after having gathered all the exclamations thrown like lilies or notes of admiration at the feet of the beautiful girl, so beautiful in her youth, and so young in her beauty, Horace sprang out from his place of concealment, and seized the hand of Luciani.

They did not dance.

They sat down in a corner behind the dancers. What they said, you know—and if you do not know, why, you can guess.

"Ah!" cried Luciani, suddenly, "there is Helene, dancing, yonder; she will see us!"

"Ah, well! Luciani, believe me, then, let us go to the ball at the Opera."

"What foolishness!"

"Everything is ready for the journey. I have my carriage waiting for us, yonder. You will find there a domino and mask. You will be pretty, even concealed by a mask, and you will wear the domino royally!"

"I will let you talk. It is amusing to imagine romances."

"It is much more amusing to make them. Only think, in an hour we shall return. Who will ever know this adventure, but ourselves—and your mother—when we are married?"

Luciani became more serious; that last word of Horace went to her heart. She knew that some day she would marry the Baron, or some other gray-haired millionaire.

"But if we go to the ball at the Opera," said Luciani, trying to familiarize herself a little with the idea of the adventure, which had appeared nearly revolting, "if we go to the ball at the Opera my brother will see us."

"But he will not know you. And that will amuse you, to see everybody and still be invisible. I have a marvellous box."

And by force of eloquence, or I should say, by force of love, Horace hurried Mademoiselle Mariani away, curious and frightened. He had foreseen all. By means of a lous, a man from the vestry awaited him on the stairs with a cloak.

Luciani concealed herself entirely in the cloak. Her heart beat quickly, but danger has its dimness of sight.

Horace did not find his carriage, but he would not lose time by seeking it; he took the first hackney coach that came, and bought another domino. Horace had the force of a conqueror.

If he had sought his carriage but one moment, Luciani would have repented of her folly, and re-entered the ball-room.

CHAPTER XIII.

The Ball at the Opera, and the Ball at the Hotel de Ville.

Mademoiselle Mariani, nevertheless, did not wish to enter the ball at the Opera. Horace descended from the carriage and held his hand to her.

"Never!" said she, throwing herself back into the carriage. "Do you see all those masqueraders? They frighten me."

"Are you not concealed by your domino and your velvet mask?"

The young girl let him take her from the carriage.

"Hold! is it you, I see, Horace?" said Hector, from the top of the stairway at the Opera. "The dance you match with Duchesses, then? What a stately highness!"

He did not recognize his sister.

"Be quiet!" whispered Horace, who felt the emotion of Luciani.

"Let us conceal ourselves in your box," said she, dropping her head. "I have wished to see, but I am too much afraid of being seen."

"Madame," said a friend of Horace, "have you a passport to come here? Let us see if I recognize you."

Horace wished to pass on, but another domino, Mademoiselle Olympe, took his other arm, that gave to his friend—a well-spoken man with an

opera-glass—time to say, gravely, to Mademoiselle Mariani, as if he read the description from a passport:

"A young girl of legal age. A sunbeam of June, under clouds of rice-powder; medium stature; black hair; eyebrows like raven's wings."

"Eyes?"

"Let us go from here," murmured Luciani; "I am fainting."

Horace had finally disembarrassed himself of Mademoiselle Olympe, but could not get out of the crowd, as the curious people pressed around him so much. Luciani recognized most of the young people that she met in society. All those who have money and French fancies, go to the balls at the Opera. Finally she entered Horace's box.

Horace pressed her to his heart and kissing her, murmured:

"I have never loved but you."

He begged her to pardon his bringing her there.

"Ah, Horace," said she, weeping, "I have given you my heart and my soul, my life and my death, for I have always thought that love would kill me."

"Reassure yourself, Luciani; love encloses death. We got accustomed to it as Mithridates did to poison."

"You laugh, Horace, whilst I weep. I am at the same time joyous and despairing."

"Be always joyous; I love you, I swear it by your beautiful eyes."

"Do not speak thus. If you love me, do not keep me an instant longer in this place, where I have come against my will."

This excursion from the ball of the Hotel de Ville to the ball at the Opera, may seem a little too romantic. It is a true history. I have known more than one like peregrination. When she re-entered the ball at the Hotel de Ville, Luciani hid her face with her fan, as if all eyes would be able to read in her face the history of the two hours' absence. She threw herself into the first waltz. Nevertheless, at the last sound of the violin, she imposed silence on her heart, and returned to her mother.

"Poor Luciani," said she, to herself, "must I always be condemned to wear a mask?"

Madame Mariani was furious. She had sought Luciani, and had only found Helene.

"Where have you been?"

"I have been waltzing."

"How pale you are! Baron, will you conduct us and ask for our servants?"

A man who carried on his neck the Catholic order of the Knights of Isabella, took the right arm of Madame Mariani, whilst Luciani took the left arm of her mother.

Two young people seeing them pass thus, exchanged these few words:

"It appears that we see the future husband of Mademoiselle Luciani Mariani?"

"No; he is a lover of her mother's."

"I tell you that the Baron is going to wed the daughter. Poor M. D'Humerolles! There are some people who are born to pick up the crumbs from the table."

"I would do as much, if I was sure of being the husband of my wife."

"I believe one could be very happy with that beautiful creature. It is only necessary to have a million to lay at her feet."

"There is something that is better than a million—it is love."

"I should rather have a million," murmured a philosopher, "than love."

CHAPTER XIV.

The Influence of the Atmosphere on the Human Heart.

The next day Horace was smoking at the door of Torton's.

"Did you go to the ball at the Opera last night?"

"Yes; I found at the ball of the Hotel de Ville a young girl who was enraptured with her beauty. I took her with me to the ball at the Opera, where I have a box. After which I reconducted her to the ball at the Hotel de Ville."

"Then you do not love her?"

"I know nothing about love; you know marriage is not in my vocabulary. It is necessary to leave that to people who have nothing to do."

"Shall you see her again?"

"Yes, this evening, if I do not go to sup with Olympe."

Horace spoke in this fine style because he was on the steps of Torton's. There could be a book written under this title: "Of the influence of the atmosphere on the human heart."

In the mean time Luciani had not slept—she dreamed waking. She expected Horace. She expected a bouquet of white lilies that he had promised to send to her mother. She went to the forest hoping to meet him; she met only the Baron. The evening she still expected him.

"Why does not M. Horace come?" asked she of her brother.

"Why do you wish he should come to be ennuied by the corner of your fire? He is not a man excessively gallant. He knows well that he would waste his time with you."

The bell rang. It was Horace. Luciani breathed for the first time since noon.

Horace was charming—too witty for a lover—but who would not pardon that in a lover loved? Horace and Luciani found themselves alone for a moment.

"Horace, I should die if I did not see you. I must tell all to my mother, that I may not prove false to you."

"Luciani, I love you, but say nothing to your mother. Let us conceal our happiness. Is it not beautiful for us both to live with only God for our confidante?"

"Horace, you are romantic. Love me only, but love me always."

Hector, who had been to get his hat from his chamber, appeared at the door of the saloon.

"Horace, are you coming?"

"Already!" cried Luciani. "Where are you going?"

Horace could only reply:

"We are going to play at lansquenet."

As soon as he was out of the saloon he said:

"Hector, I cannot go with you this evening. Olympe expects me to supper."

"You are in the wrong. To-day is the fete of the Reche-Tarpeienne. They will make this night the best of all the holidays."

"Ah well! I will go, perhaps, after supper."

CHAPTER XV.

A Gambling House in Paris.

There was at Paris during the past year—I say the past year, for these gambling houses are never of long duration—a gambling house for games and beauty, according to the representation of the mistress of the house. It was on the second floor at No. —, Rue de la Ferme-des-Mathurins, that Madame de la Roche, a woman of a certain age, I should say of an uncertain age, had instituted a baccarat and lansquenet, under pretence of giving tea to her friends of both sexes.

Who was this Madame de la Roche? A woman who had met with misfortune, who spoke of retiring from the world, and who went to confession four times a year. If it will do to believe her, she was the widow of a consul with whom she had been round the world. She did not wish to re-marry.

To occupy her spare time, she kept an open table, but on condition that, at nine o'clock in the evening, the dining hall should be metamorphosed into a gambling saloon. The poor woman! disabused of all, had only that passion. "Play for play," said she, "art for art." If it would do to believe her, she always lost, still that did not hinder her, when every one was gone, from counting her gains with her last companion of adventures, a knight of the Four Emperors, a godly man, blazoned with a gilded coat of arms, who went like her to confession four times a year. It was very useless, for both might have received the good God without confession.

When they found themselves alone, toward three o'clock in the morning, they would throw off the mask, and their hands full of gold, laugh over their tricks of jugglery. She called him the knave of hearts; he called her the Roche-Tarpeienne.

They knew perfectly their Paris; they knew that where there are women—and cards—adventurers, idlers and prodigal sons would always come to pay the contribution of love or play.

It is useless to speak of women and cards; but in love as in play, there is always counterfeit money.

The gallery changed in other respects every evening. The mistress of the house had the art of renewing her society. When the women had no money, she gave them her purse; but it was necessary they should be pretty and lively. The house of the rue Ferme-des-Mathurins acquired in a few weeks, a noisy fame, to such a degree that the chief of police gave the order, one morning, to watch near there. But exactly on that morning the chief of police received a visit from a veiled lady, who said she belonged to the best society, and who begged of him the permission to enlist in his secret regiment.

"Your name?" demanded the chief of police.

"Madame Jacintha de la Roche," answered the veiled lady.

"The Roche-Tarpeienne," said the chief of police, who knew better his Paris than she. "You have done well to come here this morning, for I have given the order to bring you here this evening."

And from that day, a policeman, with white cravat and straw-colored gloves, was at all the feasts and parties of the rue de la Ferme-des-Mathurins.

Now it was in this genteel gambling house (of games and beauty) that Hector, on his return from Sebastopol, had met Horace. In his idleness, furious on the coquetry of Olympe, Horace, who loved play, went there to forget he loved in spite of himself. Besides, if he met there bad company, he also met people that were well educated. Youth may be able, without much danger, to seat itself at all tables, when it is only the folly of youth, if sure of rising soon from all its weaknesses. It is often the fall which makes virtue—same as the battle makes heroism. When one embarks on the dangerous vessel which is called life, it is not necessary, like Ulysses, to fasten themselves to the mast of the vessel; it is better to know how to hear the chants of the sirens, and brave them in their embraces.

CHAPTER XVI.

Venetian Jealousy.

Horace passed one day without going to see Luciani, poor girl, who lived only in seeing him.

"Ah, if I had his portrait!" said she. And as she designed like a fairy, she beguiled her inquietude in experimenting with her pencil, to recognize, if possible, that jesting face where passion had marked its imprint, one of those faces predestined for love to such a point that no other expression can acclimatize itself there.

In the evening, she let her mother go out alone.

"Do you see, mamma, I have a fever. I am going to my couch."

She went to bed, but was not able to sleep. Horace was too far, yet too near.

She rang for her waiting-maid, and opened her heart to her.

"Eleanor, I love that young man who comes here with my brother. It is necessary you should tell me to-morrow how he passes his time. See, there are five pieces of ten francs each; is it enough? It is all that I have in my purse."

"It is more than is necessary, Mademoiselle."

"Where will you go to commence your watch?"

"I will tell you that to-morrow. I am going now to think."

Eleanor had soon found her man. Although

account of these experiments, as of psychometry, of which he was a discoverer, are to be found in his Journal of Man—a most interesting and instructive work.

Every one has at times experienced an impression of the faculty of intuition—sometimes after an absence of years. So common is this experience, that a byword has arisen in reference to it, much more expressive than polite or refined. The consciousness of the approach of coming events, which so often cast their shadows across our pathway before we are due to our intuitions. Know ye not where the den of the existence of the faculty of intuition—never learning, and even of profound intellectual attainments, with acute and well developed senses—but I am always sorry when I meet with such persons, not that I would deny their right to such an opinion—for we must all, if true to ourselves, have our own opinions, based upon the convictions which come to us on our own stand-point of development—but I am sorry because an important faculty, the source through which we receive some of the highest and purest enjoyments, lies so dormant and germinal in them as not even to be recognized.

There are others, who, while they admit the existence of this faculty, feel doubtful whether it is of any value, furnishing evidence that in their cases it is nearly dormant. They are persons in whom this faculty is active and well developed, but they do not seem to receive as much benefit from it as they are capable of. There is one form of intuition which I am happy to believe is common to all mankind—universal in its character, though varying in degree. I have never met an individual who did not possess this faculty more or less perfectly. It is the power of reading human character by intuition. We never meet an individual without feeling, in the flash of a moment, an impression as to his character. I know of no exception to this form of intuition, and our first impressions are very often correct.

It is a beautiful thought that while our intuitions may fall to reach objects around us, or perceive the higher and more delicate impressions which belong properly to them when they are developed, they can thus go forth upon their own native plane—soul speaking to soul—meeting our brother and reading his character. There can be no better protection to us than this; it is the key which unlocks or locks the door of association, and, if we are faithful to its highest teachings, it will not only protect us from evil, but give us an entrance into the most holy and kindred human soul. It stands at the gate of Paradise as a flaming sword, turning every way to keep the way of the tree of life, warning us against evil and pointing to the good and the true. Let us, then, seek to cultivate this most important intuition, by which we weigh the world and measure humanity.

Intuitions vary in different degrees, and at different periods of life. They are more active but less definite in early life. The keen, shrewd intuitions of children make them doubly interesting, and so startle us with their beauty. As they grow older, and meet the rude storms of the world, these become more or less blunted, and it is well this should be so, for the harsh and unkind conditions which too often surround us in the great battle field of life, tend to blunt the delicate sensitiveness of childhood. Still there are no conditions of life in which intuitions do not minister to our happiness and the good of our fellow-men.

Every parent should feel the most sacred respect for the pure intuitions of their children, for it is through these that we maintain our strongest affection. The child who fails to find a sweet nestling place and home of protection in the bosom of parental affection.

There are orphans, whose parents walk beside them in life, who have been driven into the cold world by deception and fraud on the part of those who should have been their firmest and truest protection. Sad indeed is the lot of the child who fails to find a sweet nestling place and home of protection in the bosom of parental affection.

We have said it may be well for those who are compelled to go forth into the rude battles of life, to have intuitions somewhat blunted. But we should never lose sight of our intuitions through all the struggles of life; it is these that link us to the beautiful memories of childhood. The connection between our present intuitions and those of our early days gives us those pleasant memories of youth that furnish green spots along life's dusty road, and recall us to rest in bygone days. It is pleasant to think that if we thus retain our intuitions through the heat and struggle of life, we shall attain to that most desirable condition, a green old age, in which, returning to many of the feelings of our childhood, our intuitions shall again grow stronger and more beautiful, and memory, retaining over many of the impressions of our early life, link us again to the green pastures and still waters of the early and joyous days of innocent childhood; and then the evening of life, stored with rich treasures of knowledge, becomes not only happy and blessed to us, but a means of spreading happiness all around us. Let us, then, cherish our highest and best intuitions, in whatever condition we may find ourselves, and let us not lose sight of them, not only to our friends, the loved ones around us, but to heaven—to the angels, and to God.

I have spoken of intuitions in man. They are still more strongly marked in woman, whose fine and delicate organism renders her more susceptible to them. I am glad to see a man who is not ashamed to own that he has womanly intuitions. I wish my sex were more of these; it would be better for us, for our sisters, for the world. We should then be able to appreciate more truly woman's feelings, and screen her from that which is harsh and rude in the world.

Woman, by common consent, is admitted to be the more intuitive; and were the conditions around her nearer right she would be the more happy. Increased sensitiveness renders persons susceptible to keener suffering and higher enjoyment. It is woman's intuition that makes her attractive to man. She feels in an instant, what he requires hours, and perhaps may never, be able to reason out; but I must not venture here.

There remains an important branch of our subject: How shall we cultivate our intuitions? Observation has shown that certain forms of disease raise the sensitiveness and awaken our intuitions. We see this in the instinct of animals when disease attacks them. They often select plants or minerals adapted to the wants of their systems, and when the necessity for this power passes away the intuition sleeps again. Man—strong self-reliant, independent—when the hand of disease is laid upon him, becomes like a little child—sensitive, confiding, and impressionable. Medicines that would not affect him a few hours before now act upon him; his intuitions are awakened, and he is susceptible to finer impressions than he ever received before.

From this fact, some have supposed that disease was essential for the development of the intuition, and the learned Bacon, when he falls into a very singular mistake in giving the name of "Sick sensitives" to his intuitive subjects, for the highest, purest and best intuitions, those which are most reliable, come to us not through disease, but through growth and development, through proper cultivation of this faculty.

I have said that childhood was marked by strong intuitions, and the learned Bacon, when he falls into a very singular mistake in giving the name of "Sick sensitives" to his intuitive subjects, for the highest, purest and best intuitions, those which are most reliable, come to us not through disease, but through growth and development, through proper cultivation of this faculty.

It will be found that the law of development is dependent upon two conditions—the supply of appropriate food, and the use of proper exercise. Intuitions, being the cream of human feelings, cannot rise to the surface and become apparent, except there be a quiet condition. The flush of excitement and the fever heat of impulse and passion on the one hand, and the cold, unfeeling condition of hate and crime on the other, are unfavorable to it, while the calm, quiet, medium temperature of the soul is the most favorable.

Too often human feelings become like a knotted and tangled skein of silk, from which we can draw no threads; but as we settle into the quiet, these become loosened and we may find ends so that we may draw out long and beautiful needles for use. It may appear at first sight that the law of development that we apply to this faculty since we recommend attention to the silence of the other faculties is necessary for the free exercise of this gentle and heaven-born faculty.

ality. The mode of silent worship adopted by the Society of Friends is calculated to develop intuitions. A better method still, for most persons, is to sit either alone or with some kind and congenial friend.

There are certain places in which we feel a calm, quieting influence stealing over us and breathing the incense of heaven into our souls. I know of no place that inspires me so much, draws out my aspirations, and feeds me with inspirations, as beneath the wide-spreading branches of some old tree, where, on a warm summer's day, I can sit down beneath the cooling shade, and listen to the rustle of the gentle wind, as they murmur through its leaves. Here I am filled with the most solemn feelings of worship, in God's great cathedral, the blue vaulted arch.

To some the pattering rain brings a music that wakens sweet intuitions. The ancient philosophers knew that silence awakened some of their faculties; they walked alone in the groves and communed with Nature. The anecdote of Socrates sitting in silence, and not answering his friend at the time, and informing him afterwards that "he was punishing an angry man," is to the point, and a useful lesson. It is related of the great and good Washington, that near the close of his life when a resident of our city he would frequently ride out to Kensington and visit the old man in the great woods on the River Delaware, under whose spreading arms William Penn made his immortal treaty with the Indian natives; and there he would sit for hours, communing with himself, with Nature around him, the angels, and with God.

We have said that the most common intuition is that of the perception of human character and conditions. One of the most effectual means of cultivating our intuition is by an association with those to whom we are strongly attached, and whose intuitions are very similar to our own. There is no more delightful feeling than to read the thoughts and perceive the feelings as we sit beside our loved friends and feel our souls blending with theirs in a holy communion. Under such circumstances we are not afraid to express the fine and vague intuitions that come, and thus are we strengthened on this plane. Children always associate as their intuitions prompt them, and select their companions under the influence of their feelings; and the pure love of children is one of the most effectual means of preserving our intuitions through life. Sad indeed is the desert waste that knows not the love of children. To some the twilight of the evening hour is the period when their best intuitions come to them. I find the transition from the sleeping to the waking state in the early morning, to be the period when my soul realizes the truest and most beautiful intuitions. Any condition which we find to favor our intuitions will aid us in their development. It is better, under the impulse of a good intuition to cultivate it, than to let it pass unheeded. The feelings of this gentle and loving part of our nature, truthfulness and spontaneity on our part as well as those around us, are essential to the proper cultivation of the intuitions.

Spiritualism has awakened the intuitive nature of man more than anything else, and there is far more intuition among mankind to-day, than there ever was before. Our highest and best intuitions link us beautifully and lovingly with the departed; and as we come thus to hold communion with them, our natures are drawn out, and a field of true enjoyment is opened before us which the world can neither give nor take away. In conclusion, I would say, cultivate your intuitions; not at the expense of your other faculties, but in such a manner that all these may be preserved and developed in a beautiful and harmonious whole. The intuitions which belong to man's higher nature, will give a greater degree of clearness and beauty to the other faculties; and the man whose senses are finely attuned to their appropriate functions, whose reason freed from the trammels of bigotry and ignorance, goes abroad into the fields of knowledge and grasps the grand and sublime problems which belong to its sphere, while his spiritual nature ascends to the plane of divine and eternal principles, will find that all these are made more harmonious and beautiful, as his intuitions are unfolded, so as to lift him into a condition in which he may bathe in the sunlight of the celestial and divine spheres. Thus realizing the definition of the poet, that "INTUITION IS A BIRD OF AIR, AND FEELS THE WINDS OF CELESTIAL FLOWERS." And the calm and serene influences of this will blend and mingle in the actions of each faculty, and thus will we be able to approach that most desirable condition, a harmonious man.

THREE DAYS' MEETING OF SPIRITUALISTS.

At Milford, Me., Aug. 25th, 26th, and 27th.

A LARGE ATTENDANCE.

INTERESTING SPEECHES, & C.

Reported for the BANNER OF LIGHT by Miss Susie M. Johnson.

Morning opened with rain. At eleven, A. M., a goodly number of people being present at the grove, Mr. Norris, one of the gentlemen of the committee, took the stand and called the meeting to order.

Nomination for permanent chairman was called for, and Hon. Newell Blake, of Old Town, was nominated and elected. Mr. D. B. Milford was chosen Secretary, with the power to elect an assistant. The Chairman, after a few appropriate remarks, proceeded to appoint a Business Committee of six, whose duty should be to provide for the accommodation of visitors, &c. Mr. French, of Bradley, Dr. Woodbury and Mr. Miller, of Old Town, Mr. Rigby, of Sillwater, and Mr. Robinson, of Milford, composed the Business Committee.

W. K. Ripley then took the stand. He said it was important to set the ball in motion, and perhaps, from his general acquaintance with many of the people present, he was as well calculated to do the greasing of the wheels as any one. We need harmony and concert of action, while we expect diversity of opinion, especially in pioneer points. He would have and enjoy the utmost freedom, and hoped the speaking would not be confined to those on the platform and to those known as public speakers, but that all would participate. He felt impressed that our dear departed friends were present and would say to all "Be happy and free."

At this stage of the proceedings a choir of from twelve to fifteen persons, enlisted the exercises with singing. After which a gentleman in the audience, (Mr. Douglas) who said he had come one hundred and thirty miles to attend the meeting, briefly related his experience. For twelve years he was an ardent opposer of the Spiritualist Philosophy; would not permit himself to listen, much less to investigate its claims. But through the force of a positive demonstration, was now pleading in the all-glorious faith of spirit communion.

At twelve the meeting adjourned till two P. M. At two P. M., there being about six hundred persons present, the Secretary, in the absence of the President, called the Meeting to order. The choir sang a hymn, uniting in harmony the minds and hearts which.

Mr. Hodges, of Rockland, in the entranced condition, addressed the people for nearly an hour. Taking a view of the advent of Spiritualism, he followed its progress up to the present time. In the face of old theology, in opposition to the churches, in direct conflict with popular opinion, Spiritualism has made an advance steady and onward, in numbers and influence, unappreciated in the world's history. Let us take courage, then, feeling grateful for the present growth and progress, press boldly on to higher and nobler attainments. Singing by the choir.

Mr. W. K. Cowen, of Lisbon, Me., said that when Jesus was on the Mount of Transfiguration with some of his disciples, where Moses and Elias appeared, the disciples were about to build three tabernacles; one to Jesus, one to Moses, and one to Elias. But a voice from heaven protested against paying such honor to the errors and mistakes of the past, and declared, "This is my beloved son—hear ye him." The churches and popular religion of to-day still continue blindly to insist upon building tabernacles to Moses and Elias, in the face of the plain, palpable, spiritual voice of building it. The speaker related the circumstance of the death, a few months since, of a promising daughter, fourteen years of age, being the seventh child gone to the spirit-home. Not a sorrow did he feel, not a tear was shed by him. He felt, through an unshaken faith in Spiritualism, that his beloved child was near to him, that ever, and as near as he could be, he could travel one hundred miles on crutches to be present at the meeting. Singing by the choir.

Mr. Maddox, from Monroe, entranced, took the platform and in a very vigorous style discoursed some fifteen minutes, on Individuality. After which an Indian spirit controlled him and gave us some thoughts concerning the "oil of sweet gum." At this time, by way of a variety of interest to the Meeting, Master Currier, son of Mrs. A. A. Currier, of Lowell, Mass., was introduced to the audience, and recited "The Old Ship of State," composed by David Barker of Me. We feel safe in saying that few, if any, High School scholars in our cities, could declaim that piece or any other piece, with such dignity, ease, and effect as did this boy. In fact, we met the most magnificent display of superior power through him.

Mr. Rhoades, of Portland, Me., spoke on the diversity of opinions among Spiritualists; while to some minds, all seems confusion and discord, the eye of the true and advanced Spiritualist perceives that all is harmonious.

Mr. Houghton, from Locks Mills, Me., next addressed the audience. He is quite young, and has but recently become subject to spirit control. His style was forcible, evincing power yet to be unfolded.

Mrs. Stearns, from Michigan, entranced, spoke from the platform. Her manner was easy and dignified, and her matter well selected and forcibly illustrated.

Mr. Fairfield, under the influence of an Indian spirit, somewhat hesitating in manner, though quite interesting. Then followed a song improvised by an Indian spirit and sung in the Indian dialect, through a gentleman in the audience.

At this stage of the proceedings, the Chairman read the following Preamble and Resolutions, offered by B. B. Marshall:

Whereas, Spiritualism teaches the entire freedom of mind from all bonds except those of truth, and whereas, in order for the mind fully and impartially to receive the truth, one of the first conditions is the freedom of the body,

Resolved, That it is the voice of this Meeting that human slavery is in direct conflict with Spiritualism, being a foul blot and curse upon the immortal soul, robbing it of its birthright—the ownership of its physical habitation.

Resolved, That in Abraham Lincoln, standing as he does, for the cause of the Universal Freedom, by and through an amendment to the U. S. Constitution, we recognize the man worthy of our support, as one well calculated to advance the cause so dear to us all.

After some sharp discussion upon the propriety of introducing such resolutions into a Spiritualist Convention, they were laid upon the table, the meeting adjourned until nine, A. M., the next day.

SECOND DAY.

Twelve hundred persons present. At 9 A. M., the Secretary called the meeting to order. After singing by the choir, Mrs. Stearns spoke in prayer.

Mr. Douglas spoke of directing our minds to the one great object of the meeting—without enlightening his hearers as to what that object was—resolved to devote what is left of his discourse to the resolutions made him as though he would like to be at home. This morning he felt differently, and urged harmony of mind and feeling.

Mr. Carroll, of Rockland—an elderly gentleman who has been a medium twelve years—read a communication from a spirit, through himself, which he deemed of importance.

Mr. H. B. Milford spoke under the influence of Sylvester Judd. He said we wanted Spiritualism morning, noon and night. Spiritualists, he said, had got salvation, while old theology had death and damnation. We have got God and Heaven, they the Devil and Hell. Paul's pockets were stuffed full of letters from the high priests, to persecute the ancient Spiritualists at Damascus, but the scales of his eyes were cast off, and he became a medium and Spiritualist.

Next followed a song entitled, "Nelle land and found," by the daughter of Mrs. C. Ross, of Milford, Mass. It was sung in a sweet, clear voice, with good effect.

Mrs. Abby Morse, of Searsport, a very powerful medium, sang an Indian spirit, a couple of songs. Mrs. Danton, of Union, then took the platform, and, under influence, spoke of the higher life, and its direct concerns in the things of earth.

W. K. Ripley was next introduced as the regular speaker for the forenoon. He remarked that Cromwell said to an artist: "Paint me as I am!" We are all artists, painting ourselves daily, on substances more or less refined. The good man and the assassin whetting his knife, each seeking happiness. For this the poor inliterate in the gutter crawls; for this the maiden toils and the youth labors. All that is necessary is for each to see clearly the only and true path to permanent happiness, and all will walk therein.

Spiritualism is the one thing best calculated to lead the wayward spirit. Let us cease to find fault, and take on a feeling union. Our strongest dislikes are others' strongest loves. Mediums are too frequently uncharitable and unjust in their estimate of each other. True charity and benevolence does not consist in wholesale applause and recommendation, without a wise discrimination and selection; neither in a studied silence and refusal to state any view of controversy. But rather in a generous acceptance of each in the sphere of labor their talent appoints for them, admitting the great law of progress as inevitable to all. Spiritualists sometimes commit the mistake of yielding too easily and absolutely to spirit-assumption and dictation. Reason should be exercised, and, if need be, power also, to retain a legitimate control of individual mind.

Our human intuitions saw the New World, but by reason, and the sanction and assistance of a noble woman, he sought and found it. Intuition may perceive a spirit-world, but reason and science must corroborate and substantiate its truths. There are two kinds of evidence—Positive and Probable. Columbus, when he saw the pecked stick on the water, had strong probable or presumptive evidence to human habitation, and the fact of the stick's being pecked, was indicative of its habitance. There are no trifles so small that some useful lessons may not be gathered from them. Positive evidence is that which each person has demonstrated to their own senses, and cannot be imparted to another, except negatively. We have come to discuss all subjects of vital importance to human interests without fear or favor from Gods or Devils. Speaking of our origin, our ancestors, he said we might profitably go back to the Frog in the pond, and, indeed, as far back as creation extended. In the realm of science and nature, there are no such distinctions as "high and low" and in the religion of Jesus there were no aliens from human sympathy, and the Father's love. If Jesus dipped his feet with Judas, who "had a devil," we might well afford to acknowledge a common brotherhood of imperfection and its consequences. Much more was said by Brother Ripley, which we had not time to commit to paper, though very instructive and interesting.

Singing by the choir, after which Master Currier recited, in a masterly manner, Shakespeare's "Seven Ages."

At 2 o'clock P. M. At the adjourned hour the meeting was called to order by the Chairman.

Two thousand persons were present. After a voluntary by the choir,

Mrs. A. A. Currier was announced as the regular speaker for the afternoon. Taking the subject, "Life in the Soul-world, or the Powers of the Spiritual State." She said it required very large credulity to accept of it, especially if it will not bear the light of reason and the power of thought. All over the world mankind believed in immortality in some form. She would not offer this fact as an argument in its favor, for, once, not very remotely in the past, the entire civilized world accepted an error in regard to astronomical relations of our earth, with its own movement and that of other bodies. The spirit is beyond the ken of the schoolmen of science, and therefore it neither relies upon tradition or science. But demonstrates itself to the individual mind.

She contended that spirits need rest, and do sleep. Poets and thinkers here on earth require more rest than is given to the poor mortal laborer. According to the Bible account, God rested after his six days of laborious toil; and, surely, if this be so, it is not inconsistent for the creature to need rest also. The spirits also eat and drink. They have eyes, and therefore see; ears, and hence they hear; a mouth and teeth, and they eat. For not an organ can or would exist if it did not for the use of it. The speaker contended that spirits obtain his belief in spiritism, and in fact, not in faith. Just at this point in the discourse, loud raps

were distinctly heard upon the platform near the medium, as much as to confirm the very next words of the speaker. It is, she said, in actual demonstration. The churchman is bound by his own creed, to go with the Spiritualist to the manifestation of the past, the only correct one on the present. The belief in obsessions—the idea that spirits still retain their base appetites, and gratify them through the indulgence of those passions in mediums, she emphatically pronounced a monstrous libel against the spirit-world. It is not dependent upon the earth. She would defend the right and expose the wrong.

Singing by the choir.

Mr. Fairfield, under influence, took the stand and spoke on the "Philosophy of Spiritualism." God is life. We are in his image, hence we are life. Death is but a circumstance in our life-time. He spoke of the geological growth of mankind. We are allied to the animals, but we are superior, though in the same general course of being; and in character shall partake of the nature of all that preceded us, as also be governed in the present and future state very largely by the associations and assimilations of nature and society. If we eat hog, we shall partake of its nature, and in some departments shall express the peculiarities of its type. In our associations are revealed our tastes; at least, all such are voluntarily chosen. Not the death of Jesus, but the life of Christ is our salvation. God, awaiting for Adam in the garden shows the narrow idea Christians have who accept that record of the Divine Being. Adam knew where himself was, but God had to call aloud to learn his whereabouts. He asserted that spirits might eat strawberries and cream. Did not Peter see all kinds of animals led down from the spirit-world? There must have been a cow there, and if a cow, then milk, then cream, grass for the cow's subsistence, and no good reason why there may not be strawberries.

At this time the resolutions were taken from the table, and after some discussion were passed, omitting the last resolution relating to Mr. Lincoln. The vote stood about 500 to 55 against.

Mrs. Morse improvised a poem touching the resolutions. It was a most wonderful and grand effort. She spoke of the dark man in white as yours, and the white man in black as mine.

After speaking by several individuals on different topics, the meeting adjourned to 10 A. M., Sunday.

THIRD DAY—SUNDAY.

Weather fair. About three thousand persons were present. At 11 A. M. the President called the meeting to order.

After a voluntary by the choir, Miss Susie M. Johnson was announced as the regular speaker for the forenoon. In the entranced condition she addressed the audience on the subject of more importance to all present than Spiritualism, considered with reference to its uses and future purposes. It is not necessary to go into a presentation of the proofs and evidences of the fact, as doubtless most all present accept the philosophy. If a person believes in a God of love, or whatever their faith may be, we expect to see something in the character of the work corresponding to their belief. Spiritualists profess a higher faith than any other class of worshippers. Church-men and skeptics are asking what are the uses of this new religion? The fact of the need of change is evident in the present eruptions and convulsions, both in religious and political affairs. Every demand is met by an appropriate supply. The commands of God are always the demands of Nature. There is no distinction between God and his work.

Separate God from his works, and you cut off all the avenues of man's approach to him. We want to know a God who stands related to us; we want to know of the elements of Godliness, and feel that they exist in human beings. We want to feel cooperative with God; that he has as much need of us as we of him, and that the perfection of the universe depends upon the relationship of his laws and forces, and that separation cannot occur without destruction. Persons talk of independent individual action, without seeming to realize they are as much acted upon by forces from without as within. We are associative beings, and were brought here through the action of the desire and law of association. So the spirit-world is associated with us to accomplish their purposes and our good. The only true religion is prayer without ceasing; but pray with your arms, your legs, your purse, your love. Every Spiritualist should have a definite purpose and a practical use for their religion. If not, then drop it. Spirits come not alone to dance for our amusement, but to effect a radical reform in every department where sin abounds. We intend to purge every sink of corruption. If you cannot be better, do not be a traitor. If you cannot fight in this cause, then for God's sake run! Throw down your spiritual weapons, and gravitate to your proper place, the Orthodox Church, or wherever else it may be. If your politics need purging, we shall make the attempt in the face of all criticism. It shall be done impartially but earnestly; easy if possible, severe if must be. As parents correct their children, God and his work will correct our mistakes, who are only children of larger growth. Let us accept the truth from whatever source it comes. This war is the result in no small degree of the popular Christianity. Its history is not comprised in four years or twenty-five. It is organic in human nature. Cannon-balls cannot end the struggle until they strike the party that purges it of all sectional prejudice and party bias. Until mutual recognition, honor and oppression shall be superceded in human hearts by love, charity and forgiveness; and the glory of our achievement will be no greater than that of the "top dog in the fight," unless sanctified by other motives than animal conquest. Does not the pleading voice of dead and dying heroes silence the bitterness and contentions of the living and factions, and bid us by their memory in one common effort to remove from our country the "beast," that we may more clearly see to remove the "mole" from our neighbor's? Not through strife, but universal love and good will come our true victory. Let us come here, not to pour out the "vials of our wrath" upon each other, but to compare experiences, to acknowledge our mutual weakness and dependence, and gather strength to bear present burdens, and combat future evils.

Singing.

Mr. Fairfield spoke under the influence of L. P. Rand, giving an account of his spirit life, and vindicating his course with the "Davenport Boys," while here. He recognized many friends present, who had given him their sympathy and support while in the firm, and sent many an earnest prayer for the "Bridges" of that name. He said that the transition state between the material and spiritual conditions of existence. He is still active in promoting the general diffusion of knowledge among the dwellers of both spheres, and acquainting himself with natural and spiritual forces; tendered to all present his love and desire for their comfort and happiness, and a final reunion, with extended and enlarged opportunities.

Adjourning till 2 P. M.

Came to order according to adjournment. Present in the choir. Three thousand present. Singing by the choir.

Mrs. Stearns in an earnest and forcible manner discussed the great principle underlying the spiritual movement. She urged upon all, purity of life, honesty of purpose, and a rigid adherence to the laws governing generation, that the men and women of the future may be the children of wisdom, intelligence and love. We have no hesitancy in predicting for this lady—now a comparative stranger among us—a large circle of acquaintances, and that she will be fully appreciated, both publicly and privately.

Mr. Douglas offered a few remarks embodying a farewell to the friends and the meeting.

Singing.

Charles A. Hayden, Maine's favored "Boy-prophet" now took the stand as the regular speaker for the afternoon. New England, he said was noted for its religion and its churches. Religion has always been considered in the past, a special revelation of the Divine Mind; but Nature's most simple lessons are genuine religion. Nature, God and Humanity are triune force; indissoluble in purpose and action. It is not of our own making, but of God's. Life in all its manifestations. Religion is the outgrowth of Nature through the human mind and heart. Faith without knowledge is worthless. To say God exists, amounts to nothing, without the proof. So of the spirit-world. It must be demonstrable to the reason. The Atheist has the argument, unless demonstration can be produced.

At this time the speaker contended that life is the voice and aspiration of all things. We, in this day have the advantage of all past ages. In

that, the archives of their experience and observation are opened to us. Our Bibles are merely a record of a few years in the past. The Koran of the Mahometan and the Zend Avesta are of equal significance viewed in the light of history; as the Christian's Bible. We have not the inspiration of a "Moses," nor the sanction of the Christian. We may not climb mount "Sinai," but we will climb mount Science, which overlooks it, and make such observations of the "promised land" as shall lure some modern "Moses" from the miniature heights of past inspiration to the extended range, the bounds of Infinity. To enter in to heaven, is to compass its conditions within our own vision, and establish them in our hearts. We acknowledge no authority but that of Nature's law. Bibles are our alms; never our masters. Agitation will yet overthrow all false religions. The truth must ultimately prevail, though "Galileo" be thrust within dungeon walls. We have had enough sermons to save the world; but the truths which have been suppressed by these sermonizers, are what will truly save the soul and body also. The churches complain that Spiritualism encourages infidelity. While the fact is, the Church, unwittingly manufactures materialists for us to convert to a knowledge of spirit and its relations. In closing up the avenues of present inspiration and spiritual manifestations, they effectually shut out the proof of spiritual existence to the inquiring mind, and leave it no other alternative but blank materialism, and yet fortunately for those whose wants are not met in Moses, Jesus and the Apostles, when theology built a bridge over Jordan for Moses and Elias to confer with Jesus and his disciples, they left the gate open for other adventurers to enter. We claim to be infidel to total depravity, infidel to vicarious atonement, infidel to the idea that God makes any blunders. Can there be anything more absurd than the idea that God tried to kill off his rebel subjects by a flood, leaving just enough to perpetuate the evil he attempted to cure; and that falling in that effort, he came down from his superior condition and assumed the inferior position of creature, and suffered himself to be killed; and, lastly, created a Devil, to consummate the work he had himself incompetent to accomplish. We are infidel to such an estimate of Infinite wisdom and power, as is represented by such a picture as this. We are not infidel to the authority of Intellect and Science.

Washington, through a rap, is just as competent to give us thoughts as through a goosequill. Pain helped us to the liberty we now enjoy. Crush the rebellion, or we crush out every both South and North. A greater commission than was given to Israel is now given to the North. Shades of Washington, of Adams, of Jackson, of all heroic souls! we ask forgiveness that at a Spiritual Convention resolutions touching the great question of slavery should meet with any opposition, and that one man should be found to disagree with the right. We are not infidel to all alike! He himself is a base, cowardly slave. Let all earth and hell combine to suppress resolutions and the freedom of speech, yet we do declare, on behalf of the spirit-world, that the right shall prevail, and freedom come to all of Africa's sons and daughters. Away with a Spiritualism which that slavery is right, and a blessing to old Aesop's child of an ass, apply the outcast, the down-trodden and oppressed.

The following resolutions were unanimously adopted:

Resolved, That the President and Business Committee, as well as this community generally, extend their sincere thanks and full approval to Mr. B. B. Marshall, of Massachusetts, who has so kindly and faithfully performed the duties of Secretary for this meeting. And the "Pine Tree State" sends, through Mr. Marshall as a representative, a recognition and a blessing to old Aesop's child, and to those whose hearts are always the right place, heads clear, and hands ready to do their bidding.

Resolved, That this audience express their unbounded thanks to the Business Committee, and the people who have so bountifully provided for their comfort in opening to them their homes and hearts.

Resolved, That as Christ fed the multitude satisfied with "broken bread," and they were enticed, so we would express to our mediums in the form, and also to our spirit friends, our satisfaction for the thoughts with which our hungering souls have been fed.

The Chairman then extended a vote of thanks on behalf of all present, to the choir, who had lent the influence of their voices, attuned to harmonious utterance, to soften the asperities and quicken the better impulses of our natures, during the meeting's sessions.

Resolved, That the audience express their unbounded gratitude to the President, Mr. Blake, for the acceptable performance of his duties as presiding officer, which was generously acceded to by all present.

Mrs. Morse then took the stand, and improvised and sang two songs, the subjects for which were selected by the audience. One was "Freedom" the other "A Woman's Song."

Mr. Maddox made a few remarks. Then followed a voluntary by the choir, and at 5 P. M. the "Grove Meeting" of three days closed—(though the meeting adjourned to meet in the Universalist Church, in Old Town, at 7 o'clock, to hear Mrs. A. A. Currier deliver the last lecture of her month's engagement there.) Your reporter being tired, and having another engagement, the topic was not present; but, judging from the testimony of those who were, the lecture must have been a masterly effort, replete with character, elegance and emphasis. Subject, "The Present Aspect of the War."

It is worthy of remark, and highly creditable to the State of Maine, particularly this section, that although there were no police upon the ground at any time during the meeting, there was no disturbance or disorderly conduct to be corrected, and not once, to my knowledge, was the Chair obliged to enjoin order. There must have been, we think, in a gathering numbering three thousand people, many who were neither believers nor sympathizers in our faith, but they were certainly inspired with a love of good order and reputable behaviour, if not by spirits. Those who had been active in getting up and conducting the meeting, felt, as they heard on every side the expressions of satisfaction and pleasure, a spirit of thanksgiving, which, I imagine, was an acceptable prayer, to the Spirit who had "held us in the hollow of his hand," and baptized us in the power and love of his eternal presence; and we believe all went forward in the paths of duty strengthened and hopeful, and we, spiritual pioneers, mediums and reformers, will go forth with a deeper love for our fellow men and a stronger trust in God.

SUSIE M. JOHNSON, Ass't Sec.

Bradley, Me., Aug. 31, 1864.

Written for the Banner of Light.

HEAVEN.

BY JOSEPH D. STILES.

There is a heavenly land above,
Where never-ending summer reigns,
Where everlasting peace and love
Illuminate the holy plains.

The life which suffers most below,
Will keener relish joys above;
The heart which feels the bitterest woe,
Will better prize the sweets of love.

Earth's struggling souls do not despise
The shadows in your pathway cast;
They're often blessings in disguise,
Revealed as such, when they are past.

"Do you enjoy going to church now?" asked a lady of Mrs. Partridge. "Law me, I do," replied Mrs. P. "Nothing does me so much good as to get up early on Sunday morning, and go to church, and hear a populous minister dispense with the gospel."

The income of the four Rothschilds in Europe is a thousand dollars an hour.

Correspondence in Brief.

Needs of the Banner.

We are under great obligations for your free and timely statement in regard to the financial relations of the BANNER...

Brethren in the cause of humanity, let us put on our armor, and assist the vehicle of our thoughts and of glad tidings to the hungering spirit, beyond these perilous times...

Words of good cheer are proper at all times, but they cannot enlighten or feed a famishing world. The man who asks for bread to satisfy the demands of his being...

West Carlton, N. Y., Sept. 20, 1864. Accompanying the above was a draft for \$50, for which we return our grateful thanks...

A Note from Ohio.

DEAR BANNER—You have so many Conventions and Grove Meetings to notice, that I shall trouble you with but a short article.

The Spiritualists of New London and vicinity met in Brundage's Grove, on the 10th and 11th inst., as previously arranged, for the purpose of holding a Grove Meeting...

A Card.

In carefully looking over the history of the past we have rarely been so much gratified at the evident progress which is now being manifested in this community...

NATHAN NOURSE, JR.

SILAS UTZEL.

Burlington, Mass., Sept. 17, 1864.

Nature vs. Drugs—Reforms—The Children's Department.

Having violated Nature's law by overwork, I am now laying by to recuperate, and I have for my companion the dear old—in wisdom—BANNER.

One word for the encouragement of those who write for children. The stories of Mrs. Lovell Willis seem to take right hold of the affections of the little ones...

Plattsburgh, N. Y., Sept. 14th, 1864.

H. W. Stoddard, Medium.

To many friends who have so nobly responded to the call from Warren Chase, in behalf of H. W. Stoddard, permit me to say, that in so doing, they have made glad the heart of the widow and orphan...

Chardon, Ohio, Sept. 13th, 1864.

The Boy Medium.

In connection with my lecturing I have charge of Henry B. Allen, the boy medium, for musical manifestations and various test phenomena.

Morrisville, Vt., Sept. 21, 1864.

Mrs. Bond's Lecture Appreciated.

The BANNER continues to come to hand with its usual punctuality, and is perused with increasing pleasure.

The BANNER is loaned to many who are unbelievers, and they read it, shake their heads, and then, read on.

The most curious instance of a change of instinct is mentioned by Darwin. The bees carried to Barbadoes and the Western Islands ceased to lay up honey after the first year.

This Paper is issued every Monday, for the week ending at date.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 1, 1864.

OFFICE, 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WIGHT & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR.

SENTINELISM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny...

Living Simply.

It does not take a great deal of money, ordinarily, to be happy. That grand desideratum, happiness, is compassed with compliance with very few conditions.

What is it that makes us so afraid of simple things, of things of which we cannot say that they cost as much money as somebody else's? Why are we willing to be so tormented with the merest moonshine of our imaginations...

It is not essential for a man to live in a large house, filled with costly furniture, in order to display true elevation of sentiment and dignity of character...

We have seen two persons—a man and his wife—live in the shade of what other people would superciliously style obscurity, and show more real beauty of life and true loveliness of character than any of those who esteem themselves more fortunate ones...

Nothing is more attractive to other eyes, as nothing certainly exercises so powerful an influence over the mind of others, as the sight of great things being done with small means.

When the character is overlaid and covered up with what ceases to lend it expression, it is time that the victim, if still able to perceive the misfortune, should throw off the cheap coverlets with which his nature is likely to be smothered.

At best, we can enjoy and place in our personal service only so much, whether it is money or something else. This very fact ought alone to suggest moderation, self-containment, the idea of

living upon our own resources, and the fact that we can be happy if we only will. All depends on where we leave our hearts. If it is money which we covet as the primary condition to anything and everything else, then we forthwith surrender those very objects and purposes between which and ourselves we have placed so foolish an obstacle.

No Speculation.

We are glad to see combinations everywhere making up to defeat the ends of grasping and unprincipled speculators. It is a fact that the people of the country are to-day suffering vastly more from the effects of speculation than from those of war.

Letters for Camp.

Write often, and always write long and warm letters to your sons and brothers in the Army of the Union. It is scarcely possible to make an estimate in words of the value of such letters to our brave troops.

Intemperance.

The Gloucester Telegraph learns that a gentleman named Saunders, recently deceased at Cambridge, has left the sum of ten thousand dollars to the town of Gloucester, and a like sum to the city of Newburyport, to be devoted to the suppression of the evils of intemperance in those two places.

Lycium Hall Lectures.

The Spiritualists of Boston, and others interested in the promulgation of great truths tending to the amelioration of the human race from the bondage of ignorance and bigotry, are notified that the platform of the above hall will be occupied by Mrs. S. E. Warner, on next Sabbath, afternoon and evening.

Mr. Foster, the Test Medium, in Boston.

It will give our friends pleasure, we know, to learn that one of our best mediums for tests has returned to Boston, and taken rooms at No. 6 Suffolk place.

All those desirous of communing with their spirit friends, whether skeptics or believers, should embrace the present occasion to visit Mr. F., as perhaps they may not again have an opportunity to secure his services, he contemplating at no distant day making a tour on the Continent of Europe.

Spiritual Books in London, Eng.

By an advertisement on our eighth page it will be seen that Mr. J. BURNS, No. 1 Wellington Road, Camberwell, London, has a supply of all spiritual and progressive works published in this country or in England.

Persons on the other side of the Atlantic who desire to procure works which elucidate the Spiritual Philosophy, will find Mr. Burns's Bookstore very convenient for their accommodation.

Dr. J. R. Newton in Rochester, N. Y.

We take pleasure in announcing to the public that this world-renowned benefactor is to be located for the present in Rochester, N. Y., where he will administer to the wants of the sick and suffering, curing them—if curable—by the "laying on of hands."

Jennie Lord's Circles.

According to the New York City and Brooklyn papers, Miss Lord's séances at Brooklyn are causing quite a sensation. An article in the N. Y. Daily News devotes half a column to the "Mysterious Manifestations," headed as follows: "A NEW SENSATION IN BROOKLYN—MUSIC, MIRTH AND MYSTIFICATION."

The Meetings in Charlestown.

The Society of Spiritualists in our neighboring city, Charlestown, resume their regular meetings in City Hall, under the management of Mr. A. H. Richardson, on Sunday next.

New Publications.

HISTORY OF THE REBELLION: By Horace Greeley. Vol. 1. Hartford: O. D. Case & Co., Publishers: For sale by Horace King, 81 Washington street, Boston, General Agent for Maine, New Hampshire, Eastern Massachusetts, and the British Provinces.

We took occasion to give an extended notice of Mr. Greeley's history of the American Conflict, on the appearance of some of the specimen pages of the work. We said, at that time, that few pens in the country could furnish a history of this struggle, which would be half so readable and impressive as that which Mr. Greeley's pen is capable of supplying.

His style, to be sure, is not that of Bolingbroke, not yet of Sir James Mackintosh, yet there is no denying that it has a singular rush and sweep which have very strong attractions for the reader, while finish is sunk in considerations of raciness and vigor.

The first volume of this History forms a noble book, in respect of type, paper, printing, and binding. It is a noble monument of the industry, taste, and business energy of the popular house which has undertaken the task of its publication.

This History, to be remembered, is sold only by subscription, and Horace King, No. 81 Washington street, Boston, is the general agent for this section.

THE WRONG OF SLAVERY, THE RIGHT OF EMANCIPATION, AND THE FUTURE OF THE AFRICAN RACE IN THE UNITED STATES. By Hon. Robert Dale Owen. Philadelphia: J. B. Lippincott & Co. For sale by Mrs. H. F. M. Brown, 288 Superior street, Cleveland, Ohio.

This is a very handsome and a very striking book. It would attract immediate attention, were it only known of it that it is written by such a man, and so widely known a writer, as Robert Dale Owen.

This may, in brief, be termed a text-book on the whole subject. It treats of Emancipation, and treats fairly and reasonably of it, as a measure of National policy, essential to the preservation of the Constitution, indispensable to the reestablishment of peace, and inseparable from the future maintenance, North and South, of domestic tranquility.

Mr. Owen has enjoyed the best opportunities for fully qualifying himself to write such a book as this, having been engaged for many months, as all our readers know, as Chairman of a Government Commission to examine into all reports upon the condition of the Freedmen of the United States.

Persons on the other side of the Atlantic who desire to procure works which elucidate the Spiritual Philosophy, will find Mr. Burns's Bookstore very convenient for their accommodation.

PETERSON'S MAGAZINE for October has its usual variety of excellent reading matter and elegant embellishments.

HARPER'S MAGAZINE for October opens with a finely illustrated narrative, written by the popular author, J. Ross Browne, entitled "A Tour through Arizona."

The recent brilliant victory of Gen. Sheridan over the rebel army under Early and Breckenridge, in the Shenandoah Valley, inspires every lover of the Union.

A Great Victory.

The recent brilliant victory of Gen. Sheridan over the rebel army under Early and Breckenridge, in the Shenandoah Valley, inspires every lover of the Union. This is the way to destroy armed rebellion against the Government.

Announcements.

F. L. Wadsworth will attend the Yearly Meeting of "Friends of Progress," at Richmond, Ind., Oct. 14th, 16th, and 18th.

Mrs. C. Fannie Allen speaks in Belfast, Me., Oct. 21; in Camden, Oct. 29; in S. Thomaston, Oct. 11.

James M. Allen will speak in Waldo, Knox, and Hancock Counties, Me., until further notice. Address Searsport, Me., care of M. Bailey.

Mrs. S. E. Warner, of Berlin, Wis., will lecture in Lynn, Mass., Oct. 30th; in Chelsea, Nov. 6th and 13th.

Lizzie Doten will speak in Chelsea, Nov. 20th and 27th. The friends of progress meet every Sunday evening at the Scientific and Progressive Lyceum, No. 138 Washington street, Brooklyn, N. Y.

U. Clark's Illness.

Uriah Clark has been prostrated with typhoid fever, for several weeks, in Janesville, Wis. At the last writing, Sept. 15th, he was convalescing, and wished us to say to the friends in Wisconsin and Illinois, where he had appointments, that he will report as soon as possible and fulfill his engagements.

New Music.

W. S. Blanchard's spirited song, entitled "Liberty's Call; or, Hurrah for Abo and Andy," has been set to music by L. B. Starkweather, and published by Oliver Ditson & Co., 277 Washington street.

"Basket" Picnic.

There will be a two days' meeting of Spiritualists at Independence, Iowa, on Saturday and Sunday, Oct. 1st and 2d. Mrs. A. C. Wilhelm, M. D., and others are expected to address the audience.

ALL SORTS OF PARAGRAPHS.

Dr. P. B. RANDOLPH has just been spending a pleasant week with a few of his very many friends in and near Boston. The Doctor looks as young, and is as full of life, hope and enthusiasm as ever.

Bro. F. L. Wadsworth, writes us that the spiritual cause is alive in the West, despite the political excitement consequent upon the Presidential campaign. It is alive everywhere.

Gen. Fremont has withdrawn his name as a candidate for the Presidency, giving his reasons therefor.

The Commercial's special Washington dispatch says, "A Virginian reports that he had conversed with an acquaintance from Richmond, who stated that Lee has positively but 40,000 troops, independent of Early's command."

One of the best substances for cleaning knives and forks is charcoal, reduced to a fine powder, and applied in the same manner as brick-dust is used.

The Wheeler & Wilson lock-stitch Sewing Machine is considered by those who have used it, the most simple and practical of any in use.

"Henry, you ought to be ashamed to throw away that bread. You may want it some day." "Well, mother, would I stand any better chance of getting it then, should I eat it up now?"

Henry Ward Beecher says: "I can pick out men in New York—great men, that count millions to their names—of whom, if you should take away their wealth, there would be nothing left—you might hunt with a lighted candle, and you could not find them to all eternity." That's true.

How common it is for people to use expressions which have a directly opposite meaning from that the words import. For instance, they say they shall peck corn when they unshell them; that they husk corn when they unhusk it; that they dust the furniture when they un-dust it, or take the dust from it; that they skin a calf when they un-skin it; and that they scale fishes when they un-scale them.

Why are pen-makers very bad persons? Because they make people steel pens and say they do write. Dr. H. A. TUCKER.—It will be seen by reference to his advertisement, that this well known Clairvoyant Physician, has arranged definite office hours in the various places where his crowds of patients flock after him, so that no disappointment in finding him need now occur.

Water kept in leaden vessels for only a day has been found to contract a sweetness of taste and become poisonous for internal use. And yet people continue to drink lead-pipe water. No wonder they have neuralgia.

A Vienna letter states that in the aristocratic circles of that capital it is now considered most stylish for ladies not to wear corset in public assemblies. This change appears to be the result of an example set by the Empress of Austria.

An English carrier-pigeon lately took a message from London to Exeter, 171 miles, in five hours and twenty minutes.

Fort Morgan, in Mobile Bay, recently captured by our naval forces, originally cost the United States Government, in its construction and armament, about \$1,500,000, and is capable of mounting 132 guns, and of garrisoning 700 men for siege operations.

ENGLAND NO LONGER A FIRST CLASS POWER. The London correspondent of the Philadelphia Inquirer, says Lord Palmerston has recently made some significant declarations in explaining the policy of the British Government. In discussing the affairs of America and Poland, he said England would go to war—would have gone to war several times during the last five years—if she dared. She dare not, he says. She has not the power. She has not the means. She has only an army for defensive purposes.

Europe." This is really the effect of what the Premier did say, and almost the exact language he used.

General Confidence has command of the legions of the North, just now. The last great victory of the war, by Gen. Sheridan, will encourage enlistments fourfold.

London is now connected with Shlon and Jerusalem by telegraph. St. Petersburg and Boston will be soon, when a telegram dispatched from Jerusalem at noon, may reach us before noon of the same day.

The crop of cotton will be so profitable on the leased plantations at the South this year, that one lessee, formerly a newspaper correspondent, will realize a profit of \$100,000 this season alone.

The ancient theatre of Ephesus has recently been examined and measured. Its diameter was six hundred feet, and it would accommodate seventy-five thousand spectators.

THE KINGDOM OF ITALY.—The kingdom of Italy, according to the last census, counts 21,777,334 inhabitants, and occupied the fifth place in Europe in point of population.

Some writer says: "I call every man intolerant from principle, who conceives no man can be a man of virtue and ability who does not believe exactly what he does, and unmercifully consigns to perdition all those who do not think like himself."

The BANNER OF LIGHT is cheap at three dollars a year, and there are Spiritualists enough in America to sustain a dozen such papers.—Progressive Age.

You are quite right, friend Hull. And it will be sustained. The Spiritualists are waking up to the importance of sustaining their organs, since the demise of the Herald of Progress.

Fan should be cultivated as a fine art, for it is altogether a fine thing. Whoever knew a funny man to be a bad one? On the contrary, he is not, nine times out of ten, generous, humane, social, and good?—Exchange.

Mr. Ames, of Falls Village, has completed one of his great wrought iron cannons, and will soon take it to Bridgeport for trial.

Washington and Franklin were of Northamptonshire, England lineage. A foreign correspondent of the N. Y. Tribune recently rode through Stillgrove, Northamptonshire, and in the village church, read on the tombstone of President Washington's great grandfather, the brief inscription: "Lawrence Washington, Gen., 1634."

Anonymous scribblers are still flinging their slime at Spiritualists through the columns of a city press that should have more sense than to allow such attacks a place there.

Cardinal Wiseman asserts that the Roman Catholics are steadily gaining ground on the Protestants in England.

An employe at the depot in New Haven drove away a boy who was playing around the cars. The boy's father threatened to prosecute him if he did it again.

The London Times in a recent editorial on the economic effects of the American war, shows that its influence has reached the remotest corners of the earth.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

We are under great obligations to our most of correspondents, who have of late sent us a vast amount of interesting matter for publication, much of which is utterly impossible for our columns to absorb.

ERRA.—Write to the Misses Bush, Principals of the Adelphi Institute, Norristown, Pa., and you will obtain all the information you desire upon the subject.

F. L. W.—Would like a report of the meeting of the Friends of Progress.

N. H. R. Post Home.—Your question has been presented to the controlling spirit of our circle, and will be answered in due time.

Spiritual Basket Piece.—The friends of the Harmonical Philosophy will hold a two days' meeting at Independence, Iowa, on Saturday and Sunday, Oct. 1st and 2d.

A cordial invitation is extended to all. Arrangements will be made, so far as possible, to entertain all from a distance.

Come, friends; come, one, come all, and let us have a Pentecostal feast, one that shall be remembered for the outpouring of the spirit of Truth.

Bread for the Destitute Poor.—Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the destitute poor on tickets issued at the BANNER OF LIGHT office.

OFFICIAL REPORT OF THE NATIONAL CONVENTION OF SPIRITUALISTS.

HELD IN OHIOAGO, ILL., AUGUST 9th to 14th, 1864. (Reported by the Secretary, F. L. WADSWORTH.)

SIXTH DAY. SUNDAY MORNING, AUG. 14. Convention called to order by the President at 10 o'clock.

Judge A. G. W. Carter said he rose to a question of privilege. He understood that the protest offered by himself and others had been rejected by the Convention.

Mr. U. Clark said it was not the protest, but the style of the protest that we objected to. It was false in assertion, and insulting in language.

The President announced the following named persons as a Committee to select a National Executive Committee of Thirteen: S. J. Finney, Dr. H. F. Gardner, W. Chase, Leo Miller and C. M. Plumb.

Warren Chase moved that the official report of the Convention be furnished the BANNER OF LIGHT and FRIEND OF PROGRESS for publication.

Mr. C. M. Plumb, in behalf of the Committee on Publication, wished to know if the BANNER would publish the official report, as he understood they already had a reporter at the Convention.

Mr. Charles H. Crowell said the BANNER would publish an official report; but he thought that others were as well qualified to decide what was an official report as the Secretaries.

Mr. F. L. Wadsworth said he had always supposed that the official report of a Convention was the one furnished by the Secretaries, and signed by them and the President, and that no other was official, whether it was correct or not.

Mr. C. M. Plumb moved as an amendment to Mr. Chase's motion, "that the whole matter of publication be referred to the Secretaries, and that they be requested to procure the publication of the official report in the BANNER OF LIGHT."

The motion thus amended was unanimously adopted.

"Only Waiting"—a song of unusual sweetness and beauty, was appropriately sung by the Chicago Choir.

Mr. Wm. Huddleston, of Indiana, said he was self-delegated to this Convention, but as a non-resistant and "peace" man, he wished to say a few words. He spoke in opposition to the war and the action of the Convention in its favor.

The President, in consequence of the absence of Dr. Gardner from the Convention, appointed J. S. Loveland to fill his place on the Committee of Five to select a National Executive Committee.

Mr. Loveland resigned, and Mrs. Sarah A. Byrnes, of Massachusetts, was appointed in his stead.

Dr. Wm. White, of Michigan, spoke in favor of reform in educational systems, and in the relations of capital to labor, urging the importance of rising above mere physical conditions.

Mr. Ira Porter said he thought the Convention had made a great mistake in rejecting Judge Carter's protest. He wished always to preserve the right of protest as sacred to all parties.

Mr. Seth Paine moved a reconsideration of the vote rejecting the protest.

Mr. Daniel Shaffer supported the motion, and hoped it would prevail.

Capt. Kilgore said in consequence of debility, he was away from the field of battle. He had called upon the Convention on his way home to seek rest, hoping that his spirit might be refreshed; but he found persons here that seemed better entitled to shoulder straps than himself.

Mr. S. Van Nest opposed the motion to reconsider.

Leo Miller said he did not deny the right of protest, but objected to the acceptance of this because of its grossly insulting language, and its flagrant misrepresentation of fact.

Mr. S. Van Nest opposed the motion to reconsider.

Mr. Seth Paine favored the motion to reconsider, if for no other reason than to place the parties side by side. He would spread the protest on the records of the Convention.

Mr. Charles Partridge favored the motion. He was in favor of dealing equally with all, and saw no reason why we should reject the protest on the ground of improper language.

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I do not believe in the total depravity of human nature; neither do I believe in its total immanence; perfection in earth, and its application to the spiritual. Now I see that many so-called Spiritualists are only naturalists; and I am sorry to say that some of them are only natural sensualists.

The speaker said he "did not mean that the demand of the perverted appetite of the tobacco-chewer was to be obeyed." Now I ask, are not our very natures, more or less, a perversion, in many ways, from all that is right and good?

But with human nature to-day it is very different. We cannot and we must not excuse the vicious appetites, passions and demands of our nature on the ground of mental imbecility, or a lack of sense and reason.

Our nature, then, as generally understood, is in us from outer natural conditions. It is whatever is born in us with our birth, and grows with our growth.

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pening tearfully for help and strength to every earnest worker of humanity.

Woman's true condition, the uses and abuses of the marriage law, its influences upon our children for good or evil, its high design when properly understood, need not be further discussed.

Mr. J. H. W. Toohy, was introduced as the next regular speaker. Mr. Toohy had prepared an essay for the Convention, but time did not permit its full presentation.

The world has its serious and its comic sides; and religion has its internal and its external—besides its inner and its outer depths.

As an idealist he was sympathetic to and worshipped with the Hindu, the Egyptian, the Jew, the Christian and the Mahometan, and every son and daughter of earth; but practically and dogmatically there were few to fellowship with.

But to be more direct and definite. Marriage in Christendom is supposed to be a Sacrament, and the existing form of conjugal union, combines the moralism of law and the solemnities of religion.

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truthfulness to higher law and less fear of public opinion; more of everything that helps to make healthy, happy and noble, self-sustaining men and women, and less of everything tending to sickness, cowardice and slavery; for in this change of relations, a scientific and a practical people will accomplish what Christianity and theology has failed to do—marry the ideal to the actual, and make life the worthy gift of the infinitely wise.

Mr. J. H. Wright said he had a proposition to make to the Convention, concerning the protest and its reception. If the Secretary would withdraw his motion to lay the motion to reconsider on the table, he would proceed.

Mr. Wright resumed: If the Convention would adopt a statement of facts, embodying the history of these resolutions, and the method of discussions upon them, and place it in the hands of the protesters, he would be willing that the protest should go on record; otherwise he objected to its reception, for he considered it unqualifiedly false in fact, perverse in spirit, unconvincing and insulting in language.

Horace Dresser hoped the motion to reconsider would not prevail. He likened the protesters in the Convention to Southern representatives in the House and Senate, previous to their final secession.

Mr. J. K. Daily rose to a privileged question. Explained his relation to the protest as one of the signers thereof.

Mr. U. Clark hoped the motion to reconsider would not prevail.

Benj. Todd moved the previous question, which was carried.

Mr. J. H. Wright moved the motion to reconsider the vote taken. A large majority voting not to reconsider—against the reception of the protest.

Mr. H. B. Storer, from the Committee on Resolutions, offered the following:

1st. Resolved, That the authority of each individual soul is absolute and final in deciding questions for himself or herself as to what is true or false in principle, and right or wrong in practice; therefore the individual, the Church, or the State, that attempts to control the opinions or the practices of any man or woman by an authority or power outside of his or her own soul, is guilty of a flagrant wrong.

2d. Resolved, That the hour has come to recognize the eternal unity of Science, Philosophy, and Religion; that Science, divorced from Religion, is atheistic; that Religion, divorced from Science, is Philosophy; that is, fanaticism, superstition and bigotry, and can end only in error, darkness and crime.

3d. Resolved, That the relations existing between capital and labor in our Republic, are unjust in the highest degree, and must be modified, or we shall ere long become an oligarchy, when the few will be nobles, and the many paupers and slaves.

4th. Resolved, That the earth, like the air and light, belong in common to the children of men, and on it each human being is alike dependent. Each child, by virtue of its existence, has an equal and an inalienable right to so much of the earth's surface as is necessary by proper culture to support and perfect its development, and none has a right to any more; therefore all laws authorizing the appropriation of private land for the purpose of speculation, and which prevent men and women from possessing any land without paying for it, are as unjust as would be laws compelling them to pay for air and light, and ought to be at once and forever repealed.

5th. Resolved, That—in the language of Mrs. Eliza W. Farnham—"Honor to WOMANHOOD, reverence for MARRIAGE, and the treatment which springs from these sentiments as elements of the social system, are conditions of permanency in any people, nation, or race."

6th. Resolved, That this Convention express its heartfelt sympathy with our brave sons and brothers who are now seeking by exposure to mutilation and death, in the camp and on the field, to defend the Republic and Free Institutions against which tyrants and despots are arrayed.

7th. Resolved, That Spiritualism in theory, is belief in man's immortality and eternal progression, and that departed spirits from earth-life, can and do, under favorable conditions, communicate with mortals in the flesh, as well as in the days of Noah, Moses, and Daniel, and that inspiration is now vouchsafed to man and woman, as surely and effectually as in the days of Jesus, Paul, and Peter.

8th. Resolved, That any people or class of people, who demand the attention of mankind, and challenge the faith and philosophy of ages, ought not only to be able to present valid reasons therefor, but also to present clear and definite statements of a system of their own.

9th. Resolved, That to merely assent—to occupy a position of simple negation or cynical criticism, is unworthy of this age of progressive philosophy and positive science.

10th. Resolved, That we recommend the "Children's Progressive Lyceums" as the highest and most desirable method of educating the children of the children of the liberal people of this country, and that we believe that its adoption in the various localities of the whole country, would redound to the triumph of the greatest intellectual and religious revolution the world ever saw; and that we do appreciate the men who have long years labored, under the most trying circumstances, to advance the cause of truth and justice, and who have expended their time and money for that purpose, and made other and great sacrifices to attain the great end to which all true Spiritualists labor.

11th. Resolved, That this Convention utterly repudiate and disavow, on its part, all and every sentiment on this floor expressed, which in the least tends to create the impression that we are actuated by any worldly feeling, or that we are in any way rendering any aid, and that we most heartily and cordially extend the right hand of fellowship to every true friend of progress and reform, be he or she from the East, West, North, or South, be he or she from the continents of the Old World, or the islands of the sea; that we do appreciate the grand and untiring efforts of those men who have used their time and money and sacrificed all to sustain the great truths of Spiritualism. And we pray that God may not only bless them in their glorious enterprise, but we pledge them our cordial support and earnest endeavors to aid them in rolling forward the car of progress, and to that end we agree to go to our respective places of abode, and wherever practical, to organize local societies under the resolutions passed by this Convention, and see that delegates are elected to represent them in the next National Convention.

On motion the report of the Committee on Resolutions was received.

Mr. H. C. Wright moved the adoption of the Resolutions entire, as reported.

Mr. Charles Partridge said he was disappointed that so little of the fundamental teachings of Spiritualism had been brought before the Convention. He moved as a substitute to Mr. Wright's motion, that the Resolutions be taken up in order and discussed. Lost.

Mr. H. C. Wright thought the Resolutions should be adopted as a general expression of the Convention; we had no time for discussion now.

Mr. Partridge thought Resolutions should not be adopted without discussion.

The vote was then taken on Mr. Wright's motion to adopt, and carried by a large majority.

The Resolutions reported by the Special Committee, on the "Social Condition of the Country," were called up and adopted.

Mr. Leo Miller reported the following named persons to constitute the National Executive Committee: Warren Chase, Mich.; Mrs. S. E. Warner, Berlin, Wis.; Scott, Elmey, Plato, E. O. White, Maine; H. B. Storer, Conn.; Dr. H. T. Child, Philadelphia, Pa.; Dr. H. F. Gardner, Boston, Mass.; Amanda M. Spence, New York; M. F. Shuey, Elkhart, Ind.; Mrs. M. M. Daniels, Independence, Iowa; Miles O. Mott, Brantton, Vt.

The report was received and adopted.

SUNDAY EVENING SESSION. The Convention was called to order at eight o'clock, by the President.

Ira Porter offered the following protest: Whereas, At an early stage of the Session of this Convention, a Special Committee on the State of the Union reported a series of resolutions intending to express the convictions of a majority of this Convention on the political issues of the

[CONTINUED ON EIGHTH PAGE.]

