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Niterary Department.

THE RICH MAN, AND THE DISINIERITED HEIRS

TRANSLATED FROM THE GERMAN, FOR THE BANNEY OF LIGHT.

Upon a winter evening, as Mr. O. with his children, Allwin and Theodore, were sitting by the firewhich he read with evident emotion. After he had silence, and said:

You remember the splendid palace, in the neighborhood of Hamburg, which we saw last year during tions against me; they had endeavored to set aside our journey, and which had so much about it to excite their uncle's will; but in vain. Thus disappointed in your imagination?'

"You mean the Fairy Castle," said Allwin, "which lies in the beautiful plain by the river, and even now, at this distance of time, makes such a grand impression. Oh, what an expensive house! All the walls were adorned with the most beautiful paintings, and management. His happiness was increased by the all the stairways and saloons with statues."

"Oh, I see now the splendld room i" broke in Theodore: " where the most beautiful flowers, butterflies, and a daughter. and birds of paradise were painted on light blue silk tapestry, as if they were living, and the natural his-

landscape, and recalled all that we had heard of fairy- lection he had made of the most beautiful adornments. gardens. The marble temples, the foaming waterfalls, the still and cool grottos-all that, stands still before my eyes, and I know also, how surprised we were on every open ground by something new and beauti-

"It was just there," added Theodore, " where the gold and silver-pheasants frightened us as they suddenly flew up. What a collection of rare birds was to be seen there! And how we wished we were able to enjoy all that forever!"

" You imagined the possessor of all these things to

very different in order to enjoy such possessions." riches; and that one who had a troubled conscience could not enjoy them at all."

"One must also have friends to partake them with," added Allwin.

the history of the man who owned that splendid house, proves but too truly the correctness of the observation. This unhappy man died only a day or two ago, and this letter informs me that at last the wish, the fulfillment of which he has been so long desiringthat he might dio-has been granted."

The children wished to know what had constituted the misfortune of the rich man.

The father gratified their wish by the following narrative:

who died quite young, in indigent circumstances, and tant relative of the deceased took an interest in the boy and brought him to a merchant in Hamburg, who took him as an apprentice. The daughter was obliged to

Adams was a boy of fine capabilities. He exerted himself to please his master, performed his duties with great attention and faithfulness, and at the same time sought opportunities to gain pleasing and useful inmaster quickly distinguished him above his other ser-

Adams enjoyed his good fortune without pride. He performed his duties easily; and as they often gave wonderful that he gained the esteem and love of all. I recognized but too distinctly the well known features tance that lay in his power. ...

a very comfortable condition.

and said to him:

have increased it tenfold. It will prosper in your keeping, and I am not afraid that the hard earnings of ter's children are thrown out. They have not com ported themselves as I have wished, and I am persuaded that they look forward to my death with pleas-

part of Adams himself. I had some business with him carelessness with which thou hast looked upon the once, and made him a visit some years since. He laid misfortunes of the disinherited man. subject he cried outry course blasty eats to not use transferable.

"Oh, how unhappy I am ! I believed that I stood at the very height of my fortune at this information. and I did not foresee that deatiny had set such a snare

"Urgent business," he continued, "obliged me, immediately after this scene, to make a short journey, which I hoped to accomplish soon enough to find my friend still alive. But heaven had ordered otherwise. My business was in an unexpected manner prolonged; and he died during my absence, and I did not return home to take possession of my inheritance until some months after. My deceased friend's nearest relations were a nephew and a niece, who had incurred, I know place, a letter with a black seal was brought to him, not how, his displeasure. Their habits of life were perhaps not very regular, and they had become deeply in read it again and again, he slowly folded it up, and debt, hoping to liquidate it by coming into the rich holding it for a long time in both hands, he gazed inheritance of their uncle. As soon as they heard of thoughtfully into the fire. The children watched their their relative's death, they had hurried near him. father with great expectation. At last he broke the and had caused the will to be opened. Its unexpected contents had thrown them into the greatest consternstion. They had burst forth into the loudest execraall their expectations, and pursued by their creditors, they found it necessary to take flight. It was rumored that they had gone to England."

Adams now came into possession of an immense fortune, which became daily larger by good luck and ossession of a beautiful and amiable wife, and within two years she made him the happy father of a son

It was at that time that he built the beautiful and elegant house which you so greatly admired. He had tory-cabinet, where we saw so many foreign animals." seen much during his travels, and had a wide acquaint-"But the most beautiful," said Allwin, "was in. ance among artists and connoisseurs. He soon availed deed the park, which looked to us like a boundless himself of these, and you have seen what a large col-In that delightful abode he lived in the happiest manner, in the midst of his family, and in an agreeable circle of intelligent friends, whom his riches and the charms of his house collected around him.

Adams described to me the happiness which he then enjoyed, in the most glowing colors. "All my desires were satisfied," said be, among other things, "or, more properly, my happiness exceeded all that I had ever imagined. When I sat by the side of my beautiful and amiable wife. in front of my house, and danced my children on my knees. I believed that I saw a parabe very happy," said the father; " and I hinted to dise at my feet, and imagined that I was the ruler of you, if I do not err, that one must desire something it. But the happy lot which heaven had granted me, had turned my eyes away from heaven. I had forgot "You said," interrupted Theodore, "that a sick ten the instability of all earthly joy. Alas! for the man would probably be quite indifferent to all these first time, when the noblest and best part of what I called my own was lost, I thought of God again, and my troubled heart sought for him whom I had forgotten in my happiness. You behold my sufferings," he added. "and still what you see is but a small part of

When Adams told me this, he was lying in a small room in his country seat, into which not a ray of sun. light penetrated, and upon a bed whose curtains were seldom, opened. An incurable gout had selzed upon almost every limb, and affected his eyes so hadly that he could not bear the least ray of light. The slightest motions gave him the most painful pange. He seldom received visits, and his widowed sister was the only person whom he could bear in the room, and whom he allowed to supply his wants. Adams—for that was the name of this unhappy rich and where formerly the sounds of gladness were heard. man-was the son of a small trader in Lower Saxony, now nothing sounded but the agonized grouns of an incurable sick man. Adams had at that time some left behind him this son and an only daughter. A dis. comfortable moments. When he saw that I was affected by his condition, he grasped my hand and said:

"I will pour out to you my whole heart. You feel an interest in my unfortunate situation, and I shall feel better if I can confide my trouble to a sympathiz-

ing breast."

After a short pause, he went on: "I had lived six years in the bappiest state, when some business called me to London, where it was neformation. His zeal did not go unrewarded. His cessary that I should remain for several months. It was the first time that I had been so long absent from wants, entrusted him with his most important busi. my family. My longing to be with it was very great, ness, and saw it prosper under his management. Sev. and I enjoyed the pleasures of that monster city but eral undertakings, which he had risked by Adams's ad! little. My heart was agonized, and the presentiment vice, prospered beyond all his hopes, increased his ro. of some great misfortune fastened itself upon me. spectability and his connections, and soon brought One day, as I was passing through a square, preparahim into the possession of a fortune, which grew day tions were being made for the execution of some highby day, by good management. Through gratitude, way robbers. I had not the least inclination to refrom a servant he raised him to a partnership with main in view of this spectacle, but, as by chance, I heard some one in the crowd say that one of them was a German, I sought still further information. Conhelve of my horror when I heard the name of Olivier. him opportunities to travel, he availed himself of them | the man's name whom my former master, through to add to his knowledge, and to acquire taste. His love for me, had disinherited. For one moment I horizon became constantly enlarged; his character in hoped that it might be some one else, but when I cast creased in stability; the association with men of the my eyes toward the place of execution, the same man most dissimilar kinds gave him tact, and it was not stood upon the ladder, in whose disturbed countenance The rich sought his society, because he was amiable; of the disinherited. I was struck as with a thunder the poorer class, his advice and aid; and he was al- bolt at this terrible discovery. I hurried home withways ready to give the best advice and all the assis. out knowing what I was doing, nor what was the matter with me. And I had hardly recovered from my You will readily believe, that with these feelings he first shock, when I received a letter from my wife, in did not forget his poor sister. In fact, he drew her which she wrote to me that our daughter was taken from her poverty, and married her to an excellent cu-sick with the scarlet fever, and also that the first rate, who loved her, and who was placed by Adams in symptoms of the disease had shown themselves upon my boy. She entreated me to be tranquil, and to hope After the passage of some years, his former master for the best. This news would have terrified me under was taken sick, and as he had lost, even before his any circumstances; but at this time it completely prosdoctors, all hope of recovery, he sent for his partner, trated me. It instantly appeared certain to me, that the condition of my children was hopeless, and I con-"I shall not live much longer, and it is time that nected-I do not myself know how-their danger and I should settle up my affairs. To-day, then, I will de- Olivier's unfortunate fate sadly together. What I posit my last will and testament, in which I have had scarcely yet ventured to embody in my thoughts. named you my sole heir. You have merited this, for stood at this awful moment distinctly before my soul ! you have managed my property with fidelity, and I said to myself: Thou art the cause of Olivier's crime and death; thou holdest the property which belonged to him; thou holdest it because thou didst not offer my life will be squandered after I am dead. My sis- any words in his favor, and didst not seek to reconcile his uncle with him. Now when this unhappy man. whom despair drove out of his own Fatherland, undergoes the expiation of a crime into which his help lessness forced him, thou dost suffer in the anxiety for All these circumstances. I have learned for the most thy children a double death, and dost penance for the

just ready to start—and the forms of my children stood constantly before my eyes. Alas I I might never see them again ! While I was wandering on the sea, the dear ones of my heart subbeen anatched away by death.

As soon as I got on shore. I hurried to my country eat. It was night before I reached it, and I saw afar off a portion of the house strongly illuminated and lights were moving to and fro in the dark rooms. My uneasiness was indescribable, and although I was riding fast, it seemed to me that the carriage was standing still. We at length arrived. I hurried up stairs. Nobody met me. I threw open the lighted parlor, and naw my wife in her coffin."

Adams stopped at these words, folded his hands, and seemed lost in the recollection of his sorrows Then he went on.

"I will not attempt to describe to you my feelings. My grief was boundless. I fell senseless by the coffin in which my beloved wife lay smiling. I was seized with a violent fever; it raged during several days, and I was given up by the doctors. But alas! I had not yet emptied the cup of my sufferings. I recovered my health, contrary to the hopes of all. From that time, my home, which before had been the habitation of joy and contentment, appeared to me like an open grave, which had swallowed up all that I loved. Wherever I walked, wherever, I turned my eyes, I saw nothing but the signs of departed joys, for which I wept and sighed in vain. But the very enjoyment of mournful sadness was denied me, for the awful image of Olivier thrust itself betwick the shades of my chil dren and of my dear wife. Heaw him while asleep and while awake. How frequently I started up with mordemanded my property, which he said rightly be-longed to him. These dreams always seemed to me to be the voice of my conscience. What I valued most was gone, and what I still retained was no more a

that I was holding it unjusting.

"Alas I my friend," continued Adams, sighing, "Alas I my friend," continued Adams, sighing, "I might have been happy; if my conscience had not accused me on this point. I could not in any way reproach myself with having distinced the will of my friend, in an unlawful manned, but, then had I done the least thing to modify his have resolution by which he had disinherited his nearly relatives? I was tor mented now for having fails the object. I was tor mented now for having fails the object. I was tor mented now for having fails the object which idea:

The might have been happy; if my conscience had not accuse the many little real and offering of the way.

How many little real and little real a

t constantly returned again; and if I had thrown it off and who practised the Golden Rule-... Do unto others during the day, it only seized me more strongly during as you would have others do unto you." so that Christthe night. Once when I was throwing myself about mas means just this: "Let us be loving and kind." It restlessly on my bed, it suddenly came into my mind is as if we rang the merry, glad bells of love in our that Olivier had a sister, about whom, until then I had never thought, and that she had gone with him when he took flight. This thought came upon my heart with new strength. But just as quickly a faint glim mer of consolation therefrom shone on me. Thank God, I orled, perhaps I can yet remedy a portion of my wrong. I will save her, wherever she may be.' With these words I sprang up and made instant preparations to depart. No one understood my design, brighter, and sorrows and troubles seem easier to bear. for I had not confided in any one. Every one thought These bells need not be silent after Christmas bells that the death of my wife and children was the sole stop ringing; you can keep up their glad chiming all use of my sadness. I came to London. After in finite trouble, I gained some news of her whom I was festival of joy. seeking; but the traces of her existence were almost obliterated; and the little that I heard did not give me seemed probable that she had gone to America. I has continually. tened on, even there, after her, but without success. Thus I wasted several years in vain efforts, till, more discouraged than ever, I returned home. The various ourneys, the dangers which I underwent, the restessness which never left me-all this had broken down my strength, and I sank gradually into the help, less condition in which you now see me. My health is irrecoverably gone; my wealth is nateful to me; and all my hopes depend upon death, which will free me from my sufferings, and lead me back into the arms of my apouse and of my children."

This is the history of this pitiable man, whose negect of a single benevolent action, rendered him so'unspeakably unhappy.

None but a very noble man would have so se verely condemned himself for such an omission, and vould have so long repented of it. After he had passed several years as above described, his sister tied, whose presence and care had alleviated his suiferings. This new misfortune hastened his death. When he felt it approach, he thanked God with un speakable joy that He was about to release him at last from his condition—for his sufferings had long since withdrawn him from the world, and he longed to pass to spirit-life.

Woman.

Do you love her? Has she left home, her parents, said gently: her sisters, brothers, her friends, all, all for you? Do you love ber? has familiarity induced you to carelessness? have you forgotten, the vows you made her before heaven's tribunal? have time and the troubles incident on all life made her physically less favorable in hopes, her aspirations for that sphere that all honorato be applauded by your fellow-men, and you will receive one day your recompense of reward.

But, on the other hand, have you become satiated? have you forgotten the being you swore to cherish L have you left her to her own resources, and by your continual absence caused her to pine in solitude, like a meek, yet gentle sufferer? If you have, remember, oh man I you will one day pay the penalty of your

> God speed the friends of Progress Of Liberty, Truth and Right ! May Heaven smile upon us. As a Nation needing Light; 10 W Till the radiant beams of glory Shall united hearts inspire With the wisdom that is holy, Blest with Truth's celestial fire. at . Ca. gal J Wall to Jul Lizzie Diakeon.

Children's Department.

EDITED: BY MRS. LOVE M. WILLIS.

"We think not that we daily see About our hearths, angels that are to be, or may be if they will, and we prepare Their souls and ours to meet in happy sir."

[Laten: Hunz.

LETTER NO. 2.

Dear children, when you read this letter, Christmas will be over, that beautiful, glad time, that every child wishes would come ten times a year. You will have looked at all your Christmas offerings, and have been glad over and over again for the love tokens that are yours. I can rememember many glad returns of the day; far back to my childhood I can go, and think of the stocking, with its foot pressed out of shape by the load within, that I found by the chimney corner, and I can remember how my heart leaped, as I thrust my hand to the depths, and drew out one treasure after another; I can remember, too, Christmas trees, with their bright lights and gay ornaments, and happy voices seem echoing through my memory from those beautiful times, and radiant smiles seem to have left their glory even as the sunset leaves its brightness these clear winter days.

But the times that come back with brightest light are those when I made others happy; the Christmas days when I brought smiles to sad faces by some simple offering from my heart, are dearer to my memory tal angulah from my bed, when I saw him in my than the thought of all I have received in all the years dreams, as he strangled my children, or threw them into the flames of my house or struggled with me, and each of you. As you grow older, you will find this is true, that you remember with most delight the pleasure you have given to others.

I suppose you will all have to learn this by experience, and that you can only really know by trial pleasure to me. I viewed all this as a confirmation the benefits to yourselves, of blessing others; that is, when you have done a kind act, you know just how

hearts, raying, "Come, let us be glad together."

Many of you have heard the chimes; you know how the bells seem to speak words, and to carry through the air beautiful messages, so that all who listen feel the happier and the better. Thus it is with our lovebells, that we set ringing by our kind thoughts and deeds; all who are near us, and some far away, hear in their spirits the glad sound, and the world grows the year, and these will seem to you

Let us then not say "Christmas is over," but by the practice of doing unto others as we would have much encouragement. From all I could learn, it others do unto us, let us keep the festival of Love Your friend,

ELSIE:

THE BENEFIT OF TRIALS.

CHAPTER III.

Happy as Elsie felt at the change within her aunt's home, yet she had a child's heart, and longed for companionship. She thought to herself if she could only have some one to play with, she should be happy enough. The good Doctor often brought his boy with him and left him in his chair, while he visited Mrs. Moody. Elsie had seen his happy face, and thought she should be very glad to speak to him and tell him about ber kitten, and ask him, about the ice on the pond, for already the frosts had come, and Elsie thought winter was close at hand.

"Annt Moody." said she, one day, "I guess I'll invite the Doctor's little boy in to stay awhile; may I?" "Oh, no, my dear, it is not proper for little girls to play with boys," said her aunt.

"Oh, you selfish thing," was in Elsie's heart for a moment, but she tried to drive the thought away, and

Did you never play with boys, Aunt Moody?" Mrs. Moody turned away, and Elsie saw her tears falling.

"Oh yes, Elsie, I did." she answered, "I loved one better than myself, and he died, and the world grew your eyes? have you forgotten that her youth, her dark then, and I shut myself up until my heart grew cold. Should you have loved that little boy. Elsie? ble women covet, were pledged to you? and have you Yes, I know you would. Oh, he was so beautiful to cherished her, and are you still to her all in all? If me; but you can't play with him, so you may ask the you are, then she is happy, and you have acted a part | Doctor's boy to come in the next time he comes with his father."

> Alonzo came the next day; he was a noble looking boy, and full of fun and frolic, and he made Elsie laugh until the house rang, and even Mrs. Moody's laugh echoed through the room, and the sun shone. and the air vibrated, and kitty froliced, and there was joy through the whole house. When some of the neighbors came in they looked at each other to express their surprise, and went away saying. "Who ever saw such a change? . Two children, and sunshine and laughter in Mrs. Moody's house !"

> Alonzo soon began to come each day, and he and Elsie bad their own way. They built; houses out of the chairs, and piled up the books for closets, and Mrs. Moody neversaid, .. I do n't allow children to de that;" she looked on and seemed to enjoy the fun; but she called Alonzo, Henry, as if she thought him her own dear boy; and she would sometimes call them both to her, and kiss them, totach, less notice from ladicles.

One day she said to Eisle, while she held her hand tenderly. "You have been the light of my house. I begin to grow young again; and let me tell you, it is because I have seen you patient, when I was cross; gentle, when I complained; and ever trying to do right when all things seemed to go wrong; and now will you love me, and be my light always?"

How sweetly Elsie slept that night ! She dreamed that she was a bride of the Sun, and made everything bright and beautiful; but she thought Alonzo was the sun. You are not to suppose that Elsie now had no trials; it takes people a great while to change their characters, and it took Mrs. Moody more than one year. She used to fret at Elsie sometimes without reason, and Elsie felt like fretting in reply; but if she did not, then Mrs. Moody would soon forget her petulance, and grow gentle; and Elsle was not always good and loving; she sometimes spoke cross words, and felt coming up in her heart the feeling. . Oh the cross, thing !" but she tried each day to be better and kinder. and the more she tried the easier it became.

Aunt Mary used to assist her by saying kind, gentle words to her, and by speaking of Elsie's own dear mother in heaven, and Elvie felt as if her mother knew every effort she made, and felt glad every time she overcame any wrong act or thought. When she struggled against unkindness, she felt a warm glow on her forehead, and it seemed as if some one kissed her there; and at night she thought she could see beautiful flowers and gleaming lights, and she foll seleep to d cam of her mother and the blessed angels.

Now as we have said, Eisie strove within herself and overcame her unkind, selfish feelings, and Mrs. Moody had become more thoughtful and kind; but there were still some trials for Elsic. There are many kinds of selfishness, and we all need a great variety of trials before we can be sure that we have overcome all that is wrong. Sometimes this world seems a very strange place, for everywhere we go we find something to test our goodness, and some trial to bear that shall reveal to us just how good we are. For example: if any one treats us unkindly, that is a trial to let us know if we have goodness enough to return good for evil, or practice the law of love; if we are ill, that is a trial to test our patience; if our friends are untrue, that, is a trial to let us know how much faith we have in God. or the spiritual love that blesses us at all times; if leath separates our beloved ones from us, that is a trial to help us to find out all about heaven, and to make us anxious to live such pure lives that our spirit friends can be near us to bless and help us. So you see that all trials ought to make us better and wiser.

It was a bright spring day, the long winter had passed away with its chill winds and frost and snow. It had been a glad winter to Elsie, for she had enjoyed many a slide down bill, many a good frolic at enowball, and many a play in the long evenings at "blindman's buff." and " hunt the slipper:" and she had been to school and had learned to love many children. and her gentle, kind ways won for her many friends. If there was any trouble to be settled among the schoolmates. Elsie and Alonzo were the ones to be consulted, and all were willing to abide by their de-Time passes swiftly when the heart is glad, and the

winter had sped away as the snow-drifts in the spring sun, and now the beauty and brightness of summer were coming. Elsie knew this by the violets and daisies that looked up so trustingly to the blue sky, and she felt a thrill of joy at every bursting bud and upfolding leaf. Mrs. Moody was now quite well, and had commenced

her spring cleaning. She kept Elsie very busy; but Elsie was strong now, and had willingly run of all the errands, and fulfilled all her aunt's commands. But May-day had come, and Elsie had looked longingly out of the open door, and as she beheld the blooming apple trees, and smelt the air sweet with its burden of perfume, she thought how delightful it would be to have a little run in the woods to hunt for the springflowers; and she kept wondering whether the arbutus. was out of bloom, and if the spring beauties were dancing in the soft air, and If the tiarella had put on its white crown; and as she wondered, she heard a sound of nierry voices.

Alonzo had summoned all the boys and girls in the neighborhood to go a-Maying, and they had come around by Mrs. Moody's for Elsie. What light sparkled in her eye! What visions of the baskets full of flowers she had before her it Bright roses seemed glowing on her checks, and her, smile was like the dream of the sunlight.

She and Alonzo ran to ask Mrs. Moody's consent to her going, never imagining a refusal...

"Oh fie !" said Mrs. Moody, ware n't there plenty of flowers in the garden? And then I am so very busy I want Elsie every moment. I do not think I can have ber go; and what is the use of tramping off into the woods and getting cold, and perhaps making yourself sick with the rheumatism?"

The tears were gathering fast in Elsie's eyes, and bitterness was springing up in her heart. Alonzo looked as if he would like to be a knight-errant, and carry Elsie off by force. She felt such a longing for a run, and it seemed so bright out of doors, that ber aunt's words proved a great trial to her gentleness. There are sprang to her lips, .. Oh, the ugly thing !" but she did not utter the words. She thought she heard a gentle voice, crying, .. Elsie," and the warm breath came on her forehead. She' brushed the tears. from her eyes, and said to Alonzo:

"Run quickly; then I shall not ery." "Well, Elsie," said Alonzo, "you shall have whole baskets full of flowers, and we will make you a

wreath, and some other day we will go together." Elsie looked out of the window once, and caught sight of the happy company, and her eyes grew dim. and something seemed rising in her throat, so that she

lo n't be all day about it !?' Did you ever notice that when people do wrong

themselves they wish to blame some one else? Mrs. Moody knew she was selfish in keeping Elsie at home. and so she felt like reproving Elsie, that she might forget her own faults. But Elsie did not seem to hear her, and only looked up, as if wishing to do all she was told to do. Mrs. bloody tried to work as busily as before, but she seemed yery forgetful of what she

was doing. She stopped often and looked at Eisle. and then went to the window and gazed down the road that the children had taken. At last she said:

"Elsie, you wanted to go; I ought to have let you; but you see I am selfish. When you are away I get lonesome. Can't you think, Eisle, that it is because I love to have you here that I do n't let you go mo e? But then," she added, "it's selfish to keep you, so it is. You shall go every day, and I don't mind if I go with you; perhaps the air will do me good. Yes, Elsio, got your bonnet, and we will and the children."

[CONCLUDED IN OUR NEXT.]

Enigma.

I am composed of 13 letters: My 1, 10, 13, 3 was found in many a home on Christ-

My 4, 13, 9, 1, 6, 8 is what every good mother tells her child to be.

My 2, 8, 9 often gives an offering to our breakfast table.

My 7, 5, 12, 6 was found on every Christmas tree. My 4, 12, 11, 3 has made the name of Spaiding immortal.

My whole, if practiced, will make you happy.

Written for the Banner of Light. THE PRAYER OF FAITH.

BY CORY WILBURN.

Our Father and our Mother! Heart benign ! And Sovereign Soul of all I before thy shrine Of Universal Love and Peace divine.

In reverent homage, bending heart and knee, The enver millions, thirsting to be free From Superstition's yoke of slavery.

Question sweet Nature, and the soul within; Ask of the ministry of dark-browed Sin. And seek response from the heavens to win.

Oh Mother-Heart I these souls by anguish torn For years earth's martyr crown of thorns have worn; Yet on Faith's angel-pinions heaven uphorne,

Beek solace at thy myriad hands of love; ... List for the music-voices from above. For the peace-message of thy spirit-dove.

Grant them thy light, oh Universal Lord ! Teach them the inner record of thy Word; Strike thou the faint responsive spirit-chord

Of answering love and knowledge; make them free I Exultant in their toiled-for Liberty, Conscious of Use and Immortality ! Speak, voice of God! unto the mourner's ear;

Chase from the trembling heart its haunting fear; Wipe from despairing eyes the bitter tear !

Come, angel hosts i commissioned, pure and true; Proclaim the dawning of the hour, anew The watching Shepherd souls with joy imbue.

Beam brightly, Star of Promise, o'er the land ! Heart-linked the human brotherhood shall stand. 'Gainst giant Wrong firm clasped each willing hand.

The discipline of life and toll shall prove A spirit-token of the Father's love. A mandate of the mercy from above.

Forth from the blood-red flower of war shall spring : Immortal vintage fruit, whose wealth shall bring Perennial peace and joy. Oh patriots, sing

Your triumph songs! For sacrifice shall gain Perpetual honor for your nobly slain, And freedom for our country's vast domain

Baneath the star-flag of the free and brave, No more shall clank his chains the rescued slave: Deliverance hymns shall echo o'er the wave. 1

Therefore, ye tolling millions, pray for light; For noble conquest in His righteous sight; For the fulfillment of the law of Right.

Beek not of man-made creeds to know of God Find him upon the recking battle-sod, Where chastening Borrow wields the trial-rod.

The dying shricks of thousands rend the air,... Where humbled pride atones in tardy prayer,

Where a proud nation sits at Wisdom's feet, Learning of War's stern lessons of defeat, In brother-love the fellow-man to greet.

There, everywhere, the eye of Faith will find The wise, angelic guidance of the blind, smile, The eternal sway of the great Master Mind I

Our Father and our Mother I safe at rest. As babe upon its mother's hallowed breast. We end in Thee our wayward, worldly quest.

Original.

TEMPTER AND TEMPTED.

BY MISS A. W. SPRAGUE. Deep in the grave. ...

To ain a slave, She went for rest; Poor weary heart, That had no part With aught that 's blest. The voice of sin Had power to win

Her soul to blast; No tears to flow-Few cared to know. Where she was cast.

dire.

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toffe tod.

She once was true. Young heart, as you, And free from stain; The tempter came --With him the blame. With her the pain.

And yet the world Its vengeance hurled On her so weak; But took him in. All stained with sin, With none to speak.

Well, let her die I Forgotton lie, With none to weep: Her tomb shall breakwolce awake ... Her from her sleep.

And angel tears Shall soothe her fears, And blot her sin; And clothed in white Grown pure and bright. She heaven shall win

O'er bim at last-Death's portals past-Remoree shall roll; A guilty stain. The mark of Cain. Be on his soul.

a Written before she passed to spirit-life.

Original Essays.

hesherish--its sanative powers.

DY JANE M. JACKSON.

innovators by professional men, and it was said that the flesh is heir. such astonishing results must have been accomtor was supported under the vituperation of his ene mies by the increasing success of the wonderful science. He saw paralytic and nervous diseases flee under his magnetic touch. How these cures were effectwere ever flowing forth from his fingers, was a mystery blisters and the lancet, gained confidence themselves. collusion, enough remained of its startling truths, its healthful reality, to insure investigation to some ex-

. Strokes or passes with the hand, are natural motions to a parent wishing to soothe or quiet a child. Nor is it strange that the ne ves of the brain may be pos sessed of a hitherto undeveloped power, which being directed by a strong will upon the brain of a sick person, produces mental phenomena. It was known and practiced by the Egyptians; it may have been almost entirely used by them to heal the sick, as is recorded even on their tombs at Thebes, by figures dressed as priests making mesmeric passes over seated patients. If we believe the ancients, and their doctrine of transnto a weaker, and as a mesmerizer communicates part of the life-principle of his healthful organization to a sick person and restores his bodily vigor, may be not also infuse a portion of his mental powers without its originating in Satanic agency?

This we know: that mesmerism can penetrate all bodies, enter largely into all the elements of life, and especially has an influence upon the nervous system; but this magnetic fluid operates best between two inof the operator's will acts on the physical sensibility each is composed of one substance only, or matter effected. Physicians, with strange incredulity arising condition and attribute. from want of knowledge on the subject, retard its progress; but as it is of divine origin, they cannot forts to solve this problem, has been in assuming crush it out of practice, although a few more liberal that the original atoms, recognized as the immediate and more progressive use it in their families when dist germ source of the physical universe, were self existease appears that the regular practitioners cannot entelements; for though the self-existence of matter cure. The day is drawing near when physicians will be conceded, it does not necessarily follow that it was no longer oppose the use of meamerism, as its important truths reveal a mystery of Nature-no longer its operators be classed with magicians. Like Harvey's and Jenner's discoveries, mesmerism will stand upon its own merits; and among medical men, whose moral characters are elevated far above suspicion, mure honorable than their calumniators, will the prac tice become a blessing.

When such physicians as Hufeland, Steiglitz and Brandls, and a vast number of men of general science. and celebrated magnetists and a host of learned believers and practitioners, tell us that the mesmeric influence can be transmitted through the air to an immense distance, and also pass through dense materials, that water can be charged with the fluid, and has a powerful effect on the system when it has been previourly affected, it would be useless to doubt, for the proofs are all about us, investigation open to all who desire it. The skeptical physician can experiment. when he has a patient who needs something beyond the limbs can be restored.

The most remarkable circumstance in Spencer Hall's successful that Miss M. publicly acknowledged it. miles without fatigue.

As taking medicine would not be advisable for the healthy, so should the mesmeric process be avoided, and never practiced on the system more than is necessary for the cure of disease; and it is dangerous for a nervous person to submit to the manipulations of s person anacquainted with the practice. With all the benefits its confers, it must be used with care, or it may become a source of misery in the hands of the ignorant and unprincipled, as much mischief can be done with its use, as if a wrong dose of powerful medicine should be administered.

It is to be hoped that mesmerism will assume its clans doubting and dogmatizing about it, experiment for themselves, carefully study its merits, and the sonner it is admitted into the Pharmacopoela, the better it will be for doctor and patient. Mark well, that it is only for the sick and suffering that it should be used, and the application should be discontinued the moment the disease is broken up. The tendency of its power depends upon the direction given to it, for good or evil. The power of meamerism, as it comes to us by the Creator, is pure, and should be regarded as a universal cure for the preservation of all mankind.

. Of its evils, I will mention the case of a gentleman years since. His wife told me that his insanity was produced by mesmerism. He became so very suscepti ble to the influence, that it was only necessary for any sleep at once. He was possessed of a highly nervous and irritable constitution, and thus predisposed to the easy receptation of mesmeric influence.

Many persons think so little of its powers that they are anxious to be put to sleep for amusement. But it should not be used in this light manner: it may engender disease and injure the constitution, and contami nate the whole nervous system. But of its benefits to the sick and suffering, the blessing it has been in rendering painless the most difficult surgical operations all who have witnessed its powers or those who have felt the sanative influence of meamerism, will bless its advent.

Topical mesmerising is a process by which many people, who never saw a book written on the subject. soothe or charm away pain. They suspend their fin gers over the aching spot, and draw them slowly downwards, repeating this for an hour or more. It seldon falls to remove toothache or rheumatism. This can be practiced without producing mesmeric symptoms, and as the brain is not subdued, it is a harmless process.

The phenomenon of mesmerism is that the influence is concentrated on the patient, by transmitting it to his brain, from the organs of the mesmerist, and through the channels by which it can be communicated. Now this appears to me to be different from the process generally used by those operators known as healing mediums, who perform cures by spirit influence. There seems to be no mental sympathy between these parties. They do not establish a rapport | her, assume that all self-existent matter, originally or appear to work on the imagination. A few simple void and motionless, has already been changed by that touches will often heal the sick; and we hear of cures superior something, or spirit, being added thereto to

being made so rapidly, that it throws the mesmeric process in the background, so far as cures being so quickly performed and, indeed, deserves the name of

But those possening these extraordinary gifts are fow and far between, and it costs money to be healed in this way, and all poor sufferers cannot avail themselves of this divine power. But mesmerism comes to At length, after years of distrust, open defiance or them without money or price, free as the air of heavsilent scorn, its followers turned into ridiculo, its en. All have the power, if they exert the will-have a practitioners branded as magicians while healing the sincere wish to relieve suffering. Live a life of purity, sick by its miraculous powers beyond the ordinary in harmony with all mankind, and the power to heal agency of natural laws, the world is just beginning to will be freely given to all who wish to exercise it. admit that mesmerism is a science. Those who per- Parents can heal their children, whole families be reformed wonderful cures by its agency were called lieved of nervous headaches, and other ills to which

Meamerism is a remedy; but it is not given to us that complished only by demoniacal assistance. Thus for, we may violate the organic laws with impunity, for if a time knowledge and philanthropy were depressed by we do, the effect—disease—will appear. Man must ignorance and sordid malice, while the truthful opera- be taught by the philosophic physician that there can be no vicarious atonement by medicine for living in violation of any organic law. And all must know and obey these laws to enjoy health and physical harmony. To those who mesmerize and attend to it as a profesed, he did not know. Why the healing life-streams slou, it is a field in which he, if a Spiritualist, is called to battle against ignorance, misery and sufferto him, and his patients, disgusted with medicine, ing. Oh, it is a noble work to conquer the despair of a brother man, to know that disease and pain will flee and inspired it in others. In spite of delusion and away at his touch, to lighten human wee, to cause the lame to walk, the blind to eee, the pale cheek to flush with a healthful bloom, and the dim eye to brighten at is approach.

Surely it is a cause for gratitude that God has given to his children a loftler faith, a pure and divine gift, to enable man to comfort and aid his suffering brother. It is right to cultivate the magnetic, spiritual susceptibility to the healing power. Place yourself trustingly under its guidance, and when pain comes you will meet its approach without fear, knowing that a friendly hand can charm away suffering. A quiet mind and careful diet will aid much the treatment.

The process of meanerizing is very simple, and any one can learn from the many publications on the subference of mind, or metempsychosis of a stronger mind | ject; and these instructions should be placed in the library of each one who wishes to learn its truths.

PERSONALITY VS. OMNIPRESENCE OF DEITY---NO. 9.

All agree that matter is a part, if not the whole, of each atom embraced in the universe. The disputed problem is, whether each atom is composed of two disdividuals possessing affinity. As the communication | tinct substances termed spirit and matter, or whether of his patient, the healing process will be more surely the term spirit being used only to define its special

It seems to me the error of the schools, in their eforiginally particled, or atomic in condition of being. Error, in determining this as the premise to reason from, will taint all conclusions however logically reached.

The materialist, who affirms each atom is a simple ele ment, composed wholly of one substance, may consistently assume that matter was originally particled; but the spirit and Spiritualist who, affirming each atom in the universe is composed of two distinct and coëxistent substances, termed spirit and matter, will. when he attempts to define the origin and economy of orgation, find himself inevitably landing in materialism, if he assents to, and accets as his premise, that the original atoms. Were self-existent, or that mat ter was originally particled.

If, like my friend, Mr. Palmer, he claims that spirit is an essence, or principle, incorporated in and inseparable from matter, let him carry out this premise to its logical conclusion in explanation of Life. consplous Identity and Intelligence, and he may find that the power of medicine. As mesmerism gives us command difference between him and the materialist in their reof the nervous system, it is of great service in those spective conceptions of Deity consist mainly in the diseases, and of the museular, as by its use contracted terms used to describe and define . the Supreme First Chuse, u. Cod."

Why, some of those spirits and Spiritualists who so meameric history, was his cure of Miss Martineau, the confidently and zealously impeach our toth in the celebrated writer, of a disease of long standing, which Personality of Delty, do not meet the question raised, had confined her to her room for years. The cure was ... Why did the alleged self-existent atoms first begin to mbine in new and compound states of matter confessed that she was able, after being but a short cannot understand. Surely, if we cannot solve this time under Hall's treatment, to walk a distance of five we should hesitate before dogmatically determining what and where is God?"

To intelligently comprehend our own nature we must have a rational conception of the source of our being. and if we accept that all animate and inanimate organizations are effects, having their origin in self.ex stent atoms, originally in non-cohering and uncom bined relations, how can we consistently recognize a Great Designer as "the intelligent First Cause?" And yet those who deny the Personality of Delty, eloquently and earnestly avow their reverence for .. The Great Architect." who first designed and then built the universe, as though such avowals could be harmonized with the dogma, that each atom is a self exproper rank as a remedial agent. Instead of physi- istent element, composed of spirit and matter, inherently and inseparably connected. I doubt if any one can, from this premise, consistently account for the combination of atoms or for the phenomena of Life, conscious Identity and Intelligence, otherwise than from necessity and the result of combinations-a conclusion which ignores all idea of a preexisting "Great Designer and First Cause." If I am wrong, I ask that all such doubts may be dissipated by the opposite view being presented, for we all want to find the truth, if we can, and if any one has it, let it be shown to us

When we invoke aid and strength from "our Fatha writer of some note, who committed suicide some er in heaven," we need to have some clear mental conception whether we shall address "a principle," or an essence incorporated in matter, or a living, conscious Identity, external to us and to all the atoms one to point their fingers toward him, and he went to embraced in our organization as an entity. It is bet ter that we should cautiously consider these points, than thoughtlessly and blindly adopt new phrases, such as . Father and Mother God," which some of our teachers seem so partial to. What they mean by this

and kindred forms of expression. I am unable to discover, and doubt if they themselves know; but I feel such transcendental phrases should be satisfactorily explained, or abandoned, if Spiritualists desire to es cape the ridicule and pity of those who have not yet ccepted the fact of spirits communicating, or their infallibility as teachers, though they do so communi-

I do not want to be captious, but candor requires me to reluctantly own, that even in the lectures of Mrs. Hatch, kindred ambiguities and inconsistencies occur. In her lecture published Nov. 28th. in the BANNER, it is claimed that matter, in its primitive condition, was void and motionless; to give it life there must have been something else, something superior added to that inert substance "

Now surely this assumption implies the precxist. ence of two distinct and self-existent sources of creation, each originally existing unconnected with, and separate from, the other. In her general argument, he terms one spirit the other matter, and claims that spirit is superior to matter-or, to quote her words, "There is no such thing as action without spirit." Now if these propositions are true, why should Mrs. Hatch, or the spirit speaking through

give it life? There are parts of her lecture which conflet with this assumption. Her argument is, that mind, or spirit, being a structure, is the life of matler; but that it can separate itself therefrom. . the matter going back to its original inert condition, but the mind, or spirit, which existed in the beginning, still continues to exist;" and she then adds. "It exists definitely, absolutely, so that one individual soni can never be another soul, no matter what form or sphere it may assume, any more than one primitive itinerant than local. But in and around Boston there being the basis of all forms of matter, and precisely alike in all, whether in rock, water or gas."

Surely this proposition is, that mind, or spirit, can. natter, and that matter can, and at times does, exist Hall meetings are largely attended. Cora L. V. Scott alike unconnected with mind, spirit, or life, and occupying the platform during December, and Mrs. S. herefore inert.

Now if this be true, and we thence infer the union of spirit with matter had a beginning, do we not reognize a separate preëxistence and a special inherent nature of each? And may we not also infer such beginning was local, inasmuch as all our philosophy of ess it is assumed that the organization of all these suns was simultaneous, we must accept that new sups and systems will be added to the present universe, and thence infer that the matter of which they will be composed, now existing, because self-existent, is still have anticipated. Having known her for years, and destitute of that added and superior something, or been a co-worker with her and others in the Empire Omnipresent? and if spirit is not, why claim that the will give a good report of herself. First Cause, or Deity, is?

Again, if, as Mrs. Hatch asserts, the individualized soul of man can exist outside of, and disconnected with matter, why assume Deity does not so exist also as an Individuality? These and other points in her lecture seem to me to sustain my theory of the origin and nature of "the original atoms" as effects, or secondary causes, having their origin in two preexisting sources, coexisting and inherently distinct from each other, hence each localized. This proposition. that mind, or life, can so exist unconnected with matter, harmonizes with, if it does not also confirm, my ex ture; and in doing so helps to sustain the solution offered of why the original atoms did first begin to comlong a resident of, or of enlarged experience in the higher life, may not have met a personal Deity, or known any who has; but this does not decide the question. We all have eternity before us to progress in, and, it may be, very much of our own moral and intellectual naure to develop ere we shall be able to find and recognize either the centre or the circumference of the universe. When we shall have thus grown, ourselves, it may be we can then see and identify intelligences that our present spirit lecturers. Hence, as negative testimony should yield to the deductions of reason, hased on what seems positive truth, let us still keep open the question; " What and where is God?" until we can determine the origin and nature of " the original atoms," and why they began to combine.

Dec; 8th, 1863. · [PHILADELPHIA.

Written for the Banner of Light. THE SOLDIER-BOY OF GETTYS.

BURG. A BONG. BY COUSIN BENJA.

The cannon's mouth had ceased to hurl Its deadly missiles through the air; From flery lips no longer curled" The snicky clouds of dark despair; And not a sound the silence broke, Save now and then a moan was heard Beneath some hedge or shattered oak. Upon the fields of Gettysburg.

A soldier boy-an only son-With matted locks and faltering breath, Lay resting on his sword and gun, Fast sinking in the arms of death. He raised his hand, and brushed a tear: " Take home!" said he, " one little word-For one I love now walts to hear in the The latest news from Gettysburg.

'T is of my mother I would speak. For great I know her grief will be; And tears will wet her faded cheek. When she shall hear again from me, For I am all she has to love-. My father's voice no more is heard; From Antietam he went above, And I shall go from Gettysburg.

Take home to her my sword and gun-Mementoes of my early call-And hang them where the setting sun Shines red upon the cottage wall. 'T is all I have I can bequeath-I've served them well by deed and word. E'er I was called to sleep beneath The blood-stained soil of Gettysburg.

Tell her I 've tried to do the right, ! And be to all a friend and brother; That in the thickest of the fight I often thought of home and mother.". The Sun had kissed the mountain-tips-One struggle more his bosom stirred. And with her name upon his lips, He fell asleep at Gettysburg.

They gathered round the youthful brave-The drum-best echoed through the dell-They laid him in his new-made grave, Beneath the tree by which he fell, And on its bark, in letters deep, They cut his name with his own sword, And left him in his dreamless sleep-The soldier boy of Gettysburg! Thatchwood Cottage, 1863.

Dry and Humid Atmosphere.

The great defect of our atmosphere is excessive dry ness. The dew-point of England is fifteen or twenty legrees higher than that of New England. The esults are seen in the contrast between the plump body and smooth skin of the Englishman, and the lean niceless body, and dry, cracked skin of the Yankee. It is also shown in the well-known difference in the nfluence of house heat upon furniture. Our chairs, tables, sofas and wood-work warp, and shrink, while nothing of the sort occurs in England.

On the western side of the Rocky Mountains bronchitis and consumption are almost unknown. In considerable part this immunity is attributable to the remarkable bumidity of the atmosphere. The dew-point on the Pacific Coast is very high.

As we cannot change the amount of moisture in the atmosphere of the country, we must limit our practical efforts to the air of our houses. If we use a stove, its entire upper surface may be made a reservoir for water. Ornamental work of but little cost may be used to conceal it. The furnace may be made to send up, with its heat, many gallons of water daily, in the form of vapor .- Dio Lewis, M. D.

Correspondence.

U. Clark's Etchings.

In and Around Boston-Miss Doten, Mrs. Chappell, Mrs. Ouppy - Conferences, Sociables, Sunday Schools - Tour in Maine-The Workers-Heaters.

Domiciled for the winter among Boston printers and publishers, my etchings for the present will be less tom can be merged in another, such primitive atoms is enough material for a thousand fertile pens. The cause of spiritual progress, however, is supposed to be the thome of chief interest among the BANNER readers. Boston and vicinity continue to afford numerous and at times does, exist wholly unconnected with signs of increasing spiritual interest. The Lyceum

L. Chappell of New York, and Lizzle Doten, during January. Miss Doten continues to be one of the most efficient women speakers, and wears well wherever she speaks. She is a woman of sterling character and earnest spirit, constantly flashing inspirations which touch and uplift the inmost soul, and quicken all the creation recognizes the division of the universe into slumbering energies of those who read or hear her. solar systems with their respective central suns? Un. Her volume of poems just published will indicate her peculiar gifts, and become one of the richest contributions to the rising literature of Spiritualism.

Mrs. Chappell's appearance in New England has been as successful as her many New York friends could spirit, which she alleges is the life of matter, and in State, I was the more interested in her first appearance which alone action inheres. But when we reason in this new field, and I can assure her New York thus, how can it consistently be said that spirit is friends that she is entirely safe in New England, and Mrs. Laura Cuppy has appeared in Boston since my

last. She left good impressions, and her superior womanhood exerted a fine influence over her audiences.

Most new speakers coming into Boston and vicinity make a vital mistake in supposing it necessary for them to attempt to do something extraordinary, Human nature here in Boston and New England is about the same as it is all over the country. Boston may be the "hub of the universe," but it is one with the spokes and the tire, though, being in the centre of the great wheel, it may not move any faster or get any further ahead than the outside spokes and tire. A litposition of the phenomena of germination, whether the common sort of grease is now and then good for the manifested in the yegetable or animal kingdoms of Na- hub. Boston audiences embrace many of the most advanced minds, but minds equally advanced may be found all over the land. Many a country school house hine. I admit, the spirit speaking through her, though or rural lyceum may furnish critics and thinkers as well as Boston. I have heard Bostonians complain that many of their speakers become altogether too stilted, and fail to give the people that sort of spiritual food which is adapted to daily life. While lecturing in Lyceum Hall in November, I observed the audiences giving the most soul-fixed attention whenever d touched on plain, practical, home-sent Spiritualism. True, there are those who go to our meetings only when they are attracted by something novel; starry, are now invisible alike to our departed friends, and abnormal, and who care more for style than anything else; and there have been some speakers who have attempted to set up a sort of aristocratic, high-priced monopoly in this line; but all things will find their level at last, in accordance with their practical value. The Lyceum Hall Conference is still continued every

Thursday evening in the Bromfield Street Hall, over Bela Marsh's. As an indication of newly awakened interest in Spiritualism, a new social conference is held every Monday evening at Fraternity Hall, corner of Bromfield and Province streets. The object of this convocation is to render practical the gospel of charity and fraternity. The evening is spent in speaking. singing and social intercourse.

A new interest in the Spiritual Sunday School line appears to be awakening in this region. The great need has been for a suitable MANUAL, to gid in form. ing and conducting schools on broad unsectarian principles. The public will be glad to learn that Messrs. Wm. White & Co. have endeavored to meet this want, and have now in press a book adapted to all places and conditions; and not only to Sunday Schools, but circles, conferences and home use.

A recent trip on the ocean steamer. Katahdin, to Maine, afforded encouraging signs for the cause in that State. I spoke one Sunday in the Pioneer Chapel, Bangor, and on one week-day evening; one evening in Bradley; one in Camden; one evening and on Bunday in Bucksport. . The Bangor friends are strong and prosperous, own their chapel, and rent seats to meet exres. The band in Bradley and Old Town are alive all over, and with a Hosea of the modern Israel in their midst, they stand like a citadel on the Penobscot, defiant of all the logs rolling down the river of outrunning Orthodoxy. Our good friend, and brother, G. B. Hopkins, the speaker and healer, is doing good service, in Upper Stillwater, and is especially successful in treating the sick. ; Maine has a strong and noble band of public workers, among which are M. Taylor, C. A. Hayden, I. P. Greenleaf, J. C. Woodman, W. K Ripley, J. L. Lovell, J. N. Hodges, J. H. Williams, D. H. Hamilton, E. P. Averill, J. E. Jordon, and others whose names I am not able to recall and good

In Camden, new spiritual life has recently been made manifest. Mrs. Fox and her daughter are laboring here for the winter. Capt. Caleb Thomas the powerful healer, is still here, and disease trembles and departs in his mighty magnetic presence. Rev. N. C. Fletcher, long well known as a popular Universalies minister, resides in Camden, and attends the spiritual meetings; and though while a guest at his hospitable board I did not quiz him very sharply, I had strong suspicions that he was leaning in a direction opposite to sectarian meeting houses. With towers of strength like Alden and others. Camden is safe.

The cause is advancing in Bucksport. A .. Colossus of Rhodes," and others, are there, as well fortified as the fort on the other side of the Penobscot. Mrs. H. Sturtevant, a new and promising speaker, is here in waiting for the field that opens. Good news comes from my old field in Central and

Western New York. Buffalo, and several other places. are reviving. Dr. J. P. Bryant, now at the Waverly House, Rochester, N. Y., for several weeks and to stay there till March, is working New Testament wonder in behalf of the sick, the lame, the deaf, dumb, hait and blind. I heard of his works in Utica, Syracure and Binghamton with some incredulity; but facts were related me at Watertown, and corroborated by similar facts in Rochester, which place Dr. Bryant among the greatest healers of the age; and he has a great heart of philanthropy and devotion, prompting him to treat the poor without money or price, and manifest deeds of mercy and benevolence.

Before closing this discursive paper, perhaps the readers of the Banner may expect a reply to what has appeared in a New York sheet. I beg to be excused ! U. CLARK.

Rev. Dr. Breckinridge, in an article in the Danville Review, in referring to the approaching end of the rebellion, says: .. It never was a question, with us, of Greeks against Asiatics, but of one American against four or five others-either of the four or five as good a man as the one-perhaps better. It never was a question with us, of the weak party fighting in some saored cause, and the strong one in some vile and dishonorable one, but of the strong party upholding a cause of the highest glory and the suprement necessity, and the weak party fighting without even a decent pretext, for objects in part utterly preposterous, and in part desperately wicked. How, then, is it possible to doubt that the cause of the nation. in respect of an adequate warlike population, is invincibly strong, in any comparison whatever, and, in comparison with the weakness of the Confederates, growing stronger con-

The Recture Room.

EXPLANATIONS OF SCRIPTURE.

[SUBJECT CIVEN BY A COMMITTED FROM THE AUDIENCE.]

A Discourse delivered by Corn I. V. House pelore the Lyconm Medicty of Apiritualform, in Lyceum Mail, Boston, Munday, December 13th, 1863.

! [Phonographically Reported for the BANNER or Lieux, by H. W. PARMENTER.]

INVOCATION. Thou Spirit of Infinite Goodness, Being above all Beings—oh thou Almighty Ord, thy name we pronounce, yerswe cannot understand the mystery of thy existence. We know that thou are infinite, and strive in yain to grasp that infinity. We know that thou art all-wise, yet valuey do we endeavor to understand thy wisdom. We know that thou art all goodness, and "that thy constant love showers its blessings upon thy ichildren, yet we murmur and complain at thy workings, and would fain alter the doings of thy great
Providence. It is because we cannot see all thy works
nor understand the greatness of thy mind, that we complain. But, oh Gel, we known that as much as wo can comprehend, so art thou infinite, so art thou divide, and to thy spirit we give all our utterances of praise. As the sun forever sheds its rays, so thy love thous its light upon our spirits. It clouds of sin band sorrow and despair obscure its radiance, we still "know that above the storm and beyond the gloom the day shines the same, and that howseever dark our lives may appear, thy light and love will enter and banish every cloud. Oh Lord, receive our praises. As the flower sheds its fragrance in response to the saunshine and dew. as the earth, teeming with beauty and abounding with plenty, gives forth its glad songs and rejoices, as the myriads of stars gloam forever in the heavens in response to thy light, as the mountains and the valleys echo back the sounds of thy yolds, as the streams and the rivers and the great Joean give thee praise, so would our souls give forth their songs of praise. Our rejoicings join their voices, with those of Nature, and we join them still higher with the voices of angelic choirs that chant thy praises forevernore. Oh God, each heart brings its own joy and sorrow. Each one has some mournful ong of praise to bring, each one lays some gift, some thought, some emotion, some aspiration upon this great shrine, and it is filled with the offerings of liuman wouls, and a cends upward to thee. Oh Spirit of Life, let thy blessings be felt within our hearts; let or'Life, let thy blessings be felt within our hearts; let us know that thou art all truth and all goodness; let us feel that thy hand is grapping the destinies of ages, and that thou rulest and guidest all things. Let us understand that thy presence is infinite love and thy power, filled with wonderful mercy. Let us know the laws of thy knowledge Let us leel that power, like charmed includy, breathing upon our spirits, until they are vocal with glad barronness and our souls rise up to these cal with glad harmonies, and our souls rise up to thee. Let'us remomber that thou art divine, perfect, and that as much of thee as is within us, so shall we be like thee; that our souls are made in thy image, and that there is no limit to the extent that our minds can as there is no limit to the extent that our unions can an-cend upward and onward, with thy spirit, life-giving power—on toward thee and wisdom forevermore. And to thy name, oh God, Soul of every Soul, and Heart of all Hearts, pulsation of all Hearts and Being of all Beings, shall be endless praises. Amen.

The Committee, chosen to select a subject for the evening's discourse, submitted the following verses from the 11th chapter of St. John:

38. Jeaus saith unto hor, Thy brother shall rise again.
34. Martha saith unto him, I know that he shall rise in the resurrection at the last day
25. Jeaus saith unto hor, I am the resurrection and the life; he that believeth n me, thouga he were dead, yet shall believe the said of the life.

he live. '26. And whoseever liveth and believeth in me, shall never die. Believest theu this?

DISCOURSE.

The important portion of the passage just quoted is doubtless Jesus's reply, .. I am the resurrection and the life; he that believeth in me, though he were dead, yet shall be live: and be that liveth and believeth in me shall never die."

Under the circumstances in which it was given, when it was known to Jesus that Lazarus was not dead but slept; and under the circumstances connect. ed with the whole passage, it might keem somewhat singular. But it is not so when we take into consideration Christ and his peculiar mission—what he claimed to be, and what he really was It is not sufficient that we are told that Christ Jesus was the Sav jour: it is not sufficient that we understand what that salvation meant, or that we have interpreters and com-mentators in abundance who tell us what he did n't say, and expound his mission according to their own ideas. If we take the record at all, we must take the yery words there recorded. Ohrist claims to be the truth-teller. His very name signifies the man of God, the truth teller. Not Jesus as a person, or as a man who met Martha; not Jesus who raised her brother from the dead; not the form of man who spoke to her, or the form that was crucified upon Calvary, but Jesus may seem strange, how any one could believe. If all the truth-teller. And who doubts that those believ ing ih the truth, though they are dead, within or without the man body, shall live, and they that believe shall never die ? For truth is immortal, and that which applies to immortality, death nor time can never touch, and they who believe in that truth, and follow it, expressly believing it, not professing to do so, can never die; for over them death has no terrors. It could not possibly signify that those who believe in Jesus would nev er lay off the mortal body, for every one of his followers, even down to the present day, must pass through It could not be that those who what is called death. believe in Jesus should not experience that physica change. His words signified something deeper that this, which could only be comprehended by the spiritual eignificance of Christ's mission, upon earth. It is not to be supposed that all natural laws could be set aside, that all physical forms should simply exist on forever because people believe in Jesus. To believe in the truth is to overcome all fear of death, and there fore to evercome death itself. For to those who understand the truth, there is no death. There is not ing over which death has any terrors, save to those whe

death: to kindle love, and to show that beyond the grave there was immortality; to teach by his life and example the way of that immortality, or a knowledge of it, and so rob death of its terrors, as he did rob human nature of its sign; to point out the way to save rations and expectations vanish, when fame is but a of it, and so rob death of its terrors, as he did rob human nature of its sins; to point out the way to save man nature of its sins; to point out the way to save man from their sins, leading them to higher and nobler bauble; and proud ambition sways you but to destroy; life; and to be the resurrection and the life. And so we do not lead you to Uhrist, we do not lead you to Gethsemane, we do not lead you even to the humble manger where Jesus was born—we lead you to the truth-teller, and say. There is your salvation. You have worshined idols: You pay your devotion to the waiting to burst the barrier? Is it not the real existence that wants to live? And isn't this outward, decaying manger where Jesus was born—we lead you to the truth-teller, and say. There is your salvation. You have, worshiped idols. You pay your devotion to the holy light that was seen in the East; to the singular miracles which Christ performed; you pay your devotion finally and conclusively to Calvary. There you bring all your tears and sorrows, there all your repen tance and sin, supposing that upon the cross alone did Jesus (ulfil) the object of his earthly visitation. How strange, when his whole life was but a mark of Inspiration, and when every word and expression recorded as having been uttered by him was but an exemplificant of the object and purpose of his mission on earth. He says, "I am the resurrection and the life;" but truth reaches the soul, it will unfold itself, till, like not "I" as you would speak, not "I" physically, but "I" the truth-teller. "Believing in that truth, Remember, there is no death to the soul; there is no though you were dead, yet shall you live."

1) you not see them all around you dead, who hav

The mission of Christ was to teach the doctrine of

fear of the grave, who start with horror at the men-tion of death, who conceive that it is a gorgon-headed cevil filled with terrors? They are dead who have no second of immortal life: who see not the beauty cevil filled with terrors? nor the light of the resurrection, nor yet understan the truth; who do not aspire to immortal life, no yearn for the great hereafter; who in cold uncertainty too along through life. The dead walk in your mildst every day. We meet and pass the compliments of the

ason with those who see not the life.

They shall live who are dead in spirit and in soul as life—w far as life is concerned, and who have no knowledge, inspiration, thought or aspiration for that immortality (which: awaits, them. Shall not those live who know the truth, who feel the glad awakening of immorta impulses, who understand the consciousness of life eternal, who feel that all material form does not make up life, and who know that truth is endless and shall Perhaps a ray of truth, a consciousness of immortal life, live forever? And shall those who believe never die? Certainly, they never shall, for to them there is no death. It is merely easting off the old garment. They shall never die who believe in him—that is, in his truth, and his truth is the consciousness of inimortalithere are the gradescape from the bondage of carthly death, in the gradescape from the bondage of carthly death, in the gradescape from the bondage of carthly death, in the gradescape from the bondage of carthly death, in the usual signification; is when the body world after them; and these are the men that live. ty, the glad escape from the bondage of carthly death. he release from all sin. Let us see what death means before we can tell whether men shall die who believe

in fald away to reat, or to moulder in the grave, and when the jayed-form is still and cold; when there is no answering voice to give back your own tones, and when the cluck and cycle and ilp came to give response to jour voice of love. Then it is death—when the thresholds and the chart are vacant, when the hearthstone ls desolute, when there is nothing to feel and to con-ceive or experience your love. But if this hour is dark to you. If they believed in Him, they are not dead but living more truly than before. To them death has had no terrors. They have cast off the old form as you would cast away a worn-out garment, as the butterfly bursts its chrysalis and speeds to the air above. This

There are those among you that are dead. You see them every day. You talk with them. They are not those you conceive to be dead—who are gladly and freely awake in their new consciousness—but they are what you call living men and women, who think, speak, cat, drink, move and act, and whom you say are alive. But touch them, and try to find their souls, their spirits, their mental consciousness, and you will find them dead—no pulsation, no response. Ask them about immortality, and they say they do n't understand it. Speak to them about truth, and it is a stand it. Speak to them about truth, and it is a vision, a dream. Ask them about religious impulses and they know nothing about it. They have no existence or knowledge of God in the soul, or anything ex-cept the world and the almighty dollar, and these persons are dead and in their graves, so far as any con-aclousness of life is concerned. They walk, it is true, but it is the walk of dead men. Then there are other kinds of death-of those who are in despair, who have been driven to the very verge of madness, whose souls are sunk down with injustice, who believe nothing in God or in man, and every ray of life is shut out. There are others dead in a different way—who have gone so far lute paths of sin that they seem to have no consciousness of right or anything else, and they are dead so far as that consciousness for the moment is concerned. But by this truth, this power of love of Jesus, the persuasive gentleness of Christ's sprit, they, too, may live. Then there are those dead who think they are alive but dwell absolutely in sepul-ones, who listen to the sound of dead men's bones, who walk about with them attached to their minds. who are all the time reviewing in their minds the skeletons of truth instead of truth itself, who take everything after the life has perished, and who literally believe in that which has crumbled into dust. They look upon the past as yet alive, while the present has no existence; and these are dead. They worship death's form, and they bow before these skeletons, and they take them with them wherever they go, and thrust them into your faces, and say, "Here is truth." when in reality they are dead. And men ordinarily talk of goodness, and truth, and love, and Christ's apirit, when they know nothing of it. Then there are others who are partially dead, not wholly so, whose mental and moral powers seem scarcely alive, and who have a glimmer of life. Upon these truth may fall, and, perchance, awaken them to a higher conscious ness, so that in these death means that they are not conscious of life, true life, and real life, above and superfor to surrounding forms that must fade away. If you are only alive because you have material bodies, then you may call yourselves all dead. The body

must die—there is no evaling, no escape.

Then you must have some other life, some other trust, some other hope. It is a momentous question, when you come to think of it—to be alive, never to dio, never to feel the fear of death creeping over your frame, never to fear to pass down into the valley and shadow of death, never pass down into the valley and sandow of death. Lever to fear to greet the light that precedes the morning of eternal day, never to feel one lingering, shadowy, vague doubt in your mind of the truth of immortal existence; but to feel strong and clear and steadfast in the truth, and trust in that, to believe in the resurrection and the life, to believe in Him, the truth-teller and exemplification of it. It is something greater than you at first imagine. It is very easy to say, ... I do believe I do worship, I do adore;" but when death comes, when Jesus lays his hand upon the frame, when the shadows begin to creep over the vision—to feel then strong in life and in the consciousness of eternal existence. to know that the truth is with you and that you will live eternally—is greater faith than most

you will live eternally—is greater faith than most Christians possess.

We are sorry it is so, but when you say that you believe in the Saviour, what do you believe? Do you believe simply that the record which is given is true? That will not save you. Do you believe that he was crueffled and shed his blood for the sins of the world? That will not save you. Do you believe simply that there is a God, and that Christ gave an exemplification of his teachings, that the world might be saved? That will not save you. But if you believe the truth, and know that you are immortal, then that will save you from the fear of death, from the controlling conscious ness that perhaps you are to be blotted out forever, to ness that perhaps you are to be blotted out forever, to save you from the burning fire—that is, of endless torment; save you from these feelings that come upon you when the mind is in doubt-then you are safe. then you will never die.

Think of this—there can be no death for the soul. It lives, and will live on forever; and this walking death, this unconsciousness of life, this shadowy, unreal existence in which you are walking, this is the death of which Christspoke. "Though he were dead"—he did not say any one was dead. He said, "he that believeth in me, though he were dead." Now that may seen strange, how any one could believe if all consciousness were dead. No one could believe if the soul were dead. There would be nothing to believe, nothing to take cognizance of; there would be no mind, no reason. Spiritual life condemns that waking, walking death which you all experience. Here you are, every one, walking sepulches, for you live in that which is dead, and are dead to that which is life, are asleep to your actual existence, and think that a dream is the reality. In the morning ou go forth to your labors, and call that life. You meet vour fellow men and transact the ordinary business of this life, and you say, "how beautiful is life," and "how wearisome is life," or "how tired I am of life." When you are satisted with pleasure, when the mind is weary of all this fleeting, vanishing external existence, why can't you say, "I am tired of death, and I want to live;" why do n't you give expression to that which is true?—for this pleasure you experience to day, vanishes to morrow. Pleasure brings The enticements of pleasure, wealth, reputa tion, all find an end in the grave, and the body which you adorn and beautify, which you deem the most important portion of existence, which constitutes in portant portion of existence, which constitutes it your strange opinion all your life—that must crumbi The mission of Christ was to teach the doctrine of back to dust. And when you are weary of all these love and to exemplify that love of humanity in all joys and fleeting pleasures, when fame and fortune and his deeds and works; to point out that there was no even virtues are bankshed, then say—"I am tired of death." When all that constitutes physical enjoy that wants to live? And isn't this outward, decaying life, death in reality?

You dream of higher things, you have glimpses of a holier life, and say it was but a dream. It is reality. You live in a dream every day. You are walking in your sleep, absolutely dead in your thought and action here, while the spirit is alive, and sconer or later will the start of the form thought and dead are will the start of the start of the spirit is alive. plume its pinions and fice from these dull, cold, wea risome cares of life, "Remember, then, that though dead, yet shall they live; for when the supremacy of death to the spirit. It lives on forever, and just in proportion as it believes in truth, so shall it continue

Christ, therefore, in expressing this sentiment, did not intend that mankind should fasten all their sins upon him, and should attach to him individually the ull importance of existence; but simply that t truth and to the ulterance of the lines quoted, they should give the importance that is due to all truth. Dead I Methinks I can count among my hearers many who might be dead, it may be were dead, or are dead to day to all these finer, helier feelings of spiritual life—who, if asked if they are alive, will answer. to day to all these finer, holier feelings of spiritual life—who, if asked if they are alive, will answer, 'Yes, my body is alive; that is, I am alive, for I walk and think and eat and drink and move.' And is that what you call life? Why that is death. To-morrow. it may be, you may live, when the grave is over you form, or when you awaken to a consciousness of truth. It may be that you lived before your form passed away. some dream of a higher existence of the soul may have entered into your consciousness, and you may live.

Perhaps you know men who live through the great minds of the age. They have genius, and it falls on their minds and consciousness until they live, and

Genius, like a proud bird, dips its pinlons in the waters of earth only that it may soar aloit in the bright annahine and glitter with more beauty. But there is life in every heart; life that shall kindle to a lifene, and with its power and perfectness, lead every polition ward. You are not conscious of the life in world life. I will ask if it gives any advantage at all to be live in Conserved. You are not conscious of the life in Christ alone?

A.—You must ask that gentleman.

Q.—The gentleman put his question so as to convey the life in conserved. You do not know how dead the world if it is life. I will ask if it gives any advantage at all to be live in Christ alone?

A.—You must ask that gentleman.

Q.—The gentleman put his question so as to convey the life in dealth conserved. A.—A belief in Christ alone?

A.—You must ask that gentleman.

Q.—The gentleman put his question so as to convey the life in our life. I will ask if it gives any advantage at all to be live in Christ alone?

A.—Abe gentleman put his question so as to convey the life. I will ask if it gives any advantage at all to be live in Christ alone?

A.—Abe gentleman.

A.—You must ask that gentleman.

A.—The gentleman put his question so as to convey the life in the life in Christ and through its life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any advantage at all to be life. I will ask if it gives any adv

ness of life.

But there is something to atone and compansate for this; for even through the stagmant atmosphere and darkness of earthly life you have glimpses of this being, and your souls give forth occasionally a radiance from Q—Does Christ, as a spirit, ever appear to those and your souls give forth occasionally a radiance from thoughts of truth, and justice, and love gleaming out, and you really live. We will tell you when you live. When human sorrow and suffering awaken pity; when you sympathize with others' joys; when you haugh because others are glad and happy, and blend your voices with their sorrows; when you shed tears of sympathy with those that are in mourning—for then it shows that the sont is not wholly dead. You are alive when you she is the truth-teller. Is not every one so, in a sont is not wholly dead. You are alive when you she that truth in action, becomes in that degree a saylour. those that are in mourning—for then it shows that the soul is not wholly dead. You are alive when you take your brother by the hand, leading him to the pathway of virtue, if he has gone astray. You are alive when you think great, good and holy thoughts, and give them forth to humanity. You are alive when you hink great, good and holy thoughts, and give them forth to humanity. You are alive when you be saved; if you do not, you shall be damned "? A.—Persons who do not believe in the truth are genlife, but auxiliaries of life. There are some men early damned until they do believe it; because they when you is not as though they were and the believe an area and that believe an area and that believe and area and the believe and the belie who plod in the same earthly existence, and their thoughts are in the same treadmill, and who never go be, oud it; while there are others who take the mill and bear it up to the mountain tops—and they live.

These minds are those of geniuses, and these are the great rulers of humanity, not those who sit on thrones with sceptres in their hands, nor yet those who lead to the battle-field; but the men who live—that is, who think. Thinkers rule the world, and are all that serve mankind. But for these thoughts and you are all cold and lifeless, plodding away at some ild mill, and never dreaming the dreams of a higher existence. If it were not for these minds, that bear humanity up from the dull, cold forms of clay, there would be no fires burning on the altars of your hearts, and all would be cold and vacant and silent forevermore.

Jesus said, ... I am the resurrection and the life; and he that believeth on me, though he were dead, yet he that believeth on me, though he were dead, yet whall he live." Remember though signifies not that you are dead. But if it were possible for you to die in soul, this should be your salvation, and you should live. Seek then the truth. It is that which is the resurrection and the life, and blessed is truth. Error is the death of humanity. Light is in truth; and as error is the result of sins, so death is ignorance; as sin is the result of sins, so death is ignorance; as sin is the result of sins, so death is ignorance; as sin, and they who have knowledge must be good, and they who are good must live, and they who live must know the truth. The way is simple, clear, plain. It is closely defined; it cannot be mistaken; there is no evading, no escaping from it—and they that believe had been such first the mind awakens to consciousness, evading, no escaping from it—and they that believe

We think we have elucidated sufficiently the mean-We think we have elucidated summing the minute of the text, and therefore will not prolong what den as the twinkling of an eye. That is our underwood only be a repetition of what we have already standing of the passage.

Q—Is the Scripture "ancient of days" anything given. The remaining portion of the time will be pent in answering questions, if the audience choose to propound.

QUES .- Will you illustrate the awakening of a spirit after its departure from the earth?

after its departure from the earth?

ANS—Some minds or spirits retain absolute consciousness while the body dies: others perhaps are not conscious of the process of the change through which the body is passing, and are not at once conscious of their new exitence. Everything depends upon the knowledge and spiritual development of the spirit before it leaves the hody. fore it leaves the body.

Q.—Can the individual spirit of the departed be

known, or its experience with life, other than by the action and review of the life while in the body?

A.—Certainly. Persons who are within the body can know by the spirit out of the body telling them of their experience just as well. There is a silent communion between spirit, whether within or without the material body.

Turnist is the result of the soul's efforts, and how we may enter into such state?

A.— Such a state is the result of the soul's efforts, because if it were not so, it never could be produced. Truth can never be forced into a person, (but must come out spontaneously) any more than odor can be forced into a flower. Perfume is drawn from the flower by the smiles and gentleness of Nature; so our human nature cannot be awakened from this sleep but by having the better nature drawn forth.

God." Our Father." He does n't call him as one possessed by himself alone, but by all.

Q.—Does the unquenchable fire of the Gospel mean anything more than the fire of time?

A.—It might mean many different things according to the interpretation. We believe it signifies figuratively, unquenchable fire, if it is unquenchable, until sin is superseded by goodness. We believe it applies to the conscience. having the better nature drawn forth. Such were Christ's instructions.

Q.—Will you explain the passage "Except you eat my flush and drink my blood, you have no life in

A.—You will pardon us for doubting it, for we have very good reason to do so—that it was uttered because no one has eaten his flesh, nor drank his

Qu.—And was utered

A.—No, sir.

A.—No, sir.

A.—No, sir.

Qu.—And was there because no one has eaten his flesh, nor drank his blood, and therefore it could only signify spiritually becoming more and more intimate with Jesus—par-A.—Did anybody touch them? They manifested

taking more of his spiritual nature.
Q —Did he not explain that it referred to his spiritual nature?

A.—It was explained by reference to his spiritual nature, because the writer very much doubted whether it would be believed otherwise. You must remember that four books were written in commemoration of Christ. Some were written one or two hundred years that body which was crucified?

A.—It was their idea.

Q.—What one was written two hundred years afterwards? A.—We believe that the accounts of Matthew and Mark were written previous to the one written by John, which was the latest. We believe that Matthew.

on and lake have been transposed and introduced an example of their local that is, he appeared to them again.

Q.—Will you state what power it was not dead.

that is, he appeared to them again.

QR.—He said to the doubting disciples. "Here are the prints in my hands. Thomas, thrust your hand in but slept, as he had been dead four days, in the opinion of those friends who had uin his body in the sepul-

formation or messenger arrived; and he knew from the risen? ame power of sympathy that Lazarus was not dead. but sleeping. The same power has often been exem-plified by the mother whose son was on the battle-field, understanding of the sentiment conveyed to us. We The instant of the son's death the mother would be were not know what the sentinel's aware of it by the chain of sympathy that binds them intention was; but we do know this—that when the together. Such wonderful love existed between Jesus

0 -It was a natural death that the sister of Lazarus believed he had undergone, and it was to that change the referred. It was in answer to that question in re-

not dead, but slept. He knew that it was not a natural death, because that was expressed by his saying that Lazzrus slept, and he knew that if he did example bodies. Is it not possible for a spirit to raise its lain, that she could not understand it—the same as e did n't explain many passages to which he gave uterance to his disciples.

Q.—Did not his answer to the sister of Lazarus im-ply that there were those who did n't believe on him, because it is composed of material things. and were dead, and who might never believe on him. and might remain dead?

A.—No. sir. Q.—Did n't his answer imply that? A.—It did not. He says, "He that believeth on me, though he were dead, yet shall be live." Now if they

clieved on him, they could not be dead.

Qn.—Then those who believe on him have no adrantage over those that do not believe on him, except he told his disciples that they should know and bans to the time when they awake to everlasting life.

A.—Well, that is our opinion. We do not believe

we live, and no other?

A.—Just in proportion as you receive the truth, so in that proportion will you the sconer receive it, and no other.

Q .- Suppose I do not receive it at all? A.—But you will.
Q.—Then I must do what I am not inclined to?

in him.]
Q. — If there is no eternal life without coming through Christ, what is to become of those who never heard of Christ?

Q - Does Christ, as a spirit, ever appear to those who call upon him now?

believe on error, and that brings damnation.
Q.—Shall we not have the power of rejecting that truth which is in Christ, in the spirit-world as here?

A.—Not so much, because there is not so much error taught there. It is the teaching of error that prevents the soul from recognizing truth, because we believe that it is natural for the soul to recognize truth, and that it will, sooner or latter, if left to itself. Therefore, if the spirits may carry that disposition for awhile, there is a certain power in truth that will evercome it. Q.—Did not our Saviour say, while, on earth, that

there was hell-fire, where some should be bunished from the presence of the Lord? A.—No other than in a figurative sense, as applying to the torments of the conscience and the torments of

the mind in ignorance. Q .- 1 mean, if there was not material burning?

A.—No, sir, Q.—What is the meaning of the passage, ... Where

QR.— We read that all shall not sleep, but shall be changed in the twinkling of an eye.

A.—Whenever the mind awakens to consciousness, whether it be within the human form or after the apirit has passed away, it certainly creates a change as sud-

more than a figure of time?

A.—It is simply an expression, which it is impossi-

ble to transfer or translate literally. It is simply a fig-ure of expression, or form of words, which was used at that period. O - Did Jesus Christ die physically upon the cross?

-We believe that he did. Q.—What caused him to be raised at last?

A.—We are not certain that he was raised bodily, Q—Is it not certain that he appeared after death to

the apostles? A.—Not certainly that he appeared bodily; he appeared so that they could recognize him.

Q.—Was he the son of God?

A.—Yes, sir. Q.—Was he the son of God in any way different from

can know by the spirit out of the body telling them of their experience just as well. There is a silent communion between spirit, whether within or without the material body.

Q.—Will you please tell whether this belief in God." Our Father." He doesn't call him as one

tion of Christ on the Mount, and the appearance of Moses and Elias, true, as we understand it?

A.—We believe it is true, so far as the transfigura tion and the appearance of Mosea and Ellas are con-cerned, viz., that he was wrapped in a halo of glory,

and Moses and Elias appeared to him.
Q.— Was not that as great an exhibition of divine power as the raising of Christ from the dead?
A.—No. sir. Moses and Elias were alive, and mere-

themselves in visible bodies

Qn. - Whatever is visible is tangible. A. - No. sir: you are inistaken. A great many things are seen which cannot, be felt or touched. No

A.—It was their idea. Q—And did he ever disabuse their minds of that idea?

A.—He did not and a great many other errors be did n't disabuse their minds of. So great was their consternation when Christ was crucifled that every one Mark, and a portion of John, were written about one denied it, though every one understood that he was to bundred years after Christ's death, while portions of John and Luke have been transposed and introduced Their idea that he was to be raised again was fulfilled

A.—They went where this death?

A.—They went where the body was laid in the sepulation of those friends who had lain also body in the sepulation.

A.—They went where the body was laid in the sepulation of the power of sympathy, which you must be ulchre, and found the grave-clothes but not the body. The sentinel that stood there informed them that he very great between him and Lazarus—so great, that he know Lazarus was supposed to be dead before the intend to give the idea that his physical body was

A .- We do not know what the sentinel intended to convey. We can only interpret according to our own understanding of the sentiment conveyed to us. We body is dead, and the spirit has taken its departure, it is not raised again. Now one of two things must be true: either that Christ was not dead nor placed in the believed he had undergone, and it was to that change sepulchre, and that his body did walk and speak to bis he referred. It was in answer to that question in relation to his death that his reply had reference to, was latter to the tot of the this spirit was ring the body, or that his spirit was rised—and the body remained there; for he must have left his body some.

A.—And yet he knew, for he said that Lazarus was

own body?
A.—It is impossible to reanimate it after it has left it. It might move it around mechanically, and then it would be impossible for it to remove it altogether.

Q -Was not the manifestation of spirit power on the Mount similar to what occurs every day in the presence of those possessing the power of medium-

-A similar process as now, when the spirits of the departed appear spiritually to those who have vision of that kind. Q.-Will you please tell us what Christ meant when

lieve?

as to the time when they awake to every many and the solution of that any souls are so dead that the all-perioding love that those who possessed the power could overcome of Christ cannot reach them.

A.—The words explain themselves. And solution that those who possessed the power could overcome the physical elements. Belief is knowledge.

Q.—Did it require more power to change those physical elements. The solution of the case of the fig. Q.—Do I understand the spirit to say that just in proportion as we receive this truth, which it was the ical elements, as for example in the case of the fig mission of Christ to disseminate, in that ratio shall tree, than it did to raise a body that had been dead

four days? No. sir. 1000 A .- No. sir.
Q.-If that power could act upon material, organized bodies, and cause them to wither and dio, why cannot that same power he brought to reanimate a body and return a soul to it. If once dead?

A .- There is some difference between making a thing A.—No; you will be inclined to. We have n't that faith in human deprayity that you have.

[The questioner here replied that he acknowledged no one before him in the belief in everlasting life, but no one before him in the belief in everlasting life, but the believed it came from Christ, and through him alone. he believed it came from Christ, and through him alone. ers which his system contained. Anything that is and that it is not meted out to us except we have faith, dead has fulfilled its mission, and is not required to live, and does not live any more.
Q.—Does it require any less power to cause the life

of the tree to depart than it does to cause the life to return ? I to be a new new peak and exterior as the life to zetárn ? .. 🕫 🖯

A .- Certainly, much less. We do not know where Christ had caused the life of anything to return that and departed.

Only in the resurrection of Lazarus. A .- In that case he said, " It sleeps."

-You have given us to understand that persons who drink polsons and appear to set at naught the powers of Nature, do it in virtue of their knowledge f the laws of Nature. Do mediums understand those

A .- They do it in virtue of their knowledge, not. perhaps, of the laws themselves, but in their knowledge of the existence of such laws. Many mediums of the present day are mediums through which other in-

Q. What shall we understand by the resurrection of Christ?

A .- The resurrection of Christ from the body was

the separation of the spirit from the material form.

Qu.—Christ said to John. This is Elias.

A.—Perhaps if you informed yourself of the meaning of the word Elius, you might comprehend what Jesus meant. Elias means, to save. He was not the person Elias.

-It is said-and that was one of the accusations he high priest brought against him-that Christ said, Destroy this temple, and I will raise it in three days,' What did he speak of?

What did he speak of?

A:—It was supposed by them that he meant the literal temple, but they did not understand him: and if we interpret by the understanding of those who listened then, be did not fulfill it, for they did not destroy that temple. They explained it afterwards that he must have spoken of the temple of his body, for it was his body, was raised in three days.

says his body was raised in three days -Did not the apostle teach the literal resurrection of the dead?

A.—No, sir.
Q.—Did he not say, "Behold, I tell you a mystery, you shall not all die," &c.. "but you shall all he changed in the twinkling of an eye"? Those who die in Christ shall be raised first, alter that the living are

to be changed. A.—That certainly cannot apply to the body. Natural bodies do not change in the twinkling of an eye. We would simply state that if they defer the last day much longer, there will not be inaterial enough to make all the bodies that will be required at the resur-

Q.-Is that last day anything more than a period of a thousand years?

A.—We do not think it is a period of any number of years. We think it refers to the change of the spirit from the material body, and that the substance of which the body is composed passes back again and en-ters into another body, and that there is not enough substance in or upon the earth to compose all the bod-les of those that have passed away from the earth, if the resurrection were to take place to-day.

Q.—Are spirits material?

A.—We answer that spirits are material, as spirits: but they are not of the same kind of material that physical bodies are.

FRENCH VS. AMERICAN SPIRITS.

BY G. L. BURNSIDE.

In a recent BANNER. Mr. Editor, I see a translation from the "Revue Spirite," giving an account of certain alleged re-incarnations, or re-births, of certain spirits into the natural world, which is the same teaching as that announced by me in your paper four years since, as being distinctly taught by the spirits as the truth.

Coming from that benighted quarter of the world, yclept Europe, it is perhaps not worthy of more consideration than my own professed revelations. Especially since they have been so long shrouded in the .. Catholio" and materialistic darkness to which your translator refers, as the probable reason of their error.

When two witnesses in a court of justice agree in the main, and there is no possibility of there having been collusion between them, their testimony is much more valuable than either would have been alone."

And this is a case in point. No one told me that it was believed by Spiritualists in France, until after I had been taught it by months of tuition and writing. I had not believed it before; had not, and have not yet seen or read Beecher's or Fourier's works on the subject. Nor do I know exactly what they intend to teach. But I will give you a brief outline of what the spirits have attempted to teach through me: They have taken great pains to convince me of its truth, and their success has been complete. The slowly revolving years have made no alteration in my opinion. Neither could they, though I stood alone on the continent. 'Few have any idea of the number and weight of the arguments in its favor: for they have not revolved it in their minds, either to accept or refute. The doctrine, in brief, is as follows:

All organizations, from the vegetable up to man. and so on up, are transient in their forms, and liable to destruction by accident or decay. The spirit is not liable to any such destruction. It survives. But it is as desirable that it should be re-organized, as that it should have been organized in the first place. This re-organization is provided for in the process of reproduction, which is, indeed, but another name for the same thing.

Thus each new organization is not filled by a spirit until then not existent, and created out of nothing: much less a mere result of cerebral action, but is the same old spirit that has inhabited this world from the beginning. The spirit being indestructible, and the organs liable to change and death, the only resource of Nature is to accommodate that spirit with seuccession of organizations: improving as it improves, and even changing its form, according to the nceds of the spirit in its course of development.

Progression is not only a fact, but it is universal and inevitable. The oyster cannot escape becoming man, or part of man. I do not mean the physical part of it; but the soul of the oyster is developed up in o the human spirit. Thus the personal identity of the animal is only temporary. Whether man's identity is absolute, or whether we, too, will be merged into others—and whether love is a prophecy and means of such union, is left uncertain. I only give what has been tôld me.

I repeat: if progression is a law, the spirit of the owest animal, or even of the rock—if it has a spirit annot help becoming as high as man. If it is as high as man, it might as well take the human form. As the re-creation continues, the human form itself will be improved up to what is now considered the ideal, and perhaps beyond it. It is not apparent that we shall always retain the present form at all. But the form will always be fitted to the circumstances. The piritual world could not contain, much less have the folly to invent for the uses of a spiritual (unmechanical) state, such a machine as we now have. It is adapted to physical conditions, and to them alone. So much for the doctrine of the "spiritual body," (a contradiction in terms).

The "spiritual body" is the physical body of the future, re-born into physical conditions; and to those conditions the human form is eminently adapted, and o no other.

The apirits of animals are, in the course of progresssion, not only individually improved, but united with others of opposite natures. The lion and the lamb. the sempert and the dove, the swine and the eagleall unite in man. But after this union, it requires many thousand ages of life in each race before the highest present state is attained. It is a very long time since the most of us inhabited Africa; yet, even abolitionists shrink from the idea of having once been negroes. Why, good sir, object to having once been the color of your hair? But, indeed. I would rather think I had once been so black, that a black cat would be white compared to me, than that I and been nuthing.

We have all been identified with the past of the earth; and we will have part and lot in its future. We are not so disinterested as we suppose. We do not die in battle for beings who are now nothing, but for our own future selves. Our bodies may lie . mouldoring in the grave." but our souls are not "marching in " very far. They are going to stay here and fight on" very far. They are going to stay here and fight it out. Old John Brown's knapsack will again be strapped upon his back. Glory, hallelulah i

Prompt Payment to our Soldiers.

Our solders serve for pay. They leave other occupations and go to fight our battles, periling their lives and health, and we agree to pay them thirteen dollars per month. We have also stipulated to aid their families in cases where there is a clear necessity, by giving to a wife with four or five children a sum not to exceed twelve dollars per month-or to a wife alone the sum of one dollar per week, provided the marriage took place before the soldier enlisted. But we have hedged the allowance round with all possible obstructions, so as to keep out as many as possible from participating.

If, as in the case of our colored troops, a man brings his family with him, after agreeing to enlist, he is only an alien, and has no aid.

In fact, all these people are constantly told that this allowance is a gratuity, a charity, and no part of the consideration which the soldier receives for his service; but simply to keep his wife and children out of the almshouse! Now it seems to me idle-worse than idle-wicked, for us here at home, enjoying all the comforts of quiet life, to treat these men in this manner, and I cannot refrain from protesting against the spirit which actuates us.

Our papers preach patriotism, love of country, the importance of crushing out rebellion, and try to induce our workingmen to go and fight. But it will not answer. The cost of going to war has been ascertained, and chaff will not tempt the birds now, or hereafter. We may therefore as well make up our minds to meet the case fairly, and treat our men fairly. We must not only pay them all, but see that their familles are provided for, and the soldier also, when he comes home diseased or disabled by wounds. This is simple justice.

Without stopping to discuss the question as to amount of compensation, I wish to make a suggestion as to the necessity of prompt, regular payment during service, and immediate payment of all pensions at the close of such service, if due. Those who make and administer our laws at the seat of government; seem to have no idea of the consequences of this endless delay in payments. Those of us who come face to face with widows of our soldiers, who are obliged to wait for months (I might say years, by anticipating a little.) for the pension due as an equivalent for the loss they have sustained, (valued by us at eight dollars per month.) know that prompt payment would double the value of all such sums.

Suppose the fact of death is brought to the knowledge of the city or town authorities where the pensioner resides. The service of the soldier is known beyond dispute; the time of death fixed, and the rate of compensation determined. Let the pension be paid, and continue to be paid. At stated periods let the State relimburse the cities and towns, and present its claim to the General Government at Washington, which would then deal only with States-they, in turn, dealing only with towns, the officers of which should be held responsible for the proper exercise of

By this subdivision of forces, all cases could be met at once and understood. The payments would be made by parties having a direct knowledge of persons and circumstances, and therefore little liable to error or imposition. We should then have, as it were, miltions of agents using up fractions of time which would hardly be counted, while the results would be wonder-

Now, although there is an army of agents at work, who must all be paid the more for delay, there is nothing but delay and disappointment. It cannot be otherwise, so long as this tendency to centralize everything at Washington prevails. We want an entire, radical change, and it will sometime be had.

Massachusetts, always among the first to do good things, provided last winter in the Legislature, upon recommendation of our excellent Governor, that if the General Government would consent, or would assume the payment of all our own troops in the field, and thus secure immediate distribution to their families at home of a portion of the pay, and the transmission of the balance, if wanted, to the soldler much earlier than he could obtain it otherwise. But it was argued that if Massachusetts was permitted to do this, other States must, or the men would be dissatisfied—and so we were not permitted.

Massachusetts had funds, had currency, and also the machinery then in operation to do the work perfectly, and only asked reimbursement in twenty-year bonds, which the Government was only too anxious to sell. But "centralization" and "red tape" said no !

Now this plan was founded upon precisely the same idea already advanced, that States should take thus much from the shoulders of the General Government, and so contribute, in anticipation, a portion of the sum necessary to carry on the war from our daily earnings at home.

Here would have been a sure sale for millions and millions of bonds to just the right kind of purchasers who would not have been inconvenienced at all.

We have only to say in conclusion, that there is but one way to carry on this war, which is not yet half through; and that is, by paying the men who go to fight and bear the burthen, a fair, even liberal compensation, and doing it regularly, promptly. ...

Let us make them feel that we are willing to do just as much, and go as far as they, each one in his calling, I am too old to march and fight as they can, but not too old to work for them at home and make their fam. ilies happy. Let them feel that we are right, here, and .I am sure their courage and endurance will be doubled. Let us be wise in season, and not prolong the war annecessarily by failing to do justice to our brave men who go to fight the battles, which shall in the end lib. erate not this nation alone, but all nations-not from black slavery sione and the hated domination of the South, but from all slavery-sectarian, social and political. e dita i le le le description de description de description de description de description de description de de

Correspondence."

· As evidence of the appreciation in which Cora L. V. Scott (formerly Mrs. Hatch.) is held in New York City as a lecturer, we publish the following correspondence:

To Mrs. Cons L. V. Haron-We, the understoned and others, tender you our thanks for the pleasure and gratification we have received during your course of lectures in New York, and specially invite you to commence another in January next, when your present angagement shall have expired. (Signed)

A. V. HENDRICKS,
H. LAWRENCE, and others.

. . 103 L REPLY. C GENTLEMEN-Permit me to acknowledge the receipt of your letter of thanks and invitation published in the New York Times of the 1st inst. Most fully do I ap preciate your tribute to my humble gifts, and I shall avail myself with pleasure of your kind invitation to return to New York when my present engagement in this city expires.

I am, gentlemen, very respectfully yours.
CORA L. V. SCOTT.

TO H. LAWRENCE. A. V. KENDRICES, and others. Boston, Mass., Dec. 17, 1863.

Announcements.

Mrs. S. L. Chappell, with whom our readers are well so quainted, is to speak in Lyceum Hall in this city, on Sin lay afternoon and evening next.

Mrs. Spence has drawn such good audiences in Charlestown, for the last two Sundays, that she has been engaged to speak there for the first two Sundays In January. Our friends in that city appear to be alive to their spiritual interests. Such also appears to be the case all over the country.

Week ending at dute.

Banner of Fight.

BOSTON, SATURDAY, JANUARY 2, 1864

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

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. For Torms of Bubscription, see eighth page.

LUTHER COLBY, - - -

_____ The Issue.

"I cannot believe that civilization in its lourney with the sun will wink into endiess night to gratify the ambition of the leaders of this revolt, who seek to

Wade through slaughter to a throne

And shut the gates of mercy on mankind '; but I have a far other and far brighter vision before my gaze to may be but a vision, but I still cherish it. I see one vas Cenfederation stretching from the frezen north in one un broken line to the glowing south, and from the wild billow winder the to the glowing south, and from the wild billow of the Atlantic westward to the calmor waters of the Pacific; and I see one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of freedom and refuge for the oppressed of every race and of every olime."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

The New Year.

To all our friends we send a New Year's greeting. The time is ever a turning-point in the little lives of each one of us, to which we look forward or backward with much interest. In the course of the year that is as for what we unhesitatingly accept as delights. While we live in this aphere, we live best when we cheerfully submit to all life's demands, no matter how hard they may seem at the time. War has robbed many a household of its dearest treasures during the year just gone, but it has left in their places images and remembrances and holy aspirations such as never dwelt in those households before, but which are calculated to exalt their occupants for the rest of their lives. It is a good deal to be drawn nearer to the upper spheres, by whatever bond.

On this New Year's occasion, we ought all of us so to assimilate the results of the year just mast, whether sweet or bitter, to our own natures, that they shall become an actual part of ourselves through contempla tion and voluntary acceptance, as well as through the less willing processes of an unsought experience. In this way only do we master Nature-by obeying and submitting to her. Let us once frame our thoughts to a determination not to be overcome by the incidents of life, but rather to overcome them, and all will be

For all we have a warm greeting on the opening of to every one. As a visitor in the Home Circles of the land, the BANNER would bring nothing but the most cheerful looks and the most heartfelt wishes on this occasion. It comes to elevate, to warm, to cheer, to spiritualize. For the year which has just opened its oors to us all, it will labor to be a bearer of good tidings in the highest and truest sense-a friend in eality—a safe counsellor—and a welcome guest. The beautiful truths of the Spiritual Philosophy it will aim to teach in all their purity: so that hungering sonls with the dry and unsatisfactory husks which have been thrown at them. May the New Year, in fact, prove inproved and themselves exalted !

The Removal of Slavery. That the institution of Slavery has long ago ceased

to stand in this country as a political power in the State, nobody presumes to doubt; and that it has been smitten with the hand of death as a prevalent and controlling social and local power, scarcely admits of any more question. Its day is spent; its doom is scaled. So many years it has been a problem and a puzzle to the progressive minds of the nation, and none could see the way out of so dire a perplexity. But the ruling uncomfortable in consequence during the day. powers above us work according to designs that are rebel leaders, when the order was given to flash the echo across the waters voiced the doom which had al--for their wiser men had told them of it-that so mental arch under whose even-handed protection their peculiar institution remained secure, it was already doomed and destroyed: but their eyes seemed to have been suddenly blinded that they should not see and their ears to have been stopped that they should not hear.

And this very fatuity of theirs was but a part-and a not inferior part, either-of the providential design. Had they not plunged themselves, voluntarily and rashly, into this red sea of war, it would have continued the same problem as before, to perplex humanitarians and debauch public men, how to get hold of it at all for the purpose of removal. The pretext that alone was wanting, slaveholders themselves furnished to our hands. Blinded with the frenzy begotten of the habits of their own favorite system, they voluntarily showed the Government the way to its citadel, and gave it the occasion, too, for assaulting it with all the weapons in its control. Since the war, broke out, what a change has taken place in the status of the slave in the Southern States! There are nearly a couple of million of the poor creatures, huddled like Alabama, where they must be fed as idle consumers from the storehouse of the rehel Confederacy. A great many more have been driven for safe keeping, like so many cattle, across the Mississippi, and down from the plains of Missouri and Arkansas into Texas. On the plantations, even in what may yet be called

the heart of rebeldom, their tenure as permanent occupants of the soil is exceedingly precarious; while through the whole tier of Border States, where hostile armies have alternately driven one another across the plains and valleys and through the mountain passes. the great body of the enslaved blacks are fairly in motion for the speedy attainment of their own freedom. The light has fairly dawned over these portions of our land. In Missouri, they have tasted the bitterness of war for themselves, and will tolerate the presence of appreciation in which these Poems are held by the that which was the cause of it no longer: both slavery and its rebel abettors must go to the wall. In Dela ware, the institution is practically obsolete already. They are seriously proposing the overthrow of the in- price of the book. His brother Masons, especially, stitution in Tennessee and Arkansas, for there the people have been ridden over and mangled beneath the wheels of this car of war, and they are resolved to end its existence forever as a disturbing element in their society. They are much slower in coming to the same conclusion in Kentucky and Maryland, but there they proving itself the great missionary of the time.

This Paper is issued every Monday, for the 1847, when he said " that slavery was an institution which could not be defended, if the aucstion was whether it should be introduced among us, either upon morni or Christian grounds, and atill less upon economical grounds." He referred now to that opinion, given sixteen years ago, as a matter which gave him both cause of pride and satisfaction. He admitted that, in the Blave States, "the people have grown wiser than they were before." And he comes forward himself at this time, a Senator from slaveholding Maryland, to sustain the claim that slaves could be made soldiers by our Government, and that they were free forever after. On that point, his language is so emphatic as to merit quotation:

"It would be a reproach, a blasting reproach, even more sente and bitter than that which the learned Senator's resolution assumes in the case to which the resolution refers, if the United States should use these men for the purpose of putting down this insurrection and maintaining the government in its existence and restoring it to its power, and were then to permit them to be used as slaves thereafter; and I therefore indi-vidually have never had a doubt that whenever these slaves are called into the service of the United States either into its armies or into its navies, and render the service, they are, by the fact of the service, free; and once free, thank God, they can never again be made

This is a marked advance on what has been the publlo sentiment of Maryland and the Border States. It has not been such a great while that we of the free North would admit that black soldiers ought to be enlisted at all: but war and its bitten experiences have wrought a great change with our carrent opinions on that subject. We all of us used to affirm, and with a great deal of emphasis, too, that when it should be neces sary to call in the negro to help us save the Union, we had better let the Union go; for that this was a white man's contest, in which none but men of a white color had any business to be interested. Events have rappassed we all have great cause for rejoicing and for idly conspired to modify such a view. A public man gratitude, in spite of temporary trials and sorrows : like Reverdy Johnson, of Maryland, furnishes the most even for these we have as much reason to be grateful satisfactory evidence of this desirable change. He says, on this subject of slave enlistments, that if Congress has power to employ negroes to repel invasion, it had the same power to employ them to suppress insurrection. In the raising of armies, he affirmed that there was no intimation in regard to color, and black sailors had always been plentiful in the navy: no castitional objection had ever been raised to their employment, and none could be.

Now while we are in no sense frantic and frenzied in seizing and holding notions, on the subject of slavery or on any other subject, but prefer to await the slower cooperation of time, which suggests at the same time that it ripens-we are free to admit that the march of events is fast placing this question of slavery out of the controlling reach of those who have hitherto had it at their disposal, and dragging it forth to the light of the world's closer investigation and severer scrutiny. We do not think that, as a local and social institution, it will undergo a sudden and miraculous change, and that a community of four million slaves will at once be transformed into four million capable citizens, selfsustaining and wholly free. But we are not able to shut our eyes, either, to the fact that the collision of the year. We wish it may prove a Happy New Year arms, undertaken in the interest of slavery, is fast destroying the only props and supports slavery ever had, so that it can never stand again as the same element of the social and political state it once was, the way being thus opened to a change in the system, that will have to obey the same laws of progress to which all other institutions in this age are to be subjected.

Cold Bedrooms.

Every idea given forth by writers of deep thought and great experience, should be duly considered by may be fed with meat, after having so long taken up those of less knowledge. The subject of health is of paramount importance to the welfare of the human race. We are too apt, in the hurry of business purdeed a NEW year to all who would have the earth im. | suits, to overlook the causes which oftentimes produce disease and premature death. Did we pay more attention to what we are too apt to consider little things, we should doubtless be much healthier than we are, and as a consequence, need the physician's advice less. Much has been written upon the deleterions effects engendered by sleeping in heated rooms; but still we heed not the admonitions of the wise in this respect. and when we awaken with a rick headache, we attribute it to every other cause but the true one, and resort to medical remedies for its removal. Many persons prefer warm sleeping rooms, because "it is more comfortable." little dreaming that they are to be more

Now we believe that a person accustomed to undress inspired as ours are not. Even by indirections do they in a room without a fire, and seek repose in a cold compass the higher ends for which national, no less bed, will not experience the least inconvenience, even than individual life is projected. Little thought the in the severest weather. Simply for this reason: The first hostile gun in Charleston harbor, that its sullen comfortably warm than though we slept in a heated natural heat of the body will speedily render us more apartment, and we shall not be liable to a sensation of ready fallen upon Slavery. They might have known chilliness as soon as the artificial heat is dissipated. But this is not all; we shall be more robust and far surely as they stirred a single stone of the govern less susceptible to the sudden changes of the atmosphere so prevalent in this climate. We have practiced sleeping in a cold room for many years, and attribute our uniform good health to this cause alone.

Dr. J. T. Gilman Pike.

This centleman, whose office is located at room No. 2. Hancock House, (Court Square,) Boston, deserves more than a passing notice. While evidences of remarkable cures by other physicians are given to the public from time to time in the newspapers, the merits of this skillful physician are nearly lost sight of by our community.

Every one is aware that those who practice the healing art should be thoroughly competent to discharge the varied duties incident to such a calling; and they are also well aware that there are many in our midst who are not.

When a man is sick, he is anxious, of course, to recover his wonted health as rapidly as possible; and he can in no better way accomplish that desirable end than by employing a skillful physician. Such an one wild beasts in a corrai in the States of Georgia and we know is the gentleman whose name heads this article. We speak not thus because he is our friend, but because we consider it a duty we owe suffering human ity. We have seen with our own eyes what his skill has accomplished in severe cases of fever, and would cite several, were we not aware that by so doing we should incur the Doctor's disapprobation. But we can and will cordially recommend him to our citizens as one of the best eclectic physicians in this country.

Poems from the Inner Life.

We issued on Tuesday of last week a large edition of these Poems in book form, and we feel gratified to inform our friends and the friends of Miss Doten, that nearly the whole edition was ordered in less than three days afterward. This shows conclusively the public, many of them having appeared occasionally in the BANNER. Poe's last poem, "FAREWELL TO EARTH," (nover before published) is well worth the will no doubt fully appreciate it.

In consequence of the rapid sale of this work, we have ordered a second edition.

Christmas Remembrance. "Cousin Benja," in whose warm and genial heart have not been subject to that from discipling which is ever vibrates a chord of sympathy with the great world of humanity, intuitively remembered us. while dispens-A recent speech of Hon. Reverdy Johnson, in the ling his Christmas Gifts, as a bag full of choice apples Senate of the United States, furnishes peculiarly strong and several elegant wreaths will testify. The laurel and proof of the state of things we have just affirmed. He | the holly, two of Nature's most beautiful evergreens, is one of the two Senators from Maryland. In his intertwine their tendrils as harmoniously as we wish speech he alludes to an opinion expressed by himself in Cousin Benja's life may ever be.

Social Pleasures.

pire with a feverish avidity; that of itself is proof of interest. We mention some of the papers, as follows: their essential worthieseness If society were organ-ized upon the rightful basis of a just equality, if the Apple Tree; a poem by Bryant; House and Home Padistinctions made were those of heart and principles, pers, No. 1, by Mrs. Stower Three Cantos of Danté's then indeed it would be worth striving for—this eager. "Paradiso." translated by Longfellow; External Appure and elevating pleasures, would be worthy of the -a atone set up in verse by Lowell to the memory of in bitter biting sarcasm against it. Enough that it is well written paper by that depository of History and Observe the cool, investigating glances of the ladies, | ing the new year. (the fashionable ones) when a new candidate for social (the fashlonable ones) when a new candidate for social reception and honors is presented to their notice; her Philadelphia: T. B. Peterson & Brothers. Boston: beauty, her dress, her jewelry is scanned, and the sum total expended on her "getting up" is mentally proluced; the gentleman's broadcloth, fine linen, and To such homes, who that has a remnant of common style, for the low price of twenty five cents. sense left, desires to be invited? Who, that respects the beneficence of intellect, would degrade it to the mission of the customary small talk, in vogue among the so-called uselect circles?" Who with a heart single copy, 20 cents. the so-called "select circles?" Who, with a heart yearning for redress of the multiform wrongs of the present, could content himself in an assembly of giddy butterflies and perfumed coxcombs?

And the pleasures of such minds, what are they? Hours of precious, fleeting time are consumed in preparation for the fete, or ball, or stylish party: and when the eventful night arrives, (evening being long past) there is "vanity and vexation of The National Quarterly Review. Edited by Edspirit," as the result of so much labor and inconvenience—for the Argus eves of society will note the slightest deviation from the established rule, and veto with displeasure all the shortcomings of her aristocratic requirements. In the balls and great parties now in vogue, there is no pleasant relaxation; eti quette, stiff and severe, stands sentinel before the loor of every honest emotion, every enthusiastic demonstration. It is not considered polite to manifest fedling; a cold and polished indifference is the ne plus ultra of the good breeding of to day.

Dancing, that healthful exercise, is at these gatherings carried to excess; and late suppers, stimulating drinks, and heated rooms, add to the debilitating effects of late hours, and leave their impress on the frame and soul. Lassitude, weariness and disgust follow inevitably upon a "fashionable season;" the pure and moderate enjoyments never pall, nor leave the sting of atter satiety. If, in accordance with Nature's dictates, we were to assemble on the sunny af ternoons, in the bounteous summer-time, on some fair spreading lawn, or wild-wood carpeting, and there dance to our heart's content, young men and old, maidens and matrons, children and acquaintances, then, indeed, would there be pleasure, social and elevating in the exercise.

The hospitalities of the table, extended to congenial riends, would be productive of genial influences; pleasant gatherings of young and old around the winter hearth, with a dance to while away a portion of the Feb., 1864. This number contains a splendid clock long winter evenings, would be beneficial and inspir. plate, new braid patterns, nearly one bundred engrav; ing; worthy of the name of social re-union. But to lags and elegant colored fashion plates, five full-sized sing and feast, and trip it "on thelight fantastic toe." while sensible people are in bed, is as unwise, in a physical point of view, as it is injurious to mind and morals. Rest is as necessary as action, and should be enjoyed by all, at its appointed time. The wit that sparkles by gas-light, is as evanescent as the beauty that flashes there for awhile, then returns to obscurity, blighted by the artificial glare. Excitement is unwholesome; cheerfulness is heaven sent; dancing, sing us assemble the loved ones of our household, and with them enjoy these simple pleasures.

Credit where Due.

which he has recently made in Cincinnati, in response cossible remedy without hinting at its use. to a serenade, he frankly says that he did not claim sociated with an army in which every man seemed word-BANNER OF LIGHT. more determined to do his whole duty, than was the by look, or word, or deed, gave expression to a possibility of failure. In this unanimity of devotion to the cause was their safety, and out of it came success. When the history of this war shall be fairly written, and the armies and campaigns it has been as he testified it honor belonged chiefly to the rank and file. There were as good men serving as private soldiers as any of men were better than the officers.

Cora L. V. Scott

Delivered two lectures in Lyceum Hall, in this city on Sunday, Dec. 20th, to large audiences. An excellent discourse was given in the afternoon, abounding with wholesome truths, on the commandment to honor and their children, could but have felt the force of the argument, to say the least.

In the evening, a Committee from the audience gave the subject for the lecture, which was treated with ability and conciseness for a half hour, and then the audience propounded questions which required about three quarters of an hour's time to answer.. Each question, however, was promptly answered by the

Mrs. Cuppy in Dayton, Ohio.

This lady is engaged to speak every Sunday evening n Harmonial Hall, for the present. Our friends there have organized a Children's Progressive Lyceum which meets every Sunday morning at 10 o'clock, and at 11 1.2 o'clock a Conference Meeting is held. Mrs. C. is very much interested in the Lyceum, and has as sumed an active part in its management, and is one of the teachers. Her amiable social qualities and goodness of heart admirably fit her for such a position, as she will win the love of all who look to her for instruction.

New Spiritual Bookstore in Philadelphia.

It is with pleasure we announce that Mrs. C. W. HALE purposes immediately establishing a Depot in the city of "Brotherly Love" for the sale of Spiritual books and papers. We understand from reliable authority that she is a lady of much energy of character, and will no doubt do great good in her new vocation. We hope the friends in that quarter will renNow I'mblications.

Among the many mistaken ideas of the masses is We have the Atlantic Montuly for January on the one of social pleasures, to which the majority as our table. The contents are various and of the first ness to obtain admittance to its choice circles, and pearance of Glaciers, by Agassiz; Memorial Positum object. But as it is, there is outside glitter only, and the brave and gallant Col. Shaw, of the colored regino inner warmth; there is display of meretricious ment of Massachusetts; My Book, by Gail Hamilton; graces, and no heart-offerings of truth, no soul homage The Minister Plenipotentiary, a capital article by unto goodness. There is a bowing down before cold Holmes on the mission of Henry Ward Beecher to intellect, heedless of that intellect's favorite bias, England, and worth everybody's perusal; the Beginwhether it be for the world's advancement, or engaged ning of the End, a comprehensive, accurate, racy, and intellect, crowned with bays, and applauded of the General Literature, C. C. Hazewell, furnishing us multitude. Fashion seeks not to penetrate beneath with an account of what has been accomplished during the surface; its criticising eye judges of externals the last year of the war, and a prophetic view of the only. If the apparel be faultlessly correct, in strict closing up of the contest. Besides these, there are accordance with the prevailing mode, what matters it book notices, and editorial notes of interest. This for the state of the mind, the capacity of the spirit? number of the Atlantic is a noble one, worthly open-

A. Williams & Co., 100 Washington street.

This is an exceedingly interesting novel, and is fully up to any of the popular author's previous works, and dainty shirt-studs, or diamond pin, are valued; and as a matter of course will be eagerly sought by the thus by externals only, is the favor of society gained. reading public. It is printed in Peterson's usual good

This Magazine is devoted to the interests of the Masonic Order. It appears to be ably conducted, and will doubtless be of great service in familiarizing the public with the benefits and beauties of this Social Fraternity. It is very neatly got up, and makes one hundred printed pages. It is a credit to the Order, and deserves their liberal support.

This sterling publication is a welcome visitor to our sanctum. It contains, as usual, lengthy reviews of a large number of works from some of the ablest writers of the present day, penned in a style which at once commands the attention of the scholar, student and general reader, and from which is generally gathered the cream of the whole work.

THE CONTINENTAL MONTHLY for January comes with its freight of fresh literature, in most respects an improvement on what it has furnished during some parts of the year past. It is a vigorous and up-withthe times number, and promises well for its power in the current literature of the country. The Continen tal has long been a favorite with us, and we wish its success as a magazine may never fall behind its merits.

HARPER'S MONTHLY for January is also crowded with interesting articles and elegant illustrations. It has ever been the aim of its publishers to furnish so great an amount of matter in every department of literature that it should be indispensable to every cultivated American reader; and they have succeeded well in the undertaking, for the magazine now stands at the head of the list.

MADAME DEMOREST'S Quarterly Mirror of Fashions and Journal Du Grand Mode for the winter ending patterns, and other valuable novelties.

A Drop of Comfort.

Reader, you have ills of some kind, have you not? I will venture to say that, if a man, you do at times become perplexed or harassed in your affairs, or you discover so much dishonesty in political or business relations that your temper is sometimes soured, and you feel unpleasantly toward yourself and the world ing and music, are a portion of the heaven-life. Let in general; or, if a woman, with household and family cares—the causes being too numerous to specify—we know your nerves are often strained to their utmost tension, and your hopes of happiness or beauty in life flicker and almost die out in darkness. There is a Gen. Burnside is conscientious, whatever criticism panacea for these ills. I will not be selfish and see may be passed on his military capability. In a speech you and your neighbor suffering for want of this ac-

When the soul becomes thus mired in the slime of for himself the credit of the campaign in East Ten- earth, and murky clouds obscure the heavens, this talnessee—that belonged to the private soldiers, non- isman dissolves the hated bonds and sets the prisoner commissioned officers and officers. He never was as free. Wouldst know its name? It is a household

It is a prayer to God! It is the catholic's saint and Army of the Ohio, through all the trying scenes they intercessor to Higher Powers. You must not pat it had passed. During the slege of Knoxville, not a by to read exclusively on Sundays, and evenings when man flinched. Every one did all he could, and neither cares are over and tempers sweetened and toned down by rest, but during the busy turmoil, when tired, outraged Nature will bear no more; then take it up and glance wherever you will, though the quivering nerves for a time forbid concentration of thought, impercepits facts fully understood, it will appear that in all tibly you will be led away by the relations of its many contributors-sometimes wandering with the traveler was with the Army of the Ohio in East'Tennesses, the over our earth-planes, visiting the home scenes and making the acquaintance of many now! toiling for humanity-sometimes being led away from earth, catchthe officers; and the cases were not few in which the ling glimpses of the great hereafter, until the little present recedes too far to pierce us by its angularities. Thus we rest, and soon come back to toil, refreshed and strengthened for further conflict. A. C. GRAY.

Answering Scaled Letters.

Owing to the large number of letters sent to the lady medium who advertises to answer them, there has obey parents. All such as travel in crooked paths been some unavoidable delay of late in returning them and make unjust and unreasonable requirements of to the writers. But they are all safe, and will be mailed each to the proper address as soon as answered; otherwise, the money will be returned. Every letter is numbered, and will be answered in turn, as they come. A letter may not be reached for two weeks. and the time may extend to four, and over. We have recently received testimony of the reliability of the medium from many who have sent letters

for answer, several of which we may make public at some future time. Now we have only room for a brief one. Mr. R. D. Jones, writing from Rochester, N. Y., Nov. 18th. says: "Your medium has answered several letters for myself and friends very satisfactorily.'

Social Levee in Charlestown. The Spiritualists of Charlestown a few weeks since

gave a social entertainment, which was so successful and satisfactory, that they have decided on a second edition of the same. On Tuesday evening, January 5th, a grand Social Levee will be held in the City Hall, on which occasion there will be quite a spiritual feast offered for the mental digestion of our friends. Addresses will be made by Mrs. Amanda M. Spence, Mrs. 8. L. Chappell, and probably Miss Lizzie Doten; also short speeches from others, as time will permit, all to be interspersed with good singing. After which, those who delight in dancing will have an opportunity to indulge in that exhibitanting amusement. This is sufficient to insure a pleasant time to all.

Blossoms of Our Spring.

Dealers in Spiritual Literature will find it to their advantage to order this book. The Poetry is excelder her all the aid they can, by patronizing her establient. We shall notice the work more fully hereafter. lishment. Further information on the subject will be In the meantime the reader is referred to the contests. given in our next. which may be found in the advertisement class where.

To My Spiritualist Friends.

greet you from the town of Lasalie, in Illinois, awarded me in the hospitable homes of the spiritual short-hand reporters in the city. friends I met with. With recovered energies I am the hands of my near and distant friends the employeditors of the Banner of Light, Herald of Progress, and the Progressive Age, with sister Daniel, of the speculation. Rising Tide, have always been as liberal toward me as the unparalleled hard times permit; but they cannot afford me the remuneration of past years. Feeling it seek for its own career of usefulness in the sphere best adapted to its powers, and having an invincible aversion to the thought of encroaching upon the hospitality of friends or strangers, I ask you to help me to live, to pay for my own shelter and frugal fare.

I propose writing a number of discourses on the Spiritual Philosophy, Dress and Health Reform, Anti-Blavery, Woman's Inalienable Rights of Purity, and True Motherhood, and other kindred subjects bearing upon the vital interests of humanity. In places re mote from great cities and towns, unvisited by our Another Remarkable Medium.—Mr. Wm. Church speakers, these discourses may fulfill a mission of Springfield, ill., has at length consented to enter good. I will answer applications by sending the written lecture, as I do not feel myself adapted for public apeaking. Some one of the friends can read them. and thus not miss their Sunday services. I will receive in return such compensation as the friends are willing and able to give, making no price for the triths freely bestowed upon me, and demanding only tive without the fear of privation, or the sense of I think any candid and intelligent person can be conintrusion upon others.

I claim that all I write is given by impression in my normal state. Hoping my friends will assist me, 1 nek a speedy response by letter, if this meet your views. Address me at Lasalle, Lasalle Co., Illinois, Yours ever gratefully and for Truth.

CORA WILBURN.

we considered good authority, an item stating that Mrs. Cora L. V. Hatch had received the necessary documents from the Supreme Court of New York, divorc ing her from Dr. B. F. Hatch. We have since received from Dr. Hatch a counter statement. He informs us that there is not a word of truth in the information given us, and fears that we have been imposed upon in this matter. In justice to both parties, Julia S. Brown, of Prophetstown, Ill., in which she

The Sanitary | air closed its doors last Monday evening, after an exhibition of one week. Judge Russell, in the closing speech, said they would be able to add at least \$100,000 to the Treasury of the Sanitary one has given her a wrong impression altogether in this respect, for a very modern e competence, acquired during the earth-life of my husband, by our united insuccessful termination for so worthy an object.

In our " Message Department" will be found an interesting communication from the spirit of Caleb Philosophy—or, in other words, the cause of Truth. M. Dyer, late Elder of the Enfield, N. H., Society of She asserts that I have strong medium powers; this is

rived from the Potomac army, that the men whose time is nearly up are reënlisting with a will. Any number from the British Provinces have joined our ranks in the mighty cause of Universal Liberty. So the work goes bravely on.

The death of Lord Elgin, Governor General of India,

fall from his horse.

Commodore Van Brunt, one of the oldest veterans in our naval service, is dead. He was a brave and

There are a class of men in community, who, while poor and dependent on the assistance of their friends, appear affuble and kind-hearted; but the moment fortune smiles upon them, they turn the cold shoulder to those very friends, and seek to injure them in every way possible. We pity, but do not condemn such people. They condemn themselves.

: ... Can man control his own Destiny?" was the subject discussed at our Free Circle recently by one of the invisible intelligences. See report on the sixth page of this issue.

"Nearly every evil has its compensation." said a poor soldier the other day, on Digby's sympathizing with him in consequence of his having lost both arms in battle. "How so ?" inquired Digby. "Because you see, having lost my own arms, I am now receiving alms from others,"

For a lady to sweep a carpet with her embroidered under-sleeves, would be considered very improper; but to drag the sidewalks with her skirts, seems to be quite genteel. Digby says, . Tread on 'em ! '

The murder of Ex-President Commonfort, of Mexico. has been confirmed.

a-half: Philadelphia, eight; Key West, nine; and Washington, sixteen and one half. Quite a percentage in favor of the honesty of the Boston officials. Bet-

ter send all such vessels here. Colonel Wm. Whistler, who was the oldest army officer in the United States, except Gen. Scott, died at his residence in Cincinnati, on Friday morning, at a very advanced age.

A child four years old, attending the public school of Bannars received from your office, and my thanks for the same. We have but very little *spiritual* food, recently because sho " neglected her studies," and was so frightened that she fainted away and never recovered. The idea of punishing a four-year-old infant for her lidea of punishing a four-year-old infant for heglecting its studies is preposterous. A child four years old, attending the public school

We invite the attention of our readers to the lecture on our third page, delivered in this city Dec. glad to inform the many kind hearts and generous 13th, by Cora L. V. Scott, giving a spiritual explanahands that, aided me in the pursuit of health a year tion of the 23d, 24th, 25th and 28th verses of the 11th ago, that thanks to the good Father and his guiding chapter of John. Also the questions propounded by angels, I am much better and stronger than when I the audience, and the answers to the same. It was a left the city of Brotherly Love. Incapable at that very interesting discussion, and will well repay a pctime of physical or mentar exertion, I sought rest of fusal. It was phonographically reported for the Baxbody and of mind. As much as was needed was NER by Mr. H. W. Parmenter, one of the most expert

A German Jew in New York hourded two hogsheads now in search of labor for my pen, and it is to ask at of nickel cents recently for a rice; but owing to their great weight they went down-cellar, to the serious ment I need, that I now address you. The brotherly damage of his premises. Digby thinks Shyloca's operation in cents was not a very centsible or profitable

W. A. D. Hume, one of the earliest mediums in Springfield, Mass., and now a lecturer, favored us with afford me the remuneration of past years. Feeling it the duty of every self-reliant and honorable mind to Wilbraham. Mr. Hume's address is Cleveland, Obio. in which State and other Western States he has been laboring three or four years.

Home is the residence not merely of the body, but of the heart; it is a place for the affections to unfold and develop themselves; for children to love and learn, and play in; for the husband and wife to toil smilingly together, and make life a blessing.

Correspondence in Brief.

upon public service a portion of his time as a test and demonstrative medium. Mr. C. is one of the best and most remarkable mediums I have met in my long journeys and many years of travel. In select and quiet circles in his presence, tied or not, with the room darkened, relatives and friends, men, women or chilvinced that their-deceased friends are present, unless

e or she has an omnipotent devil to lay it to.

Mr. C. is a man of small statue, and Nim waw kee. the presiding spirit, an Indian, is a seven-footer, and with a hand larger than both of Mr. C.'s, and he walks the room and talks with the guests as familiarly as if he had not cast off his earthly load. These are strange things, but we live in the midst of strange CORA WILBURN.

SORTS OF PARAGRAPHS.

SORTS OF PARAGRAPHS.

We published in our issue of Dec. 19th, on what

Decatur, Illinois, Nov. 12, 1863.

A NOTE FROM MRS. WILSON.-Mr. Editor: Your issue of Dec. 5th was received from the office this evening, and as usual, everything was laid aside for a nice, cosy chat with the blessed Banner, which is ever we therefore desire, so far as we are concerned, that the public auspend judgment until the facts in the case are made manifest, one way or the other.

The Sanitary lair closed its doors last Monday to myself; but she must have misunderssood me about the sanitary lair closed its doors last Monday to myself; but she must have misunderssood me about the sanitary lair closed its doors last Monday to myself; but she must have misunderssood me about the sanitary lair closed its doors last Monday to myself; but she must have misunderssood me about the sanitary lair closed its doors last Monday to myself; but she must have misunderssood me about the sanitary lair closed its doors last Monday to myself; but she must have misunderssood me about the sanitary lair closed its doors last Monday to myself; but she must have misunderssood me about the sanitary lair closed its doors last Monday the sanitary lair closed i the number of people who sometimes called in the course of a day to see our spirit-pictures. It was a dozen instead of fifty; and also about the wealth; some dustry and economy, is all that I can boast of. But as my wants are few and my health good, I have some-thing to spare for the advancement of the Harmonial M. Dyer, late Elder of the Enfield. N. H., Society of Shakers, who was murdered some time during last summer.

The spirit of Gen. Sam. Houston, of Texas, manifested at our circle on Thursday, Dec. 17th. He left some earnest words for his friends, which, if heeded, will be of lasting benefit to them.

War matters are rather quiet just now. It is enough to know that our armies are being filled by enlistments, the large bounties offered being the prime inducement for men to enlist. We learn from an officer just are.

She asserts that I have strong medium powers; this is more than I can justly claim. It is true, I can and do hold converse with the spirits of my husband and children; but my very life is contered in them, and it would be strange if I could not commune with the large part of myself. I have been so highly favored as to obtain spirit likenesses of my husband and children; but my very life is contered in them, and it would be strange if I could not commune with the large part of myself. I have been so highly favored as to obtain spirit likenesses of my husband and children; but my very life is contered in them, and it would be strange if I could not commune with the argor part of myself. I have been so highly favored as to obtain spirit likenesses, to me, and I prize them above all material things. If the editor of the Bankers, or any other good friends should ever stray to reveal material things. If the editor of the Bankers are rather quiet just now. It is enough to more than I can justly claim. It is true, I can and do hold converse with the spirit potents. MARTHA WILSON.

number from the British Provinces have joined our ranks in the mighty cause of Universal Liberty. So the work goes bravely on.

We had terrible cold weather in this quarter last week -all owing to the Gulf Streem it had been a provinced with large audionces, and they have increased, until the Court-house, where her lectures are given, is not capacitated to hold much more than one week—all owing to the Gulf Stream "hugging our half that come to hear her. She has, up to this time, shore"——" over the left," says Digby. great interest in this city, and will, I believe, do much good. I believe she is the first Spiritual lecturer who on the 20th of November, is confirmed by the latest has been able to call together and hold a respectable sized audience for more than one or two lectures, in this city. We have concluded to call a few of our best Gen. Michael Corcoran, of our army in Virginia, lecturers here during this winter, hoping thereby to died on the 2ist of Dec., from injuries received by a build up a society of free thinkers, who have heretofore been kept subservient to the tyrannical reign of church creeds and popular superstition. F. R. G.

Providence, Ill., Dec. 5, 1863.

As the current year is fast drawing to a close, I am reminded that I must forward the needful, or I shall loyal officer.

Pitt's American Threshing Machine beat all the ithreshing machines in the Paris exhibition, say the newspapers. But they have a threshing machine in England—so Digby informs us—that can beat Pitt's all to pleces, viz: The one that recently experimented so successfully on Heenan!

Teminded that I must forward the needful, or I shall miss the Banner's weekly visits to my humble home. I can do without many of the luxuries of civilization, but I cannot do without that. The many inspiring truths contained within its ample folds are as "a healing balm to my sensitive spirit," which often pleces, viz: The one that recently experimented so successfully on Heenan!

L. J. Franklin. Howard, Steuben Co., N. Y., Dec. 14, 1863.

> I enclose \$2.50 with which to renew my subscripl enclose \$2.50 with which to renew my subscription for the Banner. I do not wish to miss a copy. The children are delighted with the new Department, and are lavish of love and good wishes for Mrs. Willis for the fine treat she gives them weekly. I am sure we all wish her success in her noble and beautiful undertaking. "A Happy New Year" to her, and to you also Messrs. Publishers. May the blessing of those whose hearts would have grown faint with affliction and sorrow, but for the words of solace and cheer which reached them through your blessed paper, descend in reached them through your blessed paper, descend in abundant measure upon you, is the wish of your sub-soliber. OLIVIA F. STEVENS. Providence, Bureau Co., Ill., Dec. 17, 1863.

WHITEWATER, Dec. 18th, 1863 .- The following typographical errors occur in my papers on the ...Muta-tions of the Seasons," recently published in the Ban

tions of the Seasons," recently published in the Ban NER, which need correction, viz:

In the fifth line, on third page, article 1, "ele-ments," for element. In the twenty-fourth line, "ex-perience," for appearance. In the sixty-ninth line, (art. 2.) third page, "potate" for prolate. In second column, (art. 2.) after "within the parallels of thirty-five to forty-five of north latitude, to north-west," should be north-east. In second column, (art. 2.) the word paramagnetic is misprinted "poramagnetic."

U. H. CONGAR. O. H. CONGAR.

a situat at 1 The stock on which we now print the Chronicle and Gazette, costs us \$3,15 per ream. Former price, \$1,00. Who says high prices?—Portsmouth Chronicle.

According to the late report of the Secretary of the Navy, the per centage of costs and expenses of prize vessels at the various ports, for the year, was as follows; Boston, three per cent.; New York, twelve and a half; Philadelphia, eight; Key West, nine; and There is once in a while one who groups his var along the true and correct, and based on the impatchel town. There is once in a while one who gropes his way along on the other side of the fence, up to his ears in weeds and tares; but we have strong hopes that they will, in due time, see the error of their ways and strike of into the path of light that leads to true happiness. Sheshequin, Pa.

.A friend in one of the General Hospitals for wound

ed soldiers writes as follows: Please accept my acknowledgment of a package

questioning me upon the subject of the Harmonial hilospphy. Many have been converted to its happy sentiments.

There are no lecturers here. Why is the true light shut out from our hospitals, where it is so much needed! Can there be no arrangements made to send a speaker to fecture at the different hospitals of each department? Orthodoxy is about as objectionable to many as · hard tack,' and almost as indigestible.''

Success to the light cloud in the distance. May it continue to move over us till all shall catch a glimpse of its silver lining, and be lead to an investigation of its glorious truths. And may the gospel that was once delivered to the saints be again preached on earth, and peace, good will toward humanity haste to chase away the fog of war and devastation at present overshadowing or the characteristic or the saints of the saint ing our once happy but misdirected country.

MARIA WEDSTER.

Farmington, Mich., Dec. 5, 1863.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

We desire our correspondents to distinctly understand that in the future all articles of a personal, antagonistic nature will positively be excluded from our columns. We do not intend that the BANNER shall be a battlefield for belligerents to waste their

W. P., DANBY, VT .- Probably soon. We shall annonneo it as soon as received.

"VERITAS," BOSTON -- Please call at this office BLOSSOMS OF OUR SPRING. when convenient.

W. C., CAIRO, ILL. -\$3.50 received.

B. T., JANESVILLE, WIS -\$2,50 received.

Vermont Quarterly Convention. The friends of Progress and Reform in Vermont will hold a Quarterly Convention at Bridgewater, on Friday, Saturday and Sunday, the 1st, 2d, and 3d days of Jan. 1864. They earnestly invite all seekers of truth to be present. Midums and normal speakers are especially invited Bro. Simmons, Mrs. Townsend, Mrs. Wiley, Mrs. Works and Mr. Woolcott are expected to be present.

Mrs. Mathews will take rooms at Dr. Wiley's, and give tests to such as may desire.

Arrangements have been made at the hotel for all who cannot be otherwise accommodated, at the moderate price of 75 cents a day; fifty cents a day for horse

keeping, with grain.
CHARLES WALKER, NATEAN LAMB, DR. WILEY,
B. F. SOUTHGATE,
E. B. WILLIA. DR. HOLT, M. E. KENNEDY, AUSTIN E. SIMMONS. THOMAS MIDDLETON, GEO. G. RAYMOND, JOS. E. WILLIS, CHABLES BABCOOK.

Bridgewater, Vi., Dec. 7, 1863,

"Joy to the World!" The introduction of PERRY DAVIS'S PAIN KILLER To the suffering humanity of this age, has relieved more pan and caused more real joy, than any other one thing that can be named. It is a

"BALM FOR EVERY WOUND," OUR FIRST PHYSICIANS USE AND RECOMMEND 178 Ust.
The Apothocary finds it first among the medicines office or, and the wholesale dauggist considers it a leading axicle of his trade. All the dealers in medicine speak sike;n its avor; and its reputation as a medicine of great mort and rirtue is fully and permanently established A few extracts will show the character of mark every

etter we receive. A. N. WILLIAMS, Parkersburg, Va., one of the elect and most respectable druggists of Western Virginia wries : "I can say of Perry Davis's Pain Killer, what I could not ay of many of the medicines of the day. In my trais it is a loading article. I soil largely of it, and it gives entre satisaution to all. I would on no account be without it"

JOHN PARKINS, Diuggist, at Athens, Ohio, write: "I sell considerable of Porry Davis's Pain Klier in this place, and it is well liked and highly commended by all who

GEO. WILLIAMS, Druggist, at Hokingport, Ohio writes "Perry Davis's Pain Killer is quite generally used by the nhabitants of our town, and is much extolled. I think it is the best medicine I have for the uses for which it is recom

GOOD FOR MAN OR BEAS! WALTER CURTIS, Esq., an old and very nilable farmer, esiding on his farm nour Ohester, Meigs, Co., O., writes: "Your Pain Killer, for Colic or Bots in Horses, is an infallible cure. And for all cramp, rain, collic, burns, &c., we find it, in our house, a never-failing balm." 9w

BOLDIERS, see to your own health, do not trust to i, Kever, audijov will follow your elightest indiscretion, HOLLOWAY'S PILLS AND OINTMENT should be in every man's knap-sack. The British and French troops use to other medicines. Only 25 cents per box or pot.

ADVERTISEMENTS.

Our terms are ten cents per line for the first and eight cents per line for each subsequent insertion. Payment invariably in Advance.

Nature's Sovereign Remedials!

Eclectic Fluid Compounds Extracted From Plants WM. R. PRINCE, Flushing, N. Y., having devoted his Whole life to the study if Plants, and having analyzed their medical virtues, has selected theen species as the most Positive Ramedalle for Desaless, and will guarantee ours, if the patient has sufficient vitality for recouperation. These medicines are all spinitually magnetized. SCROFULARIA cranicates all inheated and recent Scrofulous Discount Flushing States. The Resum Small Poy Various LARIA eracicates all inhesited and recent Scrofulous Discases, Leprosy, Erysipelsy, falt Rheum, Small Pox, Varioloid all Liver Discases, Tumors, Ukers, Humors, Boils, Skin, Eruptions, the severest Syphiliticasid Mercurial discases, and purities the blood from every taint. PNEUMONIOA cures Consumption and all other Ling Discases; Asthma, Oroup, Catarrit, Diptheria, Bronchitis, Dropsy, Constipation. Chronic Diarrhea, Gout and theumstiem. URINARIIA, sovereign specific for all Discases of the Urinary and Sexual Organs Kidney. Discases, Incipient Disbotes, Spino, Gravel, Piles, Strangury; regulates harmoniously all finale organic affections and maladies. CANGER ERADIOITOR. Two compounds for excornal and internal application. All these Remedials in \$2, \$3, and \$5 bottles. Sent by express. Pamphlot and advice gratis.

VERONICA QUINQUEFOLIA! THIS purifier of the blood ranks next to the Scroularia. It is a most grateful tonic, and gradually eradicates discase, and usually in from three to six months recuperate the system. A spurious mediciae inder this names is fabricated in Now York, and sout by peddiars throughout the country None is genuine except obtained from Hisomman & O.L., Broadway, New York, or from myself. In bottles, at \$2, \$3 and \$5. Sent by express. \$2, \$5 and \$5. Sent by express.

Jan. 2. 2w WM. R. FRINCE, Flushing, N. Y.

"STODART" PIANOS.

A FIRST CLASS PIANO, and ao other.

Full Iron Frame, Overstruing Base, and all modern improvements. The most durable Plane known.

The extraordinary good qualities of these instruments have for a long time been recognized. Nothing has ever been made to equal them in inish, quality of tone, and touch, as is proved by the testimonials of thousands of our heat formilles who have them in sec. Post families who have the footooto, or Boudoik than the families who have the footooto from our manufactory superior quality, can be supplied from our manufactory.

Brod RT & MORRIS. best families who have them in use.
Those in want of a Piccolo, or Boudoin Piano, of very

MRS. I. ELDER. TRANCE MEDIUM, has removed from 14 Tyler St. to 232 Harrison Avenue, nearly opposite florence St. 2wº d23 THE

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Each Message in this Department of the BANNER we claim was apoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. M. Connut. while in an abnormal condition called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all re-

ported verbatim.
These Mes ages indicate that spirits carry with them the characteristics of their earth-life to that beyondwhether for good or cvil. But those who leave the earth sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth at they perceive—no more,

THESE CIRCLES ARE FREE TO THE PUBLIC. he Banner Establishment is subjected to considerable extra exponse in consequence. Therefore those who feel disposed to aid us from time to time by donations, -no matter how small the amount -to dispense the broad of life thus freely to the hungering multitude, will please address "BANNER OF LIGHT." Boston. Mass. Funds so received will be promptly acknowl-

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MESSAGES TO BE PUBLISHED.

Monday, Nov. 23.—Invocation; Question—"When a Spirit leives its natural body, how does it take on the spirit-body, and from whence is that body derived?" Questions and Answers; Wm Biggs, who died yesteruny at Annapolis, Md., to his parents, in Elkhart, Ind; Ben Ames, to his friends in Vormont; Col. Anderw F. Powers, rebel, to his friends at the North; Leonl, a slave daughter of Major Thomas Gurney, of New priens. L.

Notions; Col. Anderw F. Powers, rebel, to his friends at the North; Loud, a slave daughter of Major Thomas Gurney, of New Urleans, La.

Taesday, Nov 24.—Invocation; 'Where people remain unconscious for a thousand years, is the cause constitutional, or acquired, or both ?' Questions and Anawers; Geo. B. Lietle, to his friends; John Gallagher, to his wife, in Frederickowa; Menry Vancour, of Frankfort, Ky., to his father,
Manday, Nov. 30.—Invocation; "The manner of spirit pregression in the spirit spheres:" Questions and Anawers; Lieut, Ool. Ezekul Mason, to his father, in or near Charles, City; Emily Austia Williams, to her brother, Judson Williams, at present sick in the Hospital at Port Hudson.

Tuesday, Dec. 1.—Invocation; "The unconsciousness of Spirits," Questions and Asswers; Philip Redmond, to his friends, in Salem, Mass; Lord Lyadhurst, of England; Adeline Edwards, to her mother, in Utica, N. Y.

Taursday, Dec. 3.—Invocation; Questions and Anawers about the Spirits who control at these circles; Margaret Waternouse, of Liverpool, Eng. to her sons; Patrick Quinn, to his wife, in Boston, Mass; Lucy Lee, to her father, General Robert Lee; 'Imothy S. Vandyke, of Montgomery, Ala, to fitends in New York state.

Monday, Dec. 7.—Invocation; "God a progressive being, and his relating to unprogr, seed things;" Questions and Anawers; Ben Frazor, to his father, Benj, Frazer, of Knozville, Teon; Alexander Hipps, of Bectland, who died in Hampton, Eng., to his two sons; Tneo. Collins, to his brother. William in the army; Amelia Troman Davis, of S., Louis, Mo.

Taursday, Dec. 1.—Invocation; "God a progressive being, and his relating to unprogr, seed things;" Questions and Anawers; Ben Frazor, to his father, Benj, Frazer, of Knozville, Teon; Alexander Hipps, of Bectland, who died in Hampton, Eng., to his two sons; Tneo. Collins, to his brother. William in the army; Amelia Troman Davis, of S., Louis, Mo.

Taursday, Dec. 1.—Invocation; Questions and Anawers; Apnes Bewen to hoe mether and aster, of this city; Coarles H. Hill,

Thursday, Dec. 10.—Invocation; Questions and Answers; Agnes Brown to her muther and aster, of this city; Coarles H. Hill; to friends in flattorid, 0; Lleut. John silonwood to his family, at Charleston, S. C.; Encoh Burnott, (colored.) Mond vy, Dec. 14.—Invocation; "Spiritual advancement in the Ares and colonoces;" Questions and Answers: Andrew J. Gavett, to his friend, Mr. Andrews, of Salem. Mass; Dennis Doule, to his wife and children, in Troy, N. Y.; Horace Jennis to his parents; Lucy Green, to her father, John Green, at present at New Orleans, L.; Tunday Dec. 15.—Invocation; "The Vision in Judge Edmoyds's Book;" Questions and answers; Archibald Lang, to his oldest son, Archibald; Wm. Smyth, to his father and mother, in St. Paul, Minn; Lucy E. Rayner, to ner father, in Concord. N. H.; Bitt Kelley, to his mother, in Buston, Mass Thursday, Dec. 17.—Invocation; Questions and Answers; Bam Housson, of Texas, to his friends; William Allen Crane, to Thomas Pertigrew, in New York State.

Invocation.

Our Father, thy smile beams in upon us through the darkness of the eternal world. There are no clouds dense enough to hide thy face, no raindrops with power enough to extinguish the fires of thy love, for thou hast kindled these fires upon the altar of our being. and ever since the morning stars sang their first song. these fires have burned, and will continue to burn through all eternity. Oh our Father and our Mother. without thy divine presence we are as nought, and if we cannot recognize that presence, we are poor indeed. Poverty of the soul is poverty indeed. Oh our Father and our Mother, we thank thee for this divine recognition of thy presence: for still thou art with us. still thy hand is guiding us, still thy voice is heard above the tempest of mind and matter. And, oh our Father and our Mother, for this blessing we thank thee. And for all other blessings we praise thee; not because thou hast demanded it of us, but because we love to praise thee; because there is an element in the interior of our being that continually wells up within us in praise to thee, oh our Father and Mother. It is that element thou hast given us from the beginning; it is power that thou hast given us to reach out and shake hands with thee, that we had when here on the earth, and which we still enjoy as spirits. We thank thee for the blessed privilege of praising thee through human lips. Yet the soul can retire within its inner sanctum, and there commune with thee; there learn its duty, there reason with the God of Nations. Oh our Father, we know thou wilt receive our thanks, the utterances of this hour. If they are faulty, it is because we are imperfect in unfoldment. Oh, we aspire to gain perfection; to overleap all mountains of Error, and stand upon the mountains of Wisdom. This desire for perfection is eternal, oh our Father, for we know that no desire that is born in the interior of our being will ever be born again. Oh, for this and all other blessings we praise thee now and forever. Nov. 17.

Can Man Control his own Destiny? SPIRIT.-What subject will the friends offer for brief consideration?

Subject—" Can a man control his own Destiny? " Can a man control his own destiny? If so, how?" It is contended by a certain class of minds who believe in the doctrine of fore-ordination, or pre-destination of all things, that we can have no control over our destiny; that there is a superior influence guiding us; that we are ever controlled by forces we cannot gov-

Again, another class of minds take the opposite extreme, which is to be held accountable for every act which takes place in our human experience: that at a certain period of time we are to be called before an Infinitely wise Judge-which time they are pleased to term the resurrection day-and are to be held responaible for all acts committed while in the body.

Now when spiritually understood, this platform is a very good one to stand upon; but when we attempt to stand upon it and try to work out our human experiences, we find it is continually trembling beneath our feet. We believe that to a certain extent you have the power to control your destiny, for we believe that you are endowed with a certain degree of what we shall term God-power. We believe, in other words. that you are all miniature gods, and if you are, certainly you have a degree of power with which to control destiny.

Now we believe that ignorance is one of the chief stumbling blocks in the theory of fore-ordination. Booause we are ignorant of the power God has investcd us with, we are apt to believe we have none at all. In order to know how far we are to control our destiny, as individuals, we must first understand what God power is, and how much power the Great Infinite has conferred upon us. This may be considered a very ; difficult problem to solve. Is it not? We have only to compare notes with the universe to learn what power

"How shall a man control his own destiny?" How

planet, and behold, another pair of arms were given mony existing among them as a Society.

imited. You look at the mysteries of to-day, and fore God and my own soul, that there is no need of it. you say, .. Oh, it is impossible for me to understand I know we strive to do our duty humbly before God. this or that mystery;" but when you really strive to I know, too, that the religion of the Shaker is very do so, the darkness passes away, and light is given imperfect, and in its childhood. you. The mystery of to-day is the simplicity of to- I would be very glad to speak with that individual on the point in question.

to enable a man to control his own destiny?

be applied to the individual.

man's destiny?

A .- It does to a considerable degree. Q. -How can the formation of the brain be altered

after maturity? A .- By cultivating and stimulating those organs that are dormant and inactive, and suppressing those

that are too active. Q —How can persons see themselves dearly enough to know when it is necessary for them to lo this?

A .- You have only to compare notes with Nature Read Nature in her outer volume, then tum and com pare what you read there with your inner sef. Q.—Can all persons become mediums?

A .- Yes, to a certain extent. If your todies are and bless them just as I would when here. mediums for your own spirits, they may be to a cer- Farewell, friend. Oh, my name-Caleb M. Dyer, of tain extent, for any other spirit. But all persons can. Enfleid, N. H. not become so to an equal extent.

Q.-How should any one know whether they can become a medium for other spirits?

A .- There are many ways of finding out this. Place ourself in a position for receiving spiritual inflitus. spirits are wont to congregate: where spirit-power is listased. or where mediums are said to be developed.

Enoch Owens.

to give some account of myself. It's a mighty little I my mother would ask me to come home. I do n't like know about these things anyway, stranger, for it's to come bere among strangers. only since yesterday I lost my own body. So you see I have n't had much time to learn. [You return quickly.] Well, I meant to. I saw the other boys trying on uniforms to come back with, so I thought I.'d.try on a coat, and see if I could n't come, too.

I'm from Cleveland, Ohio, and was in my twentyfirst year. I belonged to the 7th Ohio, and was taken prisoner, and died in one of the prettiest places-that 's lie-or would have been, if I'd finished it. Well, 'il change it then. I died in one of the worst places you ever saw. Why, I was so mighty tired of life, stranger, that I would n't have been induced to stay there another day on any account. I was n't a-going to make up my mind to stay there and suffer. so I got a chance to get a pass, little out of the usual way. [How was that?]

Well, you see it was like this: I would be saucythat is, I mean to say, I would say what I had a mind to. I used to think there was no rebel big enough to shut my mouth, and I told them so too. Now when spoke I was pretty likely to offend them. Well, they just give me to understand that I 'd have to pay pretty dear for my talk. Now said I. no you do n't. I knew very well that I 'd have to suffer a good deal more than l had been suffering, and I want so mighty strongly tied to things round here, that I wanted to hang on any longer, so I killed myself, stranger. Who 's busi ness was it? [Your own.] That's it; my own bust ness, and nobody's else, if it was n't exactly right for me to take my own life. It was very natural to sunpose I did n't want to stay here on the earth and suffer any longer.

Now some folks will tell you that I was inclined that way, 'cause my father committed suicide; but I days. Tell my mother he knew me as soon as I come don't know as it was so. I felt like doing it yester to the spirit-werld, but of course I didn't know him day; so I 'm here to-day. Now I should like to go to until he told me who he was. I 'm going now. Cleveland, if I could, and speak to my friends. Do you think I can? [You 'll find mediums there you can use] Humph! find 'em there? [We 'ye no doubt von will 7

Yes, well, ask 'em to give Enoch Owens a chance. will you? [Oh, yes.] Well, tell the folks I 'm pretty vealment hast thou to offer to the human soul? Oh happy here. Soon as I get a little better acquainted Life, the past has been filed with blessings; the presmy folks will let me.

[Were you an inmate of Libby Prison, Richmond? Don't know what they call it. I know what I should the clouds are heavy in the horizon, and the human call it: do you want me to tell you? [Yes.] I should soul seems to have lost sight at times of the great Incall it Hell. It seems about as near it as I guess you finite Spirit of Love, yet the clouds we know are 'il ever find a spot. It's a pretty tough place.

If you should happen to go there and inquire for my body, they'd probably point to a pile in the lower passage of the prison, where it was thrown [Did you see it put away?]-'T aint put away, sir; not | future and our future, we must continually ask, what as you mean. No, sir: when a poor fellow dies there, they drag his body down into the lower passage. tiful action, everywhere we turn, for thy voice is heard They 're piled up there till they get a cartful, and calling all thy creatures higher and still higher in the rather think my body 's on the top of the pile, al- seems written on all things. Oh life, what though since I left vesterday.

Well, now, the folks will feel some troubled, I supment on the other side. They tell us one can improve to-day and forever, what next? just as well in the spirit world as round here. You don't know anything about it, stranger, do you? [No, not about your side.] You'll know that I told the truth when you come to the spirit-world.

· · · · · Caleb M. Dyer.

Friends, I will not attempt to describe my feelings when my eyes were first opened to the beauty of this grand spirit-world. I felt as though all my being had been tuned to praise God; that a new song of thankgiving had been put into my mouth; that everything was beautiful, and God was everywhere.

I visit you this afternoon with the hope of doing something to benefit the poor soul who separated my spirit from its mortal body. I bear him no unkind feelings-I pity him; and could I meet him this hour, it would be with feelings of love and pity.

I see that he is about to be dealt with according to the laws of the country; and I see that those laws are in part very unjust, for instead of judging man according to spiritual ideas of right, he is judged entirely by material acts. Thus the poor criminal oftentimes gets injustice dealt out to him, instead of justice.

It is perhaps well that my murderer is not allowed is liberty, for he might plunge himself into a worse evil of his nature with good.

did a Franklin persovere in his electrical investiga- not sorry that I lived as I did. I return with no retions? Did he stand still and expect the elements to grets for the course I took when on earth, but I rather serve him when he made no effort himself? Cortainly thank God for the blessed light which I was permitted he did not, or be would never have given to the world to enjoy for long years. And although I am now enaof science such grand results as he did. He made use bled to see that the dear Society to which I belonged of the power God had given him, and by so doing are, in some respects, at fault, yet I know that in called up those latent energies he was not acquainted many respects they are right, for if they were not, with. He stretched forth his arms toward another there certainly could not be so great a degree of har-

I am aware, friends, that you of the world look unon Your strength, your power, as spirits divine, is un- us with a feeling of distrust; but allow me to say, be-

morrow. Believe us, friend, you can control your own who has succeeded me in the eldership of the family I destiny so far, and so far only, as you are acquainted was located among when on the earth. I have many with yourself. If we have failed to make the subject things to say to him, much counsel to give him, if he plain to you, we will endeaver to be more explicit up | will but give me the privilege of speaking with him.

Oh, I hope I shall not fail to do that work which Ques .- What course of training is the best adapted the Father has entrusted to me. . I will make an earnest appeal in behalf of the poor benighted soul who is ANS ... Make use of all the means offered in your day now awaiting sentence. If it would be of any avail. and generation. It is impossible to enumerate them, I would pray that the stern arm of the law might deal for they are legion. There is no general rule that can in mercy; but I know too well that our words, as disembodied intelligences, in behalf of the guilty ones of Q -Does not the formation of the brain control earth, would fall like dead letters at the feet of hu-

A blessing—a thresfold blessing—I have to bestow upon the dear friends who mourn my loss But oh. I earnestly beseech of them to continue to live in the holy way of truth and righteousness which their religion has marked out for them. And I earnestly beeech of them, also, as God's children, to seek continually for truth, not alone of that which may be found within the lids of the Sacred Book, but to gather truth from any and all sources. And I carnestly beseech of them not to consider me as gone, not to feel that'l have no longer any interest in their welfare, for I am with them, of the same spirit, ready to counsel

Nov. 17.

Evelyn Knox.

I died last January, and was nine years old. My name was Evelyn Knox, and I lived in Brooklyn, N. Y. My father is at the South. My mother is in or the foreign spirit, that is to visit the place wiere Brooklyn. I have two sisters, and my brother is in New York City, keeping books. My sisters are at home. I thought if I should come here and send a line to my mother, that she might let me come home.

instead of coming here, or anywhere else. I was sick with the fover and sore throat. I died on Well, stranger, I thought I'd travel round this way the fourteenth day after I was taken sick. I-I wish

> I don't know what else I shall give to make my nother know me, except I tell about my hand. It 'as deformed. I had n't only two fingers on the left land, and they had no nails on them; and when I was dad, they covered the hand with flowers, so it was n't son, because my mother knew I didn't like to have it een. I was there and see them do it.

[Do you remember what part of Brooklyn you livel in i] Yes, sir: Myrtle street. I'm dead now: I do nt live there now. [You mean when you were on earth] Oh yes-with my body.

Glo my love to my father, too. [Is he in the army?] No six he's speculating out there. [in New Orleans?] No, si; no, sir; he is not in New Orleans now. He has been there, was there before I died, but he is not there mw. i do n't know the name of the place he's in, butit is n't New Orleans.

[Whydo n't you call on your mother, at Brooklyn] I did. Because there is n't any medium there it won't do any god. I do n't like to go home when she can't see me, and don't know I'm there. I want her to get somelody and take home, then I can come. It won't do any good to go home unless I have some one to talk through. [Can't you make her' know you by going home?] Jo. sir; I can only make her think of me; that 's no atisfaction to me.

My grandather said if I would come and send a letter from bee, she'd very likely invite me home. My grandfather was a baker, and says, perhaps something about him will help me. He died by accident, when my mother was a little girl, but old enough to remember him well. Something fell on his head in the bakery, and causid a trouble, of which he died in a few

Invocation.

Oh Life, as we turn the leaves of thy volume, we stop ever and anon and ask. What next? what new rewith this way of speaking, I'll go home and talk, if ent is filled, also, with blasings, and what are we to expect in the future? That thou wilt continue to bless us? Oh Life, we are certain, notwithstanding blessings in disguise. Midright is but the harbinger of morning, and all these seening evils are but watchwords that shall herald in the morning of a brighter day. Oh Life, in our great desire to penetrate thy next? We find ourselves in the midst of action, beauwhat they do with them after that I can't tell. I scale of human goomess and wisdom, and progress though it may be some other poor fellow 's got across | we do stretch out our hands and our spirit senses unto the future? what though we strive to comprehend thee and thy works? Wilt than censure us, and cease pose, when they hear how my body was treated. But to bless us? Nay, tay; for, oh Life, even as thou they need n't. for I'm well enough off now in the hast endowed us with power to penetrate the future. spirit-world, although I find there's room for improve- we know that power's for our use. And so we'ls-k. Nov. 19.

The Resurrection of Spirits, etc. SPIRIT - Have the friends any subject to propound? f so, we are now ready to hear it, at least.

SUBJECT.—" Please state some particulars of the resurrection of spirits—their first looks, notions, etc., at their new birth, and of their first reception and teachings.

It would be impossible to convey any positive conception to you, while you dwell in the flesh, of the condition you seek to know about. It would be impossible to describe to you the condition of the spirit while passing through the resurrecting process. We have essayed many times to unfold this problem to your human understanding, but we have ever felt that we have failed, signally failed. We have but attempt ed to show you the reality of the beautiful condition you speak of. We cannot unfold the spiritual to you while you dwell on the earth, for the human senses cannot comprehend the spirit when separated from mortality.

Have the friends other questions to offer?

QUES - What qualities, physical and moral, best fit Individuals for mediums?"

ANS .- The keen nervous temperament in the physical, is particularly adapted to mediumship. A set of hell than he is now living in. But I would strive to nerves so finely strung as to be in rapport with the bring that soul out of the condition it is now in, by spirit world, while it is also in rapport with earth life. the element of love, by kindness, by overcoming the To some extent all physical bodies are mediumistic; but to that extent that constitutes a thoroughly devel-Nearly all my life I was attached to that class of per- oped medium, there are but few, very few. We know sons whom the world calls Shakers. I lived up to of no special condition of morality that is adapted to the highest light my God saw fit to give me, and I am develop mediumship, for we have seen many mediums

who are highly developed, whose mediumiatic powers | Now a word to my son-my youngest boy, here in are grand and boautiful, who have lived very low in your country. Oh, my son, you have been kiddly the moral scale. When we have seen this, we have cared for by the American Government. I charge you to in which such highly developed mediums seem to live, your own right arm is needed to do this, give it, and when out of the trance state. But this offers no bar give it willingly. rior to the coming fuffux of foreign spirit, that scome I am dead, you say; but Nature says I am alive. I for the time being to assert its control; for the moral know there is a strange contradiction between Nature nature, in many instances, is not consulted by the and human education. Now come and talk with Nacontrolling spirit. Yet in some instances it is the ture, and set human education oneside. Get a good reverse; for from mediums of a high moral standard, medium, and let me come and talk with you, and if some spirits are repelled, while others are attracted to I do n't prove myself to you beyond the shadow of a them. Those who are attracted to the medium have doubt, then you may turn to education for strength more power over the subject they control, and that power is more apparent to your physical senses. Q .- Why do those who die suddenly awake to con-

ciousness first? A .- We are not sure that this is the case. On the ontrary, we are quite positive that in those cases vhere individuals are auddenly deprived of their physcal bodies, they remain in a state of stupor for a great length of time.

Qa.-But many who are killed in war return here

very quickly. A .- The rule which may apply to a few individuals, cannot and does not apply to all. You might now be suddenly struck down by the angel. Death, while in the full enjoyment of earthly life; and yet, by virtue of your own inherent tendencies toward that life, you might, as a disembodied spirit, so soon awake to con. scionsness as to be able to return here within a few hours; while another, perhaps one at your side, might pass to the spirit-world at the same moment, and yet night remain slumbering for a thousand years.

Q.—Do you mean to say for a thousand years? A .- We do, certainly.

Qn.-That is a long time.

A .- Yes, according to your human standard of time it is very long. We speak with reference to your defi nition of time when we say a thousand years, not to

Q.—Is it made to appear to them a thousand years? A.—They are generally made aware of that fact, but on their first awaking to consciousness or life, it finds them precisely where it left them.

Q -Will you please describe the sensations of the disembodied spirit upon first awakening to consciousness?

A .- We believe they are generally similar to those experienced in returning to consciousness after the phenomenon sleep. During the hours of slumber you are not consolous of the lapse of time. The spirit takes no cognizance of material scenes. You do not know while your are slumbering what is taking place in your mundane sphere. True, the retiring spirit may take part in spirit scenes-and, allow us to say, those spirit scenes are derived entirely from your physical, your mundane world, for you are just as much in the spirit world now as you ever will be. You are are simply incarnated in flesby temptes. When you cast off those temples you will be just the same, and many of you will hardly believe that you have lost the physical.

Q .- Can a knowledge of the future be obtained in any other way than by perception of cause and effect? A.—No. certainly not; that is the way Nature, or the great law of life, hath marked out for us. You can talking this way, but I got folks here in Boston I like only perceive of the future by following the line of this wondrous law. Nov. 19.

John Wallingford.

I scarce know whether I should address you as wish to this afternoon, or whether I should hold my peace. But I feel so intensely anxious to say a few words, that I think I had better avail myself of the present opportunity.

It is only a little short of three months since I died. For many years I lived in Liverpool, England, but I died in London, with my son-my oldest son. One of my sons is in this country. I was not permitted to look upon him when sick. I had hoped he would come to me that I might speak with him once more before death, but circumstances ordered it otherwise, and the blessing was denied me, no doubt for good.

My name was John Wallingford, and I was eightyseven years of age. I was for many years in Liverpool, in the furniture trade. When I went to London. some seven or eight years ago: to live with my eldest son. I had closed off my business, and had much time to think about a future state and to review the past.

time to time concerning the offairs of this country parmother country was opposed to the child, and although she seemed to take no interest in your war, and professed to stand neutral, yet in fact she was doing all in her power to break up your Government, and bring that want help, and I'm glad they 're going to get it, the country, once again under English rule.

I said then. " Would to God I had strength and visit your country, if only to set the American people right on this point, for I knew they were individuals that would lead you to suppose that the you know, Capt'n, as well as i know, that this is so. English Government was an enemy to you, but I ask of you, my friends, whether it is kind and just to but that I might serve you some way. I'd shave you charge home upon the Government the sins of the in. as nice as the next one. [Could you?] That was my dividual 2011

Now I know, too, that there are many in England who are secretly your enemies. I know there are speak this way. [They'll give you an opportunity, I many English subjects who would sell their birthright guess. I hope so. They aint so much bigoted and for a pound ! What do they care who conquers in this Prejudiced as some folks on your earth are, but then war? They had just as lief build an iron clad for the you know they got the idea in their heads about this Confederate Government as not, if, by so doing, they can enrich their own pockets; and there is no law except that which punishes the faults of the individual, that can ever overrule these difficulties. You know very well, my friends, that you cannot attain any desired end immediately. There must be a long line to be taken up before you can bring your fish to shore.

So it is with England. However much the may regret the delinquencies of her subjects, however much the may desire to bring to: justice those individuals who secretly plot against your Government, yet she cannot right these wrongs in a day, or in a week, but time must be given ber.

I know positively that the Government of England at heart is in sympathy with you of the North. Now nihilate, to crush you out; to take you under the stern there is in anything else. Good by, sir. Nov. 19. arm of power, and place you once more under British rule. But should you cast censure upon all, because of the faults of the few? Oh, many of you will say Government should control her remotory subjects. But time must be given the English Government, as if it were you own Government.

How was it with your Chief Magistrate, when you found yourself drawn into a civil war by your enemies? You demanded him to call together your subjects. Ships were to be built, troops were to be armed and equipped, and a vast deal was to be done before Government could take the reins and drive the

Oh, I tell you, friends, that while you are in part right with regard to the much prevailing sentiment against you there, yet you are mistaken with regard to the feeling of the English Government; for I assure you the heart of this people is with you of the North. I know, my friends, that I sow seed toon soil that is unprepared to receive it. Yet who knows but what the haps, before the seed dies? Who can tell?

paused in wonder to behold the depths of immorality do all in your power to battle for the right. And if

and support, and set Nature aside. Farewell. Nov. 19.

Catharine Tilson.

I hoped to be able to send some intelligence to my nother and brothers, living in New York State, 1 died at Galena, Georgia, on the 7th day of September

I was married seventeen years ago, and lived here at the North near one year after marriage; the rest of the time I passed at the South. My husband entered the service early in the rebollion. At first I was able to correspond with my friends, but after awhile I was not able to correspond with my friends at the North at all. With loss of property, the loss of one child and last, the loss of my husband, came so severe a blow. that I-I was unable to survive it long.

My friends at the North, know of my husband's death, but they have not heard of my death. I know this is a way of communication that they know nothing about; but I suppose, sir, that it is the only one we can avail ourselves of now. I hope my friends at the North will go to the home I have left, and take charge of my youngest child. There is not much leit to support that child. Oh, thing, are so changed -so terribly changed, it makes me shudder while I think

My name before marriage was Crafts-Catharine Crafts. After marriage, Tilson-Catharine Tilson. I wrote to my mother while I was sick; but from what I can learn since my death, she never received it. I 've also learned of her sending letters to me that never

reached me. I wish to tell her that when Albert died, there was scarce enough in the house for me to live upon a single month. But I managed to live until death claimed me, which was not long, and I said then, 'I would to God that we could all die.'' But my youngest is left. I had thought that perhaps by coming here my brother William would go to our home and take the child.

There 's not much to settle there. It is easily done. How do you send our letters? [We publish them in a paper. | Yes, yes, and we have to wait, I suppose, till it reaches our friends. [Is your mother in New York? My mother is at Auburn, New York-yes. [Then she will undoubtedly receive our paper without delay.] Yes; thanks.

Walter Emanuel.

I feel myself very strange bere, Capt'n. [Do you?] Yes, sir. This is Boston, I suppose? [Yes.] I never tiled this way before. I do n't know much about to speak with if I could. [You can do so.]

My name was Walter Emanuel. I belonged to the 54th Massachusetts Regiment. I lived right down here sir, in Cambridge street. 1 suppose you know where that is? [Yes.]

When I been dead about six weeks, I learn about this coming back. Now I do n't know much about it. anyway, but I expect to learn more about it as soon as I get roused all up, Capt'n. When I was told I could come here and speak, I was very glad, for I thought that would suit me nice, Capt'n. because I was so near home. I'd like very well to go home and talk awhile. [We can't allow you to take our medium's body.] I was told by my teachers that I could come here and speak to my folks, but with truth. I can't say great things like many who come here, but

I can tell you the truth, Now the most what I'd like to say is, I want to let my folks know that I can go home and talk with them if they 'll let me. White folks is very good to talk to, but you know folks that was black when they were on the earth, likes to talk to black folks when they comes back. You do n't make any difference between black My son wrote me some two or three mouths before and white. [None.] You let us come as well as any my death. He was in the habit of writing me from white man. You know we've been put down a good deal by the white man If we go anywhere's, we ticularly, and the feeling that was paramount in Amer. can't get into the best seats like the white man. We ica with regard to England. He told me in his last have the very worst seats in the house. We feel very letter that it was the universal belief here that the bad about it, but the time is coming when black folks will have all, the help they need, and I bless God for that, though I aint got any folks but what are able to take care of themselves; yet there are plenty others too. * stable as

I wanted to help the black man get his freedom; but youth and eloquence at my command; then would I could n't. The truth is, the white man was determined to keep the black man his slave; but God did not mean be should. I beg your pardon, Captin, for wrong." I know there has been a great deal done by talking this way in the presence of white folks; but . Capt'n, if I was here in my own body, I do n't know trado.

Well, I'll tell my folks I want to come home and ere shutting down things after you die, so they won't think of my ever coming back again. Shall I say to them I am happy, and find myself off just as well as when I was here on the earth-only I have n't my old bodr?..[If you choose to.]

I suppose I was, as nigh as I can tell, about twentynine years old, and lived in Boston. [Where did you work?] Oh, down on Cambridge street. You see my sign, W. Emanuel. It's not there now, because I left Boston with the 54th Regiment.

[Then you were at Morris Island?] Yes, sir, I was. Oh, that was as a lively fight, sir. I like to be in it now. I'd have another body to use. I lose it that way just as quick! I 'd show you that the black man could fight as well as the white man. [Did you get would not willingly do you harm, but I know posi- inside the Fort?] I did n't myself; but it was n't betively that there are individuals in England at this cause I did n't want to, but because I was wounded very moment, who are trying to overcome you; to an. too early. Ah, it's nice; I tell you it is more fun than

WISHES.

How many sick ones Wish they were healthy; How many beggar men Wish they were wealthy: How many ugly ones
Wish they were pretty: How, many stupid ones in the latest at 1 Wish they were witty; How many bachelors Wish they were married; Legal Lineal How many Benedicts a sami aid Wish they had tarried; 26 2 to 10 4¥ Bingle or double. Life's full of trouble. Transfer at Riches are stubble.

[] [] [] topper

The women of Belchertown, Mass., have aroused the sun and the rain may fertilize and errich the soil, per- men to action, and there is quite a temperance revival in that place.

I leasure's a bubble.

LECTURERS' APPOINTMENTS. L've desire to keep this List perfectly reliable, and in order to do the it is necessary that Bpeakers notify us promptly of their apportments to lecture. Lecture Committees will please inform to of any change in the regular appointments, as published. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention of their hearers to vac Banner or Lionx.]

Mas. Sophia L. Chappall, of Now York, speaks in Boston Jan. 8 and 10; in Chelsea Jan. 17 and 24. In at liberty to engage elsewhere, at convenient distances, after the above. Address immediately at the Banner of Light office. Mas. Sarah A. Horrow will speak in Chicopee during Jan; in Worcoser Feb. 7 and 14; in Lowell during March, Address Brandon, Vt.

Mas. M. S. Townsend's address for the present is Bridge-

MISS EMMA HOUSTON will lecture in Stafford, Conn., Jan 8 and 10; in Worcester, Mass., Jan 17, 24 and 31; in Bangor, Me., from Fob 7 to July 31. Address as above, or East Stoughton, Mass.

Man. Man. M. Wood will speak in Somers, Ct., the third and fourth Sundays in January; in Shafford, the month of April. Address, West Killingly, Conn. She will make her fall and winter engagements immediately.

Mns. Launa Dufoacu Gordon will speak in Old Town and Bradley, Me., during January and February. Address as above, or at Providence, it. I., caro of Capt. C. H. Gordon. Miss Mantha L. Beckwith, trance speaker, will lecture in Springfield, Mass., during January; in Stafford, Ot., during yob. Address at New Haven, care of George Beckwith. Reference, H. B. Storer, Boston.

Mas. R. F. M. Brown will speak in Rockford, Ill., the last two Sundays in January. She may be addressed while there care J. H. Morrill.

Mas. A. P. Brown, (formerly Mrs. A. P. Thompson,) speaks in Danville, Vt., half the time till further notice. Dayton, Ohio. every Sunday evening at 7 1-4 o'clock, till further notice. Children's Progressive Lycour meets in this hall every Sunday morning at 10 o'clock. Conference at 11.0

J. M. PERBLES will speak in Rockford, Ill., the first two Bundays of each month. Address as above. Ma. A. B. Whirtho will make a tour through the Eastern States next spiling and summer, speaking at Providence, R. I., the Sundaya of April. Those dealring his services Should address him at once at Ablen, Mich.

MES. HEATH, of Lockport, N. Y., will speak in Lowell, Mich., the first Sunday in each moath; in Otisco, the second do.; in Laphanville, third do.; in Alpine, fourth do.

Miss Sarah A. Nurr will speak in Worcester, Mass., Jan. 8 and 10; in Bridgeport, in March. Address as above, or Claremont, N. H.

Mrs. Anna M. Middlebrook, Box 429, Bridgeport, Oone., will lecture in Bridgeport, Conn., Jan and Feb. Intends visiting Vermont in March, and will receive proposals to locture in that State during the mouth.

Miss Nature J. Tample will speak in Lowell, Mass., during January; in Portland, Mo., during February; in Worcester, Mass., March 6 and 13.

MRS. II. M. MILLER will speak in Newport, N. Y., Jan. 8, and will receive calls to lecture in the State of New York during the winter. PROP. JAMES M. and Mus. C. FANNIE ALLEN Will speak in

East Bridgewater, Mass., during Dec. Permanent address East Bridgewater, Mass.

WARREN CHARR is still lecturing in Illinois. His address will be clinton Ill, for January. He will receive subscriptions for the Banner of Light: W. K. Riplex will speak in Little River Village, Mo., Jan. 8 and 10; in Stockport, N. Y., during February. Address as above, or Snow's Falls, Mo.

Mrs. E. M. Wolootr will speak in Lester. Vi., Jan. 10 in Rast Middlebury, Jan. 24. Address as above, or Roches

AUSTEN E. SIMMONS will speak in East Bethel, Vt., on the second Sunday of every month during the coming year, Address, Woodstock, Vt. MRS CLARA A. FIRLDS trance medium, will speak in Pal myra, Me, the two first Sundays in Jan. and reb. Would like to make agagements in the vicinity the rest of the present winter. Address, Newport, Me

DR. L. K. COONLEY will speak in Harrisburg, Pa, during January. Is agent for the Bauner of Light, and also for the sale of Spiritual and Reform publications. MRS LAURA M. Hollis will speak in Stockton, Me., the first Sunday in each mon h; in Exeter Corner, Jan. 10.

Ozo. A. Psinos, transe medium, will lecture (if requested so to do) and attend funerals in the vicinity of Lewiston and Abburn. Mo, the present winter and coming spring. Address Auburn, Mo.

MES. AUGUSTA A. CURRIER WIll speak in Troy, N. Y., in January. Address, box 815, Lowell, Mass. OHARLES A. HAYDEN will speak in Providence, R. I., Jan. 8 and 10: in Oh-riestown Jan. 17; in Taunton, Mass., the two last Sundays in January and the first in February; in Foxhore, Feb. 14: in Charlestown, Feb. 21 and 24; in Worcestor, the two first Sundays in March: in Lowell, the two first Sundays in March: in Lowell, the two first Sundays in Dover, during June, Would like to niske arrangements to speak in Massachusetts the two last Sundays in March.

WM. DENTON is desirous to deliver his Geological course of six lectures in any of the towns of New England, or neigh-boring States, and would engage with parties to that effect. He may be addressed to the care of this office.

ADDRESSES OF LECTURERS AND MEDIUMS. [Under this heading we insert the names, and places of residence of Lecturers and Mediums, at the low price of twenty-five cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and romit accordingly. When a speaker has an appointment to lecture the notice and address will be published gratuitously ments."]

DR. H. F. GARDNER Pavilion, 57 Tremont street. Roston MISS LIZZIE DOTEN'S Address, Pavilion, 57 Tremont street Miss Enna Hardings. 8th 4th Av. New York. 619-1ye

Cond. L. V. Scott (formerly Hatch). Present address. New York. jan2 Miss Busie M. Jounson will answer calls to lecture. Address, Ulicopee, Mass dec5—3mo dec5—3mo dec5—3mo dec5—3mo Liberty Hill, Conn.

Ina H. Curris speaks upon questions of government
Address, Haralard, Conn.

nov21—9 Mrs. Frank Reed, trance speaker, Breedswell, Van Burei Co., Ind. deci9-6w

MISS B. ANNIB RYDER, tranco speaker. Address, 22 Ohap-W. W. Russell, magnetto healing medium, Rutland Vt. W. W. Russell, in questo, needs octs—8m° will answer calls to lecture.

John T Amos, magnetic physician and progressive lecture, 8 Poarl street, Rochestor, N. Y., P. O. bux 2001.

oct3—5m° colls—6m° nov28—6m° nov28—6m° nov28—6m°

O. Augusta. Firch, trance speaker, will answer calls telecture and atte of funerals through the West. Address, P. O. drawer 8503, Chicago, Ill. .urawer.com, Unicago, III. nov28—3mº Mics Lizziz M. A. Carley, inspirational speaker, care of Amos Lawrence, Cleveland, U. Will speak week evenings

Mrs. H. P. STRAMS loctures at Jonesville, Mich., alternate Sabbaths for the winter. P. O. address, Juneaville, Mich. dec12-9m9

Mas. C. M. Srows, lecturer and medical clairvoyant, wil answer calls to lecture, or visit the sick, Examinations by letter, on receipt of autograph, \$1. Address Janesville. decl9-3m E. WHIPPLE, Mattawan, Van Buren Co., Mich.

decig—Sme Mas. Juna L. Brown, trance speaker, will make engage ments for the coming fall and winter in the West. Address Prophetstown Illinois. Will answer calls to attend furerals Miss L T. WHITTER will answer calls to lecture on Health

and Dress Ref.rm, in Wisconsin and Illinois. Address Whitewater, Walworth Co., Wis. nov?—9w Mas. Sarah A. Byrnys, formerly Hiss Sarah A. Magoon trance speaker, will answer calls to lecture. Address, No. 6' Spring street, E. Cambridgo, Mass. dec5—3m Miss Lizzie Diokson will answer calls to lecture. Ad dress Portsmouth, N. H. jans—o

Mr and Mus. H. M. Miller, Elmira, N. Y., care of Wm oct24—8m° H. B. Stores, inspirational speaker No. 4 Warren street

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The fetters that bind the body of the slave fall off at death, and leave him free; but the immortal mind, chained to a sectarian creed, hugging its own chains, is in, a more hopeless boudage than the poor African. Death does not remove the fetters from the mind; it takes many long years in the rpirit-land to free the scul from its degrading influence,

AND Price, 25 cents, Postage free, For sale at this office, Aug. 29,

Medinms in Boston.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 7 DAVIS STREET, is now open as herebefore fo the successful treatment of discases of every class, unfor Dr. Main's personal supervision. Patients will be attended at their homes as heretofore.

those desiring board at the Institute, will please send notice two or three days in advance, that rooms may be prepared 20 OFFICE HOURS from 9 A. M. to 8 P. M.

Those requesting examinations by letter, will please enclose \$1,00 a lock of hair, a return postage stamp, and the address plainly written, and state sex and sgc. Medicines carefully packed and sent by Express.

A liberal discount made to the trade. tf Jan. 2.

MRS. A. C. LATHAM.
MAGNETIC AND CLAIRVOVANT PHYBICIAN,

AND CHARLY UNINE THE DUTKE, 1993.

THEATMENT of Bour, Mind, and Spirit, embracing the Laying on of Hands; Diagnoses of Disease; Advice; Remedies; Dolineation of Character; Description of inter Development. Surroundings, Latent Powers, etc., etc. Mas L, has had remarkable success in the communication of a Vital Magnetism or Life Substance, under the effect of which an Improperant or Recovery of Health is Sure. which an Improvement or Recovery of Health is Sure.
While it heals the Body, it also energizes and expands the
Mind, hackening by many years the possession of those Buporior Powers that lie buried within.

If Jan. 2.

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PRACTICAL
MAGNETIC AND CLAIRVOYANT PHYSICAN,
WHO has met with such unrivaled success in the treatment of diseases of every description, continues to
examine and prescribe for the sick, at her residence, No.
81 Harrison avenualizet door from Bennett street, Boston,
Mass. Olime hours from 8 A. M. until 2 F. M. Mrs. F. will
visit the sick at their residences from 8 to 3 F. M. Sing Nov.7.

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CLAIRVOY IN PHYSICIAN, has removed to No. 6 Pine
of threet, where she continues to heal the sick by laying
on of hands, as spirit physicians control her. The sick can
be cured, Miracles are being wrought through her daily,
She is continually benefiting suff-ring humanit. Examinsations free by person; by lock of hair. Sl. Please give her
a all and too for yourselves, and you will be well laid for
your tro-ble. All medicines furnished by her. tf. Nov. 28.

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MEDIUM, will examine and piecoide for diseases, attend
to busine as matters, etc., etc. At home f om 9 to 12 in the
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DR. WILLIAM B. WHITE,
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Norvous and disagreeable feelings removed. Advice, freeOperations, 21.00. No. 4 Jefferson Place, (leading from
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10 IX Place, (oppusite flarvard st...) Boston. Hours from
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THE well known CLAIRVOYAST PHYSICIAN and TRET Menors from Washington street.) Office hours, 9 to 12 and from 2 to 5. Torms, \$1 each person.

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Boston. Dec 12.

SOUL READING, OR PSYCHOMETRICAL DELINEATION OF UNANAULEM BS. A. B. SEVERANOE would respectfully announce to the public that those who wish, and will visit har interson, or tend their autograph or lock of hair, she will give an a curate description of their leading traits of character and peculiarities of disposition; masked changes in past and future life; physical disease with pre-cription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation, of those interdire grantings, and hints to the inharmonious-OR PSYCHOMETRICAL DELINEATION OF CHARACTER.

ly married, whoreby they can restore br perpetuate their rmer love. Bue will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated.
Seven years' experience warrants Mrs. S. in raying that,
she can do what she advertises without fail, as hundreds are
willing to testify. Skeptics are particularly invited to in-

vestigate.

Everything of a private character KEPT STRICTLY AS such. For written Delincation of Character, \$100; Verbal 50 cents. Address, MRS. A. B. SEVERANCE, July 25. tf Whitewater, Walworth Co., Wisconsin.

JEHIEL W. STEWART, CLAIRVOYANT, MAGNETIC AND SYMPATHETIC PHYSICIAN. HAS permanently located in Chicago, Ili., No. 11 Massonio Trapper, Dearborn street.

Dr. 8. will answer all communications by letter apper-taining to discases, by simply having the true name of the person. Personal exemination without treatment. 50 cents; by letter, \$1. P. O. draw No. 6408. 7wo Nov. 28.

J. R. NEWTON, M. D.

WILL practice in Washington D. C., 13th street, between E and F, from December first, tf Dec. 5.

A MAN OF A THOUSAND A CONSUMPTIVE CURED.

A CONSUMPTIVE CURED.

DR. H. JAMES, a Retired Physician of great eminonee discovered while in the East Indica, a certain cure for Consumption, Asthma, Bronchitts, Coughs, Colds, and General Debility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his follow mortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their names, with two stamps to pay expenses. There is not a single case of Consumption that it does not at once take hold of and dissipate. Night sweats, pevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensatione, nausen at the stomach, laaction of the bowels, wasting away of the muscles.

227 The writer wil please state the name of the paper they see this advertisement in. Address.

June 27. 1y 225 North Second st., Philadelphis, Pa.

AT THE OLD STAND,

NO. 654 Washington street, may be procured every variety
of pure and fresh Medicinal Roots, Herbs, Oils, Extructs, Patent and Popular Medicines, together with all articies usus y found in any Drug Store.

A liberal discount made to the Trade, Physicians, Clairtoyants, and those who have to all again.

oyants, and those who buy to sell again
July 4. OCTAVIUS KING. SINCLAIR TOUSEY.

191 Namust., New York, General Agent for THE BANNER OF LIGHT, Would respectfully invite the attention of Bookeeliers, Deabers in cheap Publications and Poriodicals, to his unequalled facilities for packing and forwarding everything in his
line to all parts of the Union, with the utmost promptitude
and dispatch. Orders solicited.

BOOKS 1 DELA MARSH. at No. 14 BROMFIELD STREET, Reeps con-ior standy for sale a full supply of all the Spiritual and Re-formatory Works, at publishers' prices.

WM, L JOHNSON, DEN'IBIL, Nassauhalle W Washington street, entrance on Common street Resion Mass. May 23. ſ DR. J. T. GILMAN PIKE, Hancock House, Court Square,

BOSTON.

A. B. CHILD, N. D., DENTIST, NO. 15 TREMONT STREET, BOSTON, MASS.

WHEN THIS BATTLE-LIFE IS OVER.

In a new and an interesting little volume now in press by Uriah Clark, he has the following parody on When this cruel war is over." which will be read and sung with subdued joy by thousands of sad and loving souls:

Brothers, sisters, we remember Friends and loved ones gone. Some on earth, some in heaven shining, Bright as heaven's dome; While hither yet we are roaming, Sometimes lone and sad, Hoping yet, and loving, trusting. Trusting Father God.

Sometimes sad and lonely, Hoping ne'er in vain. Yet knowing, when this battle-life is over, Knowing all shall meet again.

When the summer breeze is hymning Woodland tops among, Or when autumn leaves are falling, Sweetly breathes the song Of the loved ones, absent, roaming O'er life's battle plain, Or in glory, singing, shining, 'Youd this world of pain.

Brothers, sisters, friends and lovers, Oh, how dear to know Scenes nor times can ever change us. Never change the true. Soul to soul speaks holy comfort. Thought to thought, like light, Flashing tidings of life's battle Over darkest night.

God and duty loud are calling: Some have gone before: Let us each be up and fighting. Like the sons of yore. Strike for Right, for God and Liberty ! Dash each tear aside; Loved ones here and loved ones yonder Stand all side by side.

Sometimes sad and lonely, Hoping ne'er in vain, Yet knowing, when this battle-life is over, Knowing all shall meet again.

From the Lone on Spiritual Magazine. A Sign of the Times in England.

An extremely visible change has come over the Press in this country within the last six months. Frantic as was the outbreak on the publication of Incidents of My Life and the History of the Supernatural, and reckless as were the expressions of anger and feigned contempt on the part of the reviews and newspapers, a wonderful calm has now fallen on them, and those journals which have taken time to think, have made many and large concessions to the spiritual principle. We need not recapitulate these cases, they are sufficiently known to our readers; but we may note briefly the last appearance of this kind. This is on the part of the organ of the Methodist boly, the London Quarterly Review, which has devoted nearly fifty pages to prove that Spiritualism is, and that it had rather that it was n't. It goes to work with an air of great candor, but nevertheless digs at the foundations of the spirit theory with a sly tenacity. It makes no question about the facts recorded in all ages, and especially in our own. It admits that it would be a folly and a madness to call them in question. It has watched the troop of the learned who had already made their displays on this subject, and profited by their folly. One bad strongly recommended a committee of the scienting to determine whether the thing lived or not; another, with haggard looks and hurried words, not only declared that the thing did live, but was about to spring upon them; a third thought it was no living creature, but only a property of matter; a fourth thought it might be alive, but would soon die out; a fifth, that it was dead already; a sixth, a very longheaded fellow, put a lemon to his nose and declared that it was an epidemic; and a seventh that it was a very odd thing that it had frightened so many mighty editors, and therefore, it must be the great Op itself. All this appears very contemptible to the London

Quarterly. As for ghosts, it claims them as old friends of John Wesley's, and claps them on the back with a ·· Well, old boys, here you are again!" It donts on them, and introduces fresh ones to their acquaintance; but yet, after all, it would fain persuade itself that the phenomena of modern Spiritualism are not the work of ghosts or spirits, which are the same thing. It would rather have them to be magnetism or zo ömagnetism, forgetting that this principle was the other day as violently rejected as Spiritualism is now, and that it is so yet by a large public. Forgetting that the few rounds of the ladder of belief that it has got upon, are yet denied by others to be in the ladder at all. Forgetting that in admitting the facts it has admitted the spirits as the agents of them; for no part of the facts is more palpably proved than the agency of spirits in these manifestations. Spiritualists do n't reason upon this point, because they know it, and can any day bring volumes of proofs of such facts, followed by such a host of living witnesses as would put them and the whole army of skeptics out of any court in the three kingdoms. We must regard it as very unkind in the London Quarterly toward its friends the gnosts; after having endorsed their reality and respectability, to refuse to admit them to scances. And when they venture to leave their old ruinous castles. and haunted houses; to warm themselves by Christian firesides, to insult them by denying their entity, and nicknaming them magnetism or zoomagnetism. Does it not know that on all occasions at these scances they insist and persist in asserting that they are spirits? Now if they had denied regularly that they were spirits, and claimed to be od, or magnetism, or the like, would not the London Quarterly, and every other London journal have most kindly and politely admitted their right to name themselves as they thought proper? Undoubtedly they would: most gladly they would. Why, then, this reluctance to admit them to be what they uniformly say they are? There must be a reason for this reluctance on the part of the men of letters, if they would obligingly tell us what it is.

But, in truth, the literary and religious worlds are already reduced to a dilemma. They say as plainly as possible:

Me miscrable! which way shall I fly Infinite wrath and infinite despair?

The conviction of the truth is bursting upon them, and they cling convulsively to every twig of sophism, which they hope may delay awhile their fall into open Confession. The great Methodist organ admits that numbers of Atheists and Deists may have been converted to Christianity through Spiritualism; but then it says. "Men are so much more easily converted by visions than by arguments. If the Methodist writers really think this is true, would it not be desirable that they should earnestly recommend all their preachers to lay aside their pulpit arguments, and pray for visions? Let them recollect that St. Paul was converted by a vision. Whatever means are found the most effectual for men's salvation, it behooves Christian ministers instantly and energetically to adopt. It is a sacred and indispensable duty.

Now we do not hear of any of their mighty host of preachers converting Athelsts and Deists by "the foolishness of preaching;" but men must be saved, and if "visions" will save them, by all means let visions be adopted. Like St. Paul, let them .. be all

things to all men, so that they may eave some." This ness for unkindness. It is worth a thousand pounds a is our view of the matter, and we think it is a Christ year for the man who is so fortunate as to have the tian view. But let it be clearly understood, that the element of kindness so large as to forgive all unkindendon Quarterly. The Athelats and Delats to whom it will return kindness for unkindness. the "History of the Supernatural" alluded, were MR. BAGON .- No one expects, to-day, for mankind not converted by either arguments or visions, but generally to return kindness for unkindness. It is an arguments cannot do it, must be infinitely less mean and poor than the arguments. And facts that re-as- it is neither fair nor just, however, to consider it with sure souls in the faith of their own immortality; which reconstruct the mere breath of air residing in the brain, tions of mighty and modifying import intervene. or the heart, or somewhere to which the Orthodox religious had reduced it, into the real, complete, and andying man, of which the body is but the covering, as a glove is of the hand; which brings the future world of the race palpably before the soul, with its mountains, seas, and cities; a magnificent fact, and no longer a misty idea to be obtained, after ages of lying in the damp, senseless grave; the facts and doc. kindness for unkindness. trines that demonstrate that world as a world of proprogress in purity and felicity to those who desire progress, instead of a world of useless and senseless eternal damnation; facts which commission the de parted to bring to us tidings of re-union with them and with God; these are facts infinitely more noble, and more consolatory; more partaking of the Divine and glorious nature of Christianity, than the flat and repulsive doctrines which have destroyed in the soul the vitality and substance of the hope of salvation, and driven countless thousands into the remoracless regions of Materialism.

The Methodist Quarterly, casting about for something to weaken, if but for a moment, the effect of "The History of the Supernatural," at one instant represents its author as a Friend, on the principle that an old frog must still be a tadpole, because it was so twenty years ago; and at another instant, that he must have turned Papist—the author of the History of Priestoraft turned Papist, because he accuses Protestantism of having destroyed all faith in the spiritual, which it admits to be a fact, and on the same showing must itself be Papist too.

All these are miserable displays on the part of the Orthodox, whether of Church or Dissent; but grand testimonies to Spiritualism. This very organ of Methodism declares that a change has become obvious in the public mind; that the stolid and petrified infidelity of the last and present age, is fast breaking up; that there is a rapid return to belief in the invisible. What has produced this? That despised and foolish Spiritualism, with its tables, and raps, and spirits. and a few things besides; such as good writing and fine spiritual drawings, and useful inventions, by-the-byesuch as they will hear of anon. These, like the fool ishness of preaching to the Jews and Greeks, are, as the enemies are compelled to confess, turning this old infidel and earthly world upside down. The entire race of the learned, the scientific and the theologic feel that the whole scaffolding of their fabric of incredulity is giving way. In vain they run distractedly hither and thither, propping and tying, shoring up and holding on-it is going, going, going, slipping irretrievably down with them and beneath them, and great W. H. will be the fall thereof.

Gospel of Charity.

At the meeting on Monday evening. Dec. 21st, the subject was-... To return kindness for unkindness."

DR CHILD .- It is always better to treat others with kindness. If others offend, be kind to them by forgiving them. Who does not love kind treatment? and who is there that is unmoved by kindness? Kind ness is a great power, by which humanity may be and invigorates goodness-unkindness produces and invigorates what we hate. We must feel kindness be fore we can act it. Kindness is mighty for successesunkindness is mighty for failures.

Judge Land.-The spirit of kindness is the general good that belongs to the soul. It is the smile of human nature. The way to acquire good will and kindness is to cultivate in ourselves uniformity of character. There is an expression with those who are kind. A lost child in a strange city, will perhaps pass many persons before he instinctively asks the kindest person to tell him of his lost way. This precept does not interfere with the exercise of justice.

MR. LEONARD, (a very old and good man.)—He had lived a great many years, and had learned by experience that there was nothing so powerful as kindness. A great many years ago he had lent money to poor people who have since gone to the spirit-world without being able to pay him. All these spirits have manfested to him, and have expressed great gratitude for his kindness, and a willingness to do anything in their able to sell her needlework, and if she had, it would power to aid his spiritual progress. Thus he claimed hat he had been ten times rewarded for all the kindness he had shown by lending money to the poor. There is nothing like kindness. Nothing will subdue an enemy so quick as kindness.

MR. Giles .- The first precept, and this is among the precepts that have been under consideration before this Society, I fully accept. It is not the meaning of this precept to return kindness for kindness, for this is quarter in advance, for she never will live to pay it; natural and easy for us to do; but it means as it reads. and it's very cheap, it, very cheap for these times to return kindness for unkindness; this requires effort. not half the value, sir." Kindness applies to human beings, not to things. Kindness belongs to man's fairer, holler, diviner na-The influence of unkindness is from below; the influis above unhappiness-so far as beauty is above defor-

mity, so far is kindness above unkindness. MRS. CHAPPELL.-The first question that the people will ask, Shall we get our pay for being kind to those who are unkind? Yes. Whoever can do this, shall reflect light and love on all around. Let us learn that to return kindness for unkindness in others, is being kind to ourselves. It is a good precept to give good for evil. Kindness has power to do many things that now are not done-to heal the sick, cast out devils, banish evil, and produce harmony everywhere. Kindness is a twin sister of Music—the two shall luil the turbulent world to harmony.

Mr. PARKER .- No one can deny the virtue of this precept. It is good in infancy, in childhood and in all. manhood. Nature is kind all through her various works, and there is a demand upon us at all times to be kind to one another. Heaven demands the fulfillment of this precept at our hands.

MR. CLARK.—We all pride ourselves in maintaining our own dignity. This often makes us combative, and is fruitful in unkindness. Let us return kindness for unkindness, not because we expect a reward in return, but because the act is a reward to us. Virtue is its own reward. We all need kindness every day and every hour; so let us give it all the time, every day and every hour. There is no human being that will not give a kind response to a kind appeal.

Miss Doren thought that the exercise of kindness required great discrimination. She asked if it would be right to allow the Southerners to have their way in all things? Different persons have different ideas of kindness, the same as they have different conceptions of God. Sincere, genuine, generous kindness, that gives good for evil, is like the warm sunshine that melts down all the toy barriers to goodness. He who entrenches bimself in real, true kindness, finds him-

self in a fortification better than Sumter or Gibraltar. MR. WETHERBER. - I subscribe to all I have heard to-night. The principle is a good one, to return kind. denly, last week.

imployment of visions is not our idea, but that of the ness. The world has yet to be largely reformed before

by plain and simple facts. These facts the Methodist individual work. To practically benefit and bless the Quarterly thinks poor and mean facts; and that if Spir- world we must begin by informing and reforming ouritualism is to be judged by its facts, "it is lost." But selves. This rule appeals to the consciousness of surely facts that convert Atheists when the preachers' every son and daughter in humanity. It is the test, or measure, of one's moral and spiritual development. undue reference to our Rebellion, because other ques-Kindness, like all things else, has its restrictions. .it does not imply so much, it does not go so deep, or ascend so high as love or charity. If an ounce of prevention is worth a pound of cure, if moral power and truth is more available and superior to physical force, if a soft answer turneth away wrath-surely it is wise and practicable, under most circumstances, to return

Subject for next Monday evening-" To suffer, rather than sause suffering."

For the Banner of Light. INCIDENTS OF A CITY RAMBLE.

BY B. DAYTON.

A few weeks since I visited Chicago on worldly business. In my rambles through the city, and while passing a grocery, my car caught the following words: Only a cent, sir." This arrested my attention, and I turned suddenly around, and looking in, beheld a small boy, whose patched garments bespoke his poverty, pleading with the proprietor of the store to throw off one cent from the price of a loaf of bread-stating as a reason that it was all the money his mother had. that she was sick, and that the doctor said she would not live long. The grocer evidently considered this a pretence, for he:tarned a deaf ear to the pleading boy.

I scanned the little fellow with much interest. He had a well-formed head, a large blue eye, and a good intellect. I had heard of such beggar children, but had never before seen one asking bread for a sick mother. This was a new thing in my life, and I determined to learn whether it was Angel or Mammon that plead for bread.

"My little boy," said I, "where does your mother live?"

"A long way down the street." "Will you go and show me, If I will carry her some

" Yes, sir." I took several loaves of bread, and some other things judged beneficial for a sick person, and, in company with the beggar-boy; started to find his sick mother. After traveling a mile or more, the boy entered a small

brown house, saying as he did so: "This is where my mother and sister live, sir; walk

The apartment was small, but very neat. It was evident at a glance that the shadows of death were fast gathering around the inmates of that little house. The little boy ran to the bed, which was in one cor ner of the room, exclaiming:

"Mai mai here is a good man come with me, and

has brought you some bread and other things."

I entered into conversation with the sister, who was about thirteen years old, and who was stitching her young life away to earn bread for her sick mother, self. and little brother. She told me the sad story of their present dependence, which I need not here repeat. Her mother was fast going with consumption; the doctor said she could not live long; and so I thought, when I had seen and converted with her. They and evidently seen better days. Before the mother's sickness, she had supported her family by the use of the needle. But for three months she had been unable to work. and the whole burden of support had fallen upon a little girl of but thirteen years; and that, too, while the sorrows of death compassed her about. The mother cared little about death; but the thought of leaving her children cast a g'oom over her spirit. I talked with her for more than an hour, revealing to her, as best I could, the glories of the "Summer Land"; how she would be permitted to watch over her children and direct their youthful steps while struggling with poverty and sorrow in the future. These things were new to her; and though she did not fully believe, she med to derive much comfort from the bare possi bility that these things might be so.

A knock at the door put an end to our conversation A large, muscular men was admitted. Directing his conversation to the girl, he asked: " Have you got that money yet?"

She replied that she had not. She had not been not be sufficient to pay the rent-in fact, it was more than she could do to get food for her dying mother. her little brother, and herself.

"Then," said he, " you must leave. I cannot give away my rents: they are cheap, and I must have them." "Friend," said I, " how much does this sick, dying woman owe you?"

"Six dollars for last quarter, and I must have next

"I don't doubt bu; it's cheap, friend; but you see this woman is surrounded with poverty and sickness; ture. Unkindness belongs to man's lower faculties. and death stands but a little way off, and will soon leave these fatherless children also motherless. Now, ence of kindness is from above. So far as happiness friend, let us be generous while we can. I am a stran ger here; I called to look at grim poverty linking hands with sickness and death. Remember, . Blessed is the man who feels snother's woes.' Tell me, friend what will you take if I will pay the two quarters?"

" Five dollars for last quarter and five for this." I paid his price, thinking after all that he might be a generous man: for, as he said, it was a very cheap rent. He thanked me, and took his leave. In a few minutes he returned, saying:

"Stranger, I do n't know, since you are so generous as to pay this rent, but I ought to take a little less." And he handed me two dollars, for which I thanked him, and he again took his leave. Well, thought I, there is goodness in that man's heart, after

After a visit of nearly two hours, I left this house of sorrow, having first left my good wishes, and a prayer in the form of the national currency. And I received the blessings of mother and children, which will remain long after money shall have perished. May that kind mother, when she shall have passed from her earthly house to the one not made with hands, be permitted to waten over her two fatherless and motherless children through the uncertain future that awaits them.

"Peculiar, a Tale of the Great Transition, by Epes Sargent." The story of this book is founded on the social revelations which Gen. Butler, Gov. Shepley, Gen. Ullman, the Provost Marshal, and others, abundantly authenticated in New Orleans after the occupa-tion of that city by the United Etates forces. These materials, highly dramatic and of thrilling interest, have been handled with the well-known skill of Mr. Bargent; and the result is a novel which in the engaging and engrossing character of its plot, the vigor and animation of its style, and the graphic presentstion of its characters, many of them living and mov-Senator Wigfall, and others-cannot fail to be widely read and admired .- Boston Trumpet and Freeman.

Hon. Benjamin F. Copeland, of Roxbury, died sud

NOTIONS OF MENTINGS.

Boston.—Society of Spiritualists, Lycsum Hall, Tar-mony Sr., (opposite head of school street.)—Meetings are held every Bunday, at 21-4 and 71-4 p. m. Admittion ten cents Locaturers organged:—Mirs. Sophia L. Chappell, Jan. 31 and 10; Miss Lizzle Doten, Jan. 17, 24 and 31, and 80, 7; Mrs. M. B. Townsond, March 20 and 27.

Convenience Hall, No. 14 Brompield Street, Boston. ning. at 71-2 o'clock. FRIENDS OF THE GOSPEL OF CHARITY Will meet ever

Monday evening, at Fraternity Hall, Bromfield, corner o Province atreet, Boston. Spiritualists are invited. Admis

CHARLESTOWN .- The Spiritualists of Charlestown will hold meetings at Oity Hall, every Sunday atternoon and evening, during the season. Every arrangement has been made to have these meetings interesting and instructive. The public are invited. Speakers engaged:—Mrs. A. M. Spence, Jan. 3 and 10; Charles A. Hayden, Jan. 17 and Feb. 21 and 28.

Lowell, "Spiritualists hold meetings in Loo Street Church.
"The Children's Progressive Lycoum" meets at 10 1-2 a. m.
The following lecturers are engaged to speak afternoon and
evening:—Miss Nellie J. Temple during Jan.; Austin E.
Simmons, first two Sundays in Feb.; Mrs. O. P. Works, last
two Sundays in Feb.; Mrs Sarah A. Horton curing March;
Charles A. Hayden during April; B. J. Finney during May.
Wongsprus — Progressive Charles and Additional Charles and Control of the Control of

Wondsern.—Free meetings are held at Hortfoultural Halt every Sabbath, afternoon and evening. Lecturers engaged:—Miss Sarah A. Rutt, Jan. 3 and 10; Emma Housben, Jan. 17, 24 and 31; Mrs. Sarah A. Horten, Feb. 7 and 14; Mrs Mary M Wood, Feb. 21 and 28; Charles A. Hayden, March 6 and 18.

OHIOOFER, Mass,—Music Hall has been hired by the Spirit-ualists. Meetings will be hold Sundays, afternoon and evening. Speakers ongaged:—Mrs. Sarah A. florton during January; Mrs. M.S. Townsond during February. Foxe Bro'.—Meetings held in the Town Hall. Speakers engaged:—H. B. Storer, Jan. 10; Charles A. Hayden, Feb. 14.

MILVOED.—Meetings are held every Sunday atternoon, in Irving Hall. Speakers engaged:—Mrs. Fanny Davis Smith, second Sunday of every month; Rev. Adin Ballou, third Sunday

Sunday.

PORTLAND, Mr.—The Spiritualists of this city hold requirer meetings every Sunday in Mechanics' Hail, corner of Congress and Casco streets. Sunday school and free Conference in the forencen. Lectures afternoon and evening, at 3 and 7 1.3 o'clock. Speakers engaged:—Rev. Samuel Johnson, Jan. 3; Rev I. C. Knowlton, Jan. 17; Theoder D. Weld, Jan. 24 and 31; hellie J.Tempie during February; S. J. Finney during march; Lizzle Joten, April 3 and 10.

S and 10.

Bancon, Mr.—The Spiritualists hold regular meetings every Sunday afternoon and evening, and a Conference every Thursday evening, in Pioneer Chapel, a house owned exclusively by them, and capable of seating six hundred persons. Speaker engaged:—Miss Emma liouston from February to last of July.

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