

#### TWO DOLLARS PER YEAR ] BEBBY, COLBY & COMPANY, } VOL. VIII. NEW YORK AND BOSTON. SATURDAY, DECEMBER 22, 1860. NO. 13.

#### Written for the Bannor of Light. THE ANGEL MESSENGERS.

BT WALTER WILFORD. "T was a time, when Spring was throwing Sunlight o'er the landscape glowing. And the streamlet, onward flowing From its foy fetters free, Murmured forth a joyous greeting To the birds, above it meeting, And the light clouds o'er it fleeting Like the waves upon the sea.

As the twilight slowly faded From the earth, and left it shaded, While our minds by fancy aided. Their own imagery create; In a cottage dark and lonely, Lighted by the pale moon only. And the stars faint, dim and lonely Yielding sadly to his fate, .

Lay an aged; stricken being, From whose eyes the light was fleeing. While each moment seemed near freeing

One sad spirit from its clay. Still across his mind were rushing

Wlid, wlerd forms of fancy, flushing

... His pale check, like statue blushing, Or the flush of dying day.

(All at once the room grew lighter, Each uncertain form grew brighter.

While each painful three seemed slighter, Till his rest was calm and sweet; Then he saw above him bending. Forms, where peace and love seemed blending,

On a flood of light descending. Till around his couch they meet. Once he thought himself forsaken;

Now he scometh to awaken

From the sleep, his soul bath taken, To a bright and glorious day; Once he foured death's cold embraces

Now kind words each fear erases. While in each kind look he traces. Signs which will not brook delay

··· \*· Welcome, death !\*\* ories he in gladness, . . . Sweet consoler of my sadness

To remain would now be madness I "Hasten-strike thy dreaded blow."

- Then, his sunken eyelids olosing. And each feeble limb composing. Left his weary form reposing, Pale and cold as winter's mow.

Fremont, Ohio, Nov. 1415, 1860.

Written for the Banner of Light. THE LITTLE GIPSEY. BY J. ROLLIN M. BQUIBE.

attention of the people in the great city where every. thing is bought and sold. Fortunately for them they made their first entry into Madrid on St. Anne's Day-a day observed in honor of the patroness of the city, with great festivity-and a dance was form-

shall share the profit of their rehearsal.

ed in which eight of the Gipsey women took partfour young and four old ones, led by a man who was an excellent dancer. The whole band were arrayed in very attractive costumes, notwithstanding which the quiet elegance of Preciosa won for hor the praise of all who saw her.

Amidst the sound of the tambourine and castinets, in spite of all the hurry of the dance, the rumor of her beauty and grace produced the liveliest admiration, and people on every side drew near, if possible, to catch's sight of her. But when she was heard to sing, in one-part of the dance into which a song was introduced, the cheers of applauso might have reached the sky. Her fame now reached the highest point and without further delay the prize offered to the best dancer, by the Committee of the Festival, was awarded to her.

It was usual to celebrate a dance in the church of St. Marie, before the image of St. Anne; thither the Gipsics proceeded, and having finished their dance, Preciosa seized a tambourine, and moving with all the airy grace and swiftness of a fairy, sang a hymn. in honor of the patroness of the day. Every one who heard her was in raptures. Some cried " Heaven bless the girl !" others, " What a pity she's a Gipsey; truly her's should be a station above thisshe should be the daughter of a Knight"; while others whose feelings were less roused, said coarsely, "Let the trot got older-she won't suffer for food she 'll show you how hearts are caught"; while one more good natured but stupid and ill-bred, on seeing heritrip so lightly, oried out, "Keep at it. child, keep at it, tread the dust to powder."

"It is fine already," said Preciosa, without losing S FIOP

When the festival drew to a close, she was somewhat fatigued-but her wit, her beauty, and her dancing had made her so famous that she was the theme of conversation throughout the capital.

In about offeen days she made her way again to Madrid, where she appeared in company with three other Gipsey girls, provided with tambourines, new dances, new songs, ballads and romances, but all of a proper obaracter, inasmuch as Preciosa, as has already been observed, would not allow her companions

It is a pretty general conclusion, how true we shall to sing ballade of an opposite cast, nor would she not argue, that the race of Gipsies, of both genders, sing them herself; which resulted in her being held,

strolling blind, in consideration that the retailer But paints her soft and dewy sys With hues once boasted all her own And fuir Solene, Queen of night, · Preciosa passed her carlier life in various parts of Castile, and when about sixteen years of age, her Whom great Pan sought to Intercept, While driving forth her car to light discreet grandmother made her way toward Madrid, The world when fiery Helois slept ; and encamped outside of that city, on a field usual-Lingers, as once on Laimos' peaks. ly appropriated by the Gipsies, trusting to win the And nours afar her nearly fload To grace the hues muon her checks, That roses have from Venus' blood. The girdle glittering at her waist Were well the one that Hera wore When great Zeps frowned ; which Venus placed Round her to win his love once more For never such a form was seen In Europe, search it far and wide, And in the girdle of our Queon E'en Ganymede might reside. Her snowy vell, that sweeps the floor, Is radiant with a thousand rave. For India's costliest diamonde pour From overy fold a dazzling blaze. From blazing censers that consume Arabia's spices rich and rare, Float long, thin columns of perfume That load with fragrance all the air. Scarce breathing the spectators stand-

The scene with thrilling hearts they view ; For ne'er had known the Spanish land Such Piety and spiendor too. None envy her. Each Spaniard feels A loval triumph to behold The one to whom he proudly kneels Thus far outvieing pearls and gold. And now a thousand blowings steal From lip to lip, as she doth rise, And now, one loud and lengthened peal Of acclamation shakes the skies.

Now every voice unites and sings To her the ruling star of Spain. And all the vaulted temple rings Harmonious with this ardent strain:

· Long may'st thou flourish fruitful Vine To us thy throne shall be a shrine, Whose glory ne'er shall know decline Whilst loyal hearts can chorish ; And should the foey' aggressive arm E'er fill the land with dire alarm, 

On thes may fortune never frown! Long may'st thou wear the Spanish crown Unto thine own and Spain's renown, Thine honor and her glory : And may thy wars be wars of right, Thine arms de'er led to unjust fight ; So shall thy name in future light The glowing page of story.

And when thy glorious reign is ended. May a long line from thes descended Grace the dear throne we have defended From the Orescent's dread assault ;

The message was properly delivered, and the old grandma returned word that she would wait on him. In a little while the performance ended, and the Gipsies were preparing to depart, when a well dressed page, who had been waiting some little time, approached Preciosa, and elipping a folded paper into her hand, said :

"Sing this song, Preciosa-"t is a very fair one : and if you do it justice, from time to time I will give you others, which, while you win the reputa. tion of being the best singer in the world, will insure you the fame, also, of having the best romances."

"With all my heart," said Preciosa ; " I will learn this, and mind you don't forget the rest-that is, providing they are proper. And, as of course they are to be paid for, let us agree by the dozen ; and as can't pay for them now, it must be when they are sung. Shall this be so ?"

"Make . your own terms, fair Preciose," replied. the page; " and if any of the songs he not successful, or do not turn out as well as you would have liked, they need not be reckoned in the list."

"Very good; but you know I shall reserve the right of choosing them," said she smiling ; and join. ing her companions who were turning into another street. They had not gone very far before some gentlemen called and motioned to them from a low latticed window. Preciosa ran up to it, and looking in, saw several gentlemen in a large, well-furnished room, some walking about, while others were diverting themselves at various games.

"Have you no winnings for me?" said she in a lisping tone, peculiar to the Gipsies, but with her so from affectation, rather than from natural defect; yet she continued it from choice.

The sweetness of her voice and her appearance soon attracted universal attention, and the players auittad their games, and with the loungers thronged to the window, for already had her fame reached them.

"Yes, come in-let the Gipsies come in," said a number of the gentlemen, gaily. " Come in ; a portion of our winnings shall be yours."

"Ah, but gentlemen you may make a portion of your winnings cost us more than would be its value to us," said Preciosa.

"Not so'; you may indeed anter safely," said one of the gontlemen. "Not one of we will have you not so much as a shoe string belonging to you shall be touched. I swear it by the badge I wear on my breast;" and he laid his hand on an order he wore, of the Calatrava.

"If you like to go in," said one of the Gipsey girls, "you can do so; but for me I would not ven. ture where there are so many men."

"Ah, Christiana," replied Preciosa, "what you need most to fear is one man alone, not a number like this-for where there are numbers be sure you will always be safe from insult. A wo mined to live a correct life, may do so in the midst of an army. I believe that under all oircumstances it is our duty to avoid all occasions of temptation ; but those to be shunned first should be scoret onesfor danger does not intrude into places as public as this.

If so, proud Tagas' boast is gone, And that lone stream our praise commands More than the Ganges' lavish flow. Or o'en Pactolus' auric strands.

Who seek to know their fale from thee All happiness dost thou declare,

But misery is theirs to find Thee not less pitiless than fair.

'T is said the roving Gipsey girls Are skilled in sorcery and spells: And fatal as that knowledge is. All know Preciosa fair excels.

Nereus used not more potent arts With Hercules than thou: in fine. Thou dost but dance, or sing, advance.

Retire, be mute, and we are thine. The baughtiest hearts thy rule obey.

And strangely joy to wear thy obain, And mine hath bartered freedom's wealth To be a slave while thou dost reign.

Thus, while in secret pines his soul, Which more than all on thee depends. These lines, which speak not half he feels.

Thy poor and wretched lover sends.

"Ah, that's a very bad sign !" said Preciosa; the poem closes expressive of poverty. Anything rould have been better than 'poor.' It does not strike me that love and poverty are very friendlyand, in fact, I think it safe to assume that they are bitter enemies."

"Where do you get these ideas, my child ?" exclaimed one of the gentlemen.

"Who taught me?" she replied. "Why, am I not fifteen years old ? have n't I a soul in my body ? I am neither lame, nor blind, nor balt-and as for my understanding, it is not in the least orippled. The wit of a Gipsey is of a different order from that of ordinary people. We are forward for our years, and it would be impossible to find a stupid man or a stilly woman among us. And as we gain a livelihood by the readiness of our wits, our eyes are always open, and we have no time to let the grass grow ander our feet. Look at these girls-my companions -they are as mute as if they had no life in them ; they seem very simple; but just put your finger into their mouths, and I promise you you will feel that they have n't much longer to wait for their wisdom toeth. Why, a Gipsey girl of a dozen years has more brains in her head, and as much knowledge, as one of any other race at twice that age : give anybody the devil, and constant practice, for tutors, and it's their own fault if they lack anything that cunning may give them."

The whole company were much entertained with Preciosa's chat, and all gave her money: The old woman bagged about thirty reals, and, as may be readily imagined, wont off as merry as May, with her flock before her, to the house of the Judge, having assured the gentlemen that she should certainly return again and entertain those who had been so

been the fault of the first Gipsey, and however cul- ple of her class. The old Gipsey was with her, and pable he or she might have been, if a thief, is little ever at her elbow, watching her like an Argus, fear to consider; but there is some little pity due to the ing some one might persuade her to leave, or run rising generation of this class. They are born of away with her, and Preciosa who regarded her as thieving parents, nursed and educated by thieves, her grandmother obeyed her in every particular. the science of thieving if infused into them with their mother's milk, consequently the result is, and Calle de Toledo, in the shade, and it was not long benaturally so, that they go forth thoroughly accomplished in all the nicer points of roguery, and this taste early imbued never leaves them until death.

The first actor in the scene is an old woman, one whose tireless industry in the profession of Caous would seem to have entitled her to claim the right of an old soldier-honorable retirement from active duty and continuation of full pay. This woman brought up a young girl whom she called her granddaughter, naming her Preciosa. She was guilty of no neglect in the education of her protege, and at an property is at the head of his profession." early age Preciosa was a thorough adept in all the mysterles of the Gipsey's pcouliar art.

The child became head dancer, where she excelled all the female members of the Gipsey community; in fact she not only surpassed them, in beauty and discretion, but was, without a dissenting voice, not only regarded as far superior to those whose features were celebrated/but to those who were notori- inc, in a sweet voice, began to sing : ous for their sense-ladies of the world whose fame was their beauty and their station. Neither the wind nor sun, nor all the severity of the weather, consequent upon its constant changes, to which that class are more exposed than other people, seemed to alter the hue of the roses on her cheeks, or soil the whiteness of her little hands; and what is more surprising still, when considering under what unfavorable circumstances she was reared, is the fact that she had none of those rude ways which characterized the rabble by whom she was surrounded, which served to render it probable she was not, at least entirely of the Gipsey stock. Her manners were exceedingly courteous, and in her behaviour she exhibited none of the ordinary levity of her people; and though she was by no means dull, but occasionally very sprightly, there was that about her, that no Gipsey, either young, or old, dare in her presence to sing an immoral song, or indulge in the use of obientionable language.

The grandmother was fully aware that she had in Preciosa an inestimable treasure, and therefore recolved to look well to the young fledgling and fit her fully to live by her wits. Consequently no pains were spared to render Preciosa perfect in the songs, ballads, sarabands, etc., of her country, and ere long she mastered the choicest of them with wonderful grace, especially love-tales, in which, above all others, she was happy, for the cunning old woman well knew that such accomplishments, added to the gentleness and beauty of the child, would be the surcest charms by which an empty purse might be filled. Bhe did not want for poetry, for true it is that there were poots so gracious that they did not hesitate to write for the Gipsics, even as certain people are kind enough to invent miracles and strange stories for the

were born only to be thieves. Whatever may have in higher esteem than was the usual case with peo-The young Gipsey girls began their dance in the fore they drew a large crowd of speciators. While they danced, the old woman went around collecting money among of the bystanders, and they showered it down like hail, so powerless is oven the most drowsy

charity to resist the awakening power of beauty. The dance ended and Preciosa stopping forward, said-" If any one will give me a real, by myself, I will sing a beautiful song about the churching of our Majesty in St. Laurence's, at Valladolid. It is a celebrated effort, the production of a post who

At this, every voice in the crowd joined as one. in requesting her to sing it. " Here is my real," said one, "and mine," " and mine," " and mine," oried others. "Sing it, Preciosa, sing it," and the money rained in so rapidly on the ministure stage, that the old woman was sadly in need of hands to gather it. Her harvest secured, Preciosa, taking her tambour-

> Behold, where kneels our gracious Qacen 1 Devoutly and in prayer alone. Beside the sacred altar's screen-

- The jowel of the Spanish throne. With all the fervency she knew
- Of love, when first with rapture wild She clasped her babe, a Christian true, She thanks God for herself and child.
- A saidt indeed she well might be. So lifts she up her melting oyes,
- Bent us from Beaven that we might see The holiness that crowns the skies.
- Such beauty, too, is here. 'tis mine To sing her charms with faltering tongue-Who like Pandora seems divine,
- Without her faults, as perfect sprang. Proud Physics on his throne of day
- To linger long with her is drawn, As he would fain hear her away, As was Tithonus by the Dawn.
- E'en Saturn trims his sollen beam, And barns within her crown of light
- Where all the constellations gleam In glorious radiance to the sight.
- Polympia, whose honeyed arts Had early graced her lisping voice, And Love, unmindful of his darts,
- In ecstacy with her rejoice. And mighty Mars forgets awhile His feats of war, and angry arms, And stands defenceless at her smile-
- A slave at length, to human charms. Imperial Jove unites to praise,
- Nor Juno childes that he admires, And sends afar his heavenly rays To add new life to beauty's fires. Nor does that Goddess pass her by,
  - Whom fated Myrrha would dethrone,

- And may our Princo, taught to aspire Unto that Virtue all admire. Live like his great and noble sire, And the Spanish throne exalt."
- With solemn pace the noble Queen. Bearing her first-born in her hands, Moves with a glad and bumble mien. To whore St. Laurence's statue stands. And there healds on alter, reared To him who won a living name. Who youched the faith in fire nor feared The dreadful trial of the flame ; She kneels, and Silence from her throne. In chains of stillness holds the air. While in a low and touching tone; She lifts to Beaven her grateful prayer:
- " Accept my thanks. Almighty Lord. This precious gift, Thy bounty gave : From every harm. oh, wilt then guard, And let Thy gracious goodness save.
- Here on this alter I resign To thee and to Thy sovereign care. The gift which righteensly is Thine
- Who rulest Heaven and earth and air. Oh 1 let Thy meroles far and wide
- Their riches shed on every hand : Pierce with Thy love our nation's side. And emile indulgent on our land.
- Oh I love and lead this babe aright. That power and fame greatly raise His neonle's love when he shall right The wrongs of State in coming days.
- Oh I grant that he may worthy reign. And reap his much loved father's fate, Who nobly doth the weight sustain
- Of ample Empire and of State. Oh, bless the King | who now afar, Doth Atlas-like, the burden bear. Of constant toil, of righteous war,
- Of distant climes and royal care."
- She coved, and londly at the close A deafening shout of joy aroso.

The song was hardly finished when it was loudly encored, and all begged of hor to sing it once more, orying out, "Sing-sing and dance for us, and thou shalt have reals as plentiful as pobbles." There were more than two hundred people gathered, before the Gipsies gave over dancing and singing. As Preciosa's song was drawing to a close, one of the Judges of Madrid, seeing such a concourse of people, drew near and asked the reason of such a crowd. He was told that they were listening to hear the handsome Gipsey sing; and not being quite free from ouriosity himself, he also approached and listened; but not considering it quite in accordance with the dignity of his station to linger listening to songs in the street, he did not remain to hear the end. However, he had heard enough to be very greatly pleased with her, and the result was that he sent one of his servants to the old woman. and requested her to bring her troop to his house that evening, as he greatly desired that his wife, the Dona Clara, might also listen to Preciosa's music.

" Very well," said Christiana, " let us go in, then ; If you think it cafe, I suppose it will be."

The old Gipsey also assured them that the danger was imaginary, and they went in.

Precion had scarcely entered, when the Knight of the Calatrava noticed the paper which she had thrust into her bosom when she approached the window, and took it out.

. " Pray, do not take it from me." said she : " it is a song which was given me a few moments ago, and which, as yet, I have not read."

"What, do you know how to read ?"

"Aye, and write, too," answered the old woman : "my grand daughter has been brought up as if she were the daughter of the best Knight in Castile." The knight opened the paper, and finding it contained a gold orown, exclaimed :

"In truth, Preciosa, this letter was well worth paying postage for ; the song is accompanied with a OFOWD."

"Truly," said she, " this poet has treated me as if I were poor; but is it not more of a wonder that a poet should give a crown than that a Gipsey should Windows one? However," she continued, "if his verses come, I am sure he may transcribe every poem in creation, and send me them one by one. I can then test their value : and though they may hobble very badly, tell if they be worth accepting."

The gentlemen smiled among themselves at her ready wit, and she continued-" But read them, read them aloud, senor, and we can judge if the post has given as much ovidence of his talent, as he furnished in favor of his generosity."

The lines were read, which ran as follows :

PRECIOSA.

Fair Preciosa, all accord Thee first in beauty, first in art; But ah 1 as thy sweet name imdifes. I fear thou hast a slony heart. If while thy charms grow more and more.

So grows with them thy present scorn. Full many a heart in Eros' chains Shall chide the hour when thou wert born.

With all thy wealth of ripening grace. How should we fear those cunning arts That win us, till thon reignest at last Tyrannic o'er our aching hearts.

Coiled in the brightness of thy gaze A basalisk we can descry.

Enchanting all to look on thee, Who looking love, and loving die.

If so that cottage mean, or field Where glides our Gentle stream along. Did such a gem as thou art yield-

Then shall Manzares live in song. · Piedra Preciosa-precious sione.

enerous.

The Judge's wife, the Dona Clara, who had been informed of the invitation extended to the Gipsies. with her daughters and duennas, as well as the family of another lady residing in the neighborhood, were looking out for them with something of that anxiety with which one looks for a shower in May. They had all been attracted by the fame of Preciose. The Gipsies very soon ontered, and Preciesa shone among them like a torch among a row of tapers. The ladies all gathered about hor-some embracing her, some kissing her, and all gazing on her, and uniting in praising her extraordinary beauty.

"Ah, Venus had cause for jealousy, if Myrrha's hair were as golden as yours," said Dona Olara-----and your eyes, they are very emeralds." •

The other lady, her neighbor, examined Preciosa by inches-every limb and every feature; at last. observing a dimple in her ohin, she exclaimed, "Ah, dimple, you are a snare to catch every eye that looks on you."

"And call you this a dimple?" said the Dona Clara's usher, an elderly gentleman with a large beard. "Either I know not what a dimple is, or that is a grave into which lovers go alive. By the mass, this Gipsey is so bewitching, that were she made of silver or bon bons, she could not be more inviting. I suppose you can tell fortunes, nina?" "That I can, and in three or four ways," replied Preciosa.

"You can?" exclaimed the Dona Clara; "then by the life of my lord, the Judge, pretty child, of gold, fair image of silver, choice band of pearls, string of carbuncles, offepring of the sky, or anything, everything above this, you shall tell me mine." "Give hor, your hand, Senora, and something to cross it with," said the old woman, " and you shall see she will tell you more than is known to a doctor of medioine."

The Dona Clara put her hand into her pocket, but drew it out empty; she turned to her servants asking the loan of a piece of money. Neither they, nor the lady, her neighbor, had a single maravedi about them. Precosia porceiving this, said, "A cross is a ... cross, it is true, whatever it is made with ; but when made with silver or gold, they are by far the best ; : and you know to cross your ladyship's hand with copper would certainly lessen the luck, at least of mine. Again, I have a fancy for crossing hands with gold the first time-a nice crown, a real, or a quarte, for I am vory much like wardens, who feel thomselves ... glad at heart when there, has been a good collection."

"On my life you are sharp, indeed, for your age," said the lady neighbor, and turning to the usher : "Pray," said she, " lend me a real, Senor Contreras, and when my husband comes in I will roturn it . 700.

"To tell the truth," roplied he. "I have a single real, but it is pledged for twenty marvadis for my

It is difficult to determine on what ground Oervactor likens a girl's even to omeralds. Yet he has done to in has done to la-

#### LIGHT. BANNER OF

suppor last night; but if you give me that, I will bring you it in a moment."

"We have n't a maravell among us all," said the Dona Ulara, " and you are asking for twenty. Have you lost your senses, Contreras ?"

A young girl who was present, sceing the poveriy of the house, said to Preciosa-

"Will not a silver thimble answer the purpose of making a cross ?"

"It will, indeed," replied she, "and they makevery excellent crosses, provided there are enough of them." "I have but one," said the girl, " and if that will answer, you may have it-that is, if you will tell me

my fortune, also." "What !" muttered the old crone, "so many fortones for a paltry thimble !" and lifting her volce, what hasten, Preclose, hasten ; it will soon be dark, and we have no time to loso."

Preciosa took the Dona Clara's hand, and the thimble, and began the fortune :

Come, lady fair, thy lily band

- / I'll read with mysile art: I joy to tell how thou dost dwell
- First in thy hosband's heart. Thou art as genile as a dove,
- Yet anger rules at times;
- Not then thy look could lions brook
- Though in their native elimes. And jealousy doth cause thee oft-
- Upon thy Lord to frown: 'Tis true, he 's sly, in splie, say I, Of Ermine and the gown.
- But then these storms of passion pass. As clouds in April fade.
- And leave thy lip, where bees might sip. In richer charms arrayed.
- Twice wed I'm sure that thou shalt be And must the truth declare; When this is done, if thou 'rt a nun.
- Thou 'lt die an Abbess fair. There, do not weep, my lady fair. Nor look so sad, in sooth;
- Remember, pray, all Gipseys say May not be gospel truth. Beside, if thou outlive thy lord,
- He 'll leave a large demesne, And golden store, enough, and more,
- To make thy grief less keen. A son and daughter thou shalt have;
  - . The first shall soon attain
- To high degree, the other be The fairest gitl in Spain.

₩.

- And if thy lord lives four months more, So great is his renown. He 'll Mayor of Salamanca be,
- Or else of Bargos town.
- Then sweet adicu. my lady fair;
- Forever guard thy weal, Nor give thee heed, how well they plead,
- When flatterers to thee kneel.

When Preciosa had finished her somewhat prophetic fortune for the Dona Clara, the company pressed forward to have their fortunes told, also but Preciosa put them off until the next Friday. when she promised to gratify them, provided they had reals with which to cross their palms. As they wore preparing to depart, the Judge entered, to whom they related the strange fortune which had been given to his wife, beside the most glowing account of Preciosa's charms. After having witnessed a short dance, he declared that the praises which had been bestowed on her were just and true; and, putting his hand into his pocket as if he meant to give her something, he groped and rummaged about in it for awhile, and flually drew it out empty.

"As I live," snid he. "I have not as much as a single piece about me, of any kind! Give the nina a real, my dear, and I 'll return it to you again."

"That 's pleasant, indeed," said the Dona Clara, " but where is the real to come from ? Why, among us, all we have not been able to find a maravedi with which to cross our hands."

"Well, find some trinket or other to give ber." said the husband, " and she shall come another day, when we will treat her better."

"No." said the Dona Clara. "I will give her noth ing now, as I intend she shall come to us again." ... " I think not." said Freelosa ; It is not very likely. if I am turned away empty-handed, that I shall ever come to you again. +I must do better than spend my time with those whose purses are empty. Take bribes, senor, take bribes, and you will have plenty of money. You are not called upon to introduce new customs, nor to refuse money when offered you. Do as your brothers do or you will die of starvation. :: Look you, senor, I have heard it saidand, as studid as I am, I appreciate a good thing when I hear it-that the business of a man in office is to line his purse while in, so as to pay off the charges which may be brought to his door when he is out," as also to insure him another post." 2. "Ay, my child," replied the Judge, " this is the cash and practice of those officers who forget their duly. The man who lives uprightly, and behaves himself properly, has no reason to fear any future examination ; and an honorable course in one office is his best and surest recommendation to another." ""Your worship speaks like a saint," answered Preciona. "Keep on in this way, and I am sure you will not begrudge me a piece of a ragged garment for a relio."

## Weisten for the Dannor of Light BY JOANNA CRAST.

As a vision vouchsafed from courts of Light Floats away from our tear-dimmed sight, And fades in the dusky arms of Night, The flowers that seemed of supernal birth

Wither like verlest weeds of earth, Bringing no golden fruitago forth. From the Life Divine man coldly turns,

And deep in the tomb of self inurns The Love that for Heavenly Wisdom yearns The burdened air with conflict is rife, While hands profane in cager strile

Strike dissenance rude from the chords of life; And hearts are hot in the selfish fray. Bartering the priceless pearl away

For worthless baubles of gilded claylilusive treasures that turn to dust.

Corrupted and eaten by moth and rust, Betraying the worldling's low placed trust;

And brotherhood's sacred claims are denied. As the poor are thrust from the gates of pride, And heavenly Charity spurned and defied.

In halls of splendor they hold their feasts; They have stately temples and surpliced priests. While brothers and slaters are classed with bensts.

And those whom the Infinite Love would bless, And in arms of tenderest pity caress Thy dooin to bondage and wretchedness.

With sceming goodness they stretch their hands, Baying, "Give us gold for the heathen lands," While sear them the shivering orphan stands.

And the Holy Book o'er the sens they send, While no heed to its lore of love they lend-Self-blinded, they see not the coming end.

For the glance of Truth's effulgent eyes Shall rend the filmsy and vain disguise, And cover with shame the refuge of lies:

And the Pentecostal fires shall sweep, And the trampled Right to power shall leap, And sword and fisme shall a harvest reap.

From the lips of God the fires shall breathe. And the sword of Truth, two-edged, shall sheathe Its glittering blade in the hearts beneath.

Then Falsehood and Wrong, twin foes of man, And Bigotry muttering his curse and ban. With all their fell, remorseless clan,

By the Conqueror's arm shall be vanquished and slain. And sink in unending Death's domain. With their ghastly allies, Fear and Pain.

And the moral midnight's direful nall From the form of Earth like a shroud shall fall. As she riscs-no longer Sin's victim and thrall. And the rison Sun of Righteourness With health and vigor and freedom shall bless. And array her in garments of Holiness.

And Wisdom and Love their gifts shall shower, While Goodness and Truth in blended power . With fadeless beauty the world shall dower.

Then Peace, with white and downy plumes, Redolent of all rich perfomes Watted from Heaven's ambrosial blooms,

Shall float on the glorified waves of air Like a vision Celesilal, surpassing fair, And the baim of her presence all hearts shall share.

Then deep and divice shall be the rest That shall fill and o'erflow the human breast, Of its primal heritage re-possessed; And all the peoples their gifts shall bring

To the feet of Christ, the Deliverer and King,. And the apheres with glad acclaims shall ring, As the distor orbs with joy shall great

The new song beautiful and sweet, Earth singing her hymn of bliss complete. Providence, B. I., Oct., 1860.

> Written for the Banner of Light. A SPIRIT'S WANDERINGS.

men and custom. The Spirit beheld pure and THE PASSING AND THE COLUMN HOUR, natural religion in the child's opening coul, as it stretched forth its tiny hands to invocation to the glowing skles, the murmuring sea, the flowery read-

side; but the epontanelty of worship was checked by long and formal prayers ; the soul was cramped mind was chalued, and its prophetic volces were called blasphemics; fear usurped the place of love,

The Spirit, pure, free, untrammeled, sighed for the bouighted hear is that dared not follow the fingermarks of Delty; that shrunk affrighted from the magnitude of his revelations to the soul ; that trampled under foot the sacred ordinances of nature, and called these fanatioisms the commands of God [

In a cottage, bearing overy ontward sign of case and comfort, dwelt a sudiy estranged family, whom release her; but Mudelino wept in fear and anguish for the future.

The Spirit stood by the mother's side, and her heart grow strong with resolution, faith and hope. He read the soul of the world deceiver, and failing to impress on it one thought of love and goodness, he yet succeeded in arousing there a fear, superstitious and dark as the soul from whence it sprang. The duty submission rendered unto him by those of his household had strengthened him in deception, wrong and cruelty; they had not shielded themselves, nor bettered him.

Oh. man and woman, do right in the Father's sight, no matter at what worldly cost ; resist the wrong, no matter at what eacr.fice. The cross to be uplified is the individual burden; no law of earth should compet the soul to yield to despatic wrong.

With teurs and prayers and lavish entreatles. wife and daughter had long sought to reclaim the man by others deemed so porfect. Tears and prayers had failed, and he triumphed over his slaves, who never dared reveal by word or action the rebellion oft surging in their souls. Passively, despairingly, they submitted to what appeared incyitable ; and evil influences rejuiced and triumplied over augel will and power, left dormaat and unused. Sweet Mudeliue knew not that an angel stood beside her, reading her pure and sorrowing heart. She knew not whence came the rising impulse, the desire for freedom, the thronging hopes of a better life even on earth. And amid her reverie arose a face long unseen, with deep, dark eyes that uttered love unalterable, and Madeline sighed and prayed for his return, though in the past year she had turned tremblingly from bim, urged by her father's atern command.

And now, unconsciously listening to an angel's' ithin he LUC BODSO OF FIGHT

untempted would say, "lierved ber right; why was aside with an impatient exclamation, for his mind she not obedient to her father's will y why did she was occupied with mighty business concerns. He not fulfill the manufates of Beripture, that bld us will read in the morning papers, of the young woman dragged from the river, little decising that bouor father and mother ?"

But she was upbeld by angolic powers, and she he bore a part in her uptimely end; that his ready yleided not to wrong. Unseen, unbeard, yet felt, sympathy, one word of kindness, one loan of gold or in its first conceptions of the Infinite; the pootlo ber mother hovered near, and Madelino prepared to silver, would have saved a life, and exalted a faint and weary soul. He thinks not of it. What to die, but not to sin, for bread !

Then in her utmost need, her direst necessity, him, in his brilliant, gilded sphere, are those beneath came love, the seeking, watchful angel. He, the him? "the poor whom ye have always with you." long absent one, returned, and found the weary "You should be ashamed to beg, you are strong toiler, the changed, pale Madeline, his early love; enough to work," say many of the passers-by to a and from the dark and tollsome lot he bore her to tail and ragged boy; who is holding out his cap for his father's house ; and as with streaming eyes she alms. Work? Oh, poor Ales has sought every imknolt before the venerable, worthy man, she felt the aginable kind of work ; but the city is overcrowded full tide of filial love o'ersweep her wronged, crushed with ecekers for employment ; and for three days he heart; and the voice in which she called him has had nothing to do; and his wildowed mother "father !" was deep with melody and fervent with is starving, and his little sister Ella dying for want of food. trust.

She was rescaed from the great world's wiles, the "No, no, I can't steal ;" whispers his soul. "Fathpangs of hunger and despair. The sunlight of love or was good and honest; perhaps his spirit sees all flowed rapturonsly over her life thenceforth. But if my actions. "I cannot do wroug."

not strong enough to resist the manifold temptations "But mother and sister are cold and hunger," lingoring in the toiler's way, she had fallen from her plead the voice of natural affection, and not a chord high estate of loveliness and womanhood, would the of soldshness was touched, for he thought but of pitying angels have scorned and turned from that those dear to him, forgetting his own pangs, his painerring one? Oh, no! not as the bareh world con- ful frosted limbs.

demus ; they would have soothed, inspired, and led The Spirit beholds hovering near the boy, a spirit "from darkness to the light," the wronged one ; and form of wondercus majesty and beauty, that blends on the marred and blotted tablet of her father's life, the wisdom-light of known dge and maturity with they would have inscribed the accusing words that the energy and strength of eternal youth. It is the made of him a soul-murderer in the eyes of the father of that beggar boy; and his influence is calm and holy. In answer to the invisible comforter the All-Just.

We are our "brother's keeper." Great is the boy replies: responsibility laid on our souls, that should be watchful, prayerful in thought and interest, ever- care not if I go this moment, but poor mother-Elmore. The angry word, the cold refusal, the hand ha! they are only sick for want of food, and must denied in fellowship, may lead a brother's soul into suffer much before the pearly gates unclose. Oh the deepest misery ; may load a sister's feet into the, God | send them rolief and take me to thyself !" thorny paths of vice. A smile, a kindly word, a "See yonder shop so full of tempting viands! how chcering hand-clasp, a tear of sympathy-these are well they could spare one loaf of bread; but they but little things, yet how deeply fraught with mean- refused mo, and I must see my mother starve. Fathing, how full of consequence !

urned to the world-respected father's home. That lieve it sin to administer to the wants of my dear homo was silent and solitary no longer; a new mis- mother, my little prattling sister 1 "Thou shalt not tress reigned with mirth and reveivy, and Madelino steal !' Is one of God's commandments; I henor, I was never named, save in the visions of the night, revere it; I covet not their carriages and splendid when torturing and accusing, her image stood before homes, their fine clothes and many dishes ; but to him, and he shricked her name in guilty terror. that which will sustain life, I have a right. God's Still to the world the pious, honorable man, profuse | earth is vast and bountiful; I ask the smallest share public charity, morally subservient to church and of its abundance. I will take bread for my mother's law. At home he was the same as of old ; and pride sake! But they will detect me, I am no practiced guarded his scoret as fear and the sense of duty had thief; they will take me to their prisons, and my ione before. His vain and fusbionable wife would mother will die of grief and shame. Is this a Chrishave died of shame, were his conduct known to her tian land? Is there a God ?" friends. For dress, and ornament, and lavish display, she submitted to her slavish lot, and bent her hands were elenched in agony. With tear-drops in sometime resisting soul to every outrago. Alas for his eyes of blue, the Spirit sought for sympathy amid womanhood ! bending her soul's divinest energies to the surging, swaying crowd. A poor semistress apthe paitry sway of guid.

He was never known to the world as the hypocrite was seen reeling in the street, or lifting up his hand worn heart was good and largely benevolent. in anger. A model of Christian propriety, he sank with averted brow.

The Spirit intent on this mission of love, passed on. He rested awhile in the heart of the populous earth !" joyfully excluimed the grateful Aleo, and he city, and ob, what sights there mot his pitying eye ! | hastene to buy food for his loved one's, and the spirit-Over the frozen streets wandered, with chilled limbs father nees with him to oheer the sorrowing ones left and blue and quivering lips, the outcast children of to the cold world's care. the poor-those of whom Jesus spoke so tenderly! From the marble staircase of a lofty mansion, de-Eyes hollow with fumine looked on the Spirit's face. scends a beautiful matron, clad in silks and velvet. beholding not its love lit rad auce. There a mother well protected from the pieroing cold by costly furs. pressed her shivering infant to her bosom, and She leads two children, augel-like in form and feewalled in tones of misery : " No bread / no bread /" ture, but she beholds not the third, hovering in air d by her swept in flowing robes of velvet, binzing before her. On the lower stop sits a tatter with jewels, the 'courtly dames, unheeding the an. child, and in pitcous accents wails : guished appeal, unthinking of the woo so close beeide them. On the old man's beard stood icicles : the great tears were frozen on the orphan's cheek ; causes her to turn her head and look upon the little pity upon the mother and her babe, pursue her way ; enters her awaiting carriage, places her children ba light of love and pity. but the babe of the poverty stricken mother had face: smiled in her face. That heart cannot be all evil to "You must be very cold, poor child," she says so which an infant clings l .The Spirit followed the wretched one, and whis-set at ease. pered to Her car and heart, invoking the melodies of "Picace, lady, excuse me for running against you. childhood, the glauces of a mother's eye, the accents Indeed, I did n't mean to, indeed, ma'ain, I did n't; of a good father's prayer. He followed, invisible to she says so earnestly, tears fill the listener's soft and her sense, felt to her soul; he entered with her the lustrous eyes. gilded house of infamy. Yes, even there an angel's Beneath that velvet bodice there beats a heart entered, and the melodies of heaven resounded. But throbs with love and sympathy for the lowest of to one soul there the spirit lingered nearest ; and Gods's creatures ; it yearns to bless and succor the overwhelming, grand and beautifal, were the thoughts suffering ; it seeks and finds manifold opportunities and hopes he brought. At midnight, a veiled figure issued from the illuand never again did her fect retrace their way. For strengthen in a spiritual atmosphere, beneath the apreturn to a life of sin ; but in the cold, swiftly flow- the glow of emotion upon her check, the triumpliant blamed not. The stately lady dressing for that night's gorgeou at her gate, had bastened a soul's departure from home, and her future is amply provided for. the earth ; that her cold and ecornful denial had robbed a fellow-creature of the last hold on fellowehip and love.

"Ob, I believe in Heaven we shall all be blest. I

er 1 is not thino the grain, the viutage all of earth?

The watchful spirit, heaven-commissioned, ro. Why am J, thy child, dealed a share? I do not be-

Great tears rolled down the poor boy's face ; his proached : sho read the soul of the boy ; she stopped to address him. With hand upon her shoulder the he was; his cruelties became not public; he never Spirit listened and urged her gently, for that toil-

"I have not much to give," she murmured with into the grave, and an elaborately carved monument tear filled eyes; "but take this to your mother." records the many virtues the credulous world decm. She gave a piece of silver, hard-carned it was, into ed him possessed of. On the head of his lovely the boy's shrinking hand. She hastened away that. daughter society invoked the punishment of dische- she might not hear his incoherent thanks and blesdience. From the candid avowal of wrong it turned eings; and unseen, unhourd, an angel followed to her its aristocratic face; from the fullen it turned with humble home, and the fre-light there was brighter saintly horror; and from the unsuccessful toiler than usual, and a peace unutterable pervaded the solitary room.

"There is a good God ! there are some true heart on

"Please, lady, give me a penny ?" It is the touch of the invisible' angel-child 'that the tinsel robes of the wretched Magduleus were suppliant. But the habit of scorn is strong, she starred with falling snow-flakes. The Spirit saw turns with a curling lip; but little Emma holds out one of those fallen ones approach the wretched her daintily gloved hand and drons a silver mother, and take her infant from her bosom, shower ooin into the buggar's outstretched hand. The unkisses on its pale, shrunken face; then with an im seen angel claps its tiny hands exultingly; a soft fluch pulse pure, warm, gushling, irresistible, place gold of joy lights up the child's lovely face; the beggarwithin the mother's hand, and with a look of angel girl ories with delight; and the aristogratic mother that path, however dark, was illumined by God's side her; the prancing steeds fly over the froren ground; poor little Nellie sits on the stop and ories for The Spirit followed that outcast, and in her soul loy. "Silver, really silver !" She rups until she is he read of heavenward aspirations, of longings deep breathless, to carry the glad tidings to her aged and intense for a better life. The accusing voice of grandmather, her only remaining relative. In her purity loudly proclaimed its mission, and the durk- haste she runs against a lovely and richly olad girl, ened, but not lost soul, listened in despair. For her but no murmur of anger or impatience passes those sister woman locked upon her with horror; the finely chiseled lips. An expression of pity and ton." young and pure, even little children, feared her : derness, beautiful to behold, passes over the lady's

and the dark pall of bigotry velled the revealed and bountcous glories of the great I Au.

their neighbors envied for their wealth. The wife was stricken by disease, and slowly passing to the other life, for which she yearned. The honored and world respected husband, to whom mon bent in homage, was by that world unknown. Polite, serupulcusly observant of the laws of society, no dereliotions had been charged to him. At home only gas his true nature shown. There the drunkard and the sensualist revealed himself; there the smooth voice assumed the thunder tones of menace; there gentle Madeline, his only daughter, wept and wrung her hands with grief and shame; thence brokenhearted Willie fled for pence and safety, taking with him his fading mother's blessing. He never returned to his home; the ocean waves sang his true soul's requiem, and to his mother's heart gave witness of his fate. The falsely judging world condemned the poor boy, even in death; and from the mother's pallid lips no murmur issued, no viudioation of her first born, her noble son. Fear of her tyrant's influence, dread of the world's unbelief, scaled her lips. Would she, the solitary, suffering woman, find sympathy against the influential, honored man? So beyond his own walls no plaints were heard; and the augel striving in the souls of those two women was fettered by the iron bonds of custom. But Elvira smilled, for she knew the death angel would

""You are very sharp, Preciosa; but no more on this subject. I will do my best for you, and manage it so that His Majesty may see you. You would be a fewel for a King."

""I'thank your worship," said Preciosa, "but if the King take a fancy to make me his fool, where shen is your trouble? for I have no talent that way -it is n't my trade. If he placed me among his wish heads I might not thrive ; for in some palaces, they say, fools are followed by the wise, and often drink of the King's cheer. I am poor, and but a Giptey, yet I am happy the livelong day, and content to follow the course heaven has laid out for me." ""Come, come, nina," snid the old grandmother. "don't let your tongue run so fast; you know a wast deal more than I ever taught you. Sconer or ister, with these fine points to your wit, you 'll come out with it badly blunted. Speak of things better maited to your age. You'll catch a fall, depend on 't, some of these days, from such high flights."

" "The very deuce is in these Gipsey girls," said the Judge, as they began to depart.

The girl who owned the thimble approached Preciosa and said-

"Bure, you will tell me my fortune, or give me back my thimble, for I have n't another to work with."

"Ab, sweet lady !" said Preciosa, " your fortune needs but little unriddling. However, get you another thimble to work with, before I come again on Friday, or else you will do but little sewing. Then I will tell you more fortunes and misfortunes than you can fied in a book of Knight Errantry."

"It was formerly ensionary in Spain, on a magistrate's giving up his office, to remain a certain time in the place, to answer to any charges of maindministration which, with good cause, the paople were allowed to bring against him. B.

TO BE CONTINUED IN OUR MEXT.]

LIFE-PIOTU BY CORA WILDURN. PART FIRST.

the desire for happiness as her own soul oraved it. Madeline was not the spoiled child of fashion ; she was no vain coquette, no heartless triffer. Prayerfully conscious of her beauty and soul-wealth, she "I feel drawn back to earth by many striving rearned for love, for peace, for rest. Such souls can

influences. 1. for so long a time a happy dweller of be trusted with their own guidance ; their intuitions the upper realms of light and joy, I hear the im- 'are sacredly beautiful and true; their impulses are' ploring voices, I see uplified, anguished faces, I hear for the good and just. In the young girl's breast piteous moans upon the fragrant wind. I must arose the first resolve, the first firm purpose. While return to earth, to aid, sustain and strengthen some her mother lived she would for her sake hear and strugging souls, there cowrapped in the shadows of suffer all. That mether once removed to another wee, or bent beneath the double burdens of sickness life, no worldly fear should bind her to a tyrant and poverty. I will fill my hands with the balsomio father's side.

flowers, and from the spirit-choirs I will take the When, after a short absence, the Spirit returned lowest chimes of harmony, to carry to those dark- to the cottage home, it was to find Elvira departing, ened homes beneath. With the sunlight of love in with a suile and a serene joy, to her awaiting my heart, hope on my brow, I will descend to com -. spirit home. It was to see the angel band, that welfort, soothe and bless." comed her with strains of harmony, assembled On the shafts of sunlight falling there quivered around her couch ; to find the young Madeline, here.

the music strains of angelic response; and low, leally striving with her grief; to behold the stern, sweet murmurs, musical with the joy of acceptance, composed features of the busband, and find in his rose from the floweret's heart and thrilled the heart a feeling of remorse, veiled to the keen world's dancing leaves. The blue sky deopened, and the gaze.

voices of the sea made answer ; and the summoned | She died to earth and trouble-she awoke to imspirit's brow grew brighter still; his heart throbbed mortality and joy-that viotim wife! And Madewith its mightiest aspiration-with sympathy and line, amid her grief, was strong, and her soul had love for all. The song-birds of that upper olime grown in self-knowledge; her resolve was formed. whirled joyously around him; the evening glories. When, some months after, her father commanded her of the land of peace outspread before the longing ere, to accept a wealthy and to her a repugnant suitor, that never wearied of the beautiful; above, they Madeline firmly refused to obey his commands. He vesper chimes rang musically clear ; from the moun- threatened her with disinheritance; he would brand tain beights, batbed in the sunset's glory, glistened her before the world as a disabedient child: he the awaiting bowers of holiest dreams. Loved forms would cast her forth to beg her bread in obarity ! and dear, familiar faces were there; but earth Madeline, smiled with a paling obeek, and declared called loudly with its piercing' wail, and for its herself willing to go forth for her soul's freedom. darkened scenes the pure, exalted spirit forsook the The Spirit, long exalted above the weaknesses of sinless land, and, led by guiding impulse, stood on humanity, felt a thrill of strange sorrow pervade his our world's bleak soil; for, beauiful though it was etherial frame as the father's hand cast rudely forth to its dwellers, its atmosphere was dense, its flowers the tenderly nurtured girl. He cast her out, with scentless and colorless, unto the spirit's eye that so loud imprecations, with prophecies of an untimely long had feasted on the gemmed inner life of the end, such as awaits the disobedient. The horrified immortal realms-whose soul had drank of the servants shrank back in terror, for a father's curre celestial streams of barmony, and daily bathed in 'is terrible. A father's curse-no true, religious soul the refulgence of wisdom, truth and purity. ever uttered it! And the Spirit read that the

Twilight shadows wrapped the world in gloom, and functical and selfish man was not in spirit the guarthe sea uprose in mysterious murmurings, and a low dian and protector of thet pure young soul-that in wind sighed amid the stirred pines. " It is the the life to come he would not hear the name, so underione of sorrow, the all-pervading burden of sweet and hallowed-the name of father-from discord that breaks from the million toiling, suffer- these love-warm lips. There only the ties of the ing, erring hearts. Earth, sea and sky are freighted spirit are recognized; there the voices of earth bind with the accusing voices-not against thes, oh infi- not, nor sever.

nite, but against ' man's inhumanity to man."" She left the house, and good Christians closed Thus spake the understanding Spirit, and a shade their doors against her, the disobedieut obild! The f sorrowing sympathy rested on his placid brow. blinded world condoled with the pieus and influen-He descended the mountain's side, and entered the tial father; she, the young, pure, uniried one, was quiet town. Gifted with the inner vision, the Spirit driven by the public voice from her native place, and read the hearts of men, saw breaking hearts con- cast upon the boiling, heaving, turbulent waters of cealed beneath faise, conventional smiles, saw deep trial. She passed through ordeals of suffering and and high and glorious aspirations nestling in hum. temptation such as the strongest bearts would shrink ble, untaught souls, purest affections living warm from in dread; she sload upon the brink of startaand radiant in fair woman's breast, driven tack tion, of self-murder, for her inhate purity recoiled from the sunlight warmth of day by the decrees of from a life of shame. And the rich and proud and

an ta'n tagerran geffinger gefinger an ta

"There were so many impostors about."

Yes, lady, there is much imposture and deception n the world ; but you should have satisfied yourself of a suffering sister, ere you so scorafully bid her begono.

The wealthy and esteemed, and self complacen merchant, surrounded by his family at the cosy and sumptuous tea-table, thinks not of the equalid wretch that implored his charity, whom he jostled good humored face.

low and musically, poor Nelly's fluttering heart is

mile rested awhile; even there, the love of Jesus that wealth and fachion has not trammeled; it to do good; it is a heart the world can never understand; one that will have to beer much calumny, and minated mansion, followed by an invisible leader, suffer much deception, but it will grow, expand and months she struggled with the world. Her trembling proving smile of God. Stella is the star of fashion limbs refusing to upbold the feeble frame in its de to many; she is the star of love to one true beart, manied toil. For months she bore the scorn and the bencon light of guidance to suffering souls. She cruelty, the heartlessness of mankind; then faith leads the little orphan by the hand, molestly putand hope for this world grew weak ; she would not ting down her well, least the passers by should note ing waters she sought relief. And angels pitied and sparkle of her eye. From that day Nelly will know no more want or care; her aged 'grandmother will be provided for. Stella finds the child intelligent fete, know not that her prompt dismissal of the beggar and trustworthy; henceforth she will have a good

The watching Spirit emiles with joy; for amid the darkness of egotism, and the 'whelming flood of worldliness, he yet beholds the sun-bright virtues. the beautiful revelations of the good in humanity, among all classes, as among all minds. He wings his way to spirit-land rejoicing, and resting awhile that the wan face and famished eyes were not those in the homes of itspired thought, retarns with renewed hope, and strength and energy, to his labors of love on earth.

[CONCLUDED NEXT WEEK.]

The pretliest trimming for a women's bonnet is a

#### Written for the Banner of Light. REEP THY SPIRIT PURE,

#### BY PELICIUS.

This world, we all know, is heartiers and cold, Though it holds many things that allore : But what matters its coldness, what matters its gold, As long as thy spirit is pure i

Let scandal derido, let inferiors ancer. Let the rich call thee humble and poor.

Not the wealth of the world would I take for thy heart, As long as thy spirit is ppre 1

Have done with carth's baubles-throw fame to the winds,

Let thy heart these vain things not endure ; Thy soul will be glad with the comfort it finds, As long as thy spirit is pure t

Thou canst still love the world, though heariless and co]d,

Though it holds many things that allure ; But thou 'It not heed its coolness, nor care for its gold,

As long as the spirit is pure i Boston, December 9, 1800.

MORE TESTS THROUGH MANSFIELD.

BY FRANCIS IL. SMITH

who never tire of tests, and I confess myself, from her so recent exit from the mortal to spiritamong the number ; for although no amount of evidence could add a feather's weight to my belief in the fact of spirit intercourse, yet does my heart warm up and an electric thrill run through my with her of you and her dear skoptical husband. frame at every new assurance that the loved ones Could she but know he would seek this great truth, are near.

Tes, I love these little tests; to the skeptic they often appear trivial and insignificant. Not so. It the trifing manuer in which she turned you away. is by straws we learn the wind. Some of the grandest discoveries in art and science have sprung from earth, that I might tell my father in law of the triffus light as gir. It was the falling of an apple realities of spirit had, and that the one thousandth that gave to the giant mind of Newton the primordial law of nature; it was the hissing of a tea kettle her own dear self can toll. that suggested the mighty power of steam, and a simple kice string first brought down the lightning the me lium not long since. That control was greatly assisted by myself and Abigail, Pertie's mother, who from heaven.

Bpring, "My Experience, or Foot-Prints of a Preshy- ole. Your dear daughter's great anxiety now is to terian to Spiritualism," contains many such. Those speak to her dear busband ; but knowing his utter facts have not been questioned, and the arguments contempt for everything that is in the least con needed with the subject of Bpiritualism, she fears deduced therefrom remain unanswored. Besides the desire of being instrumental in dispelling ignorance and doubt from the minds of some who know not what Spiritualism really is, I had a lingering hope of your duty to me and mine; and had it not been that it might be the means of casting one ray of for what you preached to me, I should be in a far light into my own household, where bigotry and thau I now am. Though I bad but little faith of sectarian prejudice have long reigned supreme, clos- aver speaking to my dear ones from the spirit-life, ing every avenue by which truth could enter, and shrouding heart and mind in total darkness. Curi- thinking that you might be right in your views. osity, I thought, if no better motive, might tempt them to read ; nor did I think it possible that any bellef of my dear fumily and friends. one could pass over those pages wil remain altogether unaffected by the truth. But alas! alas! my hopes were vain; I now despair of ever again ing what you felt to be, and what I know to be the my hopes were vain; I now despair of ever again beholding a united family circle, where thought and scouled at by those who would be estenmed folmeets thought, and hearts united blend in harmony lowers of the mock and lowly Jesus. Mind them divine. Such happiness is not for me on earth. not. Jesus was never known to scoff at those who Nor am l'alune. Many, entire strangers, who have did not heed his teachings.

read the book, have expressed to me their sympathy, their experience being unbappily just the same. But there is " a good time coming."-of this hope,

rather say assurance, naught can rob me-the reunion above !- where oreeds and catechisms will be forgotion - where trath, instead of bigotry, prevaile; from its perusal. Then be vigilant, be Curist-like; and the dear ones will hang around me eager to acknowledge husband and father, right after all I

And should there be a vacant seat at the board before my own departure, the confession of wrong and Arnold the tencher of them all, are with you will at once be mude. My little "Experience" tells often, and do much toward impressing you from day of sevon; and now another has been added to the to day. Arnold is about you almost continually. I number, whose return is fraught with deep interest, tell you, my friend, that Spiritualism is true. number. whose return is fraught with deep interest, showing how rapidly the spirit shakes off church dogmos and other faisities, on entering its purer home.

carefully sealed, and enclosed it by mail to Mr. Mansfield, without any superscription, merely eaying the spleit had promised an answer through blm t Baltimore, Sept. 12, 1860.

"My bean Davonyen - During my absence from bome you have full hilds that fields form in which you had so long suffered, and joined the bright band of loved ones above. You now realize the truth of what I so entriestly strove to teach you while here, and find that it was no illusion which encered mo in my lonely pilgrimage, and gave comfort under so many sorrows. Yesterday you first communed with me from your spirit home and confirmed all this. You promised many more such delightful interviews, and that you would endeavor to answer this through the medium, and that you would also send a message t' your husband. But this, I fear, would be all in vain; his mind is closed to the reception of this truth, the result, in some measure, of your influence; but we have the consolation of knowing that the day will surely come when these clouds of bigotry, ignorance and prejudice, will pass away, and the light of God's truth be revealed.

Your father-la.law, FRANCIS H. SMITH. Within a week this letter was returned, perfect as when sent, and with it the following reply. With what astoalshipent did I read it, wondering who the writer could be; nor did I form the least idea until I reached the signature. It ran as follows :

"My very dear friend Smith, pardoa this intrusion, coming as I do unsolicited; but as your dear There are those among us-firm Spiritualists, too, | daughter-in-law cannot communicate at this time, life, I will improve the present opportunity by any. ing a few words. Your dear daughter remains feeble, and will for

some time to come. I have seen her, and talked though now he quite ignores it, it would make her joy complete. She spoke freely of your great earnestness with her prior to her coming here, and of 'Oh, said she, 'could I but live one short day on part has not been revealed to him.' She will come to you by and by, and tell you much that none but

She was delighted to have spoken to you through is about you much from those dear associations you A little work which I gave to the world last have formed and enjoyed with her dear ones in cirshe may not be able to reach him.

My dear friend |, too, have much to thank you for, inasmuch as you were faithful in the discharge as you assured the I should : yet I could not help will now say that at times I did hope, and should have confessed the same, had it oot been for the un-

I have been with you, my dear friend, during the past season in Virginia. You did nobly in defend.

When you see my dear ones, say to them that I still live, and know I shall see them again as I was wont to see them in the form. Ob, happy, happy thoughtl

Your little "Experience," in book form will tell its tale, and thousands will catch glimpses of the pray much that you may ever be found doing your duty, ever having a word ready for the benefit of

your fellow mortule. Your little band, Luoius, Simon, Edwin, Morris, "J'en ai l'experience, aiusi jo peux vous en parles

en vérité. Yous àtes bien parés pour la bienfalsance paternelle envers lui i il estime beaucoup voire amitie."

piness. Then let us come, for come we must. We do not intend to be cellish, but please give us attention, and you and your clear circle chail not be losara. Aasonu

A few evenings after this I was at a circle, and Mrs. Danskin being present, who know nothing of that just related, I called mentally for Arnold. Ho came, and for about twenty minutes spoke most elequently through her, bewalling his dark condition, but had now begun to see some light ; his great desire was for more ; was determined not to go back ; would follow me to circles; thanked me for the recont indulgence I had shown him, and begged my prayers in his behalf. I talked religiously for some time; encouraged him to persevere in the path he opinion of your correspondent, her morning effort. had marked out, and assured him that bright spirits as an adaptation of words to thoughts, and those of would come to his aid; urged bim to inculcate the a most practical character, was equal, if not supesame upon his companions, and then offered up a rior, to anything which has been called forth in the prayer in his behalf. At the conclusion of it, be present orials, either from the pulpit or the forum. thanked mo warmly for the sympathy I had manifested for him, notwithstanding his former shameful treatment, and promised that I should never again be annoyed by undeveloped spirits. The whole scene was deeply affecting to all present. This was our last interview.

How conclusive the lest from Mrs. W-1 Bat a way, and sent to Mr. Mansfield :

Thursday, September 20, 1860. warm a friend in the spirit-world. But there is a part of your letter 1 do not understand, and which [ rould thank you to explain. You said that when Annie communicated, not long since, she was greatly assisted by "Abigail, Pertie's mother." I do not upon the wrongs then perpetrated-but even now, know who is meant here, never having known any spirit of those names, nor even heard of such There are some lines in French, which I am sure you did not understand when living in the form, nor does the medium. Did you write them ? If not, who did ? Your friend and brother, FRANCIS H. SHITH.

This letter was returned perfect, as usual, in one from Mr. Mansfield, of the 23th, with the following roply :

MY DEAR FRIEND AND BROTHER SAITH-It delights me to know that my last attempt to communicate was so welcome. It was given at the earnest solicitation of your dear daughter, Annie. The dear one is fast recruiting, or, rather, gathering strength, and will no doubt soon be able to communicate with you freely. She is grieved at the skepticism of her beloved one in the form, yet sho says he cannot in the present state of his development see differently. She says, "Could dear mother Smith see these things as you do, she could bear the separation hetter, knowing she could come to the dear home and talk as she was want to do. But alas! when will that time arrive ?"

You speak of your inability to comprehend the individuil 1 presented you in my last communica-tion-Abigail. Ask your friend Stratton if he knows who Pertie's mother was, and if her name was not Abigail. She has been attached to that loving cirele through hope she might speak to him ; and while innking attempts to control the lady, she became familiar with you. Pertio is a darling spirit; she comes often to your circle with an angel lady friend, who also comes for the best of reasons.

My associates are from every clime and nation on earth ; consequently languages of every tongue are spoken. I do not know what that sentonce was given The true shall eventually prevail, when brotherhood you la French. A lady friend of mine gave it me at the time. I wrote it by her distation.

Now, dear friend and brother, be faithful ; your time of life in the form is drawing nigh to its cluse; then work, work while the day lasts, ever doing unto others as you would have others do unto you. Your Spirit friend,

Elizabeth W-

There are twenty two distinct tests in these two communications. My first latter contained exactly twenty seven lines! My second letter was signed Your friend and brother"; sho addressed me in the same words. The answer about "Abigail," is very ourious. About four years ago I became achim at different circles. It was amusing to see the

#### (Reported for the Ranner of Light 3 CORA L. V. HATCH AT DOBWORTH HALL, NEW YOUK.

## Sunday, Dec. 9, 1860.

After a long absence from the lecturing field, in consequence of sovere indisposition, Mrs. Hatch on last Sunday gave the first of a series of lectures she has engaged to deliver at Dodworth Hall.

Although much reduced by her long illness, she has lost none of these remarkable powers which have given her so embent a position as a lecturer on the spiritual philosophy. Indeed, in the humble I regret that it is not in my power to lay before your readers a verbatim report, in place of which I shall only be able to give you a synopsis.

After an eloquent address to the Deity, she opened her discourse by alluding to Egypt. She spoke of the spiritual darkness of that pation, at a time, too, when she was in the material and intellectual zenith part of her communication was all a puzzle to me ; of her glory. Yet, not understanding nor appreciat-I could make nothing of it; so I addressed her the ing the divine favors showered upon her, hold in following note, which was pasted up in the usual bondage a whole people, making them subservient to the most cruel and arbitrary exactions. But now the brightness of inspiration once more beamed Mr DEAN Mns, W .....: I cannot express the gratification which your spirit-letter has given me, and how highly I esteem the privilego of having so coursed and sung of Israel's wrongs, until at the upon these poor, down-trodden slaves, and developed coursed and sung of Israel's wrongs, until at the proper time was raised up a great leader, (Moses) whose mission was to deliver his people from bond. age. We at this distant day look with indignation in our own America, over which floats the stars and stripes-the chosen emblem of freedom-existed a worse bondago.

> Yet, after these people had been delivered from physical bondage, and brought into the promised land, they lapsed into a spiritual darkness, and became the subjects of a worse than temporal tyranny, consummating their wickedness in the martyrdom of Jesus of Nazareth, whose sublime and pure teach. ings were to unfold a new and beautiful development in humanity. Then followed an outpouring of the Divine spirit through the mediumship of those great heroes of the early church, who thought, spoke, and lived, and finally suffered martyrdom for the truth. Such mon were worthy followers of so illustrious an exemplar. These examples can never be lost, but will ever remain as guide-posts to point humanity onward. Years pass away, and that glorious fabric of Christianity became descorated in the hands of bad and designing men, who assumed to be the vicegerents of God on earth. Inspiration was donied to any but those in authority ; and God's tomple in the heart of man was again defaced by these oversha. dowing influences. There is a power behind all this which will eventually triumph. These seasons of darkness are inevitable, where we shut our eyes to truth, and live in the shadow rather than the substance of things. These who will not accept the true way, either as individuals or nations, must be coverely disciplined if necessary, even to the death. and harmony will obtain. Happy we if we can be the agents in forwarding the good time coming.

In the course of hor remarks she spoke feelingly of the great founders of our fastitutions, bending over us from their spirit homes in sorrow. They were using their influence to dispet the darkness at present hanging over us. She ascribed the danger which threatons our institutions not to any imperfection in the Constitution or government, or a want of loyalty in the hearts of the people, if left to them. selves, but to designing and ambitious politicians, whose thirst for power and fame led them to pursue quainted with a Mr. Stratton, having met with a course of polloy which destroyed their manhood, while it developed all the elements of mischlef that, astonishment pictured on his countonance when I had resulted in the overthrow of governments, and was the cause of most of the present misundersi

The minds of Drs. Child and Randolph upon the subject, though differing whilely in same respects. present to my mind hold and noble thoughts-one grand central Idea-to wit, that "the coul in its advancement rises above and beyond the recognition of Virtue."

The use of the term Virtue Implics goodness in one, and meannes in another, and as such belongs alone to the material world. I do not agree with Dr. Smith, that the virtuous woman's scorn of an unfortunate sister is more violous in the eight of God than the courtezan's sin, for I do not believe that God recognizes merit or domerit in his children. In his eyes are we all equal, and Virtue, Goodness and Plety are terms used to express butnan inequality, placed in juxtaposition to those of Vice, Sin and Wickodness, and without the latter there would be no use of the former. We use the terms high and low to imply distinctions in this life. Here we have the higher and middle and lower classes of coolety, by which is recognized the inferiority of many, and the superiority of the few.

But to the spiritual perception-intuition-there is no great, no small. It-intuition-is indeed the great " magio wand" of equalization, destroying all distinctions, and, in reality, "stirs carth, hell and heaven all up to one *level* sea of life."

Dr. Child says, " Virtue is an outgrowth of vice. Vice produces virtue." Though we feel disposed to oppose him, how shall we disprove the position? Reasoning from analogy, we find nature substantiates the claim ; for her most beautiful productions of the floral world gather sustenance and nonrishment from the most loathsome so i. The white pond-lily raises its pure blossoms above the dark turbid waters of a dismal marsh, and feeds upon the refuse matter of decayed vegetation, over which the serpent and poisonous reptiles draw their slimy length. All along through life, wherever virtue is found, there is ever a dark background of vice looming up, by which virtue is shown off to good advantage, and without which, virtue, in fact, could not exist. Virtue, like vice, is a term used to denote the action of individuals, and we, by it, express our approbation.

By vice, we express our opinion of action, of an opposite character, pertaining strictly to things of life; and, as vice belongs not so the spirit, and virtue exists by reason of vice, virtue as a term applied to human conduct fails to express the divinity of a human soul, to whose feeble development in material form the term virtue, or vice, as the case may be, is applied. To the growing, progressing soul, the things of time are constantly, though slowly, passing away," and eventually will it rise above the new discordant acts of busy life, to where every sound arising becomes attuned to the sweet accord of sounds swelling forth from the gentle lyre-strings of the universe, LAURA E. DEFORME. Milwaukis, Wis., Nov. 24, 1860.

#### What was it ?

Never having seen the following parrative of facts n print, and being personally acquainted with the principal actor, for whose truthfulness 1 do not hesttate to youch, I take the liberty to place it before you for the benefit of those who believe in signs. warnings, or any supernatural events.

It was a bright moonlight night in the spring of 1815, that Dr. G. M -----, then about fifty years old, a man of iron nerve, and a scoffer at all supernaturalism, was returning home from a professional visit upon a sick neighbor; and, as the reads were muddy, and the distance less across the luts, he was trudging along on foot through the pasture adjoining the road. He was in perfect physical health, and his thoughts were with his patient, which precluded the possibility of mental aberration. He had reached the road fence, and was climbing over, when the clattering of horses boofs fell on his ear. Looking in the direction whence the sound proceeded, he saw a nowerful black horse dashing along toward him with frightful rapidity. Upon his baok was a young man of slander form, who had lost all com the maddened beast, that was apparently hurrying him onward to a horrid doom. Quick as thought the Dootor leaped from the fence and stationed himself by the read, intending to grasp the roins, bear the animal to the ground, and, if possible, says the powerless rider from a fage that otherwise seemed inevitable. When the horse came sufficiently near he attempted to saize the bridle, but, as though anticipating the movement, he sprang quickly one side, and leaping a gutter, the rider fell heavily to the ground, his head striking a large stone, which bruised his templo in a terrible manner. At this moment the Dostor recognized in the unfortunate man his only brother, then, as he supposed, five hundred miles distant in the town of L----. There, in the cold, gray moonlight, lay the lifeless form of Lemuel M-, the blood streaming in h orimson current over his fair, pallid features, from the ghastly wound in his temple. With a cry of agony the Dootor bent over him, to raise the senseless form in his arms, when, to his utter astonishment, the body faded from his sight. He, thinking that the loss of sight might arise from a temporary faintness, rubbed his eyes to clear his disordered vision, and looked again. Behold, there was nothing visible but the usual objects he had passed a hundred times !. He turned to look for the horse, when lo I that, too, had disappeared. It was incomprehensible. He seated himself upon the very stone against which the apparition's head had been dashed, and strove to collect his thoughts. He revolved the whole circumstance in his mind; and, being unable to account for it by natural law, he placed his medicine case upon his arm, and resumed his homeward walk in an agitated state of mind. He told the story to his wife, and they both resolved to say nothing of the matter, as it would frighten the children, and render themselves objects of their incredulous neighbors' ridicule. And now for the sequel. For several days the Dootor experienced an unusual mental depression, and, to relieve this, he wrote a letter to his brother, requesting an immediate reply. He had but just completed his letter, when a package wrs handed him, postmarked L ....... and directed in the hand of his brother's wife. An involuntary shudder thrilled his frame as his eyewan over the superscription, for he felt his worst fears were about to be realized. He broke the scal, and found that his apprehensions were but too true; the frightful apparition of ten days before was an exact representation of a scene which transpired the same morning at L .----His brother, being in poor bealth, had been taking ride of some distance, and as he was returning home his heree became frightened and rap, throwing him upon's stone by the roadside, which fractured his skull so badly that he died in a few hours.

I spent the month of August among my friends I will come again by and by and speak more cor-fn Virginia. During my absence, a long and linger-rotly. The above is in reply to your note of the ing disease had done its work, and removed a dear one to a higher life. I returned home early in September; and a few hours after found me scated at Mrs. Morrell's, who had also but just returned, after an absence of several weeks.

On taking my seat, I merely said : "I suppose my friends know what I want"

Answered by my grandfather :

ter. She is present with you, and will speak for terest was continued after 'I left; persons came from herself. She entered the spheres in the full faith of the Presbyterian Church, believing that she was one, every part of the county for communications, sould be the elect, but soon found her mistake; that God many extraordinary lests were given. This held on has no obesen people; and ob how enrestly did for some months, until at length the elergy as usual, she beg to be brought to you. How she rejoiced to took the alarm. Spiritualism was denounced from know that disembudied spirits are permitted to ro-the pulpit, and some ultra religious zealots prevailed turn to earth and watch over their loved ones. She is more resonciled now than when first she entered upon to take their children from the school unless the spheres.

Searcely had the pencil made its last stroke, when ment. the table sprang up, all four legs off the floor, and Mrs. W- passed away soddenly in May, 1859. pressed heavily against my bosom. Then was writ. During my visit a short time previous, we sat up till, ten, after some prefatory remarks:

"My dear father, I know that I did not agree with you in your views when I lived in the form, then thought Mrs. W-- more impressed with the and it is I that have to suffer the consequences now. I wish that I had listened to you, and tried to learn something about this now Philosophy. I passed away believing that the Presbyterians were the eleot, but was saily mistaken. When I entered most remarkable usts ever given. Arnold was the the spirit spheres. I found that I had to do for my- spirit who caused me so much distress while spendself there what I failed to do in the form. But I ing the summer of 1858 at Squantum, Mass., by asmet my nother and father, your mother and Frank, and they soon reconciled ino to what I supposed to be death. I might have been oured had I had the dial, a long account of my wife's illness and faith in what you said; but I was blind, I could not death, and after, wards personating Busan herself in see. I now see that you had the light, while I was a pretonded communication. I had but just heard In the dark. Dear father, I shall very often come to you now. I have been around and about you for several days, trying to impress you that I wished to its truthfulness. Owing to a deraugement in the with the rest of the family; but, like me, they will cannot describe the unhappiness it created. not listen to the voices of their spirit friends. I know that my little children, Fanny and Lavinia, are well cared for, and will be well trained in the fashionnble theology of the day; but now that I see my error, I would prefer them to be under your guidance. ASSIE H. SMITH."

If I write you a letter, and send it to Mr. Mansfield, will you endeavor to answer it? Frank will conduct you to him.

"I will try to do so, and at the same time write to my husband. I will do what I can to convince him."

Suppose you communicate through the BANNER OF Linur, the paper you refused to read.

"I often read it when you did not think that I A. H. S." even looked at it. Then came the following :

" Dear father, we have brother Joseph's wife under so our onre now; and we are, teaching her how she may become freed from the church errors that entangle her. FRANK."

The next day I addressed her the following letter,

• Barly last Spring I procured Mr. Brittan's pamphlet, "A Record of Mullern Miracles," telling of the wondrous cures performed by Mrs Mettler, heplang that a cure might she be for her. But she merely glanced ever a single page and threw it asids. It is to this, no doubt, the spirit refers. Want encouragement ; this is our only hope of hap-

12th inst., of twenty soven lines, including date, address and signature. Yours in spirit, ELIZABETH W-----

The signature was given in full-an intimate friend, at whose house in Virginia I have passed many a pleasant day, when Spiritualism was the prevailing topic of conversation. At length there became sufficient interest to form a circle; and

a young lady from the north, a governess in the "I know that you came to hear about your daugh- family, proved to be an excellent medium. The in" every part of the county for communications, and F. H." the sittings were stopped. Thus ended the movo-

> a late hour, relating the remarkable tests and communications we had received through the dial. I truth than she seemed willing to confess.

In the communication just received, mention is made of Arnold and his band. This is one of the

In November, 1859, 1 was receiving a communication from a dear friend, when suddenly there was an interruption shown by the medium's hand being jerked violently about. Presently there was control enough to write :

" Arnold plagues me, and says he will'come."

"Come, then, Argold, and you shall be heardonly come in good faith." He then wrote :

" Now on your faith so be it unto you. Thank rou, dear Smith; I will try not to trouble you as I have dono heretofore, yet am I frequently urged on by my associates. I know it is not right to stand in the way of high developed spirits, and prevent them from saying what they would; but our condition makes us envious. Now, would you when in circles lo as you should, you would not seek only the igh and lofty intelligencies, but would have thought for those unfortunate ones whose wailings go up from bells the most horrible. Then take this advice from mo who has given you so much trouble. Call for the band that I will bring to you at your next circle. They are low, they are wicked, because they were so when in life on earth. Call for them; they will come by the names of Lucius, Simon, Elward, Mor-

Baltimore, Md., 1860.

showed him the communication and asked an expla nation. " It refers me," said he " to a family I knew

two years ago, at the age of sixteen, and the angel lady friend was an intimate friend of mine who died last year." Can any one imagine a stronger test pity and fatherly care was extended over all these; than this?

The lines in French are but of little import. The Spiritualism is true," and may be translated, "I its truthfulness." The other perhaps refers to Arnotd : "You are well paid for your fatherly kindness o him-he prizes highly your friendship."

I sent a copy of the first communication through Mrs. Morrell to my skeptical eister in Virginia. She said in reply that it was very like what she could have dictated. In reply, I seat her those that followed through Mr. Monefield with these remarks "So you think, my dear elster, that you could have distated what I received from dear Aunle. Part of it, I believe you could, for it is just what you and every relative of mine will say, should you pass away before me. Like Annie, it will be to mearn over your blindness and obduracy in reject-

ing the truth so freely offered. You will also express your astonishment to flud the spirit-world so lifferent from what your creeds and catechisms had led you to expect; that heaven is no far-off distant abode in the limitless beyond, but here among the loved ones left behind; and you will be rejoiced to are his children. You will find no personal Devila guilty conscience needs no such termenter. Then naving discovered all this, and much more, you will precious truth unfolds, and you will havten to my the spirit of Theodore Parker. ide to pour forth the fullness of your hearts in contrition, as Annie said, for the triffing manuer in which you turned me away."

Now there are some facts in regard to that communication which you seem to ignore. You would have it that I wont expecting a communication from Anuie, and got just the reflection of my own mind. How does this idea agree with the facts?

First of all, Mrs. Morrell knew nothing of her death-of this I am sure. I merely remarked, 'I suppose my friends know what I want, my custom always when I have anything particular in view and felt not a little disappointed when I saw that the signature was not from her ; for, on all providus nooasions, the expected spirit auswered the call Was this, then, a reflection of my mind?

This theory of thought-reading, by way of explaining the spiritual manifestations, was a favorito crushed under the overwhelming facts brought from all quarters.

The Devil theory was the first suggested by the love and wisdom and power are infinite, and who deorces."

ing between the two sections of our country. She in Waltham, Mass.; the mother's name was Abigail said if the proyers of good men were needed at this -she divid ten years ago-her daughter Pertie, died juncture, they were not for our country, that was under the guidance of a bigher power-pot for the sick and afflicted, the poor and down trodden. God's not even for the oriminal in his cell -a transgessor

against the laws; he was alone with his conscience irst seems to refer to the remarks just made, that and his God-as there was a gleam of light peering into his dark prison, which brought him into symhave experienced all this, and therefore can speak of pathy with the outer world, so there might be one holy retreat in his soul into which the divine love could flow. If we pray for any, lot us pray for the bad, ambitious man, whose soul is deadened to every principle dear to manhood, and whose vaulting ambition has made him callous to the requisitions of his country, his honor and his God.

She closed with an carnest appeal to men and women-as futhers, mothers, sisters and brothers, men of trade and men of culture-for the sake of all they held dear, either in this world or the one beyond-to be true in every relation in life-nover compromising a principlo at the shrine of a selfish policy.

In the above brief manner I have endeavored to give you the salient points of this most interesting lecture. But while I trust I may in some slight degree have succeeded in conveying the thoughts to your readers. I am not unconscious that the learn that you yourself are to become their . minie- great effect must be lost in not being able to repro. tering angels.' You will find no God of wrath, but duce, in the medium's cloquent language, a discourse a loving Futher, who has no chosen people, for all which occupied considerably over an hour in its do-

At the close of the lecture it was announced, by call to mind how earnestly and anxiously I strove the influence usually controlling Mrs. Hatch, that to make you a partakor of the joys which this the audience had been favored with a discourse from 8. T. M.

What is Virtue!

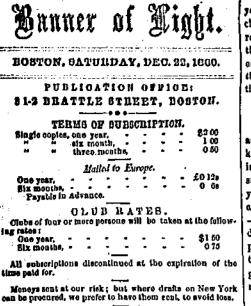
Upon the question discussed in the Boston Spiritual Conference on Wednesday evening, November 14-viz, "What is Virtue, and what are its Demands upon Humanity ?"-I have a few thoughts to offer.

As regards the definition of Virtue, each one must give it from his or her peculiar standpoint; but all will agree that it is an expression of goodness and honesty in the porson denominated virtuous. Virtue, in the common acceptation of the term, may suggest to us all that is noble in human actions, or express, to the satisfaction of some, the noblest one with Prof. Mahan and some divines two or three attributes or traits of human character. But to me years ago, but it is now pretty well exploded; there is nothing to represent the innate Godliness of souls in the word. Some words lose their beauty of meaning by being misapplied, or after certain ap-Church, just as it was against Mesmerism; but plications, are " unfit for further use," like the bitter that was put to rest by the Episcopal Recorder four adjectives applied to tobacco by Timothy Titcomb. years ago. True Christians cannot accept a thought Perhaps it is thus with the word Virtua. Having so derogatory to the character of a Father, whose been prefixed to certain actions of life, in approbarequires the aid of no such Being to carry out His tion of the same, we may well consider it a thing belonging wholly to materiality, and not to the

spirit.

I make this disclosure with the content of the parties concorned, and respectfully submit it to the candid reflection of all who may favor it with at. perusal. CLINDS 1.1.1

Summerville, N. Y., 1860.



Bubeeribers wishing the direction of their paper changed from one town to another, must always state the name of the town to which it has been sont.

10" Business Lotters must be addressed, "BANNER OF LIGHT," Boston, Mass. Berry, Colby & Co.

#### MARRYING BARLY.

We profess to discuss practical as well as abstract questions in these columns ; and this is certainly one of them, desorving fully as close attention as any that comes up. We observe that Hall's Journal of Health - a popular sheet, whose opinions a great many of its cager readers try to carry out in practice-bas recently been offering advice to people on the subject of marriago; and the conviction of the editor appears to be that nobody has a right to be married until he can fully support his wife. If we grant as much as that, it must still be allowed that many a man is abundantly able to sustain a wife and family on the day of his marriage, who is not long afterwards, and perhaps through no fault or negligence of his own, plunged into penury. Now how are such cases -- not so extremely uncommon, either-to be foreseen, or averted ? It is perfectly manifest that they cannot bo; somothing, of course, is to be allowed to oiroumstance, which make us all play parts, in these obanging times, that we may never have dreamed of.

It is very proper, and no more than necessary, indeed, that young persons who contemplate the matrimonial relationship, should make such provision against ordinary obstacles and difficulties as they may think sufficient for the future; but we undertake to say, in all seriousness, that no young man, even if in the enjoyment of a good income today, from his exertions, can say with certainty that he will be as fortunate, or anything like it, next year. What shall be do, then ? Give up all thought of matrimony? Crucify that true and noble passion which is now the promise and inspiration of his whole earthly life? Give over the greater for the smaller? Reduce all this business of marrying to a merely mechanical arrangement, and turn the back on the pleadings of the heart, because it is very possible that poverty and heartache may come in the future? Why, this is paltry and mean enough! Rather a reckless nobleness about some things, than this parsimonious calculating about the worth and wealth of the priceless human heart ! There is something in the world quite as good as calculation, and prudence, and forecasts; and perhaps faith in the resources of the soul and the smiles of God may be equal to this miserly meanness.

They who give this sordid advice so fluently, regard as nothing the great fact that stands out above all other facts in these matters, that true love arouses energies in a man whose possession he never dreamed of; and that while it may be well, and is well, to consult prudence, it is nevertheless quite as proper to give patient hearing to these suggestions.

years have alipped away, and then find one's self cheated beyond the possibility of an improvement or regulacation. The earliest marriages ever promise Poruran Tates and Ifougenoon Brones. Vols. I. the largest and longest happiness; and when later once chance to prove fortunate, the mutual regret is that they did not before see the mistake of waiting till so much of 11fs had elapsed [

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ries around with him, like a pedlar, once a year?

ing next? What is there, pray, in after life and morning of Christmas, and egen their sacks of treastheir children do as participators.

Usually, it is a cold and orlep morning-this same morning of Christmas. The little white feet go pattering over the floors and down the stairs, carrying their owners straight to the place where their dreaming. The rooms resound with juvenilo outories. They cry up their various gifts in voices that ring through all the halls, entries and passages. Af ter daylight dawns, there is little or no sleep for any in the house In the first place, they must needs go into every room in the house and show what they have get, by favor of the smoky little prince, Nicholas, when they all arrange to cuddle down together in some common bed that happens to be spacious enough, where their labber outdoes anything we have on record about Babel.

These Christmas mornings are momorable in the life of every man who had a youth to which he reverts with anything like pleasure and satisfaction. It is needless to tell him about the fun thas is on foot at this time. He has been through it all himself before ; and that is why, too, he delights so much in it now. If Christmas were blotted from the calendar, the Winter would be shorn of a large share of its greenness and glory. For Christmas crowns all: and even the New Year borrows a great deal of its excellent flavors from the Christmas plumb-pudding and Christmas greens that excite so much real freshness of feeling in the very depths of anowy winters. These points of arrival and departure are welcome enough to the heart that possesses sensibility ; and life would be robbed of much of its enjoyment, if they were taken away.

# INVOCATION. .

I offer up my fersant prayers to thee, O, Father, God1

Thou only canst my inmost motives see, As on I plod. While Blander sends its arrows forth to mar. I trust in theo.

parbud though they be they leave no scar I still am free. Though Malice seek me as its easy proy,

I look on high, And praise thy hely name from day to day, For thou art nigh.

Though friends provo falso and all the My anobor's suro; The more I am of earthly baubles shorn.

The more en

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## LITERATURE.

and H. By the Brothers Grimm. Boston t Crosby, Nichols, Les & Co.

It is quite past the time to speak in praise of those well-known authors, the Brothers Grimm, Their tales-half wizard, and the other half familiar-are fresh in the excited imaginations of Here we are again, little folks I Christmas is close almost all readers, young and old. The selection of at hand! Have you got your mothers and annis to incldents with which their higher moral designs are kalt up the longest and largest pairs of red stock- illustrated, is made up of many things exceedingly ings you ever wore in your lives ? Are the hooks all comic, exceedingly grotesque, and exceedingly superstanch and strong in the chimney-corners ? Have stitions; and the authors manage to devetall them you taken pains, for some time back, to so molify with so much skill into the common occurrences. and aweeten your juvenile dispositions that Old Nick exigencies, and characteristics of our modern, every--we mean St. Nicholas, of course, will only be day life, that the moral purpose subserved is a very Crawn to your particular chimney, rather than re. bigh one, while, at the same time, the stories lose pelled from it ? Are you very sure he can drive his none of their point or their volatile fragrance as team of little horses down your fireplace, and have a little fictions. The Brothers Grimm understand the good chance to unpack his famous stores that he car human heart well enough, and so did Shakspeare, to seize hold of the simplest traits and facts in order Who does not wish he were once more a child? to impress profound lessons on the popular mind. Who envice not the happiness of the whole race of They fly no kites, except, perhaps, they may be youngsters on Monday Svening and Tuesday morn- those of a grotesque imaginativeness, but walk the curth and the streets, talking familiarly to the tailor manhood, that begins to yield the pure and excet in his shop window, the woman in her kitchen, the delights of this blessed season of Christmar? The boy with his marbles and top, and the parent in his father and the mother, however, may live their past home-chair. These tales are a good representative experiences over again, at this time, in their chil. of the peculiarity of the German mind and imaginadron. They can look on and watch the ewelling joy tion, is attempts at familiar fiction : they would not of the younglings as they rush down stairs on the be German if they were not droll and grotesque, exaggerated and improbable; yet they are true for ures - and perhaps enjoy no less as spectators than all days and experiences, because in them the human heart finds the mirror of its many moods.

The enterprising publishers have put forth two very handsome volumes; and the thick, creamy paper, the excellent typography, and the substantial binding combine to make them an elogant gift book bearts have all through the night been lying and for young people (and others) at this happy holiday senson.

> The Union Text Book; being Selections from the Writings of Daniel Webster, together with the Declaration of Independence and Washington's Farewell Address. Philadelphia: G. G. Evans. In times of peril and gloom, it is well to turn and look carefully at the old charts again. Thus we may find where the shoals stretch their treacherous oldes and the reefs hide their reckless vengeauce. The documents embodied in this timely little manual ought to be familiar, both in spirit and letter, to every American citizen ; but, lest there may be some who are as yet content to base their opinions on prejudice alone, and even to receive their prejudices at second-hand, we insist that this book forms a a very needful compilation for their careful perusal. and beg them to lose no time in running through the memorable documents that are contained herein. When the staunch old principles are under discussion, and danger imponde over them, he is less than a good citizen who has to confees to himself that he does not really know what they are.

# THE PERCY FAMILY. A Trip from the Baltic to Ve-suvius. By D. C. Eddy. Boston : Andrew F. Graves.

Here is a pretty little juvenlle, well presented to childhood's eye, and, apparently, in a fair way to get on as a multitude of juveniles have got on before. The author, however, is not gifted with those fine and ready sensibilities which alone can put him in direct and confidential communion with youthful readers, and he addresses them quits too much from stillts to meet their hearty approbation. In these numberless juveniles, be it understood, the young people themselves have not yet had a fair chance to make their preferences known, for over-anxious fathers and mothers have taken choice almost out of their power. Then the minister comes in, too, with his 'goody' talk, to spoil all, and the result is that neither parent nor shild come out as they expected, or Indeed as they ought to. A clergyman of Boston remarked in an evening lecture last winter, that he could pass scores of bookstores, every one of which is stacked full with Juvenile books, and yet he could not find a single genuine juvenile! They are all books for impossible children, with old heads and hearts stamped all over with creeds! And he was right. In this volume, for example, there is pure cant enough to furnish a brace of Sunday sermons. Such are not the books for natural children with healthy hearts, no matter whother written by clorgy. men or not; a pious book of this sort is the most monstrous thing possible. We wish the "Peroy Family" a good time, certainly ; but they need not make so much fuss about it—or the author for them -because they happen to have "got religion," and to think themselves the sole owners of that most desirable piece of property.

#### Reported for the Esamer of Light. HRS. E. A. OSTRANDER AT ALLSTON HALL. Sunday, Dec. 0, 1800.

#### AFTERNOON DISCOURSE.

As requested, subjects were presented by the nu-

follows: In all nations there is more or iess of lubarmony -of political and social discord. The American Re- the same idea of God and his attributes. Very few public, the pride of the world, scems to day to be will have a sameness of ideas. Christian churches iven with discords and inharmonies. A multitude seem to be built upon ereeds upon which all agree. of circumstances have conspired to produce this Introduce a higher thought, however, and you will want of solidity. In the past experiences of all na. and them all disturbed, and there is a clashing of tions, as they come down to us historically, we find ideas. Although two cannot fully harmonize, you particular code of laws has regulated each, and they can agree, and by mutual concessions prevent this code was the best for the time and people. Good is positive and evil negative ; and as soon as

they outgrow the conditions which surrounded them. bey burst into nower and better ones. Moral, politi the way. True love harmonizes. In life there are cal and spiritual truths of the past ages were just different conditions of manifestations, and from the what the ages required, and the only mistake has lowest to the highest you find the guardian care. been where attempts have been made to dony the In social and commercial you find one depends conditions demanded.

this same principle is asserting itself, and the age is thought. ripo for the event; and the time is coming when nen and women shall stand forth in a glorious

claim for themselves.

There can be no such thing as a retrogression in natural progress. True, nations have been swept animal and physical worlds; and you find in the way, but the principle has obtained a grander im- spirit-world the same strong, affinity-seeking law, petus as it rolled on. If Amorica is folse to true if these affinities, then, are upon the plane of high liberty of thought, action and spirit, her fate shall montality, the influences drawn will be likewise. be that of scores of nations now a by-word of re- Each draws to itself that it is reconciled to, and can proach on earth. Liborty of conscience was first a harmonize with. The high cannot develop the dedemand. At length it became a requirement. Then graded by association, except in rare cases. The personal freedom was the next move in social and one who benefits another must be closely allied in political progress.

Believing you will properly recognize the true and character-the American nation shall have a grander existence than she has ever known before. save as she moves toward the development of man's soul individuality.

Laws are made for these so imbecile or undeveloped, that they must come under the protection and brings into requisition the broad mantle of charity. nagnetism of others for security and development. You never had a great thought you did not ex-Truly harmonized men and women do not need laws, press. Perhaps words wore not strong enough, but for they are superior to them. Then can you not the unfledged thing ombodied itself in every lineaforesee the good time coming of universal freedom of ment and musels. Truth needs only embediment, to humanity, when all mankind shall exercise positive become a mighty power. power of good, and recognize the greatness of God Spiritualism has already done more for solence earnest of its growing nature.

It has been claimed that the truth should not alyour best thoughts.

thing as individuality, for you are constituted in this consciousness to every heart.

another. What to one is clear, requires much slaboration to reach another.

Under the guidance of the same principle we see all the phases of human society the result of some positive spiritual law. There are parties who have s power which draws them to others, while others dience. Upon one having reference to the present are repelled. All naturally assume some particular state of national affairs, she spoke in substance as relationship to others. Some must become teachers, some guardians, and others scholars and learners.

Take a zealous church, and not two in all will have ill-feeling and annoying discord.

Impulse over leads natures where they shall create their own individuality, in spite of all that stands in upon another; it is for the interest of each to guard

It seems a trifling cause that opened the great and protect the other. Civil law had its origin in vents of the American Revolution. But not the the idea of protection of mankind. The spirit world oppression of the mother country so much as the is to you exactly in the relation of a teacher to a unfolding individuality of the manhood of her peo- pupil-or that you hold to each other. Spirits are ple, made America free. The American heart was individualities, the same as you are. Men pray for free literally before one blow was struck. To day themselves-pray with solfishness and isolation of

The law of affinity holds good through all the kingdoms of the earth-in the mineral, vegetable newly-defined freedom, allowing to others what they and animal kingdoms. It may be abused, but never destroyed. Everything in the moral and spiritual worlds holds relations corresponding to those of the

sympathy. This is true to all the relations of spirit-

life. The low and depraved of your city can only be principle of independence-that which does not be developed and lifted up by those who have walked oug to bodies and to politics alone, but of the soul Godward over the same flinty path. Everything in earth-life has its counterpart in spirit-life.

Man must develop his nature up through the laws She has nothing to boast of over her sister nations, of sense to highest spirituality. A God of justice compels every one to progress up through the moral and the spiritual. Some have not yet had the test applied, to tell them what they are. This fact often

n human individualization? Laws change as the than theology ever did. God is better known to morhuman mind changes ; and the heart's unrest is an tals by the explanation it gives of him, and he is worshiped, instead of Jesus. The spirits-immortal parts of dwellors on earth-after the turning scone ways be spoken, because the hearts of humanity are of life is passed, have power to, and do return to see not ready to receive it. But you can have no noble if the things they took earthly interest in are taken thought bern in your brain but, given to others, will care of; and, as they come, they bring to humanity nofind a thousand receptive minds ready to grasp it, ble truths, teaching that the salvation of man depends and thank you for it. Never fear, then, to think not upon words, but upon the knowing of the solence of life, and God's relationship to humanity. Bolief Take the unfolding life as you find it, and you see | in Jesue, in the churchly sense, amounts to nothing. the freedom of thought has ever given truth to all Religious souls are asking how to be propared to die spiritual progress and scientific development. In a We have no business to ask such a question. Our philosophical sense, however, there can be no such duty is to know how to live. Spirits are bringing

relationship to all principles, particles, and living Physiology is making that divine men did not dare things in the universe. You are a relative support to speak of. It is a truth eternal as the universe, and dependence to them, and you cannot free your that man is wholly divine. The comprehension has selves from them. You cannot infringe upon any of taken in the mysteries of being, and there has been them, either, without feeling the discordant jar you unfolded a power of soul. You need not the Bible, have caused. As individuals, you are living your Christ, and the redeeming blood, but should rememlittle life and running your little race, while, after ber that the propagation of healthy offspring a all, you are only stoms from the soul of the great take the place of these diseased and scrofalous Jehovah of the universe. God is light, power and things that have so often slaudered the form of God. truth, and every truth and principle of God is free. Men must live not for idel worship, but for use in God loves forever, and exists oternally. In freedom the economy of nature. It is impossible for God to he gives to all from his great heart of love, to bring do anything but a divine act. Life should be a conmankind into the perfectness of his lave, wisdom, stant prayer-not in words, but expressed through Spiritualism has so holped the world along, that there will not for fifty years to come be such need of it as there has been the past fifty years of the world .-Truth shall go forth to conquer, as it has done. The exercises were profaced by the reading of a There are these in every household who are coming poem-" The Reformer's Mission "-- and the singing, into rapport with the God of souls, not so much, for by the choir, of a song-"Scatter the Gems of the personal satisfaction as to eliminate great, soul satis-Beautiful." The medium then improvised an earnest fying truths. Young men and maidens, thank God. are on this plane, and dream dreams, and see visions.

of power and endurance which love alone can prompt We would sconer believe that a young man of good health and obaracter, who had an occupation already, would achieve success in life with the avmnathy of a being whom he knew and felt all the time that he loved, than that he would reach the same goal without that symphthy ? If the added expense is to be considered on the one side, so is the increased energy and incentive to exertion on the other. Opportunity-which is luck, or fortune-is as likely to fail him in the single as in the married condition : and it is our belief that his personal habits will have become so markedly improved by the influence of marriage and its hallowed associations, that he will be a great deal better qualified to endure disappointment, and poverty even, in the state of marriage than in the other state of single unhappiness.

Dr. Franklin was as wise, and as prudent in worldly matters, as most mon might call themselves in these times ; and everybody remembers that the author of Poor Richard advocated early marriages; and chiefly for the main reason which we have just supplied. He believed it to be as true in the large majority of cases as it was in his own, that to marry early was a young man's salvation; not to marry without forothought, prudence, and a proper casting of the chances that lie hidden under the waters of the future-nor yet without positive assurance from the heart itself, counseled by the judgment, that the one selected was, in the first place, truly beloved, and, in the second place, peculiarly adapted to the chooser. No man, either, know any better than he did-shrewd and suuny old philosopher !-- that in .early manhood only dawns the beautiful light of the First Lovo-nover again to throw down its enchanting colors upon the landscape of the life. Ab, who shall violate the holiness of this most blessed of all doman experiences, by speaking indifferently of its worth or its permanency ? We can only pity-in sympathy, of course-the man who did not enter min this realm of spiritual experience while the dawn and the blush of his very boyhood were still fresh upon him, and wish him joys otherwise, if they can anywhere be found, that may offer him .compensation.

The sober truth about this interesting topic is, that, with judgment, intelligence, prudence, and soul at the helm, there can never be any risk in a person's entering upon the marriage relation at the earliest stage of his manhood. We do not mean that be shall blunder upon it, nor, on the other hand, rush into it ; but that, fortified with such helps as are secured for the benefit of older persons, he shall likewise add to his store the innecent and fresh happiness that betrays only the first and early love. Not many early marriages, comparatively, prove unhappy ones, and for the very reason that the parties brought for one another the freshest gifts of their , hearts, and, besides, have learned very soon how to adapt each his or her own nature to the now ascer-,tained nature of the other. Better find out one another while there is pliancy in the disposition to meet the needs of the discovery, than to wait until | toward the slave States and Slavery ?"

My aspirations to thy throne I send, O. Holy One I And praises with my proyers I blend-"Thy will be done !"

#### · Horticaltural.

All the readers of the BANNER know, of course, that the weakly horicultural exhibitions in Boston collect the best culture both of fruits, flowers, and human beings upon and around the tables, making a show whose attractiveness is equaled by few other exhibitions, of so quiet a character, in the land. We go into the exhibition room, on Saturdays, when the flowers and fruits are to be seen in their perfection, with a great deal of sutisfaction knowing that here, at least, are to be found pure pleasures that never cloy nor coase to furnish delight to a healthy nature. Just at this time, we are corry to learn, these exhibitions are obliged to pass over their formal weekly arrangements, of course on account of the comparative sparseness of fruits and flowers in variety, and the producing members merely bring in their samples of apples and pears, and health by the change.

#### Authors and their Work.

An author who is such from a native bias, or necessity, or inspiration, and not from ambition. may well stand thoughtful under the responsibility is not every able author a ruler of the world, being win many permanent friends. a persuador of it? Though self-elected, yet suno tioned by the reading and sale of his products? As THE KING OF THE MOUNTAIN. By Edmund About the mail carries his work from city to village, from State to Kingdom from a Republic to an Empire, his thoughts spread like the waves of a pool in concentric circles, and before the last ripple has subsided, the waters at the centre can again be disturbed by the same force.

## Starvation in Kanaga

That the people of Kansas are in want of food and clothing at this time, to provent them from freezing and starving to death, there is no doubt. From privato sources we have heard of intense suffering already. A oneo of one poor woman, with several for bread I The benevolent should bestir themselves be sent to Atchison, to the order of General Pomeroy

Boston Reform Conference.

#### MAY COVERLEY; or the Young Dressmaker. Boston : J. E. Tilton.

The remarks just made relative to the "Percy Family," will serve to apply, to a greater or less degree, to the little volume above mentioned. Still. compare them in the little ante-room. But good the story is a protty and a healthy one. It is evi things are done even thus; borliculture does not dently the product of a truly sympathetic beart and part with its attractions, but is rather kopt in a practiced hand. There are scones in it which will cortainly compel tears from some young and bright eyes, and the general tone of the little drama will benefit those for whom it has been furnished. Tilton & Co. are carning an enviable reputation by the mechanical beauty of their book-bantlings, and the pages they offer readers look always fresh, clear and of his position. As another has recently inquired, inviting. "May Coverley" will be very popular, and

> Translated by Mary L. Booth. With an Introduc. tion by Epes Sargent. Boston: J. E. Tilton &

Wheever has read About's " Roman Question," and learned to admire the rapid sweep of thought, the close analysis of motive, the graphic description of action, and the brick and brilliant style in which he so skillfully clothes himself as an author, will not rest until he has devoured this, his latest production, likewise. We are not going to forestall the natural curiosity of our readers by giving an outline sketch of the story contained in these vivid pages. but leave them to evolve that at their leisure and small children, is heart-reading. She lay sick in pleasure. They may take our judgment for it, howbed, says our informant, with an infant beside her, ever, that the "King of the Mountain" is indeed a dead, while two other children were crying in agony stirring preduction, handled as only About handles such a select topic, and made of profound and uniimmediately to render ample succor. Humanity versal interest by the close sympathy the author demands it. Cash in drafts (not bank notes.) may bears for human actions and motives of every shape and grade. In this case, the French text has roceived the best treatment possible at the hands of the accomplished translator, while the editor-Epes

The following question will be discussed at the Sargent-has fully mastered the spirit of the topic meeting next Monday evening: " In view of the and its treatment. As in other instances, the pubcondition of the United States upon the question of lishers have done themselves great credit by the me-Slavery, and the threatened dissolution of the Union, | chanical appearance of the book, which enterprising what is the duty of the non slaveholding States publishers now-a-days cannot properly afford to overlook.

goodness and glory. The naturalness of each is its the true operation of nature's laws. individuality, which will lead it to the faithful worship of the true, high God.

#### EVENING DISCOURSE.

prayer.

dium selected the following : " If it is the mission of Talk, not, and live them. the progressed spirits to aid the unprogressed toward great gulf fixed, so that they which would pass from by the audience. nence to you cannot, neither can they pass to us that would come from thence ?"

The medium said : Of course the missions of mirits vary in the after life, as upon earth ; and it has long been a universal bellef, almost, that every ohild of earth is always accompanied and influenced by some spirit force. Every one in existence has got this magnetized thought, and the idea has become so universal that every nation, perhaps unconscious-

ly, is living under its inspiration. This subject is not often spoken of, except in prionly illustrate that to you of which you have some conception. Everything in the material world symbolizes principles and laws. Everything in nature teacher, and she explains beautiful things. Some believe she is the only teacher we need, while others will never learn ber lessons, though they dwell among them a life time. They require a more direct inspiration. Nature has had a great many obannels of teaching. Those who have found immortality unfolded through the many working laws of nature,

are a different class from these who look on the same manifestations, and find , no certainty of anything save a physical existence, and dissolution at death. The difference is owing to different scales of spirit-

uality. One reads in nature absolute proofs of immortality. Another does not. One finds truth symbolized in one form, and another in another. That which is clearly evident to the spiritual has to be laught to the material mind. The facultics spiritual have a different channel of action from the faculties during the summer by the poor girls in a house of physical. Some have no conception of spirituality, ill-fame near by I It seems that they gave the and can never realize it till the faculty is unfolded. Thoughts and words have different meanings with different people. What is received and absorbed by there and nursed the sick, and ministered to their one, falls short of reaching the understanding of wants with untiring charity,"

Out of about a dozen subjects presented in writing We beseech you all to receive the lessons of life, and o the chairman by persons in the andience, the me- adapt them to the every-day manifestations of life.

The medium answered a few questions, further levelopment, how can it be reconciled to the follow. elaborating hor discourse, and the meeting closed by ing text from Luke : Between us and you there is a the singing of "Old Hundred" by the choir, assisted

#### Spirit Preseuce.

Under the caption of "Btrange Incidents," the secular press gives facts similar to the following, which we extract from the Lewiston (Me.) Advocato. Spiritualists are perfectly familiar with these "strange incldents." After stating that a young man named Tebbetts didd in this town two weeks since, it says :

"The mother of Mr. Tebbetts died the fourth of September last, in Athens of this State, and a sister died on the 15th of the same month. vate circles, where Spiritualists are most apt to call of October last, two other sisters of his died in Lewup subjects which will eliminate the truth. We can add iston. Just before the youngest of these died, she said to ber brother, 'Your turn will come next, and before a great while.' Mr. Tebbetts, upon hearing this, stemed to be struck by a mental paralysis, from which he never recovered, taking no further apparsymbolizes some work of God. Nature is a grand cut interest in anything. As he was passing up Muin street, Nov. Stb. be says he met his mother, who was dead. He says that he spoke to her and she to him, telling him that he would die in three weeks. Upon this he went to his cousin's, Alrs. D. M. Gilpatrick's, and told her that he was going to die, and wanted her to take care of him. In three weeks from that day he died of the typhoid fever. He was about twenty years of age."

#### Noble Case of Samaritanian.

Laura McAlpin, in a letter to the Ilerald of Progress. from Port Huron, Mich., gives the following statement of facts :

"During the past season, a family residing outside our city limits have been suffering great privations. Strangers and poor, they knew not where to apply for relief, and the fact of their existence has aly just become known, and with it the intelligence that they have been kept from absolute starvation woman, who was ablo to work, washing, paying a dollar for work worth only half that sum : and when sickness visited the lowly but, the girls went

# ALL SORTS OF PARAGRAPHS.

purchasers, should advortiso in its columns. Hoveral alds of error." who have done so, assure us that, pecualarily, it has been of great advantage to them,

says that Spiritualism is dying out in Boston, that nearly everything it makes a note of ends with a dam. scarcely any circles are hold, etc. The truth is, Spirit our meetings are well attended, and our Conferences notwithstanding.

bill which came late our hands the other day: "The Union-it must be preserved. In maple syrop and New Orleans molasses-half and half. All up !"

A little incident which occurred to a correspondent amusing ignorance of some of our transatiantic consins evening. respecting America and Americans. In the cars to Holyhead, he says, I fell into conversation with a his bands."-Exchange. respecting America and Americans. In the cars to plump and comfortable looking Welch woman who, on learning that I was an American, inquired, with considerable curicalty, "What tribe do you belong to?" To the tribe of Yankees, was my instant rejoinder. She nodded in a satisfied manner, and said she bad heard of them.

IF Dr. Crowell has been very successful in healing the sick. Those who cannot make it convenient to visit his establishment in Boston, can be prescribed for just as well by writing him on the subject, inclosing a lock of hair. See his card in another column.

IF A synopsis of Mrs. Cora L, V. Hatch's lecture at Dodworth Hall, New York, on Sanday, Dec. 2d, will be found on our third page; also, striking tests through Mr. J. V. Monsfield.

SPEECE RESTORED .- Over a year since a Mr. Drinkwater, of North Yarmouth, was rendered speechless by being knocked down by an ox. His horse last week having taken fright, and running away with him, in his efforts to cry "whoa," his vocal powers returned, and his attempts to stop his herse loosened , his voice, and he now articulates distinctly.

The World's Crisis is troubled about our spirit messages. Keep cool, brother. "There's a good time coming." Your double-leaded matter do n't do mach damage.

> THE WAR OF THE CREEDS. "Allah is great i" exclaims the Turk, In low of his Creator; "But," cries the Christian, with a smirk, "Sure Allah woods is greater !"

A New York correspondent says-"Lola Montez who last Summer andered very much from a paralytic stroke, caused by smoking cigaretica day and night, is now living in Seventeenth street, spends her time

The New York Netes says good humor and good sense go hand in hand together. Your man who is perpetually serious is a dangerous person-auro, in the long run, to degenerate into a morose fanatic.

A French writer has said that ... to dream gloriously you must act gloriously while you are awake; and to bring angels down to converse with you in your sleep, you must labor in the cause of virtue during the day."

Twenty members of both Houses of Congress, from seven of the extreme Southorn States have put forth a document appealing to their constituents, in favor of that six Senators, whose names are given, will join in this measure.

The South are gratified, says Jo Cose, to think that a tohite man (Wightman) has been elected Mayor of four Sundays of Jan.; in Philadelphia, four Sundays of Feb.; Boston.

met Cose (the pveterate Jo) standing with both hands at cinb prices, of a store on Washington street, the windows of which dress, Flichburg, Mass, were mantled with the white tapestries of winter.

...Thinking ?"

afternoons and evenings of Nov. 27th and 24th, was

one of much interest, and resulted in a glorious tel-To ADVENTIBERS .- The BARNER OF LIGHT eleculates umpli of the truth. [We hope so.] He is a very fale In every Biato in the Union and the Conadas, and and able man in debate, and it scemed a pity that such therefore merchants and others, who what to secure a noble specifica of humanity should be defending the

It is suggested by Jo Cose that the " History of the Dutch" must be of the kind denominated profuse. The Boston correspondent of the Lynn Bay Biate since it treats of Botterdam, and Amsterdam, and

17- A poom, entitled "Afflictions, Messengers of nalisan here was never in a more flourishing condition Good," the manuscript of which was recently sent to , than at the present time. Circles are held in all parts us for publication from Miami. Ind., by "Barah," apof the city, skeptics are constantly becoming believers. pears in the Horald of Progress of Dec. 15th. Had wo printed it this week-which we intended to do-as crowded. The good work gees bravely on, the reeffs having been "written for the BANNER." Bro. Davis of bigots and the lies of nowsmongers to the contrary would have called us to account probably, and informed his readers that we copied it from his paper-We found the following inscription on a two dollar and been right in so doing. Writers should never send duplicates of their productions to different fournals at the same time.

HOW TO CURE CHAPPED HANDS .- Take of barax two scruples; glycerine, half an onuce; mix in three quarof the New York San in North Wales, indicates the ters of a pint of boiling water, and use morning and

Digby says, "That's all in your eye." We don't agree with Digby in this particular.

LATE FOREIGN ITEUS .- Seventy thousand sovereigns were drawn from the Bank on Friday for shipment per Europa for the United States. The Time argues that the receipts of gold from England will itome-diately change the whole character of the New York money market. The Paris Patric states that according to the latest

news, insurrectionary movements were increasing in the Abbruzzia. Col. Bedagrange, with 7000 Sardinian troops, occupied-the defiles of Mount Vellino, a position of importance. Several gnerrilla companies were being organized, and the Piedmontere were forming flying columns in order to act energetically The French troops in Syria wore taking up their

winter quarters. The garrison of Gaeta had made a sortie in order to capture the strategetical positions in the subarbs, but were repulsed with great loss. Victor Emmanuel loft Naples Nov. 30, and arrived at Palermo Dec. 1, where he was enthusiastically re-

ceived. China dates of the 8th of October state the allied flect was in sight of Pekin. Also that the Emperor had fled, and thirty thousand Chinese were killed.

Social Gathering and Loves.

The Spiritualists of Cambridge will hold a Social GATE-REIRG AND LEVER, at Williams Hall, Cambridgeport, on Mon-

DAY and TURSDAY, Dec. 31st and Jan. 1st, commencing on Monday afternoon, at 2 c'clock. .The first day and evening will be occupied in speaking, singing, and amusements of such kinds as are usually prac-

tleed on such occasions. All Trance and other Lecturers on Spiritualism, are cordially invited to be present, and they shall be well cared for. A number of our best Speakers have already signified their Intention of being present.

The second day will be occupied in nearly the same way as in meditation and prever, and goes by the name of the first, with the exception of winding up with a Social Fanny Gibbons." freshments will be for salo in the Hail.

Lecturers.

MISS ENMA HARDINGS will lecture in December in Ginein nati, (address care of C. Lovell, Senior, Esc.) : in January in Detroit, Eikhart and Attics Ind. (care of C. Waterman, Esg., Detroit); in February in Chicago, (care of Russell Breen, Req., Chicago.) Post Office address, care of Dels Marsh, publishor, 14 Bromfield street, Boston, Mass. For the ensuing year Miss Hardinge will lecture in the cast,

Miss Lizzis Doran will speak through December in Philadelphia ; the last two Sundays in Jan. in Portland, Me.; first Sunday in Feb., in Plymouth, Mass., the second in Caman immediate dissolution of the Union. It is reported bridgeport, and the two last in Beston; the five Bundays in March, in Providence ; last two in April, in Willimantic, CL. ; four Bundays in June, in Lowell, Mass.

WARREN GRASE lectures in Davion. O.1 murth Hunday of Dec.; in Toledo, O., from Dec. 25th to 31st; in Balilmore, Md. in Oswego, N. Y., five Sundays of March. May be addressed One of the coldest mornings of the season Digby as above. Will receive subscriptions for the Banner of Light

In his pockets, and in a vory meditative mood, in front Mns. J. D. FARNEWORTS will asswer calls to lacture. Ad

#### NOTICES OF MEETINGS.

#### DIED.

In Now Holford, Nov. 6, 15-00. Autamna Bittermannaor, eld-eas daughter of Edmand and Maria Shephenison, and M pear. In the transformation of this chi d from earth to phritelife, there is much that is interesting to bellowers in Biplitualism. Her father and incider are tuits Spiritualists, and mediums, at was also the daughter. Her slokes was a very distersaling one, which she ho bere with ballence becom-ing there she one, which she ho be a with ballence becom-ing there says one apparent to all and especially so to hur-well. She away in a spiritual to all and especially so to hur-bell. She away the she conversed facely in regard to her ap-proaching theory, and apparent to all and especially so to hur-well. She away the she conversed facely in regard to her ap-physician, who passed away when she was but as infinit, The Doctor, through her, gave prescriptions for her relief, but be followed away when she was but as infinit, this for most experienced. A fow moments before she passed away, the suid to ther father, "I shall come back and see you." Her mother than spoke to her by manne, when also replied, "Mother, I cannot wake up." She had got so near the boundaries of the spirit-world that the could be to awakuted to life again in this world. Mrs. Borths B. Chaso, a trance medium, attended the fu-beral, and spoke words of consolation, such us are reactly heard on such occasions. During the survices, her fathur away riten over the casket in lestors of gold, "Welcome!" There is another incident for the banefit of those who deny spirit nonifiestations. The evening before she passed away, the writer of this was called on to see it has could re-liver ber, by making manipulations, which he did, over the threat and stonanch, apparenting greatly to her relief. I left her at about eleven o'clock in the evening, with an earnest re-quest of the father and methor, to call again in the morning which I promited to do. to Now Hylfort, Nov. 5, 1840, Auxnus, Burranaptor, eld-

quest of the father and nother, to call again in the merning quest of the father and methor, to call again in the morning which I promited to do. At half past is: in the evening. I went home and retired at twolve, slopt soundly until three, when I was awakened by a forcible shaking of the bed on which I slept, by some (to me invisible) power, and given to understand that I must go to Brother Shepberdson's, and finding I could not sleep I mose, dressed myself, and proceed-od thither, for what I could not toll; butmy arrival was ball-ic with Jay. I found the child had been taken much werse, at the treeles time that I had been awakened, and was fatat the precise time that I had been awakened, and was rap lily passing away, which it did in the course of an hour or two. Now will some ore of the opposers of epirit munife-tations be kind enough to tell how I came to be awakened In the manner I was 7 and oblige a believer in the decirla of the Ingentitive of Chilpern.

#### SPECIAL NOTICES.

#2- All persons having received Test Communication through the medlumship of Mr. J. V. MANSPIELD, and who to not object to their publication in Book form, are request ed to forward the copy of the same to Mrs. J. V. Manefield 153 Chestaut street, Cheisca, Mass. 6w9 Nov. 17

#### Throat Diseases.

"Brown's Bronchial Troches," or Cough Lozonges. From Rev. E. H. Fratt, East Woodstock, Conn. I feel gratuful to ou for placing within the reach of the suffering so valuable remody. I have used the Troches three years, with great benefit, not less to my general health than to my throat. "ecommend them with great pleasure on every hand."

#### ADVERTISEMENTS.

TERMS.-Alimited number of seivertisements will be in sorted in this paper at fifteen cents per line for each inser tion. Liberal discount made on standing advertisoments.

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE **DR. ALFRED G. E. ALL, M. D., PROFESSOR OF PARTICLEFIE DR. ALFRED G. E. ALL, M. D., PROFESSOR OF PARTICLOOF,** author of the Nu. Theory of Meilleat Practice on the Nutrative Principle, may be consolved on the treatment of avery form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its affects, reliable in the must prostrate cases, and justy worthy of the confidence of the soliteted of the Medicines used art urely vegetable No 250 Wathington Street, Boston Man. Oct 1. lu y

MRS. MARY A. RICKER, Trauce Medlum, Rooms No. 145 Hanover street, Boston. Sm<sup>2</sup> Dec. 22. MISS JENNIE WATERMAN, Trance Sponker, 8 Olivor Place, from Essex stroct. Terms moderalo, Dec. 22, 4m<sup>o</sup>

MEDIUMS WANTED FOR INDIA. MEDIUMS WANTED FOR INDIA. THE subscriber, a resident of India for thirteen years, but now absent for olighteen months, will again sail for Gal-outic about the first of Rebruary next. I am destrous of making arrangemonts with three or four good reliable Spirit nul Test Mediums, in the various phases of spirit phenomenan to accompany me; and will donato a first-class cabin passage to each medium if approved for trustworthiness and reliabli-ty of charactor. The mediums should be free from all re-straints of domestic ties or pecuphary obligations. Apply in person, or, if by letter, address in enro of Da. N. B. WOLFZ, THO MAB COLEMAN, Dec. 15. Sw<sup>o</sup> 18 Hayward Place, Boston.

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TO-THE AFFLICTED!

### WHATEVER IS, IS BIGHT. BY A. D. CHILD, M. D.,

NOW HEADY.

We present the following extracts from notices of this book, which will nerve to convey some kics of its nevel and Interesting contente:

The author of this book before us has brought to bear upon his subject the full powers of a mind, such as fow men possess-a mind more evenly behanced than usually falls to the tot of mon. We feel when we read his sontences, that an emotion of love prompted each ; for without this plansing passion no one could write as he fins written, or think as he has doubticas four thought -Briefol County News.

We have in this book a long line of featstops adde from the old beaten road; they lead us out of the tangied and chilly shades of the trees of old theology. • • • I cantrol too strongly recommend all to read this book-for it will arouse energetic thought, weaken superstition, individualize manhood, and prove a mighty lever by which the world will be moved to h higher plane of action than that which it has hitherto occupied. - John S. Adams.

Permit me to congratulate the public in their possession of so rich a casket, filled with treasures , so valuable, and at iniald with the spirit of truth .- A. Palge, M. D.

The argument of this book is carried out at great length, and in an able and interesting manner, proving the author to be a thinker of no ordinary depth and capacity .-- Boston Investigator,

This book is fresh and vigorous. • • • The whole book is a presentation of the doctrine that all existence is precisely as it was moant to be by Infinite Wisdom; and therefore that all is good and right. Strange as this may scom, there is an overwhelming logic in it.- Provincetown Banner.

I keep this book as my Dible, and when disposed I open it and read where I open, and I have been richly rewarded for the reading. It matters not how many times the same page, or pages, have been perused. I cannot, perhaps, give a better expression of my views in regard to the contents of the book, than by guoting from its preface, viz.: "It leaches a doctrine, if doctrine it may be called," that to me " is ineffably beautiful and unutlerably grand."-Laura De Force.

It is a remarkable book, outstriping human conception in the unfoldment of Divine Law to our understanding as no work has over done before .- Shekingh.

This book has and will receive a soverity of treatment from the author's friends that is simest upperalleled. A member of almost any religious sect will publish a book, and all the members of that sect will receive and approve it-but here it is different. 0 0 9 There is more in this book than its pposors credit to it.-Mr Burke.

This is a very singular and interesting book. • • • It will not find much sympathy except with strong minds .---Horace Seaver. Strong and fearless mon will not shrink from a perseal of

the doctrine contained in this book. Most people will find more sympathy with it than they will dare express.-Mr. Rice.

Some time all who read this book will see the beauty and the glory of the doctrine therein contained .- Mr Tullis, This book is not the result of a tedious process of reason ing, but it is the result of a highly progressed and unfolded soul. It looks through the froib and bubbles that float on the surface, and sees the interior principle, the real cause that produces all life. I regard this as the text-book of the age in which we live. It is replete with fresh and immortal truibs; its utterances are boid, maply and vigorous .- Rev. Silas Tyrrell.

This is an original work in every sonse of the word; it is the great literary laver of the ninetcouth century-its fulcrum is common sense. Probably no work of its bulk conlains so much that is suggestive, so much that is procreative of thought. No one can sit down to its perusai without being refreshed thereby; nor can be rise from the delightful task, without feeling that he is both a wher and a better man than when he began it .- P. B. Randolph.

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"Thinking ?" "Yes, said Jo, "I was thinking that Jack Frost takes panes to display himself." Digby said something about straight jacket, lunatic, poor fellow, &c., and passed on, leaving the sad creations for the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, "That's cool" struck blue like an Jo, and the words, the base of Jo

Musices of the most prominent parties who had their What is Animal Life?" A meeting is held every Thursday evening, at 7 1-9 o'clock, for the development of the religious nature, or the soul-VERIFICATION.--O. P. Morse writes to us from Hop. fingers in the piel says our oprinters' devil."

kinton. Mass., to tell us that the communication we Contained and the BANNER, from Abby Wallin, on Sunday, Dec. 23d and 30th. kinton, Mass., to tell us that the communication we through the mediumship of Samuel H. Paist, the blind medium of Philadelphia, is true in every particular.

EMERSON ON EYES .- "There are asking eyes, asserting eyes, prowling eyes, and eyes full of fate-some of good, and some of sinister omen. The alleged power to charm down insanity, or ferocity in beasts, is a power behind the eye. It must be a victory achieved in the will, before it can be signified in the eye."

Superficial minds usually lack sincerity -- strong ones never; for those who are honest in their opposition, right or wrong, found their reason and their conduct on what they feel to be true. Let him who would move and convince others, be first moved and convinced himself.

Why will America's emblem outlive those of England, France, Ireland, and Scotland? Because the rose must fade-the lily droop-the shamrock die-the thistle wither, but the stars are eternal.

The forests of the Cordileras, Central America, are said to abound in India rubber, though up to the present time none has been experted. Some wealthy gentlemen are about to engage in the trade, with flattering prospects of success. .

 $(2^{n+1})$ 

÷.,

The deaths annually from consumption in New York city were four hundred in every one hundred thousand. The chief cause was the want of pure air and annlight, and improprieties in dress.

> The reputation The regulation Of virtuoms actions passed if not kept up By an access, and irreb supply of new ones, Is lost and soon forgetten, and like palaces, Nor want of bablation and repair, Dissolve to heaps of ruin.—[Deskam.

The unloorn, similar to that mentioned in Scripture and the ancient writings, is said to have been found in Thibet, India. It is about the size of a horse, and extremely wild. They have a horn projecting from their forcheads, and go in herds.

The recent Union meeting in Philadelphia was large. enthusiastic, and eminently conservative in its tone.

On one occasion, when Mr Spurgeon ascended the pulpit, the first sentence he uticred was: "I hear that some one here has lost a watch, and another person a pocket-book. "All 1 can say in the matter is, I think it serves them right-why did not they leave them at home? But I have a word or two more to say on the anbject, which is this-that if my friends, the pickpookets, are still in the chapel. I have to request that they will not attempt to pick any more peckets till I have made my collection, as I want all the money I

isicle. There's no hopes of Jo. THE UNION "SQUARELS."-When the Union is dis-solved, and not till then, shall we know exactly the motives of the most prominent parties who had their the not the union is dis-motives of the most prominent parties who had their the not the not the union is dis-the not the union is dis-solver and not till then, shall we know exactly the motives of the most prominent parties who had their the not the not the union is dis-the not the not the union is dis-solver and not till then, shall we know exactly the motives of the most prominent parties who had their the not the not the union is dis-the not the not the union is dis-the not the no

OAMBRIDORPORT. - Mootings in Cambridgeport are held

OAMERIDSFORT. - Biostings in Gainbridgeoff are held every Sunday afternoon and evening, at 3 and 7 o'clock y. M., in Williams Holl, Western Avanue. Bests Free to all. The following named speakers are engaged; Mirs. A. M. Spence, during Dec.; Mirs. Fauny D. Feiton, Jan, 6th and 13th; Mirs. M. M. Macumber, Jan. 20th and 27th; Miss. A. W. Spragee, Sob. 31; Miss.Lizie Doton, Feb. 10th; Mir. Chas, Hayden, Feb. 17th; Leo Miller, Esq., Feb. 23th and March 24, Speaker, The Solition of this alt beld semilar and 

LEOMINSTER, MASS .- The Spiritualists of Leominster hold LEGALSTER, AAS. - The opinium of the low link strikes on mencoal 1.2 and 7.1-4 r. M. The following speakers are on-gaged: - Mrs. E. O. Clark, the three last Sundays in Decem-ber; Rev. Adin Ballow, first Sunday in Jsa.; Lewis B. Monos, accoud Suuday in Jan.

PLYMOUTH.-MIR. E. A. Ostrander will speak Dec. 23d, 30th and Jap. 5th; Mrs. R. H. Burt, Jau. 12th and 10th; Miss Lizzto Doten. Feb. 2d.

Poxpono'.-Mootings at 1 1-2 and 6 o'clock P. M. Bpeaker ingaged-Mrs. M. S. Townsend, speaks Dec. 30th.

WORGESTER,-The Reiritualists of Worcester held regular lunday mootings in Washburn Hall. LAWRENCE.-The Spiritualists of Lawrence hold regula needings on the Sabbath, forenoon and afternoon, at Law

ronce ffall. he Town Hall.

Town Han. Cons. -- Engagements are made as follows: Mrs. M. M. Macumber, Dec. 284 and 20th, and Jan. 6th and 13th; Miss Susan M. Johnson, Jan. 20, 27, and Fob: 3d and 10th; R. B. Riorer, for March; Warron Chaso, for May; Miss L. E. L. DoForce, August.

PortLawn, Ma.—The Spiritualists of this city hold regular meetings every Bunday in Lancaster Halt. Conference in the foremon, Lectures afternoom and overlag, at 21 4 and 7 oclock. "Speakers engaged :- II. P. Faltfield, first three, Mirs. M. B. Kenney, last two Sundayain Dec; H. B. Storer, first two, Lizzle Duken, last two Sundaya in Jan; Mess Fanuto Davis, two last Subbaths in April and first two in May; Mrs. M. B. Townsend the last two Sundaya in May and the first Son-day in Pure. lay In Juno.

PROVIDENCE .--- A list of the engagements of speakers in Flag club :- Miss A. W. Sprague in Decomber; Leo Muller in January; Mrs. A. M. Spence in February; Miss Lizzlo Daten in March; H. D. Storer, two first, and Werren Chaso underst Sundary in April: Miss Euma iluming to May; hoton in anaton, in Society in April; Miss Emma iluringe la May; Mrs. S. O. Hyzer in June; Laura E. DeForce in July.

PRILADELPHIA, PA .- Meetings of Conference and circles are held at the new Hall, organized under the name of "Pen-strallum," No. 1231 Chestant street, below 13th, north side, NEW YORK .- Meetings are held at Dodworth's Hall regu

larly every Babbath. Meetings are held at Lamartine Mall, on the corner of 29th street and 8th Avenue, every Sunday morning.

Oswenn, N. Y.- Meetings are held every Sunday afternoon ad sycuing at 2 and 7 1-2 o'clock r. M., at Mead's Hall, East bridge street. Seats free.

OULUMBUR, PA.-The Spiritualists of this place hold meet-ings the first Sunday in each month in their church.

CLETELAND, OHIO, --Spoakers who wish to make appoint-ments at Cleveland, are requested to address Mrs. H. F. M. Brown, who is authorized to confor with thom.

can get."
Why are soldlers apt to be tired in the month of April 7 Because they 've just gone through a March.
A Good Pupp For BRO. BALLOU.—The World's Crisis says:—"Our late discussion with Adin Ballon, at Worcester, which was held at the City Hall on the December."

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FOR THE YOUNG PROPLE, .- FRANCES BROWN, EDITOR.

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We have virtuand continuous to the Continues Formus, from Lynna G. Howe, Laurn DePorce, Ename Hardinge, Lib-ble Lowe, Hudson and Emma fuctio, Cora Wilburn, Mrs. L. M. Willis, Mary H. Willior, Frances H. Green, A. W. Spirsgue, or. Cooper and G. B. Paul

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# The Messenger.

. At 121 1 1 1 1 1 1 Each meanage in this department of the Dannen we claim was spoken by the sidrit whose name it bears, through Mrs. H. Conawr, while in a condition called the Trance State. They are sub published on account of Hierary morit, but as issue of spirit communion to those friends who may recognise them

We hope to show that spirits carry the characteristics of We below that spirits carry the characteristics of their series life to that beyond, and do mary with the ortube-eus ides that they are more than rists helps. We below the public should know of the spirit world as is is-abeuid learn that there is cell as woll as good in it, and not support that purity should shall flow from spirits to more the support that purity should shall flow from spirits to

mortals. We ask the reader to receive no deciring put forth by spirits, in these columns, that does not compart with his reason. Each expresses so much of truth as he perceives-no more. Each can epock of his own condition with truth, while is given opinious merchy, relative to things not ex-centenced.

Answering of Lotters, -As one medium would in no way suffice to answer the lotters we should have sent to us, did we undertake this branch of the spiritual phenome-sis, we cannot altempt to pay attention to letters addressed to spirit. They may be cost as a means to draw the spirit is our circles, however.

Visitors Admitted, --Our slitings are free to any one who may desire to altend. They are held at our office, No. 1.9 Brattle street, Beston, every Tuesday, Weinceday Therebay, Friday and Baturday afterneon, commencing at mate-rase two o'clock; after which there will be no admittance. They are cloced usually at half-past four, and yighter are expected to remain until dismissed.

#### MESSAGES TO BE FUBLISHED.

The communications given by the following spirite, will be published in rogular course, Will these who read one sepirit they recognize, write us whether true or false?

Baturday, Nov. 24.—" Why is Spiritualism called Medera Bpiritualism—and how are wo to investigate it?" Lyra to her

Bpiritualism—and how are woto investigate it?" Lyra to her Edisods; William Bowditch. Wedneiday, Nov. 88.—Invocation; What do Bpirits think of John Caivin, the Jounder of Calvinism ? Laura Harris; Oharles Taylor Thompson, Marbhehead; George Foster, Chi-onge; Rashan Reed, Beston; Oatharine Gready. Wedneiday, Dec. 6.—Invocation; How is it possible for a mian to be perfect as a Spirit, hand physically, morally and in-tolicotusly dopravid ? Thomas J. Barko, Alabama; Henry P. Vinsi, New York; Oatharino Anstin; John Ollley, to Rebec-ma Allas.

Thursday, Dec. 8.-Invocation ; Whence comes the belief

Thurrday, Dec. 8.—Invocation : Whence comes the belief in a Supremo Being? David Spensor. Windsor, Coun. ; No-bitable Babb, Barrington ; Benry Pottle, Boston ; Bamupi Gooldge: Paul Graham. Priday, Dec. 7.—Why is it natural for all men to fear death. and what shall we do to destroy the fear of death? George Gooley, New Orleans; Barah Jane Leonard. Troy, N. Y.; Blohard Hulmes, Belfust ; Elins Apraguo, New York. Maturday, Dec. 8.—Has not God appointed death unto all men 7.

ment Tuesday, Dec. 11.—How can the Lord's Proyer be recon-olied to the toaching of Spirits? Kneeland Chase, New Hamp-bire; Bmily M. Sargent, Michigan. Wedneiday, Dec. 12.—Are not sin and disense closely allied to each other? Charles Hovey, Buston; Herry Mondum.

#### Invocation.

Infinite Jehovah, we lift our souls to thee-not that we ask thes to stand aside from thy immutable law not that we offer saorlice to thee, but that we come near to thee and bask more fully in the supshine of thy presence.

Our Father and our God, thou hast taught us to pray, in the interior sanctuary of our souls thea hast taught us to pray. We will not ask thee to pleas us, for thou art blessing us every hour we live; continually showering blessings upon all theu

hast created. ...Oh, God of the Past, Present and Future, we give to thee that thou hast given to us.' We offer in purity, because in sincerity, and we feel that thou wilt ever be near us, ever guide us. Thou art not a God to avenge thyself, because we have stepped seide from right. Thou art a kind parent, who considerath the weakness of his children, and giveth strangth as they need.

While we walk in the valley of seeming evil, shall we not thee to sustain us? No; for thou hast taught up that wherever we wander, there thou art. and therefore wherever we are placed, we will at all times render thes homoge and glory. Nov. 23.

#### The Blood of Christ,

" Is not the blood of Christabundantly able to cleaned "## from all sin #"

This question has come to us from an able vender of the Christian religion.

We are not surprised when we look back upon the , past and consider how closely it is related to the present, to see, as we do so, the Heathen mythology and the Christian religion, as generally understood, are but one and the same thing. Heathen mythology is the basis of the Christian religion, and not only the basis, but a law pervading every point of Christianity. The old sustom of offering bloody sacrifices to the Lord's and God's of the coople bath not wholly been done away with-no, not even in this day of enlightment and study. Men still oling with tenacity to the past, and are as unwilling to yield it up as some

out, "Do no such thing." But as the prejudice of FETOHING WATER FROM THE WELL. Abinham murt be eatlefied, & enu uns substituted. That orive out, " Olve to God what he asks faiber.

for, not that he naver could demand in love." When Christlaulty shall dwell with man, robed with garmouts perfect and pure, she will be wholly with garmouts perfect and pure, one will be whenly hearts tell, diversed from that which bath been borrowed for With her homely pitcher laden, fotching water from the her from past ages. She will be robed not in bloody garments, but in garments of spotless white. She

will tell you you must live in accordance with the highest conception of right born within you. She will tell you to censure no man, to offer no bloody sacrifice, to believe not in the death of a Jesus, but to follow the life of that divine man of Ged. By living up to your own conception of right, you

are to be saved. Cease to do that which consolence reproves you for doing, and learn to do that she approves you for doing. Instead of looking at the blood and body of Curist, look at the divine life and principle. Oh, in the name of God, have done as speedly as possible with that which can never bring you peace, which can never satisfy the longing of the soul. To believe in a God such as heathen mythology pictures him, or even as the Christianity of the present day platures him, is a libel upon Deity. Even your little one will reject your God He will ask, " If God is angry with me, why may not I be angry. If God murders, why may not 1?" Tench your children that God is Love, that he cannot

stand aside from this great law, and the result is different. They will intuitively ombrace such areligion, and it will spring up to the honor of God well-springs of their being are continually asklog for food. They are blossoms of the hour, that require the food of to-day; they starve upon the past. They will soon reject these rites and ceremonics, because the light of the Past shall have no light for them, and the star of the Present shall not arise in vain.

These spiritual well-springs are not only rejecting the oil, and acking quierly for the new, but cramped Christianity, mature life, is rejecting these things also-asking for a something that will better nourish the soul. They are satisfied that the religion of the olden time is not the religion for them.

Fifty years ago one would have suffered an igno minous death were he to have stood up in the midst of the people to proclaim these thoughts. But the light of to-day gives you to know that you are gods, No other God will you be able to your own souls.

Oh, then, let us plead with you to listen to the God of your own being, and then you will be drawn out to Nature's kingdom, to beheld the mysteries of your Father, and thus be endowed with fitness for Heaven and immortality. Nov. 23.

#### Wm. S. Pitts.

I once did business in Boston. I once made Boston my home. But it is something like seventeen vears since I left the pince. I died, and was burled by my children and friends, but by the will of the Almighty I have come here to-day to inform the remaining portion of the children that I have a strong desire to communicate freely with them. My name was William S. Pitts. My place of business near Long wharf. The names of my two sons are William and Nathan. They are now doing business in the western country. One in Detroit, and one in Cincin-nati. I was seventy-eight years old. I enjoyed good health, up to the last six years of my stay here The last year I was afflicted with palsy. There are many things I would like to speak of that have particular reference to our family, but I will not speak of them here, hoping as I do to get a privilege of speaking elsewhere. That I have the power to speak, I know of myself, and I know slso that I must prove that to my sons and others to whom I may wish to come. In order to do this, I must appeal to their good judgment, and perhaps to their ourlosity. The new light that is making such wonderful develop-ments in the land is a something ell must admit, and if they would know what it is, they must see for themselves... I would not wish to mislead my friends by saying i have a desire to commune about family affairs. I do not want to be understood as wishing to commune in reference to affairs of the body. 1 care as little for the body as meat any one living, True, I desire to see those I love, happy in the body; but if they cannot be so without trespassing on the right of others, I would prefer to see them unhappy, tended, It is of the spiritual things of life I wish to speak to them. I was of the Unitarian faith. In many respects, it has become good for nothing. That we should all become united as far as it is possible. I believe, but that we should kill our fellow men hecause they do not believe as we believe, I do not think. One of my children has a peculiar hatred to the Romish church. This be optained from his mother, who suffered so from that church. I wish

Whence came that volce? From the lave of the Early on a sunny morning, while the lack was singing sweet. Came, beyond the ancient farm house, sounds of light-ly tripping feet.

Tras a lowly cottage maiden going, why, let young

well. Bhudows lay athwart the pathway, all along the quiet

іапе. And the breezes of the morning moved them to and fro

again. O'or the sumshine, o'er the shadow, passed the maiden

of the farm. With a charmed heart within ber, thinking of no lli nor barın.

Pleasant, surely, were her musings, for the noddlag leaves in voir Sought to pre-s their brightening image on her ever

busy brain. Leaves and joyous birds went by her, like a dim, half-

waking dream, And her soul was only conscious of life's gladdest sum-

mer gleam. At the old lane's shady turning lay a well of water

bright, Singing, soft, its halleluight, to the gracious morning light.

Fern leaves, broad and green, bent o'er it where its sil-

very droplets fell. And the miriles dwelt beside it, in the spetied fox-glove bell.

Back she bent the shaded fern leaves, dipt the pltches in the tide-Drew it, with the dripping waters flowing o'er its ginz

od side : But, before her arm could place it on her shiny, wavy

ևոյւ. By her side a youth was standing !- Love rejoiced to

sco the palr ! Tones of tremulous emotion trailed upon the morning

breeze, Gentle words of heart dovotion whispered 'neath the ancient frees. But the hely, blessed secrets, it beseems me not to tell : Life had met another meaning-fetching water from the weili

Down the rural lane they sauntered. He the burden pitcher bore ; Sho, with dewy eyes down looking, grew more beaute

ous than before i When they neared the eilent homestead, up he raised the pitcher light :

Like a fitting srown he placed it on her hair of wave lets bright; Emblem of the coming burdens that for love of him

she'd bear, Calling every burden blessed, If his love but lighted

there Then, still waving benedictions, further-further off

be drew, While his shadow seemed a glory that across the path

way grew.

Now about her household duties silently the maiden went, and an over-radient halo with her daily life was blent Little knew the aged matron, as her feet like music fell What abundani treasure found she, fetching water from

Matters in Texas.

Presuming a few lines from this far-off locality would perhaps prove acceptable, I felt in a measure constrained to write you a short communication, and let you know how we stand on the "great question" of the age. I have no flattering account to offer; on the contrary, the community in which I reside belong to the pro-stationary class, when mentally viewed, and generally prefer the old, worn out, threadbare, theologie, mind-oramping garment which has so long dwarfed and retarded their true development. I reside about thirty five miles south of San Antonio, nearly on the borders of civilization, and as yet the customs and habits of the people are, in a great measure, frontier. We are not, however, out of the reach of that class of "institutions peculiar to Methodists, and known the world over as "oamp meetings," one of which I lately at.

The phenomena witnessed was the old story over again, being, however, as cool until the last night, in this instance, as our peculiar storm called a "norther." I was reminded by their performances of times past, but never to be forgotten; I refer to sugar-making in the spring, in countries where the beautiful maple le found. It was always oustomary in those occasions to set askies marticular day what we termed "sugaring off," when a general invitation was extended, and a jolly good time generally had. This same principle was manifested in the camp-meeting referred to. Three or four days were occupied in preliminary preparation; and when fevor, in March, 1859. I was eleven years old. ] Sunday night came around, a general outpouring of

a good work. Seed through their faffuence is being must shine into every beart. / This must be done by planted, that will sooner or later germinate and individual investigation and responsibility ; and this grow; and cro many years roll round, we hope to cannot be done without laying uside all bigotry and send forth some noble spirits to battle in our outside authority. Who, then, will labor for truth, cause, and help materially forward the car of pro | for truth's cake, without regard to the ophilons of gress ; while others here will never be ratisfied with others?

doing less than help to "oll" its wheels. Everybody's brother, CHARLES P. O'Barns. Pleasanton, Texas, Nov. 6, 1660.

Horilcultural Institute, Ht. Louis, No.

On Wednesday, Nov. 28th, the citizens of St. Louis witnessed a spectacle that has no parallel in history. On that evening, Miss Emma flardings promulgated her plan for the relief of the outcast and homelesss of her sex.-a practical plan whereby these could not only earn their bread, but acquire a trade with which they could go out into the world and carn it without competition. This spectacle was that of a noble and pure woman, cultured amongst the aristocracy of Europe, with gifts of eloquence which, used for money gain, would place her on the pinnacia of fame and fortune, and greator than these with graces of private life which shed a glory all around her; and blossed are they that receive from worse than death. Nothing for herself-everything for them. I have seen and felt the heads of our people often excited, but I never saw their hearts so deeply moved as at this appeal; but in this case both head and heart move together-the practicality of the plan satisfying the head, and its humanity sanctifying the heart.

On the very next evening, after a large meeting was held and after council, a Society was then and there formed, under the title of "Society for the Promotion of the Interests of the Female Hurticultuunanimous voice ; Peter E. Bland, President ; James H. Blood, Treasurer; A. Miltenberger, Corresponding Secretary ; and some sixty persons subscribed as members. This looks like work and it means work.

The assuumption of the need of such a society being that all members could not only give something themselves, but could influence others in their | that "baptizing in water could not wash away sin," respective circles, and thus widen the field and increase the hands, and not leave it all to one. Already good fruits begin to appear, and the promise of this organization le mighty for the future.

May not then this action on the part of St. Louis, furnish incentives to the friends of progress in every town and village in the country, to go and do likewise, and do something, if over so little. Why, the powerful Tract Society is but a combination of effort and aggregation of mites, and out of all these miner societies will arise a national one, that shall build these institutions all over the world.

This work falls exclusively upon the Spiritualists of this country to do. For one reason, that better excepted,) see plainly to what extremities he is fruits and flawers are to help to advance the race driven. We say not this because we have anything out of Pork and Beans-and another, to show the personally against the miulster, but that he muy see world that instead of being Free Lovers, it is they how a person stands in the estimation of enlightened that are moving in the first practical effort to reduce sooisty who thinks that he can ridicule eternal printhe free love already in existence. Come up to the ciples out of existence. We ask him in the name of work, then, Spiritualists everywhere. We entreat you our Father to examine the philosophy, investigate the principles, and to understand the theory of in the name of that humanity which you have so long preached about, to come forward and do something, that the world (who judges only by effects) may see that we can practice as well as preach, to give these women work, not tracts; give them trader, not prayers; save their bodies and their souls with light. them, and not wait for them to go out to another aphere,

Come up and help us-help them and more than all bein this blessed woman, who alone dares rise superior to cant, and braves the world at the very citadel of their baser passions.

A. MILTENBERGER. St. Louis, Dec. 5, 1860. Corresponding Soo'y.

assed,'

We are not, however, entirely destitute of free Independent, reasonable thinkers. There is a little of the leaven of Spiritualism silently working its way in the world of thought ; and as Alles Mauson is expected here soon, we hope the silence will be broken, for it will be the first lecture in this place on that sublest. I and the BANNER so well filled with interesting matter, that I will not longer encroach upon its col-

umns, E. D. FRENOU.

San Jose, Cal., Oct. 14, 1860.

### Spiritualism in Antioch, Oklo,

We have just had a most brilliant course of leotures in our quist little village, delivered through

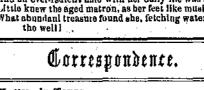
the organism of Mrs. J. R. Streetor, of Crown Point, Lake Co., Ind., one of the most interesting speakers in the field. There were but few in this place wiloffaring. Ay i begging to lay all these down and ling to acknowledge their faith in the destrine of bury herself, that a fow Magdalens may be saved Spiritualism, it having been grossly misrepresented in this visinity, and consequently has been brought into disrepute. We who knew the philosophy to be founded on eternal truth, concluded to procure a speaker who could enunciate establish, and defend the doctrine in its purity. So we engaged Mrs. Streeter, who has more than met our most sanguine expectations. The principles advanced were generally received as consistent Christianity; therefore it has taken a deep hold upon the reasoning mind, inasmuch that our spacious fall was insufficient to hold all, and many had to dony thomselves the ral Institute." And following which, elected by pleasure of hearing for want of room to sit, or oven to stand within the building. There are some, of

course, who discard everything new, or any new development in nature. The minister of this place, of the church denominated Disciples, seemed to be very much troubled, although he said nothing against the principles taught, only in one instance-baptism. He thought, and undertook to prove, that the idea was sacrilegious and unchristian. This is the only principle that he attacked. But he went into the more common course of getting along with a subject which he could neither answer nor rolute, viz.,

the low slaug of personal abuse. He tried to mimic the entrancement as far as he could, by imitation, in his pulpit, and on the Sabbath day, and ridiculed the idea, that a person could be in a condition to speak and be unconscious of what they say. Kirkchildren's coppers, and all the powers of the Bible em and Murray wore used as authority by which he Societies and Missionary cause, is but a misdirected criticised the language used; and everything was brought forward which he could turn into ridicule. If he is satisfied, we are, for he could have done

nothing better for the cause. The intelligent and high-minded of all (bis own shurch-members not

Spiritualism. If he is then honestly opposed to the, doctrine, we say amen, for then we shall consider that he is living up to his highest conceptions of truth. But we heartily pity the man who wilfully closes his eyes, and then declares that there is no We trust now that Spiritualism stands on a firm and sound basis in this violuity, its principles having been set forth in its true light, and must commend Itself to every candid, thinking, and reasoning mind. "We hope and expect that its genial influence will be felt, and, as a grand result, that Christian charity shall much more abound. We would commend Mrs. Streeter to Spiritualiets who may require



are to yield up their natural life. This is a part of their nature, has been strengthened with their growth, and we are not astonished to find it still with you.

I suppose our questioner will call to his aid the Bible. That is his standard of religious faith. Upon It he hath based all his Christlanity, and he dare not come forth and think for himself, for if he should, that golden star, Intellect, planted in his image by Jehovah, would at once show him he is standing upon a dangerous foundation, which will soon crumble beneath his feet.

The Christian religion is but a portion of Heathen mythology.

The baptismal rite is but a portion of Heathen mythology. History will tell you this. We are aware our questi ner will look only in his Bible for proof of his faith. But we will ask our questioner if it is literally true? Is it one-tenth part of a type of the old ? He will resollect that record was written many years after Christ, and for a long time it was obsoured in Jowish darkness. It was laid away to gather to itself the dust of the time in which it existed, and when years after it was brought to the intellects of the men of that time, we find that dust so incorporated with it that it had become a part of

Now the hard and bloody Constanting, by casting his vote in favor of it, gave you your Bible. The more entritual portion of the council east it aside as fallible; but the material portion, who could not do without this iron rule, placed it among you as a part of the Christian religion. Now, then, you are to thank men, every way beneath you, morally, spirit. ually and physically beneath you. Christ did not give you the Bible, the God of Nature did not give it you, and yet you gather it to you as His word. This is because you have not got rid of your heathendom. True, heathendom has been modified, but its most ossential points are preserved. Old Paul said. Without the shedding of blood there can be no remission of sin." You are not to suppose Paul in-fallible. What was he before his conversion? Hard-hearted in the extreme-prone to do evil, and never to do well. The record tells you he stood calmly and held the garment of one Stephen, while he was being stoned to dauth. Did the love of God Induce him to do this, or love to man? Nothing but Heathen mythology. He believed honestly, perhaps, that he was doing his duty, and serving his Gud. We will not censure him for so doing, but by geauning his life we shall show you that he was no man for you to pattorn after. Because he said, There is no remission of sin without the shedding of blood." you are not to believe it. He was no model for you to pattern after. God has given you a bigher conscience. Christ, when he come among men with his new and glorious religion, taught them, as far as he was able, to do away, with the old Mosais law which was a child of old mythology. Bat did he teach them that the God of humanity re guired the shedding of blood for the remission of any No. Not even the fallacious record gives you evidence of this fact.

. Is not the blood of Christ abundantly able to cleanse us from all sin?" No. Nature, from out every avenue, thunders No! If you would be free from sin, and walk continually with God, obey the God within you. Offer a sacrifice acceptable to God, and that can only be good works of beauty undefiled. God is a spirit and from out this life-spirit of your being give him the dew-drops of eternal fidelity. This is what he asks for, and you are able to give

him. The voice of beathendom cried out to Abra-ham, "Offer up thy son isano as a secrifice to God." Bat the voice of humanity, the voice of God, cried

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mself of this or when he will find it wrong to feel thus. Hoping I shall be able to speak with my son, I bid you good day. Nov. 23.

Maria Moulton,

My name is Maria Moulton. I dled of typhus lived in Charlestown, Massachusetts. I like you the spirit was expected, or, in other words, a "sugar-should tell my mother that I came here to-day, and ing off," or final touch or finish to the converts was told you this. My father is dead, but my mother do n't know it. He's been gone most four yoars from home. He's been dead most air weeks. My

### Jack Lovering.

Halloi I want a job. I'll sell your papers up in Hoaven! My name was Jack Lovering. I lived in New York. I pedilled papers. Was first rate at hero a little while - just long enough to get in. I're him, and tell him where i am. I was most thirteen to have you get some other clothes on me, and go down tive, and easily excited. thero. 1 went off in the warm wenther. My old man's name is John. We used to live close by here, in Cambridge, and I'd like to have the old man a big place, and my old man works there, in Albany street. I'd like to go there, but I'd not like to make a faol of myself traveling in these olothes. He has on the principles of psychology. a sister in Cambridge, and when he comes to see her, 'd like to speak to him.

By gracioust we have nice times where I am ; do n't have to do anything we do n't want to. I 'll get an eddication when it's right for me to, but 1 've been shining round since 1 've been here.

I was the smartest boy on the beat, when I sold in Park row. I had the erysipelas. First, the old man was sick with it, and I took it. He got well, and I died; but there aint much die about it, only going out.

I mean the old man shall see this. I'll do something to make him get it. My mother went out beshe is a great lady, and knows a good deal, and 1 know very little, and so I'm ashamed. They tell me she is my mother, and she says she is, and so l know she is.

So you can 't get me a job? Well, I only tried it on, for an introduction. I wonder if it 's hard to get out? It was hard for me to get out of my old body. There was something pulling me out, and something bolding be back; and I got a hard scraping in the pulling. Nov. 23.

Charles H. Davidson.

her, is the first question I asked when I found myself controlling a medium. It is now near six years since I left you for the other country. You remember, I said, I will come again if I can; but I suppose you have by this time forgotten my, promise, and have become stronger wedded in the church than ever. I wish very much to speak with you on many

things I cannot write. Chas. H. Davidson, of Jamestown, Pa., to Harriet. Nov. 23,

mother is a Millerite. My father went to California, of the "blood" and "body" of the good man had been He was is carpenter; his name was Charles. My freely imbibed and eaten. A very pleasant time was mother will soon hear about it. Nov. 23. bad for a while my heating? and "hollaring? may Nov. 23. had for a while, "hooting" and "hollering" may be termed happings. After patient observation, I was forced to conclude the whole uproar was nothing

more nor less than excitement, unuided by the influenco of Jesus, and in this way: There were six selling. The Ledger paid always; everybody liked argo, healthy, stout-lunged ministers, who represent it. 'cause they have good stories. I was posted all about these things, before I died. I've only been pathy and purpose, naturally exercised a strong got an old mun in New York, and 1'd like to talk to eontrolling power. The audience being, as they bin and tell him many fill him they be a strong to be and the bin and tell him they be a strong to be were, disunited, exercising no will-power, were negayears old. I lived in Carney street. I should like tive, and thereby the weaker vessels became recep-

I have since the meeting conversed with one who professed to have have "found Jesus" on the night come here, when he comes on, and give me a change of the excitement, and when alluding to the subject to speak. Most of the time he gets in carks where they of her actions on that occasion, found the topic parbuy and sell brimstone, tar, and such like things. It's ticularly distasteful. I believe the whole perfurmance on all such occasions can be naturally explained

> The ministers and their "little" flocks are as usual very conservative. As an instance to show our reverende' condition, I will gits a little circumstance.

One of these "divinely" appointed gentry's wives, a Mrs. II. W ....., received a paper from New York oity lately. She was at a loss to know who it came from, having no acquaintances or relatives there to her knowledge. She was sick at the time it came from the office, and he was requested to open and read, what he deemed might be interesting to her. fore I did. Bue takes pains to show me things, but He read aloud an article, until it mentioned the fact of a little boy communing with a spirit, when he immediately stopped, held the paper at arm's length, dropping some uncourtcous remark or look before throwing it into the fire.

What a pitiable condition must not such a man be in, who will not allow himself or family to peruso so beautiful a themo as a little boy holding sweet communion with an angel.

I have introduced one copy of "Self contradictions of the Bible" into the community, and it cuts like a Will my wife be disappointed, because I come to two edged sword. What a glorious preparation it is to remove from a person's mind that sickly notion of the infallibility of a book! God's immutable principles alone are the only infallible creations, while everything that bears the impress or workmanship of man, must necessarily be more or less fallible.

Your paper, "The Herald of Progress," and

As some persons may think I claim too much for | ble and truthful. my pamphlet, I wish you would publish the following copy of a letter, the writer of which is a phrenologist. Can I say more than this and the testimonlats in your paper of the 3d of November contain? and these are but a sample of many more.

Елана Спаза. NEW YORK, June 10, 1860.

the subject of Spirituatism, with deep interset, and Nows Depot here for spiritual papers, &c. We have I have arrived at satisfactory conclusions that it is had lectures here regularly, and the people have listhe most important subject that ever man investiga tened to the truths from the angel world, through the ted. That in the principles it teaches my all the elements of progression to obtain knowledge, wisdom, and a condition of happiness.

pamphlet entitled, "The Rubicon is Passed," with spheres, and proving their immortal mission to a much interest. I think it a work of unparalleled demonstration. They have only to be heard to be importance to the world. Because it explains the demonstration. They have only to be near to be splritual science so completely and satisfactorily, it believed. The clorgy have been repeatedly challeng. cannot but carry convision to every intolligent mind ed, but they all keep silent, and do not believe in reof Spiritualists or opponents of Spiritualism, of its sisting the Devil that he may flee from them, or clea truthfulness, be they Jews or Gentiles.

cause of Spiritualism and put down all oppositionthe two things most needed to push on this great ing much good. His tests are very convinding, and righteous cause of truth. No one can give but a his prophetic gifts have caused quite an interest in faint idea, in a letter of the wide sprend and broad- the minds of many. He is a boid exponent of the cast view it conveys to the intelligent mind of the true principles of progressive development of man and of Spiritualism in all its phases. Therefore it should be read by every person, and no one should fuil to do so, for every mind will receive light by it. I hope it will have a general circulation.

Yours in truth. J. ADAMS AVERY, To Elisha Chase, Esq. Beloit, Wis,

#### From the Golden Land.

I am writing in one of the most beautiful and productive valleys in the United States, if not in the world; and undoubtedly many of your readers in the Atlantio States, who have been here, can testify to the truth that Santa Clara valley, California, is the Paradise of the Pacific. We have almost eternal summer, perpetuol birds and flowers, mountains plains, artesian wolls, and evergreens-the sublime, beautiful and romantio. We have in the higher orders of creation-such as man, for instance-a fair average of muscle, vitality and activity, and, I will of the soul, are omanations from the soul, are the add, politics and orthodoxy. Our little city (San expressions of the soul, and that stimulants which Jose) of three thousand inhabitants supports at the soul desires only reach and affect the physical, least four churches, a jail, and other appurtenances the external, of man's being. to modern Christianity. Apparently we have everything to make a people prosperous, virtuous and happy. But is it so, while our jails are filled with tained the idea-and I think it is one of the principrisoners, and our courts with litigants, and our ples of Spiritualism-that for every desire of the streets lined with whiskey venders? Can we be soul there is a corresponding means of gratification : happy, even if our churches are filled with communi- that nature possesses the ability, and is always cants?

lantbropist is, what can be done to ameliorate the only reach the physical, and do not affect the present condition of mankind, to break up this equa | soul, then is the soul satisfied? Is it a real, genuine nimity between virtue and vice, this race between response, and is nature true to herself? To me it full peniteutinries and full churches? Is there no seems not, but that the soul is cheated of its gratifihigher law, no purer roligion, no more startling eation. If the desires emanate from the coul, must truths, to enlighten, rofine and elevate the unthink- not the response which nature makes to those de-Life Illustrated," are taken here, and all are doing ing masses? We think there is. The light of truth sires reach and affect the soul? This is cridently

a medium whose insp 🧼 W. H. WRIGHT. Antioch, Ill.

Milwoukie.

It is some time since I have written to the BANNER, which, by-the-by, comes to this city, and is read by many an anxious inquirer after the truth. Several copies are left at my store by the News Agent week-DEAR Sin-I have for some years investigated 19; and I understand the demand increases at the organism of Miss Emma Hardingo, Mattie Hulett, Mile Sprague and Belle Scougall, all varying in style, Since I arrived in this city, I have perused your but all declaring all power is in and from the spirit It is just the thing to give a new impulse to the Wilson has visited us, and has been the means of dothey would come out to the conflict. Bro. E. V. new gospel, and is not ashamed to meet any man in argument, or debate. Our audionces are not large, but very respectable, and our most intelligent class of citizens attend regularly. But there seems to be a call for physical manifestations, which we have not been blest with here as you have East. We want the Davenport mediums, and some of our musleal and other test mediums to convince a certain

class of minds of the truth of the spirit presence. ENOS GAT. Yours, in the good cause Milwaukie, Nov. 14, 1860.

A Query,

In the Boston Spiritual Conference, reported in he BANNER of Nov. 17th, in the discussion of the question of the influence of intexienting agents upon the spirit or soul of man, Dr. A. B. Child's position is, if I understand him, that all desires are products .

Now, to me, this is dark and unsatisfactory, and my soul desires a clearer elucidation. I have enterready to respond to the soul's expressions. Now, The great question that startles the mind of the phi- if the responses to the soul's desires for gratification

#### true of the higher appleations. Is it not also true of the lower workings of our pature? Dr. Child has furnished the world much fuel for superfictions to the DANNER, and are requested to call stonthought ; and in the main Lagree with blin. I shall then to it during their locturing tours. Bample copies tent be glad if he will make this point clearer.

Yours, truly, M. Teany. Rockford, Ill.

Opirit Control and Magaided Vaculties.

This question is proposed for investigation, by G. It as question is proposed for investigation, by C. Address, the above places, or New York City. If. Davis, of Salem, in the Daxman of New, 10th, and as I am subject to the control alluded to, I propose giving a few thoughts on the proposition. I think, from what I have experienced, that tranee subjects are influenced both by individual spirit power and by an intensified natural condition. I know that I but network for One and Michigan. These withing to both-but network for One and Michigan. These withing to both-but network for One and Michigan. These withing to both-but network for One and Michigan. These withing to both-but network for One and Michigan. These withing to both-but network for One and Michigan. These withing to bothproach an individual that I have never seen before. and state the peculiar aspirations and conditions of the parents of that person, before he or she was born. and the causes which have shaped the subsequent lila.

. Professor Huse, of Osborn place, Boston, in this way, or at least, in some way, will give the history of one's whole life, spontaneously. I do not think our normal state is capable of such comprehension.

On the other hand, I often find the discourses through me are but the reflection of the aggregate thought of the audience I am addressing. I some-times feel the effect on my own body, of a blow struck on a horse, or other animal, when I am many rods away: only being in hearing distance. One rods away; only being in hearing distance. One night last Spring, in New Orleans, I was awakened by the ory of "Marder," and at that moment I felt all the sensations of two stabs in my left side. I suffered much all the balance of the night, notwith Unio. suffored much all the balance of the alges, according to Miss EMMA HARDINGE will lecture in the West Ull-March. standing my wife made every exertion to relieve me. This was Saturday night. Several persons visited my office Sunday morning, to whom I related the simumstance, and told them that Monday morning's New York. Crescent newspaper would contain the particulars of the murder; all of which was verified, as stated. Now I cannot understand these manifestations could have been produced by extraneous spirit power. It seems to me that some magnified condition of my Westorn New York; during Jun. In Oleveland, blio; through owa baing placed mo in rapport with the horse, or animal, and the being murdered man. Westorn New York; during May, in Lowell, Mass; during this in Providence, R. 1; July in Quincy, Mass. Address till April, Bjencerport, N. Y.

How far a magnified condition of our faculties can intract the knowledge in mind at a distance, in space and time, is certainly a question of deep inter est. Wherein is lodged the magnifying power? What gives intelligence to "that od force" which centralizes thought ? What intensifies the faculties so us to produce these startling phenomens? It seems to me that thoughts and feelings resulting in calls to lecture on Spirituallem. in Ohio, Michigan, Indiana, external manifestations are compounds of mental ohemistry, by the union of earth and spirit-spheres -no one department of life being entirely independent of ull others. L. K. COONLEY.

#### Mr. Mausfield in Portland.

Permit me through your columns to call the attention of your numerous renders to the wonderful medium powers of Mr. Jas. V. Mansfield, of Chelsea. He having spent three weeks of last month in our city.

It is not often that our citizens are so fortunate in having the opportunity of testing spirit intersource, as they were the three weeks that Mr. Manafield was with us. For the first two weeks he gave private sittings, and many there were, holding high positions. In phurch and society, that visited his rooms. Some of the first members of the Bar of our city, the clurgy, the merchants, and those in more humble walks in life, received the first evidences of spirit communication. Of the hundreds that sat with him. there was not one but what was convinced of the great truth of immortality. No. 1

On Monday and Tuesday, of the last week he Varmont, this winter, and friends to labor in New Hampen

Movembilts of Leotuebus. Partick noticed under this head are at liberty to receive

rea. Lociuters named below are requested to give notice of any change of their arrangements, In order that the list may be as currect as possible.

Une. Auappa M. Brever will locture in Cambridgeport, 6 Sond ys in Dec. -- Philadelphia, 4 do. in Jao. Providence, 4 mindays in Fob. -- Taunton, Sondays in May, Fosborn, Dec. 2140 and 2540. Addross, the above places, or New York City.

an made to utter ideas in the trance state that are en-tirely new to myself-and so far as can be ascertained, they have never been conceived by any person in the earthly bodily state. I am sometimes made to ap-proach an individual that I have never seen before.

MRS. MARY M. MACUNDER will lecture the last two Sundays In December and the two first in January, in Putnam, Jonn, it in December and the two first in January, in Putnam, Jonn, it the two last Bundays in Jan. to Cambridgeport, Mass.; the mouth of February in Leominster; first three Bundays in March in Hartford, Gonn, it the last Bunday in March and first two Bundays in April in Boston; the last two Bundays in April in Tacuton; four Bundays in Jung at Portland, Me, If Boston and Leomen the December March and March II. B. STORER WILl lecture in December, third, fourth and fith Bunday, in vicinity of New Haven; January, first and sucond Sandays, in Portland, Me.; third and fourth, and the four Sandays in Portland, Me.; third and fourth, and the four Sandays in Portland, Me.; third and vicinity; throug) March, at Putnam, Ch., and the first two Sandays of April at Providence, R. F. On three evenings of each week, at towns in the vicinity of the above laces.

towns named above, or care of Ebenezer Warner, Norwalk,

11. P. FARNFIELD Speaks in Portland, Mo., in Dec.; in Os-wegu, N. Y., in Kun; in Obicago, 11., in Murch; in Toledo, O., two lirst Bundays in April; in Adrian, Mich., thinl Bun-day of April; in Covelana, O., the last Bunday it. April. Ad-dross, Putnam, Conn., care of Anner Plummer.

MRS, F. O. HYZER will beture in Dec., Pob. and March, in

MISS L. E. A. DEFORDS will locture at 84, Louis, Me ; De-comber 23d' and Soth; at Terre Haute, first two-weeks in Jan. A. didrugs, through Dec. at 84, Louis Me, care James Bicod, box 3591; through Jun., at Terre Haute, Ind., care of James Hook.

Mas. J. W. Conning will lecture in Dec. at Milwankie. Wis.: In Jan. at Lyons, Mich.; in Feb. at Eikhard, Lud; in March at B. Louis. Bho will return to the cust in April. Applica-tions for evenings should be made early. Address lox 818, Lowell, Mass. or as above.

Miss ELIZABETH Low, trancespeakeh, of Loon, Cattaraugus Co. Now York, loctures at Ellington and Ragg's Corpors, (Cattaraugus Co.,) every fourth Sabbath. She will answer calls to locture in Chautauque and Cattaraugus Counties.

N. FRANK WRITE will locture in Jancevillo, Wis, Doc-28d and 80th; Milwaukio, Wis, through Jan. Applications for wook evenings made in advance will be attended to. Mns. H. M. MILLES will devote one half her time to loctur-log wherever she may have calls; she is engaged permanent-iy one half the time for the coming year. Address, Asbia-buls, Ashiabula Co., Ohio,

Mns. FANNIS BURDARE FELTON WIll locitize in Stafford, OL. Dro. 23d and 3040; in Gambridgeport, Mass., Jun. 6th and 18th; in Worucstor, Jan. 20th and 37th. Address us

CHARLES A. HATDEN, trance speaker, of Livermore Falls, Me, will speak in Dee, and Jun., in Hanger and vicinity; in Quincy, Mass, first two Sundays in Seb.; Cambridge, ort, the third Sauday in Beb.

WARREN URASE lectures the third and fourth Sundays of WARREN CHASE lectures the third and fourth Sundays of Doo. In Dayton, Obio; from Dec. 25th to Dec. Sist, in Toledo, Ohio. Address as above. Ho will succive subscriptions for the BAEMER at Club prices. HENEY O. WINGHT will false attend a Free Con-vention, to be held at the same place, to commonce on Tues-day. Dec. 25th, and to cuming three or more days.

HENRY H. TATOR. or New York City, author, and trance speaker, may to addressed at the "Bauner of Light" office, Boston. Mr. T. will remain in New England during the com-CHARLES T. INISH Intends to labor in New Hampshire and

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August 18. August 18. August 18. A GARD - Having had eight years experience as a medi-tum, with an extensive public paironage, and a constant preserve upon my line for medical constant. I have been com-pelled to make more extensive arrangements to meet this demand; comequently 1 have associated with me one of the best physicians to be found, with twenty years practice, thus combining the merits of the past with the developments of the present. Bleaches will be treated in all its forms. Par-tiouar attention given to Chronic Diseases, Consumption, Hamons, Cascers, A.c. Burgled operations skillfully perform-ed. Torme-For prescription and advice where the case is sature, \$1: Oldrwayant examination from lotter, \$2. Pre-sortigion and advice seel by letter to any address. All centi-tances at my risk. H. L. BOWKER, Natick, Mikes. T. 8. Psychometrical readings of character, with a "May of Life," sent as heretofore, for \$1. 3 m Dec. 8.

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Dec. 8. Im Dec. 8. Im OFICE.-PROF. A. II. HUBE. the Prophetic Medium. In grow Present state reshifting, No. 13 Geborn Place, lead-ing from Present street, Baston. Ladies and geniterman will be favored by him with such account of their past, prosent and fatter as may be given him in the exercise of these pow-ers with which he focis binsell endowed Price 60 conts. Nativatics written when desired. Charge, \$3. N. B. Prof. II. promises no more than be can accountiesh Sept 16. If

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M 18. B' E. LITTLE, Test Medlum and Medical Chairvoy-sni, No. 35 Beach street, two doors from Albany street. Torms, \$1 per hour; written examinations, by hair, \$2. Nov. 17., 11

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D. WHITE, M. D., SUPERINTENDERT,

No. 80 BOND STREET,

stopped with us, he gave sittings free, to those unable | trance communications which were entirely satisfactory. and 30.h; Chagrin Fulls, O. Jun. 6th; Milan, O. Jun. 200 Many of these people came as a matter of curiosity. not ever having any ovidence of the great truth. But they received sufficient evidence from that one sitting that convinced them that their friends yet lived, and they were willing to yield to the Light of Reason.

On Monday, of the last week, he gave that day to the elergy, but none attended, save one of our Unitarlau denomination. The rest were probably worshiping their idols. Two of the Unitarian clergy had sut with Mr. M. during the first two weeks, and received that evidence of spiritual life that to them was truth, without doubting. As one remarked to me, "if this does not come from the source that it purports to come from, pray tell me, where does it come from." He says that he now does not wonder that Christ in his day made so little progress with the great principles he taught, when he looks back at the position of the now so called Caristian world, who turn their backs on this great truth.

1 understand that Mr. Mansfield is intending to spend the winter months South. These communities who are to be favored with his visits, I would advise to embrace the opportunity and test his Dowers.

Our cause never stood so well as it now does in this city. We occupy one of the largest Halls, and it is filled to overflowing every Sunday. Our meetings are free to all. We have engaged for the next six months some of the best speakers in the field. Portland, Nov. 5, 1860. W. G.

#### Complimentary.

It may be interesting to many of your readers both in Wisconsin and Northern Illinois and elsewhere, to know that another and very reliable Clairvoyant and Hoaling Medium is now in the great medical field-both seeing and curing "all manner of Disease," by the aid of her spriritual gifts. This Medium is the wife of Dr. E. B. Wheelook. This lady first became entranced a few months since. while sitting at a window listening to a band of martial music, in the city of Madison, Wisconsin.

We think she is second to none in her clairvoyant and healing gifts. I would cheerfully recommend the afflicted and suffering everywhere to address this lady, (Mrs. Fanny Wheelook, Edgerton, Rock Co., Wis.) or her husband-Dr. E. B. Wheelock, who, 1 am informed, will cheerfully respond to any inquiries that may be made, by enclosing stamp to pay return letter.

This town lies upon the Railroad running from Milwaukte to Madison. Persons traveling westward are requested to call upon the Doctor, or Mr. Williams, grocery keeper, who will cheerfully entertain them, and give them proof of clairvoyant power and sight.

Yours, respectfully. J. B. W. Edgerton, Rock Co., Wis.

Pride is the first weed to grow in the human heart. and the last to be cradicated.

aker can have them by addressing him at Gruffer N. II.

1; Chagrin Fails, O., Jan. 6th ; Milan, O., Jan. 1816 ; nd, Ind., Jan. 20th and 27th. Address accordingly. MRS. OURISTIANA A. ROBBINS lectures in Hammonion, At lantic Ocanty, Now Jersey, every other Sunday, and will speak in other places in the vicinity when called upon. Mns. LAURA, MUALPIN will answer calls to locture in Ohio

or olsowhere, during the winter. Address care of H. McAl-pin, Fort Huron, or D. Davis, Esq. of Dayton, Ohio. JOHN II, RANDALL will respond to the friends in the west who may require his services as an inspirutional speaker. Address, Kilinwey, Broome, County, N. Y.

PROF. J. C. OHURCHILL will unswer calls to speak, address-ed to the Baunur office, 143 Fulton strest New York. Prol. O. makes no charge for his services.

How. FREDERICK ROBINSON, of Marblehead, has propared a source of luctures on Spiritualism, which he is ready to le-tost before sociolles of Spiritualists.

J. W. D. Poolizy will spend the winter in the violativ of Boston, answering calls to locture, addressed at 14 Bromileid trees, care of Bela March.

Miss M. Monson, Clairvoyant Physician and Lecturer, San Trancisco, Oni. Miss M. is authorized to receive subscriplone for the BANNER.

G. W. HOLLISTON, M. D., will answer calls for ircturing in Southern Wisconsin and Northern Illinois. Address Now Berlin, Wisconsin.

Derlin, Wiscongin. Mns. J. B. Surrit, of Manchester, N. H., through Decem-ber will be in Raleigh, N. C. Address there care of J. P. Nautha นี้อุจากเอ.

MRs. O. S. Woaxs, trades speaker, will lecture in Un-ion, Ma., Doc. 28d; Belfast, Dec. Solb.

MRS. ANNA M. MIDDLEBROOK'S COgagements are made up to April 1, 1861. ALBERD E. CARPENTER will answer calls to lecture in the

Anser be, addresses is win answind, Licking Co., Ohio Ras, Isaao Triozza, irance medium, will answer tails to octure in the New England States. Address Bucksport, Me. MRS. A. P. THOMPSON Will BREWST calls to lecture in the surrounding towns, addressed to her at West Campton, N. H. On Anis Hour, tranco speaker, may be addressed for the present at Delphi, ind., cars of Dr. E. W. H. Beck.

Dn P. B. RANDOLFR'S SOFICES BS & locturer, an be had by addressing him at the Bauner of Light edice. MRS. HELEN E. MONELL will receive culls to lecture in England, Address Hartford, Coun

REV STEPHEN BELLOWS WIll respond to calls to locture, ad-fressed to hum at Fall River, Mass.

L. JUDD PARDES'S midress is in care of Dr. J. G. Atwood, No. 581, 10.h. street, New York.

Ollatica H. Onowalt, tranco speaker, Doston, Mass. Ad-dress, Bannan or Light office.

MRS. C. M. SIOWE, trance lecturor, will roceive calls to les ture, addressed Vandalia, Cass Co. Mich.

MATTIE F. HULETT, Rockford, IR. She will speak in Ten-cessee and Georgia, in December. LEWIS B. MONROR'S address is 14 Bromfield st., Boston, in

MRS: E. O. OLARK will answer calls to lecture, addressed at awrence, Mass. care of Bela Marsh.

REV. JOHN PIERPONT may be addressed, as usual, at West

J. B LOVELAND WILL receive calls for lecturing. Address, Willimatic, Conn.

W. K. Ripler will speak alternate Sabbaths at Hampden and Lincolu, Me., until May. Mas. S. E. Collins, No. 1030 South Fifth Street, Philadel-phis, will answer calls to locture.

CHARLES C. FLADO, tranco speakor, 59 Warren sL, Charles

WILLET STRATTON, healing modium, 158 Sands st., Brook lyn, N

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A Word of Solemn, Conscientious Advice to these

who will reflect ! Statistics now show the solumen truth, that over 100,000 dis

Who will folled? I Statistics now show the solucata truth, that over 100,000 die in the United States annually, with some one of the forego-ing discases, developing consumption, prestration of the vital forces and premature decay. Theore cannot be an effect without its adequate cause. Theore cannot be an effect without its adequate cause. Theore cannot be an effect without its adequate cause. Theore cannot be an effect without its adequate cause. In view of the awful destruction of human life, caused by such dehilftating diseases, such as Bpermaterrhea, Seminal weakness, the vice of self abuse, Spinal Consumption, Epi-lepsy, arrous spaces and diseases of the heart—and in view of the gross decption practiced upon the community by base pretentiers—the Directors and faculty of this institution, cen ectantional parts are the invalid and the Community the their resources and facilities for successfully treating this class of makalize cannot be surpassed. Patients, for the most part, can be treated at home: On application by lotter they will be furnished with printed in-terrographics, which will enable us to send them treatment by Mail or Express.

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R. P. OCER, HEALING MEDIUM, Hannibal, Missouri gopt 12

# Dearls.

9

And quoint alor, and lower five words loog, That on the stretched fore-flager of all time, Bpst le lowerer."

MANDRY. There is a gent of eacred worth, That's fell, but noter sociat It lingers 'mild the montal sphere, Of ponsive, goutte mian. It bears within its months through The geme of early years-The varied scenes of joy and gilef, Embalmed with stulles and tears, In sorrow's hour, or mirth's bright day, It still doth haver 'round, And deep within its magic fount Most sacred things are found, It is a vaso within whose shripe Only the past doth lives Yot o'er each fleating hour of time A hallowed light doth give.

DHARLOTTE ALLEY. Plumouth, Mass.

The voice of a spirit is like the spirit of truth-most cloquent when manifested in deeds-for thus the higher intelligences communicate their thoughts to those beneath the m -[Herald of Progress.

A FAUS THAT BYER WEARS & SMILS. I love the man whose open brow Proclaims a noble mind ; I love the sympathetic soul That feels for all mankind-That feels for human wrongs and woes, And pitles o'en their guile ; And O. I love the angel face That over wears a smile !

The face that ever wears a smile Hath suushing in the heart:

Its beaming rays reflect around-A thousand Joys Impart; It gladdens, choors, inspires with hope, Far more than tongue can tell ;

"T is in such hearie the augels bright Forever love to dwell.

). A little sterling kold-though obscured-is far better than a great deal of burnlahed and esteniatious brass. And just so a little plain sincerity is more valuable than the most complete and elaborate counterfelt.

THE MOUNTAINS.

O deep, exulting freedom of the hills, O summits vast, that to the climbing view, In naked beauty stand against the blue! O cold and buoyant air, whose crystal fills Heaven's amothystine bowl I . O speeding streams That foam and thunder from the cliffs below ! O slippery brinks, and solitudes of snow, And granile bloakness where the vulture screams O stormy pines that wresile with the breath Of the young tempest, sharp and toy horns, And honry glactors sparkling in the morns And broad dim wonders of the world beneath I summon ye, and 'mid the glare that fills The noisy mart, my spirit walks the hills i

From one stage of civilization to another ; from one tower ing landmark to anothor ; from one altitude of glory to an ther, we still move onward and upward.

MOBNING AND EVENING.	
O'er Lifo's brightest morning	
Darkent clouds gather;	
Hopes that were damning,	
Noonday shall withor.	•
But eve's calmer radiance	
Our posce shall restoro-	
The moon's soft refulgence	
Bhine o'er us once more.	

God's work to carried on by oscillation : now the truth swings to this extreme, not to that; and between he weaves his cleady and perfect plan.

THE RAPPY VALLEY. It was a valley filled with sweetont sounds. A languid music haunted overy where-Like these with which a summer ove abconde From rusiling corn, and song-hirds calling clear, Down sloping uplands, which some wood surrounds, With tinkling rills just heard, but not too near; Or lowing cattle on the distant plain,

And swing of far-off bells, now caught, then lost again. . [Thomas Miller.

lay down upon the bed to note whatever might fol-

low. Within three fect of this bed was my table, on which stood a beaker of water, inkstand, gyroscope, and a flagon containing a bunch of wax flowbefore.

and on this experience 1 predicate my immortal nature, and of course that of all other human beings; for to mo it passes belief-it is knowledge. I lay flat upon by back, as the shock ran through my body; my eyes opened widely; I knew perfectly all that was transpiring; but experienced a sense as if my head was gently, yet rapidly, *separat-*ing at the crown. This continued for perhaps ten coonds, when I became conscious of being entirely free from the body, and with folded arms stood calmly looking at the body on the bed. I saw first time became aware of a very common physio-logical fallacy. Up to that moment I had supposed that the heart alone was the organ that sent the blood through the body; but now I saw that every vein and artery of *itself* contracted and expanded, thus aiding the systelic and diastolic action of the central viscous; and at that august moment I made the grand discovery, in a medical point of view, which has since been brought so triumphantly before the world. As I there stood, coavinging mysolf of the fact that man himself, and his mere body, have but slight relationship, I saw that if he chose, he might do almost anything with it; and when, subsequently, A. J. Davis startled the world with his divine enuaone hundred pounds of flesh and blood. What was it? I shall never believe that that voice belonged to any being who ever inhabited a body on this foot-stool I believe it was an orial spirit-the good thoughts of-what I will not--dare not think of, much less express-it was too horrible. The good triumphed; and the "doubt no more" fell like honey on the tongue. I turned from the body to myself, physical self; and so I found out that bodies cramp some souls ; and I saw why men who live in moun. tains are better, morally, than they who live in val.

soul has a better chance to be itself. There enveloped me from shoulder to feet a sort ing in God's blood, sent out to the surface, and re-

Now, the body of that could ay alive up stairs ; to abare the mighty secret; for at that time I was

can tass off at will. Davis, the scer, has often been abeant from bis hody, so it is affirmed; and a holghber of mine, in the scere is a firmed; and a holghber of mine, in the scere is a firmed; and a holghber of mine, in the scere is a firmed; and a holghber of mine, in the scere is a firmed; and a holghber of mine, in the scere is a firmed; and a holghber of mine, in the scere is a firmed; and a holghber of mine, in the scere is a firmed; the scere is a firmed; is a firmed; is a firmed; is a firmed; the scere is a firmed; is a firmed; is a firmed; the scere is a firmed; is a firmed; is a firmed; the scere is a firmed; is a firmed; is a firmed; the scere is a firmed; is a firmed; the scere is a firmed; is a firmed; is a firmed; the scere is a firmed; is a firmed; is a firmed; the scere is a firmed; is a firmed; is a firmed; the scere is a firmed; is a firmed; is a firmed; the scere is a firmed; is a firmed; is a firmed; the scere is a firme, is out feeling the least effect. I then returned the par tailty now heaped up in the store-house of my soul, to the trunk, and walked out, thicking 1 had hall All Ocd's uniterial universe, with a dozen twice as my labor for my pains. Presently I returned to my grand thrown in, could not buy this treasure from lodgings, and began to experiment with a gyrascope. Inc; and when these fault-fuders shall stand aghast I had made it spin beautifully, and was winding it up again, when, suddenly, as if a stream of light angel, shall overshadow them, the soul of P. B. Ranup again, when, suddenly, as if a stream of high indice shadow them, the soul of P. B. fail-had hurst the walts of the house, the terrife thrill of drath scenerd to pass over me. I was frightened at the tremendous uhvoiling. "Ah," said i, "this is linghish i" "No, it is Soul i" said a voice in my ear. I turned. No one was near me. The thrill last is ball be understood, and not be measured as passed off. Not for an instant did I loso self-passes | men measure cattle-as I have been here-by the sion, but undressed, closed my window, locked the very ones for whose service twelve years of life has door, arranged my table with stationary, and then been almost wasted.

I am totally ignorant of the moment I started for or reached my room in York street; but I suddenly found myself-in the body-rapidly pacing up and ers. With firm nerve and compressed lip I awaited down my chamber floor. And new commenced a the next thrill. It came, but less intense than series of phenomena totally inexplicable, except upon the theory just presented, namely, that the ani-I had been absent from home nearly two years, and mal life is totally distinct from, yet entirely depen-the leading wish was to see my people. Scarcely dent upon soul-life; for on my hopes of salvation I had this desire assumed shape, than I became saized declare before God and man, that I became, in that with an irresistible impulse to open the window and mighty hour, perfectly conscious of two separate and the blinds. I did so, and again lay down upon the distinct selves, both pacing up and down that chamber bed. And now a tremendous experience followed; floor !- and each perfectly conscious of the presence of the other, and each telegraphing its sensations to the other. For a moment, the spiritual me, gazed steadfastly into the eyes of the physical me, standing side by side. Presently the latter appeared frightened: "This is too dreadful," it thought; "this presages death | There are two me's in the room !" I turned toward the bed, and there, standing at the pillow, I beheld a third duplicate of myself-and, great God ! a fourth ! each seemed sentient. It now struck mo that I was about to die. I then called for assistance, under the delusive impression that I was in a dapit distinctly! I watched the pulses through its gerous condition-which was not the case, albeit the heart; I saw it gently breathing; and for the experience was terrific. It is common for people to get seared just at the culminating point of the hash-ish life, but in over six hundred cases of its judicious administration, 1 have never seen the least disastrous result, and most sucredly believe, that proper ly used it is an agent especially ordained by God himself, to aid man in his search for light on the nature of the human soul. Beyond all doubt the ancients used it ; and that Mahomet derived all his knowledge and power from its use in the cuve of Mecca, I feel positively assured.

I had never before known what horror was; but the presence of so many "doubles" terrified me, and in an agony of soul, I threw myself upon the bed; A. J. Davis startled the world with his divine euun-but it now occurred to mo that to sleep would be to siations of the "Pneumogastrio Cure," I hailed it perish, even if sleep I could. And so, as it seemed. not only with joy, inasmuch as in it he not only the girls in that been gone an age, without success in beautifully and grandly expressed what in that hely inding help. I determined to make my will, alone, hoar my immerial soul beheld, but gave to mankind for which purpose I rose from the bed, and going one of the sublimest truths that over was rovealed. with all possible speed toward the table, it took me Presently I felt a sweet, low, silvery voice breathe over one thousand years to reach it I every year and these words into my listening spirit: "Paschall week of which was as distinctly marked as was ever Paschall doubt no more." It seemed as if myself an hour of ordinary experience. This taught me a whispered to myself, and yet it was not f who spoke, nor was it my alter ego, my spiritual better half-for she was, and still is, encased in something over whonce I saw how a person might be old at twenty years, while another may be a mere boy at ninety. And I saw another truth, viz: that some races-as the Negro, and the Indian, seldom reach a maturity of soul here; but ever remain boys and girls, in genius, one of these rarer beings whom God has, spite of accumulated years, the superior races from the foundations of eternity, appointed to attend every human being. An evil one was also there— seldom reached by the inferior races at full maturian evil one is ever near us all-prompting my soul ty-because they have n't organs through which their to a rebellion against the Infinite Jehovah-Infusing souls can act, and therefore experience the proper discipline.

I reached the table at last; took up the pen, dipped it, and placed it to the paper. But the period that clapsed between the first raising of the and was astonished to find myself clothed; yet, al pen, and its fall upon the sheet, was over six hundred how wondrovaly I was somewhat larger than the physical self; and so I found out that bodies cramp The conclusions that I aimed at may briefly be summed up thus:

Matter is but a phase of spirit ; time is but a tick leys; because the pressure of air is less, and the physical system has a better, fuller play, and so the of one wast brain; worlds are but the cells of that brain ; and human souls are but the globules float-

stated, the theory is this : Life, the Principle, acting

SENSATION ; another, Intelligence-Intuition ; so far

the law of Diversity; but now begins the law of

Bation, Life; God is a STATE, Life one of its Phases

But my time is up, and I resign the floor. Some

Dr. N. B. Wolfg.-If man, in his present state,

"The fossil' strate," says Mr. Emerson, in his late

dwelling place; and that the lower perish as the

higher uppear. Very few of our race can be said to

there in the east prophetic of the chick 7 what is erigin—that it did not commence with my germ or Now, the body or make root, my since up started to an anglety secret for at these time i way intered in two exceptions that, after all, this material root is only when my going or proving these, that, after all, this material root is only when my going or proving these, that, after all, this material root is only when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when my going or the counterpart of the theory when and the theory when my going or the counterpart of the theory when and th

> were all of life. Life is not all here-tit is ahead. If will know life hereafter; but our conditions must first change. Life is prophecied in the sponancous questions which are ever bubbling in the deep fountains of mind and intelligence. Questions are the barometers of mind, indicating a desire for Is the mind darky Is it in its prison shell ? ilfe. It will yet bo free-over the river. Wait ; it must ripen-the mind. The harvest is not in the spring time. The blossem is prophetio of the fruit; an acorn of a tree; a child of a man. Ask a man what is life-what is animal life 7 and, which all his facultics ablaze he is dumb. What is life to you, eir, to the Indian, to the llottentot, the Esquimaux ? To the child-brain the simplest truths must be given ; to the adult brain, mathematics. Napoleon thought as a man when he spoke with

battles in his words, and stormed the massive gates of victory. He was once a playful child, and thought and spoke is a child. Audrew Jackson Davis was an angel-guarded child when solloiting cold viotuals on College Hill, with all his faculties askeep. The good angels of growth have awakened them into activity, and the mental world is in a confingration. To day a ohild may ask a question; a little growth of the organs of causality will enable it to answer itself. The bud on the graceful willow in the epring time develops to a leaf in summer. To ask questions is peouliar to a rudimental mind, notwithstanding Aristotle has enriched the world by this method of logio. To ask questions, howover, I believe the power is implied to answer them, though that nower may only be developed when the mind is untrameled by the earth encasements. Of such a character I believe the questions under consideration to be. What is life? What is animal life? To my interior sense a tautology is implied. What is man? What is animal? We will answer on the other side. We must get up the hill to see the laad-scape woll. It is dwarfing the question to eay, "Life is heat." It is unpardonable egotism to suy life is any one thing, personal or impersonal, ponder able or imponderable. It is a partial view of the question to call life heat, motion, sensation, intelli-gence, love, or even to say that it is an "interior essence," "a principle," or "so much of Ged as we perceive in man," as one or each can be made to swallow and destroy the other. I see life in all these combined, as I do in everything presented to my exterior senses; but intuitively I see life as an attribute of Delty, breathing and nestling near the divine heart.

## All are but parts of one stupendous whole Whose body Nature is, and Life the soul,

MELINDA A. BALL.-On the last evening of the discussion of this question, I answered only to "What is Life ?" and defined it as a principle only, and not as an effect or manifestation of being. Life as the creative power l-called love, for love, I said, was the scul of God. The question was asked, What is love? Love, I answered, as a First Cauve, is the eternat nature or inipulse of being, and the principle of unity.

Everything is conceived by love in wisdom, love being the impulse, wisdom the form of motion. But though wisdom is the eternal character or form of love, love is the ingenerator, the inspirer, the orenter.

Well, truth is the deepest and the strongest love of the human soul, for through it only we have life. Life is a motive, as was said by one; we love to live, and we live to love. Dr. Randolph is reported to have said that God can act deeper than love can reach. Now there can be no action without a relation, and there can be no relation without love. Death and life are the opposite poles of love-one is repulsion, the other is attraction; but in the im-mortal life, the immortal love implanted in the soul of man, death cannot enter. Prayer is the lever of love. Aspiration and inspiration are the two arms to this lever. Aspiration is the going forth of the soul attraction, inspiration is the auswer to that Life has been called a dream-an empty show-

but we must remember one thing : there is never a shadow without a substance, and if we have fed on shadows, it is evidence that there is a Divino reality

shunows, it is evidence that there is a Divido reality within us, that is urging us on to its enjoyment. What is animal life? Animal matter, I suppose, is not animal life, although it is the substance through which life manifests itself. We had last week the body of a man made up of all the simple elements in existence. We only lacked the breath of life to have made a completed man. What, then s the breath of life? Thought, I answer, is the breath of life. And what is thought? It is the union of elements created by the power of love. All nature breathes, and the solid rock thinks as truly is the conscious being, man. Wherein, then, is man different from the rock, or from inferior existences? lonce said that the soul was the thought of God. It is the thought of God, because it is the unit of existence. It combines within its thought the es sences of all materiality, and the form of all motion. And since the element of being is in man, giving him the form of all life, therefore he is immortal bence it may be truly said, that man was formed of of the position taken by Dr. Randolph. Eight years the dust of the carth, or the particles or atoms of ago I had a distinct consolousness that I was carried matter, and God breathed into man the breath of outside of my body with all my faculties perfect. I ife, and man became a living soul. JOHN WETHERDES .--- I feel a delicaoy in saying nything, after the feast of ideas I have had in istening to those who have preceded me; and I feel that I can say but a faw words, with no influence but John Wetherbeu's behind them. I will confine he little 1 do say to the question, and lot my thoughts radiate from that. Dr. Child has said Dive into ourselves," if we would begin to read the B C of life. Now, following this human lantern into the labyrinths of the selfhood of humanity, we are no nearer a categorical answer to this question than if we followed the uncertain furrow of Brother Burke, or any other brother who makes no use o the subsoil plough, but turns over the rubbish for our instruction on the surface of things. All of us eel, when we turn our thoughts within, that on this subject we are on the shore of an unknown sea The source of the stream of life, like the river Niger is not laid down on any chart. Our thoughtfu minds are full of speculations and probabilities, and will ever be; and it is all right (as Dr. Child says) hat it is so. We know, by the aid of reason and observation, that our bodies and the bodies of the whole human race, from its first quickening in the unknown depths of the past till now-yea, all animal life of every grade and kind, and all vegetable life, from the simple lishen on the rock to the tall cedars of chanou-all were but a part of the aggregated al things during the process of dying. The person atoms of the primative rocks. Water and sunlight sualight and water, have dono the whole business But whence the day-spring from on high ? Whence the advent of the first human thought indicating conscious existence? Yea, whence the undevelope mental pinions before the life-principle galvanized them into the rudimental form-types merely o future aspiration? Tell me that ! Dr. Child and Dr landolph I Tell me that I ye knowing once, and uman knowledge will answer every other step this great problem, "What is life?" I feel, I know that I am a fact of existence; to nyself an important fact; and 1 am an earnest fact. And I have a purpose within me moving me ouward; I take an interest in the persons and things around me-the neurer the circle, the deeper be interest-and, as a fact of existence, I also feel that I am not the possessor of life absolutely individualized-that "I am portion of that which is around me." I feel that I am hold of an end in common with my cotomporaries, which hitches on left the physical body, they appear in the spiritual to the "link unknown;" but I feel, also, that the body, in a perfect human form, and then the new thread on which, I have joins the common stock life, with a new body, commences an existence in the long posterior to that "buknown link." And I feel soul. I have a feeling within me that this thread, then, for it is a process of nature, both pleasant and which is the staple of my earth-life, is of immortal natural.

spring? to the surface result of percent of percent in intriviating or percentific, has impleted to come spring? It is a crysalls—a worm in a coccon, with stick should go in ngain and be lost forover. But just enough expacity to look whout him, and march is a coccon, with stick should go in ngain and be lost forover. But just enough expacity to look whout him, and march is that cannot her my very soul rebels; and, to get out of the music of the sternal law of progress. Ex-cellior is ever before him 1 ft were not worth the trouble to make and if his radimental condition (getiation at the expense of the dead, we may be, march of the file of the to be any be any be. figuratively speaking, of a plush fabrie-whenever the thread comes to the surface, protrudee, it stays there as part of the finish. The race is the whole plece; the length-the number of yards-is not marked on the log.

ABERICA BURKARR .--- I have many times been takon outside my animal hody, and known that my animal life has not been suspended when this has hap-pened; yet I believe that animal life cannot be long continued when the conscious soul is out of the body; perhaps not beyond a few hours. On one oc-casion I was so long out of my body that it was with great pain and effort, and only with the assistance of epirits, that I again, obtained possession. When I am out of my body I am absolutely and really in the spirit-world.

JACON EDSON .---- I believe there is a place where the sublime and the ridiculous blend and harmonize ; so I conclude there may be good in the ridiculous as well as in the sublime. But if there be use and meaning in that which appears uscless, I belleve is is better for us to restrain the useless and go for the useful. I do not doubt, that by suffering, Dr. Ran-dolph has been unfolded in his interior nature, but it is my conviction that it is far better to come to this illuminated unfolding in the normal way, as is the case new with hundreds and thousands who are mediums,

DR. RANDOLPH.---What is your standard for normal and abnornal developments ?

Mn. Epson.-Each one has a standard for himself.

Dn. RANDOLPH.-Then why do you criticize?

Ma. Enson .--- I do not mean to criticize --- only cau-

Mn. BURKE .- Last week Dr. Child did not know what life was ; to-night he tells us what animal life is, Some of the speakers have quoted Pythagoras and Aristotle as authority, but they are no authority for this Conference. This forum accepts no proof outside its own. Men who have given tone to the literary world are regarded here as monomaniacs. One has defined life by saying it was love. This is a vague definition, as mysterious as life itself is. The meu or the women who profess to leve all the world, probably really leve as little in their own sphere of usefulness as the men or women of less pretensions. There was a time when man did not exist. Go back to Moses, and I doubt not that you will get a better definition of life than you will to wate knee-deep through the mud of modern tran-scendentalism. Life, then, is a loup of clay animated with the breath of life; without life the clay is lifeless.

Mus. OSTRANDER.-What Brother Randolph has said has been very interesting and suggestive of thought. I can endorse all that he has suid except the plurality of forms. I have distinctly seen my own form coming toward me. When I have seen this I have been normal, well and sano. These experiences tend to show that the scul is above the physical, and is ciernal. I believe that Dr. Randolp's position is sustained by philosophers of re-search and deep thought. Brother Randolph has thrown out gleams of mighty truths. But what are words to express one's ideas of spiritual things?' I know that I cannot do this with words-and who oun? Deep in my coul I find a recognition of a God. This recognition becomes fully when I attempt to define it by words and sentences. The soul unfolded to the recognition of spiritual things by trance and clairvoyance receives lessons that cannot be told, If the use of hashish unfolds truths that belong to the spiritual world, I say let it be used if it does

injure the material, which is of far less value. In the unfolding of spiritual light and truth 1 will stand by Dr. Randolph's eldo, a friend, though all the world of materialism is against him. Dr. GARDNEB .--- No one has yet defined the question before us. I have h and of the effects of hashish before to night, and concluded that it does not unfold real truth, but only produces a kind of phantasmagora. Ask on intelligent physician, and he will tell you that bashish, and substances of a kindred nature, produce upon the mind only illusions. We here to gather truth; and now the question 00mo arises, do these intoxicating substances show to us realities, or are their effects mero illusions ? What Dr. Child has said of a man that left his body and

Reported for the Banuer of Light BOSTON SPIRITUAL CONFERENCE. WEDNESDAY EVENING, DECEMBER 12.

QUESTION-" What is Life! What is Animal Life !" DE. CHARLES H. CROWELL, Chairman.

DR. P. B. RANDOLPH .- In discussing the subject now before you, as the previous questions of Virtue, and Intoxicating Agents, I shall fearlessly say my say, as usual, despite of criticism fuir or foul, clean or unclean ; all I have read is of the latter sort, therefore beneath notico. I have no time to quarrel no time by defend myself-that task I leave for, others.

The question, "What is Life?" is more casily than answered, and necessarily involves nked several others, amongst which are these: " What is God, Time, Being, Soul " Last week Dr. Gardner gave me a first clue to a new thought, albeit he did not state the thought itself. The thought I thus reached on the clue thrown out, I now proceed to present you.

First, then, I do not bolleve in the mere eviteralty of the soul's existence, nor in its sempiternity, as do certain of our "Philosophers." On the contrary, I distinctly affirm its sternalily-that it always was, and over will be-that in manifestation it may be as young and new as the just-sprung leaf upon the tree, yet that in absolute being it is as old as the sternal God himself. Of course, then, I am in belief a Pythagorean, or, rather, a Rosicrucian. In making the strange revelation of a passage in my private history, which I am about to, I know the bitter, vindictive attacks that I shall invite; but having thus far stood alone and unsupported, except by the one or two Spartans of the ever-glorious BANNER OF LIGHT, under whose folds I cheerfully fight against all comere, so deeply do I feel the value "one kind and loving word," I shall probably survive, and still live, though the whole alphabet takes up arms against mo.

Five times-perhaps six-in my life, and that within a period of twelve years, I have experimented with Hashish upon myself, in order to reach through the gloom toward the light. I shall do it again when I get ready, in spite of criticasters. I gained more light in any two of these experiments than from all the "spiritual" experiences of my entire life-real, positive, genuine, unmistakable light-nor has my soul ever parted with one jot of that light to this day. Under its influence I became developed to what I am—intellectually reaching by it a certain point; from which my soul has nover obbed again. One of these experiences I will relate, because it illustrates the subject under discussion. First, however, allow me to state that about one year ago, in this city, I felt ill and nerveless. In order to recuperate, I rolled up a pill of Hashish and Taraxicum about as large as a small pea, took it, and retired to rest, not expecting any illumination. but mercly medical relief. I was mistaken. I slent in the upper part of a house, with door locked. At the breakfast table, next day, my entertainer stated that, notwithstanding the room where he slept was, as usual, securely fastoned, and a light burning, yet that I was seen in that room, not as a shado spirit, but as an apparently opake form, which reflected the light from the lamp. The figure was unmistakably mine, but its features were bland, and wore none of the lines of care, sorrow-plowed, which mark my unfortunate body. The figure had life, for it mutely expressed solicitude for my host, a man for whom I had great regard, who is well known as a gentleman and thinker, and whose kindness to P. B. Randolph in the dark days will be gratefully remembered all along the upper routes of being I

flowing tora-a garment enveloping the body, but [turning to the centre, to be re-charged, and sent cul leaving the legs and arms bare. It seemed to be, again ; bodies, organs, virtues, vices, risings, fallnot an attachment of the body, but a will-woven ings, disciplines, joys, sufferings, hatreds, loves, fears, robe, whose shape and quality were determined by sorrowings, all--all are but insidents to the soul's the form and quality of the soul itself-in a word, vast being and career. At bottom, soul is one, homeogenous-a unit-a spark coruscating from, was the natural and appropriate garniture selected bound to, and flashing back to the Infinite God-and by the soul, involuntarily ; and its style was deterto its higher, deeper, purer, supremer BELF; and this mined by its leading affection or love-and mine -this is the tremendous thought, dimly, vaguely was oratory--always was, ever will be. bodied forth in II. F. Gardner's last speech, which I I could look through my body, legs and arms.

I saw no organs, atoms or particles, as in the case have thus tried to elaborate a very little. Succinctly of the body-saw no tendons, bones, or cartilages ( but I did see what looked like blood, although not on, in, and through itself, assumes diverse forms, red, but pearl-colored-like ethereal streams cours. one of which is-Matter. Mutter is therefore but ing through the spirit-form. This takes longer to a form of Live, and Death is a misnomer! The describe than it did to occur. As I stood wondering Principle Life, in matter, assumes a form called why I did not see any bones. I became aware that even the body, there disenthralled from its coarse play, was, in itself, but a mero vehicle of soul-still Unity, and the next step up brings the Master Principle-Deity-Self-Power, Cousciousness-God. second cousin to the mystery within it, and no hni more essential to its endurance, than the carbona. God is therefore a CONDITION, like Intelligence, Sencous form we here assume for a season. All bodies, here or elsewhere, are but adjuncts of soul in one or

and so we give a NEW THOUGHT' to the world ! Ay two of its multitudinous phases of existence. That two thoughts; for he who runs may read that Gud is to say, it puts them on till it can do without is a REFUELIO-A DEMOCRACY !- A Personal Being Human existence is an Immense Circle; a deep down in every human soul. them. Here I leave the subject for to-night, just on the circle is but an infinite polygon; and bodies serve border, having merely glanced at the surface idea; the soul's purposes during its journey over a very few of the straight lines which are integers in this but there's a mighty well beneath it. Some polygon. In its journey it will yet dispense with time I will faish this hashish experience of March legs, arms, stomach, boly; for all these are charac. 29th, and tell you something that occurred in that toristics of its primitive stages of development. room of which all I have recounted to-night is the most imperfect and crude preface.

The soul can produce hundreds of simulachra of itself, and manifest through them all, even to the future day, when thlugs are propitious, I shall minutest intention of the central self. Thus, under again take part in your discussion. Till then adiea! certain conditions, a man may be seen in more than two places at the same time, or a man may show himself in three forms, so that one who sees these was a finished being-a finality, invested with all images may be unable to say which is the real man. the attributes of love, power, wisdom and knowlegde, So persons may sometimes, and do, behold the simuthat he is ever to possess-if he is, in his present condition of living, all that he is to be, or capable inchra of undead persons instead of, and when they fancys they behold spiritual beings. Spirits cerof being-no more, no less-then he would be able to tainly do communicate, but they are not around orystalize every thought, and irradiate every sub ject, with truth, that is presented to his mind for inspection. But man, in his present form or earthquite as

"Thick as leaves in Valombrosa." It is by no means an easy task to define where the life, is not an ultimate; he is simply a creature of objective begins and the subjective terminates; and culture—a traveler on the royal road to knowledge is my belief that bashish will, in the hands of which still lies beyond the scrutiny of his present

judicious percons, be the means of solving many a being, but to which haven his every stop is fourling, knotty problem connected with the soul, its nature and hither propelled by every circumstance of life and destiny. We often objectify subjective phonomena, and By work on the " Conduct of Life," " shows us that no

off at a tangent and bring some far-fetched bypothe ture began with rudimental forms, and rose to the sis, dressed up as a solid "fact," to account for more complex as fast as the earth was fit for their what may be solved much nearer home. These remarks are incidental; I now resume my parrative. "Home-how are they at home?" I repeated to

be finished men. We still corry, sticking to us, some myself. In an instant I was out of that chamber ; remains of the preceding inferior quadruped organi over the roof of the great city I flew, by a power i zation. We call these millions men; but they are cannot doline, yet as the form passed swiftly along, not yet men. Half engaged in the soil, pawing the eye scanned and recognized many a familiar obto got free, man needs all the music that can be ject. Down from York street to the river; across brought to disengage him. If Love, with tears of it to Piermont; up the Erie Railway to Binghamp- joy; if Want, with his scourge; if War, with his ton; along the Chenango Valley to the old house at cunnonade; if Christianity, with its charity; if Trade, home. The door was shut: I could not pass bodily with its money; if Art, with its portfolios; if Boi-in; but the walls were no impediment to sight, ence, with her telegraphs through the deeps of space ence, with her telegraphs through the deeps of space Thus I entered. In a cradle lay a new-clothed soul, and time, can set his dull nerves throbbing, and by It was my daughter-Cora; who had come down loud taps on the tough crysalis can break its wall from God, and taken form, and seen the light, and and let the new creature emerge erect and freegrown up as I saw her then, in spirit, between the make way and sing pound. The age of the quadperiod of my departure, and the hour in which I ruped is to go out-the age of the brain and the stood there, unable to not humanly, because in a heart is to come in."

state like unto the God's. "Delusion !" was it? The millions, then, are not men-finished-they Perhaps so: but in fifteen days from that hour I are in their rudimental state, perhaps powerless as clasped that baby to my heart, even while that regards their future-embryotio-blocks of marble, heart was bursting with its joyful news of life be-yond the body! Yet there was none to hear-none of Phillias, the inspiration of Praxitiles. What is

went to an orthodox heaven, is proof positive to my mind that he was under a psychological illusion We have first the strata of the earth, then broken rooks, then soil from the attrition of these rocks, then life, then higher life-life still accending till w come to human life. I claim that it is a reasonable inference that ail things below the human combine to make the highest life we know. Life permeater all things, either in germ or developed, and the whole Thus life is a principle-an all controlling is God. principlo that embraces all things. The highest life is embodied in the human being, and in the hu-man being our highest knowledge of God exists.

DR. CROWELL -There is no God above life. To tell what life is, is to tell what God is; this I will not attempt to do. 1 will suy one word in defence

was transported about seventy miles distant from my body in the twinkling of thought, and carried into the presence of my father, whom I then saw lying dangerously ill, which fact I did not know before my soul was thus transported. I distinctly saw and communed with my mother, who was then in the spirit-world. Without my consciousness I was carried back and resumed my body again. I soon after received a letter from my father's house, which verified the fact of his illness that I had learned in this mysterious way. Many times I have, in a similar way, passed out at a distance from my body, and have returned again, as my presence in my body now bears gridence.

#### The Philosophy of Death.

Many persons become trightened at the approach of death, by not understanding its philosophy. The process is very simple and easy. The five senses recede, one by one, in regular order. First, the couse of taste, then the sense of smell, then the sense of feeling ; the hands and feet become cold, numb, and senseless; next the arms and legs, and whole body up to the head, become cold, stiff, numb, dead and paralyzed. The sense of bearing then departs ; and as a general thing, the sense of sight is the last to leave, though it often sees spiritual, as well as naturmay be perfectly cop-"lous all the way through, yet atterly unable to speak a single word, because the spirit is always alive in thought and nover dead. As the five senses recede from the physical body, they gradually appear in the spiritual, in a much more refined and exalted state. No one should be frightened at the loss of any of these senses, on their death-bed, during the process of death, but rejoice that they are approaching and are actually in sight of that bright and bet.

ter land. Spiritualism makes death a pleasant thing; to die is pleasant, because by this light the road to heaven is lit up all the way through, and is light and joyous. The true Spiritualist fears not death, because he understands the philosophy of death. Philosophy, and not religion, is the real saviour of the world. After the five senses have all world of spirits which never onds. Fear not death G. TUORED.