VOL. VIII.

BERRY, COLBY & COMPANY,

NEW YORK AND BOSTON, SATURDAY, DECEMBER 29, 1860.

TWO DOLLARS PER YEAR
Payable in Advance.

NO. 14.

Written for the Banner to Light. EDGAR.

... BY PHBANQUE PERANTIQUE.

In a dungeou, drear and dismal. Chained in misery abysmal, Crouched a poot-soul whose fetters held him helpluss to the carth.

Every thought was sorrow freighted. For this and soul only waited For the footsounds of the failer who should bring immortal birth.

O'er him grawled the slimy ligards-At him, jeering hage and wizards Pointed long and skinny fingers, through the cold and maty grate: And around him flends and devils

Held their bout of reckless revels, Filling dank and dreary darkness with their symbolwords of hate.

Venomed reptiles bit and stung him: Maddened by despair, he flung him On the fetid, moldy bottom of the recking prison cell. Once the brave and true regarded-Now by God and man discarded-Worse his sin-sick, sad condition than the hottest scothing hell!

Bright, bediamoned coruscations Bhed their grandeur o'er creation's Gold and silver spangled cloudlets in the other blue above.

And the shimmering stars in gladness Nod to us that earthly saduess Has no name nor habitation in the courts of heavenly

Seraphs, clad in pearly brightness-Like their hearts their dazzling whiteness Sing the songe of souls enfranchised from all earthly pange and pains;

And the week one who had squandered All his earthly hopes, had wandered Hither, from his passion-prison, charmed and scothed by angel strains.

-And the poet, gently shielded On His bosom who has yielded Hope and succor to weak mortals lost and chilled in starless night.

Qualis the nectar wine Eureka, From Eterne's brimming beaker, And, all longing lost in largess, soother his soul with celm requires.

Written for the Banner of Light.

THE LITTLE GIPSEY.

BY J. BOLLIN M. SQUIRE.

[CONTINUED.]

homes in the adjoining villages cutside of Madrid. It was the custom of the Gipsies to join company again, the old Gipsey was always in continual dread of losing Preciona.

Not long after this, as the Gipsey-train were making their way into Madrid again, in the morning they met a young gentleman in a valley about half a mile from the city. He was extremely goodlooking, and richly dressed, the sword and dagger which he were glittering like burnished gold; his you may happen to recover your senses, which you hat had a jeweled band, and was testefully adorned with a large, graceful plume of various colors. The Gipsies stopped at seeing him, and, standing at a little distance, set themselves to thinking, to arrive at some reasonable conclusion why a fine gentleman, such as he appered, should be out in such a place so early, on foot, and alone. While they were thus cogto the old Gipsey, said-

"Pray, be so kind as to favor me with an opportunity of speaking with you and Preciosa alone-it will be for your good."

"With all my beart," said the old woman, " if you do n't take us too far out of our road, or keep us too this, Preciosa saidlong."

And, calling Precioes, they withdrew about twenty the young gentleman began to speak.

"I come a captive to Preciosa's wit and beauty. come what I deemed at first nothing more than a mero admiration which she excited; but I have found every effort useless, and myself vanquished. see, am a Knight," he continued, throwing open his who is at present at the court in Madrid, soliciting a happy; if not, I shall be misorable. My name is the good fortune I so much value." -: that of my father, ----, who resides at No. -in the Callo de -- ; and you are at liberty to cannot resign my liberty or my right to go where I inquire of him and me of the neighbors, or even of please; but wherever I do go, I shall not use that

as earnest of my intentions and what I will bestow on you hereafter; for no man who can give up his soul can hesitate to part with his wealth."

While the young Kuight was speaking, Preciosa watched him closely, and undoubtedly was not at all displeased either with his language on his manner. She turned to the old woman and said-

"Pray excuse me, grandmother, if I take it to myself to answer this enamored Knight." "Answer as you please, nina—I leave it all to you," replied the old Gipsey, "well knowing you

have sense enough for anything."

bly born, yet I cannot deny that I have quite a wayward little soul in me, which is always filling my head with certain aspirations for greatness. But, believe me, I am not in the least tempted by promises; my resolves are not to be evercome by presents; deference is no londstone to me, and love has no device which can ensuare me; and although by my grandmother's reckoning I shall be only afteen next

"Though I am poor," began Preciosa, " and hum-

Michealmas, I am already old in intellect, and have much more penetration than my age would seem to warrant. This may be accounted for more as something bestowed by nature, rather than the result of experience, yet both have taught me how impetuous is love, and how by its influence the mind is thrown utterly out of its ordinary course, and wildly pursuing its desired object, it surmounts all imaginable and possible inconveniences, until at last the lover, believing he is about to realize the heaven of his expectation, suddenly fulls into a hell of disappointmente. Then, again, give him the heaven he sceke, he soon wearies with the object which attracted him, and, reason having opened his eyes, it becomes a ource of wonder to him that once he adored what he now regards with feelings of distaste. The fear of these things inspires me with more than ordinary distrust, and by it I am led to question words, and

have become suspicious of actions. One jewel I have which I will guard with and prize more than my life that is my parity—and neither gifts nor promises can make me part with it, which, thus sold, and could it be bought, it were valueless indeed. Neither can it be won from me by wiles and artifices, for I shall bear it to my grave before I expose it to danger by listening to chimeras and specious tales. It is a flower which no breath shall sully: it has an existence with which imagination even shall not be allowed to tamper. Pluck the rose from the bush, and how soon does it wither ?. One touches it, another inhalos its fragrance, another pulls its leaves, and then it perishes at last in vulgar hands. If this, senor, be the cause of your coming, you have my answer; you can obtain no such booty from me save in the ties of wedlook. If you desire to become my husband, I will be your wife; but before this there are many conditions which I shall demand with some country women, who, at the ringing of and many trials for you to encounter. To begin the Ave Maria bell, had started for their different with them, I must become satisfied that you are really the person you claim to be. In that case, you must quit your father's house, and join us in our with them in order to travel with greater eafety, and, tents, put on a Gipsey's garb, and remain in our school two years, which will be ample time for me to learn your disposition, and for you to become familiar with mine; and if at the end of that time we are mutually satisfied with each other, I will be yours.

with so much fervor, and, baving g ined your liberty, seek pardon at the hands of your family for your errors. But such are the conditions which I impose on you. If on these terms you are willing to enter our ranks as one of our tribe, it is for you to choose itating he came up to them, and addressing himself for yourself; but should you fall in any one of them, you shall never touch my fingers."

During this probation you must regard me as your

sister, as your humble pervant, and nothing more.

Also remember, senor, that during this schooling

see I reckon as lost, or at least scattered, and may

be led to fly from the object you are now pursuing

The youth was much astonished at Preciosa's view of the matter, and stood for a time in silence, with his eyes fixed musingly on the ground, as if considering what answer he should return. Observing

"This is not a matter of such little importance that you can or should come to a resolution at once yards away from the rest, when they stopped, and on it in the few moments we have to spare. Return to your home, give it all the consideration it demands, and you may meet me again on this spot I have endeavored by every possible means to over- during the helidays, either going to or coming from Madrid."

"When it was so ordained that I should love you, my dear Preciosa," said the cavalier, "I resolved I, senoras, (for if heaven favor my pretensions I that I would refuse nothing which you might require shall always give you that name,) as you will readily of me, though, it is true, I did not imagine you would make the request of me which you have; cloak, and exhibiting the insignia of one of the high nevertheless, as it is your will, and my delight to est orders in Spain. "I am the only son of a Knight, obey, count me from this a Gipsey, and whatever task falls to my lot, it shall be mine to prove that post which he is fully assured he will secure, and I you will ever find my feelings as I now represent expect a large inheritance. Having then, the rank them to be. I am at your service whenever you and position of which I have spoken-and you may name the time. I will leave my parents on the preimplicitly rely upon the truth of it. I still can but text of going to Flanders, and provide myself with wish that I was a ruler, for Prociosa's sake, that I money. I shall want eight days to prepare myself might lift her to grandeur, and make her my equal for my journey. And for the servants who will be by making her my wife. I do not trifle with you, ordered to accompany me I will manage in some for in the carnestness of the great love I bear Preci. way to get rid of them, that they may not hinder my esa there is left no room for deception. She shall project. But one thing—if I may as yet request a choose for herself in what way I may serve her. favor-I would beg of you, and that is, save to-day, Her will shall be mine; my heart for her is a wax when you go to town to inquire of my rank and that which may mould, but the impression shall be as of my family, you go to Madrid no more; for I would endurable as if hewn from the marble. If you not for all the world that any of the constantly believe me, my hopes shall make me contented and changing circumstances there should deprive me of

"No, senor," said Preciosa, "this cannot be; I strangers, for our name and station are not so ob- liberty to such extremes but that any one may see soure but that you may hear of us at court, and, in with half an eye that I know how to take good care fact, everywhere in the capital. I have with me one of self. The first thing, therefore, with which I hundred crowns in gold, which I purpose to give you charge you, is to give over your fears, and place

xocedingly lacking in confidence."

dent of Salamanca. Here's love, jealousy and confi- it." dence, and you know all about them. How is it? It may be you are mad. You run on like a person | poet?" possessed, who talks Latin vithout understanding

" Peace, grandmother, peace!" said Preciosa; "ali maining in my head."

ments. The young gentleman then drew out a seek her society." brocaded purse, in which be said there were one "Notwithstanding which, it is said, her followers bundred crowns of gold, and handed it to the old are universally poor, and sometimes beggare," obwoman. Preciosa, however, was utterly against her served Preciosa. accepting them.

" Hold your tongue, child I said the grandmother. olroumstance it is given, alvays betokens a generous mind. Remember the provint, Heaven by prayers, and a young woman by prescuts.' The Gipsies for most of them," answered Preciosa, "I was greatly many and many a year have enjoyed the reputation surprised at finding a gold crown wrapped up in the of being over-fond of moley, and I care not to be outside the pale of the tribe, nor do I mean that on poet, but simply a lover of poetry, it may be possible my account it may be sail that one of them ever that you will get through the world well enough, lost this characteristic. What, Preciosa, would you though I much doubt it; for if you are rich, your have me turn back one hundred crowns, in hard propensity for writing verses will soon make you a gold, too, and all of which may be sewn in the hem bad manager; for they say a poet without a fortune of on old petticoat not worth a real, and there can never get one, and a poet with a fortune can remain as comfortable as the well-fed flocks that never keep one." roam in the pastures of Estramadura? Look you, should any of our sons, daughters or relatives have can write verses, and am neither rich nor poor; and the misfortune to fall into the hands of the law, is without missing it, or talking over it like a Genoese there any eloquence so melting, so moving to a over an invitation, I can give a crown or two to Judge, any music so sweet to his willing car as these, whom I please. Take this paper; it has a second as they chink one by and jute his purse? For three crown enclosed in it, and do n't be troubled as to the different exploits I myself have been three times on fact of my being a poet. I only pray that you will the point of mounting an use to be whipped. The believe that he who gives you this, only regrets that first time I got off by means of a silver mug, the has not the riches of Midne to bestow them on second by a string of pearls, and lastly by a goodly you." very hazardous calling, full of accidents and misnumber of reals. Then think of it, nina: ours is a haps; and in times of distress there is nothing pate a good old age, for it has two souls in itwhich affords us surer protection than a piece of one of the crown, and one of the verses. But rier. The two faces of a doubloon will bring a smile to the face of the sternest procurator; and as for the other harpies of the Gipsey tribe, who have no more mercy for our poor hides than they have for highwaymen, it molts their hearts. It makes no difference how ragged and tattered our garments may be, they swear that we are like a Frenchman's incket-ragged and greasy, but quilted with pistoles."

"For the love of heaven, say no more, grand mother!" said Preciosa; " you' would never cease putting arguments together to show good cause why you should keep senor's money. Keep the crowns, then, as you have so much regard for them, and much good may they do you. Would you had some spot in which to bury them, that they might never see the light of day again. However, as our companions have waited for us so long, and will surely be uneasy, I suppose you will have to distribute some of it amongst them."

"They shall see these crowns," answered the old Gipsey, "just as soon as they see the Grand Turk in his scraglio. Perhaps our good senor has a few coppers or some small money; if he will divide it among them they will be satisfied with a very little."

"I baye," said the youth, and he gave each of the three girls a real, with which they were more highly delighted than a poot whou his poem has won the

Finally it was agreed that the whole party should meet, as before mentioned, in eight days, and that the voung man's Gipsey name should be Andrew, as it was a name common among the Gipeles, and that also, by way of distinction, he should be called Andrew Caballero. Andrew (as he will now be recognized,) not daring to embrace Preciosa, looked at her with his soul in his eyes, and started for Madrid, where, shortly after, the Gipsies arrived, and in very high apirits.

Preciosa, who was not entirely indifferent to the handsome and engaging cavalier - perhaps more from her great good nature, and his apparent earnestness, than from any feeling of love-was very anxious to ascertain if he were really what he olaimed to be.

After entering Madrid, they had passed through we or three streets only, when Preciosa came upon the page who had given her the verses and the

"Welcome to Madrid, Preciosa," said he, approachng her. " Have you read the verses I gave you the ther day?"

"Before I answer you a single question," said she, "by the life of the girl you love best you must tell me the truth regarding one thing." "Go on," he replied; " though to answer you, and

ruly, cost me my own life, I could not refuse you." " Woll, then, what I most desire to know is, whether not you have the fortune to be a poet?"

" It would be a freak of fortune, indeed, if I were no," said the page; "but you know, Preciosa, very few deserve the name of poet. Therefore I can an-

o It seems that even in the seventeenth century possession was not unknown, nor the gift of languages.

entire confidence in me; and remember that lovers swer you -I am not a poet, but a lover of poetry; who begin by getting jealous are either very eilly or yet, if it chance that I require a few verses, I neither beg, borrow, nor steal them. Those lines which I "Burely, Satan himself is in you!" interrupted gave you were mine, and so are these which I now the old Clipsey. "Why, you would out-talk a stu- present you. Yet I am not a poet-heaven forbid

"Is it, then, such an unfortunate thing to be a

"No. not that," he answered: "but to be a poet and nothing else, I do not think a good thing. Postry should be like a rich jewel, which is not worn which you have heard is uthing to the store re- on all occasions by its owner, or shown to all people, but displayed only at proper times. A beautiful Everything that passed, all that Preciosa had said, maiden is Poetry-chaste, quiet, discreet, and reand her evidence of genius, only served to add fuel served-never overstepping the limits of elegance to the fire which raged in the breast of the enamored and refinement. She delights in solitudes; finds cavalier; and it was settled it last that they should enjoyment in the music of fountains; loves to roam meet in the same place in cight days, during which the green and flowering meadows; she finds a voice time he could arrange matters as he desired, and in the ruetling of a tree, and companionship in the they inform themselves as to the verity of his state- flower, and all are entertained and instructed who

"It is rather the opposite," said the page: "it is very seldom you find a poet who is not rich, because The best proof the gentlemin has given of his sub- all poets are contented with their condition, whatlection is this delivery of his crowns in token of his ever it may be—a piece of practical philosophy at surrender; besides, a gift, no matter under what which men arrive. But what has led you, Precisoa, to make this inquiry?"

"Because, as I believed all poets poor, or, at least, verses which you gave me; but since you are not a

"But I am not one of those," said the page; "I

He handed a paper to Precesia, who, taking it, gold quartered with the invincible arms of Philip of look you, sener page, I do not want so many souls Spain; there is nothing that can withstand them, accept the other; I will regard you as a poet, but not as a giver of gifts, and if we settle things in this way, our friendship is likely to last much longer; for strong as friendship is, it may stand in need of a crown to sustain it, much sooner than a verse."

> "Very well, since it must be so," said the page. and you will have it that I am poor whether or no: you shall keep the soul I give you in the paper, and return me the crown, which, Preciosa, since it has been touched by your hand, I will preserve as a precious relio to the end of my days."

Preciosa took the crown out of the paper, and gave it to him, keeping the verses, which, however, she would not read in the open street: and the page went away highly delighted, fully believing he had made a very favorable impression on Preciosa, because she had talked with him in such a gracious

As Preciona's object was to find the house of Andrew's father, without stopping anywhere to dance, she made her way at once to the street with which she was familiar. Having walked about half through the street, she saw the gilded iron balcony by which Andrew had designated the house, and in it a cavalier of about fifty years or more of age, of noble mien, with a red cross on his breast. As soon as he saw Preciosa he called to her-

"Come in, nina-come in; we have some money for you."

As he spoke, several other gentlemen stepped on to the balcony, among whom she saw Androw, her lover, who, the moment he saw her, changed color, and very nearly fainted. All the Gipsies entered, and went up stairs, except the old woman, who remained below to find out what she could from the servants about what Andrew had said. As the Gipsice entered the room, the old gentleman said, "This must certainly be the handsome Gipsey girl who has created so much talk in Madrid."

"The very same," said Andrew: "and she is without question the loveliest creature ever seen." "So people say," said Preciosa, who, as she entered, caught the import of their conversation"-so people say; but I imagine they set me too high by half. I know I am not ill-looking but not such a beauty as they make me out,"

"By the life of my son Juanico," said the elder gentleman, "you are much handsomer than they report you."

"And which is Don Juanico?" said Preciosa. "That gallant by your elbow."

"In truth I thought your worship had sworn by some pet child of two years old," said Preciosa. And this is Don Juanico; why, he is quite old enough for matrimony, and by certain lines in his forehead, I am sure he will be married-and what is more, before three years, to the object of his choice,

if in the meantime he lose not his mind." "Well done," said one of the company. "The little Gipsey is an adept in physiognomy, and can trace a fortune in a wrinkle, whether on the hand or face."

During the conversation the other girls had with-

o The diminutive of Juan-Johnny.

drawn a little one side, and, with their heads to gether, were talking so as not to be overheard.

"To be sure, girls," said Christiana, "this is the same gentleman who gave us the three reals this moraing,"

"True, it is," said the others; "but don't let us say a word to him of it, unless he allades to it first. Very likely he would not like it to be known."

While the Gipsoy girls were holding their little chat, Preciosa replied to the last remark about physiognomy.

"What I see with my eyes I divine with my fingers. I know of Don Junnico, even without looking at lines, that he is somewhat in love, and is often given to jealousy, and is basty-ready to promise things which seem impossible. Heaven grant that with all this he's not worse still-a deceiver. He is on the eve of a long journey; but the bay horse thinks one thing, and the man who saddles him another. Man proposes and God disposes. He may think himself bound to Onez and fall among the tribes of Gamboa."

"I confess, nina," said Don Juan, "you have guessed several things concerning me. You are, mistaken as regards my being a deceiver. I boast that I speak the truth under all circumstances. I do certainly, with the permission of heaven, in four or five days expect to set out for Flanders; and though you prophecy that I am to be turned aside from my road, I should be very sorry if anything courred to disappoint me in my purpose."

"Never fear, senor," said Preciosa; "commend yourself to heaven, and all will go well. Don't take me for a prophet; but be assured I know nothing of all I have been saying. I talk so very much, and so at random, that it is no wonder I bit the mark sometimes. I should be glad if I could speak so as to persuade you not to travel, but to everrule an idle. fancy, and remain quietly at home with your parents, to comfort their old age, for I do not think much of these trips to Flanders for a youth of your tender years. Romain until you are grown a little more experienced, and better able to encounter the fatigues of war; beside, if I am not very wide of the mark, you need not go far for war, considering the conflicts of love which are raging in your bosom. You should learn to govern yourself: look before you leap; do n't marry until you are quite sure you know what you are doing; and now, as I do believe you are well born, give us of your charity; and if, after this, you do turn out a man of truth and loyalty. I for one shall be full of joy, at having been orrect in everything I have said of you."

"As I told you before," said Don Juan, otherwise Andrew Caballero, "you are right in all you have said, except the suspicion which you entertain of my integrity, in which, believe me, you are entirely at ank. For that which I promise in the field I am prepared, without being called on, to fulfill in the town, or wherever else I may chance to be; for the man who can break his word, forfeits his right and title to the name of gentleman. As to giving you, I shall have to ask my father, for heaven's sake and mine, to aid you, for, to tell the truth, I gave all I had this morning to some ladies, of whom . I can hardly say they were as flattering as fair, one of them especially."

"May I be hanged," said Christiana to her companions, "if he does not speak of the reals he gave us this morning."

"Not at all," said one of the others: "he save he gave his money to some ladies-and we are not ladies: and since as you hear he always speaks truly, he would not lie in this matter." "As for that," said Christiana, "I do not see as a

lie is such a momentous thing when it injures no one, and is told for the advantage and credit of him who tells it." However, be that as it may, I see it is not likely we shall get anything, as we are not asked to dance."

At this moment the old woman now entered the

"Come, come daughter," said she, " make hastetime is precious. We have much to do, and more to

"Well, grandmether, what may it be-a boy or a girl?" said Preciosa. "A boy, and a fine one," she replied.

"God grant it may not die before it has seen many oars." observed Preciosa. " Never fear, nina-never fear; the child, is a

beauty; and for the mother, she is doing well," said the grandmother. "And has some lady been confined?" asked the old cavalier.

" Bren so, senor; but it is a great scoret." ronlied the Gipsey; " and, save to myself, Preciosa, and one. more person, it is unknown. And we cannot tell.

"We do not desire to know," said one of the gentlemen; "but heaven help the woman who puts bersecrets into your hands, and her honor at the run. ning of your tongues."

her name."

"We are not all bad," said Preciosa, "May bethere is one among us who prides herself on being as faithful and as true as the noblest man in this room. But since we are thought so lightly of, grandmother, let us go; we are neither thieves nor beg-

"Do not be angry," said the cavalier, whom we have designated as Andrew's father. " No one could imagino aught ill of you at least, for there is something in your appearance that is a guarantee for your good conduct. Then dance for us with your companions. I have for you a doubloon with two faces-not to be compared with your own, thoughthey are the faces of their majestics."

When the old Gipsey heard this, it seemed to put new life into her, for she cried out, "Come, come, girls, tuck up your skirts and oblige the senota."

Precions took up a tamborine, and they all denoed with such grace and lightness, that the eyes of the speciators were rivefeit on their movements, espe-If the were the centre of all his loy; but an un-In the exertion of the dance Preclusa happened to caught it up, and opening it, cald:

"Ab, what have we here? A song? Come. glve over the dance, and listen to it, for if I may judge from the first line, it is n't bad."

Preciosa, who did not know what the contents of the paper might be, was not a little amazed at this. and begged the gentleman not to read it, but give it back to her. Her carnestness, however, made them the more anxious to bear it, and Andrew was even more eager than all, and the gentleman finally read the lines in a loud voice, as follows :

Not sweeter the lyre of Callione's son. Though struck with divine inspiration and art.

Than the lute over which thy fair fingers run. Making music which wins and enraptures the heart. Not sweeter the songs of sirens of old,

Whose harmony peopled their much dreaded isle, Not more fatal than each of thy ringlets of gold, Or the noft witching power of thine exquisite smile. E'en Copid, who sports, with our hearts for his prey. And loughs when love's misery seems fully complete, Leaves Psycho deserted, and hastens to lay

In homage his quiver and bow at thy feet. One glance at thine eyes which the day-god outshine. The beholder is lost in a realm of delight, While Eros is charmed, though his arrows are thine.

And through thee holds his sway with implacable "By the mass," exclaimed he who read it, " he is

no bad poet who wrote this." "He is not a poot, senor," said Preciosa, "but a Page, and a very handsome young man with a for-

"What are you saying, nina?" said the old Gipeey, in an under tone, to Preciosa; " do you not see that the praise of the Page is a dagger thrust to Androw's heart. See where he sits, sunk down in his chair, the perspiration breaking from every pore. Do not imagine that he loves you so lightly that he may not suffer by your slights. Speak to him, for

songs like this each day and see how it will be." Such was the case. Andrew on hearing the song. and the praise of the Page, was assailed by a thouand icalousies, and his emotions were such as to attract his father's attention.

Heaven's sake, and whisper something in his our

which may touch his heart. Go on, go on! get new

" Why, Don Juan, what ails you?" said he. "you look ready to faint."

"One moment," said Prociosa : "let me speak a few words in his ear, and he will not faint, you will

Stepping close to him, she said almost without moving her lips-

"You have a stout heart, indeed, to make a Girsey. How could you bear torture, if you are vanquished by a bit of paper?"

Then making a few crosses over his heart she left him, after which he seemed to recover, and assured the company that Preciosa's words had restored him.

Preciosa at last received the doubloon with two faces, which, she assured her companions, should be changed and honestly divided between them.

Androw's father was exceedingly anxious that she should leave in writing the words which had restored his son, as he wished above all things to know them. She asknowledged her willingness to repeat them, adding, that although they might scem to be of no more value than children's nursery rhymes, she would assure them that they would prove a sovereign virtue to keep away the heart-ache, and giddiness of the head. She repeated them, and the words were these:-

Oh ! vex not your head, By wild vagerles fed. For patience and doubt, you know, never unite; But the heart keep in pain. Where true-love would reign, eigning would peace and contentment invite

For base is the fear That the one you hold dear Is wanting in that which first made you careas her-If thus you proceed, Then useless indeed

The actions by which you may hope to possess her. Think you to beguile Her heart with a smile,

When feelings like these shall your doubting discover? For how can she tell How fleeting the spetl, Which colors the fanciful dreams of her lover? Let your love be as bright As Phoebus' first light

On bill tops that last ove threw a mist over. Re constant and true In whatever you do. And confide in the Lord, and St. Christopher.

" Merely these words," she continued, "said over a person, and six crosses in the region of the heart. and if they are troubled with swimming in the head they will become as sound as an apple."

When the old Gipsoy heard the charm and saw the trick her grand-daughter had played she was amazed, and Andrew was astonished when he saw it was the invention of her ready wit.

Preciosa did not ask for the lines of the Page, because she did not like to again wound Andrew's feelings, for although untaught, she was well aware what it was to make a man really in love to feel the pange of jealousy. As they were going out, Preciosa turned to Andrew and said:

"Remember, sonor, every day in the week is propitious for beginning a journey—there is not a single unlucky one. Therefore hasten your departure as much as you can, for their lies before you a happy and pleasant life, if you like to embrace it."

"I hardly imagine that the life of a soldier is quite as pleasant as you would make me believe." replied Andrew. "It is not without its hardships, and its dangers; nevertheless, I will make the trial and test it for myself."

"You will see more than you anticipate." said Preclosa, "and may Heaven shield you, and grant you that success which your good intentions de-Berve."

Andrew was more than delighted at these parting words.

The Gipsies went away quite well contented, and divided their doubloon equally; although it had been usual for the old Gipsey to take one balf, owing to ther seniority, and because she was the compass by which they directed their course in the wide sea of their dances, their pleasantries, and their tricks.

The appointed day at last arrived, and an early hour in the morning found Andrew at the old trysting place, mounted on a hired mule, and without any attendant. He found Preciosa and her grandmother both waiting there, who gave him a most cordial welcome. He begged them to take him at once to their camp, that he might avoid the possibility of being recognized in case of pursuit, or search for They immediately started off and in a short

these arrived among the both of the Ulpsies. An - tains smile and the fills are beautified. We do not 'eary decile in the tents of barbarians, and in the class those of Andrew, who leghed upon l'reclosa'us drew was shown into the largest hut of the camp, fear to be left chilly when he is absent and his rays huts of the chepherds, as well as in the calacts of and was forthwith surrounded by tener a dozon tip- fall atlant on us, or of being scarched when he looks kings; and when another theires whom we seem to looked for accident turned his delight into angulab. sles, all well made, handsome young fellows, whom down on us from the zwith. We turn the same to the arrestion of the dance Precious happened to the old Cipsey had informed of their new acquisition, face to sun and frost, to dearth and plenty. In condrop the paper the l'age had given her; and the without fearing to trust them, because, as we have clusion, we are a race who live by infustry and our cavaller who had spoken so lightly of the Clipsies said, scoresy with them was an habitual and unex. wit, and that, too, without the church, the sea, or the inula

Toledo," said one of them.

ry muleteer who tramps the roads of Spain."

"By my life, senor," oried another, "though she tion." had as many marks on her as there are precepts in a confessor's list, we will transform her in such a course, and the novice replied that he was gratified manner that she would never be known either by to have been acquainted with such praiseworthy the mother that bore her, or the master that owned statutes, and felt highly pleased to become one of an ber." .

burled where not a bone may ever come to light."

this, study every mark on the mule until you have they lived, inasmuch as they had more than magmay I be basted like a runaway negro."

"I shall under no consideration, alter my decision," said Andrew, "though you could transform them at her feet. hor even more than you say—I am afraid of discovery unless she is under the ground. As to the profit you may think to reap by selling her. I have not come so deslitute into your society but what, if it be requir- with their laws that I should become yours, and ed, I can pay my footing to the price of many under them have awarded me to you; I have also,

"Look ye, friends, since Senor Andrew will have it so," said the Gipsey who had first spoken, " let the sinless creature die, though it goes against me on account of her youth, and because she seems a before you came hithen. You must live two years and no spur marks on her side."

til night, and the remainder of the day was occupied it two turns.

many other Gipsey girls, old and young, some of impulse of love runs at beadlong speed until checked whom viewed Andrew with admiration; others with by reason or experience, and 1 do not desire that affection, and so generally good humored was he that you should prove to me 4s a huntsman who, having even the Gipsey men took most kindly to him.

These ceremonies being ended, an old Gipsey took Preciosa by the hand and stood before Andrew. "This girl," he began, " who is the flower and the your choice, you cannot leave her, and must not med take off his hands, to do nothing with closed eyes; dle either with the married women or maids. We consequently you should have, in such case, sufficient are careful and strict observers of the law of friend- time to view and review your choice, and acquaint ship, and no man among us covets that which be- yourself with its faults as well as its merits. Again longs to another. We are free and secure from the [ do not agree with the barbarous license of my evils and plugue of jealousy, and though we are dis- kineman, when they assume a right to leave their solute, there is no adultery among us. If a wife or wives or chastise them at will; and as I do not ina mistress is not faithful, we do not depend on the tend ever to deserve correction, I will not accept as courts of justice to punish; we are ourselves both a mate one who will abandon me at his caprice." judges and executioners, and as readily kill those "And you are entirely in the right, Preciosa," no relations to avenge them. It is a dread of this disobey your commands." that keeps our women chaste, and we live, as I have "The oaths and promises of a captive to regain We are lords of the fields where the corn ripens, of time you should think of displeasing me." the rivers with fish, and the parks with game; the thief." weather are to us zephyrs, the snow refreshments. the rains baths, the thunder music, and the lightfettered by chains, and to us iron bars are no obstaclee, and we are not daunted by trenches or walls. Our courage is not to be twisted out of us by cords, seen many of your foregers return." nor choked by the gauze, or subdued by the rack. For us, heasts of burden are reared in the choice tions which enable us to live happy: we sing in pris on, are silent on the rack, we toil by day, and steal by night, or more properly, we teach people the relandscape are seen at every turn among the lofty your heart leap for joy at the idea of a theft." hills and snowy peaks, in the wide-spreading

of twas common at this period in Spain to make the person actured smallow pieces of gauze in water B. were present looked on with feelings of envy; for ney's end.

Aprera chases the stars from the skies, and comes

ampled engacity, observed with unfailing, uninter- the royal family, as the adoge has it. We have all supted strictness. In an instant their eyes were on we want, because we are content with what we have. I have said these things to you, noble youth, that 10 inuie.

\*\*Next Thursday, boys, we can solt this beast in you may fully comprehend the life you are to lead and to which you are come, and the customs you "By no means," said Andrew, " for there is not a will have to profess. This is a slight eketch of it; mule to be hired in Madrid, that is not known to or- but in time you will become familiar with many other particulars, no less worthy of your considera-

With this the elequent old Gipsey ended bis disorder founded on such politic principles and such "For all that," said Andrew, "I beg you will do ovident reason, that it was a source of regret to him as I recommend. This mule must be killed and that he had remained so long unacquainted with such a delightful life; that from that moment he "What a sin it would be," said another Gipsey; renounced his knighthood and the empty glory of what has the innocent creature done to lose her his illustrious descent, and submitted absolutely to life? Do n't say it, good Master Andrew, only do the yoke, or more properly the laws under which them by heart, and then let me take her away for nificently recompensed the wish he had to serve two hours, and if after that you recognize her again them, by bestowing on him the beautiful Preciosa for whom he could abandon thrones and empires, and could desire to possess them only that he might lay

Preciosa now spoke:

"Inasmuch as it has been determined by these our honorable lawgivers," she said, "in accordance agreeably to my own will, the law of which is more powerful than all, decreed that I will not be yours, except upon the strict performance of those conditions which were, by us, mutually agreed to willing creature, for there are no sears on her flank, in our company before I am yours, in order that you may not repent through fickleness, nor 1 find The killing of the mule was, however, put off un myself deceived through hasts. Conditions are before laws; you already know what I have imposed with the ceremonies of Andrew's initiation. They on you; if you choose to observe them, I may be cleared one of the largest buts in the encampment, yours and you mine, but not otherwise. Your mule trimmed it with boughs and rushes, and scating An- is not killed, your clothes are yet untouched, and drew on the stump of a cork tree, put a hammer and not a piece of your money has been spent; you left a pair of tongs into his hands, and make him out your father's house this morning, and it is now left capers to the sound of two guitars, thrummed by for you to make use of the remainder of the day in two male Gipsies-then they stripped his arm, and considering what is best for you to do. Our lawtied round it a new silk ribbon, and began to tight- givers may give you ug my body, but not my soul, on it gently, after the manner of the garrotte, giving which is free, was born free, and shall continue free. If you remain with us, I shall esteem you highly, Preciosa was present during the whole, as were and no less so if you return; for I know that the bagged a hare, forgets it in his run for another. The eye is easily deceived, so much so, that at the first glance tinsel appears like gold, but very soon it recognizes the differences in the metals. So with oream of all beauty among the Gipsics of Spain, we this beauty of mine, which you say I have, which give you as a wife, or as a mistress, which you may you declare above the sun and more precious than deem best, since our free and careless life is not gold; you might find it in a closer inspection to be trammeled by the niceties and coremonies of the without lustre, and, on testing, as valueless as base world. If you see in her anything which you dis- metal. Therefore I give you two years time to conlike, you are at liberty to make any choice you please sider and weigh well what is best to choose, and among our maidens here present, and she will be what is proper to reject. It is well for a man about yours. But remember, when you have once made to make a purchase of that which death alone can

who are criminal in this respect, and bury them said Andrew, "and to quiet your fears, and remove among the mountains and in the desert places, as if any doubt you may still entertain, I will swear by they were vermin, or beasts of proy. And we are any form of oath you may prescribe, or any other answerable to no parents for their death; there are assurance, never to depart from your conditions or

said, with no fear of their virtue. There are few his liberty are rarely canceled when he is free," things among us, except wife and mistress, which said Preciosa, "and it is, I fear, much the same with are not common to all, and these we require to be his the lover who, to obtain his desire, would promise alone to whose choice she may full. Age, as well as the wings of Mercury and the thunderbolts of Jove, death is with us also a cause of divorce, and man as indeed a certain poet once promised me, and may, if he like, leave a woman who is too old for swore it solemnly by the Stygian lake. No Senor him and make choice of another more suitable to his Andrew. I will have no oaths, no promises, but deyears. By means of these, with some other laws and sire to leave all to the result of this probation. And statutes, we manage to live a happy and merry life. it shall be mine to take care of myself, if at any

the woods, mountains, springs and rivers. The "Be it so," said Andrew; "I only beg one favor mountains supply us with wood without price; the of my comrades, and that is that I may not be forced orchard with fruit, the vineyards with grapes; the to steal anything for a month to come, for I am sure gardens with vegetables; the springs with water; I shall require a good deal of tutoring to make me a

rocks afford us shade, the glens and valleys fresh air, "Nover fear you that, my son," said an old and the caves shelter. The inclemencies of the Gipsoy, "we will give you a few lessons in such a manner that you will turn out an eagle in our graft and, when you are once initiated, you will find so ening torches. To us the hard ground is a downy much to like in it, that you will be ready to eat your bed, the well sunned skin of our bodies is an impen- fingers they will itch so for practice. What is finor etrable armor of defence. Our little limbs are not than to go out empty-handed in the morning, and

return loaded at night to your tent?" "And with a whipping," said Andrew, "as I have "Well," the old man replied, "there's no catching We defy all the means and contrivancies of the law, trout dry shod. All things in life have their perils, and glory more in being martyrs than confessors. and one who steals is liable to the galleys, the whipping post, or the gallows; but because one ship at fields of the country, and purses are filled in the sea encountered a gale and is lost, shall the comcity. No eagle, or other bird of prey, aweeps down merce of the world flag for want of sailors? Though more swiftly from its revels in the blue ether, on its I agree it would be an excellent thing to have no quarry, than we upon every opportunity which soldiers, because war consumes men and horses, promises booty. Again, we have many qualifica- Beside, to be whipped by a magistrate, to us is a hadge of honor, though true it is better worn on the shoulder than on the breast. The main point is not to run the risk of getting blame without the game, sult of inattention to those things which possess any and not to be caught for our first adventure, beyond value. The fear of losing our honor never gives us that we care no more for having our shoulders trouble, nor does the ambition of increasing it ever dusted, or for singing to the beat of an oar in a keep us from sleep. We belong to no party, and we galley, than we do for a rush. Therefore, for the do not rise with the sun to attend levees or present, present, my son, keep snug under our wings in your memorials. We do not fawn to the noble, nor do we nest, and so well will we teach you how to fly, and solicit favors. These huts are our palaces with that, too, where you shall not return without proy, golden roofs, our Flemish paintings of picture and that the end of it will be, that you will fairly feel "In the meanwhile." said Andrew. " here are two

meadows, and leafy groves. We are rustic astron- hundred gold crowns which I divide among the comomers, for as we sleep generally under the open sky, pany as a sort of compensation for what I might we know every hour by day or night. We see how being in, during my vacation, by thisving."

The words were bardly out of his mouth are be forth with her companion the Dawn, refreshing the was caught up by several strong fellows, who hoisted air, cooling the waters and moistening, and how him upon their shoulders, and carried him along, after her the sun appears, and as the poet sings, shouting, "Long live the great Andrew, and Precitouches with gold the lefty heights, until the moun- osa, his beloved!" The women did the same with Preciosa, while Christiana and the other girls who

tqual, the spirit is tried and weighed down with wearlness.

After this expression and acclamation of Joy, the money was equitably shared and a hearty dinner dispatched, during which the praires of Andrew were repeated, and the beauty of Preclosa extelled to the heavens. When night came on, the mule was killed and burled so deep as to leave Audrew without a fear of its leading to his discovery; and they buried with it saddle, bridle, girths, and every article of trapping, after the custom of Indians, whose ornaments are laid with them in the grave.

Andrew was surprised at all he had seen and heard, as at the great shrowdness of the Cipsies, and he resolved to continue with them, but not mix himself in the customs of the tribe any further than it might be necessary. He resolved to liberate himself by his purso as far as possible from joining them in any acts of injustice.

On the following day he requested them to break up the camp, in order to put a greater distance between himself and Madrid, fearing to be recognized if he continued any longer where he was. They told him they had already concluded to make their way to the mountains of Toledo, and from thence scour the surrounding country, and lay it under contribution. In due time they began their march. offering Andrew an ass to ride; but he refused it, and chose to travel on foot, and serve as an attendant to Preciosa, who rode triumphantly on another ass. She was highly pleased with her gallant and graceful esquire, while he was delighted to be so near to her whom he had chosen as the mistress of his freedom.

Oh, thou art powerful indeed whom men call the sweet god of bitterness-which title thou bearest from our idleness and weakness-how certainly dost thou enslave us! How dost thou use us without hands, was wasted on the midnight air; again the pity! How scornfully dost thou bind us! Here was Andrew, a knight, a youth of excellent parts, of familiar landscape; the vesper-song of birds drew good education, brought up almost all his days at tears of longing and regret from the sleeper's eyes; court, maintained in affluence by his noble parents; and, in her heart, long-tried and sorely-tempted, yet since yesterday such a change has been wrought arose the strong and virtuous resolve; the angel in him that he has deceived his friends and servants, conquered, and hade the false alluring voice be disappointed the hopes of his parents, and aban-still. From her mother's eyes a ray of love and doned the road to Flanders, where he was to have light celestial fell, piercing the darkness so long exercised his valor, and increase the honor of his enshrouding the Spirit's clear and holy vision. From line; he has prostrated himself like a lackey at the the watching Spirit's hand, a token flower of strength feet of a girl who, though she is exquisitely beauti- and fragrance, an evergreen of immortal bloom fell ful, is but a Gipsey. Oh, behuty! how wonderful is to her feet : and the faint, sweet, distant music of thy prerogative! No resistance dost thou fear, but the unseen angel-choir promised the victory and smile to see the strongest will bowing at thy feet the peace that was to be attained through conflict. and submitting to thy yoke! In four days' march the Gipsies arrived at a

small, pleasant village, about two leagues from faithful ally beside her battling soul throughout Teledo, where, after having left some articles of the night. silver and other valuables with the Alcalde of the district as a pledge that they would steal nothing in his territories, they pitched their tents. This done, all the old Gipsey women, come young ones, and the men spread themselves over the country to the distance of four or five leagues from their ent the flowing river, intent on finding oblivion for life's

Andrew went along with them to take his first lessons in thievery; but though they gave him man's pale and agenized face; struck tenderly upon many excellent examples in the expedition, he did the living, quivering, and responding chords of feelnot seem to profit by any of them. But on the con- ing humanity had not cared to touch so long, and trary, being a high-born man, every theft committed spoke to him in soul-murmers and heart-uprisings by his masters wrung his very soul; and not unfre- of God, the loving Father; of immortality, the quently he paid for their depredations out of his blessed boon of life; of love to be restored, and own pocket, unable to withstand the tears of those happiness attainable by conflict with sorrow, and poor people who had suffered. The Gipsies were in victory over trial; of the joy and glory of overgreat trouble at this conduct, and plainly told him coming, until "I feel there is a God," fell reverently it was in direct opposition to their laws and statutes, from the pale lips of the life-weary one. which absolutely prohibited the admission of compassion into their hearts; for if they once allowed whispered the consoling voice. it to sway them, they must cease to be thieves, and that could not be entertained at any rate. Andrew, verse fate, of meeting with cold and stony hearts? finding this state of things, begged the privilege of I am so weary of life's contrasts; the marble thieving by bimself, assuring them he was nimble palaces, the tottering hovels; the wide, beautiful, enough to run from danger, and did not fear to en- fertile valleys, and the thronging, surging cities dissuade him from this, telling him that occasions the artificial smiles, the looks of scorn, the mammon-

Andrew, however, persisted in his resolution to past!" become a solitary robber, intending to separate from "No, no!" murmured musically the Spirit voice, the gang and buy with his money what he could that penetrating to the depths within, aroused the claim to be stelen, and thereby burden his con- slumbering sense of right; the dormant energies science as little as possible.

expect fellows among them.

CONCLUDED NEXT WHIE.7

Wearing Showle.

A shawl is both graceful as a garment, and picturesque in its appearance. We regretted that was evident that the fault lay with the lack of taste in the wearing. An observing writer in a New York paper sets out with a round and energetic defence f the showl as an outer garment for men. He states that, "in the first place, the appearance of the human being when wrapped up in it, is less rigid, the outline presenting a figure that is easy and graceful. If picturesque effect alone be coneidered, the shawl may be so adjusted as to more nazrly resemble the dress worn by the ancients than any other article which has been introduced for years. This is at least a consideration in its favor. But the great point to be regarded is that while easily carried and not liable to accident, the shawl may be better adapted to the weather than any other article of dress worn at this season. A little knowledge of the art of folding it will enable one to prepare himself against a cold blast, a rain storm proceeding from any particular direction, or enow, hail, etc. The overcoat is still the same, whether the day be moderately warm, keenly cold, or fiercely stormy. There is no improvement of which it is capable, nor, on the other hand, can its surplus benefits be decreased in the slightest. But the shawl may assume any conceivable shape or size may be made to afford the greatest protection wherever this is most needed, and if none abould be required, it may be thrown over the arm, flung down on the back of a railroad car seat, or otherwise disposed of without creating a disagreeable wrinkle in its visage. It is as unassuming as it is really beautiful and serviceable. Another point in its favor is, that it can be put off and on with less damage to an undercoat than can the overcoat. Its relative cheapness is also a consideration with all

Life, we are told, is a journey; and to see the way in which some people eat, you would imagine they were taking in provisions to last them to their jour-

except those who believe in the maxim, 'the more

cost the more bonor,"

Written for the flanner of Light. THE SNOW.

BY FLORIA.

Drop down, oh, voiceloss snow! And thus, where'er you go. Spread brightness there : Weave the carth's montle white, And lov it soft and light. With heavenly radiance bright. A gorment fair.

We raise our searching eyes To dull and leaden skies-No beauty there: But lot from Nature's fromn There cometh slowly down Earth's fairest, purest crown, That she can wear.

And thus when clouds droop low Above our voiceless woe. We may behold The white wings of God's leve Brightly the still air move. Till white-robed, we may rove In his blest fold.

East Medway, Mass., 1800.

Written for the Banner of Light.

### A SPIRIT'S WANDERINGS.

LIFE-PICTURES.

DY CORA WILDURN.

PART SECOND.

Close by the tempted heart of an unquiet sleeper. the watching Spirit stood, and showered peace and strength upon the stillness; brought to the maiden's dream-sight the angel face of the long-departed mother, shadowed by mild and sorrowing rebuke. The scenes of early childhood were before ber: the very fragrance of the roses, gathered by her little golden skies of youth and promise encircled the Strengthened, beautified, exalted, the maiden awoke, unconscious of the angel visitant that had stood, a

The silence of midnight, deep, starless, gloomy, lay upon the city the rushing, meaning waters laving the deserted shores. The Spirit, heavencommissioned to do good to all, perceived a human figure amid the darkness, orecping stealthly toward miseries within its dark and cooling flood. The unseen watcher approached, peered lovingly into the

"And he has given immortality to his children!"

"But 1 am tired of life, of struggling with adcounter it, and then the prize or the penalty would where crime and misery resert to revel and to die! be exclusively his own. The Gipsies endeavored to I am weary, heart-sick of the falsities of humanity; might occur when he might require the assistance worship, and the descoration of love's hely name! of companions, as well to attack as to defend; and Ob, let me find peace within the flowing river, a that one pair of hands could not scoure much booty. better life beyond, if life indeed there be, the transit

and frozen sympathics of that long-tried soul. "Go In this way, in less than a month, he brought not rashly, heedlessly, into that realm thine inmore profit to the gang than any four of the most tuitions tell thee of; in thy poetic fancy thou hast painted in magic coloring its heavenly delights; its music sounds have greeted thee; thou hast felt its paradisean airs; inhaled its fragrant thought-comings. Oh, let not gross, material sorrow veil its splenders from thy sight! Have faith, have courage! have bope, even in that humanity that has the wearing of them was so soon given over, for it coast thee forth to die! Thy heart beats warm and glowing with its heavenward aspirations; other hearts as finely tempered, other souls as deeply chastened shall respond. In the illimitable universe of God lives all thy soul demands for happiness. Oh, wait a little while; suffer, be strong, be angel-like in endurance! I, the voice of God within. reveal to thee the coming morning, and bid thee wait; not enter unannounced the land of fruition, lest it change its aspect of welcoming beauty to thy changed soul; and a wide, arid waste, a gloomy, threatening sky, await thee, in place of the flowerland, the poetic realm of thy true dreams."

Thus spoke to his unfolding consciousness the roice within, urged to the timely utterance of the Spirit visitant that hovered near. A flood of saving tears gushed from the lone one's eyes; a weight of woo was lifted from his crushed heart. With an unspoken prayer of thankfulness he left the spot. and was the next day resourd from want and misery by the saving hand and sympathy of one of earth's true philanthropists.

To the assemblages of the gay and wealthy, where. long after midnight, the merry music sounded, and the dance went on, the Spirit sped; and in gay. frivolous, unthinking hearts, touched the first springs of thought, aroused the first throb of awakening feeling and reflection. Even amid those barriers to aspiration, fashion, mirth and enjoyment, the spirits of the young and thoughtless felt the kindred chain of sympathy that bound them to the world without Passing thoughts, perhaps soon discarded, yet pure and beautiful, and instructive in their angel-passing, amid the intexicating whirl of fashion and

Over the dreamer's soul the spirit shed the benign influences of the Spirit's home and joy; and from the deep, refreshing slumber, port and painter awoke with renewed inspiration; richer glowed the pencil tints of fancy; soul stirring, the voices of song rolled forth; the musician's strains borrowed the breathings of spirit life and melody.

The mourning mother beheld, close pillowed on

her bosom, the early head of the departed angel ; the foully longing little elster kizzed again the rosy LIAN IN GENERAL, AND MAN AS HE WAS, AS mouth; the household chain was unbroken then. The orphan, dreaming of her mother's grave, beheld edvancing from the willow's shade the form all glorified, the dear familiar face of her long wept for. Warm and scothing, a mother's hallowed touch rested on her drooping brow; her voice, so tender in its melody, spoke to the child of heaven, of trust and faith. That dreamer anoke to life and care, with faculties. But suggestion becomes authority when mother who dwelt in Heaven.

The pure, closed eyes of sinless babes, beheld with spirit vision the forms of chorubs hovering near; alone your innormest consclouences, but, if possible, their hands unfearing touched the immortal flowers all three. If, however, I may not reach the full that decked their brows, and toyed with the golden trinity in you, I yet trust to address, unto accepourls of these, their angel visitants. Fair, healthful and innocent childhood disported, free in spirit, must get en rapport on some one, if not all, of these through the Eden lands; and maidens, pure and truthful, saw the alturs of immortal love decked in all the spiritual glory of their native holiness, up. reared upon the mounts of wisdom, the angel-chosen sites of undying leveliness.

To the receptive soul what glimpees of the higher sunbeams of truth were brought by the watchful gurdian! What glenms of beauty, far transcending specific nature of the soul or immost substance of all the daily life's imaginings, what strains of tri- man-hoping to do that on some other occasion here umphant barmony, what echoes of the songs of beart | -ns to what it is, where it is situate, and how, preand youth, sublimated into divine expression, came oisely, it manifests itself through its media; nor yet to the longing, prayerful soul in sleep, of the toiler, mechanism, I would remark, first, that there is a the discarded, the meanest of mankind l Over fur rowed brows the peace angel breathed and left a accepted by the subtler and more interior thinkers, blessing; over suffering hearts the balsam touch of angels lingered; on mourning souls the sunlight glory of the great awakening was shed; the gates of spirit-life opened wide and radiant for the weeping troups; that passed on, rested awhile, and returned with beaming faces and joyous hearts, thankful for that dream-glimpse of heaven.

the foul temptation. Amid the darkness many consciousness and knowledge of its verity, this verity gleams of light mot the glad Spirit's sympathizing itself as respects the nature of us. eye; in the hardest heart was found the one lone sanctuary, where some holy angel dwelt; some hallowed memory, some cherished hope, some heavenward aspiration dwolt in every human soul, dark- not without proof to me is the declaration of an ened, stained and fallen though it was.

The Spirit returned to the beautiful shores where "sorrow and death may not enter;" the wail of earth, the heart cry of her children, yet arose, often cleaving the summer clouds of that upper world; and drawing thence its beneficent dwellers, its treasure-bringing messengers, its ministering consolations. And the Spirit once commissioned to bring matter; and by the fact of the interlinkings or conpeace and ald to earth, sings gladly of the God-light nections, no matter how subtile or discrete, of all dwelling in each burnau breast, of the redemption that is, we are in the end related to whatever else is song uprising, alike from saved humanity and saving angels' lips; and loud and joyously the anthem an individualized consciousness of what is therein, swells: "Glory to God, whose attribute is love, specifically, can only be ours as that positive macrowhose chief delight is mercy !"

> Writton for the Banner of Light. OUR LIFE BOAT.

DY ELIZA A. PITTSINGER. Though dark clouds oppress us, and storms lower near Our back o'er the waters still bravely we steer-Our motto is onward, with Truth for our guide, In the light of whose teachings we safely confide. Though the friends of to day on the morrow take leave And the hearts that we trusted do falsely deceive. Though the dark hour threatens-though sorrows be

On Hope's airy pluions still proudly we glide. Wo leave in the distance each doubt and each care, And our hearts for the battle of life we prepare; Our motto still onward—still true to our trust.

We never surrendor-and conquer we must. Phongh the waters of life, sometimes gloomy and dark In their fierce, angry waves, almost swamp our frail

Yet the rude shoals and quicksands shall never o'er-

While our motto is onward, and Truth's at the helm. Though our fortunes should change-though wealth

Followed close by the triend whom its bounty did bring; Though foce should beset us-our pathway assail. With our eyes on the motto, we'll still stem the gale. Then o'er the rude waves, in our bark light and free, We defy every danger on life's troubled sea; Our flag floats aloft o'er friend and o'er fee. While the bright star above lights the pathway we go.

Though dark clouds oppross us and storms lower near, Our bark o'er the waters still bravely we steer-Our motto is onward, with Truth for our guide, In the light of whose teachings we safely confide. \. San Francisco, Cal.

### What do you Want?

Is not that just the most difficult thing for a man to tell? Who truly knows what he does want? Emerson says there are three wants which can never be satisfied: that of the rich, who wants something more; that of the sick, who wants something differ ent, and that of the traveler, who says, 'Anywhere but here.' The Turkish cadi said to Layard, 'After the fashion of thy people thou hast wandered from one place to another, until thou art happy and content in none.' My countrymen are not less infatuated with the rococo toy of Italy. All America seems on the point of embarking for Europe. But we shall not always traverse seas and lands with light purposes and for pleasure, as we say. One day we shall intelligence; but that spirit uses the nerves, in east out the passion for Europe, by the phasion for America. Culture will give gravity and domestic rest to those who now travel only as not knowing how else to spend money. Already, who provoke pity like that excellent family party just arriving in their well appointed carriage, as far from home and any honest end as ever? Each nation has asked successively, · What are they here for ?' until at last the party are shamefaced, and anticipate the question at the gates of the town." And then he adds, in his sweeping summary, which contains, too, the pith of all his previous reflections -" Genial manners are good, and power of accommodation to any circumstance, but the high prize of life, the crowning fortune of a man, is to be born with a bins to some pursuit, which finds him in employment and happiness-whether it be to make baskets, or broadswords, or canals, or taught falsities - but misconceptions, these, and misstatutes, or songs."

### Just for Charity.

Do not forget those who may be more unfortunate than yourself, in this wintry weather. A very little not, performed in kindness and at the right moment. will go a great ways further than a mere profession at any time. The beauty of a gift is in its timeliness. A little too late is as bad as not at all. We ought not to think either, that we who give are therefore better than they who take; we should the inherent affinity of particles and atoms of that rather be grateful for the privilege of giving.

Remeted for the Ranner of Light. HE IS, AND AS HE WILL BE.

DISCOURSE DELIVERED BY L. CODD PARDER, AT 1000-WORTH HALL, NEW YORK, BUNDAY EVENING, AUG. 19, 1860-REVISED AND EXTENDED.

The use of all impartation and tracking, from whatever source, is suggestive-suggestive to either the retionals, the intuitives, or the inter-conscious faith renowed and heart strongthened for the buttle, intellect, intuition or inter-consciousness accepts it of life; for she had seen the beautiful and loving as embodying truth; for truth is positive to man, and must ever be authority to him in sympathy, or oneness with it. I would seek to address not only your intellect, not simply your intuition, nor yet tance, at least one member of this firm in the tri-une copartnership of a harmonial man. But we planes, clse I can no more impart, and you receive, than can a man eat sliced tomatees and drink soda or any other water with a shut mouth. We should be open and receptive, not blocked up with a positive antagonism of preconception, on whatever of the three planes we may chiefly dwell. A barred door admits no incomer. And as everybody and thing consolousness, what floods of light and showered may suggest I would seek to suggest to you some thoughts on Man.

Not entering, to-night, into an inquiry as to the considering him as an anatomical and physiological grand and profound significance in the fact, generally of man's microcosmic unture. So, Edgar A. Poc's clairyoyant subject, when interrogated as to the soul responded, it was God; and when questioned again. replied it was not. The seer, assumed to be such in the account, here got a perception of the microcosmicness of this soul, and how that, a negative universe, it had wrapped up in it as the plan of an oak in an acorn, the germs of all sciences, arts, languages, laws, and the unplumbed or unmapped future. For-On the stormy sea, the Spirit whispered hope to ever does the soul of man, a negative microcosm, the mariner; to the cells of the condemned that respond to the touch and impregnation of the posipresence brought the ministering light of God. It live macrocoem. I think the most searching, subtile stayed the murderer's uplifted hand, and cast aside they accopt the fact itself, apprehend, with a full

> At some things it is hard to get with entire and easy manipulation. And yet it seems to me that "the plan of all the universe, and the light of every star," is embosomed and contained within us; and exalted intelligence, through our as yet unmatched spiritualistic or celestialistic poet, that

"The universe is like the human soul: There is a corresponding world of souls, A sun-sphere and a planetary star."

Compounded of natural, spiritual and celestial substance, we contain elements relating and affinitizing us to the three-fold universe of mind and embesomed in the boundless infiniverse. But thoughts of things, knowledges of the macrocosm, and cosm impregnates us. We have stuff, indeed, in us to respond to the vast without, but we must have the touch and impregnation. Why, you may wrap a grain of wheat seed in a mummy's sticking and sallow shroud, and keep it fended from the light of day, in catacombic chambers, for three thousand years, and though the geru life remains—asleep, as it were, not dead—in the midst of this darkness and this death, it cannot spring forth into productive fruit-life till it receives the vitalizing impregnation of the sun's light, and the refreshment of dew and rain. Nay, as we know, it must first be planted in congonial soil. So the microcosm, man, would never give forth what is within, nor unfold in the plossom and bloom of a rich, individualized life, unless the germs were impregnated by and touched with the positive and energizing manipulation of the maorocoem. Stir must be unto thee everythingthen there is progress; and soience and religion are

What, let me ask, in this connection, is to be practically understood by the macrocosm? A response might be made at once—the whole. Well, yes, the cal. For though the term may legitimately be applied to the unbounded and mapless of the infinite existences, whose white other-ocean, like a mirror fixed in the frame of the universe, reflects the shining face of God and the aplenders of that Infinite one. or, like seas, is plowed by millions of his blazing areships, sons and stars; yet, practically, as referential a man's state and needs for thousands of years, brightening on their way, it, to my mind, may be said to comprehend simply the cause and the effectphere. Is not the celestial the one, and the natural the other? while the spiritual seems to me but the intermediate and the plane of means. The first is the innermost, the lutter the Inner, and the outer is the patural. So man, the microcosm, is an outer being as to his body and intellect, an inner being as to his mind—synonymous, this, I take it, with apirit-form, but conveying, also, the thought of de-veloped intelligence—and an innermost existence as to his unparticled and indestructible celestial soulaubstance

And thus I am led to the trinities-to the trinities in us corresponding to the trinity of the Holy One. Now, as our whole internal organization—called by some the spiritual form, and a double and correspondent of the entire external economy, but brighter and vastly more beautiful in its pure estate—is a medium and mechanism for the various manifestation of soul consciousness, I term that constructure the mind. It is the old nomination, and I think the better one, as I shall try to show. It exists through brain and body; for while the cerebral mass, a congeries of nervous ganglia, is the principal medium for the manifestation of intelligential life, it is not the only one. Mind winds through, and dwells in the entire bodily form. This last is threaded and crossed with nervous substance, through which may be and is conveyed to the central consciousness various knowledges. It is spirit or mind, running through the corporeal, I know, which receives and conveys And so the whole body may be full of light, streaming with intelligence. From and through the palms of the hands, from the soles of the feet, from the pit of the stomach, where magnetic poles are located from various other parts, especially, as from the whole, generally, intelligence may travel to the soul. A true phrenology must, I think, embrace and teach a snowledge of the intelligential mediumship of the body as well as of the brain. Thus, then, as our spiritual forms become refined, intensified and individualized to a high degree, we shall seem all soul; while that spirit-body—mind, I call it—may in act-

unlity be full of winged children, immortal thoughts. I am speaking of tribities. Man made in the image of the latinite—so ancient writ truthfully declares-and the universe form of that Infinite is that of a grand man-should correspond to his parent-source. God is a trinity. As you may not get something from nothing, all errors, myths and statements of verities—have a basis, foundation in. or an original rise from the truth. So the doctrine of the trinity is a true one; but it is mis-estimated and mis-stated. What is the truth herein, then? Are not love, wisdom and truth the real trinity of Deity? Such they are, I think, and manifested, correspondential with the character of each plane of his Infinite Esse, on all the planes thereof. Love is God's divine life, anywhere; wisdom is the form that life takes, so yust and various; and truth is the use of life and form. Or, we may, perhaps, more correctly say that love is God's life, wisdom

life-seeking form, and that truth is the form itself,

and truth, so should man, the microcosm, be, likewise. Is not, now, he a love as to his back-brain,
where the affections or essences of soul, so sweet and
holy in their sphere, manifest themselves? Is he
not a wisdom as to his top-brain? and, lastly, a
not a wisdom as to his top-brain? and, lastly, a
not a wisdom as to his top-brain? and, lastly, a
not not should man, the microsome will describe the affectional in man,
the state of the sphere of the state of the sphere of the state of the sphere
that the sphere of the sphere o

thoughts, to, in a certain sense, the affording of negative substance for impregnation by positive substance—Self, Conjugal, Paternal, Fraternal, Filial, Universitive substance—generate thought? Is it not the front brain?

But the triuities still claim attention; and I find through the front brain, by d particular and streaming part of the macrocosm. In other words, a marstance. Man and the universe and all therein obnade upon the intellect by a fact and a distinct some needed part.
cause. Substance marries substance, and thought is Now it seems to me each of us is independent conveyed, and do they travel? Assuredly we do is it not the office of the intellect or rational faculmind, in a certain and clear sense, thoughts are lomost or soul of any thought we get goes, or is at points with shining finger the path and travel of tracted, to the deeper and finer recesses of the mind, consciousness. if not to the central consciousness itself. In no else wise can we logically discose of the sceming contradiction, that, if we give a thought, we still rebe married or mingled with front-brain-substance thitherward trresistibly. in another, and so a thought, like yours, but not it, is born to that one, quickly or slowly as may be. cause a progressive one; for progress can only be You may call this image ing your thought upon an other, or arousing in him, or her, a correspondent coming forth of divine possibilities wrapped up, fold perception—a think—but, nevertheless, substance within fold, in the innermosts. Nor can such un-

substance, or—nothing.
The soul of every thought is either niched in the brain, where coarser substance is than the soul itself. Yea, thoughts do travel—from star to star. of spirit, where radiant and august conclaves of them people an angel brain, down a many millioneagued way to a mind receptive here. Thoughts. too, haunt and brood o'er the world's intellectual consciousness, circulating as they do through its mental atmosphere. This thing, shot from the individual mind-sphere of a man by speech or by writ, or launched into the general moutal ocean, leaves there its limited rotation, and finds circulation vast. One man will draw from this reservoir by attraction, and we know the thought elements and forms tical times. Millions of thoughts, like stars, are beng sown as seeds from angel spheres to this.

Thoughts are specialists; and, as truth is specific, we get thoughts of truths; but ideas of the relation of truths—and that is wisdom. A truth is a use; or, rather, the life of a use is a truth, and its body a fact. And as uses are well defined in their sphere, ike a standing statue, we get thoughts of them. But as respects ideas, there is difference. These last come to and address the coronals of us. I have said we get ideas of the relation of truths. But we get, too, ideas of principles. I make distinction between truths and principles. These last are vast, miversal; but the other are more special. For indance, the principle of liberty is not exactly the truth of liberty-but we may get many truths from his one principle, just as we may get many thoughts of an idea. Nor is the principle of affinity the truth of it; but the principle of affinity affords us various ruths. Now I do not perceive an idea, itself, to be hought-children.

Ideas, we say, then, address the wisdom-departnent or coronal region; and it is the office of wislom to see, through ideas, the relation of principles. Principles rise above and extend around and overtround yet other stars.

Its corresponding use and power. These three gird hands a nation; and forth from its pleases of wift us others. Lord to the mother of rollglan, whilete come the strong thoughts, mighty cohorts and plusthe father of science, and truth the parent of philos- langes, on army of feat and horse, to establish the ophy. Love is legislative, wisdom is judicial, and new dominion. Are we not living in the opening truth executive.

If the Diving, then, is a trinity of love, wisdom to do we need, now, the planeerism of their children,

truth as to his front? Truly, it seems to me that so they are from the affectional in him. A senti-truth, which is specific, which is well determined in ment is not exactly a thought nor an idea—nor yet and of itself, and mathematic in its distinctly-out- is it mere tendency. A gentlment-is it not a sublined life and use, addresses man's front-brain, stauce, an affectional substance, born in us from While wisdom is a visitor to no less than the very the impress made upon us by the leve-life of the orown, love, or all sweet affection, of whatseever macrecosm or of some microcosm? But as all life quality, finds sphere and expression-does it not? - has some form, so contiment -like thought and idea in the posterior cerebrum. There is, indeed, some-must have some form. It is not a misty thing, thing truly wonderful, till theroughly understood, though it may oft seem to be, and lacking the in the fact of our cerebral correspondence to the precision of a thought. The intenser and more reg-Infinite—and that a trivity.

But yet again, as to this tri-unity: Man has founded the sentiment. And I affirm that we give thoughts, ideas come to him, and sentiments, like- and receive sentiments, just as a flower gives of its wise, are bis. Where do either come to or go from? Invisible substance in the shape of an emanation. Recognizing the brain as the principal, primary, out. So affectional compartments of the cerebrum, thus, er medium or vehicle of the inind-which of itself are depots of a great scattimental commerce, much is but the medium of the innermost soul-substance carried on, just as the front and top brains, respecand consciousness-what part of the brain is dis- tively, are for dissimilar goods of the gelfhood. tinctively missioned and sphered to take hold of Sentiments, because from the various love-life in us

And thoughts are things -or no things. A thought each of us to be beings independent as to the front is—is it not?—just as much a thing as an odorous brain, sub-dependent as to the coronals, and intercmanation, long since scientifically proved to be dependent as to the posterior cerebrum. Neither of atomic substance. What, distinctively, is a thought us are absolutely one of these, but all; for we are however? I should be free to affirm that a thought complex arrangements. Now much is preclamated is and must be a combination. Can you get any- in this inspiratory and rational age as to the indi-thing but what is a birth? And to have a birth, or viduality and independence of us, and 't is well said product, must not, in every case, an impregnating or positive, and a receptive, impregnated or negative, are accepted and understood. No man stands alone substance or condition be passumed and assumed? Thoughts, then, are results, combinations, births, built on desert wastes-not alone is be, either as from the impress made upon the consciousness respects superior planes of life to which he tends, or as respects present inter-dependences. Can it be truly said that, in any sense, man is absolutely free riage of the macrocosm produces children—to the and independent? Absolutely he is not free—relafront brain of thoughts, to the top brain of ideas, tively he is. The seeming freest man that is, is and to the back brain of sentiments. All is sub- partially, and in a certain sense, the subject of his stance. Man and the universe and all therein ob- shoomaker. Is that a free and independent body jective to him throw out lines of electric life and that has lost one leg? We do u't acquire freedom light-and a thought is the result of the impress by restraint, nor a full individual life by lopping off

born. If now, thoughts are things, can they be through the front brain-for that individualizes. give and receive them—do we not? And, to my tics to give us a defined sense of selfhood? Here it is that digestion or crystalization of thought goes momotive. The common feeling with respect to front on; and we get strictness and strength of individubrain fullness and relief by speech or writing indiality through the corresponding assimilation. Any cates how the truth and fact are herein. But many other sort of strong individualism, such as is confind it difficult to conceive of the substantiality of a ferred by a big will and self-esteem is spurious, and thought and its convoyance or travel. We might, more like the animalistic measure. Intellect, then, indeed, affirm that thought, like light, does and does individualizes; and it, or the knowing faculty, is not travel—though the comparison is not exactly a but another name for external reason—the real legitimate one. For light is in everything, but reason embracing the unseen as well us the seen. thought is not, through intelligence, according to its What, let me ask, is reflection? I answer, a comvarious kind is. Now a man gives but the body of bination of perceptions. All thinking, to my mind, his thought; for though it may be informed and set is seeing, and a thought of a thing, thus, is a sight on fire of life, and flash and glow again by infused of it. The intelligential planes in man have a sight spirit-substance of feeling—deeper and finer than more than Argus eyed; and, as light exists in everythought itself-as it comes forth, like hot shot from thing, from a monad to a mount, and from a ball of the citadel and batteries of the intellect, yet the in- | iron to burning Orion, knowledge is sight, and light

Sub-dependence and inter-dependence are the limitations of independence. Because man is an immortal and a progressive being, he is a dependent main possessors of it. If, for instance, I have a good one; and in highest states of development and in-sized Bartlett pear in my pocket, and give it to some dividualization—divine individualization—wherein one, certainly no pear remains with me. So, we the celestial soul-substance responds to divine or might affirm that if a thought is given it cannot celestial planes of existence substantial, and there still be a possession. And yet I know thoughts trave is given to consciousness a sense of "oneness with el—are conveyed. Now here is the precise point, God," or intercommingly of divine elements within We do not give the inner or spirit of any thought, to divine elements without—the celestial understood in reality, no matter how it may go blazing from as the especial divine, as respects inferior and lower us, kindling the light of mind in another. We but planes—in this condition, I say, man is specially give the body of it. But this body of one man's sub-dependent. Is it not his destiny to reach and thought may be so fire and spiritual as to be and dwell in Just that state? A predominance of front seem very spirit to a coarser mind. A man never over top brain yields rational individuality; but of receives thought precisely as you have it—is not top over front, on the other hand, and corresponding that so? The thought substance given forth, gently development of affection understood, a divine indiconveyed, winding out slowly, or shot with flame and viduality. The advanced amongst us, or whatever fire of a mind aglow with its apprehended use, must the light of this dawning triune gospel is given, tend I have said man was a sub-dependent being, be-

goes forth and enters. And that substance you im- foldment result, save as the divine light of inspirapart has the form of your thought—possession. Is tion and divine heat of hely ghost for hely mag-it not just as true and a reality, that thought sub-netic) descence reach, and touch, and vivify, imstance leaves the front brain or is received into it as pregnatively, the seeds of the possible in the soil that, when lovers meet lines of light, course or and, of self. Hence religio spiritual life, its need and mellow or gross, stream to and fro between them, or use. Indeed, as we may get a deeper inspirationas from afar flash, on invisible, electric, sympathetic in negative and receptive states to the which inspi lines, thought or sentiment of each to each of these? rations come—than an Intuition—in positive states Is not even reflection, as in a mirror, and a shadow from which intuitions or interior eights go forth. I something? So, all love, like all soul and thought, is find that we are, by necessity, especially religious, or religio-spiritual beings, at the centers of consciou ness. I know the feeling acceptance of the life of hely shrine and pantheon of consciousness, or is any use makes a man religious on its plane, just as kept in the halls of inner mind. I should think the the perception of its form and body makes him scilatter. So memory is predicated, and the reproduce ontific; but I make contradistinction between uses ment of that thought again, in the intellect, or front natural, spiritual and celestial, and denominate that the highest and deepest and divinest which comes from or to highest, deepest, divinest planes of us. from minds on earth to minds after, and from realms. The celestialist is carecially a religionist, for affectionately he has a profound consciousness of his corelation to divine or celestial spheres; and divine substance in himself responds to divine substance there. The great law of affinity takes hold of every. thing with electric fingers.

Inter dependence claims us, likewise. As we are independent through the front brain, and sub dependent through the top, so we are inter-dependent through the back brain, where the affections find sphere of display, and radiate their various life. Socialities are inter-dependences—and is not man, of the discovery or invention may visit several are not we nearly as much social as independent? minds, in general-likeness of state, at nearly iden. Certain to me it is that any one neglectful of this great fact, must suffer even in diminution, and to starved and lean conditions, of solfbood. Man is man, large and good and great, as he is rounded out. Block him up, wall him in, starve out of him, or let lie stagment the juices of any part of his composite, triunized life-what is be, but two-thirds, or onethird of a man? And so, forther, from the fact of the inter dependencies of man comes the necessity of association and of organization—in a word, of institutionalism. Let us make distinction between uses and abuses, and reject not what is essentially useful because it has been misused, abused. Ours it is to pick and choose, electrically, the good life and truth of everything in the past or present, and by these, with whatever of the anticipated future can be embodied, to get a composite wholeness, harmonique, beautiful, truthful, univessal and inviting, The past, the present, the future—are we not dis-tinctly related to them? The front brain, or intel-

lect, deals with the now; the back with the enacted; principle; but, rather, the result of the positive and unto the future are we allied by and through impress made upon the consciousness, through the the coronal cerebrum. How does the front brain top-brain, by a principle. As these all are but the relate us to the present? The present is before nethods of action of substance, substance impresses and around us. It constantly invites instantial acthe top brain—and an idea is born. Ideas are re-tivities; and we take hold of living, pressing, occursolved and crystalized into specific thoughts by the ring things and events, by means of eletric fingers, reaching and expanding action of the intellect-and or lines of electric life reaching out from the front me such parent may parentize a myriad broad of brain. The now and here touch us through that, impinging upon and impregnating it—and the intellect, or adimal consciousness, is informed. Consider, for a moment, how that a headache obtunds perception, and cripples the power of intellectual application to the various business of life, positive lap principles, as heavens pile upon heavens, and sin the present. Conject your front brain, and you state look down upon and throw embracive light are forthwith unfit for the more momentous now. But we are related to the past, also, and specially Idea, then, is the conception we have of a reality, through the back brain; for the affections cling to vast and grand beyond us-which conception is the the past. Intellect is dismissive, but affection is adesult of an impress of the verity; but a thought is besive. To travel back we must retrovert ourselves. limited, strictly defined in its clear, full form-life, So consciousness, then, instead of moving forces forand graduated to that plane we live upon, the with- ward, plays cerebrally back, and we retrospect by out or the within. An idea is like the general area this activity. Hence we all have the power of reof these United States; but a thought is each trospection as well as of pro-spection—from dis-mapped town and village, and city or country closed results may we tread down the avenues of home. It is an idea which shakes as with strong the dead ages, seen then as a living life, an embedi- lehild.—Beecher.

ment, and annotate the tempspired. Then the spirit of the gone speaks to us, revealing its once housenated bablts. Be well, ludged, dld the ancients appercept this connection with the past through the back brain, that they tocated memory there. And the to the future—to this, ulso, are we related. Through the top brain we take hold of it. Tendency and deathry fling lines out toward us; we rise to meet that which is to be; we become prospective. We are forward looking, and latent prophets all of us, because interiorly connected with planes of existence causative to whatsover, generally, out-wardly transpires. Prophecy is instinctive calcula-tion—an insight swift-during along the lines and chains of cause and effect—or it is an inspiration to us from individuals in its sphere. The soul may thus anticipate, from its own deeps, or as informed. its destiny. What shall prevent you or 1, in the fit states of anfoldment, from connecting with number. less chains of causation and effectuation, and so to see the vast and diverse future? We rise to meat the as yet undisclosed through our coronels; for these are the avenues of interior mind-and, microcosmically, mind is the source of the embedded outer.

Thus, then, I have spoken of man in general—in-

dicating that he is a microcosm, and contains, negatively, the plan of the universe—the germs of whatever, outwardly, is macrosmically made manifest; that he is a trinity of soul, the innermost-of mind, the luner; and of body, the outer; that he is directly related to the three-fold universe-colestial, spiritual and natural; that he is in the image of the Infinite, and a truth, love and wisdom; that thoughts come to his front brain, ideas to his top brain, and sentiments to his buck brain; that the first are specialists, the next generalists, and the last varietists: that by virtue of a front brain man is an independent, of a top brain a sub-dependent, and of a back brain an inter-dependent being; and tastly, that he is distinctively, through these bral compartments, related to the present, the fature and the past-I am to conclude, briefly, with man

as he was, as he is, as he will be.

What was he? Without entering into a detail of his gradual come up, I would remark, that he was first a child of impulses; next, that he lacked rational individuality; and lastly, that he was a sobject of institutionalism. Ascending as to his bodythough descending as to his soul-substance from the celestial—from the animal plane be embedied the wild impulses of it; and though these were modified, and to an extent controlled, still they abounded in him, and made him from a lack of unfolded rationality and wiedom a child of impulse. Children are impulsive; and mun know, as some now of the race are knowing it in the present, a childhood of his existence ages gone. Because, too, impulses rationally undirected, or back-brain activity, was strong in him-too strong for the rest of his mentalbeing, he was wanting in rational individuality. I find that back brain was king then; and though the religious faculty, situate in the coronal region, was even intensely active, yet was there a lack, as even now, of harmonizing and directing top-brain. The Greeks and Romans, however, were developed in the brain anteriorly as well as posteriorly, and these may be excepted. Now, where impulse is too strong in tendency, there must restraint be enacted; hence we find the peoples of the past subjects. instead of masters of institutionalism. The ages of force and feeling had not then given way to the era of reason or the coming one of wisdom, but wrapped the past around about like a garment. Their forces encompassed the peoples, and sought to aubdue them, and men breathed their inspirations and felt their sway. Bodily, the races were strong, coarse, and animalistic; jutellectually, children; and spiritually, almost slaves—such were the presentments of the past. But as the principle of pregress, by which must be understood not only the method of forces working out of man, but likewise those descending upon him, impregnating and in-spiring and guiding, pushed him along the troublous line and way of the ages, he passed from states of childhood to those of young manhood—the now. And what do we find ourselves to be in this present? How is the genus homo conditioned? Is he not bodlly finer, intellectually individualized or individualizing, and interiorly or spiritually unfolding? The corebral distinguishment of these "latter days" is front brain development; and so I find that the present is the age of reason—conjoining itself, it is true, as s new becoming more and more manifest, like the sight of an approaching army, to the era of Inspira-tion—that the general race is becoming a man of reason, possessed of rational individualism, and a protestant against, a struggler with, the fixed for-mula of institutions. Subjecteeism and slavory cease as manhood is attained to; for he who can take care of himself, with just help and aid, needs not to be taken care of. Manhood, full and ripe, is attained to as a rational, harmonial individuality succeeds; and this last exhibits as the front brain sharpens and expands, spiritual baptism not wanting.
What is man to be? A vast, an unbounded des-

tiny awaits him, doubtless. None may specify the absolute attalument. Possibilities come forth, like blooming glories. But we may generalize: we may judge of the future by the present and the past-by the light of analogic and deductive reason apper cepting whither we are to go and what we are to be. Certainly, no longer do we doubt inspirations pushing us on-while the strong hand of a Divine stimulus, like a right hand of fire, is becoming universally felt through the body politic of peoples from its electric and burning touch and manipulation. Corporently, intellectually and spiritually we are being refined, since processes of spiritualization, yea, of celestialization, subtly descending in showers of magnetic life, interfuse us from the unscen; while the great motion of outer life is doubly intensified by addition from the baptismal inner. Body, mind and soul are to feel, begin to feel, the special effect; for special effort is made from out the kingdoms we tend to, and diviner, intenser, and more potent than this. The God in man is coming forth, touched as it is by the many fingers of the spirit, and the possible in us is pointing by aspirative pulsation to and indi-cating its own attainment. What shall man be? I respond, an Angel of Wisdom in the form—top brain then ruling in harmonial union with the front and back-a possessor of a divine individuality, and the master of institutionalism. What shall make him an Angel of Wisdom? Growth and rule of the coronal faculties whereby the very innermost may find expression. What shall give a divine individualism? The harmonial unfolding of front and top and back brains—the top the chiefest in dominion, like the apex of a mount, or the golden dome of a national capitol. What shall cause mastery of stitutionalism? The very growth indicated. Institutions rightfully are for man, not against him, and shall be for him when he is positive instead of negative to them. They are for an aid, not for an impediment. When men unfold as Gods, they must ease to be slaves to anything. Unfold as Gods, did I say? I see before us a state truly divine-wherein the divinities, crystalized in character, give presence of, as it were, a superhuman. That is supermman which is vastly beyond the present human; and, without rising to the land of outranchised and pure spirit, where radiant and banded angel once, in he august majesty of their wisdom-life, present the parallel of Gods, we may confidently anticipatepresent data not cold figures for calculation, but burning and flashing with the light of spirit, so richly baptismal of the now-a something and an organization human which, bodily and mentally, shall be a superhuman. We do not begin to under-stand or pierce to latent capacity. We but see tendency, and calculate. Is it too much to declare that perfected and refined corporcality, an enlarged, unhtilized and harmonized intellectuality, and a variousness, richness and divinity of spirituality are the beckoning possible just ahead? These tell the tale of what mun is yet to be-polarized to the without and the within-an angel of wisdom then.

We are in the bondage of old superstition, and the worship of nine hundred and ninety-nine churches in a thousand is yet tinged with the sembroness illustraa thousand is yet tinged wird the solutioness illustra-tive of the beathen element of fear. The lightness, the gaiety, the cheer of true worship, is but little known among men. What the hilarity of children is, breaking away from masters and schools, and romping home to overpower the household with joy, such is to he the worship of God's children. The name of Father ought not to make any man tremble that is a

# Bunner of Night.

BOSTON, SATURDAY, DEC. 20, 1860.

PUBLICATION OFFICE: \$ 1-3 BRATTLE STREET, BOSTON. TERMS OF SUBSCRIPTION.

Moiled to Europe. £0128 One year, Bix months, Payable in Advance. CLUB RATES.

All-subscriptions discontinued at the expiration of the

Moneys sent at our risk; but where draits on New York can be produced, we prefer to have them sent, to avoid loss. Bubscribers 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 sent.

Business Letters must be addressed, "BANKER OF LIGHT," BOSTON, MASS. Berry, Colby & Co.

THE ONE THING NEEDFUL.

Amid the discussions that are going on about the rights of this one and the wrongs of that, it is evident to even the most careless observer that little or nothing is said about that single principle, policy, duty, or what not, which is very compactly expressed in the phrase-" Mind your own business." We are aware how unwelcome a task it is for any man to exhort his neighbors and friends from such a text, because it is the chief of those home sins that few men like to bear talked about; while, on the other hand, he who does indeed pay the most attention to minding his own business, generally has least to may to other people about minding theirs.

But let us all six down in a perfectly friendly temper, and agree that, if we all did practice a little more rigidly upon this wholesome precept, we should be the better off for it; how much better off, no man can presume to calculate until it has become the fashion for all to desist from meddling with others, and pay more attention to themselves.

But shall we not interest ourselves in others, then ?-asks somebody, who never before paused to think how frequently he invades his neighbor's domain. Certainly we may, good friend; and it is as certain, too, that we must, while men and women are made up of the stuff they now are; but it is wrong to call persistent meddlesomeness with another by the name of sympathy, for a genuine sympathy has just as much delicacy as it has strength, and feels convicted of having outraged itself when it has overstepped its own limitatious; nothing is plainer than that it could never offend another, while on its errands of professed goodness. Sympathy is closely related to Love; how, then, could it ever think a mean thought, utter a mean word, or be guilty of a mean act? And yet we all know that, in its name. more of all these are perpetrated, and spoken, and conceived, than under almost any other name or pretence whatever.

If-to speak directly and plainly-men did not take such pains to force their goodness, they would be really better men. If they did not actually invade others' domains with their ideas of phlianthropy, they would be many times more philanthropic. What if we can see without any mistake that we occapy a decided vantage ground, socially and in point of morals, in relation to our neighbor; does that furnish as—even the very best of us—any reason for assuming that we are therefore called upon, and the best persons, to go and tell that neighbor how benighted he is, what he loses by not being nearer what we are, and what he must do if he would entitle himself even to our consideration all nature openly preach against such self-righteousness and deluded views of duty? Do not our neighbor's commonest and lowest, instincte rise in rebellion against our assumption, and refuse to be taught by force or pressure of any sort?

When men know themselves better, they will be wiser; not much before. We are aware of the extent of morbid self-knowledge that is cried up for the genuine article; but what we refer to is, that healthy knowledge of one's self that tells a person at once what are his just relations to all other men, as well as what he really is in and of himself. This twofold kind of self-knowledge is rather scarce, too. Not all men, who are sincere philanthropists likewise, understand as yet that there is a hemisphere in their natures which they have never ventured to explore. We preach against intemperance and slavery; and we are intemperate in many ways ourselves, and confess it, too; we are slaves to our own passions yet. and we even enslave others around us to those passions, and they know and feel it every day. "Telescopic philanthropy" is not the thing, however specious and flattering may be its results. It is not our business to reform others at all-we say it boldly and plainly-but to reform and regenerate ourselves; by that single process the society, the state, the nation, the whole world is reformed already. If men continue in vice and sin, are we responsible? We may, and we must, expend a world of sympathy on them; but if that expenditure hinders our own growth, we defraud ourselves and them likewise; naturo refuses to be cheated, in these matters; the perfect and harmonious life for us all to bring about is that to which we are ourselves called, and not that to which others are.

Educated as the world has been in the twilight shadows of the old superstitions, it is a hard matter to make men generally think that their true lives begin and end but with themselves. We have scarcely got te Popular Sovereignty yet ; it will take us a long while to reach Individual Sovereignty. The June rose is a perfect thing, and buds, blows and yields up the rich fragrance of its heart, simply because that is its happy mission and office; and in doing just that, and trying to do no more, it blesses and is blessed in the circle of its pure little life. If, now. it began to pout because it was not the lify-or if, on the other hand, it neglected its own growth to stop and talk to the morning-glory, and try to induce that dear window climber to become like itself, it is plain that its whole life would be thrown away in trying to do what it never could do, and neglecting

, to do just what was intended for it. So it is with men. No man is responsible for his neighbor; he is responsible, first and last, for himself; what may be the reflex influence proceeding from that responsibility is another matter, though it is apparent at a glance. Every person ought to resolve to stay at home with himself; what he has in surplus, he will give forth imperceptibly and naturally to those who happen to be in want; and the will impart it much more acceptably, and therefore | olio Apostolic Church. Published by F. Pitman, 20 | the parts altogether with anthing clee; we cannot effectively, by not interposing his own momentary | Paternoster Row, E. C., London, England.

feeling of pride, or his always ambitious will. Got has so made the human heart that fore conquere all we can offer ou their behalf are hourst and sincere efforte on our own.

has fairly recovered from the fright of the bugaboo ? their doors, they put in with all their zeal to remedy Bilitution?" some great evil they have read of in stories about in Alabama. The disease is the same in all these upon others. Not only is it calling out, as boys who quarrel and fall out are went to call out-" You're another!"-but it is worse and meaner; it is the real old Pharisaism come back again, body and soul; it is simply-" Lord, I thank thee that I am not as other men, particularly," &c. We need not be at the trouble to say that no individual was ever known scape-goat.

What a charming world is not this going to be, when everybody in it devotes his whole time simply to minding his own business! There is no computing the magnetic power of that one principle, after thoughts the recognition of certain great truths, and it begins to exert itself. Once let such a principle to work upon the human character for their surest be only the fashion, and it will work wonders; but, beside that, let it be made a living rule of faith, and no such advecacy as belongs to partizan heat or so of conduct, and the morning has indeed risen haste, nor will they be advanced by any such profwhen all the wilderness will bud and blossom like fered aid, either. the rose. Let us try such a rule, each one of us, for but a single day; the difficulty we shall find in

#### A Word on Stimulants.

BANNER of the experiments in Hashish eating for direumstances, and the like-will be certain to folthe deliberate purpose of abademally acquainting their author with the mysteries of his own being, was not given from any sympathy of ours with the motives that could lead to such experiments, but rather in the ordinary course of our transcripts of a regular weekly conference. The experiments were interesting to read about, though in all cases they are dangerous to try, and in many would be fatal either to physical or spiritual unfoldment, or to both. Many other matters are reported in our columns, which we by no means endorse, and which nobedy would think of our endorsing.

As for this matter of calling in mechanical, or exthe spirit while in the form must of necessity be unlism. made in the normal, or conscious condition. The problem is, not how to cheat the physical out of its fair and natural influences, but how it may be made while spirit and body are virtually dissociated, is in no sense real experience, but something so shadowy, Illusive, intangible, and unroal, that the experimenter must needs return to his unnatural and selfconscious advantages. We do not, therefore, believe that any of our readers will be tempted to tamper with their finely-poised nature, where so much is to be learned now, in order to try to sound abysses from which they may not be able to return altogether sound and whole again.

### Useful Inventions-Something New.

If there be any class of men in the community entitled to the name of public benefactors, it is the few who are constantly planning and outworking their thoughts into practical use. To such minds this devoted and useful class known as inventors.

We feel it both a pleasure and a duty, as public

in connection with this is a patent double spring elide, made to work upon an ordinary pencil as a and nen being combined by this arrangement when not in use by drawing the slide to the center of the pencil the pen is perfectly protected, and may be thrown carelessly down without receiving injury. We can safely say that we know of no invention combining in itself so many desirable objects of use.

### The London Spiritual Magazine.

This monthly periodical is edited with great abiliin America. Contents of the December number: den in 1942; Singular Displacement of Coffine; The Captain Saves his Ship by a Dream, and the Comfortable old Ghost at the Ironing Table; The "Disism in California; Correspondence - Ghosts in Cosand Spirit-Mantfestations, by a Member of the Cath-

Massan, Borrons-Baglosel you will find an exother forces; and no one can indeed loss another, if tract from the book columns of one of our dailles, in he persists in taleing barriers in that other one's regard to some persons who have rendered themhears which are surely going to keep the profounder ern institutions." You will observe that one of the Influence of his love out altogether. It is a shallow persons is said to be a correspondent of an "intensimentality that all the time reaches out its open dary sheel," mentioned as the "liamer of Life." and hands and prays for other people; the best prayers here all know that you have carefully excluded from your columns all articles directly attacking our intitutions. Those opposing us (and here their name Bomehow, mankind cannot seem to get the old is legion) will selze upon any protext to vent their Jewish scape goat idea out of its brains; when it spicen, and raise a storm around the ears of those who are known as Spiritualists; for though in the superstitions, perhaps the scape goat will trot off, they have been cleared, and the facts so stated in investigation of the parties accused, before the mayor, too. Thus, it is a very common thing-because so the papers, yet none will correct the mistake about cheap and easy-for persons to fancy that the curso the "incendlary sheet." Therefore I think it due is removed from their own heads by their laying it to the Spiritualists of the South that you say whether on others; as, if they are guilty of dishonesty, they you are for us, or against us; if you are opposed to religious functioism; and if you intend still purbelieve they do God service by charging others with sping a strictly conservative course, for the "Union intemperance, making others' sins the scape-goat for and pence," leaving us Southerners to manage our their own; or if they have crying social criis at own affairs, especially in regard to our "peculiar in-

None deplore the present condition of the country nore than the Spiritualists of the South; but if it the jungles of India; or they easily get rid of the should come to be settled by the bullet, with but few grinding servitude they impose on others near home, exceptions they will show themselves as true to by crying out against the wickedness of slaveholders, their homes and fresides as any other creed, or belief; and I fear that it may come to that, for religious fanaticism is hard to control, and the Southern cases, but it assumes different forms. In every in- States will secede; and it is not the will of the mistance it is a cowardly and dishonest dedging of minority, but the majority. It is the people who responsibility, and seeking to fasten it altogether speak, and not hot headed politicians, whose bread comes of excitement.

If you believe, as we do, that Spiritualism has nothing to do with polities, speak it boldly and fear-lessly, and you will lose nothing by it. New Orleans, Dec. 4, 1860.

REMARKS. It hardly seems necessary for us to add to the above any but the most plain and general remarks. to get on in his spiritual career by the riding of the The character of the Banner or Liour ought, by this time certainly, to be known everywhere by the broad principles it advocates, and its unmistakable manner of advocating them. The office of Spiritualism, we have all along held, has been to bring home to men's assimilation. The principles are broad, and require

In obedience to this concention, the BANNER always addresses itself to the individual; nover to parties, its faithful observance is the very best proof to be classes, States, or sections. It aims, by awakening had of its imperative need in our social arrangements. the profound spiritual instinct in every human soul. to lead that soul to a higher and better condition; and, when that is on the way of accomplishment, all The long report which was given in last week's desirable changes -of surroundings, of influence, of low. Yet as we are all in such a net and mesh of actualities, much must be allowed to time, and much must be handed over to patience and faith.

We hold, and always held, that in Individual im. provement and reform lies the gorm of all social, ecclesiastical and political amelioration. We address the actual seat of judgment, the centre of all authority, resident solely in the Individual. Only save Man, and he will save all that is worth saving. Only awaken man to the accessity of a larger spirltual growth, and all other things, all his institutions gradually, but certainly, change along with him. To advocate or to oppose this or that party, therefore, ternal, aid to enable us the better to look into the would put it out of the power of Spiritualism and laws of our complex being, we cannot countenance its organs to reach the Individuals of any side; ite practice in any way. Such insight can be but their prejudices, or their vanity might be moved, illusory and uncertain, at best, and is gained at an but themselves never. We have from the first taken extravagant cost. A speaker in the Conference ex. this ground, in reference to the subject of organizing pressed our general views exactly, in saying that what might scom in any eight a party, or a church, the healthful progress and natural growth made by or any other structure, as yet, on the basis of Spirit-

We preach to Man everywhere, in all states and conditions. We denounce no parties, but seek rather to win the confidence and love of all alike who comharmoniously serviceable to the wants and aspira- pose them; yet not on our own bohalf at all, but tions of the spirit with which it is married. And that of the eternal principles that underlie all struc all experience gained in an abnormal condition, or tures and arrangements. If, by opening the heart of Individual man to the reception of these principles and truths, we succeed in our prayers and efforts to make him better, our proper work is done; but it will never draw to its completion, until not compelled condition again, in order even to reap its aff Individual is left on the carth whose heart is closed to the ingress of those potent and beautiful trothe that teach him what he is, and what he is engable of becoming. Each must thus settle his own account with himself; we undertake nothing more than the task of getting him to do just that, and to do it in his own serious, searching, and thoroughly conscientious way.

### Literary Art.

It is too true that the majority of the modern tribe of authors and writers mistake literary art for literary artfulness; and hence the display of verbal are we substantially indebted for many of the lux- pyrotechnics, gimeracks, summersaults, and dizzy uries and refinements of civilized life, while every circus-riding, which they look at as proof of high advance upon the old method of labor, either on the art indeed. They could not rest in greater error. farm or the plantation, in the workshop, or in the Their fault is a radical one, in that they possess as factory, is the result of incessant brain labor, of yet no true ideal, or ideality. They work to produce an effect, and an immediate one at that. Hence they use only colors: they go in strong for pigments-for journalists, when any new invention of a practical whatever will help them to an effect. Little enough character meets our eyes, after having fully tested think or care they for outline, for harmony, and for its merits, to present it to the attention of our readers. divine proportion, as did the older artists in the After numerous experiments extending through a world of intellectual and spiritual culture. And series of years, Messrs. Warren & Ludden, Gold gen | such considerations have led a foreign critic to write manufacturers, at 169 Broadway, New York, have of our modern literature at large, that "it is beginsucceeded in producing a metallic combination in ning to be discovered that it is not in a condition so the manufacture of the above named article, which satisfactory as it ought to be. We have many popufor elasticity, durability, finish, and indeed all other lar writers-indeed, far too many-but great wrirequisites, is equal to the best quality of gold pen, ters, with the highest qualities of the literary artist, we have not perhaps even one. Bulwer, almost alone among our authors, has the instinct of literary holder. The advantage of this will be apparent to art. To Bulwer, however, we cannot ascribe genius; bookkeepers and counting house clerks—the pencil and he is too fond of fine phrases to be capable of reaching a sublime simplicity. Yet let him have the merit, where the merit is so rare, of being a laborious workman, to whom the perfection of form is really an aspiring, a daring, and a dream. In Carlyle there is the power of the artist, and there is also the instinct, but there is not the ideal; he accumulates while it is furnished at about one-third the price of his materials with marvelous energy, but he molds them exclusively with an eye to effect. No lover, perhaps, of a vulgar popularity, he is still chiefly inspired by the desire to dazzle and to strike : never, therefore, demand from him the calm oreation of a ty. It should be in the hands of every Spiritualist divine whole. It may be questioned whether the gorgeous and the lavish piotorialism for which Car-Gleanings in the Corn Fields of Spiritualism, by lyle is distinguished is compatible with literary art William Howitt: No. 2-The Perseentions of Reich of the bighest kind. None of the ancients, either in enbach : A Few Facts regarding "Footfalls on the prose or in poetry, was pictorialist; where there was Boundary of Another World; Spiritualism in Swee beauty it was of the statuesque order. Of our writers generally we may say that they give us pictures, good or bad, but that they are quite satisfied if the colors enchant, whether there be the completeness patch" and "Leader" on Spiritualism; Spiritual and harmony of a picture or not. Hence is lost one main element of the ideal in literary art, and indeed tume, etc.; Notices of New Books-Spirit-Rapping in all art-proportion. We cannot compare the various parts with each other; we cannot compare apply any standard of taste or judgment."

#### LITERATURE.

Tun Lane Boons. By Ann Praser Tytler. 6 Vols. Beautifully Illustrated. Lella at Home. Jella la England. Infla on the Island. Mary and Florence, and Mary and Plorence at Bizteen.

Baston: Crosby, Nichola, Leo & Co. These beautiful volumes come all in a box, and are a captivating package for the young people. They have already acquired a wide reputation, and will last a long time to come. The actual information conveyed in them forms an excellent backthem in their hands.

THE LAND OF THE SUN; OR, WHAT KATE AND I SAW THERE. By Cornella II. Jonks. Boston: Crosby,

picted the scenery, customs, manners, and life of the one can get a very good idea of the pleasure-or the Urian Clark, Aubarn, New York. contrary—of a trip by sea. The little volume is illustrated, and in mechanical particulars is exceedingly neat and pretty.

THE PRINTER BOT; OR, HOW BEN FRANKLIN MADE HIS Mank. By Rev. Wm. M. Thayer. Boston: J. E.

This elegant and rather stout little book is intended as a companion to the author's "Bobbin Boy,"-a volume that has already reached its thirteenth edition, and deserves to reach its hundredth. Mr. Thayer undertakes to serve up to the youthful reader no more than the youthful life of his hero. showing, in this way, what were the elements and incidents that combined to form the manly character. He treats his topic familiarly and quite thoroughly, and introduces enough of the real grit of real life to give the whole an air of truth and a value of permanency. We must declare our partiality for these little books, and express our hope that the author will go on with the design that already begins to take shape in his thoughts. The boys are all after such books, and they are just the nutriment that will be of lasting benefit to them.

Guide to Harri. By James Redpath. Boston: Thayer and Eldridge.

This is a guide to the free black Republic which is already beginning to revive under the influence of new emigration. As there is such an awakening interest, at the present time, among the free blacks of the country relative to the one spot-near our shorts, too .- where they may find home and abundance for the mere trouble of going for it, no publication could be of more service to them than one like this. It sets forth, very minutely and accurately, the character of the climate, soil, government, population, and general resources of the Re-

### Seccesion and the Union.

In the midst of general excitement, it is good to find, now and then, one man who keeps cool. On the topic that just now raises so great a breeze, and the question. If the Brighton Herald sorrows over on which too many allow their passions chiefly to the victims that are falling before this "delusion take the rein, we rejoice to find a public man like Robert Date Owen speaking as he does in a recent Transcript records any faith on the part of Bulwer, letter, and quote from it because his calm words de- Chambers, Mrs. Browning, William Howitt, and dianapolis Journal that

eccession. And if she does take such measures, ither we must suffer her to secole, or we must make up our minds to coercion. Here we reach the practical question, which I desire briefly to consider. In the contingency referred to, shall we resort to

coercion? The Constitution has no provision for secession. Secession implies State control over the Tariff laws. A combination, by armed force, to overpower duly appointed United States revenue officers, and to nultify duly enseted United States lawe, is treason. The bond is forfult, and the forfeiture is death by hanging. We have the legal right, then, to coerce. But all things (we are told on the highest authority) which are lawful for us are not therefore expedient."

"By coercion what do we propose to ourselves? To convince? The sword never convinces; it subjects. Is it our purpose to subject, if we cannot convince, our fellow-citizens of South Carolina? But it is utterly at variance with the spirit of our Government to have, in our midst, subjects kept loyal by force. And if it were not, South Carolina, if she lack judgment, has spirit and courage; too much spirit and too much courage to submit to the degradation. A political creed cannot, any more than a religious one, be thrust upon brave men by force."

"This case, and that which occurred in President Jackson's time, are often cited as parallel. But it is a masterly production. there is little real similarity between them. . Then t was a sudden ebullition, which a proclamation and turiff revision sufficed to quell. Now, if South Carolina acts unitedly, and persists, it will be the result of deliberate and settled policy."

"The baptism of blood confers on national enmitics a terrible perpetuity. Light quarrels, thus embittered, turn to envenomed feuds, to descend, an in heritance of evil, from father to son, it may be for generations. The blood shed on the grass plat of Lexington yet aries from the ground. The beart burnings created by the last war still nourish irri tation against the mother country. The lapse of centuries often proves unavailing to crase the damn.

"What, then, is to be done? Shall we employ toward South Carolina urgency and entreaty? There s neither dignity nor use in correctly beyond a cer tain point. What remains? Let us not toward her in that spirit which is gentle and easy to be entreated; but if we cannot convince her, let us bid her . go in peace!""

"Such a course will conciliate, while coercion would exasperate, other Bouthern States, now waver ing in their allegiance. Kinduess, the Caristian principle, is stronger than severity, the Heathen one. The genial sun induced the traveler to discard his protecting cloak, while the blustering wind but caused him to hug it more closely around him.

If it he said that this is virtually to sanction a dissolution of the Union, the reply is, that the Union is not dissolved, because it may buve to exist without South Carolina; no, nor yot if two or three of her How can sisters should join her in secession. It is the same out of it?

flag still, when three or four stars are nilital; why but the extree if, by a talefortune to be lamented, three

or four should drop out? We shall preserve unimpaired our identity, our national existence, our rank and weight among the great powers of the earth. On the other hand, they who depart will learn by experience how little con-alderation in the councils of the world a petry State can command. Happy it, in their isolation, they retain influence sufficient, in foreign lands, to pro-test their own citizens from injury and wrong."

#### Sulviunlist Begister for 1801.

Reports for the Fifth Annual Scinituation Recisren, for 1861, must be sent in before the 25th of December, as the work will go to press the 1st of ground for the imaginary scenes, thus combining January. This Register is the only work of the instruction with pure pleasure in the happiest man- kind ever published, ombracing complete statistics ner. They must be in extensive demand, during the of Spiritualism in America, the names and addresses holidays, for the children, who will not forget to be of all known public lecturers and mediums, the numgrateful to those thoughtful parents who have placed ber of believers, list of books and papers, brief compends of facts, philosophy, reforms, etc., countinghouse and speakers' almanae for 1861, and should be in the bands of every believer, and freely elrouls. ted among inquirers and skeption. A neat pocket Another pretty juvenile from the same popular manual of thirty-six pages. As none are printed and enterprising house, in which are strikingly de- except to supply cash orders, these who need the Register must send their orders, with cash, in adpeople, in Cuba. The minutest experiences of a vance. Mailed free. One hundred for \$5; fifty for voyage to Havana are likewise given, from which \$3; fourteen for \$1; ten cents single. Address,

#### Written for the Banner of Light. THE MESSENGER DOVE.

DY JOANNA GHANT.

Over the fitful, perilous waste

Of the wild, unatable sen, Whither, O beautiful Dove, dost thou haste With thy wing drooping wearily? Ruby droplets I see distaining. Thy bosom's peerless white. Yet thou utterest no note of plaining, And thy gentle eyes are bright With a tremuluous, dewy light. Come, O come, and rest thee ; Let thy wandering find surcease. In the heart of Love thou shalt rest thee; And brood in the home of Peace. And when thine eager pinions Are plumed with hope and power, Thou shalt bear from Love's dominions

A precious token-flower. Dawn-red with the blush of the wished for hour To the soul that sent thee forth From a peril-haunted bark-If perchance a glimpse of the fair new earth Thy love lit eye might mark-To the heart surcharged with yearning, Thy radiant look shall say. God's love the world is adorning-Night's shadows fice away And the Orient burns with day.

Providence, R. J., 1880.

#### Just Think of It!

The Evening Transcript, of Boston, has a word or two to utter on politics, now and then, and likewise a word or two on other matters; as, for example, see what it has to say on Spiritualism :

"A LAMENTABLE FACT .- The Brighton (England) public of Hayti-information which emigrants are Herald says that Spiritualism, instead of losing especially eager to avail themselves of. The author ground in England, is flourishing and vigorous, not went out to Hayti expressly to produce the informa only among the ignorant and insune, but among men of repute, who might fairly be looked on as superior tion this volume contains; and he appears to have to any sytem of trickery so barefaced and wicked, furnished it in the most effective and reliable shape. At this moment there are several literary circles in There are thousands of our colored population that London who are lending their aid to the spread of are really ambitious to go where they can begin life the delusion, and we could name more than one emiindependently, and work out a destiny that shall frequent in the best circles; mediums are tolerated be entirely worthy of their aspirations; and this in the highest quarters; and even the Church does volume comes to their aid in exactly the right time. not fail to add its quota to the herd of the misguided and the deluded.' Among the recent converts are Lord Lyndhurst, Sir E. Bulwer Lytton, Robert Chumbers, Mrs. Browning, and many other literary and scientifia celebrities. Now what is going to be done about it?-that 'e

in the first ranks in England, and if the Buston serve to be read of all good citizens and rationally others, as "a lamentable fact," what ought the world disposed men. He writes to the editor of the In- and "the rest of mankind" to do under the sad oircumetances? Not only these, but "the Church," too, " She (South Carolina) has long been meditating is going that way. Pray, friends of the secular press, can't something be done to stop all this? Is it not possible for mankind to advance, and still allow others to perform for them their thinking? Say.

### To Subscribers.

We have sent notifications to those of our subscribers whose subscriptions have nearly expired. As the enterprise in which we 'are engaged requires much material aid, we trust they will continue to aid the good cause by making remittances without delay. We need the united efforts of all our Spiritunlist friends in our behalf at this time more than at any previous period, to enable us to meet our ourrent liabilities. Our friends in ail quarters-East. West, North and South-are therefore solicited to form clubs in their respective localities. For terms, &c., see notice under editorial head.

### Mr. Pardec's Sermon.

We print on the third page a sermon by Mr. L. Judd Pardee, on the subject of "Man in General, and Man as he was, as he is, and as he will be." The discourse is replete with original and deep thoughts, and all our readers who will bestow upon it the attention it deserves, will agree with us that

### To Correspondents.

We have a vast amount of correspondence on hand, much of which it is impossible for us to put in print. however excellent it may be. Everything mundane has limits—which fact of course relates to the columns of a newspaper, consequently those of our correspondents who may think themselves slighted, must tak the will for the deed. J. E. P.-It is claimed there are three millions of

Spiritualists in the States, but we have never seen any satisfactory proof of the statement. We see no indications at present of any successful attempt at organi-

Our friend at Waupun, Wis., is informed that those Papera" have been mislaid. Should we find them. we will do as he requests.

Spiritualism is based on the cardinal fact of spiritommunion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny; and it is application to a regenerate life. It recognizes a continuous Divine inspiration in man; it aloss through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus outholic and progressive, leading to true religion as at one with the highest philosophy .- London Spiritual Magazine.

How can a man keep his temper when he is quite

#### ALL SORTS OF PARAGRAPHS.

Industry is the parent of morality. When one class Theodoro Rarker and Rivery Citay on the of people shall cease intracting another class what they ought to do, instead of opening free aronuss to all. male and female, to carn a competent firelihood, then, and not till then, will interry and crime cease. Con tentment and virtue will then bear the fruit of peace and plenty.

The readers of the N. Y. Independent are furnished with four pages of interesting advertising matter each week, comprising one-half the enthe contents of the paper!—Herald of Progress.

Happiness consists in peace of mind. Boys are universally happy, for they gather fan from trilles.

than receiving," is supposed to apply chiefly to kicks, the name not given, but subsequently identified as the medicine, and advice.

Secretary - South Carolina voted berself out of the United States on the 20th inst., and the telegraphic matter, and it would have been difficult for the most despatches may that the President has instructed the skeptical who had been acquainted with the above commanding officer to surrender the government forts named parties to point out any marked difference in in Carolina, if attacked.

DISCHARGES AT THE CHARLESTOWN NAVY YARD .-On Tuesday all the sail-makers and boat-builders employed in the Navy Yard were discharged. Over a often a true one, that if many of the claims of medimonth's wages are due the workmen, which they expect to get soon. There are about seven hundred men employed in the yard at the present time.

A simple girl endeavors to recommend herself by the exhibition of frivolaus accomplishments and a marrix ish centiment which is as shallow as her mind. A good girl always respects herself, and therefore always possesses the respect of others.

When we are alone, we have our thoughts to watch; in the family, our tempers; in company, our tongues. Why is a schoolmaster like the letter C? He forms

Insecs into claraes. Don't rivet a blacksmith's attention by ironically heating bis temper with the assertion that he will forge

and steal, for fear you got hammered and rolled out. In the window of Peckham's enting house, on Brattle street, is displayed a mammoth pumpkin, with a label attached, which says it was "raized" by Mr. So-and-so. Digby desires to know its exact dimen-

wions before it was razed ! In Tyre.--We have in type an interesting article from the pen of Dr. H. F. Gardner, in referen : to the labors of Dr. J. R. Newton, and embracing the names of a score of people cured by the Doctor's instrumentality. It will appear next week.

MANUFACTURING IN MANCHESTER .- The Manchester American says that the cotton manufacturing interests ment. in that city are now in unusual activity, some of the corporations doing considerable night work. A six months' supply of cotton is on band, and the manu factures sold nearly up to the present time. Although a rumor is cufrent that the mills are seen to run on

Jonny kiesed me when we met,
Jumping from the chair she sat in;
Time, you third? who love to get
Bweets into your list, put that in,
Say I'm weary, say I'm ead;
Eay that health and wealth have missed me;

Bay I'm growing old, but add—
Joung kiesed me!—[Leigh Hunt King Victor Emmanuel arrived at Palermo at half past nine on the morning of the first instant, and was received with extraordinary enthusiasm. The people wished to detach the horses from his Majesty's carriage, and to draw it through the streets. The people assembled from all parts of Sicily, and the number present in the city were estimated at 400,000. His Majesty, before descending at the Palace, went to the Cathedral, and was solemnly received by the Archbishop of Palermo. The King afterwards received the constitutional bodies and deputations from the municipalities of Sicily.

The Philadelphia Weekly Union cays:-- "We publish a magnificens engraving of Christ and the Resurrection of Lazarus, containing over forty life-like figures, gred by Mighael Angelo, the greatest art ever lived." We should like to see it, and then we could tell our readers whether it is worth buying or not.

It seems that the City Engineer has got himself into hot water by flooding the place intended for a pond in the Public Garden with cold egeter, and not consulting the Cochituate Water Board.

"Scatter the gems of the beautiful," By being over dutiful.

We see, by the Foreign news, that the English and French have gone to China and taken a peek in. They had to "smash the crockery" generally, China included, before they succeeded. Such a peck in, however, was naturally to be looked for in the alleyed fallied) powers. We rest here.

THE UNION INDICTED AS A NUISANCE .- The Grand Jury of the Federal Court at Montgomery, Alabama, before adjourning, presented the Union as a nuisance, which shows-thinks Digby-that all the fools are not dead yet.

What is mind? No matter. What is matter? Never mind. What is the nature of the soul? It is quite Immaterial.

Many Universalists are believers in Spiritualism The freer the mind the quicker it grasps and holde onto the truth. Many infidels have also become Spirit ualists. Had Abner Kuceland lived to-day, he would have been a Spiritualist, and doubtless a believer in the immortality of the soul.

There is not a church bell in the city of Lawrence

Digby thinks this must be a mistake, for, says be "The churches there are full of belies every Sunday." But Jo Cose managed to "ring in"; his opinion that these were only factory belles.

been made of the Cavelli battery against the fortress of

Gaeta, with terrible effect.

The marriage of the Princess Alice with the Prince Louis of Hease Darmstadt is definitely settled, and will be selemnized during the coming season in

The Cardinal Archbishop of Lyons has published very sharp pastoral letter, is reply to the circular of M. Billault, on the subject of subscriptions to the Pope.
A St. Potersburg letter says the decree emancipating

the Russian peasants has been signed by the Emperoi Alexander, and that it is to be promulgated on the first of January. The Vienus correspondent of the Times says that no real concessions are likely to be made to the Austro-

Gorman Provinces.so long as Count Rechberg is at the head of affairs. The same writer asserts that the state of things in Hungary is, to all latents and purposes,

more liberat mode of dealing with the press.

The Blahop of Versailles sought an interview with
the Emperor to try and make him feel the woes of the
church and tentuch him of the end of his nucle. The The Bisnop in the Emperor to try and make him teer the mode, the Emperor to try and make him teer the mode. The Emperor listened to him patiently with his cigar in his mouth, and at last said—Monseigneur, your distress does you credit, but the temporal power is no longer compatible with our civilization, and we must put an oud to it, as t put out my cigar.

Your appear of right and wrong, of moral evil. It is not these United States, is a positive over have exluted in these United States, is a positive moral evil, and consequently should not have been accounted to the superior of the moral evil, and consequently should not have been accounted in the superior of the moral evil, and consequently should not have been accounted in the superior of the moral evil, and consequently should not have been accounted in the superior of the moral evil.

ing the Italian tri-colored flag.

#### HATTERS IN NEW YORK.

L'resent Orisie.

Delivered at Dodoworth Hell on the Morning and Evening of December 10, 1860. THROUGH BRO. COMA V. L. MATCH.

At the close of her feeture at the above place on Bunday evening the 9th Instant, it was announced by the influence centrolling Mrs. Hatch, that on the following Babbath the exciting political question now agitating the country would be discussed in the morning, on the one side by the late Theodore Parker, and The saying "that there is more pleasure in giving in opposition, in the evening, by a departed statement. late Henry Clay.

The speeches were characteristic both in manner and the manner and bearing of these distinguished men while living, and their impersonation through the organism of the medium. It is a common remark, and ums are well founded, (whose very indifferent, and of ten puerite utterences are provocations of pity, to use no harsher term.) viz : that they are controlled by the spirit of a Frankijn, a Jefferson, or a Webster, the human spirit becomes degenerate in the other state instead of progressing either in knowledge or understanding. But as it is not rational to believe that man as a spirit, degenerates, so a general skepticism has come to prevail prejudicial to the assumption of great names; while, as a general thing, we should be inclined to ignore names as of very little consequence. cases may arise where identification, in a public gathering, of those who have been preminently before the public in their earth-life, may be productive of great

benefit. This I deem one of them. The hall was crowded, both morning and evening, with highly intelligent audiences, and the lectures were listened to with the most profound attention and respect. In Theodore Parker was munifested all that dignified and uncompromising hostility to what he deemed to be wrong, which characterized him while in the earth-life. In Henry, Clay was manifested that courteous and concillatory spirit which distinguished bim while here.

As the lectures are to be published in pamphlet form, I can only give you a brief sketch. They will be published at the Banner of Light office. 143 Fulton street, New York, by B. T. Munson. For terms see advertise-Yours, Fraternally, 8. **M.** B.

MORNING LECTURE-BY THEODORE PARKER.

I propose, upon this occasion, not to enter into a religious discussion of slavery; for we have no standard of what is religion and what is not religion, save that which is embodied in the truth. We do not proa rumor is outlent that the mills are seen to run on whort time, it probably has no foundation except in the minds of alarmists. Cotton itself is rendered so cheap by the political crisis, that extensive manufacturers are purchasing heavily.

Praises are valuable only when they come from lips that have the courage to condemn.

Jenny kissed me when we mee,

Jonny k hootrines, yet we know that too speaks offener to human souls through human affections, than through written laws. The mind is a great positive revelatiou, and human sympathy and human intelligence are the recorded evidences of his power and greatness. We shall appeal therefore to your high matchood, to your great sense of human justice, to your comprehension of the infinite, and ask you what means the struggle which is now mending.

which is now pending.
History has rendered familiar to you, as to us, the nations which from various causes and policies, and nader various circumstances, have regarded slavery as right, as a policy of national government. And we well remember in the history of every nation where slavery has existed, how with the dawning of intelligence, with the increase of humanity, with the bursting forth of what is called Christian light and Christian tion love, slavery has gradually melted away like the heary freets of winter before the smiling sunshine. But now when we, in the nineteenth century, look over all the broad, civilized and enlightened countries of the world and over Pagan and heathen countries. ra find that nowhere does slavery, save as a form and we may that newhere does nature, save as a torm alone consequence of mountained government exist; nowhere is it a national policy, and nowhere is it recognized other than as a wrong; nowhere is it uphed other than to support thrones and kingdoms.

I look to Russia; but in the seridom of that theo-

cratic government, I recognize not one tithe of the human stavery that exists in another government that I know. I look to Austria, and behold in all her pride and regal pomp, and in all her assumed power, in all that belongs to her force of arms, and all that belongs to her ministration of strict and positive tyranny, nothing but the willing enslavement of mind and thought and feeling to what they suppose to be right. I look to France and England, Christian countries, and I behold there no slavery. I look to Italy, that new-born star just bursting forth from the bosom that new-born star just borsting forth from the bosom of the earth, like a gem upon the night, and belold there nothing save the upperinging huds of freedom and patriotism; and I see before the bright sanshine of liberty the mists and darkness and tyranny of roligious slavery fast dying away. I look to South America, and behold in the Republics there, which are newer than your own Republic, which have received the generation which were horn and forthwall and in its snotton, which were born and fostered, and in some degree encouraged by it, and I see no slavery there as a national policy. I look to the remotestistands of the see, and I behold ignorance and bond age, which is the result of ignorance; but I see no where one human being bought and sold. I look back to the ancient Romans and Grecious; I see their trophles of war, their prisoners made captive, their slaves bought and sold, not as the price of human but as the price of captured nations.

But I look to America, the star of liberty, the morning glory of the carth, the beauty and pride of the world—as it has been called—and I see not Monarchy. but professed Liberty. I see no kind of a throne, no monarchial rule, no theoretic government, no popular tyranny—nothing but the ensigns of freedom, freedom, freedom, emblazoned o'er all the land. But what else to I see? Along with the name of liberty I see slave-ry—bondage hand in hand with freedom. Beneath the flag of stripes and stars I see the dark stains of human torture. Above the loud huzzus and cheers of national patriotism, I hear the cries and means of oppressed

The above comprises but a very small portion of the ecture; but you will perceive in it the strongth of ut. LATE FOREIGN NEWS.—King Victor Emmandel artived at Naples, Dea. 8th, and was Fremain there a fortnight. A despatch received from the camp before blo, on both sides; the attempt being merely in this Gaeta, dated evening of the 6th, states that a trial had sketch to indicate the peculiarities of those claiming to terance so characteristic of the man. It will not be address the audience.

EVENING LECTURE-BY BENRY CLAY.

LADIES AND GENTLEMEN—It is oustomary in any controversy or debate of a political kind, that it shall take place under the jurisdiction or epecial administration of either committees who have a chairman, or in legislative nails, under a speaker chosen by the boust that represents the nation. In this instance however, it is deemed advisable for us to address you on topics of a political nature, leaving you to be the speaker, the chairmen, the representatives. It is with the ut-most reluctance that I enter upon this controversy, upon this occasion, and yet it is with great pleasure You have listened upon this morning—those of yo who were present—to the views and doctrines, and advocacy of principles believed in and professed by one whose great cradition and learning I will not question. revolutionary.

It is reported at Paris that the new Minister of the interior is anxious for the repeal of the laws of general with reluctance that I enter in opposition. But it is safety, passed after the attempt of Orsini, and for a slaw with pleasure that I center in opposition. But it is more liberal mode of dealing with the press. heest country. It is with pleasure, secondly, that I may also give some views to represent, in some direction, the great general feeling of patriotism which I feel does pervade this Union, notwithstanding party

compatible with our civilization, and we must put an ond to it, as a put out my cigar.

The Cardinal Archbishop, having arived it Naples.

manifestations against him took place before his patence. Some should. "The Pope forever!" others, conficiently should not have been accessed the palace, and attempted to set it on fire. The disorder insted eighteen board, and only terminated when the Archbishop appeared on the baloony holds should ever have been as greated in the world; that no nation that there is a conficient of the particle of th that there should never have been any struggles for su-

premacy; that no revolution should ever have been was directed to hold on to the paper, which i did until fought that conquering nations should never have relained their superherry. We might with the name degree of argument say, that never since the history of time began, should one supreme roler of a nation have afficient his power over his subjects. We night, with the could for drawing was partially rolled up, so that the same degree of propriety say, that no legal admin. In execution of governmental laws hould be carried into offer that have a tendency loany degree. carried into effect that have a tendency loany degree to injure the rights and privileges of any human being seconds in which the drawings purported to be executively unlight say this, but of what avail is 117 The past of the initial with the written and newritten bislays of opportunities of the molecular of the molecular of pencils was distinctly pression and blood-hed. And my learned friend forgots, when he advocates the case of American aboil, the hale extractions that have the transfer of the case of tion, that he is advocating a case directly apposite the policy of the national government, the national the policy of the national government, the national administration, and the national constitution, which, In my humble opinion, has its foundation in the high est and holiest ordinances of beaven.

These lectures occupied more than an hour each in their delivery, and the interest never flagged for a

New Whose of Releiual Manifestations. Photography Outdone.

New York, Dec. 17, 1860. To THE EDITORS OF THE BARNER OF LIGHT-FOR overal weeks past. Spiritual circles have been held at No. 8 Fourth Avenue, where elaborate pencil drawings have been executed in the presence of numerous witnesses, in an incredibly short time, varying from foor to twenty ecconds. The medium is Mrs. French. There have been about ten of these public "drawingcircles," as they are called. At the last one, held on the 13th of December, it was my privilege to be pres out. There were assembled in the room twenty one persons, including the medium, her daughter, and Mr. Culbortson, who has the management of the circles. under the direction of the medium. Of the persons

present there were personally known to me, Drs. Hallock, Gray and Warner, and Mr. Ira B. Davis. I am informed that several of the speciators were unbelievers in Spiritual manifestations, and that at every circle there are more or less of that class. However that may be, I know that the credulity of the most faithful adherents to Spiritualism was staggered at the extraordinary results witnessed—so much so that they said 'We have seen, but we can hardly believe."

The room was lighted by two good gas-burners. Adolning this room was a small bed-room, the door of which from the large room was openfull the while. On invitation, a number of us inspected this small room which was lighted for that purpose. On one side, close up to the door, was a bed, and on the other a lounge. The space between them was only the width of the door. Nothing was detected there that could lead to dumfounded, I am incredulous. the elightest suspicion.

The party formed a circle around the room, sitting very close together, but so that all could look into the inor of the bed-room, the space in front of which was left unobetructed. My position was within five or six feet of the medium. Mr. Culbertson then took from the plane a number of sheets of ordinary drawingpaper, in a roll, which was handed around and inspected. From each sheet a strip or piece had proviously been cut, of an irregular shape—curved, straight, crooked, zigzag, and sometimes running two-thirds the way round. The medium in the meantime took her seat on the lounge in the bed room, and a marbletop table was moved in and placed directly in front of her. This scat she did not leave until all the drawings were executed. The bed-room was not lighted during all the time, except from the strong gas-lights in the large room. But as she sat within two feet of the door. the was plainly visible to all present. The roll of paper having been handed to her, she proceeded to take out sheet by sheet, with the accompanying strip or piece cut off, until the whole, numbered from one to eight, were distributed to eight different persons, who, after satisfying themselves and all present that chose to examine them, that the several strips belonged to the several sheets, returned the sheets to the medium, retaining the pieces out therefrom for purposes of identification. The sheet that came to me was number five. The strip was cut two thirds the way around the sheet, and upon joining the two. I read this mette. writtee in poncil on the line of the cut: "Wo manifest ns best wisdom dictates. in accordance with your needs to prove our existence still."

And now came the preparation for the drawing. Each piece was successively laid on the table and wet with lemon juice, and water poured form a bottle and rubbed all over the surface by the medium's hands, ole-stuck together flat on the table. she unrolled them one by one, and placed them in separate rolls by her side on the lounge to dry, occasionally taking them up and waving them in the air. until they were apparently dry and ready for drawing.

She then requested the different persons present to name the particular kind of drawing they would like to see produced. The following were named by at

least nine different persons:

1. A rose onemoss. 2. Three roses in a cluster.

3. A sca scene in a storin. 4. A basket of small flowers with birds.

5. A ring in the bird's wouth, with the word .. now

in the centre of the ring. 6.+Some writing.

7. A child. 8. A wreath of flowers and leaves.

9. Flowers with a nest of birds. 10. A tree-say a beach, with nuts on it, and

quirrel. 11. A group of palm trees. The medium said sho could not well draw a human

face, and it was doubtful whether she would draw a tree. It will be seen that every one of the foregoing requests (which were all that were made) was complied stroot and 8th Avenue, every Senday morning. with, except 5, 7, 10, 11,

Nine pencils, very poorly charpened, were then handed to the medium, who, after rubbing them side ways on a piece of paper, as if to sharken the points placed one of the sheets of paper on the table, and called out "time." At the end of seven or eight seconds, it was thrown off, a complete drawing. This feat was repeated at intervals until the eight drawing were made-not in the exact order of their numbers The description of the drawings is as follows:

No. 1. Bird and bird's uest-half a dozen flowers leaves and stoms. Time, eight seconds.

No. 2.—Rose on moss-three bads-seven leaves Time, six seconds. No. 3. Flowers-serpent colled about one of the

stems. Time, ten seconds. No. 4. Two birds on branches-two flowers and thir teen leaves. Time, eight seconds.

No. 5. Basket of flowers-various kinds, light and dark. Thip, eight seconds. No. 6. Lake scone - a row boat with men in it-

Three saiting vessels -- Mountains and Sky -- Dimenions, seven inches by cloven - a perfect rectangle. Time, ten seconds. No. 7. Storm at sea - a vessel wreaked and nearly

ubmerged-Dimensions, ten inches by thirteen. Time seven ecconda. No. 8. A sphere ten inches in diameter, almost as

exact as if drawn with a compass-alightly shaded on the border-containing a large flower with six darkly shaded leaves. At the bottom of the stem of this flower is an onen book, two inches by one and a quarter, in which are written one hundred and eighte words from Provebs, eighth chapter-not following the exact order of the verses, but skipping two or three or paris of them, and in one instance changing the sense. The writing can be read with a magnifier, or without by a near sighted person. Outside of the sphere is a wreath of flowers - pinks, roses and birds, forget-me-nots and blue bella-sevonteen leaves.

Nos. 4 and 5 were executed together, with a number of the pencils placed between the two sheets. It will be observed that request No. 4 was · a basket of small flowers with birds." Drawing No. 4 contains birds. tertalument for those from apread. and No. 5 a backet of small flowers.

No. 7. "Blorm at Sea," was drawn in the dark,

band and one in the left.

As regards the merit of the drawings, they are not remarkably good, nor are they bad. The entlines are very gracefully correct, and the shading is quite even: but the perspective; particularly as shown in the lines of the barket, is faulty. The perspective of the lake and sea views is however good, as regards the relative elze of objects at different distances. The flowers and birds are of the natural size.

That the drawings are executed with pencil, and not chemically, is not only apparent to the eye, but I have crased portions of them with India Rubber. They may be inspected (at least a large number of them) at No. 8 Fourth Avenue, by any one who wishes.

In view of the foregoing facts, there would seem to be but two alternative logical conclusions, viz., either the drawings were executed in the astonishingly brief time they purport to have been done; or the medlum is a most expert practitioner of legerdemain, and has confederates to assist her. Against the latter conclusion may be urged the very strong tests that were used to identify the paper on which the drawings were made. And, on the other hand, it is proper to state that all these tests were chosen by the medium, by direction of the spirits, as she avers. But there was one test that was remarkably strong. After one of the ladies present had received her strip of paper for the purpose of identification, she expressed a wish that she might have some writing across the cut. Immediately the medium requested her to pass the strip to her, and we saw the medium place the two parts carefully together, write something across the out, and return the strip to the holder. When the drawing came forth, and the two parts were placed together, these words were found to be written across the cut-"Wisdom, truth and love." The perfectly accurate fitting of the upper and lower halves of the words seemed to establish beyond a doubt the fact that the drawing was executed on a piece of paper that a few moments before was perfectly blank. And yet, though WM. HENRY BURR.

NOTICES OF MEETINGS.

ACLETON HALL, BUMETRAD PLAGE, DOSTOR.—Lectures are given here every Standay afterneou at 230, and at 70.5 o'clock in the evening. The following speakers are engaged: Mies Fanny Davis, last two Sundays in Dec.; Mies A. W. Sprague, four Stundays in Jaman M. Mishdichrook, first two, and Miss Lizzie Daten the last two Sundays in March is Miss. Emma flardinge, first four Standays in March is Miss. March M. Macumber, last Sunday in March, and first two in April.

Compressed Serv. Mo. M. Presserved

Consumes work ages.

Consument when the conference meets every Wednesday orening at 71-2 eclock. The proceedings are reported for the Banner. Hulyest for the next meeting: "1s there any immutable meral law for the government of all human ac-

A meeting is hold overy Thursday evening, at 7 1-2 e olock for the development of the religious nature, or the growth of Spiritualists. Jacob Edson, Chairman.

Charlestown.—Sunday meetings are held regularly at Control Hall afternoon and ovening. Mrs. B. Clough, speaks on Bunday, Dec. 30ch.

on Bundey, Dec. 30th.

Camericasport. — Mootings in Cambridgopers are held overy Bounday afternoon and evening, at 3 and 7 c'clock r. m., in Williams Hafl, Western Avenue. Beats Free to all. The following numed aposkers are engaged: Mrs. A. M. Stentes, during Dec.; Mrs. Fanny B. Felton, Jan. 6th and 13th; Mrs. M. M. Mauumber, Jan. 20th and 27th; Mrs. A. W. Sprague, Feb. 31; Miss. Lizzie Doton, Feb. 10d; Mr. Chas, W. Sprague, Feb. 31; Miss. Lizzie Doton, Feb. 10d; Mr. Chas, Hayden, Neb. 17th; Lee Miller, Esq. Feb. 24th and March 3d. Lowest.—The Spiritualists of this city hold regular meetings on Bundays, afternoon and evening, in Wells's finit, They have engaged the following neural speakers:—Miss Fanny Davis, four Bondays in January; Low Miller, thee first, and Emma Hardings the last Runday in Murch; Mrs. M. S. Townsond, during April; Mrs. P. O. Hyzor, during May.

LEOMINSTER, MASS.—The Spiritualists of Leominster hold regular meetings on Bunday, at the Town Hall. Services commence at 1:5 and 7:1-4; M. The following speakers are engaged:—Mrs. E. O. Clark, the three last Sunday in December; Bev. Adin Ballou, first Sunday in Jan.; Lewis B. Monrue, accord Sunday in Jan. Physicotti.—Mrs E A. Ostranderswill speak Dog. Solb and Jau. 5th; Mrs. R. H. Burt, Jan. 12th and 19th; Miss Liz-

zle Doten, Feb. 2d. Boxnono',-Mentings at 11-2 and 0 o'clock r. st. Speaker ongaged-Mrs, M. S. Townsend, speake Dec. Soth. Wordstran,—The Baltitualists of Wordstor hold regular under meetings in Washburn Hall.

Lawrence.—The Spiritualists of Lawrence held regula-neetings on the Satibuth, foreneet and afternoon at law

GLOUCESTER.—Spiritual montings are held every Sunday, at POTRAM, CONN.—Engagoments are made as follows: Mrs.

M. M. Macumber. December 36th, and Jan, 6th and 18th; Miss Susan M. Johnson, Jan. 20, 27, and Reb. 3d and 10th; Il. B. Storer, for March; Warren Chase, for May; Miss L. E. A. Denores, August.
Pontrand, Mr.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall.

meetings every sunday in Lancaster 11sh, Conforence in the forence. Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged:—Mrs. M. B. Konney, last two Sundays in Dec; il, B. Storer, first two, Lizzle Doten, last two Bondays in Jan; Miss Manule Davis, two last Babbaths in April and first two in May; Mrs. M. S. Townsond the last two Sundays in May and the first Sunday in June. PROVIDENCE.—A list of the engagements of speakers in this city:—Miss A. W. Sprague to Becomber; Lee Miller in January; Mrs. A. M. Spouce in Fobronry; Miss Litzle Doton in March; H. B. Store, two first, and Warren Chase two last Southys in April; Miss Emms Hardingo in May; Mrs. F. O. Syzer in June; Laura E. Do Porce in July.

PHILADRICHIA, PA.—Meetings of Conference and circles are held at the new Hall, arganized under the name of "Penetralium," No. 1231 Chestaut street, below 13th, north side.

SPECIAL NOTICE.

All persons having received Test Communications through the mediumship of Mr. J. V. MANSFIELD, and who do not object to their publication in Book form, are requested to forward the copy of the same to Mrs. J. V. Manefield, 153 Chestnut street, Chelses, Mass. 6wa . Dec. 20.

Brown's Bronchint Troches

Are among the acknowledged institutions of the land, What would our ministers, our lecturers, our lawyers, do without these invaluable "Troches?" To what an amount o "alterna" and coughs and throat clearings would we be sut jected, wore it not for those all powerful and southing lezengest We have tried them, and they did us good .- [N. F. . Waverley.

Social Cathering and Levee.

The Spiritualists of Cambridge will hold a Social Gath. RRING AND LEVER, at Williams Hall, Combridgeport, on Mon-DAY and TURADAY, Dec. Stat and Jan. 1st, commencing on Monday afternoon, at 2 o'clock.

The first day and evening will be occupied in speaking, shields, and amusements of such kinds as are usually practierd on such occasions. All Tranco and other Locturers on Spiritualism, are cor-

dially invited to be present, and they aliall to well cared for. Mrs. A. M. Spenco, Leo Miller, Esq., Mrs. F. B. Felton, Miss i. W. Sprague, Mr. H. P. Palrfleld, and others are expected o ho present. The second day will be occupied in nearly the same way as

the first, with the exception of winding up with a Social Dance and Supper. Good music and Quartette Club of Singers will be present to collect the occasion. Ico Orcano, and all kinds of Refreshments will be for eale in the Hall. Prices of admission will be 10 conts, without distinction of nge. Bearon tickets 25 cents. Tickets for Sopper 25c each,

And those gentlemen who wish to enjoy the dancing will be furnished with tickets for 500 each.

. Speakers' Convention at Bradley, Mé-There will be a three days' Meeting at Bradley list, Draitley Me, on Tuesday, Wednesday, and Thursday, Jan. 8th, Oth and 10th, 1861. A general invitation is extended to ALL. -and special inditation to the Speakers of Pouchscot and vicinity, and all others who may feel interested, to attend, The Committee of Arrangements will provide places of on

The meeting will be opened on Tuesday at ten o'clock a. M.

Per order Committee.

#### ADVERTISEMENTS.

Tanut .- A limited number of advertisoments will be in orled in this paper at fifteen cents per line for each incortion. Liberal discount made on standing advertisonments.

LIEDICAL TREATMENT-MUTRITIVE PRINCIPLE B. ALPRED G. I'ALL, M. D., PROFESSOR OF PRIVATOLOGY. Jauliar of the No. Theory of Medical Practice on the Notralive Principle, may be consoled on the treatment of every form of humor, weakness and atteam, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most prestrate cases, and justly worthy of the confidence of the abilities. All the Medicine mediare purely regestable. No 200 Withhington Effect, Beston Mass.

MOTICE TO INVALIDS REQUIRING PROMPT, MEDICAL AID.

ABSOLUTE REMOVAL OF

#### CHRONIC DISEASES FROM THE HUMAN SYSTEM.

#### DR. LAMONT. FROM EUROPE,

Practical Physician for Chronic Diseases.

CHRONIC DISEASES positively removed from the system without pain; and what may seem strange and marvelous, in the almost instantaneous and efficacions Cours, is, that Diseases like Falling of the Womb, Ovarian Tumors, Internal Ulcers, Spinni Compinints, Hip Disonses, Weak Eyes, &o are frequently cured with one operation. It may be well, however, for patients coming from a distance to have a becoud operation. Terms for operating, moderate in all cases, and to extra charge will be made when a second or even a third operation is required. "

During a tour throughout the United States, I have been instrumental in restoring to a state of perfect health hundreds of invalide, most of whom had been given up by every other practice, as incurable. My mode of treatment I conclude not to explain, or make known at present. Let it suffice, that no pain is caused, but little or no medicine is given, and no surgical operations performed, and that it takes but from thirty minutes to one hour for inveterate cases of almost any curable Chronic Diseases; and so sure is the effect that but few diseases require a second operation—excepting Deninces, Epilepsy, Consumption, &c. Exceptions are sisc made to those almost instantaneous cures, (to broken bonds, dislocations, bad curvatures of spine, and maturated tamort,) -even these will be much benefitted, always relieved from nals, and sometimes fully restores.

Dr. L. gives special attention to Spermaterrhee, or Seminal Weakness. Also, Self Abuse, &c. Likewise, Diseases of Women and Oblidren, and all other complaints poculiar to the femule sex.

Invalida from a distance who may wish to avail themselves of this peculiar mode of treatment, are respectfully requested to notify the Doctor a few days previous to their arrival, so se to avoid confusion.

To those who cannot come, but who may wish to consult Dr. Lamout, must luciose the consultation fee, \$5, and one stump for return postage-describing symptoms age, sex. temperament, occupation if any, do. 23 Direct to

#### DR. LAMONT, 18 Pinckney street, Boston, Must.

23 Consultations at the Office daily, from 9 A. M. till: 6 M. One dollar por half hour. Dec. 29.

THEODORE PARKER AND HENRY CLAY ON THE CRISIS!

BING two characteristic and able LECTURES, given through Mrs. Coma L. V. Haren, on Bunday, Dec. 16th, 1890. Printed in an ectave pamphiles. Price 30 cts., or \$25 per hundred. Sent anywhere by the single copy free of postage. Published at the Banner office, 145 furton acrees, by Dec. 39. S. T. MUNSON, Agent.

M. MUN. DEAN, LIFE, FIRE AND MARINE INSURANCE AGENT BOSTON, MASS.

Office-Old State House, (basement.) intf Dec. 29. MEDIUMS WANTED FOR INDIA. MEDIUMS WANTED FOR INDIA.

The subscriber, a resident of India for thirteen years, but now absent for eighteen months will logalu sail. for datents about the first of February next. It am desirous of making arrangements with three or four good reliable Spiritual Test Mediums, in the various phases of spirit phenomena, to accompany me; and will donate a first-class cable paseage to each usedium if approved for trustworthness and reliability of character. The mediums should be free from all researches of demands the or receivers of demands the or receivers.

straints of domestic ties or recuminy obligations.

Apply in person, or, if by letter, address in care of Dr. N.

B. Wolfer.

Dre. 15 3w 16 Hayward Pince, Boston,

SNOW'S PENS. THE BEST IN USE:—One dollar will pay for a groce sent to any address by mail, postage paid.

Dec. 8.

J. P. SNOW. Hartford, Conn.

Dec. 8. 47 J. P. BNOW, Hartford, Conn.

CELS-CONTRADICTIONS OF THE BIBLE—144 propositions, proved affirmatively and negatively, by questations from Scripture, without communt. Says a correspondent of the libraid of Progress: "The most studient render of the Bible will be smared and overwhelmed at every step in going over those pages, to find how numerous and point-blank are the contradictions," Fourth edition. Price 15 cents, post path—eight for a doller. Bold by the publishers, A. J. DAVIS & Ou. 274 Ounsi stroot, N. Y., and by all liberal Booksellors.

180m Oct. 374

### SEWING MACHINES.

BAMUEL O. HART RESPECTPULLY calls the attention of the public to his complete assortment of FIRST CLASS SEWING MACHINES:

MORSE & TRUE, WHEELER & WILSON, LADD, WEBSTER & CO., GROVER & BAKER. SEWING MACHINE NEEDLES, BINDERS, HEMMERS, GUIDES, SHUTTLES, BOBBINS,

-AND ALL OTHER-Sowing Machine Fixtures. The above will be sold low at prices to suit the times. Persone taught to operate machines.

SEWING MACHINES TO LET. AT SEWING MACHINE EXCHANGE, • 6m 17 PRANELIN STREET, Boston. OH, JESUS AND HIS GOSPEL DEFORE PAUL AND CHRISTIANITY—312 pages 12 mo.—in sent by mail for one

OHIGH A 180.

LOVE AND PROCK LOVE; OR, HOW TO MARRY TO THE END OF CONJUGAL SATISFACTION—a
amail git-bound volume—is sout by mil for wine letterstamps. Address

Doc. 15.

West Acton, Mars.

DR. CUTTER'S IMPROVED CHEST EXPANDING SUSPENDER AND SHOULDER BRACE.

BHOULDER BRACE.

R. CUTTER'S Eneces for Ladies and Gentlemen, are amperior in style, heavily of finish and durability, to any other heretoure offered the public, as an examination of them will prove. Dr. Cutter's Abdominal Supporters are said, by competent judges, to be the best in the market.

Minimizatured and for adle at wholesale by CUTTER & WALKER, Lowell, Mara.

N. B. We are the Mandiacturers and Importers of the world-renowned Eureka Suspender, designed for Working Men, the cheapest, best, and most durable ever invented,

Bec. 8.

Dec. 8. 163m

Wheeler & Wilson's SEWING-MACHINES, NEW IMPROVEMENTS!-REDUCED PRICES!

THE WHEELER & WILSON MANUFACTURING COM-PANY, bog to state that in the reduction of the prices of their Sewing Machines, the public chall have the benefit of the decisions of the U. S. Courts in favor of their patents. This reduction is made in the behal that they will becoafter have no litigation expenses in defence of their rights. The Wheeler & Wilson Bowing Machines will now be sold at rates that will pay fair profits on the capital invested, cost of manufacture, and exponse of making sales—such prices as will onable the Company, as heretefore, to sell first-class machines, and warrant them in every particular.

They are adapted to every want that can be applied by a Sowing Machine, and approved alike by Pamilies, Dress Mak ere, Cornet Makere, Galter Fittera, Shoe Binders, Vest Makers and Tailors generally.

ER Each Machine complete with a Hemmer. OFFICE NO. 505 BROADWAY, N. Y.

RESEND FOR A CIRCULAR . \_0 Doc 8. ietf

DOARD FOR YOUNG CHILDREN -Infants and young 1) children can be accommodated with board, and current attention, or application to Mrs. J. M. Spear, No. 1 Nowland attention, out of Bedham street, Dozton. Terms reasonable, Oct. 13.

### The Messenger.

Rath measure in this department of the Banner we claim was spoken by the spirit where name it bears, through Mrs. If. Comany, while in a condition coiled the Trance State. They are not published on account of literary inerts, but as tests of spirit communion to these friends who may recognized.

We hope to show that apirits carry the characteristics of We hope to show that spirits ourry too our necessary, the restriction of the state beyond, and do nony with the errorsonal tien that they are more than starra beings.

We believe the public should know of the spirit would use it is—should learn that there is evil as well as good in it, and not expect that purity alone shall flow from spirits to exertis.

mortals.

We ask the reader to receive no doutrine put forth by spirits, in these columns, that does not comport with his reason. Each expresses so much of truth as he perceivend more. Each can speak of his own condition with truth, while he gives epinions merely, relative to things not experienced.

Answering of Letters.—As one medium would in no way suffice to answer the letters we should have sent to us, did we undertake this branch of the spiritual phenomena, we cannot attempt to pay attention to letters addressed to spirits. They may be sent as a means to draw the spirit

Visitors Admitted.—Our sittings are free to any ene who may destrote attend. They are held at our office, No. 81-9 Brattle street, Boston, every Tuckiny, Wednesday Thursday, Friday and Satusiday atternoon, commencing at MALF-PAST Two o'clock; after which thus there will be neadmittance. They are closed usually at half-past four, and visitor are expected to remain until dismissed.

#### MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will those who rend one from aspirit they recognize, write us whether true or false?

Wellnesday, Dec. 5 .- Invocation : How is it mostible for a Wednesday, Dec. 5.—Invocation; How is it possible for a man to be perfect as a Spirit, and physically, morally and intellectually deprayed? Thomas J. Burke, Antama; Henry P. Vinsi, Now York; Catharine Austin; John Cilloy, to Rebecca Oilley.

Thursday, Dec. 6.—Invocation; Whonce comes the bellef in a Supreme Boing? David Spenser. Windsor, Conn.; Monitable Babb, Barrington; Henry Pottle, Boston; Samuel Coolidge; Paul Graham.

Friday, Dec. 7.—Why is it natural for all men to fear death, and what shall we do to destroy the fear of death? George Cooley, Now Orleans; Barah Jane Leouard, Troy, N. Y.; Richard Holmes, Bellant; Elias Sprague, Now York.

Salurday, Dec. 8.—Hae not God appointed death unto all men?

men?
Tuesday, Dec. 11—How can the Lord's Prayer be reconciled to the teaching of Spirits? Kneeland Chase, New Hampshire; Emily M. Bargent, Michigan.
Fedneiday, Dec. 12.—Are not ein and disease closely allied to each other? Charles Hovey, Beaton; Harry Mendum.

### Modern Spiritualism.

" Why is Spiritualism called Modern Spiritualism, and how are we to investigate it, in order to become satisfled of its reality ?"

Modern Spiritualism has received that term because there is an Ancient Spiritualism - because these manifestations of to-day correspond with those of other days-the time of Christ and his apostles So, then, we say it bath received the term in order that you may discern between the two, and in order that you may know it is an outgrowth of the old.

Spiritualism is a threefold truth. Truth is ever self-existent-depends upon itself, and that alone, for austenance. It can never die-it had no begin ning—it has no end. This is truth, according to our understanding of it. Now we say Modern Spiritual-ism is a threefold truth—first, as developed materially; second, as developed intellectually; third, as

developed spiritually.
If man would become satisfied of Modern Spiritualism, he must first be satisfied that he is an immortal being; and the first step to take in order to become satisfied of this, is a material step. Judge from the manifestations given you materially, for there is the incipient of all life.

After you have satisfied yourselves that you are children of the Infinite Jehovah, then go into the fields and become acquainted with Modern Spiritual ism, as she becomes manifest in material objects. See her in the raps. You have ears—let them serve you. You have eyes—let them serve you. You have the five senses entire—let them serve you well, as you orliidse Modern Spiritualism. After you brought these things to bear, if you go out unsatisfied of her truth, we are no judges of her or ourselves. Again, bring this Modern Spiritualism into your intellectual temple. Fail not to bring every gift as contained in your intell of to bear upon her. When she comes manifesting intelligence, bring your intellect to bear upon her, and see if there is not intelligent truth lying in her. See if there is not something beyond untertalism—see if it will not compare to that God bath given you in your own intellectual development. As she presents you thought after thought, see if a corresponding thought has not always been self-existent.

Modern Spiritualism will give you nothing that n with you for and beautifies that which has been given you by some mind in the past. If this is so, Aledern Spiritualism presents you with truths, life-thoughts, that are self-existent, that have no beginning, and shall

never end. You are not to investigate Modern Spiritualism by one faculty of the soul alone, for you will soon pass into oblivion if you do, and the darkness with you at the morning of your search shall be more dense. But when you bring all the faculties of your soul to bear upon her, you shall seek and find; for by so doing you call to your aid higher sources, more positive truths. When Modern Spiritualism is thus investigated, you shall nover pass out of her sanctuary without belief.

Again, Modern Spiritualism is a religion or spirit ual fact, also. Throughout every religious creed Modern Spiritualism has been engrafted, for it is but a revival of that which over did and ever shall exist. It is an inherent gorm of all religious faith. It is found not only in material temples, but in spiritual and religious temples, also. And to these temples you must also turn to know her, and to learn that she is not only leading you through material temples, but into spiritual temples.

Man is a threefold power of himself—he is a material fact, an intelligent fact, and a religious and spiritual fact. If this is so, then again we say, you must bring all these faculties to bear upon Modern Aniritualism.

You are not to take a passing glance at her, bu you are to outer every department, and criticise her in every movement; and, believe us, if you do this entirely, you will not turn away until every jot and tittle of your unbelief have vanished before the bright and gleaming light. Nov. 24.

### Lyra.

How divine a thing it is to know that each soul in the universe of thought is permitted to mingle with its fellow-souls, and draw strength from the uni verse of thought! How divine to know that we are branches of the tree of Life Eternal which existeth everywhere. How divine to know, I say, that man has power to do this! In passing through the raricly of spheres in spirit life and mortal life, we oftentimes find ourselves encompassed about with clouds of every description. But we know that we are wedded to the thought behind the cloud, and the knowledge makes us happy. Though we wander for years uneeen by the friends in mortal, yet a knowledge of union will thus make us cheerful, for we know in time thought shall be united to thought, and our friends will know of our presence as we know of theirs. We may linger for years, and the veil may be thick which separates us from our friends; yet we know in time the veil shall be lifted.

and we shall be rowarded. When we hear, as we do sometimes hear, the sighs and groans of those we love in earth life, we are not often sad, and it is because we know the self-same power that has redeemed us from sorrow will redeem them also. They are but toiling up the hill of life, and when they shall reach the top of the mountain, they shall look at its base and see that the Father

doeth all things well. So sure as we pass through the veil of sorrow. so sure there is a heaven prepared for us. No soul shall pass out of the path of rest; but when sin have spent itself, then cometh the star of peace—then cometh the reward for all the sorrows of earth. Then is seen the bright lining of the cloud; and though we dwell in the cold shadow of h e tomb, and feel that friends cannot understand our coming, we know the tomb shall not always close over us -darkness and death shall not always dwell

there. We entured ash the Pather to spare our across of lis horsers. He at all times cont forth a before I deal, and I'd eco the devil get her before friends one pany of serrow, for out of each seed of spiritual, a magnetic power, with his words. That sorrow is horn glory, joy and peace.

If man did not pass through the realm of sorrow, they caltisated it through fear to depart from it, he would not understand the glory of heaven. For not withsteading flot was crying out, "I am a flod of as the addinglit is essential to the day, so is sorrow mercy, and am not willing any should perish." And accessary to make more brilliant the joy. Let this if they do perish, then is Jehovah not flod, the begin strengthen the friends who have called no back to along and end of all things.

arth; and were darkness ever so denso to close. Go where you will a the religious community, and upon them, any they see with the eye of faith the you will find each class of religiousts fouchy nourgiery beyond, for by penetrating beyond they shall ishing some ideas they fear to part with. Whence comes in rapport with these who give them life, and find themselves in the keeping of the Great Father ity? No. But from the darkness of their own of all

From Lyra, to her friends.

#### William Bowditch.

Nov. 21.

I am saily perplexed as to what I shall do to make myself understood. I know we are expected to give certain facts by which we may be identified; but I do not know that the things which are facts o me will be so to those I wish to speak with. But I suppose the way to know precisely where I stand is to make the attempt to reach the land; and when once I have reached it, I shall be able to come in closer communion with my friends.

It is now twenty-two years since I lost something which was very dear to me—the body. For a time I felt the loss very sensibly, being at that time very much engaged in material business, that bad so far drawn upon my spiritual as to almost incorporate my spiritual with the things of the material world. In fact, it was very hard for me to cut loose from the things of the world before. But after I did get

loose, I experienced great joy. The church had great influence on me-my business relations had a still mightler—and it seemed as if every portion of myself belonged to earth; and after I got rid of all these I felt free, as I nover had before. But every once in awhile a something came to me demanding my return to earth. Perhaps my coming to earth is a way by which I am to be more

I desire to communicate with that portion of my family I have left, because I have an idea I can benefit them. I do n't know what I shall say of religious matters, for I have been living so long in a community where they think so little of these things, that I fear I have not got a dress which will be de-cent to appear in a Christian community with. I never was so happy as I have been for the last eight or ten years. It took me more than ten years to get rid of my material cleak—the little strings that kept me to earth.

I have no fixed idea of God. Though I have asconded from the flesh and have become a spirit out-side a mortal body, yet I have no fixed idea of God. I suppose him to be a life-essence, found everyround of wisdom.

I have been in the spirit-world twenty-two years. My disease I suppose they called dropsy, but I do not know, of myself, whether it was or not. I was sixty four years old. My name was William Bowditoh. I was born very near this building, if I have judged aright. Now I have one son, an adopted daughter, and grandchildren, and other relatives, that I should like to come into communion with. They are religious, exceedingly so, I have been told. So, I suppose, because I cannot come in a religious, shape, I shall have hard work to overcome prejudices; but I purpose to make myself known positively, if possible, to those members of my family who are most anxious to hear from me, and I propose to do it in this way:

There is a little one they call Ada, in the family of one of my grandchildren—a little, uneducated girl. This little one is a medium, and I am satisfied I can communicate there; and if I do not make myself known at the first private interview, they must try me, aguin and again, until they are satisfied I am with them, and then I shall try to do them good But it is no use for me to attempt to do them good until the cord of doubt is taken off from them.

Emma.

Mother dear, the morn is downing. And the sun will soon appear. Then your loved one from the dream-land, Will draw nigh with words of cheer, 

For a welcome from our mother Will our spirit-band rejoice.

### Invocation.

Infinite Jehovah! while the external world is life ing her voice in praises to thee, we will not forget that we, thy children, should praise thee. We will er in spirit-life. And when I got there, I saw my not forget that by praising thee, we are to receive father, and he told me the only way to bring it about communion with thee. We will not ask thee to bless us, for oh, our Father, we know thou art continually come, but the more I thought of it, I thought I blessing us. We will not ask thee to remove the veil of sin from the earth, for we know it is a means to draw thy children to thee. We will not ask thee to remove those dear blossoms from their minds, for full well we know the light of thy love will revive those blossoms, and give them new life. We bless thee for life, for health, for all thou hast created and ask thee for nothing, feeling that thy Divine mind will understand our wants and understand-ing, will administer in wisdom. Nov. 28.

### John Calvin.

"What do the Spirits think of John Calvin, th Founder of the Calvinistic Fuith ?"

We can simply speak for ourselves, and not for the rast multitude that people the spheres of unseen life. You are not to suppose that our ideas are those of all, but that we give you our thoughts, not those of the multitude. Perchance one may stand by us, and differ from us in opinion; so that what we say we shall say for ourselves, and the world, either in spirit or mortal, will have nothing to do with it.

We cannot culogize the man Calvin. We cannot believe him to have been inspired by high and holy individuals. When we consider the man as he was -not as he was supposed to be-we shall see he was spiritually depraved, and through that depravi ty he recognized his idea of duty. That idea that belonged to him, belonged perhaps to none elso. It was his, luasmuch as it had been born of himsel We find all the baser qualities of his nature largely unfolded. Depravity stood at the portal; all men

the reasoned for themselves could see it. Full well we know a class of Christians will do nounce our answer as untrue. But we alone are responsible to our own God for it, and the world has

nothing to do with our sin.
Ilow shall we prove the assertion true? Mark ou: he stands calmly gazing at the torture of one of bis fellow beings. True, he gazes through the win-dow of his peculiar religion. That religion tells him thous my this is from Laur. that God is being served thereby, and thus it was well to give it. But was this God one of love, or was he one of hatred, even fashioned according to the depravity of the fashioner, as we argue?

Could the Christian of to-day stand and calmly contemplate such a scene as John Calvin witnessed No: he would have stretched forth his arm and natched the suffering one from woe. He would have cried out, "Stay the hand of vengeance, and eave that to the Great Author of life."

John Calvin did much to lower mankind in their own estimation. We shall not censure him for this, self miserable after other folks. I want to let them for his nature, both spiritual and moral, did unfold know I can come. 'I suppose I'll get some good, or according to his law. man in his own estimation, much to place him on a got an uncle round here, what's a minister. He low spiritual standard. He engrafted the doctrine came to me just before I died, and told me I'd betof total depravity on all his religious branches; he ter repent of my sins. I went to get a little help, taught man that he had wandered fur from Gol, and and he told me to become a Christian. I told him I that a certain portion had no right to expect a should u't de any such thing, but I'd do the best I bearen hercafter. Whence came this doctrine? It could if he would help me.
was a child of depravity, and hence he gave it that I was born in Marblehead. My name was Charley was a child of depravity, and hence he gave it that

name-Total Depravity! Now, then, he gave the world a religion by and Taylor-Charles Taylor Thompson.

was engrafted into their nature, and once ougrafted,

mature-that which closes the door against the light, dare not come forth and place its foot upon new soil, for fear the Great Eternal will swallow

them up in his vengennee.
While the man John Calvin was giving out ble religious bread, be was daily giving strength to his lower proponsities, and, as a consequence, weakening the higher element, and when he came forth before the people, he gave them the dust of depravity.

Now, then, he was a child of God, morally, intellectually, and physically deprayed. The spirit alone stood free and undefiled, because that can never be darkened by the external. Man may be ever so doprayed in the external, yet the spirit is always pure. God created all things, and the spirit, which is in his image, can never step aside from the correct

Now, the man John Calvin was spiritually pure and holy; but morally, intellectually and physically

To you who have been educated in the belief of total depravity, we would say, would it not be well for you to open the door of your souls and let in

another God, and draw out your spiritual being, which has been shut up by your dogmas? You need that peace of mind that pure religion can give you. You do not have it. You desire your kindred shall enjoy heaven hereafter; but your religion forces the fear upon you that they may be consigued to an endless hell. Oh, know that this fear is false! drive it from you; and though a thousand John Calvins may rise up and seek to fill your souls with the idea of total depravity, can they separate you from your God? Never. Can they cause you to believe that there may be some truth in the destrine of total depravity? Never. For when you have once called out these high spiritual faculties, they can never become dormant. So, then, admit only that to your souls which will correspond to the spirit, and it will give you fresh buds every hour of your life. Nov. 28.

#### Laura Harris. I was born in Oswego, New York, in 1838. I liv-

ed there wih my parents seven years. I then mov-ed to Northfield, Vt. My father's name was Joseph where; I suppose him to contain two principles—
Light and Darkness—good and evil. This I suppose
to be God in every sense of the term. How far I
have got the truth, I cannot say. I do not want them to suppose my name is registered among the sous, Joseph and Henry, and a daughter Laura—my angels or saints, for I am as much human to day as own name. It was supposed before my father's ever was, and I have not become so far calightened death, that he was worth some property, but after myself as to be able to lift my friends to the topmost he died, only a few hundred dollars were left to my mother and the children. My two brothers then went back to New York State with my mother's relations. I stayed with mother until I was between fourteen and fifteen years of age. Then I left, and went first to Manchester, to see if I could earn my own living. I stayed there awhile, and from there I went to Lowell. There I made the acquaintance persons who desired me to go to New York; and shortly after I received a letter from my mother, saying I had done very wrong, and if I did not return home immediately, she would henceforth con-sider me no daughter of hers. I thought at first I would go; but I was urged to stay-and I did stay. After that I sometimes lived in New York; once went to Chicago, and stopped there awhile. I went further west, but did not stay long. I returned to New York City. I wrote to my mether frequently after that; but received no answer to my letters. suppose, as I did not go home, she disowned me, as

said she would. I am not going to say here, how much I suffered in staying away, as I do not care to relate my sufferings, but to reinstate myself in my mothor's favor, if possible. I have been told that she is residing somewhere in Massachusetts now.

About a year and a half ago I was taken sick. first took cold by attending a ball, and then I grew sick, and had the lung fever, and from that I never recovered, but went into consumption.

I have been dead, as folks say, most five months and this is the first time I have tried to come back But I have been learning, so I shall be recognized by my mother. My brothers are still living—one, I am told, is in Oregon, and the other in California.

I do want to be on good terms with my mother. do n't suppose she knows I am dead. She may have kept a knowledge of my whereabouts, but I do not think she did. After writing several letters, and getting no answers, I stopped writing. My last wish on earth was that I might be reconciled to my mothwas to come back. At first I thought I never could

would come. Long ago my mother denounced me as bad, and the world did the same, no doubt. I am not going to sav I was good, for I do n't think I was. I'm no going to say I never had my regrets for the course of life I pursued, for I did have. I am not gothe to say I would not have changed that course of life, if I could; but it is not so easy for one to turn after they have walked in the direction they fain would turn from.

I remember now the last words my mather ever said to me, when I left her, and perhaps they may s rve to make me known, as a spirit, to her now. She βaid.⊸

" Laura, you are going out into the world, and you must remember you have no father to defend you; that your mother is a poor woman, and if you should get into trouble, she would be hardly able to do much for you, if she were so disposed. Do n't forget to go to meeting every Sabbath, to say your prayers every night, and to read your bible."

This was the amount she said to me. I did go to meeting, but I could not believe what I heard. I was disgusted with the church and Christian people, for I saw they were worse than I. I did say my prayers every night, and read my bible, but I did not take any interest in it. I could not believe my fath. er dead, for a something said he lived, and it was that which kept me from going home.

I cannot be happy until my mother is reconciled to me. I was never unreconciled to her, though I disoboyed her. I want her to be sure I can come to her, if showishes to make me happy, and then I'll ask her to forgive, and give me the privilege of coming to her alone, and telling that which I can never tell anybody else. I was not wholly a stranger to these spirit teachings. I believed comething in them, though I had no fixed faith in them. What little I did believe, originated in my own coul.

There are others I would like to commune with in Please say this is from Laura Harris, to Abagail Harris. Nov. 23.

### Charles Taylor Thompson.

Taint my style to run round and cry for all the old women in Christendom. Catch me to run round crying for folks that don't want me; I'm not the fellow for that.

Look here, mister, I've been dead near two years.
I'm not coming back to make up with everybody, but because I want to. Taint no fun making your-We say he did much to lower do some good by coming; but I don't know. I

Thompson. I was named after my mother's folke-

through dense error, dense darkness; and as his My own mother aint alive—she's dead; but she lower faculties were unfolded well, they were strong, aint with me. My father is dead, but I've got a lower faculties were unfolded well, they were strong, and he made use of that strength to overcome the stepmether. She kicked me out of doors five years

I'd come back to her good grace. I want that uncle, though, to know that the folks up high in splitt-life do n's think so much of him as they do of me, for he preaches, and is n't honest enough to From a Emborer in the West. practice. I died in December; and, if I'd lived to January, I'd been elateen years old. I've been two years dead. I died of that confounded small pox the folks in the house where I bearded had it, and got well, and I died with It.

I sha'u't tell my uncle's name, though I aint afraid of him. Ho's bonevolent-yes, to follows that are to their carnest solicitations, and spend the winter in his shop; but outside, he sint. Go to him and ask him for a dollar, and he'll tell you to seek God Christ, or religion. I went to my uncle when I had u't a shoe on my feet, when it was cold weather, and be said, "You are a profligate boy, and ought to pay attention to your soul." My God, I had as much to do as I wanted to, to take care of my body,

and he would n't give me a pair of shoes!

When folks didn't give me anything, I stole.
When Christians would n't help me, I stole. They told me to pray to God. I might as well have prayed to the paving stones. Tell you to pray a good deal ber them, or to crave the Heavenly Father's benedically properties of the paving stones. feet are froze, and your stomach starved? I prayed by stealing, and got sent over for it. I had a stepmother, and she was worse than the devil.

work and poor pay; but I was sick most of the time and new hope has budded within me for our common on the water. If anybody had taken me, and clothed Ine, and put me to a trade, I should have made something; but I got only kicks and ourses, and bor in the master's vineyard, then when I went off, it was: "Oh, the ungrateful The fields are already "white young one!"

That old uncle better get down on his marrow bones, and pray for grace.

I guess the one this is intended for will get it.

want anything. I tried that en once, when I was balf-starved, and I did n't get a thing. They do n't get what they want by praying. We see these folks just as they are, and we do n't think much of them. I don't care whether they say it is me or not, for they will know it 's me. They tell a good deal about the devil, and I guess he's reserved for the folks that think of him so much—I haint seen him.

Pray to God! I say, curse the whole population of religious. I didn't think it was right for any-

body to tell me to pray.

I had my hands tied before I died, so I should n't scratch. When I got out of the body, I did n't feel it, but now I feel as bad as ever.

When I got out in the fields among the flowers and birds, I always felt happy; and I know some body made them that was good; and I always thanked him for it, and felt good, too. That, they tell me here, is the right kind of religion, and the only kind that is good for anything. Well, mister, I'm going.

#### George Foster.

I must beg pardon for not adhering to your general rules, that of giving a particular detail of one's earth-life. I do not refuse so to do because I have not the power, but simply because it is not my desire so to do. What I shall give will answer my purpose, as well as if I gave full particulars.

My name was George Foster. I practiced medi-oine in Chicago, and died two years and three mouths since of fever. I have a wife in this city, with whom I wish to commune.

#### Nathan Reed.

Perhaps there never was a time when religion was at so low a par as at the present day. This may be on account of the great flood of new light or religious ideas that are everywhere overwhelming the

For forty-five years I strictly adhered to my religious faith on carth. I experienced religion when was a little rising thirty years of age. For forty. five years I continued atendfast in the faith. I have been in the spirit-land, or apart from my body, night unto nine years, and I am as steadfast in my former fuith as ever; and although the floodgates cternal city be opened upon me, and its flood turned upon me, I think I shall continue of the same faith. Mortal friends have asked me to come here and tell what my views of religion are. They knew them before my death—they know them now, for I have never changed.

I say religion novor was at so low a par as at this for nothing. They called me a Congregationalist. 1 lived in Boston.

natural, may rise up and reverence their faith, and Clayton, Dec. 18, 1860. old in their hands a new hanger: but again I say I am the same; and were I permitted to return and speak to the people, I should speak as a minister of the gospel.

Ans.-Most certainly I believe in a hell of enddo not practice what they believe. Ans.-No. Good works, without a profession, will

ot save you. I have answered the questions my friends have spirit. If they do, they may know I have taken en no another body, and speak to them, and that I renain in the same faith as when in the body.

### Catherine Cready.

I would like to speak to my mother and sister. They live in Lucas street, Boston. My name is Catharine Cready. I was in my afteenth year. Since I learn about coming back, I think about it all the time, and have not been satisfied since.

he other eister is living out, in Boston. It's where she is they'll get the letter I talk to you, while you write.

My mother and one sister live in Lucas street, and

It 's not myself that 's forgot the Catholic religion. like them to know I am a Catholic. I believe in the Holy Catholic Church, the forgiveness of sine, the resurrection of the body, and life everlasting.

I've been dead only a little time, sir. I likes to come to my mother and sister, and I'll tell them much about my father and brother, who died a long ime since. Ans .- Yes, ma'am, I went to purgatory. It's a

lace where your stay, thinking what you do. I'd like my sister to ask her mistress where she will go, so I may speak to her. She will tell her. Nov. 28.

#### [Communicated.] Margaret Donnelly.

My father lives in Dublin; his name is Samuel D. O'Connell, nephew of Daniel O'Connell, the Irish Patriot. I have three children living, and one with mo in the spirit-land. I have two fine little boys named James and Samuel. My husband's name was James Donnelly. My parents were opposed to my marringe, because my husband was low born, but I love him dearly; he was always kind and good to me. He passed away on the voyage out, and I am not separated from him now. I was killed in the Lawrence Mills when they fell. My little Margaret is put out to service in Lawrence by the Mayor, and she is not treated kindly by the family, which makes me very unhappy.

I wish my children to be brought up in the new faith, as I find old theology to be of no account here to make one happy. There is no such place as Pargatory, as the priest taught me. I was educated, and lived in high life. The little boys are treated batter than the little girl.

I wish, sir, you would send this letter to my father and mother, hoping they will relent their persecution of me, and render proper affection to my children. I named one of my little boys Samuel D. after my father, hoping sooner or later he would learn of it and take proper measures to seek out his grandchildren, and, by so doing, make me happy. The little girl's name is Maggie. The little one I have with me is named Phote, after my aunt.

Please, sir, send this letter to Dublin, Ireland. One of my cousins takes the BANNER, and my parents will hear from mo. My father will believe I can come back, as he loved me dearly. I am afraid mother won't bolieve. Good-bye, sir.

### Correspondence.

After a tarry of seven months in this prairie contitry-during which time I have been employed in dissembating the pearls found on the bright shores of spirit life-I hear voices of loved friends in the east blidding me return; so I have concluded to yield with them, and will speak the words of life and progreeslon to them as the good spirits may distate.

I cannot leave my numerous prairie friends without acknowledging my heart-felt appreciation of the My God, I had as many favors so lavishingly bestowed upon mo. More than all, do I prize those manifestations of sympa thy and deep affection, which have characterized their reception of your humble servant; and this throbbing heart of mine will never cease to rememtion to attend them ; and, dear friends, before I bid you, for the present, adieu, permit me to say, that the lessons of love you have given me shall not be I went three or four fishing voyages, and got hard lost; for with them my soul has gained strength, humanity; so that I go forth better prepared to la-

The fields are already " white for the harvest," but true, carnest, whole-souled "laborers are few." The people west are calling for the bread from heaven, and the work of progress is steadily going on. Old The minister will tell you to pray to God, if you theology is passing through its death struggle, and the western world realizes it, and are preparing a burial place for it in the swamps of the myetical past; whilst truth and bright spirits are coming, illuminating the mind, and bringing joy and consolation to the heart. I believe the "good time" has come already-for man's broken fetters are falling off, and he scorns longer to bow the knee to superstition's call.

My last lectures were given in Valparaise, and Crown Point, Porter county, Ind. I went there at request of Mr. Joseph Pierson, who has done much for the cause of Spiritualism in these places.

Valparaiso is a fine place for faithful lecturers, and I hope some of our eastern speakers, who pass this way, will call and speak a few words of truth and cheer to thom. I expect to come this way again soon; meantime, may guardian spirits attend you. and the benediction of the spheres rest upon you all. I have made my home at the house of Dr. Beck, of

this place. He attends to the physical necessities of this people, whilst his estimable lady is used by the spirits to diffuse light, and supply the spiritual needs in this vicinity. To them, Mr. Graham, and others here, who have administered to my wants, I tender my heartfelt gratitude and thanks. My address for the present, will be South Wilbra-

bam, Mass. Alanda F. Pease. Delphi, Ind. Dec. 4, 1860.

Clayton. Jefferson Co., N. Y.

We are enjoying the pleasure of discourses, once in two weeks, by Mrs. J. C. Price, of Watertown, N. Y. -a medium of but two years' development, but one of rare gifts as a trance speaker. Her speaking is, of a high order, and from the great cander which: characterizes all her discourses, cannot fail to not. only please but carry conviction to all unprejudiced. minds.

We, like all others, I suppose, have called down the wrath and indignation of the clergy upon us. and they have alarmingly declared to their audiences that we wished to supply their places with speakers of this new doctrine, and drive them into the field to "earn their bread by the sweat of their brow." Oh, what a pity that they should be obliged time. In consequence of this many are leaving the to earn their own bread, and we should encourage, ranks, worshiping strange Gods; but Nathan Reed in their stead, speakers controlled and influenced by remains the same. Forty five years in a body is not the spirits beyond this sphere, telling us of the beauty of their spirit-homes, and of the love, wis-People from all parts of the world, spiritual and dom and glory of God, our Heavenly Father.

SPIRITUALIST.

Letter from Newburyport.

We have had the pleasure of another visit from Annie E. Lord; and although her visit was necesess punishment. Those who believe in Jeans Christ sarily short, many visited her, and were surprised at the manifestations through her mediumship. I regret that she has folt obliged on account of her health to go to a warmer climate. She is now on given me. For what they have sent the questions I her way Westward, designing to arrive South before Perhaps they wish to prove me as a winter. I hope she will continue to give sittings for the benefit of all inquirers, for I deem the evidences to be fully equal to any over given.

> A young girl, daughter of Mr. Tapley, of this city, was recently sick, under the charge of two of our most emineut physicians. She had paroxyems, roquiring the strength of oither of the physicians to hold her. They did not do her any good, and at last ? the father called in the aid of Mr. Samuel P. Campbell, a healing medium. The girl was wild with a paroxysm at the time, which had balled the museular power as well as the medical skill of her physicians for hours previous. She had not had any eleep, and great fears were felt. Mr. Campbell made passes over her with his right hand, while defending his head from her blows by his left arm. In a very few moments she became calm, and soon was in a scothing sleep. The physicians looked on in wonder. The pious old ladies of the neighborhood, (who are always present on such occasions,) said it was a manifestation of the power of the devil; but the physicians asked for a room for consultation, and on their return said they wished the same treatment of Mr. Campbell to be followed; that its results were to them most wonderful, etc. They are both violent opponents of Spiritualism. This was the first evidence they had ever had, and they requested Mr. Campbell to do all he could in this and all other cases that he might be called to. This case has created a good deal of interest where known.

Rov. Mr. Bruco (Universalist,) recently declined dismissing the congregation previous to the sacrament, giving as a reason an unwillingness to dismiss a part of the congregation when he knew that many

of them were better than some who stopped ! I attended a funeral, lately, at which a prominent Orthodox elergyman officiated. During his remarks he said: "We are about to commit the body to the grave, to await the resurrection. The spirit has gone to God, to be confined till the last day, when it will be released, take its body, and appear before us." What a beautiful consolation! "Gone to God to be confined!" It sounded to me like a sentence of a prisoner, to be confined for a term of years, and then to be let loose. Is not such language worse than absurd? It appears to me the priests are introducing this style of language in order to offset our beautiful belief, or, rather, knowledge; at least, I

never heard such sentiments till lately. During the recent political canvass a popular speaker had engagements which required his traveling a great deal, without a chauce of cating, in order to fulfil them. He had gone over a number of meals without time to cat, and arrived, in the afternoon, at save the disappointing of a large number assembled, with ble cold intellect compressing soul and spirit He was, as he expressed it, about famished, but was into forms of wisdom, forms of beauty. The true obliged to appear without refreshing himself. He form would cramp no soul, it would fetter no spirit, did not expect to be able to speak; but in a few but it would make for all a home, that home a harminutes be for excelled himself. Astonished at his mony. was speaking most fluently in blank verso-a style clorgymen who had been talked to upon the subject, of writing or speaking wholly foreign to himself, and none were present. But he was in favor of the which he had attempted, but nover before succeeded sheep going ahead without the sheepherd. This called in. Spiritualists can fully understand the reason, forth much discussion, pro and con. This I had from the speaker himself.

Gen. Cushlug, in his recent speech in this city, on a slur at Spiritualism, unwarrantable as well as un. parties, and to that we should address ourselves. reasonable. How much does he know about Spiritualism as it is? Did he ever attend a circle a opiritual fecture, or investigate in any manner any one of the phenomena called spiritual? No-none at all; his only exploit was, while he was mayor of and a general murmur of satisfaction arose from the this city, causing a medium to be arrested for "exhibling without a license," which, when it came to trial, was thrown out as untonable by the district attorney. Gen. Cushing styled Spiritualism one of submitted, and the appointment of a committee to the New England delusions. Does he pretend to be issue the call for a general Convention. so ignorant as not to know that the great West is more enlight ned on this subject than the East? that the South numbers believers by the tens of thousands? He will find he makes a mistake if he thinks to aid his political fortunes by speaking

Rev. Mr. Mussey, of the Unitarian Church, delivered a firm discourse on the signs of times, Thanksgiving Day, in which he spoke of Spiritualism as having done great good. He believed in progress; spoke of the levelling of the pulpit down to the pee ple, as a hopeful sign-one he was very glad to see. He believed in the priest and people associating in all things-that the people should come up to the preacher, and the preacher go to the people. How different such sentiments from these of Rev. Dr. Dana; who died here a few months since, bemeaning to the last the decline of the power of the priesthood over the people? One a liberal Unitarian, the other liell a Presbyterian.

But there is a hopeful sign, even in the Presbyterlan oburch. The Rev. Mr. Cruikshanks, a successor of Dr. Dana, has for the two last Sundays preached practical lectures, or perhaps they must be called sermons. It is a novelty, for never before have they had aught but destrinal and theological sermons, except, and that rarely, on Thanksgiving

Newburyport, Dec. 4, 1860.

CONVENTION FOR THE INDIANS. A meeting was held in Allston Hall, Boston, on

Friday evening, Dec. 14th, to consult with reference to the condition and needs of our frontier Indians. The meeting was duly organized by the choice of Dr. H. P. Gardner as Chairman, and Dr. Huerely as Scoretary.

Mr. Beeson, the earnest and philanthropic mover in this enterprise, was then called upon to state the oblest of the meeting, which he did, briefly setting forth the condition of the Indians, and appealing to the people for a redress of their wrongs. He then read the following resolution, and urged its adoption :

Resolved, That a Convention of the friends of the Indians, be convened in the City of Boston, on the 20th, 21st and 22d of February, 1861, to consider

the following points: I-Why have the Indians not become Christian.

11-Why have they faded from the land?

III—The proper plan for their government.

IV—The location and extent of a domain for their

final and permanent settlement, V—Tac propriety of asking Congress for an appropriation to aid the principal tribes to meet in gen-

eral Council, next summer, to decide on the foregoing, for themselves. Ralph Waldo Emerson was then called to the Western New York; during Jan. in Claveland, Ohio; through

must be, with the subject as set forth by Mr. Beecon; and he could not but think that it was worthy of an audience as large eventus our country. He had not thought this a favorable time for calling a meeting of this kind, while the attention of the in Jan at Lyona, Mich.; in Neb. at Eikhart, Ind.; in March people was so entirely absorbed by internal strug-tions for evenings should be made early. Address Box 816, gles; but as the laws of Kansas would be considered this winter, the propriety of removing the Kansas Indians from that territory would be discussed, and it seemed necessary to bring this subject to the at tention of Congress this winter if possible, that the Indians might not suffer any further at our hands and perhaps now was the proper time to agitate this subject-for, in giving a new channel to our sympathics, we might allay the fever of internal dissensions. It was always time to do right. Justice is the principle of unity, injustice is ever the disintegrating element sowing the seeds of discord wherever it exists. Harmony can never be the produot of principles based in selfishness; and though we are now reaping the fruits of such seed sowing, yet it is never too late to do right. This is our safety in peace, and security in time of danger. All justice means union-all injustice means disunion.

He spoke feelingly and elequently of the peculiar genius of the Indians as a people, the purity and mobleness of their native character, of their unmatched skill in their own arts, of their history dating far back into the forgetten ages, marking them as the primitive people of the earth, all of which commended them to our peculiar affection and watcheare.

He thought the spirit of the Southwestern civili-Ention, which makes slavery the whole object in view, and regarded the Constitution only as an inetrument to carry forward its designs, as having been peculiarly destructive to the Indian. There was hope that the present crisis would inaugurate a bettor civilization.

The audience were then entertained by an Indian song, Illustrative of the religious character or the Indian, by Miss Ball and her elster. Miss Ball then spoke in depreciation of the idea that the Indians are destined to be exterminated. She looked favorably upon the present commotion in this country. It was destined to marshal in one the hosts of God, and victory would come to the right; and beneath its banner all would be folded in one organit. sation, whose principle was harmony. This principle she said was being developed. People were beginning to perceive from their heads, as well as their hearts, that humanity was one. They were reading in the several types of mind discoverable in the races, manifestations of the Godhead, and were beginning to feel that their truest interest lay in their making the law of Christ their own-viz. to leve humanity as one's self. She spoke of the distinctive character of the three grand races-the negro, with his warm impulses, beating and bound ing to the spirit of kindness, making him happy even in his bouds; the Indian, with his strong inetinot, and pure, free soul, jealous and watchful of hou

the place of his last engagement, just in time to its liberties even unto death; and the while man,

Mr. Beeson regretted that out of the twenty-four

Mrs. Ostrander asked if it was not the spirit of Justice that we were looking to for ald in this move-"The State of the Union," took the occasion to give ment? That spirit was found among all seets and

> Dr. Moore moved that the subject be presented to the people on the ground of its own merits, and the meeting adjourn, outside of the churches. This threw the people's thoughts in the right direction, sympathizers with the Indian, of all parties.

Whereupon the meeting adjourned, with the adontion of the resolution which had been previously

#### MOVEMENTS OF LECTURERS.

Partice noticed under this head are at liberty to receive subscriptions to the Bannen, and are requested to call attention to it during their lecturing tours. Sample copies sent reo. Lecturers named below are requested to give notice of slightingly of Spiritualism; it is too late a day for any change of their arrangements, in order that the lest may be as correct as possible.

MRS. AMANDA M. SPENCE Will lecture in Cambridgeport, 5 Bundays in Doc.—Philadelphia, 4 do. in Jan. Providence, 4 Bundays in Bob.—Taunton, Bundays in May. Bayboo. Do. 6th and Set. Foxbore, Dec. 2ith and 25th. Address, the above places, or New York City.

Address, the above places, or New York City.

Miss A. W. Spracous will speak at Providence, R. I., through Dea, letters care Rafus Read; at Beston, through Jan., letters care H. E. Gardner; at Cambridgeport first Bunday in Feb.; at New Haven, first and second Sundays in April. She will travel in the West next season, commoncing at Oswego, N. Y. dirst Sunday in August, and is now making engagements for Onle and Michigan. Thuse wishing to be included in the route will please withe as soon as convenient.

Miss Express Manyarous will beckned in December in Cincin. MING EMMA HARDINGE WIll lecture in December in Cincin-

action of the control of the control

Miss Rosa T. America having returned from New York State, where she has been lecturing the last three months, will remain in B. ston until the latter part of the wheter, when she leaves for the South and West. During her stay in Boston would make ongagements to fecture in Boston and vicinity, and also to attend unorals. Please address her at 33 atlen streen leaster.

Mgs. Mary M. Maddensh will lecture the last gunday in December and the two last in January, in Petnam, John.; the two last Sendays in Jan. in Cambridgeport, Mass.; the month of February in Leonlinster; their three Sundays in March in Hartford, Conn.; the last Sunday in March and first two Sundays in April in Beston; the last two Sundays in April in Taunton; four Sundays in June at Portland, Mo. in April in Tauston; four Sundays in June at Portland, Me.

It. B. Stones will becture in December, the fourth and
fith Sunday, in vicinity of New Haven; January, first and
second Sundays in Pertland, Me.; third and fourth, and
the four Sundays in Feb., at Bangor, Me., and vicinity;
through March, at Poteam, Ch., and the first two Sundays
of April at Providence, R. I. On three evenings of each
week, at towns in the vicinity of the above places.

week, at towns in the vicinity of the above pinces.

Miss Lizzis Boren will speak through December in Philadelphia; the last two Bundays in Jan. in Portland, Me.; first Sunday in Fob., in Flymouth, Mass., the second in Jenbridgeport, and the two last in Boston; the five Sundays in March, in Providence; last two in April, in Williamante, Ot.; four Bundays in June, in Lowell, Mass. Address, Plymouth,

Mass.

Leo Miller will speak in Williamstie, Conn., December 30th; Providence, four Sundays of Jun.; Lowell, three first Sundays in Feb., in Cambridgeport, fourth Sunday in Feb., and first Bunday in March; in Quinoy, second and third Sunday in March; in Philadelphia, four Suadays in May. Mr. M. will answer calls to lecture week evenings. Address,

Hartford, Ot. or as above.

MER. R. E. WARKER will lecture in December in Eikhart, Indiana; in January in Olney, Illinois; and in February in Lyons, Michigan. Tuoso who wish her services on week evenings, in the vicinity of these places, can secure them by making application. She may be addressed as olther of the lowns named above, or care of Ebenezer Warner, Norwalk, Ohio.

WARREN Onass loctures in Dayton, O ... fourth Bunday of Dec.; In Toledo, O., from Dec. 23th to 31st; in Hallinore, Md.; four Bundays of Jan.; in Philadelphia, four Bundays of Feb. in Oswego, N. Y., five Bundays of Harch. May be addressed as above. Will receive subscriptions for the Banner of Light at club prices. 4

at club prices. 4

H. P. Fairsten speaks in Portland, Me., in Doc.; in Oswego, N. Y., in Pol.; in Olitosgo, Ill., in March; in Toledo, O., two dret Sundays in April; in Adrian, Mich., third Sunday of April; in Glovelaho, O., the last Sunday in April. Address, Putnam, Conn., care of abuer Plummer.

he was sure any philanthropic and sensible mind till April, Speacerport, N. Y.

Miss L. R. A. Defonce will lecture at St. Louis, Mo., December Sulh; at Terre Haute, Indiana, first two weeks in Jan. Address, through Dec. at St. Louis Mo., care James Blood, box S991; through Jan., at Terre Haute, Ind., care of James MRs. J. W. Gurnian will losture in Doc. at Milwaukie, Wis.;

Lowell, Mann., or as above. E. V. Wilson's address is Detroit, Mich. He will receive alls to lecture on Spiritualism, in Ohic, Michigan, Indiana, Illinois, and Canada West. Mr. Wilson is agent for the sale

f the Milter and Grimes discussion; also that of Loveland MISS ELIZABETH Low, trancespeaker, of Loon, Cattaraugue

to., New York, lectures at Ellington and Rugg's Cornera, (Cattaraugus Co.,) every fourth Sabbath. She will answer calls to lecture in Chaufauque and Cattaraugus Counties. N. FRARE WHITE will testure in Janceville, Wis, Doc Milwaukle, Wis through Jan. Applications for ge made in advance will be attended to.

Mas, H. M. MILLER will devote one half her time to lecturng wherever she may have calls; she is engaged permanent y one half the time for the coming year. Address, Asbia ala, Ashiabula Co., Ohio,

MRS. FARRIE BURBANK PELTON WILL locture in Blafford Conn., Decombor 30th; in Catnoridgeport, Mass., Jan. 6th and 13th; in Worcester, Jan. 20th and 27th. Address as

CHARLES A. HAYDEN, tranco speaker, of Livermore Falls, Mo., will speak in Dec. and Jan., in Banger and vicinity; in Quiney, Mass., first two Sundays in Feb.; Cambridgeport, the third Bunday in Feb.

HENRY H. TATOR, or Now York City, author, and trance speaker, may be addressed at the "Businer of Light" office, Boston. Mr. T. will remain in New Buglandduring the com-

CHARLES T. Inten intends to labor in New Hampshire and Vermous, this winter, and friends who desire his services as trance speaker can have them by addressing him at Grafton,

FRANK L. WADSWORTH Speaks at Cleveland, Obio, Dec. 20th; Chagrin Falls, O., Jan. 6th; Milan, O., Jan. 13th; Richmond, Ind., Jan. 20th and 27th. Address accordingly. Mas. Countriana A. Robbins lectures in flammonton, Atlantio County, New Jersey, every other Sunday, and will speak in other places in the vicinity when called upon.

Mrs. Laura McAlrin will answer calls to lecture in Oblo or claewhere, during the winter. Address care of H. McAl-pln, Fort Huron, or D. Davis, Esq., of Daylon, Oblo. JOHN II. RANDALL will respond to the friends in the west who may require his services as an implicational speaker. Address, Killaweg, Broome, County, N. Y.

PROF. J. E. CHURCHILL WILL AUSWET CALLS to speak addressed to the Banner office, 143 Fulton street New York. Prof. C. makes no charge for his services. Hon. Frederick Rosinson, of Marblebead, has prepared a

course of lectures on Spiritualism, which he is ready to re-peat before societies of Spiritualists.

J. W. H. Tooner will spend the winter in the vicinity of Boston, answering calls to locture, addressed at 14 Brumfold street, care of Bela Marsh. Miss M. Munson, Clairvoyant Physician and Lecturer, San rancisco, Cal. Miss M. is authorized to receive subscrip-

Francisco, Cal. Miss M tions for the Bannes. G. W. Hollieron, M. D., will mower calls for lecturing in Southern Visconsin and Northern Illinois, Address Now Borlin, Wisconsin.

MRS. J. B. BRITTS, of Manchesler, N. H., through Decom-ber will be in Raleigh, N. C. Address there care of J. P. Nyille. Mas. Annie Lord Chandellain (formerly Annie P., Lord)

may be addressed during the mouthe of Dec, and Jan. at Lyone, Mich, care of D. N. Bax. Mas. d. F. Wongs, trance speaker, will lecture in Beluot, Ma., Dec. 30th. Mae. Anna M. Middlebrook's engagements are made up to April I, 1881.

ALBERT E. CARPENTER WIll answer calls to lecture in the trance state, addressed to him at Columbia, Licking Co., Ohio Mrs. Isaao Thomas, trance medium, will answer calls to ecure in the New England States. Address, Bucksport, Mo. Mrs. A. P. Thompson will answer calls to lecture in the urrounding towns, addressed to her at West Campton, N. II. Mas. C. M. Brown, trance lecturer, will receive calls to focure, addressed Vandalia, Cass Co. Mich. MATTIE F. HOLERT, Rockford, III. She will speak in Ten-cessed and Georgia, in December.

Lawis H. Morgon's address is it Bromfield at., Boston, to ABYLUM FOR THE APPLICTED !! Mas. R. C. Clark will answer eatls to lecture, addressed at lawsunce, Mass.

Ray. John Pransons may be addressed, as usual, at West

J. S. Lovesairo will receive calls for lecturing. Address, Willimanile, Conu. W. R. Birzur will sprak alternate Sabbaths at Hampden and Lincoln, Mo., until May.
Has. H. F. Collins, No. 1030 South Fifth Street, Philadel-

CHARLES C. FLAGO, trancospeaker, 89 Warren et., Charles-

WILLEY BREATTON, healing medium, 158 Bands at., Brook-Changes Hoer, trance speaker, may be distrasted for the resent at Delphi, Ind., care of Dr. R. W. H. Beck. Mas. J. B. Pannswonen will answer calls to lecture. Ad-

Dn. P. B. Ranbolph's services as a locturer, an be had by dressing him as the Banner of Light office.

Mas, Pleten E. Monett will receive calls to lecture in Yow England. Address Hartford, Coun. Ray. Stephen Fellows will respond to calls to locture, ad-ressed to him at Fall River, Mass. L. JUDD PARDER's address is in care of Dr. J. G. Atwood,

No. 883, 16th street, New York, CHARLES H. CROWELL, trance speaker, Boston, Mass. Ad-

Miss Playilla E. Washdurn, tranco speaker, Rockford, Ill. Mrs. Olivton Hutchinson, trance speaker, Milloid, N. H. George M. Jackson, trance speaker, West Walworth, N. Y. Mrs. Barah A. Byrker, 33 Winter st., E. Urmbridge, Mase. Mrs. E. Clovoh, trance speaker, 3 Dilliway Pface, Hoston. Mrs. M. H. Coles, care of B. Marsh, 14 Bromfield st., Bosion Mis. M. H. Coles, care of B. Mareb, 14 firomfield St., Boslon Mis. E. A. Kingsbury, No. 1905 Pine street, Philadelphia. Miss Susan M. Johnson, trance speaker, firoklyn, N. Y. De. O. H. Wellington, No. 2 Harrieon Avenue, Boston, Miss, Clara B. B. Daniels, Westfield, Medins Co., Ohlo. Mis. M. L. Van Havonton, 308 1-2 Mott st., N. Y. Gity, Miss, E. F. Atkins, Oedar Avenue, Jamaica Pialu, Mass, Rev, Bilsa Tynnell, No. 48 Warton Street, Roxbury, Geo. M. Jackson, Bennettsburgh, Behuyler Co., N. Y. H. L. Bowker, Natick, Mass., or 7 Davisatreet, Boston, Miss Flavia Howe, Whidsor, Poquenock, P. O., Conn. II. L. Bowerk, Natick, Mass., or 7 Daylastrees, Boston, Miss Flavia Howe, Windsor, Poquedock P. O., Conn., Meb. Susan Bleight, Itanoo sponker, Portland, Maine, Miss. A. W. Dblayolis, No. 2 King street, New York, Miss. J. E. Priore, Watertown, Jefferson County, N. Y. Dankk, W. Berle, No. 6 Prince st., Providence, R. I. A. B., Whiting, Albion, Mich. Address accordingly, Rev. J. G. Pien, Three Rivore, St. Joseph Oc., Mich., Anna M. Middensoox, Box 423 Bridgopor, Cound. Dr. H. E. Gardner, Ludden. Gonesoc Cu., Mich., Miss., D. Chadwick, Linden. Gonesoc Cu., Mich., Miss., M. J. Kutz, Cannon, Kont County, Mich., J. V. M. Mappield'e address is at Chelsed, Mass. J. V. Manspield's addross is at Chelses, Mass. Mns. Benfua B. Chass, West Harwich, Mass. Mns. Frances O. Hyzer, Sponcerport, N. Y. Mns. Frances Bond, Bor 2:13, Bullialo, N. Y. Ms. Frances Bond, Bor 2:13, Bullialo, N. Y. Ms. P. Letann, Middlebury, Summit, Oc. Ohlo. Miss Emma Houston, East Stoughton, Mass. H Melville Fat, Akrob. Summit Co., Ohlo. Miss A. E. Peade, South Wilbraham, Mass. Mcs. M. E. B. Rawyer, Battwinville, Mass. A. B. French Civel Saminate Co. Ohlo. MRS. M. P. B. RAWYER. Baldwinville, Mass. A. B. French, Olyde, Sanducky Co., Chio. John O. Gluber, No. 5 Bey street, Bodgen, Lewis C. Welch, West Windham, Cohn. Alonzo B. Hall, East New Sharon, Mrs. Mas. M. J. Wilcousen, Straiterd, Cohn. Mes. R. H. Burt, 46 Cervor St., Boston. De. James Cooper, Bellofontaine, Chio. Mes. Harah M. Thomson, Tolodo, Ohio. Mes. J. R. Stribeter, Crown Polet, Ind. Mes. J. Maria Blets, Springfield, Mass. Lovell Beebe, North Ridgorille, Ohio. Mas. H. F. M. Brown, Clevoland; Chie. Wha. B. L. Chapperll, Pinghix, N. Y. E. R. Young, box 85, Quincy, Mass. C. H. Dellyield, Dox 314, Boscon, Dexten Dana, East Boston, Mass. 

# Boston Adbertisements.

John Hobart, Johksville, N. Y. John Hobart, Indianapolls, Ind. J. H. Ourales, Lawrence, Mass.

ADA L. HOYT, Obleage, Illinois, Ezra Wills, Williamstown, Vi.

Bung, Danivers, Docton, Mass. N. S. GREENLEAP, Lowell, Mass.

W. A. D. Hume, Gloveland Ohio. H. A. Tucker, Poxbore', Mass.

### WHATEVER IS, IS RIGHT.

BY A. B. OHILD, M. D.,

SECOND EDITION NOW READY.

We present the following extracts from notices of this book, which will serve to convey some files of its nevel and interesting contente:

The author of this book before us has brought to bear upor his subject the full powers of a mind, such as few men possees—a mind more evenly balanced than usually falls to the lot of mon. We feel when we read his contenees that an emotion of love prompted each; for without this plensing passion no one could write as he has written, or think as he has doubtless long thought.-Bristol County News.

We have in this book a long line of footstope aside from the old beaten read; they lead us out of the tangled and chilly shades of the trees of old theology. O . I cannot too strongly recommend all to read this book-for it will arouse energetic thought, weaken superstition, individualize manhood, and prove a mighty lover by which the world will be moved to a higher plane of action than that which it ha hitherto occunied .- John S. Adams.

Permit me to congratulate the public in their possession of so rich a casket, filled with treasures so valuable, and al infald with the spirit of truth,-A. Paige, 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.—Bosto investigator.

This book is fresh and vigorous. • • • The whole book is a procentation of the decirine that all existence is precleely as it was meant to be by Infinite Wisdom; and therefore that all is good and right. Birange as this may seen there is an overwholming logic in it. - Provinctions Banne

I keep this book as my Bible, and when disposed I open it and read where I open and I have been righty rewarded for the reading. It matters not how many times the same page, er pages, have been perused. I cannot, perhaps, give a better expression of my views in regard to the contents of the book, than by quoting from its preface, viz : "It teaches a doctrine, if doctrine is may be called," that to me "is ineffe-

bly beautiful and unutterably 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 ever done before.-Shekinah.

This book has and will receive a severity of treatment from the author's friends that is almost unparalleled. 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. O O There is there in this book than its

pposers credit to it.—Mr Burke. This is a very singular and interesting book. . . . It vill not find much sympathy except with strong minds.-Horace Seaver.

Strong and fearless mon will not shrink from a perusal of the ductring contained in this book. Most recoids will find more shinpathy with it than they will dare express .- Mr.

Some time all who read this book will see the beauty and the glory of the dectrine therein contained.—Air Tullis. This book is not the result of a tedlous process of reason

ng, but it is the result of a highly progressed and unfolded soul. It looks through the fruth and bubbles that float on the surface, and sees the luterior 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 truths: Its atterances are bold, manly and vigorous,-Rev. Silas Turrell.

This is an original work in every sense of the word; it is the great literary lever of the placeteenth contary-ite fultum is common sense. Probably no work of its bulk contains so much that is suggestive, so much that is procreative at thought. No one can sit down to lis perusal without olng refreshed thereby: nor can be rice from the delichtful task, without feeling that he is both a wiser and a better mun than when he began it .- P. B. Randelph.

A book of extraordinary value is before us. It is unlike all the creeds of Christonians. . . . We berein And ame of the parest aphorisms, and some of the largest binte at eternal principles of truth.-Herald of Progress, A. J

Every person who is not airnid to think, who is not led by creed, will obtain this work and find abundant food for liought.—Spirit Guardian. We can commend the book as an earnest, candid, and fear-

-PUBLISHED BY-

ess expression of the convictions of the author upon a sublect which has aghated the world more than all other subocts.—National Standard, Salem, N. J. MRS. W. R. HAYDEN. A single copy sent by mull, postage paid, for \$L.

BERRY, COLBY & CO., 3 1-2 Brattle street Boston. от (же ретвора.

# DIL CHARLES MAIN.

No. 1, DAVID STREET, Borton, Mans.

fillis is an Institution having for its basis the atteriation of the authorings of our common burnanity. It claims no superfortly over the establishments. Its does claim accentage TITH ALL like It or unlikelt.

The Dector gives particular attention to the cure of CARCERS, ULGERS, TOHORS. and floogs of all descriptions. Fire not of a hereditary na-lurg, treated to the most suitsfactory manner.

REMMDIES BLOOD PUBLITER, PULMONANT STRUP, DIORETIC BIRUP, NERVINE DEOFS, GOLINEN TIMETURE, LION PILLS, do., do., dc., dc., inanufactured from directions received while under spirit-

He would call attention to his newly discovered

ulluence.

Persons intending to visit the above institution for

### remons intending to vieit the above institution for treatment, are requested to give a few days notice, to avoid confusion on their arrival.

Those who desire examinations will please enclore \$1,00, a lock of hair, a return postage stump, and their address plainly written, and state sex, and age.

Office hours from 0 a. m. to 12 m., and 2to 5 p. m.

The doctor would call particular attention to his invariable.

DIARRHEA CORDIAL, college much needed at this season of the year,

1.200 PER YEAR FOR ALL—Only \$10 capital required! Active men wanted to our flonoil Plates, with Foliam's Patent Steneil Tools, the only perfect Steneil Tools made. Their superiority over all others appears in the curved side, which to patented, and by means of which a mest perfect and durable die is formed, which cuts a beautiful later, and renders the cutting of Steneil Plates a very simple and profitable business. Two hours' practice onalites any one to use the tools with facility. Young men are clearing from \$5 to \$15 per day with my tools. Circulars and sounds sent. Wen. Address A. J. Hill J.M. No. 14 are clearing from \$5 to \$15 per day with my lools. Circulars and samples sent irec. Address, A. J. FULLAM, No. 13 Merchants' Exchange, Buston. 6m Bopt. 8.

A VALUABLE MEDICAL BOOK, A VALUABLE MEDICAL ROOK,

TOR both acces, entitled, "The Medical Companion," propared by an experienced Physician of this city. It
treate, first, of Chronic Diseases in general; second, of Distreates of he Bexual System of both sexes, their symptoms and
remedies; third, the Abuse of the Reproductive Powers, and
an exposure of advertising quarks. Bold by W. V. SPENCER,
Booksellor and Stationer, No. of Washington street. Price,
50 cents; three stamps extra, it sent by mail.
August 18.

A CARD.—Having had eight years experience as a median, with an extensive public patronage, and a constant preseure upon my time for nucleal connect, it have been conjected to make more extensive arrangements to meet this demand; consequently I have associated with me one of the best physicians to be found, with twenty years practice, thus combining the met lie of the past with the developments of the present. Disease will be treated in all its forms. Farticular attention given to Chronic Diseases, Consumption, Humers, Cancers, &c. Surgical operations skillfully performed. Terme—For prescription and advice where the case is satted, \$1; Chairvoyant examination from letter, \$2. Prescription and advice each by letter to any address. All resultances at my risk.

1. Li Dowkielk, Muss.

P. B. Psychomotrical readings of character, with a "Map of CARD.-Having had eight years experience as a meditances at my risk. II. L. DOWKER, Natick, Mass. P. S. Psychotoctrical readings of character, with a "Map of Life," sent as heretofore, for \$1. 3m Drc. 8.

M 188 LAURA A. SMITH, recently from Haverhill, has taken looms at No. 1 Maple Place, leading from Harrison Avenue, as a Test Medium. Evidences of the presence of Masonic Brethren and of members of other secret Orders, or masome methren and of members of other secret Orders, have been given through her mediumship, and can be attested to by many. Come one, come all 1 and see if anything good can dome out of Nazaroth to-day. Hours for sitting, from 8 to 12, 1 to 5, and 7 to 9. Order on Tuesday and Briday Evenings, at 7 o'clock. Admittance, lo conts.

Dec. 8.

Dec. 8. Im

NOTICE—PROF. A. H. HUSE, the Prophetic Medium,
I may be found at his residence, No. 12 Osborn Place, leading from Pleasant street, Beston. Ladies and genitemen will
be favored by him with such account of their past, present
and future as may be given him in the exercise of those powpra with which he feels himself endowed. Price 50 cents.

Weighties written when dealing. Charge, 23 N. B. Prof. H. promises no more than be can accomplish Espt. 18.

DUBLIC CIRCLES. There will be Circles held by Mrs. M. LULL and Mrs. S. J. Young, Healing, Developing and Test Mediums, on Monday, Wolnesday and Friday Evenings, at 7.1-2 o'clock, at No. 33 Beach street. Admittance 25 cents.

at 71-2 clock, at No. 33 Beach sireet. Admittance 25 cents. Mrs. Luli and Mrs. Young will stond to those who may derire their serfece for healing and communications, overy day from 2 to 13 A. M., and from 3 to 5 p. M. Terms for citings, \$1 per hour.

NOTIOE—MADAM ANDREWS, Ladependent Chirroyant examinations \$1. Bhe also tells the Past, Present and Future, Terms—Ladios 25c.; Gentlemen 50c. Hours, from 9 A. M. to 9 p. M.

CLAIRVOYANT EXAMINATIONS AND COMMUNICATIONS by Miss. Reshee, Thursdays and Fridays, from 9 A. M., to 4 p. M., at 105 Court street, Boston, Mass.

Nov. 8.

MRS. B. K. LITTLE, Test Medium and Medical Chairvoy-ant, No. 33 Beach street, two doors from Alkany street, Terms, \$1 per hour; written examinations, by hair, \$3. Nov. 17.

MRS. SMITH, No. 4 Brimmer Place, Essex street, sees M. s.irits and describes them; has great healing powers, holds circles Sunday, Wednesday, and Friday evening. Terms naddrate. Dec 0.

MRS. E.M.T. HARLOW, (formerly Mrs. Tipple.) Chair-voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. Sin Nov. 17. CAMUEL H. PAIST, a blind Medium, having been devel-jo ped as a Healing and Chairvoyant Medium, is prepared to examine and treat cases of disease. Address for the pre-cunt, 634 Rues street, Philadelphia. tf Nov. 17.

RACE BEAN. Trance and Writing Test Medium, No 8 LaGrange Place: Public Circles for Tests on Wednesday and Friday evenings. Admittance 25 ets. 11 Oct. 13. M 188 RACHEL LUKENS, Clairvoyant and Writing Me-

M dium. Rouns at 69 North Tenth at, above Wallace, Philadelphia. Oct. 18.

M RS. L. F. HYDE, Writing, Trance and Test Medlum, may be found at 48 Wall street, Boston.

August 23.

M 198 JENNIE WATERMAN, Trange and Test Medium 8 Ollver Place, from Kesex street. Terms seconling no. 4mº Dec. 22.

RS. MARY A. RICKER, Trance Medium, Rooms No. 145
Hauvor street, Boston. Sno Dec. 22.

### MY EXPERIENCE:

[Footprints of a Presbyterian to Spiritualism. BY PRANCIS R. SMITH, DALTINOBE, MD.

Price 50 cents, bound in cloth. Sent, postage free, on redving the price in stamps, by the author, or by . BERRY, OOLBY & CO., Boston.

NATIONAL MOUSE, BY OLIVER STACKPOLE,

Corner of Blackstone and Cross Streets, Haymarket Square, near Boston and Maine Depot, Boston.

Ed liaggage taken to and from the Boston and Maine
Report free of charge.

Murch 31.

JOB PRINTING. OF EVERY DESCRIPTION,
MEATLY AND PROMPTLY EXECUTED At this Offico.

#### The Arcana of Nature. BY HUDSON TUTTLE.

Price \$1. Bent by mall, postage paid, on receipt of the price. PROF. LISTER, ASTROLOGER, No. 25. Lowell Street, Boston.

#3 Foo-oral - 50 cents. A Circular of Terms for writing advition sent free. JAMES C. SQUIRE

ATTORNEY AND COUNSELLOR AT LAW, NO. 10 COURT STREET, SOUTON,

M. C. HUSSEY, HEALING MEDIUM, has, during a residence in New York of three years, been successful in ing Dyspepsia, Paralysis, Spinal Curvature, Tape Worm, most acute and chronic diseases, without the use of med-He is now prepared to receive patients from abat his residence, 222 Greens street, New York. Charges res

BEMINAL WEAKNESS.—Its cause and Conn.; by a former suffers — containing also an exposure of quacks. Enclosing stamp, address, in Parties confinence, box 3818, Bueton, Mass. For a new cafe and the only sure preventive, our loss one stamp. 3m° Nov. 24.

MRS. P. A. FERGUSON TOWER, NO. 65 EAST SIST STREET, NEW YORK,
CLAIRVOYANT EXAMINATIONS
and all diseases treated by Magnotism, Electricity and Water
A few pleasant furnished Rooms with board,
May 12.

M RS. METTLER SCELEBRATED CLAIR VOYANT MED-AT RE METTERISCELEBRATED URACHOTARY ARE MET AND ASSESSED AS A STREET OF THE STREET OF

TEST MEDIUM AND MEDICAL CLAIRVOYANT. No. 64 East 220 STREET, New York. Examinations for dis-case when present, \$2,00; by a lock of heir, verbally, \$3,00, when written, \$3,00. Sixings two dollars per hour for one

### Bew york Idbertisements.

SCOTT'S HEALING INSTITUTE. NO. 05 HOND STREET, NEW YORK, ONE OF THE Month convenient, beautiful and healthy locations in the city of New York,

JOHN SCOTT, Proprietor.

John Scott,

SPIRIT AND MAGNETIC PHYSICIAN. This being an age when almost anything in the chape o an advertizement is considered humbur, we desire persons who may be afflicted to write to those who have been relieved or cured at the Sect Healing Institute, and eating themselves that we do not claim half, what in justice to ourselves

sortes that we do not claim half, what in justice to currely a we could.

We have taken a large, handsome, and commodicus house for the purpose of accommodating those who may come from a distance to be treated.

Het and Cold Water Baths in the house; also Magnetic and

If ot and Gold Water Eaths in the house; also Magnetic and Medicated Baths, adapted to possilior complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cuts of those who are affileted. The immense success we have met with slace last January prepares of to state universality that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

Pyamithationa

EXAMINATIONS.

Those who may be afflicted by writing and describing symptoms, will be examined, discuse diagnosed, and a pack age of nedicine sufficient to core, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will be fully satisfied that the oution of the treatment will cure. Terms, \$5 for examina-ion and medicine. The money must in all cases accompany the feiter. JOHN SCOTT.

the felter.

N. B. Rocipes and medicines sent by express to app part of the country on receipt of from five to ten deliars, as the case may require. De particular, in ordering, to give the name of the Town, County and State in full.

J. B.

Spirit Proparations.

GIVES TO JOHN SCOTT, AND PREPARED BY HIM AT DS BORD STREET, NEW YORK.

COOSIANA, OR COUGH REMEDY.

This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to superceed their use and give health and hope to the afflicted thousands.

Price 25 cents. PILE SALVE.

A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the Spiritualist, Cleveland, Olifo, after twolve years of suffering, was in less than one week completely cured, and lumineds of instances can be referred to where the same results have followed the use of this invaluable and the probability of the same uable remedy. Price \$1 per box.

For weak or inflamed eyes this proparation stands unrivalled. It never falls to give immediate relief; and when the difficulty is caused by any local affection, the ours will be speedy and permanent. Price 60 cents.

EYE WATER.

speedy and permanent. Price 60 cents.

BPIRIT EMBROCATION.

For Tetter, Erystpelas, Satt Rhoum, and all Scrofulatic cruptions of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

CANCER SALVE.

This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to effect a permanent and positive cure, no matter how aggravated the case. It will be found triumphantly officeclous of light alone, in cases where the part effected is open; and when Dr. Scott's services cannot be obtained, those of any good medium, whose powers are adapted to such complants, will answer the purpose. Price, \$10.

RHEUMATIC REMEDY.

will absect the purpose. Price, \$10.

RHEUMATIC REMEDY.

This preparation is guaranteed to cure all kinds of inflammatory rhoussatism, and will leave the system in a conditionation that will positively forbid's resure of the dicease. Price, \$6 per bottle. For \$10 a positive ours will be guaranteed. ALATIANA, OR HAIR RESTORATIVE.

ALATIANA, OR HAIR RESTORATIVE.

This astonishing and powerful Medicine can be used for many diseases not specified. Scarcely a day passes but we hear of its wonderful effects, and often in an entirely new character of disease. We do not claim for it the reputation of a cure all but we do regard it as a Cure of Many. It has proved startlingly and amazingly successful in the worst kinds of Rhomostlem. Nouralgin, Symbas, Bruissa, Dislocated Joints, Chilblains, Fresteil Feet, Stiff Neck, Tetter, Bore Breast, Sore Nipples, Spinal Complaints, Baldness, etc. Price \$1 ner isr.

\$1 per jar.

In ordering any of the above medicines, inclose the amount in a lotter, relationed to the undersigned, and state distinctly how the package must be sont, and to whom addressed. In all cases the package will be forwarded by the first convergence. all cases the package will be forwarded by the first court, and. Address,
DR. JOHN SCOTT, 36 Bond street, New York.

The Liberal discount made to Agents.

NEW YORK HOMEOPATHIC PHARMACY,

D. WHITE, M. D., SUPERINTENDENT.

No. 96 Bond Street,

Whore may be found pure Homeopathic Medicines, in Tinetures, Triturations. Dilutions and Medicated Poleia; Medicine Cases, for physicians' and family use, of all kinds and sizes; Visis, of every description; Corks, Labels, Globules, Sugar-of-Milk, Arnica Blowers and Plasters, Alcohol; Books on Homeopathy, &c., &c.

N. B.—All medicines sold at this establishment are propared by D. White, M. D., formerly of "White's Homeopathic Pharmacy," St. Louis, Mo. The attenuated preparations are manipulated by the celebrated Dr. John Boott, one of the greatest healing mediums in the world. Address,

D. WHITE, M. D. 38 Bootle, Address,

D. WHITE, M. D., 36 Bond street, Now York. TROY LUNG AND HYGIENIC INSTITUTE

Established by Special Endowment. COMBINING THE MOST ABLE OF THE ECLECTIO FAC-ULTY AND MODERN SCHOOLS OF MEDICINE

ULTY AND MODERN SCHOOLS OF MEDICINE.

This superior model health Institution possesses, it is conseinated believed, superior claims to public confidence to any other in the United States.

In this important particular, viz:—It has been the carnest endeavor of the faculty to investigate, and theroughly understand the numerous modern Maladles, which have become so very prevalent and fatal, especially to the young known as nerrous debility. The external manifestations of the class of discases are Relaxation and Exhaustion; Maramis or a westing and consumption of the vital fluids and the muscular and neaves tissues; sallow cauntonance; polic lips; dizzinose of the head; impaired memory; dimness of openuscellar and porve tissues; sallow cantonance; pule lips; dizziness of the head; impaired memory; dimness of eyesight; less of balance in the brain; nervous deafness; palpitation of the heat; great resulcances; despondency of apprits; dreamy and restless steep; fould or bad breath; vitlated or morbid appetite; indigeation; liver complaint diseases of the kidneys; suppressed function of the skin spinal irritation; cold extremettes; muscular debility or larsitude; rheumatic and neuralgic palos; hurried breathing; cough; bronchitis; serences of the threat, catarrh and dyspeptio the breedlat consumption.

cough; bronchills; soreness of the throat, entarrh and dyspeptic tubercular consumption.

Aso, laritative Prezeria, known by capitalous appetite; sense of weight and fullness at the pit of the stemach: irregular lowels; tongue white; severe lancinating pain darting between the shoulder-blades from the stomach; pulse quick and irritatio; dul, heavy aching pain ecross the loins; excessive depression of spirits, despondency so intense as often to excite the most painful ideas; hence this class of disorders invariably indicate impaired mutition, entervation in the organs of digestion and assimilation, so that had and unassimilated chyle gots into the blood. It should nover be; forgotten, therefore, that some of the worst and most faight diseases to which field is beir, commence with indigestion. Among others, it develops consumption in those predisposed to tubercular depositions in the lungs.

The Directors and faculty of this Institution purpose to cure all of the foregoing diseases, by the judicious combina-

The Directors and sacury or one the judicious combina-cure all of the foregoing diseases, by the judicious combina-tion of natural and scientific remedies, selected with great that directly aid nature in her non of material and section the remains contents, solected with ground discrimination and judgment that directly aid nature in her recupurative energies to build up, throw off, and resist morbid action. They discard all drugs and poisoneus remedies—nercury, calend, and all the old school remodies are most scrupulously discarded, both from convictions of judgment and conscious motivos. Patients that not be drugged with it religible.

A Word of Solemn, Conscientious Advice to those who will reflect!

Btatistics now show the selemn truth, that over 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prestration of the vital forces and argustuse decay.

ing disenses, developing consumption, prestration of the vital forces and premature decay.

There cannot be an effect without its adequate cause. Thousands of the young, of both exact, go down to an early grave from causes little suspected by parents or guardians, and often little suspected by the victime themselves.

In view of the awful destruction of human life, caused by such debililating disenses, such as Spermatornians, Seminal weakness, the vice of self abuse, Spinal Consemption, Spilepsy, nervous spasms and diseases of the heart—and in view of the gross deception practiced upon the community by base pretenders—the Directors and Faculty of this Institution, connected meaning assure the Invalid and the Community that their resources and facilities for successfully treating this class of muladies cannot be surpassed.

Patients, for the most part, can be treated at home; On application by letter they will be furnished with printed interrogatories, which will enable us to send them treatment by Mail or Express.

by Mall or Express. All communications are regarded with sacred and

anactentious fidelity.

The Institution gives the most unexceptionable reference o men of standing in all parts of the country, who have been

to mon of standing in all parts of the country, who have been successfully cured.

Treatise on the causes of the early decry of American Youth, just published by the Institution, vill be sent in a scaled envelop, to all parts of the Union, on re cipt of rix cents for postage. It is a thrilling work, and should be read by overy person, both male and female.

Fall not to send and obtain this book. tion for consultation, from 9 A. M. to 0 P. M., of each day, Sun-

day, in the foreneon.

Address,

Dr. Andrew Strong.

Physician to the Troy Lung and Hygenio limitute, and Physician for Discases of the Heart, Throat and Lungs,

Dec. 17.

ly

90 Fifthest., Troy, N. Y. HUTCHINSON'S BEPUBLICAN SONGSTER, DITED by Jone W. HUTCHINGON, one of the well-known family of singers, embracing also a \$25 prize song. Price by mail 10 cents. A liberal discount to Dealers and Clubs by

the hundred or thousand. Just published by O. HUTCHINSON, 67 Nasanu street, New York.

June 16.

P. COER, HEALING MEDIUM, Hannibal, Missone Rook, Sch.

### Mearls.

And quoted odes and jewels five words lung, That on the stretched fore-finger of all time, Sparkle torever."

THE LONGLY MOON IS DRAINING. The lonely moon is beaming, Dreaming on the tide; Bilver waves are fixing. Bighing as they thie-Bon Beptember weather, Ether of perfome. Leafy coverts wending, Bending o'er the bloom.

Bond abore me, spirit, Hear it that I sigh! Shadow lang times clouded. Shrouded in the eky! From thy home Elysian, Vision pure and blessed. Lean thy lips unto me, Woo mo unto rest!

Murmur thy awoot presence, Essence of delight! All thy love and sorrow. Morrow of my night Let thy cool pale finger Linger o'er my brow: Toll me are you weary,

Whisper! In that Heaven Given to the blessed. Whisperi shall we never Bever in our rest? Like this river fising Bighing to the sea. Whisperi am I going, Flowing fant to thee !- [N. O. Mirror

Time is precious, life is short, and consequently not a single moment should be thrown away. A beautiful Oriental proverb runt thus:-" With time and patience the mulberry leaf becomes satin."

THE VOICE.

Somewhere, somewhere, but I know not where, A voice is calling me, faint and far; It seems to figat from the Seating cloud; It sooms to sing from the smallest star !

I follow, and follow, and follow still-"Is it a dream, or a voice in truth ?" I sit me down by the way, and pluck Hopea's ruses :- " These for the crown of Youth ! I weave, and weave; but they fade, and fade-" Is it a dream, or a voice indeed?"

I drop the garland and hasten away:-"I was wonving thorns-for my fingers bleed!" I follow, and follow, and follow on ; I wander up and I wander down ;

The Voice is a promise of deathless joys-Shall I remember a withered crown f [Harriet McEwen Kimball,

The first pressure of sorrow crushes out from our hearts the best wine; alterwards the constant weight of it brings forth bittorness-the taste and stain from the less of the vat. \_[Longfellow.

> A SUMPRAM AND A SHADOW. I hoar a shout of merriment, A laughing boy I see Two little feet the carnet press. And bring the child to mo. Two little arms are round my neck Two feet upon my knee: How fall the kisses on my obook l How awest they are to me !

That merry shout no more I hear, No laughing child I see; No little arms are round my nick, Nor feet upon my knest No kisses drop upon my obcek-Those lips are sealed to me, Dear Lord, how could I give bim up To any one but thee!

No mind is at all times overflowing; there is a tide in the sensations of the most gifted.

BLANDER.

A whiener woke the air-A soft light tone and low, You barbed with abome and woo: Now might it only perish there ! Nor further go.

Ah mo! a quick and cager our Caught up the little meaning sound f Another voice has breathed it clear. And so it wandered round, From our to lip-from lip to ear-Until it reached a guntle heart, And that—it broke.

It was the only beart it found, The only heart 'twas mount to find, When first its accepts woke-It reached that tonder heart at last, And that—it broke.—[Frances S. Orgood

Completance renders a superior amiable, an equal agree able, and an inferior acceptable.

### THE FUNNY TYPES.

Little Sucia D., poring over a book in which angels wore represented as winged beings, suddenly remarked with much vehemonce:

·Mamma, I don't want to be an angel-and need n't, need 1?" .. Why, Busic?" questioned her mother.

"Humph | leave off all my pretty clothes and wear fedders like a hen!"

Dean Swift's barber one day told him that he had taken a public house.

.. And what is your sign ?" said the dean. "Oh, the pole and basin; and, if your worship would just write me a few lines to put upon it, by way of motto, I have no doubt but it would draw me

plenty of enstomers." The dean took out his pencil, and wrote the following couplet, which long graced the barber's sign:

Roye not from pole to pole, but step in here, Where nought excels the shaving, but the beer." It is said that a girl in England was struck dumb by the firing of a cannon. Since then a number of married men have invited the artillery to come and discharge their pieces on their premises.

Beeing an allegorical picture of a poet on an eagle's back, Prentice remarked, that he did not believe it was a custom of poets to ride on eagles-although he had met many a one "on a lark."

Hood, on being shown a portrait of himself very nalike the original, said that the artist had perpetrated a false Hood.

"I live in Julia's eyes," sald an exquisite in Colman's bearing. "I believe it," said George, "for she had a stye in

them when I saw her last." Success with the ladies is like violin-playing-a

great deal depends on the beauting.

If you doubt whether to kiss a pretty girl, give her the benefit of the doubt, and go in.

'A romantic individual was asked the other day why he showed greater attachment to a very thin lady than to one who was more stout. "It is." said be, "because I am nearer her heart."

Two Countries .- "Ah!" said an Englishman, the other day. "I belong to a country upon which the son never sets." "And I," said a Yankee, "belong to a country of

which there can be no correct map-it grows so fast that surveyors can't keep up with it."

A bachelor, discovering his clothes full of holes, exolaimed: "Mend I can't !"

Reported for the Banner of Elight BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, DECKUDAR 19.

Question What is Life! What is Animal Life! Dr. P. B. RANDOLPH was called to the Chair.

manner as ultimately to reveal light and darkness, good and cyll, cause and effect, in an eternal at-one-ment with the divine Source of Life. The livine Father endows all bis offspring with individual founts of love and affection that distinguish each from the other, and capacitates all to work out their own salvation, while he, as the indwelling regent, works in each and all, both to will and to do, of his own good pleasure, without increasing or diminishing his infinite attributes. The ungrown soul, though at an eternal distance of undeveloped capacity from the absolute cause of causation is necessarily an individual part of the great First Unuse. In pro-portion as we approach him we go interiorly to the fountain of life, commune with God, and transmit to the more external souls his love, light and life. When we contemplate the more external conditions of being, we perceive that God, though omnipresent, is not in all men the same pure and hely being, because all have not the same capacity to feel, to perceive and to reflect his love, justice and truth. the divine mind may be unfolded in its finite effects so as to perceive and reflect, in its triune being, the personal God. If we are in harmony with the inner love, we can in some sense perceive the bond of brotherhood which connects each to all, and all to God: our dependence upon each other, and upon the animeh the vegetable and the mineral that preceded us, and sustains our physical existence. Prayer, work and worship, faith, hope and charity are the necessities of our spiritual being. The child is in harmo ny with the Father in proportion as he drinks from the fountain of life. The indwelling regent speaks through him to others in proportion as he is able to transmit and they to receive the message. The inner or spiritual body is dependent in earth-life upon the external or animal body, its mentality or capacity, for spiritual enlightenment. The mental conditions of the infant, the idjot and the insane may be such that they cannot receive the experience or virtue of earth-life necessary for soul-growth without coming in rapport with mortals here. No virtuous soul would refuse aid to the weak and erring, however deprayed they might be. God speaks to us through echoing instrumentalities, the purest love, the strictest justice and the dearest truth we are capable of perceiving, feeling and embodying. The Aimighty God, with whom everything is possible in eternity, is limited in time and space by matter and mindbeing reflected in each entity only in proportion to its spiritual refinement and culture. All have not unfolded the same degree of faith, hope and charity, consequently cannot make the same aspirational demands upon the fountain of life. No one soul can come into the perfect inheritance of all that is Godlike, until all have received of the Infinite Giver all that can be bestowed. It is God's prerogative to give; it is ours to receive and reflect.

MELINDA A. BALL.-There is a corporate mind and a corporate heart, and individual life is but a reservoir for the great flood of thought, feeling and desire as it is impulsed from out the benting, bound ing beart. The individual soul-being is but a revelation of God's will to man; and to find the point where desire and the God-will harmonizes, is to find God. In that point our wills and the will of the Infinite are in equipoise. Upon that point our souls are balanced; there they live in the kingdom of heaven-there they rost in the embrace of God. Hence I derive another thought: God, as a governing power, is the magnet whereby the universe is balanced. This is the principle that ensystematizes being. The tendency of all mind and matter is toward an equipoise of forces; the law of equipoise is eternal in the principles of being. This is its formula as written by science; action and reaction Watts embodied this idea of God in that moment of deepest inspiration when he said -

"There rests the earth, there roll the apheres, But his own self-sufficience bears The weight of his own glories up."

As all justice means union, so all truth means affinity, and all affinity means charity, and all charity means devotion to the principle of universal Whoever sacrifices themselves to this principotent than that of hashish, to explore the mysteries of being, rolled up for them by God every night. For through this principle of Divine love there is a perpetual inbirth of the spirit into the form of its Godhood, and every nerve becomes an eye to pene trate through all the realm of spirit, and touch every cause and every soul in being. This I know is the natural unfoldment of the soul out of its rudimental state into the Christ-form, as Mr. Edson terms it, or the form of Perfect Man; and although a beast. No, life is never lost, but it continually l have no objection as a principle to the use of hashish, yet I know it can never give the one thing needful—the true soul growth—though it may lead to the knowledge by which that is attained.

Dr. Cusieman.—This is a question of vast import ance, and I have labored hard to arrive at some satisfactory conclusion concerning the question of What is Life? and what is Animal Life?" I have endeavored to avail myself of the experience of medical men and men of science concerning it. But after spending several evenings in this assemblage philosophers and savans, I am still somowhat in doubt. The question is not the relationship of the soul to others, or the development of the soul; but a clearer and more tangible one-" What is life?" In my vocation as a physician, I was once called to see a man who was paralyzed on one side, and could not move à muscle or ligament; yet he was bright in thought, and life moved regularly, and digestion was good. Finally his disease extended over both sides of his head, and he could neither see, hear, tasto, feel, nor move a nerve. Yet he lived, and lived for days. Then what is life? When we talk of the machinery of the system, we are talking only of the mere curtain of life; and however that cur tain is paralyzed, life may exist. I have never seen the man who possessed any mathematical knowledge of it. All we know of it has come to us through revelation.

John Breson.-We can know of life only by its manifestations. We can no more tell what it is, than we can analyze God, light or darkness. There are different degrees of life—life of animal—body life, soul life, physical life, moral life, intellectual infant, little onc-you cannot recollect all that baplife and spiritual life; and I do no not know as we pened last year, or last month; how should you be can got any neuror a definition of it than that it is able to look back through a vista of past lives, the breath of God-the pulsation of his heart in that the doors of many deaths have closed behind

Dr. Crowein.-I don't know as I can say anything on this question, except that I am sure I live. Brother Edson calls life the love-principle that lives and moves through all things; Miss Ball is somewhat similar in her definition; Mr. Cushman treats of physiological life, and concludes there is no knowledge of what life is. Though I do not pretend to understand it, yet I believe life can be understood by mortal, finite man. I believe it to be nothing more nor less than a compounding of clements in a refined condition. To understand and answer the in the vegetables, in the Insects, in the birds and in question, we must become acquainted with this system of compounding. I don't believe physical existence is life; it is rather death than life; but beyond it is a real, vital, tangible life; and individuals will yet be able to understand what it is that makes life, and renders us living, moving, intelligent, tangible beings. Every individual here has said that nothing more can be known of life than man and autil all the primates of the universe are taken has manifested; nearly all have claimed that it in, it loses its identity, and incorporates itself in could not be understood. Now there have been philosophers who doubted mortal existence, and bedream, from which they should awake some day to from the body. It is a question hard to be underfind it but a dream. To declare that life cannot stood, be understood, is more than I care to do. Some Mr. Bennuan .- A spirit once showed me that have said life can be no better nor easier compre- every inch of air contained millions of conscious

understood, and that perfectly. No thought, desire or aspiration has an end; and from what the mind bas addesed and is addesing, may we not predicate grenter things? Millions in spirit life will tell you life has been a dream, and they have just awakened into tangible existence; and what to them was once vague and dim, now stands out in told relief. True this knowledge of the hidden mysteries of life is not of God. Man is an unfolding expression of the in-dwelling regent who abstracts from the concrete whole his individual qualities, and embodies their writtee in man, the child or son of God, in such a property and though some may say you are retro-gressing; and though some may say you are retro-gressing; and though some may say you are retro-gressing; and though some may say you are retro-gressing. grading, I believe there can be no moving back-ward, but onward forever; and God himself cannot make man settograde, more than time can turn backward. This is but the infancy of man. He is but creeping on his knees; but he will yet be brought up to the condition where he will understand the hidden things of life and God.

Ma Scooner.—An Important idea has been suggested; and I take the liberty to hope that some blug further will be enid on the point advanced, that the soul is a part of God. I should like to have this touched upon further.

Mr. Penry .- Life, of itself, if I understand the question, I behold with my external senses. Man is composed of three properties: matter, life, intelli gence. Life is not intelligence. It is motion. Where there is motion, there is life. I behold God filling all space. He is all life, matter and intelligence. can only define life as motion.

Mr. Bunke .- I thought I would creet a little platform, that all my successors, as well as myself, might stand on comfortably. We are all agreed as to one point. These who admit that there is a God, also admit that he is impartial in his works. All our friends will agree with this idea. Then, if that is so, let us deduce a principle from it. Has he bestowed on any of his children the power of getting behind him, and knowing what his secrets are? He is impartial, and we are told he makes his sun to thine on the just and the unjust. Then does it not follow that from this impartiality he would bestow on all minds equal faculties and capacity? Then what are we capable of knowing of our own life? if we know nothing, then it is utterly preposterous to talk of the lives of others. But does the man live who knows any assence of his own life? can discover something; but what is it? The mere manifestation, and that only. Then where are the manifestations we are capable of appreciating? are capable of understanding fear, hate, kindness, joy, etc., because we feel them; we are conscious of them, but not conscious of any power which originates them. With all due deference to my friends, I declare the question one of no importance at all, for it is utterly beyond our scope of thought. Our friend Edson told us of the antecedent cause of life; but what does he mean by that? God only knows what he means, I don't. But if that cause is God, he does not know what God is, and so the matter is still in mystery as much as ever.

Mr. WETHERBEE.-One of the arguments of our very learned friend was, that if we could find out what life was, we should have had the faculty of understanding it now. If he carries his mind back to the past, he will find a time when the world was thought to be flat; and nobody could prove it was otherwise. But the mind has considerably expanded since then, and we understand the subtle laws which control many things which have been shrouded in mystery to our fathers. Now it is said if a man has the faculty of asking a question, he will some times have the power to answer it. I like this ques tion, as I love Dickens's novels-not for itself, but for the suggestive ideas it incidentally brings out. The question is as old as the book of Job, and older, for aught I know. The patient Job says: "Our life is of few days, and full of trouble." I don't know but some of my friends would find that a good answer to this question. Emerson, in his new book, says, Life is that which holds atoms together." If any onexcan give a better answer than that, I should like to hear it. That is about as near as we can get to it. It is astonishing to me that so many take pains to amass wealth, which all the pulpits preach is of little moment to us in our eternal march this discussion brings us down to the facts of life then it is useful for us to talk about it. It was said by Shakspeare, or some other minister, that our life is not sufficient for us. We are not sufficient for ourselves. A few years ago we were not: a few years to come and we shall not be. Our life seems a dream. I am glad we dwell so long upon this question.

DE. GARDNER.-I fully believe in the remarks of Mr. Wetherbee, that in the words of Andrew Jackple, utterly regardless of the pain or pleasure it may son Davis, the power to ask a question presupposes bring to them in this life, will have a pill, more the power to answer it—not the immediate power. perhaps, but the fornishing of the material by which it can be answered. Mind is dependent upon

the forms of its organization for its manifestation. Mrs. Southworth in her "Deserted Wife," puts into the mouth of one of her characters-Hagar, a Moorish girl,-a beautiful idea of the growth of soul. She says: "I think that life continually ascends, never descends. It looks to me very stupid to suppose that a soul can relapse into the form of changes its locality, always ascending; the various forms of life being the steps by which it reaches humanity-then beaven. I have lived so much in the wildest solitudes of nature: I have seen so much more, so much stronger life-spirit below, than on a level with humanity; I have felt at struggling up, through water, stones, and clay through lichen, berb, and tree; through insects, birds, and beasts; up to its highest visible form, humanity; and have grown to dream that life-spirit is claborated from matter; or if not so, that in the union of spirit with matter, spirit may be first incarnated in the lowest form of matter, and passing through its various stages, rise to human, to angelie nature. I believe there is one life-God, and many lives; souls created in his image—that these souls might not each have been created at a word, in a moment -but created, or elaborated through long ages. I believe that each soul retains its separate existence, its separate features, its Individual self, unmixed as undivided through all its incarnations; for instance. the spirit of a rose in ascending the scale of being, will never enter the form of an eagle, or a lion. To illustrate nearer home...here is my gentle Resalia, whose pure spirit, ages age, might have slept in the pale light of a seed pearl; then, in the lapse of centuries, lived in the fragrance of the wood violet; then, through many transmigrations, reached the form of the dove, then a lamb, and lastly, is incurnated in the beautiful child before us."

· Then, if that were so, why can I not remember when I was a violet, and when I was a dove?

pertinently inquired Rosalia. 'You cannot even repollect when you were an pened last year, or last month; how should you be you? Perhaps, at the close of your present life, the whole vista may be thrown open, and you may be able to look back to the beginning. Oh, Rosalin! 1 remember that, in the earliest years of conscious human existence, in infitney, my mind struggled as much backward for recollection, as forward for new knowledge.' She was silent awhile, and then pursuing the train of thought, she said— The analogy between material and spiritual nature seems to me to be perfect in all its particulars. I never saw a human being who had not his type in the minerals,

There is truth in that idea, as in all others. Exerything is born from a lower to a higher form. Mr. Crowell says life is the combination of elements. It seems to me life is the power which enables them to come together. I do not claim to be able to demonstrate what I say; but I assert "Life is God," leved they were only living in one grand and mighty taking place while the spirit is sometimes absent

terial is eternal. There cannot be one particle out-

a the subject. It is the all in all; and whatever of ever remain. light is reflected upon it ought to be regarded with favor. Thates said, "Know Thyrelf"—which was onsidered so important that it was inscribed in here, in burning letters, "Know thyself, ' To know Ged aright was to know most of life, and to know. that, was to know the most of one's self. Thought, speech and act, are the three fold elements of tife, and embrace all its causes and effects. Take these away, and oblivion, inevitably ensues. In the cere-brum of his eternity God said, "Let there be light!" demonstrating the reason, speech the power, and act thought is children in the dark; but, thank God the glory. Job asks the important question: "If a and good angels, he need do so no more, man die shall he live again ?" and he asks the question with a faith reliability. tion with a faith which led him to believe he should not only live again, but be possessed of greater power than this earth allowed him, in the change and any other man. He seems to have shown it when he smote the dry rock of creeddom, and forth sprung pure gushing water. The fabled birth of Minerra from the brain of Jove, was scarcely more glorious or interesting, than the faculties manifested through the life of Jesus.

In viewing this subject, I regard the universal race of man to be one of the most beautiful definitions of what is life-not in one condition, but in all. I realize life to be the power that thinks, speaks, and man thinks so is ho. The man gifted with beauty and truth of thought and expression lives the most of life; but it is true that all things are life, just in extent as we can comprehend ourselves. He unfolds the faculty of diving into the very depths of being to bring up the pure and good.

Next week the Conference will discuss the following subject; " Is there any immutable moral law for the government of all human actions?"

> Written for the Banner of Light. SONG OF THE GOLD GOD,

Oh, my kingdom is wide, and my throne secure, And loyal my vassals, my sceptre is sure ; And bold is the heart dure my power deride. And cope with my minions of pomp and pride My ministers true, 'round my chair of state, Are Crime and Oppression, Dispair and Hate; And my subjects are those whom the noble despise. Having bowed to my sceptre, they cease to be wise

Oh i I firmly sit in my balls of Pride, And issue my mandates far and wide : And my slaves bend low, and grovel in dust, And abjectly sae for positions of trust: And the heart is seared and the conscience sold To secure the smiles of the God of Gold; But a cold and unbending brow I bear, Nor shed o'er their ruin a single tear.

I whisper to policy's recreant heart, Of the wealth he may gain by a traitor's part ; And he fashious bla soul in deception's mould. And barters his country for love of gold. And I dezzie the eyes of the fair young bride As she blindly stands by the profligate's side, And promises honor, and love and truth-But a curse falls deep on her blighted youth. Oh, my reign is dark, and the fetters strong

That I forge 'round the hearts of my worshiping throug; And I crush out all soul from the lover of pelf, And deaden all loves but the love of self. I tempt the murderer's darkened soul, he forger I bend to my blind control And honor, and home, and country demand-And he dies of disgrace in a foreign land.

Oh, my reign is dark, my demands sovere-And I torture my subjects with orime and fear; And I pierce them with arrows of envy and strife, And embliter the fountains of social life; Estranging the son from the home of his youth, And tempting the daughter to barter her truth. And steeling the parent's heart the while 'Gainst the prayers of his erring, repentant child.

And I fetter the tongue of the pricat-to his shame And he utters smooth things-in his Master's namo Assured that the truth independently told Would scatter my people from out his fold. Ah I bold is the heart dure my power deride, And cope with my minious of pomp and pride, For my power is great, and the chains are strong That I coil 'round the hearts of my worshiping M. E. D.

throng. New York, Dec. 4, 1860.

Reported for the Banner of Light. MRS. E. A. OSTRANDER AT ALLSTON HALL

Sunday, Dec. 10, 1860. AFTERNOON DISCOURSE.

As usual, the question was chosen by the control ing intelligences from a number submitted by the audience. In this case she was called upan to explain this text: The sin against the son of man shall be forgiven you, but the sin against the Holy Ghost shall never be forgiven you.

We are somewhat at a loss, she said, to know how to introduce the Holy Ghost to an audience like this. The teachers of the past made it one of the paternity of the Godhead. But we know nothing of the Holy ON THEOLOGY AND NATURE. Ghost of the Bible. We know of a God of perfection, absolute goodness and wisdom, and one no being in existence can move from his purpose or break his law. We take for our present standpoint of thought and remarks a different view from any in the Bible. The Bible declares you must accept this truth, because it is written in the Bible, and, because one of the holy mysteries, is beyond our power of understanding or right of inquiry. Such a Bible is of no use to those people to day who find their God everywhere, though there are those who have need of and should have it. Allow us, however, to declare that we have no faith in the infallibility of the Bible, or anything save God. Therefore we take your text only to meet your thought, and not to advocate its correctness. The text was in the words of Luke, and even in this he differed from the other Apostics. lle seems to believe that Christ was no more than a man, when he says, "Whoever sins against the son of man shall be forgiven." We know it is impos be forgiven.

You will agree with me that the Apostles were spiritual mediums of their day, and each saw things corresponding to his own faculties and capacities. Luke said the sin against the Holy Ghest could not be forgiven. Understanding the Holy Chest in our own way, we repeat the truth, that whatever wars hended than God; but I believe God will yet be beings. We breathe them in. They are so small | against the laws of human nature can never be for- ferences given.

that they are ten thousand times too infaute to be given. Slany eccors are committed in lynotance, seen by the natural eye, yet they are material, but the tendity is the same. Peaper nor effort hevertheless. Life is taken in through them, as our change the result of any shifted law. Recry they are breathed in, and life is the effect of their tan is accompanied by its penalty, which follows its impregnating power. When this power is cut of, law is accompanied by its penalty, which follows its decry ensues, and the body becomes annihilated, for violation. Ignorance is the source of all misling-these little conscious beings war with one another, thou, and is constantly laveleing humanity in discord-and discord results in material death. But all ma-und inharmony.

It forgiveness. But If you have should against the Mn. Taron.—The consideration of this important it forgiveness. But if you have cioued against the subject has unfolded thought for the consideration. Holy Ghest of your nature, and repeat, your future of one hundred thousand minds throughout the Unit life is changed, but your just cannot be changed. ted States—thoughts they will carry through their Thus traces of physical and intellectual characteris-earth-life to the life to come. I am deeply interested the have been charged, but the scare of old wounds

We always leave our mark on those who follow us. The defects of the mold are stamped on the image. considered so important that it was macroosed. So This is a lesson bidding us be true to the laws of I seem to see on the brow of every human being nature. We blame theology more than any other instrument for this pervertion of the knowledge of God's laws.

It has been taught that everything of mankind was of itself unboly. This idea has degraded mankind in the past, and we cannot bear to dwell upon Light came with thought, speech, and act—thought its moral deformity. Man has graped through its

The physiology of man is full of lessons concerning sins against the Hely Chest. In your religious, moral, social, conjugal and political relations you unfolding of man throughout eternity. It seems to feel the lack of true harmonious understanding and me Jesus possessed this three-fold power better than use. Here, then, is the violation of the laws of the Holy Ghost. You feel the need of forgiveness, but

hardly know how to obtain it.

Yet the ages to follow you will unfold these myeteries, and proclaim that the sin against the Holy Chost cannot be forgiven. Be, then, full and strong to exist, living up to the highest light the age has given you. The spirit-life is made up of just such men and women as you are, carrying there with acts. God is thus manifest in the flesh. For as a them the ideas and impressions of this life. Some believe all of evil is thrown off at douth; but not so. The law requires that progression alone can be and life is in all things. We can comprehend God achieved by returning to earth to seek elevation. Does this not teach you that you should be true in has no scorets from man man cannot know, when he your life to the laws of nature, and strive to unfold in all goodness and purity? . What matters it if you are free as a spirit? You can escape no phase of physical and spiritual unfolding. Man lu spirit-life is like a child in school-he must study well the lesson of his class; if he league not his tack, he must go back and do his labor over again. So apirita must return to earth to perfect the development they did not achieve here. Much of your nature seems Godlike, and much is far from your ideal of the Godlike. Do you think to be able to escape the result of your faculties, whatever they are ? Man's spirit progression is in accordance with his needs. Spirituality must be the teacher, to warn you against the breach of these moral and physical natural laws of nature. The heart often

> heart are so erratic that they often lead man wrong. Wisdom must come as, a mighty saviour to every soul who thinks to throw off the shackles of discord, and bid it live in accordance with the laws of the higher nature of God. I know there are those who are living against the laws of the Holy Ghost, Go to work to understand the laws of your being, and you will see how far God's forgiveness is brought to man. Forgiveness comes from a change to the better; but in truth there can be no forgiveness.

wanders without wisdom. The impulses of the

Proud iconcolnst, while breaking the idols of the past, be sure your efforts supply better things than you destroy, or cease your work of demolition. Respect the work of the past, for it has been a noble help to many a child of earth. Both the Son of Man. and the Holy Ghost are myths of the past, and both will pass away. But they embodied great principles. which can never die. The story of the trinity we cannot accept, and when the world is prepared to part with it, it will be allowed to return where it

### EVENING DISCOURSE.

The evening lecture was on the Revelation of the Bible. It was dictated by what obtimed to be the spirit of Thomas Paine, assisted by others. The leeture was strong in its denunciation of the popular credulity which clung to the Bible as the infallible and only word of God. It referred pungently to the discrepencies between the gospels of the different apostles, and the vain pretensions set up for them by their followers, which they never claimed nor thought of receiving in their day. The spirit declared the apostles to be spiritual mediums of their day, and proclaimed the gospels of no more binding importance than familiar letters from traveling modiums to their friends, now-a-days. The apostles themselves made mistakes, which imported translators and type-setters have increased, rather than diminished. It was an inspired volume, but all thoughts are none the less so.

At the close of this discourse, "Fair bell," an Indian girl, entranced the medium, and expressed herself willing to talk with all who were ready to converse with her. She answered several questions, to the edification of the audience. Her language was outning and protty, and her illustrations and figures of speech put all in the audience in a happy humor. Miss Murdoch then sang a song entitled the Messenger Bird," with good effect.

#### SIX LECTURES DELIVERED AT KINGSBURY HALL, CHICAGO,

BY MISS EMMA HARDINGE, I—Astronomical Religion; II—Religion of Nature; III—
The Greator and His Attributes; IV—Spirit—ite Origin
and Destiny; V—Sin and Beath; Vi—Hindes, the Land of
the Dead,—together with the outlines of a pian for a Hunana
Enterprise. Also, an Autograph and Steel Engraving of
Miss Hardingo, and a brief History of her Life.
Published in Pamphitet and in Book form.
The above will be ready on and after December 1st, 1860.
Retail price, 50 cents. A liberal discount made to the trade.
Friends of Progress, North, South, East and West, will
pleace could their orders immediately.

Hor sate wholesate and retail, at H. M. HIGGINS'S Mosics
Store, 117 Randolph street, Chicago, 1il. (C. Dec. 12)

### TO THE AFFLICTED!

CHARLES H. CROWELL. Medient Mediam, ROOMS, No. 81-2 BRATTLE STREET," BOSTON,

(Banner of Light Building.) Mr. C. is controlled by a circle of reliable figirit Physicians, who will examine patients, give diagnoses of all dissases, and prescribe for the samo. Those who reside at a dis-

lance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of sible for any one to sin against the Holy Chost and built by mail, by which method the physician will come into magnetic rapport with them. He will furnish patients with Medicines when required,

prepared by Spirit direction, having superior facilities for so doing. TERMS .- Praminations and Prescriptions, at office, \$1.00:

Jamily visits \$2,00; by letter, \$1,00 and two three-cent postage stamps.

Office hours, from 9 to 19 o'clock A. M., and from 2 to 5 F. M. Family practice respectfully solicited. The best of re-August 16.