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Written for the Banner of Light. TO MY MOTHER.

BY DORTA.

I'm weary and heart-sick to-night, mother, Oh! pillow my head on your breast; And whisper some sweet loving words, mother, To soothe my tired spirit to rest.

This world seems stern and cold, mother, And one finds but few friends that are true; But I'll whisper courage to my faint heart, mother If you'll keep me thus close to you.

Oh! weep not because I have faltered, So soon in the long, life race; For the thorns did pierce my feet, mother, And the storm beat fierce in my face.

And the flowers that looked so tempting.

And fruits so rich and rare: They told me not to pluck them, mother, Because poison was lurking there. Oh! say did they tell me truly, mother,

Are fairest things false, e'en the flowers? And do people ne'er mean what they say, mother, In this beautiful world of ours?

But now I've come back to my true friends, mother Come home, like a wounded dove: Oh! draw thine arm closer around me, mother, And shelter me safe with your love. Hilan, Ohio, 1860.

Written for the Banner of Light.

THE LITTLE GIPSEY.

BY J. BOLLIN M. SQUIRE.

[CONCLUDED.]

Preciosa greatly rejoiced to see her tender lover become such an expert thief. Nevertheless, she was sorely afraid some mischance would befall him; and she would not have seen him in any trouble for all the riches of Venice, such was the feeling she now entertained toward him, for his many good offices and uninterrupted attentions.

The Gipsies remained in the neighborhood of Toledo about a month, where they reaped a rich harvest_though to Andrew, who paid for everything he added to the common stock, it was the fall of the leaf-when they proceeded to the genial and wealthy region of Edramidiura.

During this time Andrew had had many honorable and loving conversations with Preciosa, who by degrees became enamored of his many good qualities, and the great deference he paid her; while in let myself be seen by him or any person else from a like manner, if it were possible, his love increased daily for her, such were the virtues, good sense and not trouble me, Andrew, to see you jealous, but it beauty of Preciosa.

In all the athletic games of the Gipsies he won the prizes for running and leaping; he "nothing else could demonstrate to you what have was a master hand at ninepins and at ball, and may follow when jealousy reigns in a man's heart. hed the bar with singular strength and dexterity. In a word, his fame spread all through Estra- and get to know from this senor, page, poet, whither madura, and there was hardly a place where they did he is bound, and what he seeks. It may be that not speak of the gentleman Gipsey and his accom- unawares he may let me grasp some end of thread plishments. Nor was the beauty of Preciosa less by which I may unravel the net which I fear he has celebrated, and there was not a town, village or come to set for me." hamlet to which they were not invited on festival days. Thus the tribe became rich, prosperous and so wrought up that their understanding is never contented, and the lovers were happy in the mere free to view things as they really are. Jealousy presence of each other.

One night, as they lay encamped in a forest, a short distance from the road, about midnight they were aroused by their dogs barking more flercely than usual. Andrew and a few of the men hastened out to see what was the matter, and found a man, dressed entirely in white, defending himself against the dogs, two of them having fastened to his legs. They called off the dogs, and one of the men exclaimed-

"What the devil takes you here, friend, at such an hour, and so far from the road? Do you come to thieve? If so, you see you are at the wrong door."

"I do not come to thieve," said the wounded man, I find quite well I am astray. But pray, senores, is by Preciosa's beauty—as a thief believes every man there a venta where I can gent entertainment and like himself. On the other hand, the pledge which me ?"

"There is no venta or public place to which we can direct you; but as for dressing your wounds his happiness to his knowledge of her goodness. and giving you lodgings," said Andrew, " we can do that; though we are Gipsies, we are not without humanity."

"Heaven reward you, senores!" said the man. "Take me where you please, for my leg pains me

Andrew and a few of the more compassionate Gipamong fiends themselves some are worse than othcould see, as they carried him along, that he was a youth of handsome face and fine form. He was attacked and left him as he was. This statement the same material belted about him. They carried him to Andrew's hut, and, having lighted a fire, sent and brought Preciosa's grandmother to dress his wounds. She took some of the hairs of the dogs. and having fried them in oil, she washed the bites with wine, and put the hairs and oil upon them, and over this dressing some chewed rosemary, after requisite to apply the thumb-sorew. It is nothing which she bound up the leg with clean bandages, to me who you are, what is your name, or whither made the sign of the cross over it, and said-

"Go to sleep, friend, and with the help of heaven

your wounds will soon be well."

During the time occupied in dressing the wounded man, Preciosa stood by eyeing him very earnestly, full thirty leagues from the place where you now as he in return did her, and so much so that Andrew noticed the eagerness with which he gazed, but attributed it to the extraordinary beauty of Preciosa, which very naturally attracted all eyes.

they laid him on a bed of dry hay, and left him, not consideration for the good advice I have given you, the capital that we had slain the two cavaliers—for and she were conversing together, they called him,

thinking it was advisable to question him at present, as to where he was going, or anything else.

When they were left alone, Preciosa called Andrew aside. "Do you remember a bit of paper, Andrew," she said," which I let fall in your father's house when I and my companions were dancing, and which, I believe, caused you some little uncasiness?"

"I remember it well, Preciosa," said he; "it was a madrigal in your praise, and not a bad one. either."

"Very well," she continued, "and you must know that the wounded youth there is the very person who wrote those lines. I am certain I am not mistaken, because he met and spoke to me two or three times in Madrid, beside presenting me with some very excellent verses. He was dressed then as a page-not like a common page-perhaps the page of honor to some prince. I assure you, Andrew, he is a youth of excellent good sense, and very well behaved, and I am at loss to understand what should have brought him hither, and in such a dress."

"And can you not think, Preciosa?" said Andrew. What but a power similar to that which has made me a Gipsey should have arrayed him in the garb of a miller, and sent him in search of you? Ab, Preclosa, Preciosa, how plain, it is that you are proud that you have more than one worshiper! If so it be, let me be the first to fall, then kill the other; but do not sacrifice us both at once on the altar of your treachery, not to say your beauty."

"God's mercy, Andrew, how sensitive you are! How fine is the thread on which you make your hopes and my sincerity hang, if the shaft of jealousy can se easily pierce your heart! Had there been design or deceit in this matter, was it necessary for me to have come to you with that which otherwise had been unknown to you? I could easily have held my tongue of this youth. Am I so foolish as to be obliged to tell you that which would only lower me in your estimation? But, I beseech you, say no more, for heaven's sake. Andrew, and in the morning get from this youth yourself, who causes you so much alarm, whither he is bound, and what brought him to our camp. It may turn out that you are not right in your conclusions regarding the cause of his coming, though I am not mistaken in his person. And now, for your greater satisfaction-since it is may be his, errand hither, cause him to go away without delay. All our people are at your command, and not one would harbor him against your wish. In case this fails, I will keep my hut, and not whom you may wish me to be concealed. It does would pain me to see you indiscreet."

"Unless you see me mad, Preciosa," said Andrew,

"Jealous people," said Preciosa, "get their ideas always looks through a magnifying-glass, which. while it makes giants of dwarfs, and mountains of molebills, is equally successful in making unfounded suspicions assume the likeness of the veriest truths. For your sake, Andrew, and for mine, I beg you to act in this matter, as in all things that concern us, with prudence and discretion, for then I know you will have to acknowledge the palm as mine for having been to you honest, upright and true to the utmost degree."

Preciosa now left Andrew, and he waited for daylight with great impatience, in order to bring the wounded man to confession. His mind was distracted by a thousand surmises, and he could not and know not whether I am out of the road, though but believe that the page had been attracted thither lodging, and dress the wounds your dogs have given Preciosa had given him seemed to afford him a great deal of satisfaction, and he tried to reason that it was sufficient to quiet his fears, and make him trust

At last, daylight appeared, and he hastened, to visit the wounded man. After asking how he was, and if his bites pained him, he asked him his name. whither he was going, and how it chanced that he traveled so late last night and so far out of the highway. The youth answered that he was minch better. and felt little or no pain, and was able to resume his sies lifted him up and carried him along; for even journey. He gave his name as Alonzo Hurtado, and said a certain business was taking him to our Lady ers, and among a company of wicked men you may the Pena de Francia, and that he traveled by night find a good one. It was a moonlight night, and they for greater comfort—that, losing his way, he had fallen into the encampment, where the dogs had dressed throughout in white linen, with a frock of did not by any means seem to be straight-forward, and all Andrew's suspicions returned to annoy him, and he said.

"Brother, to be quite plain with you, if I were a Judge, and you had been brought before me, and such questions as I have asked you had received such answers as you have given, I should feel it you are going; but let me say to you, if you mean on this your journey to lie, you should lie with more appearance of truth. You say you are going to La Pena de Francia, and yet you leave it on your right, are. You travel by night for speed, and yet you strike out of the road into thickets and woods, where there is scarcely a foot-path, much less a road, to be expected. Get up, friend; learn to lie better, and Finally, when everything was done for the youth, go your ways, and good fortune attend you. But, in

same I have often encountered in the capital, dressed | Finally, by the advice of the fathers, after remainsomething between the page and the gentleman? ing secretly in the convent for fifteen days, my cou-One who has the reputation of being a poet, and sin, disguised as a monk, in company with a friar, wrote a romance and a sonnet on a Gipsey girl who set out for Arragon, intending to pass into Italy, and sometime since was about Madrid, and was much from thence to Flanders, and there wait the termiadmired for her extraordinary beauty? Speak out, nation of the affair. I thought it best to part comand I promise you on the honor of a gentleman Gip- pany, and divide our fortunes, and accordingly took sey that, if it be your wish, I will keep secret anything you may tell me. No denial of the truth, now, panied by a friar who quitted me at Talayera, from for I am certain you are the man, and the face I which city I have traveled alone, and missed my now look on is the same I saw in Madrid; for the way, until last night I fell into this wood, where fame of your talent made me often regard you as an you know what befell me. If I inquired for La Pena extraordinary person, and therefore your whole de Francia it was merely to make some reply to figure, though your dress is different, is vividly impressed on my memory. Cheer up, take courage, that it lies beyond Salamanca." and do n't imagine you are fallen in with a band of robbers, but with an asylum which may defend you right thirty leagues or more from this. You may against all the world. I have an idea, and if it be a go thitter in almost a direct line if you will." correct one, you are fortunate in having fallen in | "I in ended to go to Seville, said the youth, "for with me of all others. In short, I fancy you are in there I shall find a Genoese gentleman, a great love with Preciosa, the pretty Gipsey who inspired friend of my cousin, who sends great quantities of you to write those verses, and that you have come silver to Canoa, and I proposed to let him send me in search of her-for which, believe me, I entertain as one of his servants, by which means I could reach no had opinion of you; for, Gipsey though I am, I Carthagena and from thence to Italy, by a couple of know by experience to what extent the feeling of galleys which are shortly to sail. This is my story, love will influence a man, and the transformations my good friend, and I leave you to judge if I am it makes in those who are under its jurisdiction. If not right in saying my presence here is rather the such be the case—as I doubt not it is—the pretty cause of great ill-luck, than love. Therefore, if Gipsey is in this company."

This was almost a death-blow to Audrew. "I saw them handsome, for I feel I may travel in safety her," he continued, "but did not tell her who I was, with them, and he freed from the fear that haunts as it did not seem a proper time."

"Then it is true," said Andrew - " you are the poet of whom I spoke?"

"I am," replied the youth; "I neither can nor you say that there is fidelity in the forests, and hospitality among the mountains."

"There is no doubt of this," said Androw. "and among Gipsies the strictest secresy in the world. Gipsies what the stranger had told him, and what With this assurance, sever, you may open your heart he desired. They were all auxious that he should to me. for you will in me find nothing but sincerity. remain with them, excep Preciosa, who was against The handsome Gipsey is my relative, and I guide her it, and also the old grandmother, who declared she as I please. If you desire her for your wife, I and could not go to Seville, on occunt of a trick she had so that I am come to seek to satisfy you - whatever her kindred shall be highly pleased; if for a mistress, we shall raise no sentimental objections, provided you have brought honey with you, for our She had persuaded him, sle said, to stand naked people are no strangers to avarice."

the girdle of my frock there are four hundred crowns in gold."

This was a second blow to Andrew, for he was convinced that the youth carried all this money for such haste not to miss the luky moment, that in no other purpose than to conquer or purchase the getting out of the butt it fell with him, and the

one "Now let us see what is your wish and you have only to set to work. The girl will not play aid with lights, and found him on the floor in the the fool, and will see what a good thing is such an

"Ah, my friend," answered the youth, "you must know it is not the power of love which, as you imagine, has made me change my dress, nor any who find no difficulty in imprisoning hearts, as readily, even, as the Gipsey, though I confess the

this dress, bitten by your dogs, but my ill-luck." This explanation had a great effect on Andrew, hiding his confusion, be renewed his assurances of scores and the safety of revealing whatever he her reason for not wishing to go to Seville. chose; whereupon the stranger continued as follows:

"I lived in Madrid, in the house of a nobleman whom I served not as a master but as a relative. He had an only son, his heir, who, on account of kindred, and because we were nearly of the same pleased. They resolved to leave the main road to age and temperament, treated me with great fa- the left, and march for La Mancha, in the kingdom miliarity and friendship.

rank, and would have made her his wife, had he not one hundred gold crowns to divide among thembeen detained by a sease of duty to his parents, who were desirous of making a more important match | The name of the youth was Don Sancho, which the for him. Nevertheless, he continued secretly to pay Gipsies changed to Clement, and by which hereafter court to the lady, unknown to all his friends and he will be known. relatives but myself. However, one night, seemingly chosen by misfortune for the adventure I am about to relate, we were pissing the door of this lady's gan to be a little annoyed, and regretted having house, when we saw two men leaning against it, persuaded him to stay, fancying that Clement had well dressed, and apparently of excellent parts. My cousin, who was analous to know who they were, had hardly stepped toward them, when their swords were out and they made at us, while we drew to over, for both of our adversaries lost their lives-for time for the galley, he could cross to Italy. Andrew a couple of thrusts guided-the one by my cousin's jealousy, the other by my zeal to defend him-went to watch him more narrowly and scrutinize his eured all the money we could, we immediately set off for the convent of San Geronimo, and waited to see what the day would bring forth, and what con jectures would be started as to who were the homicides. We found that no trace of our presence on than ordinary esteem by the men. the scene had been discovered, and the fathers of the convent prudently advised us to return home before our absence should arouse suspicion. We had cia. In every village and town through which they resolved to follow their advice, when we received the passed they had matches at ball, fencing, running, intelligence that the authorities had seized the young leaping, pitching the bar, and all other feats of lady and her family; and that among the servants, strength, agility and skill. In these trials Andrew on examination, the young lady's maid had declared that my cousin had visited her mistress by night before had been alone. and by day. On this information, we had been sent

will you not tell me one truth? Are you not the such they proved to be, and of excellent rank. another road, dressed as a friar's servant, accomwhat was asked me, for I know not where it is, save

"It's," said Andrew, " and you have left it to the

these Gipsies will allow me to keep their company "Yes," said the stranger, "I saw her last night." to Seville, if thy chance to go there, I will reward me."

"If such is the course, they will take you," said Andrew; "and if not with our band-for I cannot say if we are bound for Andalusia—you may go with will deny it. Perhaps, then, it may be that while I another, which we vill fall in with in a few days; thought myself lost, I have come to be saved, since and if you give then some of your money, there are no difficulties from which they would not endeavor to extricate you."

Andrew now left hip, and hastened to tell the played some years ago on hat-maker in that city, named Truxillo, and who was very well known. in a butt of water up to his neck, with a crown of "I have money enough," replied the youth; "in cypress on his head, and thus b wait until midnight, when he was to step out, and dig for a treasure which he believed was concealed in his house. When the anxious hatter heard mains ring, he was in water ran over the floor in a perfet deluge, in which "No sum to laughed at!" said he, with faltering he fell to swimming, and screating that he was drowning. His wife and his neig posture of a swimmer, striking out with his arms and legs, and roaring most lustily.

"Help, help," he cried-" I am driwned." And, in truth, he was nearly suffocated, sud was his ex-cessive fright. They seized and resced him from longing for Preciosa. There are beauties in Madrid his danger, and when he had sufficienty recovered, he told them of the trick the Gipsey had played him -notwithstanding which he began to dig in the spot beauty of your relative is beyond anything I ever designated; and had he not been stopped by one saw. It then is not love which brings me here in of his neighbors when he was undermying the foundation of his house, it would have shotly been about his ears. The story flew over the dty, and who began to recover his spirits, and it was plain there was not a boy in all Seville that did ne point that the needle stood to another point. Desirous of his finger at the hatter, and cry out of the Opsey's trick, and his credulity. Thus the old Gipse gave

But the Gipsies, knowing from Andrew that the youth had a good deal of money with him, realily agreed that he should accompany them, and nomised him defence and concealment as long at he of Murcia. They then informed the youth of their The young gentleman fell in love with a lady of decision in his favor, and on the spot he gave them selves, and they became as pliant as wash-leather.

Preciosa was the only one who was not pleased with his presence in the camp, and Andrew beabandoned his original intention too readily, and. without sufficient cause; but the latter, as if he read his thoughts, told him in a casual way that he was glad they were going to Murcia, as it was not receive them with equal arms. The fight was soon far from Carthagena, whence, if they arrived in was desirous of having Clement more under his eye, to their hearts, an occurrence rarely witnessed in thoughts, and therefore asked him to become his such encounters. Thus, I might say, unwittingly comrade, to which the latter agreed, taking the revictorious, we made our way home; and having se- quest as a signal favor. They were always together; both were extravagant, and their crowns fell like hail; they ran, leaped, danced and pitched the bar, better than any of their companions; they were the admired of the women of the tribe, and held in more

Quitting Estramadura, they entered La Mancha, and advanced by degrees into the kingdom of Murand Clement always came off victorious, as Andrew

During the six weeks occupied in the journey, in search of, and finding nothing but indications of Clement never found or sought an opportunity of our flight, it became a confirmed opinion throughout speaking with Preciosa, until one day, as Andrew

and Preciosa said, "The moment you arrived in our camp, Clement, I knew you, and remembered the verses you gave me in Madrid; but I did not say anything to you, not knowing what had brought you among us. I learned your misfortune, and it grieved me very much, though at the time it was a ource of relief to me. I was troubled, because as I knew there were Din Juans who had become Andrews, there might be Don Sanchos who might undergo like transformations. I speak of this, because Andrew tells me he has confided to you who he is, and the motive which persuaded him to turn Gip. sey." (Such was the case. Andrew had acquainted Clement with his whole story, that he might converse with him the more freely on the subject nearest his heart.) "My knowing you has not been without its benefits to you, since, on account of what I have said of you, you have been more r adily admitted among our people, where, I pray heaven, you may find things as you wish them. I ask nothing in requital for this, save that you will not seek to make Andrew regret the life he is at present leading, nor endeavor to persuade him he is doing wrong in continuing it. believe his will is resigned to mine, yet I may not say how much it would pain me to see him show even the slightest sign of repentance for what he has done."

"Do not think, matchless Preciosa," said Clement, that Don Juan acted rashly in revealing himself truly to me. I fathomed him before he spoke; his eyes revealed to me the state of his feelings; I told him freely as myself, and spoke of the enthraliment of his will; and he justly giving me the credit, which was my due, made his secret mine. He can tell you whether or not I applituded his choice, and admired his resolve-for, dull as I am, Preciosa, I well know the potency of beauty, and yours, surpassing as it does all limits of loveliness, is indeed an excuse for any error, if that may be called an error which proceeds from an irresistible cause. I am grateful, ndeed, to you, senora, for all you have said in my favor, and can only express it by the most earnest wishes that you both may issue from the intricacies of the present to a happy future—that you may enjoy the love of your Andrew-and that Andrew may possess his adored Preciosa, and with the consent of his noble parents-and that from the union of so levely a couple, under such conditions of the most sacrificing and undoubted love, may come into the world the most beautiful progeny which nature's happiest skill may produce. Such is what I shall always desire, Preciosa; and I shall perpetually repeat this to your Andrew, and not a word of anything which might turn him from his laudable pur-

Clement said this with such emotion and feeling, that Andrew was in doubt whether he snoke in courtesy merely, or in love; for the fearful plague of jealousy is so sensitive, that it almost takes ance at motes in sunbeams, and is always on lookout for something with which the lover may torment himself. He was not confirmed, however, in his suspicions, and trusted more on Preciosa's truth. than any good fortune of his own, for, like every lover in the world, he regarded himself us the most unfortunate being alive, so long as he was without ... the object he desired. However, Andrew and Clement remained fast friends and comrades, their mutual confidence being established by Clement's upright intentions, and by laudable prudence on the part of Preciosa, whose conduct was such that Andrew could not claim the shadow of an excuse for Clement being something of a poet, and Andrew

playing the guitar, they were both somewhat naturally fond of music, and often amused themselves together in the exercise of their individual talents. One night, after having pitched their tents in a valley about four leagues from Murcia, Andrew sat down at the base of a cork-tree, and Clement near him under an evergreen oak. Each had a guitar, and, invited by the calmness of the night, they began sing, each singing alternately, Andrew beginning d Clement responding.

80NG. ANDREW.

hine on, shine on, ye trembling stars, That glitter in the crown of night, Sopright the gaze ye bend to earth rival day's respendent light. Look Clement, there, and thou may'st see, If a thy faucy be like mine, A formas fair as fair may be. When beautys brightest glories shine.

CLEMENT. Where beauty's rightest glories shine. And where inmion close and sweet, With every gracwe deem divine. All goodness ad the virtues meet. What pen shall tre attempt the praise Or one more buteous than the day, Though from the agic of her charms Music unthout shall fill the lay? ANDREW.

Music unthoughshall fill the lay Whate'er it bhat bears her name: Who sing of Prosa fair. By her inspire shall conquer fame. Fame's voice anfrump, oh, were they mine! Then would I arth every ear, And sing the pric of her I love Till it should rill the furthest sphere.

CLEMENT. Till it should that the furthest sphere; 'Tis fitly so h lovers art, Tossing to hear the by he feels With raptures tongth and thrilling heart, w The mellow mile of he name Breathes o'che carti a charm intense. While all the yrld bow to her sway, With peacel soul anccharmed sense.

ANDRIV. With peaceful al and chrmed sense, The listener are the E'en's song.

Bo sweetly sung. Its endouce bears The very heavens and earth along; And such is hers, my dear delight, And beauty is the lowest praise To one whom all the Nine attend, And guide and guard through all her ways.

CLEMENT. Attend and guard through all her ways. And store her mind with faultless grace, Which pens a language of its own In every thought that lights her face. The flame that trembles in her eves Love wields to fire the breast of snow. Nor fails to wound the hardest heart With pleasure from his sportive bow.

It is probable that friend and lover would not have as yet finished their musical dialogue, had not they heard the voice of Preciosa from behind, and who, having overheard them, was responding also. They ceased, and remained almost breathless listening to her. Whether the words of her song were delivered impromptu I cannot say; but, be that as it may, she sang the following lines with the utmost grace, he if merely in response to the song she had over-

RESPONSB. That I may walk in virtue's state, And claim the praise of inward worth, To me is more than titled birth, Or sparkling eyes like gems of earth, Or all the honor of the great.

The lowliest flower by nature sent If strong, though crushed, will rise again Shedding such perfume that we fain From it would learn to smile in pain, Supreme above all discontent.

My quiet bosom ne'er has known That envy which the soul annoys. That ceaseless longing which destroys-The peace my humble self enjoys Depends upon myself alone.

And thus my heart renouncing pride Is all to truthfulness inclined, In maiden honor, too, I find Myself content, and trust that kind And watchful reason be my guide.

If so I justly ask my part, Nor wander from the path of right Where folly leads to endless night. Then I may welcome with delight My fate with an unfaltering heart.

I fain would know if beauty hath Or boasts the high prerogative To change the scenes wherein I live-If it can wealth or honor give Or win for me a loftier path?

If souls be equal, as I'm told, The humblest child of earth may vie. And claim as lofty dignity, In honest worth and virtue high, As monarch proud arrayed in gold.

And something in my own I find Which bids me hope a higher state, Though well I know the truth is great, That love and greatness seldom mate And leave contentment in the mind.

Preciosa having ceased, Andrew and Clement went to meet her, and quite an animated conversation began between the trio; and Preciosa evidenced so much intelligence, modesty, and acuteness, as fully excused in Clement's opinion the determination on the part of Andrew, which he had been somewhat disposed to attribute to his youth and indiscretion rather than his judgment.

In the morning the camp was broken up, and the Gipsies removed to a place within the jurisdiction of Murcia, about three leagues from the city, where a mischance befel Androw, which very nearly cost him his life.

Arriving in the place, they had given security, as was usual, by the deposit of articles of silver, ornsments, etc.; and Preciosa, her grandmother, Christiana and two other girls, Clement and Andrew, took quarters in a neighboring inn, kept by a rich wideighteen, who was rather more forward than handsome, by the name of Juana Carducha. On this girl seeing the Gipsies dance, the devil possessed her to fall in love with Andrew, and she resolved to tell him of it, and marry him, if he would have her, no matter what objections her relatives might raise. She accordingly watched for an opportunity to speak with him, and finding him in the cattle-yard, whither he had gone to look after a couple of young asses, she approached him, and for fear of being seen, hurriedly said:

"Andrew." for she had learned his name. "I am single and rich; my mother has no other child beside me. This inn is her own-she has beside large vineyards, and other houses. I am pleased with you -if you will have me for a wife, say it now. Answer me quickly. If you have good sense, accept my offer, and you will have made your fortune."

As may be expected, Andrew was so astonished at the extreme forwardness and want of modesty in Carducha, that for a moment he was silent. Nevertheless, he replied with as much promptitude as she

desired: Benora doncella, I am now under promise of marriage; and besides, we Gipsies never marry xcept among ourselves. I thank you for the fvor you would confer on me, and, of which I am not

Carducha was within two inches of droppig dead at his feet at this most unexpected reply, and to which she was about to respond, as she aw some Gipsey women entering the yard.

She hastily quitted the pard, in a gree rage, and vowing vengeance.

Andrew, like a wise man, resolved to quit the place, and get as far out of her way as possible; for he read in Carducha's eyes, tha she would willingly marry him, and having no desir to remain and seek championship in the lists for er, he requested his comrades to quit the place thatight.

Obeying him, as they now alays did, the Gipsies set to work, and taking up the securities, against evening were ready to start.

Carducha seeing Andrew wasping away, and half her soul with him, and that shehould have no opportunity to press her suit withim, made up her mind to stop him by force, sine he manifested no intention of remaining by ream of any feeling for her. With all the secrecy adcumning which her wicked intentions could suggestshe conveyed into that portion of the baggege wich she knew to be Andrew's, a very rich coral brelet, two silver medals, and some other valuable rinckets belonging either to herself or her nother

No sooner had the Girsios otted the inn than she raised a great din, dellarinshe had been robbed by the Gipsics. This drey a rale and some officers after the Gipsies, who hated, all swore that they had no stolen property with hem, offering at the ame time that their begage hould be searched. sold Gipsey was very much roubled at this, for that the search would lengto the discovery of losa's trinkets and Andrew clothes, which she with great care.

fear on that score, for after they had opened one and interest himself to save him. pack, she said to the men,

"Bee which bundle belongs to the dipsey who is enter my chamber, and likely as not he is the thief." Andrew, knowing she referred to him, laughed and

"Senora doncella, this is my bundle and this my ass. If you find what you seek either in the one or for the prisoner, withdraw with her and his lady inthe other, I will pay for it seven-fold, besides cheer- to an adjoining apartment, where the old Gipsey fully submitting to the punishment awarded to thieves."

"The officers had his ass unloaded in an instant, and in no time brought to light the property claimed which I have committed I am here to suffer the conto have been stolen, which so shocked and astonished Andrew that he stood like a statue.

"I was not far out of my rockoning," said Carda-

The Alcalde, who by this time was present, began to abuse Andrew and the rest of the Gipsies, calling them common thieves and highwaymen.

Andrew was silent during all this, and stood wondering and thinking to the utmost, for an idea of Carducha's treachery did not enter his mind.

At last, an impudent, insolent soldier, nephew of the Alcalde, stepped up to Andrew, saying,

"I see how this dirty dog of a Gipsey looks after his gain. Yet I wager he swears to be an honest man in spite of the things being found on him. Blessed be the deed that sends every Gipsey in Spain to the galleys. It is a fit place for a fellow like this to serve the King over an oar instead of going dancing and in the year 1595. The child had on the ornaments stealing from valley to mountain. By the faith of a soldier I have a will to lay him at my very feet with a sound blow."

And then, without more ado, he raised his hand and gave Andrew such a blow as roused him from his stupor and made him remember he was not Andrew Cabellero, the Gipsey, but Don Juan, and a Knight, and in an instant, with great fury, he flung himself on the soldier, snatched from its stabbard the sword he wore, and burying it in his heart, laid him dead at his feet.

This raised a prolonged yell from the people; the Aloalde was wild with rage; Preciosa fainted, and lieving her. The confusion increased, and everybody was crying, "Seize the murderer!"

As luck would have it, Clement was not there, having marched forward with some baggige, and Andrew had so many to contend against that he was finally overpowered and loaded with chains.

The Alcalde would willingly have hanged him on the spot, had it been in his pover, but he was bliged to send him to Murcia, as b was under the furisdiction of that city. The Alcede, moreover, arrested all the rest of the Gipsieshe could lay hold though somewhat enlarged with time. With the of, but a large number of them fed, among others, same silent haste she removed the shee and stocking Clement, who was afraid of feing recognized if

Andrew was not taken to Murcia until the follow ing morning, during which time he suffered every sort of abuse from the Alcald his officers, and the people of the place.

A report having been mad of the case, the next day the Alcalde, and his ofcers, with a number of armed men, entered Murra, conducting a troop of Gipsies, among whom was Preciosa, and poor Andrew, who was chained to the back of a mule, handcuffed, with a fork under his chin.

All Murcia flocked to see the prisoner, having heard of the soldier's dath; but so great was Preciosa's beauty, that all who looked on her that day blessed her-

The news of her extreme leveliness reached the ears of the Corregider's lady, whose curiosity to see her led her to preval upon her husband not to send her to prison with the others. Andrew was threst into a dark, narrow dungeon,

where, deprived of the light of day, or that which osa's beauty afforded, he felt he should never leave it except for his grave. With her gradimother, Preciosa was taken to the

Corregidor's lad, who, the moment she saw her, exclaimed:

"Well migh everybody praise your beauty, and nover weary loking at you."

She embraced her kindly, and turning to the old Gipsey, she isked.

"How o'dis this girl?"

"Fifteer within a month or so, more or less." "That would be the same age of my poor Constantin," oberved the lady. "Ah! the sight of this child bings back fresh my bereavement."

Upoi this Preciosa took hold of the lady's hands and lissing them repeatedly, as her tears fell fast uponthem, said,

"lenora mia, the Gipsey who is now in prison is not'n fault, for he had provocation. They called him the face -a face in which you can read nothing but goiness of heart. I beg, I pray, senora, you will secjustice done him, and that senor, the Corregidor, be not hasty in executing on him the penalty of the Preciosa's station, had allowed her to form an allilaw. If my beauty pleases you, preserve it, by preserving the life of the prisoner-for with his life only a thief but a murderer. mine will end. He is to be my husband-though just and proper motives have delayed our marriage. If money be of any avail, everything belonging to our tribe will be sold, and even more given than may be demanded. Senora, if you know what love is, if it by killing him." you have ever felt it and still bear it for your husband, have pity on me, who love mine as tenderly as

love can be." All the time Preciosa was speaking she kept hold eyes fixed on her face-while the lady looked on her with like emotion, and wept with her.

Just at this moment the Corregidor entered the room, and was not less surprised at their mutual tears, than at the Gipsey's wondrous beauty. On inquiring the cause of their sorrow, Preciosa releasing the lady's hands, fell, and embracing his feet,

"Mercy, senor! mercy! If my husband dies I shall die also. He is not guilty; or, if so, let the punsend him deliverance."

The Corregidor, who was still more struck to, hear wept with her.

and after some little reflection, she said, "Stay a little, your worship, and I will find a way

to turn into joy these lamantations, though it cost me my life," and she turned and rapidly left the but that, if they wished it, her feeling should extend

During her absence Preciosa never ceased her tears and entreaties that they should entertain the cause I shall henceforth call you," said the father, "in re-

But the modest Carducha soon put an end to her gain time, that she would send for his father to come

The old Gipsey returned with a little box under her arm, and requested the Corregidor and his lady such a dancer. I saw him, now I remember, twice to retire with her to another room, for she had important things to tell them in scoret.

The Corregidor, thinking it was very likely her in. tention to reveal something respecting some thefts committed by the Gipsies in order to win his favor threw herself at their feet.

"If the good news I am about to tell your honor," said she, " shall not merit pardon for a great offence sequences of my fault. But before I proceed I beg your honor will tell me if you know the trinkets?" and she handed the hox to the Corregidor, who opencha. "Oh! what a thief lies hid under that honest ed it and saw some child's toys and trinkets, but beyond that had no idea, and the lady viewed them with the same indifference as her husband, merely remarking that they were ornaments which might have belonged to some young girl.

"That is true," replied the Gipsey, " and to what child they belonged you will see written in that paper among them."

The Corregidor opened it and hastily read as fol

"The name of the child is Dona Constanza de Ac evedo y de Menesis; her mother is Dona Guiomar de Menesis; and her father Don Fernando de Acevedo, a Knight of the Order of Calatrava: she disappeared on Ascension Day, at eight o'clock in the morning, contained in this box."

Instantly, on hearing the contents of the paper read, the lady recognized the trinkets, and putting them to her lips, she kissed them again and again, and at last sank to the floor in a swoon, and so occupied was the Corregidor in assisting her that he did not ask for his daughter.

"Blessed woman !" cried the lady on coming to herself, "angel rather than Gipsey! where is the owner, the child to whom these toys belong?"

"Hore, senora!" was the reply, "here in your own house. The Gipsey girl who wrung tears from your eyes is their owner, and is beyond all question Andrew forgot everything else in his thought of re- your own daughter, whom I stole from your house in Madrid the very day and hour recorded in that pa-

On hearing this, the lady rose from her seat and rushed with breathless hasto to the sala, where she had left Preciosa, whom she found still there, weeping, and surrounded by the servants. She clasped her up in her arms, and without a word, unloosed her dress, and examined if she could find immediately under the left breast, a mark much like a white mole. which was there at her birth, and there she found it, from one of her feet, and discovered a foot as white as the driven snow, and as smooth as polished marble, and as delicate as if the work of art. She found what she sought-for the little toe and the one next to it were united by a membrane, which the tender mother had refused to have the surgeon sever when she was on infant.

The mole on the bosom, the toes, the trinkets, the day assigned for the stealing, the confession of the Gipsey, and the joy felt by both parents when they first beheld her, fully satisfied her soul of the truth that Preciosa was her daughter. She clasped her in her arms, and hastened with her to the room where she had left her husband and the old Gipsey. Preciosa, as might be supposed, was astonished at all this haste and bustle about her and the investigations which had been made, and not less so when she found herself in the arms of a lady who gave her a hundred kisses.

Donna Guiomar at last appeared bringing the rich burden to her husband, and transferring it from her arms to his, she said:

"Receive, senor, your daughter Constanza, such she is beyond a doubt, since I have seen the toes which grew together and the mole on her breast, and beyond this and stronger still is the voice of my soul, which said the same when I first beheld her."

"I do not doubt it," said he, holding Preciosa to his heart; "the same impressions came across me. Truly such a strange combination of circumstances must be the result of a miracle."

The whole household were greatly astonished, and each asked the other what could be the matter; but no one was correct in their surmises, as it was not natural that they should conclude that the little Gipsey was the daughter of their master. The Corregidor desired his wife and Preciosa to say nothing of the affair until he himself should make it known, at the same time assuring the old Gipsey that he forgave her the crime she had committed in a tief when he was not one, and then struck him in stealing his daughter, since the atonement she had made in restoring her was deserving of reward, and also enjoined her to be silent. He also said that he was greatly troubled that she, knowing ance with a Gipsey, and especially one who was not

"My lord," said Preciosa at this remark, "he is not a Gipsey, nor is he a thief, though it is true he is a murderer; but he is so, of a man who violated his honor; and he could not do less than vindicate

"And how, my child, is he not a Gipsey?" said Donna Guiomar.

The old Gipsey then proceeded to relate briefly to them Andrew's history, informing them that he was of the Corregidora's hands, and kept her tearful the son of Don Francisco de Carcamo, a Knight of the Order of St. Jago; that his name was Don Juan de Carcamo, and that he also belonged to the same Order; that she had the dress of a Knight in her baggage, which he exchanged for the clothing peculiar to the Gipsies. She also told them of the compact between him and Preciosa, that he was to live two years among the Gipsies as a sort of trial before they married, at the same time extolling the virtues of both, and the generous disposition of Don Juan. The Corregidor and his wife were not less surprised ishment fall on me; or if that may not be, let the at this than at the recovery of their daughter, and sentence be delayed till every means is exhausted to the Corregidor desired the Gipsey to bring the save him; and inasmuch as he did not err through clothes of Don Juan to him. She went for them, malice, heaven, perhaps, may through its kindness, and very soon returned with a Gipsey man who brought them.

While she was absent, Preciosa's parents asked such expressions from the lips of a Gipsey, had it her a thousand questions, and she replied to them not seemed to him like showing weakness, would have with so much ability and with such grace, that even had she not the claim of a child to their admiration, During this time the old mother Gipsey was busy they would have been enchanted with her. They turning over in her mind several important things, asked her if she really entertained any affection for Don Juan.

"Not more," she replied, "than is due to one who for her sake had condescended to become a Gipsey;

no further than gratitude for the same." "Say no more, my dear Preciosa, for by that name of her betrothed—having fully resolved, if she could membrance of your having been lost and found

will put you in a position such as will leave you no these preliminaries there can be no marriage." cause to be ashamed of your birth."

spirits, produced a sigh on Preciosa's part, which from the Abbot." her mother noticed, and very correctly attributed to

"My lord," said she to her husband, "since it is scandal, leaving them all in confusion. true that Don Juan is not unworthy our daughter. and that he entertains such love for her, I do not this not unlikely is a Providence which has delayed think we should refuse to allow her to marry him." the punishment of the prisoner, for he must marry said he, "and would you have us lose her again be published before, it will give him much time, and before we have at all enjoyed her society? When time, it is said, is wont to bring the greatest troubles she is married, she will no longer be ours, but her to a pleasant conclusion. I would ask, therefore, of husband's."

that Don Juan be brought hither, for I think it not Preciosa's husband, if he should feel himself more unlikely he has been thrust into the dungeon." "He is there, undoubtedly," said Preciosa; "for Don Juan de Carcamo."

they would not allow a thief, a murderer, and especially a Gipsey, a better place."

"I will go myself and see him, and listen to his

went immediately to the prison, and entered the any other happiness." dungeon where Don Juan was confined, alone. He found Don Juan with both legs in the stocks and handouffs on his wrists, and the chains still on his streamed a faint glimmering ray of light. As soon as he saw the prisoner, he said;

"Ah, there you are, Sir Gipsey! Eh, I wish I had every Gipsey in Spain as fast as you, that I might punish them all in a day, even as Nero wished of the people of Rome. Look you, thief of quality, I am the Corregidor of this city, and come here to know if it be true that you are to marry the young Gipsey girl who was taken in your crowd?"

When Andrew heard this, he was convinced that the Corregidor was in love himself with Preciosa, for so subtle is jealousy that there are no conditions through which it cannot reach and penetrate the heart. Notwithstanding which, however, he an-

"If she has said that I was to marry her, it is true; and if she has said I was not to marry, it is true, for Preciosa cannot tell a lic."

"Is she then so careful to speak the truth?" said the Corregidor; "it is no small matter, I assure you, in a Gipsey. In short, my worthy youth, she says she is your wife, but that she has not yet given you her hand; but hearing that from the nature of your orime you are to suffer death for it, she has begged of me to allow you to be married to her, before your execution, for she has a strange fancy to bo the widow of so great a villain."

"If such be the case, your honor, I also entreat you that, agreeable to her request, and my own also I may be married to her-then indeed shall I go into another world contented, if I am first made

"Your love for her must be very great indeed," said the Corregidor.

"So great," replied Andrew, "that I know not how to express it. In a word, sir, my case is this: I killed the man who would otherwise have robbed me of my honor. I love this Gipsey; and if I can be certain of her love, I shall leave the earth satisfied; in heaven I am sure I shall possess her affection, for both of us have kept faithfully our prom-

"To-night," said the Corregidor, "I will have you brought to my house; there you shall be married to Preciosa, and be hanged on the morrow at noon; and in this way I shall discharge the claims of justice, and gratify your mutual desire."

Andrew thanked the Corregidor, who withdr and returned home, and repeated the conversation with Andrew to his wife, telling her the course he intended to pursue.

During the Corregidor's absence, Preciosa recounted to her mother the entire history of her life, and how she had never thought herself other than a Gipsey, nor the old Gipsey other than her grandmother, notwithstanding she always felt her spirit above the conditions of the Gipsies.

Donna Guiomar requested her to freely express herself regarding her love for Don Juan de Carcamo.

Blushing, and bending her eyes to the ground, she replied, that, considering herself a Gipsoy, she at first thought that by marrying a person of his rank, she should better her fortunes; and that having been long familiar with his goodness, and his many virtues, it was true she had learned to regard him with affection; but, as she had before said, she would do nothing to lessen the pleasure of her

About ten o'clock in the evening, Andrew was brought from his dungeon, his handouffs and fetters were removed, except one chain which encumbered him from head to foot. In this condition he arrived at the Corregidor's house, unperceived by anybody except those who conducted him. He was shown into a room by himself, and there left alone. Shortly after a priest entered the apartment, and begged him to make confession, as he was to die the following day.

"I am quite ready to confess," answered Andrew, but I desire that I first be married; yet, alas! if I am vouchsafed so much grace as that, how wretched s the bridal bed which awaits me!"

Dona Guiomar, who, as has been seen, was acquainted with her husband's design, said to him that she did not think it wise to frighten Don Juan too much, as it might result in his death, and that he had better do something to lesson his terror.

He approved of her advice, and going into the room where Andrew was, he told the priest that the prisoner might first be married to the Gipsey-girl; and that afterwards he should confess himself, and the mercy of heaven which is often shown, and at such seasons as hopes are lowest.

Andrew was now led into a hall, in which were Dona Guiomar, the Corregidor, Preciosa, and two domestics. When Preciosa saw him shackled with a chain,

his face pale, and his eyes looking as if he had been weeping, she hid her face upon her mother's arm. "Don't be troubled, my child," said she, embracing her, "for be assured everything will terminate

to your satisfaction and advantage." Preciosa, however, not being in the secret, would not be comforted; and the old Gipsey was hardly able to stand for fright, while the rest were in

anxious suspense for the result. "These," said the Corregidor to the priest, at the same time pointing to Andrew and Preciosa, " these

are the two Gipsics you are to marry." "It is well," replied the priest; "but, before I proceed, where have the banns been published, and bably be decided upon.

again; say no more, and, as I am your father, I where is the license of my superior, for without

"I protest," said the Corregider, " it never entered This remark, rather than elevating her heavy my mind; but I will endeavor to procure a license

"Very well," said the priest; "but until I see it. the anxiety of Preciosa for the future result of her you must excuse me," and then, without another word, he left the house, in order to prevent any

"The priest is right," said the Corregidor, "and "It is but a moment ago since we found her," Preciosa before he suffers; and, as the banns must Andrew, that if fortune should so order it that with-"It is true," replied she; "but pray give orders out these trials and difficulties he might become contented as Andrew, the gentleman Gipsey, than as

On hearing himself called by name, Andrew looked up and said:

"Since Preciosa has seen fit to make known who confession," said the Corregidor; "and I charge you I am, I avow it freely that if I were monarch of the all once again to preserve a strict silence regarding world, I should hold so high the blessing of possessing her that it would satisfy all my wishes, and be-Embracing Preciosa, he quitted his house and wond that of heaven I could not presume to desire

"For the nobleness of spirit which you have shown, Don Juan de Carcamo," said the Corregidor, Preciosa shall soon be made your lawful wife. I feet. The dungeon was quite dark, and he caused a give her to you now, and present her to you as the window near the top to be opened, through which joy, the light and comfort of my family, and everything which a father can hold dear. Continue to prize her as you do now, for in giving you her I give you Donna Constanca de Menesis, my only child, who, if she equal you in love, is not inferior to you in birth."

As was natural, Andrew stood amazed at this revelation and unsuspected mark of the Corregidor's favor and protection; and Donna Guiomar, in a few words, informed him of the stealing of her daughter. her recovery, and the unmistakable tokens the old Gipsey had given of the fact, all of which served to make Don Juan question the fact of his wakefulness. But giving full sway to his joy, he embraced his new kindred, called them father and mother, and his future sovereigns; he pressed his lips to Preciosa's hand, who, in turn, her eyes swimming with tears of gladness, modestly asked him for his.

The secret went rapidly abroad—the servants repeated the circumstances to everybody. The Alcalde, as soon as he heard it, saw that all hope of revenge was gone, since the law in this case could not touch the son-in-law of the Corregidor.

Don Juan once more adopted his former dress, which was given him by the old Gipsey-his imprisonment was given up for liberty, his fetters of iron were changed to chains of gold, and the sorrows of the Cipsies in prison to joy, for they were all speedily released.

The Alcalde received two thousand ducats on promise to trouble Don Juan no more, and personally withdraw the suit against him.

During this time Don Juan did not forget his companion Clement, but sent to inquire of him; but he could not be found, or any tidings got of him. However, some weeks after, he was gratified to hear that he had reached Genoa safely, and embarked at Carthagena.

The Corregidor told Don Juan that he was reliably informed that his father, Don Francisco de Carcamo, had been appointed to succeed him as Corregidor of the city, and that it would be better to await his arrival, that the wedding might be celebrated with his consent and approbation.

Don Juan replied that he was quite satisfied that his father would not object to his choice, and that he felt his marriage with Preciosa ought to take place without delay.

A license was granted by the Archbishop, with he allowance that one publication of the banus should be sufficient. As the Corregidor was universally beloved, the city was illuminated, and bulleasts and tiltings marked the occasion.

The old Gipsey-woman continued in the family, having expressed her unhappiness at the idea of leaving her grand-daughter Preciosa.

The news of the adventures and marriage of the little Gipsey soon reached Madrid, and Don Francisco de Carcamo learned that the bridegroom was his son; and when he remembered the beauty of Preciosa, he excused what he otherwise would have considered his unpardonable wildness; for hearing that he had not reached Flanders, he had been given up for lost by his parents. Further, he was the more easily satisfied that he had married into the family of Don Fernando de Acevedo. He therefore set off with all speed to see his daughter-in-law and son, and arrived at Murcia in twenty days, when the feasts and sports were renewed, and the wedding observed in due form, while the story of the happy pair was repeated to him by every tongue.

The poets of the place, which boasted many good ones, recorded the strange adventures of the couple and the unparalleled beauty of the bride, in various and lofty verse, and these were so described by the famous Licenciate Pogo, that the fame of Preciosa

will live in his poetry as long as time endures. 1 had almost forgot to mention that the amorous Carducha acknowledged to the Corregidor that Andrew had been falsely accused by her, and confessed her love and her crime, which, however, passed unpunished; for, in the universal joy which attended the happy nuptials, Justice was satisfied and Mercy triumphant.

Lord Brougham on Washington.

In his recent installation address to the University of Edinburgh, Lord Brougham referred to Washington in the following eloquent words:

"In Washington, we may contemplate every excellence, military and civil, applied to the service of his country and of mankind—a triumphant warrior, unshaken in confidence when the most sanguine had with all his heart implore forgiveness and pray for a right to despair; a successful ruler in all the difficulties of a course wholly untried-directing the formation of a new government for a great people, the first time so rash an experiment has ever been tried by man-voluntarity and unostentatiously retiring from supreme power with the veneration of all parties, of all nations, of all mankind, that the rights of man might be conserved, and that his example might never be appealed to by vulgar tyrants. It will be the duty of the historian and the sage, in all ages, to omit no occasion of comemorating this illustrious man, and until time shall be no more, will a test of progress which our race has made in wisdom and in virtue, be derived from the veneration paid to the immortal name of Washing-

> Such is the crowded state of the Paris thoroughfares, that during the past year five thousand people havebeen wounded and seven hundred killed, by the vehicles of all kinds which fill the streets, and render the crossing of the latter almost impossible to pedestrians. The creation of underground railways, and of crossing bridges for foot passengers, is proposed, and will pro-

Written for the Banner of Light. REPLY TO AN ANGEL MOTHER.

BY M. LARKIN.

From where the blest in joy and rapture dwell, Our angel Mother comes her love to tell. A Mother's love! What language can unfold? More prized than silver or refined gold. What word or title earth can boast or claim So sweet as Mother? Heaven invented name ! A thousand loves lie wrecked within the past. But thine shall live : thy truth forever last. How recollection strongly calls to view The painful scene when thy kind shade withdrew. In hopeless grief I mourned around thy grave, And saw the grass above thy bosom wave ; Thus pale in death, and fled from mortal eyes, I little thought to greet thee from the skies; Truth's lamp I sought, yet destined still to find, Conflicting creeds; the sightless lead the blind. How vain are creeds! While unrevealed the doom Of friends and kindred fled beyond the tomb. When angel hands had rent death's midnight vail, Thou wert the first thy wandering son to hail. Thy angel form, though hidden from my view, Vain were my doubts! Thy gentle words I knew: With joyful heart, and freed from death's alarm, I saw the grave possessed no power to harm. Next thy kind consort joined thy aid in this. To cheer my passage and enhance my bliss : Unlooked for bliss! The gulf of death is spanned ! We greet with joy the "white robed angel band." With ranture learn the wisdom from above. Our Teachers thank with gratitude and love.

ANCIENT GLIMPSES OF THE SPIRIT LAND.

Let nurer praise than mortal bards can sing,

From earth ascend to Heaven's Eternal King.

NUMBER TWENTY-ONE.

"Essays and Reveries," by Drs. Temple, Williams, Powell, Wilson, Goodwin, Pattison and Jowatt, are promising outgrowths from the old theologies-outgrowths from England's orthodoxy, sloughing biblical incumbrances, and dumping them into the brook Kedron. Hardly in modern times has the "infallible word" been so efficiently broken, and the mangled remains hung up before the Lord in the sight of all Israel and the sun, to the great scandal of all fossilized believers in what was said by the Hebrews of old time. Macknaught, from the same orthodox source, had already shown the Bible fallible in all the "principle of progressive revelation. o o sorts of things; and hence of no authority in the more developed light. Our present authors find the earth has existed for myriads of ages; that the hisold Ark sadly unseaworthy, having many timbers tory of hations extends back some thousands of and planks so utterly rotten as to require very adroit handling, so great is the danger of a total that hears of the Sabbatarianism, as it is called, of submergence.

This English "Broad Church" movement is capable of being very much broader than it yet appears; not against the violation of the Sabbath, but only but smallest favors thankfully acknowledged, and it against its formal and Pharasaical observance; or is pleasant to observe the progression of England's that the chiefest of the Apostles had warned the orthodoxy, while we lament the reverse order of Collossians to "Let no man judge them in respect American Unitarianism, as marshaled by Drs. Bel lows, Huntington, &co., seeking the living among the The unchangable Word of God, in the name of which dead, as set forth, in Hebrew chronicle, because past we repose, is changed by each age and each generaignorance had pronounced the Bible the word of God, and so would forever shut its eyes against the book in which we believe all religious truth to be incoming of a broader and a higher light. Dr. Temple admits that the Jews knew nothing of immortality, save what they learned in Babylonia. It was which is observed on those subjects; hence a sort of here, through Chaldean mediums, that the soulworld was practically made manifest to the Jews; and it is this Spiritualism of old time which constitutes the word of God in our Sunday schools and churches. Dr. Williams, in setting forth "Bunsen's Biblical Researches," says, y We cannot encourage a remorseless criticism of Gentile histories, and escape its contagion, when we approach Hebrew annals; valid, and yet that they should be always held up nor acknowledge a Providence in Jewry without as the objections of infidels, is a mischlef to the Chrisowning that it may have comprehended sanothties tian cause. It is a mischief that oritical observaelsewhere. But the moment we examine fairly the tions which any intelligent man can make for himreligions of India and of Arabia, or even those of self, should be ascribed to Atheism or unbelief. It Inimeval Hellas and Latinum, we find they appealed would be a strange and almost incredible thing that to the better side of our nature, and their essential the Gospel, which at first made war only on the strength lay in the elements of good which they vices of mankind, should now be opposed to one of contained, rather than in any Satanic corruption," o the highest and rarest of human virtues—the love "Both spiritual affection and metaphysical reason- of truth. And that in the present day the great ing forbid us to confine revelations like those of object of Christianity should be, not to change the Christ to the first half century of our era, but show lives of men, but to prevent them from changing at least affinities of our faith existing in men's their opinions. . Interpret the Scripture like minds, anterior to Christianity, and renewed with any other book. O The Old Testament is not

who, if they do see the imminent perils of this age, | Epistles of St. Paul to be violently harmonized with think to ward them off by narrow-minded perscou- the Epistle of St. James. Each writer, each succestion. Is it not time, in truth, to withdraw the veil sive age, has characteristics of its own, as strongly from our misery? to tear off the mask from hypo- marked, or more strongly, than those which are orisy, and destroy that sham which is undermining found in the authors or periods of classical literaall real ground under our rect? to point out the ture. • • While Alexandrian literature was atdangers which surround, nay, threaten already to tracting the Jewish intellect, the Galilean zealot was

.engulf us?" Dr. Powell follows with the "Study of the Evithe power of evil spirits." Our modern Pharinomena of to day. Such is the position of church pit," we may take as of little or nothing worth charge of magic is noticed by Tertullian." "The Apostles did not go about proclaiming an infallible 'book," says Dr. Powell. Biblialotry, with all its out. exemption from doubt or prejudice."

minds of really well-meaning pursons, whether the lospher, has need of " ligh; unmingled with any Becular future of humanity is necessarily bound up tincture of the affections, the more so as his concluwith the diffusion of Christianity. We sions are oftener liable to be disordered by them." even to the Apostolic epistles themselves, to show the "sentimental Werther faced men" must not get that neither in doctrine nor in morals did the primi- beyond the moorings of the thirty-nine. tive Christian communities at all approach to the

polytheistic nations; they are the offspring of the Gods; the Deities are their guides, and guardians, the authors of their laws and customs; their wor ship is interwoven with the whole course of political and social life. . o o in respect of a State religion, Jew and Gentile were more slike than has been thought. O O It has been a matter of great boast within the church of Eugland, in common with other Protestant churches, that it is founded upon the 'Word of God,' a phrase that belies many a question when applied to the canonical: books of the Old and New Testaments-a phrase which is never applied to them by any of the Scriptural authors, and which, according to Protestant principles, never could be applied to them by any sufficient authority from without. O O o The dates and authorship of the several books received as canonical, are not determined by any authority, nor their relative value and importance." The "Word of God" contains "dark patches of human passion and error." o o o The wise heathens would anticipate a reunion with the great and good of all ages; they could represent to themselves, at least in a figurative manner, the punishment and purgatory of the wicked."

Dr. Goodwin does the "Moraic Cosmogomy," and says, "Theology, the science whose object is the dealing of God with man as a moral being, maintains but a shivering existence, shouldered and jostled by the sturdy growths of modern thought, and bemoaning itself for the hostility which it encounters. Why should this be, unless because theologians perslat in clinging to theories of God's procedure toward man, which have long been seen to be untenable? The "infallible Word" is found to be "wholly adverse to the present astronomical and geological views of the universe. o o The Mosaic narrative does not represent correctly the history of the universe. O O The Hebrew writers erroneous. why should we hesitate to recognize their fallibility?"

Dr. Pattison shows the "Tendencies of Religious Thought in England," and finds " in the present day a Godless orthodoxy threatening to extinguish religious thought altogether."

Dr. Jowatt shows that in "the Interpretation of Scripture," the "tendency has been to conceal the unsoundness of the foundation under the fairness and loftiness of the superstructure;" and then adopts

Almost all intelligent persons are agreed that the years before the Mosaic chronology. Q Q Who some Protestant countries, would imagine that'the Author of our religion had cautioned his disciples of the New Moon, or of the Sabbath days." o o tion in accordance with its passing fancy. The contained, is the most uncertain of all books. P . o But no one is willing to break through the reticence smouldering skepticism. O O The same spirit renders the Christian minister almost powerless in the hands of his opponents. He can give no true answer to the mechanic or artisan who has either discovered by his mother wit or who retails at second hand the objections of the critics. o

That objections to some received views should be deep echo from living hearts in many a generation." to be identified with the New, nor the Law with the In conclusion, Bunsen exclaims, "Oh, the fools! prophets, nor the Gospels with the Epistles, nor the tearing the nation to pieces with the doctrine that it was lawful to call " no man Master but God." o

dences of Christianity," wherein it appears that Experience shows us not there are two classes of the Pharisees set down the miracles of Christ to men animated by two opposite principles, but an infinite number of classes or individuals from the sees pronounce similar judgment upon the like phe- lowest depth of misery and sin to the highest perfection of which human nature is capable—the best and clergy when not Sadducean. But as Dr. Ellis not wholly good, the worst not entirely evil. has made an apology for the "stupidity of the pul- "The Mosaic Law and the double meanings of prophecy," are entitled to no interpretation " in any sense whatever proceeds from the same. "Celsus ascribed in which it is not equally applicable to all deep and the Christian miracles to magic, and the general suggestive writings." o It is not a useful lesson for the young student to apply to scripture, principles which he would hesitate to apply to other books; to make formal reconcilement of discrepanstanding nonsense, is the outgrowth of the ignorance cies which he would not think of reconciling in orand priestoraft of a later age. Says our author, "If dinary history; to divide simple words into double miracles were, in the estimation of a former age, meanings; to adopt the fancies or conjectures of among the chief supports of Christianity, they are fathers and commentators, as real knowledge. This at present among the main difficulties and hindrances laxity of knowledge is apt to infect the judgment to its acceptance. O O With a firm belief in when transferred to other subjects. It is not easy to constant supernatural interposition, the cotempora- say how much of the unsettlement of mind which ries of the Apostles were as much blinded to the prevails among intellectual young men is attributareception of the gospel, as, with an opposite persua. ble to these causes; the mixture of truth and falsesion, others have been at a later period. Those who hood in religious education, certainly tends to impair had access to living, divine instruction, were not at the age when it is most needed, the early influence

superior to the propossessions and ignorance of their of a religious home. • . There is one word of times. There never existed an infallible age' of caution to be given to those who renounce inquiry: it is that they cannot retain the right to condemn Says Dr. Wilson-"Grave doubts arise in the inquirers. For the theologian, as well as the phimay appeal to the most ancient records extant, and The "strong swimmer" may strike out boldly, but

We hear end our references, to this latest protest ideal which has been formed of them. The moral against the old theologies, whose baseless assumpdefects of the earliest converts are the subject of tions of an infallible Word, and a Thus Saith the the gravest expostulations on the part of the Apos- Lord, are clean swept away. What a commentary tolic writers; and the doctrinal features of the early upon past ignorance, credulity and priestoraft, when Church are much more undetermined than would be the very heads of the church give way to the brightthought by those who read them only through the er upheaval which can no longer be withstood! ecolesiastical creeds. . Constantly the title Thy Gods, oh Israel, whom Christians have set up, occurs in the Hebrow Scripture, of "the Lord's peo- now, with heads and hands lopped off, shame their ple," with appeals to Jehovah as their Supreme Goy marshipers, as when like fate befol the Dagon-God

child of doubt and death been invited, with his hope of the past formations, is unroofed in its temple, in feeding us with their dead formulas, whose fruit, like the Dead Sea apples, are but ashes to the taste. Our Sunday Schools indoctrinate with a dark and barbarous Judaism, submerging all better growth; or, if in strength to rise, with what agony and fear does the tender soul free itself from the bondage of its theological nursory. But rejoice; for never again can pulpitry, with rack, and screw, and falsehood, have power to chain the freed spirit with "come rest in this bosom."

The Elinburg and the Quarterly are yet silent as to the unroofing of Cambridge and Oxford, and the crumbling of their foundations, by a correspondent seven-fold blast which leveled the walls of Jericho. The North British flounders dull and heavily at the ominous aspect of the heavens, beholding through the old veil the eccentric movement of the new seven stars, and thus find themselves powerless to "bind the sweet influences of Pleiades." According to the vision of John at Patmos, "the seven Spirits of God" are uttering "what the Spirit saith to the churches." Our seven angels, having sounded each his trump, "as when a lion roareth," and in chorus, as when "seven thunders had uttered their irreligious, virtuous and vicious-fail of expressing voices," the Kestminster Review, not yet wholly free from the tradition of the elders, somewhat demurs to "the seven Spirits of God, and the seven stars." as if to say, "I know thy works, that thou hast a name, that thou livest, and art dead." But upon alent ideas of the past, but to use them in expressthe whole, with wider vision, the writer more than embraces "the seven Spirits of God."

The writer in the Westminster is understood to be James Martineau, a Unitarian clergyman, and he opens worthily of the "Broad Church" in the fol-

lowing manner: "A Book has appeared, which may serve to mark an epoch in the history of opinion. The latest phase of religion at length has developed its creed. The vigor and the candor of this volume would raise it above the dust of theological strife; but its origin gives it a place in the record of religious thought. The subject, the form and the authorship, are all alike significant. It is no work of a single or isolated thinker, nor of unconnected thoughts upon secondary questions. It is the combined work of several of the leaders of thought in our seminaries of religious and useful learning; and it deals (not without some method,), with the central topic, in which all religious inquiry is now summed up. In a word, it is a manifesto from a body of kindred or associated thinkers; if it be not rather an outline of the principles of a new school of English theology. But whatever be the intention of its authors, those who watch the progress of opinion must look upon its appearance, and still more upon its reception, as full of significance and instruction. When seven theologians, teachers and professors in our universities or schools, combine their strength to deal with the great questions of modern inquiry, the public may justly infer that it has a test of the progress of ideas within the pale of the church.

We propose, then, to consider this book, not as if it were the work of one anonymous author, alone responsible for his opinions, but as fairly representing the ideas of a large body of the more vigorous minds within the church. On the other hand, we must decide how far the solutions here offered satisfy the unfettered judgment; how far they possess the elements of fruitful and healthy growth. This Review at any rate ought not to be silent whilst so much courage and candor call for recognition and support, nor can we lose the opportunity of insisting on this conspicuous triumph of the principle of free discussion. On the other hand, we should be wanting to our readers if we failed to point out the light which it throws on the position of official belief. When axioms of science, and results of criticism. principles and theories for which we have long contended, are preached in the citadels of orthodoxy, we may welcome and proclaim the fact, whilst insisting that they be frankly adopted and pushed to their legitimate conclusions. O O If, again, we speak of this book as aggressive, we do so advisedly. No fair mind can close this volume without feeling it to be at bottom in direct antagonism to the whole system of popular belief. They profess, indeed, to come forward as defenders of the creeds against attacks from without; but their hardest blows fall not on the assaulting, but on the resisting force. They throw thomselves into the breach; but their principal care is to clear it from its oldest and stoutest defenders. In object, in spirit and in method, in details no less than in general design, this book is incompatible with the religious belief of the mass of the Christian public, and the broad principles on which the Protestantism of Englishmen rests. The most elaborate reasoning to prove that they are in harmony, can never be anything but futile, and ends in becoming insincere. O U Is the crumbling edifice of orthodoxy to be supported by sweeping away

the whole of its substructure?" Of this course of the essayists,-in dumping the rubbish of Biblical foundations into the brook Kodron, whilst holding fast to the form of sound doctrine, proving all things, and holding fast to the good, and letting all the back parts of the Bible slide, the reviewer says, "Let our authors beware of such excessive candor, and rest assured that when the public once begin to read their Bibles in that spirit, they will soon cease to read them at all, and that the Hebrew Scriptures will take their place upon the book-shelf of the learned, beside the Arabian and Sanscrit poets. o o The men and women around us are told that the whole scheme of salvation has to be entirely rearranged and altered; Divine rewards and punishments; the Fall; original sin; the vicarious penalty; and salvation by faith, are all, in the natural sense of the terms, repudiated as immoral delusions. Miracles, inspiration, and prophecy, in their plain and natural sense, are denounced as figments or exploded blunders. The Mosaic history dissolves into a mass of ill-digested legends, the Mosaic ritual into an Oriental system of priestcraft, and the Mosaic origin of earth and man sinks amidst the rubbish of rabbinical cosmogonics. And yet all this is done in the name of orthodoxy, and for the glory of Christian truth. An expurgated Bible-miracles, inspiration and prophecy, under old names, with new meanings, in the harmonious whole, with a revised Atonement, a transcendental Fall, a practical Salvation, and an idealized Damnation." Hoorah !

kingdom of heaven from the treasures new and old, own condition, but not a whit further. Paul know this as brought forth by the "Broad Church" of Eng- fact hundreds of years ago, for he says, "For the by their own petards"-rejoice that

"Ev'n Gods must yield, religions take their turn,"

proven to have been built on reeds, instead of the and its foundations cleaved away, and is yielding sure rock of ages! Temple and tower gone down! signs and threes that it must be born again. No Alas, that a Godless priesthood should still persist longer is the old theological tomfoolory and nonsense capable of bridging the Jordan, but Spiritualism shall embrace the two worlds in a new heaven and a now earth. C. B. P.

WORDS VS. IDEAS,

Brother Child hopes to be pardoned in the use of words: for words to him are awfully trivial and impotent in a spiritual sense, and of much less significance than ideas. Of course, we entirely agree with the Doctor in the impotency of words, per se; but when used as the representatives of ideas, words then become all important and of wast significance. When words fail of expressing the ideas intended, then it is that we need a different application of old words, or the coining of new ones. What words could be selected from the religious nomenclature that would define the incoming light of Modern Spiritualism like "Harmonial Philosophy?"

The old, threadbare religious phrases-heaven and hell, angel and devil, saint and sinner, Christian and worldling, elect and damned, saved and lost, sheep and goats, good and bad, holy and unholy, righteous and unrighteous, pious and implous, religious and the nature and actions of man, when viewed by the beautiful light of the spiritual spheres, which seems to be steadily and surely increasing in brilliancy and glory. They doubtless have expressed the preving present unfoldings of truth and wisdom, seems to us like calling our magnificent steamboats canoes, or our lightning telegraphs post-boys.

Friend Child has labored well and faithfully to show the nonentity of evil; to prove that man is buta secondary planet, revolving around the great Central Sun, in the orbit marked out by the Supernal Father, and by the flat of his almighty will; that every act performed by man is but the legitimate working of mind in combination with matter; that every deed is the product of law, and that law God's -consequently just and good; that every action is relatively, positively and absolutely good. Thanks to the Doctor for using his well-developed intuition as a battering-ram against the religious Chinese walls of exclusiveness. Quite time they were crumbling, and all given a chance of entering the Celestial city. In his remarks on Virtue he speaks of vicious deeds," "naughty actions," "wicked actions," "serving the devil," etc. "Vice comes. from our Father's hand." Is it not a law of nature that "like begets like?" If vice comes from our Father's hand, and he makes his children vicious; naughty and wicked, must be not be vicious, naughty and wicked himself? Is, it not a perversion of language to say that God deals out vice, naughtiness and wickedness? Do these words express fully and fairly the intuitive ideas which find their way through the Doctor's brain?

Rev. Silas Tyrrell says in his definition of virtue: Hence you perceive that I include everything that ever was, is now, or ever will be, in my idea of virtue." Very good. In the next sentence he says: Dr. Child uttered an eternal truth when he declared that vice was the sub-soil and top-soil that nourished and fed the production of virtue." But, friend Tyrrell, if vice is the sub-soil and top soil that feeds virtue, how can virtue be "everything that ever was, is now, or ever will be?" Would it not come nearer our meaning to say that virtue exists in every atom of matter and of mind in the universe of God, but no vice? No vice exists in God or his benutiful and harmonious works? Is vice a suitable

word to express the idea? Mr. Blood tells us that "sin is the transgression of the law." What law can there be except the law condition? Is not law condition? vary; consequently the law varies with every condition. What is law to one organization is not law to another in like circumstances. What is law to one organization under one set of circumstances, is not law to that organization under another set of circumstances. Every organization obeys the law of its own condition as surely as the needle points to the pole. Every organization, together with the circumstances surrounding it, makes its own law, to which it renders implicit obedience. Attempting to bring the animal man to the same standard or law as the spiritual man, would be as unwise as telling water to run up hill. No two possess organization alike, or are surrounded with precisely the same circumstances; so no two can possibly be governed or judged by the same law. Each is a law to himself. Who is to say that the manifestations of the animal man are not just as divine and virtuous as the manifestations of the spiritual man? Who can say that the law of condition, as obeyed by the most insignificant worm that crawls at our feet, is not just as perfect and holy as that obeyed by the highest "scraph that adores and burns?" Who is to say that a man possessing the destructiveness of the tiger, is transgressing law when he destroys like the tiger? Does not the tiger obey the law of its condition? Certainly. Then why not man, when inheriting the tiger's animality? Is it wicked, naughty or vicious in the tiger? No. Why, then, in the man? Judas, when betraying Jesus with a kiss, rendered just as strict obedience to the law of his condition as did Jesus to his when crying, "Father forgive them, for they know not what they do." Had Judas inherited the organization of Jesus, and had the same circumstances surrounded him that surrounded Jesus, Judas would have died on the cross praying for his murderers. But some oneperhaps friend Newton-will say that Judas committed a sinful, wrong, wicked, evil or vicious deed, because of a consciousness within him of having done a grievous wrong. That consciousness of wrong in Judas was an involuntary obedience to the law of his conscience. His kiss for thirty pieces of silver was no less obedience to the law of his acquisitive; ness. Judas judged himself by the law of Jesus' condition-not by that of his own. His consoientiousness smote him for not having obeyed the law taught him by Jesus-a law which he could not obey; consequently he obeyed his own lawful condition, and then judged himself by another law, and was condemned. We often judge our neighbor

We are told that we must obey the law taught by Jesus, or be damned. We can obey the precepts of It will require another "Glimpso" to set forth the Jesus just so far as they run in the groove of our land, and surveyed from the Westminster mount of good that I would, I do not; but the evil which I vision. In the meantime, let lovers of the truth would not, that I do." Though blessed with a powrejoice to behold the engineers of the church "hoist erful will, he could not transgress the law of his condition. But what does Paul mean by "evil" which he must do? "Now if I do that I would not, when cloven by the incoming of a broader light it is no more I that do it, but sin that dwelleth in ernor, Protector and Judge. And so it is with the of the Philistines ! To what a banquet has the poor rejoice that church fossildem, the most incorrigible me." "I find, then, a law, that when I would do ! Pall Mall, London, let September.

harshly for not obeying our law of condition, and

not unfrequently judge ourselves by our neighbor's

law.

good, cvll is present with me." This law of "eln" or "evil" was the same law of condition which we find in Judas: and though Paul manifested the greatest anxiety to avoid or transgress it, yet he ever found the bonds which bound him to it as inexorable as fate. Had he, instead of saying "sin that dwelleth in me," said, "It is no more I that do it, but the animal organization in which I dwell, and which is subject to the same law of condition as all other animal matter," he would have uttered an understandable truth, and one as important to-day as two thousand years ago. "Order is heaven's first law."

and last also. The idea that system, law or order, reigns supreme throughout God's infinite universe. and man is left an exception-transgressing, disobeying, and trampling beneath his feet; law, at every turn-is to me an idea begotten by the infantile condition of man, and one which, with other childish ideas of God and law, is quietly to be laid aside, as no longer useful in our progress and spiritual unfolding. It cannot be.

"The general order since the whole began, Is kept in nature, and is kept in man."

Every act is in obedience to law, consequently there is no transgression; and if there be no transgression, how can there be sin, evil or vice? Let us, then, away with the hackneyed religious phrases, out of which the life and spirit hath long since de-L. L. R.

East Toledo, Ohio.

SPIRITUALISM IN AMERICA. From the London Spiritual Magazine for December we extract the following:

To the Editor of the Spiritual Magazine: SIR-The insertion of my note of the 16th ultimo induces mo to present a few more facts cannected with American Spiritualism, so far as I had an opportunity of gain-

ing experience during a brief visit. The subject seemed to be more fairly treated by the editors of newspapers, generally, than is the case in this country, as reports of public meetings are introduced, and advertisements of scances are freely admitted—the former being frequently in company with editorial remarks of a candid and sensible character—and without respect to the particular political sentiments advocated in the periodical. At Boston, one of these advertisements attracted

my attention, issued by Mr. Huse, a "natural astrologist," who, having a brief trance, answered without hesitation, various questions. In my case, he replied correctly to a question, as I have since ascertained, and at the same time he afforded some voluntary information concerning my traveling plan, to which at the time I paid little attention, as my idea did not correspond with his upon the subject; but, subsequently, I ascertained that he was correct owing to circumstances which were afterwards developed, and which caused me to extend my journey. I believe that Mr. Huse was one of many perons—who answer mental questions—alluded to by Judge Edmonds in the introductory portion of his work upon Spiritualism. I believe he has possesse his faculty of prescience from a very early my case the question was not mental, as I asked for the desired information: the remarks which were offered voluntarily, referred to a subject not occupy: ng my mind at the time. Travelers in America will find in the BANNER OF LIGHT much useful information respecting the movements of mediums, and the places selected for their sojourn, etc. I ascertained this fact too late for utility, and therefore several opportunities for witnessing interesting

At St. Louis I saw the lecture room filled by an audience of both sexes, the object of the meeting being to hear a trance lecture by a female American medium, who spoke for upwards of an hour apon subjects of a scientific nature—and I believe that the auditors would have listened without reluctance for a longer time. The lecture was excellent: but I have mislaid my notes. It commenced by the playing of sacred music on the melodeon, and ended with a brief prayer or exhortation by the medium, which was delivered with an expression of sincerity and feeling not always to be discovered in pulpit orations. Several questions were asked by members of the audience, chiefly with respect to the scientific works of Hugh Miller; and plain answers were re-

The expense of this meeting was merely nominal, as I paid ten cents only—not six pence English. I had arranged to be at St. Louis to hear Miss Hardinge, the English medium, who was advertised to lecture there on a particular evening; but the low state of the rivers-a constant source of delay in transatlantic journeys-prevented. I regretted this, as I had understood that her mediumship was not surpassed by any. While passing through Louisville, I had an opportunity of observing a remarkable circumstance connected with the crystal. An individual who advertised herself as Doctress and Herbalist, possessed one of these oracular gems. Having introduced myself, I requested to see the crystal. The owner's daughter, who had indicated by means of it numerous events to neighbors and strangers, was present; and after some conversation, I put a query touching my traveling arrangements-being not sanguine as to the accuracy of the reply, having known proviously that there is much deception, mixed up with truth, connected with crystal-seeing. A statement was made which I did not believe,; but shortly afterwards, circumstances occurred in connection with my visit to that wonderful natural curiosity, the "Mammoth Cave," in Kentucky, which convinced me that the seer had predicted with accuracy. Indeed one circumstance vas alluded to by her as clearly as if she had been present when it occurred shortly after her prediction. saw crystals advertised occasionally in America; but this was the only opportunity which I had for testing this branch of clairvoyance on predictive science. The seer last mentioned, indirectly confirmed Mr. Huse's statement, although unaware that I had met him. While sojourning at New York I heard two trance

lectures by Mrs. Cora Hatch. Several of her lectures upon subjects of public importance have been printed. Upon the occasion of my hearing her, the subject of her discourse was physiology and the original nature of man, and his prospect of improvement in future time. Upon both evenings Mrs. H. commenced and concluded her oration by giving an extempore prayer, well worded, and calculated to command the attention of her extensive audience; which, notwithstanding the inclemency of the weather-December-filled the hall. These public tranco lectures or essays appeared to be very popular in America; but, Inbelieve, only in one case been anything of a similar character in this country. Nature appears to have endowed Mrs. Hatch favorably for the purpose of public mediumship. There are, I believe, hundreds of mediums, more or less endowed, of both sexes, who especially cultivate this branch of spirit-intercourse. The subject is full of interest; and in the Bannes or Lagur is well treated. I had the pleasure of seeing Judge Edmonds before I quitted America, having called upon him in New York to ascertain if he intended to publish a third volume of his work upon spirit-intercourse—the two first of which have obtained a worldwide reputation. I understood the Judge to state that he did not at present purpose to do so. He gave me, at my request, a small parcel of tracts which he has caused to be printed at his own expense, for gratuitous distribution; and which are connected with his own extensive experience in Spiritualism. The Judge stated that he would be glad to supply people upon this side of the Atlantic with copies of these tracts. I derived much satisfaction from their perusal on my return voyage. I observed in various American periodicals favorable notices of the Judge's literary works; and I hope that ero long the subject thereof may be fairly examined and discussed by the literati and periodical writers in this country also,

Country also, Yours faithfully, Christophes Coore ditt.

Banner of Night.

BOSTON, SATURDAY, JAN. 5, 1801.

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Business Letters must be addressed, "BANNER of Light," Boston, Mass. Berry, Colby & Co.

THE TIMES.

What we predicted with such confidence one and two years ago, has now actually come to pass. Not that we pride ourselves at all on our gift of prophecy; but that it is possible for all men, if they. will take the pains to look, to behold for themselves. In the chaotic condition of affairs which we then pronounced imminent, and which it was easy enough to discern as brooding in the very airs that blew about us, we simply affirmed that the mass of men would be tossed by tempests of misgiving and fear, as if they had quite lost their senses and reckoning. There are men-and there are too many of them, too, who have never yet thought to get the clue of current affairs; who nurse nothing like a philosophy of things; who drift idly this way and that like weed in the changeful sea-tides; and these are the men that in these days cannot pretend to see their way out of difficulties and confusions, and think that, because old modes are yielding to the advancing better ones, things themselves are about coming to their end. After a few crisises, these persons are likely to be disciplined into the use of their own better reason.

We have all come now into the very eye and focus of great changes; not, we apprehend, such as immature minds, packed with egotistic and unfledged conceits, would fain suppose—changes that imply total destruction as a condition precedent to reconstruction, and general overthrow in order to find materials wherewith to build the new structure: but such as rather comport with the beautiful processes of nature, and are harmonious in their progress and operations, and signify growth and not death. more love and loss violence, a better spirit, and so diviner means and methods throughout. They are to be discerned now all around us, on the right hand and the left; in Asia, Europe and America. Even Africa and the Isles of the Sea are awakened as by the rising of a new sun, and hail the dawn by those unmistakable signs that betray instinctive joy. It may be said by all, that it is a glorious privilege to be allowed to live in times like these; for which so many have looked and longed, and labored and prayed, but died at last " without

At home, we are all in commotion. The great deeps appear to be broken up. Where men, only a brief time ago, felt sheltered and secure under cover of parties and partizan arrangements, and believed it quite an impossibility to be tossed on the seas of leaderless excitements and discussions, or to be compelled ever to rely on their own selves, instead of others, for opinions-now they are scarcely able to utter their wonder at the turn things are taking, as if the heavens indeed had fallen about their heads. and an end had come, or were just about to come, to "all things created." Now this proceeds from no other cause but the manifest one of lack of selfdependence—of having lent one's self to the almost exclusive practice of running in a beggarly way to others for intelligent opinions, instead of making efforts to combine and compact those opinions within one's self. Of course, when the men, who have hitherto been esteemed the oracles, give out, and are forced to confess that they can tell no more about the future than those who put them questions -when the dismal and mortifying fact comes to be betrayed at last, that these self-elected leaders and magisters have been merely mouthing partizan catchwords, all this while, as ignorant of the prime causes, motives, and principles, as the humbler ones who carry their affrighted inquiries to them, the shock at the discovery of so unwelcome a truth may not be so pleasant a matter at the first, but it certainly does and will conduce to good results before its power shall have been wholly spen.

Our mode of government, apparently, is in a state of dissolution. The superficial viewers of human character and conduct, if they are not ready to conoedo as much as that, at least confess to their timidity and unhappy doubt. They can behold States dissevered, and even discordant and belligerent; and there is the limit of their vision. They take counsel rather of fear than of faith—the faith that has substantial root in knowledge. And this is as far as they can go. Beyond this they cannot go. As for the silent and divine laws of advancement, whether with throes of agony or not-as for the everlasting principles of progression, that are active in and through all space, all time, and all things, and to whose operation these little human arrangements of church and state and party are entirely subardinated—they seem to have thought nothing about these, are not, apparently, aware of their reality, or even their existence, and therefore become Jost when the little rut in which they have so long traveled has been crossed and blocked by a broader one, where lie the hints of a changed travel.

Of necessity, we insist, then, all such leaders of public-not opinion, but-conduct, must stand aside and make way for others. It does not require that their displacement be attended with violence, either of deed or language, but only that it be effected. And that it surely will. In fact, they will gradually take themselves out of the way of their own accord and pleasure. They must see and feel how unfitted they are to perform the service they have assumed, and hence confess that there is, indeed, nothing for them to do. If there was, they would stand as ready to do it as they ever were before; but now their hands are without tools—they find no object or body to operate upon—their occupation is altogether gone-and they silently retire, and await the future.

For ourselves, even if all our State governments should give way to-day-which it would be an impossibility to accomplish by any means external to

them -we should dare entertain no sort of fears for what would be likely to ensue. No governments can ple themselves frame, correct, adjust, and operate remarks upon the subject of Good and Evil. thom; and even supposing there to be any likelihood. The terms saint and sinner, hely and unhely, or necessity of doing away with all that we have at elect and damned, saved and lost, are indeed unpresent, it stands entirely to reason and policy that worthy to be used in this age. They are expressions other governments would be desired to supply their of self-righteousness and uncharitableness-pharaplace. We could not wholly part with the good we saical and selfish. But the terms good and evil, it have, nor yet swing over to anything worse than our scems to us, are useful to man in his present conpresent worst. Besides all that there is a deep dition. Let goodness represent that perfect growth volume of incommunicative wisdom in the hearts of all man's attributes—that complete harmonious and minds of the people, to which all intelligent and balance of his faculties and desires, which would serious appeals would be preferred to excellent pur- bring him complete happiness. Let ovil represent pose. It was true even before Lord Bacon said it, that preponderance of any of man's attributes or that the people are wiser than their teachers; and desires over others which, ultimated in acts, produces he sought to establish the foundations of his new unhap, iness. Take from each term that part of its science of learning upon a truth that would abide so present significance which raises one man and delong, first entering into the sympathy and condition presses the other in the love due to the children of and sight of the people themselves, and teaching our Father, and we shall find both words very usethem how to see and discover for themselves, and ful. It does not follow that we shall hate a man that this was, in truth, the only method and the ever- because we feel his course to be evil. lasting secret.

can only mend and improve; these crises, born so fre- that it is a necessary outgrowth of the condition quently out of conflicts and antagonisms, are always | producing it. Neither need we deny that God in his for good, and work, like annular swellings of the power is seen in the act, nor is it to be granted that trees, the regular growths of a people. Revolutions are right-and in their place, as human nature is by God. An act may be evil, and yet be an instrumade up; the advantage of this in time being, that, whereas in the past these revolutions could not be set on foot or pushed to completion, without physical violence and all the horrors of bloodshed, they may now go forward with all the silence-comparatively speaking, of course-of peace and harmony, and thus approve themselves to all shades of parties, and all grades of men; even the opponents of the old time become consenters, or co operators, in the new. One thing is certain: it is idle, unintelligent, and an outrage on the advancing instincts of humanity, to sit down and grieve over the loss of mere methods that were established by the fathers, just because the fathers established them-when, if we are their true and worthy descendants, we ought to be ready to vindicate our title by trying to do as well for our day as they did for theirs. We appreciate the secret and wonderful power of associations, in the affectional department of humanity, and know how long it compels men to cling to the past even after it ceases to serve their turn; but we should, at the same time, remember that institutions are for man, and not man for institutions; that they are for service, and not for mastery; that we have as yet utterly failed to achieve our freedom, if we still remain the willing or customary slaves of forms-especially of forms that have, in good part or in whole, lost their use

and vitality. Rather let us all remember that there is nothing greater in the range of created being than man, and that to him are rightly subordinated all the hints, brings him suffering-strengthens his consolentioussuggestions, secret forces and opportunities with ness, and throws acquisitiveness into a healthy which this planet is stored, as an arsenal or magazine. We need not throw away anything that is good, even if it has no profounder good in itself than may work on the mysterious scale of associations: for it is necessary that all should be turned to ac- surrenders right after right, dollar after dollar, until count in the economy of nature, and the reason and will may often be moved, and even carried, by these silent powers, when the sharpest and keenest abstractions of logic would fail utterly. Yet, while holding on by such as these, we must not forget to place is certainly theirs, and they have a right to it. In the future, their beautiful operation will be seen even more plainly than now, because they will be made to harmonize so much more perfectly in the general scheme. Nothing is lost, merely because changes are upon us. Are we men, and do we repine that we are called on to do energetic work? Are we Patriots, and do we hesitate about making sacrifices? Have we so long professed faith in the eternal prininle of self-government, and do we believe, never theless, that only the greatest derangement of commerce and business can work to prove its practical

Philanthropy.

overthrow?

It is a question, at best and always, what phllanthropy really is; whether the popular notion about it comprehends the true spirit and meaning of it. For ourselves, we hold that to live a whole and beautiful life is philanthropy of the highest sort; and by that sort of definition is not implied anything like fuss or meddlesomeness. It is possible even for this spiritual sense, there is no difference between goodness to become malicious, so wedded are we all to habits and parties and externalities.

Thoreau-the hermit of Concord-sava in his Life in the Woods "-" The philanthropist too often surrounds mankind with the remembrance of his own cast-off griefs as an atmosphere, and calls it sympathy. We should impart our courage, not our despair-our health and ease, not our disease-and "o o "If anything ail a man, so that he does not perform his functions, if he have a pain in his terms and apply them. bowels even-for that is the seat of sympathy-he forthwith sets about reforming the world." o o

though he be the holiest son of God, is his private ail." vigorous spiritual breath-" Let this be righted; let | There is a rule, however, which is given all men, the spring come to him, the morning rise over his sufficient to serve the purposes of the Now, and to couch, and he will forsake his generous companions lead to the highest state hereafter, by regular, sure without apology. My excuse for not lecturing progression. It is that each human being shall live against the use of tobacco is, that I never chewed it; that is a penalty which reformed tobacco-chewers reference to that of the neighbor. If this rule be have to pay: though there are things enough I have strictly followed, and we swerve not to one side or chewed, which I could lecture upon. If you should the other from it, to gratify this desire or that proever be betrayed into any of these philanthropies, do pensity, when the voice within tells us such gratifi not let your left hand know what your right hand cation is not right, the human soul will in time be a does, for it is not worth knowing. Rescue the perfect machine through which the purity of spirit

time and set about some free labor." He pointedly, and in a strain of finely pleasing satire, adds that "our manners have been corrupted by communication with the saints. Our hymnbooks resound with a melodious cursing of God and the prophets and redeemers had rather consoled the fears than confirmed the hopes of man. There is nowhere recorded a simple and irrepressible satisfaction with the gift of life, any memorable praise of God. All health and success does me good, however far off and withdrawn it may appear; all disease and failure helps to make me sad and does me or I with it. If, then, we would indeed restore mankind by truly Indian, botanic, magnetic, or world."

GOOD AND EVIL.

A communication published on the third page of bo ofther botter or worse than the people, if the peo- this issue, on " Words vs. Ideas." leads us to a few

To us there is nothing opprobrious in the term We have perfect confidence that our affairs at home evil. In saying that an act is evil, we do not deny we consider the act, instigated by any devil created ment of good, inasmuch as by producing suffering, the man may be induced to correct his ways. To some men, placed in certain conditions, evil acts may be the only stepping-stones to perfection. Having attained a more perfect state, they would not care to relapse into their old course of life, even though they may see it to have been the parent of their better state.

There may be a time in the eternity of consciousness upon which we have entered, when we can discard the term evil, and see everything good. But these relative states, good and evil, are not only necessary to keep man reaching out for a higher life while in mortal, but if we accept spirit manifestations, they are used in the second life of man, to express the state of harmony of the soul.

If acquisitiveness be one law of man's nature, he is given another, which, acting with equal, power, holds him from an excess of the former. Acquisitiveness leads man to gather to himself the goods of material life, for his happiness here. Conscientiousness bids him make no infraction upon the happiness or rights of his neighbor, in the acquirement of

Now if the physical man has by ill conditions been formed with strong acquisitiveness, and weak conscientiousness, he may rob his neighbor. In so doing, he sins against his neighbor, and transgresses the other law of his being represented by conscience. His course is in accordance with his nature, and sphere of action. The result is good, but the act is none the less evil.

Reverse the order, and let a man have an enlarged conscientiousness and small acquisitiveness, and he he is a pauper. Here, too, his act is evil; he sins against a proper law of his nature, and suffering ensues until an equilibrium is restored-until he gets his right without violating a healthy conscience. Let man act out his nature, and though by reason of assign them no higher than their true place; that ill conditions) his acts are evil at first, by producing suffering, at the end, he weakens the one class of attributes and strengthens their opposites, so that each class performs its proper functions, and goodness as its result is produced.

Viewed in this light, the doctrine, "Whatever Is. is Right," is a truth, but it does not abolish the natural distinctions of Good and Evil. That state of the organism of man which produces the murderer, is not as good as the opposite which produced the Jesus of biblical history. All men love the one, if they do not pattern after him. None but men similarly organized to the murderer, will desire to tread impossibility for any length of time, and so to its in his path. Mankind cannot, happily, be made to believe that there is no desirable difference between the two states, else the consequences to the race would be dire.

> Perhaps it is a fact, that the element spirit is always pure—is God; but while connected with the grosser matter of the soul, and the still more gross animal body, it cannot perfectly manifest its goodness, though it never fails to prompt man, in one way or the other, to strive for goodness. Viewed in the murderer and a Jesus; but when the two characters are viewed in a material sense, each spirit clothed with his material nature, how vast the discrepancy l

We have taken this occasion to express our views briefly upon the theory of "Whatever Is, is right," because some of our readers seem to confound a free discussion of the matter with an unqualified belief take care that this does not spread by contagion." in it. We cannot see the propriety of ignoring the existence of Good and Evil, as we understand the

But to mortal vision there is not any one standard of Good and Evil up to which all men of every na-"I believe that what so saddens the reformer is not tion can be at present brought. "There is none his sympathy with his fellows in distress, but, good, no not one," said the inspired man of yore. Ages upon ages may roll into a Past, and yet man And therefore he says with all the emphasis of may not reach, perhaps, the real perfection-good. up to his or her highest conception of right, without drowning, and the your shoe-strings. Take your shall manifest in all its Godlike proportions.

Rumors.

Nothing is more certain than that our people love excitement, even when its cause works to their interest. Even when it startles us all to hear of deenduring him forever. One would say that even falcations, robberies, corruption in places of public trust, we nevertheless would rather hear of such things than to get no news at all-or our observation goes for nothing. The past week has certainly furnished all that the greediest mortal could wish, in this line. It seems as if any more reports and rumors, whether from Washington or from anywhere else, must pall on the public appetite. It may be, evil, however much sympathy it may have with me however, that these matters "grow by what they feed upon." Nothing is more fatal to individual growth and development than the morbid excitement natural means, let us first be as simple and well as that is engendered of these flying rumors; they unnature ourselves, dispel the clouds which hang over settle the mind for sober reflection, and make it the our own brows, and take up a little life into our mere plaything of the trifles that come and go on pores. Do not stay to be an overseer of the poor, the current. It is well enough to let these things but endeavor to become one of the worthies of the run along till something tangible, and that can be digested by a healthy mental apparatus, comes of them. Making Liquor.

If it is unlawful to sell gunpowder without a special from these receipts, and experienced judges cannot forred to by those who are skeptical. tell them from the imported article. The wholesale slaughter of human beings, carried on so largely by which he has the most universal success are those means of the manufacture and sale of adulterated known under the general head of Female complaints, and poisoned liquors, ought by law to be made a which, in the most aggravated forms, are cured alattention of legislators."

Free Press in France.

We think it was Macaulay who said, when Napoleon the Third seized the sovereign power of France, largement of the Joints; but he makes no pretenthat he had usurped power to save liberty; or to that sion of being able to cure all who apply. effect. Events go to prove the truth of that saying, every day. The latest statesmanlike act of the Em- have lately been effected: peror, which shows that he has at heart the exaltation of France as the surest means of immortalizing Thursday last with a withered limb and two crutches. himself, is his extension of the limits that have been Restored in thirty minutes, and walked to her boardfor so many years prescribed for the public press of ing place without crutches. the nation. Henceforth, the accounts say, the press is to be free, to comment on current events as it may think proper. In the first place, it is not likely that After the first operation, walked over a mile and so generous a favor, comparatively speaking, will be spoke for the first time; a letter since received with abused by a press that has just been released from its old restrictions; and, in the next place, the present condition of affairs both in France and Europe is sufficient guaranty for the prudent and patriotic conduct of all influential papers, no matter what course they would like to pursue out of spite to the Emperor. Napoleon has shown himself a greater man already than bis ancestor.

A SERENADE.

BY PHRANQUE PHRANTIQUE

Rest On thy pillow to night, Thy lips softly prest By the angels of light!

Sleep! O'er thy pure bosom fling Night's mantle, and keep Every ill neath her wing !

Dream Of the loved and the true; Whose memories seem Ever sacred to you.

Pray.
That their friendship shall be As bright as the day— And as deep as the sea.

Light and Shadow. "If shadows trace our early way To press the spirit's lightness. Heaven can clothe the darkest day In evening's golden brightness.

How prophetically the poet speaketh! How truthfully! God chasteneth that he may purify the spirit of man. When we look abroad upon the face of the years with spine disease and female weakness; had earth we behold everywhere the attributes of divine wisdom as manifested in all nature. Man alone is time. In thirty minutes she was enabled to walk an exception to the fixed laws of the creation; and around the room. This cure was effected in the yet man, physically, is subservient to these laws; evening. She has been well ever since. Physicians but, morally, being a free agent, he can live pure say this is the greatest cure on record. and holy, or he can plod along amid the thorns of life without profiting thereby. Should his spirit, however, be chastened by the misfortunes which husband was at church, and she walked out to mees may encumber his pathway, he will surely rise him. above the vicissitudes of this life, and become a pure, a holy man.

The True Spirit.

Owing to the lamentable failure of the grain crops in some pacts of the South, says the Cincinnati Slar of the West, several applications have been made to us for the purchase of corn, oats and flour in the Cincinnati market. Such commissions we most cheerfully undertake. We can place them in the hands of parties whom we know to be of honorable character and reputation as merchants. We ask no profit for ourselves, our only trouble being to send the commission to the proper dealer. It is a friendly office, and not one of mere business, that we propose to fill.

.The Prince's Visit.

The Duke of Newcastle recently said, in a public speech, that the visit of the young Prince of Wales to America has accomplished more, by way of cementing the friendship of the two nations, than the diplomacy of a quarter of a century could do. If so, it only shows in how much better way things are to be done in the future than in the past, and that a arts, called diplomatic, that were ever invented.

Miss Sprague at Allston Mall.

Miss A. W. Sprague is engaged to speak at Allston Hall, the four Sundays of the month of January. She has spoken in this city before—three or four years ago-and her old friends and new ones will welcome her with pleasure. She was one of the first, and is one of the best trance speakers in the spiritual field.

"Whatever Is, is Right."

A new edition of this work by Dr. Child, is now ready. It contains twenty additional pages, which give various opinions of others of the book and the subject of which it treats. Copies sent to all parts of the country, by mail, on receipt of one dollar. See advertisement on the 7th page.

For my own part, Spiritualism has been to me, to my family, and to a wide circle of relatives and friends blessing of existence. Before its luminous facts, knit ting up the present with the sacred past, binding up the life of to-day with the spiritual life of the greatsouled and great-hearted in all ages and all quanters of the world; of Plato with Moses, of Zoroaster with Bacon, every doubt, nay every uncertainty of divine revelation, and of the immortality of man, has fled as the shades of night before the morning .- Wm. Howitt.

What a glorious old world this would be, if all its nhabitants could say with Shakspeare's shepherd: Sir, I am a true laborer, I earn that I wear; owe no man any hate; envy no man's happiness; glad of other men s good; content with my farm."

OURES BY DR. NEWTON.

EDITORS OF THE BANNER OF LIGHT-Some weeks license, or to offer chemical and mineral poisons since, I gave a brief statement in your columns of freely for sale, it ought to be made as much so to remarkable cases of disease cured through the inmanufacture adulterated spirituous liquors for profit strumentality of Dr. J. R. Nowton, at No. 40 Edinand general consumption. A printed circular has re- boro' street, corner of Beach street, in this city. contly been seen by the editors of the N. Y. Tribune, Since that time I have received very many letters of which contains directions for counterfeiting pure inquiry from all sections of the country, asking for wines, brandy, and gin, so that the counterfeiter information in regard to his powers and his ability may accumulate an enormous profit. Cognac brandy to cure the various forms of disease to which flesh that sells for from one to three dollars a gallon, may is heir. I therefore take this time to fulfill my be successfully imitated for from thirty five to sixty promise to furnish a few of the vast number of cents; and wines costing from a dollar and a half to wonderful cures performed by Dr. N. since his resithree dollars, may be counterfeited for about thirty- dence in Boston, and to answer my numerous correfive cents. The editors say that "It is the means of spondents (presuming that they all take and pay for securing great wealth to the wholesale dealers, and the Bannen,) and thus save myself much time and no man can get it from them for any amount of trouble/which would be necessary to answer each money. Liquors called imported are manufactured individual addressing me. These cases can be re-

Dr. Newton informs me that the class of cases in criminal offence. The quicker it is done, the better most universally; but all will perceive that the for the public. We commend the subject to the patients, from motives of delicacy, do not like to have them published. He is also remarkably successful in Paralysis, Rhumatism, Blindness, Deafness, Contracted Muscles, Spinal Curvature, Hip Disease, Tumors, Chorea or St. Vitus Dance, and En-

The following are some of the many cures which

Miss Julia Estabrook, of Brooklyn, N. Y., came on

Mrs. Esther Davis, from Warner, N. H., could walk but little, and had been a mute for seven years. her miniature, expresses her thanks that she is enabled to talk with her family, and general health improved.

Hannah B. George, of Concord, had no use of her neck, knees or arms. Restored by one operation. Mrs. A. H. Wood, of Pepperell, Mass., open cancer. After two operations the cancer dropped out and is

Mrs. John Coyle, of Providence, lost the use of her left leg, which was withered; used crutches fourteen months. Cured by one operation.

Miss Lucina Parmenter, of Lowell, had dropsy so that she was unable to walk. Cured by one operation. Edwin Hatch, of East Boston, scrofulous humor and rheumatism; on bed six months, and then could only walk with crutches. Cured by one operation.

Mrs. Shedee, of No. 10 Billerica street, Boston, had withered hand, entirely useless, caused by cancer; a great sufferer-could not sleep for eight nights. Cared by one operation.

Miss Abby Bartlett, of Boston, could not speak even in a whisper for eight months. Perfectly cured in ten minutes. The next day, her friend, Mrs. Samuel Stevens, of this city-fourteen months without speaking—was restored in two minutes. Mrs. Wise, 31 Central Avenue, Chelsea, cured of cancer by one operation.

Capt. Daniel Cavanaugh, Jr., of steam tow-boat Charles River, had cough—thought to be in consumption. Cured by one operation. Will be pleased to answer any questions.

Charles H. Lane, of Somerville, had hip complaint and rheumatism; walked with cane or crutch; after one operation walked without either.

Mrs. Taylor, of Dorohester, was bed-ridden three never borne any weight upon her feet during that

Mrs. Fairfield, of Dorchester - confined to the house many years-was cured on Sunday, while her

Charles Thurber, of Providence, cured of epilepsy by one operation. Had spasms daily before being cured. Mrs. Wait, of Lynn, Mass., oured of dropsy. One

operation. Weighed two hundred and twenty-goven pounds; reduced to two hundred pounds; is at work, as well as ever. John Donahue, of North Bridgewater; walked

with crutches; cured by one operation, and left his crutches. Elizabeth S. Southwick, of South Danvers : spine

complaint; had not walked for sixteen months; brought in arms. After fifteen minutes' operation. walked two miles.

Anna Nicholson, of 888 Hanover street, Boston; blindness from birth. Cured in one operation.

Mrs. Woodward, Lowell; spine complaint and female weakness; could not even feed herself. Cured.

Clara A. Urann, of Boston; spine disease; had walked but a short distance for two years. Is perfeetly restored, and enjoys better health than ever

The question is often asked, "Are these cures permanent?" I answer that from the nature of the cases of the persons who call upon Dr. Newton for single frank action is to be worth more than all the relief, it cannot be expected that the cures could all be permanent when only one operation is performed, yet the fact that temporary relief is obtained in those cases where all other means have been exhausted in vain, furnishes very strong presumptive evidence that the cure will become permanent by atten-

tion to the means he employs. Those who have given attention to the magnetic laws which govern this method of cure, will readily perceive the impossibil. ity of any one person effecting favorably all who are diseased. But I will venture the opinion that a parallel cannot be found in ancient or modern times, in sacred or profane history, where any individual has relieved such large numbers of the afflicted as has Dr. N. . This fact will be made apparent to any person who will visit his rooms, and look at the collection of crutches and canes which the cured lame have left, the spectacles the blind have dispensed with, and the other surgical appliances used in spinal and other complaints, which the cured have cast off, which he has as trophics of his wonderful through whom it has radiated, the most substantial and miraculous gift of healing without medicine, or any other extraneous or artificial aids. But I will conclude this already too long commu-

nication, by saying that I should have fulfilled my promise to furnish reports of cases before, had not it been for the fact that Dr. N. objected to anything that looked like advertising, or puffing, and it is only at the solicitation of many friends that he has consented to the publication of these few cases. What is the power by which these wonderful and miraculous cures are performed? Please answer, ye savans of

Yours, in behalf of the suffering,

H. F. GARDNER, M. D. Boston, Dec. 20, 1860.

ALL SORTS OF PARAGRAPHS.

The Bannen wishes a happy new year to all its patrons, and hopes its borrowers will be made more thoughts and satisfaction, amid the desperate strughappy by subscribing forthwith.

therefore merchants and others, who wish to secure purchasers, should advertise in its columns. Several purchasers, should advertise in its columns. Several who have done so, assure us that, pecuniarily, it has been of great advantage to them.

Mrs. Anna Harris died at Newburyport on the 22d inst., at the advanced age of 106 years, lacking four months. Her maiden name was Toppan.

Upwards of ten millions of dollars in coin have been received, by the Atlantic States, from Europe and California, within the last ten days.

The first present made in the world was by Eve. who gave her hasband some fruit in the garden of Eden. According to many theologians, that present resulted in most disastrous consequences to the human

The balls of sight are so formed, that one man's eyes are spectacles to another to read his heart with.

A paper published in Stockbridge, in the year 1800, states that the library of a lately deceased clergyman sold for £3, and the liquors in his cellar for £276. Commentaries are needless.

A HUMANE LANDLORD .- The Richmond (Va.) Dispatch says: A gentleman living in Henrico County. Va., who owns some fifteen or twenty tenements in Port Mayo, all of which are occupied by the working classes, has voluntarily called upon his tenants and reduced their rents, so as to give them partial relief until business revives.

An envious man repines as much at the manner in which his friends live as if he maintained them.

FORTITUDE.

Have I not had my brain seared, my heart riven,
Hopes anapped, name blighted, life's life lied away?
And only not to Desperation driven,
Because not altogether of such clay,
As rots into the souls of those whom I survey.

[Byron.

To Socrates and Plato, as to the old Jewish sages, man is most important when regarded not merely as a soul, but as a man, a social being of flesh and blood. Aristotle declares the family and recial relations to be the master-facts of humanity .- Kingsley.

THE HYGIENIC MONITOR; A MONTHLY JOURNAL FOR INVALIDS, ON THERAPEUTICS.—The December number of this useful periodical has been received from the editor, Dr. A. G. Hall, No. 250 Washington street. It advocates the new theory of medical science on the nutritive principle; and, besides its importance as a medical journal, it contains a judicious selection of interesting miscellaneous matter.

Dn. A. B. CHILD will lecture in Foxboro', on Sunday, January 6th, at 1 1-2 and 6 o'clock P. M. PETERSON'S PHILADELPHIA COUNTERPEIT DETEC-TOR, from its reliability and fullness of information.

should be in the counting-room of every business man. FROM THE SOUTH-STOPPING PAPERS .- Infidel prin-FROM THE SOUTH—STOPPING PAPERS.—Injuser principles seem to us to be well adapted to every latitude, for they will apply universally. But in the Southern States we have but few subscribers in comparison with Northern and Western States; and what we do have, (or some of them) are seeding from our list, one after another. Every week we receive notices of a dissolution of the union that once existed between Southern subscribers and the Investigator; not because these subscribers and the Investigator; not because these friends love the church, but because they hate the North: We don't exactly see, though, why they should spite themselves, and make a scapegoat of us, merely on account of their dislike to certain of our politicians! We Infidels are crowded down about enough politically, one would think, by Northern bigots, without having the screws put upon us by Southern Infidels. This standing between two fires is rather overdoing the matter.—Bos'on Investigator.

People who are always finding fault with everybody but themselves, had better take a peep into the mirror of their own souls, and see if everything is right there. We warrant they will have plenty of business on their own account, should they make the trial.

Digby and Brad are systematic tokers. to a lecture the other night, and heard a distinguished orator pay a thrilling tribute to the memory of the fathers of the Constitution. Digby asked Brad what drug the lecturer resembled, while making his telling point. Brad ventured that it was bawl some (balsom). "No." rejoined Digby; "he was 'laudin' 'em.'"

Brad says jailors must relish the playing of practical jokes, because they cell so many people.

What a person praises is perhaps a surer standard, even, than what he condemns, of his character, information and abilities.

The N. Y. Independent has secured by copyright the sermons of Henry Ward Beecher, published in that paper. So that now we have the Gospel not only according to "Matthew, Luke, or John, but "according to Act of Congress!"—Herald of Progess.

The London Times, of Dec. 8th, informs us that "Dr. M. V. Bly," alias "Blood," alias "Black," has turned up in that metropolis. He probably could n't make his . juggleries' pay at Barnum's Museum, and so has slid across the big pond to impose upon the credulous of the old world. He has impudence enough for anything.

South Carolina .- Fort Moultrie was evacuated by the Federal troops on Dec. 27th. They now occupy Fort Sumpter. The South Carolina forces took pos session of Fort Moultrie and Pinckney on the 28th. The South Carolinians have also taken possession of the Custom House and Post Office.

"Biddy," said Mike Donnell the other day to his "ould 'oman," "can ye tell me the difference between our shanty here, and a celebrated son of "Ould Ireland?"

"An' sure, I can't." "Why, one is Daniel O' Coanell, and the other is the

Leannel o' Donnell." Ye're a dog, thin, Mike-an' sure ve'll have to be

muzzled; for the wit of ye 'll hurt somebody."

"Faith, ye're mistaken, me darlin, its yerself that wants the muzzlin'."

Ralph Farnham, the last survivor of the battle of

and four years, five months and nineteen days.

A Big STRAW .- It is stated that within two days after the delivery of his great Union speech, Senator Johnson, of Tennessee, received one hundred and sixty-three letters of approval from Maryland and Virginia

The snow was so drifted in the vicinity of Manches ter, N. H., on Monday last, that travel was almost suspended. Stages going out of the city were unable to proceed, and had to return,

the English Liberals have a notion of inviting Gari-baldi to an ovation in London, and the Corporation of that you city have made him a fragment theory of the froops who marched at the last halting of that vast city have made him a freeman thereof, and will present his certificate of admission in a golden rest those at the depot at Tung Chow and elsewhere, box.

Dr. Livingston writes from Senna to the Bishop of Oxford, that the whole region bathed by the lakes, in the interior of Africa, is a cotton producing one of the first order.

goodness is the difference between oars and sails, or rather between galleys and ships.

Digby thinks people who live in Greece should always be fat. Digby is an infatuated joker!

Fortunate is the man, says the Newark Advertiser, who feels in his soul when Christmas has come, and has not lost his relish for the simple festival seasons of the calendar. It is well to be resolute in business, to be ambitious of honest fame, and even for some the Emperor had returned.

persons to be absorbed in the giant task of saving their country. But for most of us, a corner of the heart had better be reserved for the residence of quiet gles of the world.

happy by subscribing forthwith.

Several drunken Harvard College students assaulted the porter of the U. S. Hotel on Christmas night; but will not be arrested "in consideration of the respectability of the young men!" Bah.

To Advertisers.—The Banner of Light circulates in every State in the Union and the Canadas, and the very State in the Union and the Canadas, and the Part of the Physician is a man of great experience in general transfer. should be read by every victim, and they should

anothe in consulting such an able physician for this deplorable class of maladies.

A treatise on "The Premature Decay of Youth," recently published by him. should be obtained and read by every youth in the land.—Livingston Union, Sept.

See advertisement in another column.

G. B. STEBBINS, ANN ARBOR, MICH.-The article accompanying your note has been placed on file for publication. " The Education of Woman," we agree with you, is a subject of special interest in certain localities at this time, and will become a matter of general interest at no future day.

SARAH, MIAMI, IND .- Yes.

F. T. L., LAWRENCE, MASS .- The article you refer o will appear in our columns soon.

The War in China.

We clip from the London Times the following in-

teresting sketches of events in the Celestial Empire : On the 12th of October everything was prepared tor the assault, or the occupation of Pekin. The siege-guns and other artillery were in a position to bombard the town unless it should be surrendered by noon of the 13th. A general order was issued by Sir Hope Grant for the disposition and control of the forces under his command. The whole of the troops were to be furnished, on the 13th, with two days cooked rations. In the event of an attack upon Pekin being ordered, the general order directed the following directions to be observed: As soon as the officers commanding Royal Engineers report that a practicable breach has been effected in the city wall, will be stormed by the second division. On the

wall being gained, the storming party will turn to the keeping along the ramparts, and seize the An ting gate. This post being gained, the Engineers and Sappers, who should follow the supporting col-um, will proceed at once to open the gate below. This post will then be placed in a state of defence with the least possible delay, and be held by a gar-rison of such strength as may be necess ry. Officers and soldiers forbidden, under any pretext whatever, to quit the gate or ramparts, or enter any street or house. All the property collected by officers, on this occasion, to be sold for the just benefit of all ranks. The Commander-in-Chief informs the army that he has taken upon himself a serious responsibility in appropriating to their benefit the treasure which as found in the Emperor's palace, and which, by

right, belongs to the Crown. Just immediately before the period given for surrender would expire, Hangohun came out and said our demands were acceded to, no resistance would be made, and the gate was at our disposal. Thereon the outer and inner gates were immediately taken possession of, and a portion of the allied force was juartered on the walls of Pekin.

Letters were found in the palace from San-ko-linson to the Emperor, assuring him of his confidence in being able to annihilate us. The garrison of Pekin is reported to be 60,000 to 70,000 men. The pressure of the people is said to have had great weight in inducing the authorities to yield. The generals and staff, with the Punjaubees and 67th egiment, entered the outer and inner gates of Pekin, and ascended to the ramparts, and took possession of the gate and a number of brass guns, and mounted our guns in their place. The English and French flags were then hoisted in token of our military occupation. The wall is sixty feet wide and paved, and the troops inside have their tents pitched on it. The only thing that the Chinese asked was that the Chinese coolies should not be allowed to enter the

The Emperor's summer palace was only occupied by three hundred eunuchs, and thirty or forty men in charge of the gardens. They made a slight show of resistance, when two were killed and two French officers wounded. The next day the palace was given up to indiscriminate loot, after the French had made

the first selection.

The Hong Kong overland Register, of Oct. 20, states that Captain Anderson and Mr. De Norman died from the effects of the brutal treatment of their Tartar captors. A sergeant of the Sikh cavalry has deposed that all the prisoners were most inhumanly used, having their wrists bound with cords, and an insufficient quantity of food supplied them. No information has been obtained about Captain Brabazon and Mr. Boulby, the Times special correspond.

A letter from the camp says that Messrs. Parkes and Loch, while with San ko lin sin's army, were forced to kneel before every mandarin, however petty, and their faces rubbed in the dust. They were bound with their hands behind them, and carried on horses to Tungchow, and thence in the same state. in one of the carts of the country, to Pekin, where they were placed in dungeons, and remained so for some time. Mr. Parkes was beaten when he did not instantly reply to a question, and Mr. Looh because

he could not speak Chinese. LOOTING OF THE EMPEROR OF CHINA'S PALACE.-Indiscriminate loot was allowed for two days. The public reception hall, the state and private bedrooms. ante-rooms, boudoirs, and every other apartment, has been ransacked. Articles of vertu, of native and foreign workmansnip, were taken, or broken if too large to be carried away. Ornamental lattice work, screens, jade stone ornaments, jars, clocks, watches, and other pieces of mechanism, curtains and furniture-none have escaped from destruction. There were extensive wardrobes of every article of -coats righly embroidered in silk and gold thread, in the Imperial dragon pattern; boots, head-dresses, fans, &c.; in fact, rooms all but filled with There must have been seventy or eighty thousand pieces of silks in rolls, which at Canton cost twenty or thirty dollars each. Hundreds were thrown down and trampled on, and the floor covered Bunker Hill, died on the morning of Dec. 26th at the thickly with them. Men were throwing them at residence of his son. in Acton, Me., aged one hundred each other, and all taking as many as they could carry. They were used instead of rope to secure the loading of carts filled with them. A treasury containing a large quantity of gold ingots and Sycee silver, is under charge of a guard, and is to be diided between the English and French. The total value of property destroyed would amount to a large

installment of the indemnity claimed. A party of the Freuch went through the apartments, breaking everything that remained-mirrors. screens, panels, &c .- in revenge for the treatment the released prisoners, their countrymen, had re ceived. Much dissatisfaction had been expressed at place are to participate in the prize money, all the being excluded. The Commander in Chief and geneneral officers have waived their right to share. A ticles taken by all officers and men, were to be sent The difference between heathen virtue and Christian in for sale by public auction for the benefit of the army, which was done. All were permitted to have the articles brought away by themselves valued, and have the option of taking or rejecting them. Many beautiful and curious souvenirs were thus obtained at a nominal price. The sale reslized \$32,000, which, with the value of the treasure, estimated at \$61,000, is to be divided as prize-money on the spot. A dispatch from Pekin via St. Petersburg, says

that peace had been concluded with China, and that

NOTICES OF MEETINGS.

ALLETON HALL, BURSTEAD PLACE, BOSTON.—Lectures are given here every Bunday afternoon at \$30, and at 2.15 o'clock in the evening. The following speakers are engaged: Miss A. W. Bprague, four Bundays in January, 1801; Mrs. Anna M. Middlebrock, first two, and Miss Lizzie Doton the last two Bundays in Yeb.; Miss Emma Hardinge, first four Sundays in March; Mis. Maria M. Macumber, last Bunday in March, and first two in April.

CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.—
The Boston Spiritual Conference meets every Wednesday evening, at 71-2 o'clock. The proceedings are reported for the Bauner. Subject for the next meeting: "is there any immurable moral law for the government of all human ac-A meeting is held every Thursday evening, at 7 1-2 o'clock.

for the development of the religious nature, or the soul-growth of Spiritualists. Jacob Edson, Chairman. Charlestown.—Sunday meetings are held regularly at Coultral Hall, afternoon and evening. Mrs. E. Clough, speaks

CAMBRIDGEPORT. - Meetings in Cambridgeport are held

CAMBRIDGEPORT. — Meetings in Cambridgeport are held every Suuday afternoon and evening, at 3 and 7 c'clock r. M., in Williams Hall, Western Avenue. Seats Free to all. The following named speakers are engaged: Mrs. Fanny B. Felton, Jan. 6th and 13th; Mrs. M. M. Macumber, Jan. 20th and 27th; Miss A. W. Sprngue, Feb. 3d; Miss Lizzie Doten, Feb. 10th; Mr. Chas, Hayden, Feb. 17th; Lee Miller, Eeg., Fob. 24th and March 3d.

LOWELL.—The Spiritualists of this city hold regular meetings on Sundays, afternoon and evening, in Welle's Hall, They have engaged the following named speakers:—Miss Fenny Davis, four Sundays in January; Lee Miller, three first, and Emma Hardinge the last Sunday in March; Mrs. M. S. Townsond, during April; Mrs. F. O. Hyzer, during Mrs. M. S. Townsond, during April; Mrs. F. O. Hyzer, during Mrs. M. S. Townsond, during April; Mrs. F. O. Hyzer, during

LEOMINSTER, MASS.—The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall, Services com-mence at 1 1-2 and 7 1-4 r. w. The following speakers are en-gaged:—Rev. Adin Ballou, first Sunday in Jau.; Lewis B. Monroe, second Sunday in Jan.

PLYMOUTH. Mrs E. A. Ostrander will speak Jan. 5th; Mrs. R.H. Burt, Jan. 12th and 19th; Miss Lizzie Doten

Foxnono'.-Meetings at 1 1-2 and 6 o'clock P. M.

WORGESTER.—The Spiritualists of Worcester hold regular Sunday meetings in Washburn Hall. LAWRENCE.—The Spiritualists of Lawrence hold regular meetings on the Sabbath, forencen and afternoon, at Law rence Hall.

GLOUGESTER.—Spiritual moetings are held every Sunday, at the Town Hall.

PUTNAM, CONN .- Engagements are made as follows: Mrs. PUTNAM, CONN.—Engagements are made as follows: Mrs. M. M. Macumber, Jan. Sth and 13th; Miss Susan M. Johnson, Jan. 20, 27, and Fgb. 3d and 10th; H. B. Storer, for March; Warren Chase, for May; Miss L. E. A. DeForce, Aug. PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forence. Lectures afternoon and evening, at 2 1-4 and 7 o'clock. Speakers engaged:—H. B. Storer, first two, and Lizzie Doton, last two Sundays in Jan.; G. B. Stoblins, last two Sundays in March; Charles A. Hayden, first two, and Miss Fannio Davis last two Sabbaths in April and first two in May; Mrs. M. S. Townsend the last two Sundays in May and the first Sunday in June; Mrs. M. M. Macumber last four Sundays in June.

PROVIDENCE.—A list of the engagements of speakers in

PROVIDENCE.—A list of the engagements of speakers in this city:—Lee Miller in January; Mrs. A. M. Spence in February; Miss Lizzle Doton in March; H. B. Storer, two first, and Warren Chase two last Soudays in April; Miss and Hardinge in May; Mrs. F. O Hyzer in June; Laura 2. Defeared in Luly. . DeForce in July.

PHILADELPHIA, PA.—Meetings of Conference and circles are hold at the new Hull, organized under the name of "Penetralium," No. 1231 Chestnut street, below 13th, north side. New Yonk.—Meetings are held at Dodworth's Hall regu-larly overy Subbath. Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning.

Oswaco, N. Y.—Meetings are held every Sunday afternoon and evening at 2 and 7 1-2 o'clock p. m., at Mead's Hall, East Bridge street. Seats free.

COLUMNUS, PA.—The Spiritualists of this place hold meet ngs the first Sunday in each month in their church. CLEVELAND, OHIO.—Speakers who wish to make appointments at Cleveland, are requested to address Mrs. H. F. M. Brown, who is authorized to confer with them.

LYONS, MICH.—Mrs J. W. Currier will speak in January Mrs. S. E. Warner in Feb.; Mrs. A. C. Stowe in March; Mat tie F. Hulett in April.

Milwaukir, Wis.—Meetings are held every Sunday at Good Templars' Hull, at 5 and 7 1-2 o'clock p. m. Speakers engaged.—January, N. Frank White; February, E. V. Wil-

ST. Louis, Mo.—Meetings are held in Mercantile Library Hall every Sunday at 10 1-3 A. M. and 7 1-2 o'clock P. M.

In Boston on Monday Evening, 24th Dec., Mr. Gronder Marshall, aged forty-five years. The death of our friend was sudden, though not quite unexpected. He at last surrendered to a disease that had been guawing at his vitals for years. He was a man of peculiar religious views; for his powerful mind led him to a higher recognition and appreciation of God and Nature, than a belief in sterectyped theological dogmas could over induce.

ical dogmas could ever induce.

A prominent clergyman was present to conduct the the exercises at the funeral, and took occasion in the course of his remarks, to express his pity at the spiritual condition of the deceased, as well as regret that he had died without a recognition of the Obristian religion, and condescendingly ventured a hope that his heresies of belief would not debar him that happiness in the Eternal World that his life, which was brimful of kindness and affection, had won for him. When the clergyman had finished, a brother of the deceased arose and stated to those present the necularities of the belief of the deceased, setting forth to the friends assembled, that the generous heart and free mind of the one we had hear called generous heart and free mind of the one we had been called generous heart and free mind of the one we had been called upon to pay the last tribute to, required no pitying regrets from any quarter. He was followed by Samuel Evans, Eq., the N. G. of Oriental Lodge, No 10, I. O. of O F., of which deceased was a member and officer. After the ceremonies were over at the house, the body was conveyed to Mount Hope Gemetery, and interred with the solomn rites of Odd Fellowship. His loss is mourned by a large circle of relatives and friends, many of whom have found, through the light of Self-timiliar as anaway to the very described to the read to shill he live again?" May this husband, should the live again?" May this husband, father, brother, friend, no longer futtered by a diseased body, be more than ever, in his freedom of spirit, a source of joy and comfort to the broken circle—who now see the Eternal World as through glass, darkly, but shall anon see face to face.

On the eve of Dec. 10, 1860, little ELMIRA, daughter of S. On the eve of Dec. 10, 1880, little ELMIRA, daughter of S.
B. and ELMIRA P. BROWN, aged five years and eleven months.
This beautiful child was a general favorite with everybody—
and when her heart throbbings had cased, when her gentle
bosom had ceased to heave, and her once active limbs had become stilled in death—we all felt as though "Earth had one
angel less and Heaven one angel more." She bore her sufferings with fortist do well becoming a person of riper years.
Three times within three months has the messenger of death
vieited that household and each time he has taken with him
his victim; an aged mother-in-law, a vouthful brother-inhis victim: an aged mother-in-law, a youthful brother-in-law, and an infant daughter. During the child's illness, her law, and an infant daughter. During the child's illness, herspirit-mother—who had passed on some years before hersucceeded in making her visible appearance to different ones
who attended her; and a few hours previous to the child's
death, the sorrow-stricken father was also made to see not
only his lovely spirit wife, but a number of other spirit-friends
and relatives, who hovered near the child in the hour of
death. The funeral services were conducted by Mr. Harvey
McAipin, (in the absence of his esteemed lady), and such
words of comfort and consolation as fell from his lips on that
occasion, are everyway calculated to soothe the sorrowful
heart.

The following appropriate hymn was sung by the Spiritual Choir, from the Psaims of Life:

"She passed in beauty! like a rose
Blown from its parent stem;
She passed in beauty! like a pear!
Dropped from a diadem." She passed in beauty! like a ray
Along a moonlit lake;
She passed in beauty! like the song
Of birds among the brake. She passed in beauty! like the snow On flowers dissolved away; -She passed in beauty! like a star Lost on the brow of day. She lives in glory! like the stars, Bright jewels of the night; She lives in glory! like the sun When at meridian height."

In Orono, Me., Dec 14, 1860. Mr. Sampson Thurston, aged soronty-two years. His companion died two years since. The past year he became a believer in the soul cheering doctring of Spiritualism, and passed to the higher life full in that belef, being conscious of the presence of spirits with his last hours. [Vermont papers will please copy.]

Affections of the Thront.

From the Rev." S. J. P. Anderson, Pastor of the Central Church, St. Louis. "I have been in the habit of using Brown's Bronchial Troches, or Lozenges, when compelled to speak though suffering from cold. They are very bene icial in clearing the throat, having no injurious tendencies of any kind. I can confidently recommend them to public aneakers, generally,"

"I heartily unite in the above commendation."-Rev. M Schuyler, Rector of Christ Church, St. Louis.

Central and Western New York Spiritual Con-

vention.
All Spiritual Lecturers, Modlums, believers and inquirem are hereby cordially invited to attend a Convention to be held in the Universalist Church, Victor, Ontario county, N. Y., on Wednesday, Thursday and Friday, February 6th, 7th and 8th, 1861. Victor is on the New York Central Railroad, between Rochester and Canandalgua. Speakers and as many others as possible will be entertained free, and arrangements are ade with the hotels within a few rods of the church to take visitors at the rate of 75 cents per day. Committee: W. Dickenson, C. Fisher, D. Goodwin, Marcenus Wright.

Speakers' Convention at Brudley, Me-There will be a three days' Meeting at Bradley Hall, Brad ley, Me., on Tuesday, Wednesday, and Thursday, Jan. 8th 9th and 10th, 1801. A general invitation is extended to ALL,

and special invitation to the Speakers of Penobscot and vicinity, and all others who may feel interested, to attend. The Committee of Arrangements will provide places of on-

torialnment for those from abroad. Per order Committee.

Social Gathering and Levee.

The Spiritualists of Cambridge will hold a Social GATH-ERING AND LEVEE, at Williams Hall, Cambridgeport, on Mox-DAY and Tuesday. Dec. 31st and Jan. 1st, commencing on Monday afternoon, at 2 o'clock.

The first day and evening will be occupied in speaking, singing, and amusements of such kinds as are usually practiced on such occasions.

All Trance and other Lecturers on Spiritualism, are cordially invited to be present, and they shall be well cared for. Mrs. A. M. Spence, Leo Miller, Esq., Mrs. P. B. Felton, Miss. . W. Sprague, Mr. H. P. Fairfield, and others are expected to be 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 enliven the occasion. Ice Creams, and all kinds of Refreshments will be for sale in the Hall.

Prices of admission will be 10 cents, without distinction of age. Season tickets 25 cents. Tickets for Supper 25c each. And those gentlemen who wish to enjoy the dancing will be furnished with tickets for 50c each.

SPECIAL NOTICE.

All persons having received Test Communications brough the mediumship of Mr. J. V. MANSFIRED, and who do not object to their publication in Book form, are requested to forward the copy of the same to Mrs. J. V. Mausfield, 153 Chestnut street, Chelsen, Mass. 6wo

ADVERTISEMENTS. TERMS.-A limited number of advertisements will be in serted in this paper at fifteen cents per line for each inser-

tion. Liberal discount made on standing advertisements.

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE MEDICAL TREATMENT—NUTRITIVE PRINCIPLE

DR. ALFRED G. E.ALL, M. D., Propresson of Physiology, author of the New. Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely vegetable. No 250 Washington Street, Boston Mass. Oct 1.

THEODORE PARKER AND HENRY CLAY ON THE CRISIS!

DEING two characteristic and able LECTURES, given through Mrs. Cona L. V. Haron, on Sunday, Dec. 16th, 1860. Printed in an octavo pamphlet. Price. 30 cts., or \$25 per hundred. Sent anywhere by the single copy free of postage. Published at the Banner office, 143 Fulton street, by Dec. 29.

S. T. MUNSON, Agent.

MEDIUMS WANTED FOR INDIA. MEDIUMS WANTED FOR INDIA.

THE subscriber, a resident of India for thirteen years, but now absent for eighteen months, will again sail for Calcutta about the first of February next. I am desirous of making arrangements with three or four good reliable Spirit usal Test Mediums, in the various phases obspirit phenomena, to accompany me; and will donate a first-class cabin passage to each medium if approved for trust which heast and reliability of character. The mediums should be free from all restraints of domestic ties or pecuniary obligations.

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

B. Wolff.

B. Hayward Place, Boston.

ASYLUM FOR THE AFFLICTED!! BR. CHARLES MAIN. No. 7, DAVIS STREET,

Boston, Mass. THIS is an Institution having for its basis the alleviation of the sufferings of our common humanity. It claims no superiority over like establishments. Its does claim EQUALITY WITH ALL, like it, or unlike it.

The Doctor gives particular attention to the cure of

CANCERS, ULCERS, TUMORS, and Sours of all descriptions. Firs not of a hereditary na-ture, treated in the most satisfactory manner. He would call attention to bis newly discovered

REMEDIES

BLOOD PURIFIER, PULMONARY SYRUP, DIORETIC SYRUP,

manufactured from directions received while under spiritinfluence.

22 Persons intending to visit 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 enclose \$1,00,
a look of hair, a return postage stamp, and their address
plainty written, and state sex, and age.

Office hours from 9 A. M. to 12 M., and 2to 5 F. M.

The doctor would call particular attention to his invauable

DIARRHEA CORDIAL,
A medicine much needed at this season of the year.

SELF-CONTRADICTIONS OF THE BIBLE.—144 propositions, proved affirmatively and negatively, by quotations from Scripture, without comment. Says a correspondent of the Herald of Progress: "The most studious reader of the Bible will be amazed and overwhelmed at every step in go-Bible will be amazed and overwheimed at every seep in a ling over these pages, to find how numerous and point-blank are the contradictions." Fourth edition, Price 15 cents, post paid—eight for a dollar. Sold by the publishers, A. J. DAVIS & CO., 274 Canal street, N. Y., and by all liberal la6m Oct. 27.

THE MISTAKE OF CHRISTENDOM:
OR, JEBUS AND HIS GOSPEL BEFORE PAUL AND
CHRISTIANITY—312 pages 12 mo.—is sent by mail for one dollar. Also,

LOVE AND PLOCK LOVE; OR, HOW TO MARRY TO THE END OF CONJUGAL BATISFACTION—a
small gilt-bound volume—is sont by mail for nine letterstamps. Address

GEORGE STEARNS,

stamps. Address. Dec. 15. DR. CUTTER'S IMPROVED CHEST EXPANDING SUSPENDER AND

CHEST EXPANDING SUSPENDER AND
SHOULDER BRACE.

DR. CUTTER'S Braces for Ladies and Gentlemen, are superior in style, beauty of finish and durability, to any other herectore 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.

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CUTTER & WALKER, Lowell, Mass.

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

Dec. 8. is3m

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

THE WHEBLER & WILSON MANUPACTURING COM-PANY, beg to state that in the reduction of the prices of their Sewing Machines, the public shall have the benefit of the decisions of the U. S. Courts in favor of their patents. This reduction is made in the belief that they will hereafter have no litigation expenses in defence of their rights. The Vheeler & Wilson Sewing Machines will now be sold at rates that will pay fair profits on the capital invested, cost of manufacture, and expense of making sales-such prices as will enable the Company, as heretofore, to sell first-class machines, and warrant them in every particular.

They are adapted to every want that can be supplied by a Sewing Machine, and approved alike by Families, Dress Mak ers, Corpet Makers, Galter Fitters, Shoe Binders, Vest Makers and Tailors generally.

Each Machine complete with a Hemmer.

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M. MUN. DEAN. LIFE, FIRE AND MARINE INSURANCE AGENT, BOSTON, MASS. Office-Old State House, (basement.) lstf Dec. 29.

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The Messenger.

Each message in this department of the Bannen we claim Was spoken by the spirit whose name it bears, through Mrs.

II. Conant, while in a condition called the Trance State.

They are not published on account of literary merit, but as tests of spirit communion to these friends who may recognize the communication of the com

We hope to show that spirits carry the characteristics of We hope to snow that spirits early the characteristics of their carti-life to that beyond, and do away with the erronce out idea that they are more than rinira beings.

We believe the public should know of the spirit world as 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

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

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 to our circles, however.

MESSAGES TO BE PUBLISHED.

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

Friday, Dec. 7—Why is it natural for all mon to fear death, and what shall we do to destroy the fear of death? George Cooloy, New Orleans; Sarah Jane Leonard, Troy, N. X.; Richard Holmes, Belfast; Elias Byrague, New York. Saturday, Dec. 8.—Has not God appointed death unto all

mon?
Tuesday, Dec. II.—How can the Lord's Prayer be reconciled to the teaching of Spirits? Kneeland Chase, New Hampebire; Emily M. Sargent, Michigan.
Wedneiday, Dec. 12.—Are not sin and disease closely allied to each other? Charles Hovey, Boston; Harry Mondum.

Invocation:

Infinite Jehovah, from whom radiateth all forms of life, we thank thee for the blessings thou hast been pleased to give us. We thank thee because thou art our life, our head, our foundation, our all. We thank thee for the glory of thy higher self as seen in the heavens; for the darkness which covers the earth; for the sorrow we find in hell; for the joy we find in heaven. We thank thee because thou art blessing us every hour, casting off the darkness of our life, and putting on the light of thine own self. We thank thee because we are thine -in the beginning, through all time and eternity we are thine. We cannot wander from thee; though we dwell in hell, thou art with us. Though we take the wings of the morning and fly to the uttermost parts of the universe, thou art there, ever blessing us by thy wisdom. So, oh Father, receive our thanks, now and Dec. 5. through eternity.

Goodness and Depravity.

" How is it possible for a man to be good and perfect in spirit, and at the same time be physically, morally and intellectually depraved ?"

This question was suggested to the mind of the interrogator, by the answer we gave a certain question concerning John Calvin.

Man in his first condition of life, cannot have a full conception of the Infinite. He must not expect to be able fully to analyze Jehovah. When the spirit of man dwells within the crude condition of clay, he must expect his sight will be limited, his reasoning faculties cramped, and indeed, for a time after he shall have cast off the mortal habiliment, he must expect his sight will be limited. God gives one lesson at a time, and when man has learned one lesson there is another to learn, and so on until he

becames a perfect and powerful spirit.

We will endeavor to prove to our questioner that we gave at least a truthful answer to the question propounded to us some days ago. Notwithstanding he cannot perceive the consistency of the answer, it is a truth to us, and that is no less a truth than is

any other to the mind of the questioner.

What is that portion of man you call the spirit? According to our feeble sight it is the God of man, that portion which is the same yesterday, to-day and forever, in goodness, and it can never become depraved; though it may take upon itself all the dross of materiality, it cannot become deprayed. The spirit is a part of Divinity, and is therefore endowed with goodness yesterday, to-day and forever. The crude manifestations of evil floating in your midst, are not the direct children of the spirit; they come from the external, not the internal of the spirit. They are children of the condition the spirit dwells in. All truth, which is the same forever, is God. Place it where you will, it is still God. All truth is eternal—it never dies—never passes into decay; but is it so with the crude ideas everywhere floating in your midst? Are they not marked w dissolution?

A great portion of these thoughts thrown out upon the world by the words of life of past ages are found leaving you, going into nothingness, one by one. If they were truths, belonging to the man as a spirit, would a century wash them from your soul? No: nor a thousand times ten thousand centuries.

Now the man John Calvin believed that a certain portion of mankind were created for eternal damnation. Was it the spirit that sent forth such ideas No; for that is God and cannot lie; but it was the outgrowth of that condition and habitation taken upon his spirit in his time of life. What would your fathers have said had we told them of your railways? Would they have comprehended it? No: for their spirits, were not developed to a point to understand it. Again, what would you of to day say of your offspring, if they should go back to the mail boy? You would say you are going backwards. The spirit of your fathers had not been developed to understand your modern improvements. Spirifualism could not have been comprehended by them. Everything comes in true time. Now, though the man John Calvin, was physically, morally and intellectually depraved, yet his spirit was perfect, for it was of God.

Your ideas of perfection are very misty. With you, to have a thing perfect, it must be complete. Now the mind, which is the clothing of the spirit, properly considered, in the child is quite as perfect as in the mature man. When walking in this crude state of life, you should feel that there is a spirit within which can never be contaminated by the clothing it wears. You may make mistakes us an individual man, but not as a spirit—a part of God. Those little diamonds of life, growing in forms of flesh, are part of Jehovah, and he proclaims everywhere, "I am the same yesterday, to-day and through eternity." Therefore these diamonds cannot be deprayed, cannot sink below their value; but they are placed here to take in all the crude materilaity of life, to receive all that is frue, to reject all that is false. Much time it may roquire for the process. The spirit is the great winnowing machine, and the Great Spirit hath placed it for a time here, that it may mingle with the chaff-that it may in due time return to him all it shall gather of truth perfected. The God of all Life is ever good, ever perfect, can never make a mistake. You are particles of that God in spirit, are as perfect as the great Intelligence.

Thomas J. Burke.

I'm here on a curious errand. I've got a son living in Montgomery, Alabama. His name is Richmond Burke. My name is Thomas J. Burke. I was seventy-nine years old. I don't want to say where I died; yet I suppose I must, else I would not be understood. My son is a partial believer in Modern Spiritualism. That is to say, he has heard much of it, and I have communed with him. I communicated to him in the city of New York, and imperfectly at Montgomery-his home; and I have communicated to him in this city.,

About two weeks ago my son wished me to answer him a question. If I had communicated to him from my home in the spirit-world, he wished I would come here, if I could not do so in any more private way, and answer him a question. If I would do it, he would believe without a doubt, and it would be a source of great good to him.

I don't want my son to believe all that comes floating on the spiritual ship, for I don't believe there is more than half of it genuine. If he is to believe all he hears, without using his reason, I shall be sorry I came; but I hope this will prevent

He wants me to tell him what the next President and I will give as correct an answer as I can. I that it something in the future we can only answer by turn to its source. It must do it, for the attraction reading the man's mind. That I have sought to do; is so great, so powerful, that it must turn to its but I have some difficulty in reading his mind, for source of life.

When man first became man, or an intelligent

a great enemy to the South. I'do not see anything another and another. In his mind to warrant such a belief; but I do think Mighty indeed is he will surprise the South. Instead of being down upon the South, I think he will extend the right hand of fellowship to the South, as to the North; and I think the South will have to pocket the joke, and of thought. Let man dwell alone, and, if he thinks, laugh at it at their leisure. I think the people at the North will be equally surprised at the course of Generally man's conception of God comes through

I hope my son will not believe all that comes to him without using his reason. If God gave reason to you he gave it to be used. If my son do n't believe I came here to-day, I want him to say so; and him. Good day. Dec. 5.

Henry P. Vinal.

My name was Henry P. Vinal. I was twenty-one years of age. Just about five months ago, my physician told me if I would travel—go to some other climate—and he recommended the climate of California-I should get well. So I took his directions, and arrived there safe, as my letter home will show. But shortly after my arrival, I became sicker. Then about three weeks ago, I started for home, and died on the Isthmus, of bleeding at the lungs. I bled stayed at home, but my physician said I might get well; life is dear, and I left, to prolong it. I want my mother and two sisters to hear of my death this given the power to give. way, before any other. I think Dr. Dall made a You need not send you mistake in sending me off. I suppose he did the lands, for God hath given them a religion good for best he could, and I am not disposed to find any them. You may for a time exercise a magnetic ault with him. But my younger sister is now sick, power over them; but take it away, and they must want to say this much—if there is any chance of overcoming the disease, it can be done at home bet- comprehend it. ter than anywhere else; and if any one advises her to change, I would not do so. I would have given could have been at home when I died.

I was a believer in the spiritual theory; my mother and sisters are not, and thought it was a result of my weak condition of body, which had a tendency to make me insane. I want them to know was never insane; and though I found some things different from what I expected, I found many as I anticipated. If they will find me a subject through whom I can commune, I will give them all the minu-

tia of my case, which I do not care to make public. If I remember aright, I commenced to bleed from the lungs somewhere about eleven o'clock in the evening, and I died sometime before twelve the next

I am weak yet, and have hardly power enough to keep good control of this subject, but I have power enough to tell all that is necessary. Good day.
Dec. 5.

Catharine Austin.

I believe that God has commanded that I take again upon myself a body—one that is subject to disease and death. Did I not believe it was the will of the Great Father, I would not come here to-day. I have dear friends on earth, who are strangers to spiritual truths and light as seen through Spiritual. sm. Darkness, heavy and black, hangs around them; but, notwithstanding this, I believe God has sent me to illume that darkness, and bid them look beyond the earth, and know that they are allied to the higher and better. That life is open to them, and they may hear and see, and know that we who are passed from the sight are not dead, nor are we slumbering in the grave, to be called on the resur-rection morn; but that that morn has long since come upon us, and we may now take upon us form: resurrection-then indeed does it hear the sweet song of liberty and .life, such as it never heard

I come to teach my friends that they are but dwelthey shall lay this off for the change of death, they shall never put it on again. It is not thenceforth any part of them, and can never minister to their ment, our God never will return it, after we are once separated from it.

Yes, darkness, heavy and black, is over and around those of my kindred on earth. Their hopes are in the graves of the past. They have sent forth no star into the future: but, notwithstanding this, their God and my God, who is a lover of progress and truth, has divined a way by which they may cast off the darkness; and that voice of wisdom tells me this way is myself.

In the year 1830 I dissolved companionship with my body—in the month of August; and the king got from earth. bringing deliverance, was fever.

My name was Catharino Austin. I was born in the town of Walpole, N. H., and I died in Hanover, N. H. My years in the flesh numbered twenty.

John Cilley.

My wife, let nothing cause you to be induced to do as the friends would have you, but rather rest upon your own knowledge. John Cilley, to Rebecea, who is at Harvard.

Invocation.

Our Father, our Law and Life, again we find ourselves thanking thee for the inestimable blessing of life. Again we find ourselves drawing nearer to thee, the source of our strength, from out the shadow of mortality. We will not forget, our Father, that off, and suffer consequences. thou art our Mother also—the divine essence of our life. Thou creator and finisher of all things, we bless thee for thought that comes clothed in mystery, knowing that we shall in time find the gem hidden beneath the mysterious external. We bless thee, because thou art a God of love. We will not ask thee to pour out thy spirit upon the inhabitants of earth, for thou art constantly doing it. It is that that is ever drawing them nearer to thee, giving them an understanding of thyself and thy law. Of Father, guide us as we draw nigh unto thee by prayer; and to thee we render all homage and

Whence cometh Belief in a Supreme Being P

The question we have been called upon to discuss and a good deal more than ordinarily intellecthis afternoon is one that we cannot fully answer at tual. She is an excellent elecutionist, and has a

this time. As God unfolds himself through nature, man will he dwells in the mortal sphere. The question is,

believe in a Supreme Intelligence which governs the linney, neither misleads nor bewilders. She is the response is in her own heart. What is it? Is it fogydom, so scathing and withering are her rethe result of external education? No. What is it, marks. Is she assisted in the work by supernatural the result of external education? No. What is it, then? It is because each individual is a star thrown off from the mighty central sun, Derry. It is beopinion as to whether she is or not, we will say that
cause, by the interior life of each individual, he conwe consider Miss Amedey eminently honest, and if ceives of a corresponding higher life. It is because each child of the living God is an indestructible mind, she is unconscious of it. We know she posatom, and by the law of attraction it is continually going forth toward its great centre and source. gence that governs the universe. The voice of the Great Creator speaks through everything he hath created to the internal of man, and gives him to and he could view it with his natural eyes. We know that there is a something which keeps him in do n't guess or imagine this; we know it to be a

Whence does thought have birth? In the great will do with the South. Well, I know the question, beart of Deity. Now, then, every thought, under and I will give as correct an answer as I can. That whatever condition it may be born, will intuitively

being, he was endowed with thought. It was born My son thinks the coming President is going to be in his being; and from out that thought there came

> Mighty indeed is the work that is constantly going on in the world of thought; but Jehovah gives one thought only at a time, and that gives birth to another, and so on; and so each turns to the Author

the man. They, like their Southern brethren, will fear; and one says, the fear of the Lord is the behave to pocket their disappointment, and say nothing ginning of wisdom. It is in this way: it is the about it. natural religion; but not that which floods your land at this day under the name of religion. The individual fears to do certain things, because he may offend somebody. Who? An internal sense of if he does believe I have come, I want him to criti-cise me, as he will be sure to do what I have given way. And this is God. Each, then, knows the way to heaven, or to God. God hus marked out a narrow path for each of his children. It is natural for man to have a knowledge of Deity. It is born within him, I wish to send a short message to my mother, and sister—not forgetting my old physician, Dr. Dali, of Source. Take away all external advantage, and it Source. Take away all external advantage, and it must still go on, by an immutable law, forever and

So, then, pure religion is not a result of external education. No; for when God planted thought in man, he gave him a knowledge of himself-to judge of God according to the power God had given him, to fashion his God according to His power. The Hindoos' God is just such an one as they can understand; and our Father is just as well satisfied with their worship as with that coming from your hallowed several times before I left home. I should have ground, because they are his children, and can grasp only what they have grasped, and he would be an unjust God indeed, did he not receive all he hath

You need not send your missionaries to heathen and her condition is almost exactly like my own. I go back to their own religion, and from it they must rise, and not from your ground, for they cannot

The unlettered Indian has a better understanding to change, I would not do so. I would have given of God than you have, because he is unfettered and all I expected to possess in heaven or earth, if I him in the wavy forests; he comes with the of the morning, and he kisses their brows with the evening zephyrs. They lie down in peace, fearing nothing, but repose in the arms of the Great Spirit, who constantly watches over them—and they have a firm reliance in him. Hence, then, their religion is better than yours, for it is more natural.

Instead of sending your people to teach foreign nations of God, you had better understand him your selves; better enter into the sacred temples of your own souls, and seek God there. Then you shall learn that the attraction between your own soul and the Father of all, must draw you ever to him. So, then, even as you are parts of himself, as you are fashioned in his image, so you must act like him, must come nearer and nearer to him every hour of your life. The Great Eternal will never cease to call you by his law, and you can never cease to obey the call

David Spenser. The spirit communicated as follows, by means of

alphabet for the dumb.]

My name was David Spenser. I lived in Windsor Connecticut. I was killed by the cars, which crushed my head. I was seventeen years old. I was not altogether deaf, but was dumb. I lost my speech by scarlet fever and throat distemper, which I had when I was three years old.

Tell my sister Mary that I came to you. I have

been dead most eight years.

Mehitable Babb.

I was asked to come here; I don't know why. I think myself I have no desire to come back in this way, but I was asked to come, and I want to answer of flesh, and manifest as those do who dwell in such the call if I can, and I hope to do good and glorify garments. When the soul rises from the tomb of God by coming. My name was Mchitable Babb. I the flesh, then indeed is it resurrected—then indeed was born in the town of Barrington, Mass. I have does it look upon the glory of the morning of the been away from my folks most eighteen years. I was ninety-two years old. I'm asked how I find heaven. I answer, as, I found earth. When I got here, I was as a little child. Linew scarcely anything, and I was obliged to receive much instruc-

I was a Presbyterian by religion; but I don't want to have anything to say about it. I do not know why I come here; but I think it is for good comfort. As it is not necessary for their improve and if it is, I shall be glad I came. This is all 1 was asked to give, except a question about my religion, which I do not want to answer.

Henry Pottle.

Is this the wrong place? . You do n't remember me, do you? My name is Henry Pottle. Do you know my sister Fanny, in Boston? I want to get a chance to speak to her. She is a medium, but I can't get a chance to speak to her. She has got some folks round her that lie to her.

I was drowned most nine years ago, and a can't

My mother, too-I would like to speak to her Look here! can't I write a line to my mother, and you send it to her? Well, I'll try to do it. No, I wont do that, after all; but I will ask her to come here, and then I'll try to write to her, some things I do not wish to talk. Dec. 6.

Samuel Cooledge.

My Dear Brother-Old time is bearing you nearer to me. Soon we shall meet in a world of reality, and I would not meet you as I see you now. So pray cast off the ill feeling that existed between you and me when I was with you in body. You will not regret it, and will find it much easier to get along after you get here. Our parents join in the request, for they see, as I do, that your best good demands this sacrifice. So make it, and be happy. Put it

SAMUEL COOLEDGE. Your brother, Dec. 6.

- Paul Graham. In God's name tell my son to stop gambling, or he will go to hell.

Miss Amedey at Binghampton, N. Y. We copy from the Onondaga (N. Y.) Gazette the following notice of Miss Amedey's lectures in this place:

"In the afternoon, we went to the Universalist Church to hear Miss Amedey discourse on Spiritualism. She is a young lady, highly intelligent and accomplished, modest and unassuming in her ways, large supply of language at her command, and therefore talks with ease and fluency, and presents perceive him, will understand him, will know him; her thoughts forcibly, and, occasionally, with a but in no other way can he comprehend him while power that seems to sweep all before it. She at times adorns the ideas she utters in the most beau What is it that causes all nations of the earth to tiful imagery, which, while it dazzles with its brilniverse?" equally strong in sarcasm; and when she chooses to What is it? All nature asks the question, and yield it, she fairly peels the hide from the back of aids? So she claims, and without pronouncing an her public efforts are the productions of her own sesses the faculty of examining the human system while in an entranced state, and telling the defects Man's intuition perceives there is a Supreme Intelli- or diseases that may exist internally, just as certainly as the most skillful physician could, if the body of his patient were as transparent as crystal, his proper place, and draws him still higher in the positive truth, beyond question, cavil or controversy. universe of thought?

TO "THE HUTCHINGON TROUPE."

DY LITA II. BAHNEY.

The loving, who have gone before, Are gathered round you now, Their spirit bands -so white and fair-They place upon your brow; They whisper of the life that lies Just veiled, within our midst, And tell of brighter, calmer skies Than earthly sun hath kist:

The golden links, that severed, fell 'Neath dissolution's sway, Revivified, refined, endure In everlasting day. O see ye not the shining ones That nestle near your heart, Who in their love, from dear ones here Can never, never part?

They weave around you love's sweet bands, The bonds that cannot fail: And ye are one, though part are here, And part beyond the veil! Your native hills, could ye but hear, Are echoing still the strain. That from those lips, all silent now, Can come no more again.

But the deep music of the soul Cannot by death be chilled. And so the music of your own. With their sweet life is filled; And when ye sing the songs of yore, They gladly bend around, And breathing through your inmost ear. Make it a holy ground!

O bless you, friends! go forth, go forth, The angel-world is near, And when you're fainting in the state Will bring you words of cheer. Then look not back, lamenting o'er Your family bark, storm-tost. The strength which ye have garnered there To more than we have lost ! Providence. Oct. 1860.

Correspondence.

Through the untiring efforts of Bro. Davis, of this city, the car of progress again moves in Dayton. The Universalist church has been secured for reguiar Sunday meetings through the winter, and speakers engaged for several months. Mrs. Laura McAlpin, of Port Huron, Mich., opened the course November 25th, and had a good attendance the two Sundays before my engagement. She is a trance speaker of recent conversion and development, with a good organization, wholly devoted to the cause; of pleasant manner, fine deportment, and great promise. It gives the friends great satisfaction to see such speakers coming onto the stage, to supply the increasing demand, and fill the places of those eloquent and brilliant speakers-Emma Jay, Charlotte Beebe, etc .- who have temporarily left the battle-

We have fine and intelligent audiences here-not large nor enthusiastic, but reading and reasoning minds in which the cause is evidently taking root with deep and strong hold.

The national disturbance affects this place some; are running for a southern market, which is somecrops, and gave us a great surplus of grain, thus make a few remarks. banks based on them and others based on specie. personal securities, mortgaged property, etc.

Politicians and partizan newspapers, highly excited in the late campaign, have over-issued words, statedepreciated their credit and value, until the people have almost lost confidence in one another. Even the telegraph-offices have over-issued, and nearly lost their credit. The pulpits have long been overissuing, and have nearly destroyed the credit of the will re-act and regulate themselves. Storms are

If alive and well, 1 expect to hear the birds sing other things? in New England next spring and summer; but my engagements are nearly full to Auguest, which will be spent in Vermont and New Hampshire, if applied for soon. WARREN CHASE.

Dec. 19, 1860.

Mrs. Laura McAlpin.

MESSES. EDITORS-Will you have the goodness to present, through the columns of your paper, to the friends of progress, and the rest of mankind in particular, the claims of Mrs. Laura McAlpin, of Port in Port Huron to large and intelligent audiences, and we unhesitatingly pronounce her a decided suc cess. Not only a success, but a grand triumph. She is now lecturing in Dayton, Ohio, and, we are inform ed, with decided success. This, we think, speaks mos travorably for her abilities as a lecturer. We are informed that her audiences in Dayton, have been the largest ever brought out upon a like occasion, in that city of Orthodox steeples. The subject of one of her lectures in Port Huron, was, "Human | the morning sun. Precious, glorious and priceless Life." We can only say, it was a masterly effort, truth! it shall make us all free, useful, truthful and was listened to with breathless attention, by a and truth-loving to each other; it will warm our large and intelligent audience. Any attempt on my hearts without hell-fire; it will feed our souls withpart to portray the effect of that lecture would be a out the mangled body of Christ, and it will also fuilure.

At the close of her last lecture here the following

resolutions were offered: Resolved, That we, as Spiritualists of Port Huron, tender to Mr. and Mrs. McAlpin our deep and heart felt gratitude for the bold and unflinching stand taken by them in defence of the great principles of truth, progress and human development. That, to Mrs. McAlpin in particular, are we indebted for some of the most instructive, scientific and philoto listen to. Resolved, That we congratulate our friends abroad

upon their good fortune in securing the services of good will. Forever thine in work and worship of so able a lecturer as Mrs. McAlpin. Resolved, That we tender to the spirits our sin- December, 20, 1860.

core thanks, for their Herculean efforts in behalf of

After the reading of the resolutions, the spirits influenced Mrs. McAlpin, and responded to them, in a most thrilling and eloquent address of half an hour, at the close of which the resolutions were unanimously adopted.

Hon. D. B. Harrington, Dr. A. E. Noble, J. H. White, Esq., P. H. Dale, C. B. Hubbard, L. S. Noble, Port Buron, Dec. 3, 1860. COMMITTEE.

Monroe, Michigan.

Seven years ago we learned that "afar off" the light of a new gospel was revealed. But these have been seven long years of famine here in the city of Monroe. With a population of five thousand souls, up to 1858, but one man of all this number dared to avow his belief in Spiritualism. That man, Elihu B. Root, has withstood the battering of infidels and dogmatists until his head is as "big as a bushel," as the neighbors say; and a heart of larger dimensions than the seven churches of Monroe can either govern or contain. He flaunts the Bannen at them all, and with it has done a glorious work. At his invitation, we were favored with the presence, on Monday, of Mrs. Sarah M. Thomson, of Toledo, Ohio. She gave us a lecture in City Hall, the first in all these long waiting years. Our city fathers, with unexpected liberality, gave us its use at half price; and quite as unexpectedly, a numerous and appreciative audience were present at the initiation.

Mrs. Thompson is a brave, good woman -an easy, graceful speaker, and, as a test-medium, unsurpassed in readiness, accuracy and fidelity, by any I have ever met. Although she spoke an hour and a half, her audience could not let her go. For many minutes after she ceased, not a sound was heard nor a motion made; and when she came down from the stand a perfect throng followed her to her rooms in the large parlors of our new hotel, where such strong, vivid, and touching manifestations of spirit presence were given to numbers around her, as to constitute an era in cur local history. From that evening, until she left us on Wednesday, her footsteps were followed, and her intercession besought by a great number of our most worthy citizens, irrespective of creed or party; and all went away reuctantly, but abundantly convinced of our beautiful philosophy.

We felicitate ourselves, that we shall now see and hear more of the truths that have heretofore been confined to the lucky ones around us; and we cordially invite those ministering in these parts to come. Situated midway between Toledo and Detroit, and Adrian, we are accessible from all points.

There was a man once known here as "Little Chase, the infidel;" he was an auctioneer in those days, and sold books; we want him again to mount the block and peddle new ideas, and thus make just restitution. So come on, Warren. Sell out our damaged stock of cracked, patched, and broken fogies" and "blue lights." You are the man to do it and only say when, and we will have them advertised, even if they do become, as is usual to say in such inventories, " too tedious to mention." Yours truly,

H. REDFIELD. Momroe, Dec. 13, 1860.

The Questions Answered.

FRIEND A. W. EASTMAN-I notice in the BANNER for this is a manufacturing city, and several shops of October 6th, 1860, thy friendly reviews of my questions and answers. I will say in reply, that I What slackened. But all are calm, and quietly have enough of spiritual light within me to refute waiting the settlement of all difficulties, with a firm thy erroneous inferences and arguments, but I am confidence in the strength and perpetuity of the unlearned, and not gifted with ability to write suita-Union. ... The commercial crisis can no doubt be bly for the press, so I will leave the discussion for traced more directly to over-issues than to secession. some other person more learned and capable than I Nature, through a favorable season, over-issued the am, who may undertake it, and I will only therefore

overbalancing demand, and reducing prices. West- If God has not power over all things for good, or ern banks, to supply purchasers of the crops, over- if he does not will to have all things right, or if he issued currency, and thus depreciated their paper. cannot do all he wills to do, he is not trustworthy. States and corporations, wild with speculation, and and there is no God, in the sense that we understand excited with rivalry in improvements, over-issued an over-ruling Providence—and all things go hap bonds and stocks, and thus depreciated their credit hazard. But I believe there is a God, and one whom at home and abroad. These stocks being used by I love; an almighty power for good, who directs all many western banks as securities to bill-holders, things for good, wills to have all things right, and pledged for redemption, this depreciation has caused has power to order all things as he wills them; a wide margin of discounts and exchanges between otherwise he would be unhappy, always willing for good, and unable to command his work, and do what he wills. Now if God wills to save all people, but does not, or cannot save all, it is a self evident fact that there is a power in man great enough to counments. descriptions, feelings, etc., and have greatly teract God's will. Now, friend Eastman, I choose to rely on self evident truths, rather than on thy inferences.

Thy arguments and belief are right for thee, for the time being, because they are adapted to thy present stage of development and spiritual unfold-Bible, the churches, the devil, and even God, as they jug, and my arguments and belief are right forme. represent him. But in good time all these things for the time being, because they are adapted to my present stage of development and spiritual unfold. always followed by calms, adversity by prosperity, ing; so then thou art right for the time being, and night by day, winter by summer, etc .- at least, it so am I; no blame anywhere. Man is something, or always has been so since man kept historical notes. clse he is nothing; then why not recken him with

I feel to bless thee, and everything, and everything seems to blessme. SETH. HINSHAW. Greensboro', Ind., Oct. 30, 1860.

A Waif from Bro. H. P. Fairfield. I came safe to this place—the town of Smith's

Basin-which is near Fort Edward and Fort Ann New York, where there have been, in times past, mighty physical struggles for physical liberty, and where there are now mighty mental struggles for spiritual freedom. The old and time-worn thoughts Huron, Michigan, as a trance speaker of great and words of men on theology will no longer satisfy promise. She was developed in this place in Feb. the unfolding and progressive mind of man; thereruary last, since which time she has been lecturing fore I have been invited here to speak to the people the thoughts and words of the spirits which have passed from death unto life eternal. I hope to receive the pure inspiration of God and angels; and I also hope to break down some of the old bulwarks of ignorance and error, and let the trembling captive

I know that you and the readers of the BANNER will rejoice with me to see humanity made happy and free. Spiritualism comes to us like the light of quench our thirst without his blood.

Thanks be to God and spirits forever for their heavenly revelations, There is more good in the world than evil, more truth than falsehood, more love than hatred, more temperance than intemperrance, more water than rum, more heaven than hell, more God than Devil. Therefore be of good cheer, my friends, and cultivate this quality of cheerfulness, for it'is to humanity what the sunshine is to sophical lectures it has ever been our good fortune the earth, making the human race beautiful, fruitful with thoughts, words and deeds of charity, love and

RICH AND POOR.

BY RICHARD M. MILNES.

When God built up the dome of blue, And portioned earth's prolific floor, The measure of his wisdom drew A line between the rich and poor;
And till that vault of glory fail,
Or beauteous earth be scarred with flame,
Or saving love be all in all,
That rule of life will rest the same.

We know not why, we know not how. Mankind are framed for weal or woe-But to the Eternal law we bow;
If such things are, they must be so. Yet, let no cloudy dreams destroy
One truth outshining bright and clear,
That wealth abides in hope and joy,

And poverty in pain and fear. Behold our children as they play !

Blest oreatures, fresh from nature's hand; The peasant boy as great and gay

As the young heir to gold and land; Their various toys of equal worth, Their little needs of equal care, And halls of marble, huts of earth,

All homes alike endeared and fair.

They know no better!—would that we Could keep our knowledge safe from worse; So power should find and leave us free, So Pride, be but the owner's curse; So, without marking which was which, Our hearts would tell, by instinct sure, What paupers are the ambitious rich!

How wealthy the contented poor! Grant us, O God ! but health and heart, And strength to keep desire at bay, And ours must be the better part,

Whatever else besets our way.

Each day may bring sufficient ill;

But we can meet and fight it through; If hope sustains the hand of will, And conscience is our captain too.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call attention to it during their lecturing tours. Sample copies son Lecturers named below are requested to give notice of any change of their arrangements, in order that the test may be as correct as possible.

MRS. AMANDA M. SPRNCE Will lecture in

MRS. AMANDA M. SPRINGS WIll locture in Philadelphia, four Sundays in January. Providence, 4 Sundays in Feb.—Tauhton, Sundays in May. Address, the above places, or New York City.

MISS A. W. SPRAGUE WILL speak in Boston, through Jan, lotters care if. F. Gardner; at Cambridgeport first Sunday in Feb.; at Willimantle, Conn., second and third Sundays in Feb.; at New Haven, first and second Sundays in April. She will travel in the West next season, commencing at Oswogo, N. Y., first Sunday in August, and is now making ongagments for Ohio and Michigan. Those wishing to be inicoluded in the route will please write as soon as convenient.

Miss Emma Hardings will lecture in January in Detroit, Elkhart and Attica. Indiana, (care of C. Waterman, Esq., Detroit); in February in Chicago, (care of Russell Green, Esq., Chicago)' Post Office address, care of Bela Marsh, publisher, 14 Bromfield street, Boston, 'Mass. For the onsuing year Miss Hardingo will lecture in the east.

Miss Rosa T. Ameney having returned from New York State, where she has been lecturing the last three months, will formain in B ston until the latter part of the winter, when she leaves for the South and West. During her stay in Boston would make engagements to lecture in Boston and vicinity, and also to attend funerals. Please address her at 82 Allen street, Boston.

MRS. MARY M. MACOMBER Will ledture the two first Sundays in January, in Putnam, Conn.; the two last Sundays in Jan. in Cambridgeport, Mass.; the mouth of February in Leominster; first three Sundays in March in Hartford, Ot.;

Leominster; first three Sundays in March in Hartford, CL; the last Sunday in March and first two Sundays in April in Boston; the last two Sundays in April in Taunton; four Stindays in June at Portland, Me.

Al. B. Stoner will lecture in January, first and second Sundays, in Portland, Me.; third and fourth Sundays and the four Sundays in Fab., at Bangor, Me., and vicinity; through March, at Putnam, CL, 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 places.

Mrss Lizzie Doten will speak the last two Sundays in Jan.
in Perland, Me.; first Sunday in Feb., in Plymouth, Mass.,
the second in Cambridgeport, and the two last in Boston;
the five Sundays in March, in Providence; last two in April,
in Williamattic, Ct.; four Sundays in June, in Lowell, Mass.
Address, Plymouth, Mass.

Luo Millen will speak in Providence, four Sundays of
Jah; Lowell, three first Sundays in Fob., in Cambridgeport,
fourth Sunday in Fob., and first Sunday in March; in
Quincy, second and third Sundays in March; in Philadelphia, four Sundays in May. Mr. M. will answer calls to
lecture week evenings. Address, Hartford, Ct.; or as above.

Mrs. S. E. Wanger will becture in Langard a Clean Till

Mns. S. E. WARNER will lecture in January in Olney, Illi-MARS, S. E. WARNER WILL JOECUTE IN JUNIOUS, JIE Office, in the vicinity of these her services on week evenings, in the vicinity of these places, can eccure them by making application. She may be addressed at either of the towns named above, or care of Ebonezer Warner, Norwalk, Ohio.

EDORICZET WARDOT, NORWAIK, Obio.

ISAAO P. GRENLEAP, trance speaker, will respond to calls to lecture in New England during the Winter and Spring, on Sundays or week evenings. Post Office address, Lowell, Ma. Will speak in Berlin, Mass. Jan. 18th: Portsmouth, N. H., Jan. 20th; Excter, N. H., Jan. 27th.

Miss Bell Scouoll, of Rockford, Iil., will speak in Lyons, Mich, during December; Grand Rapids through Jan.; will receive applications to lecture in the New England States during February, March and April.

G. B. Stebens will spend the first two Sundays in March in Detroit, Mich.; the last three in Portland, Me. Will be in Massachusetts through the month of April, if his services are required. Address, Ann Arbor, Mich.

arq required. Address, Ann Arbor, Mich.

WARDEN CHASE lectures in Baltimore, Md., four Sundays of Jan.; in Philadelphia, four Sundays of Feb., in Oswego, N.
Y.; five Sundays of March. May be addressed as above. Will receive subscriptions for the Banner of Light at club prices. H. P. FAIRFIELD speaks in Oswego, N. Y., in Reb; in Obi-cago, Ili., in March; in Toledo, O., two first Sundays in April; in Adrian, Mich., third Sunday of April; in Cloveland, O., the last Sunday in April. Address, Putnam, Conn., care of

Mus. F. O. Hyzzr wil liceture in February and March, in Western New York; during Jan. in Cleveland, Chie; through April, in Vermont; during May, in Lowell, Mass; during June in Providence, R. I.; July in Quincy, Mass. Address till April, Spencerport, N. Y.

MRS. J. W. Cunnier will lecture in Jan. at Lyons, Mich.; in Feb. at Eikhart, Ind.; in March at St. Louis. She will return to the east in April. Applications for evenings should be made carly. Address Box 816, Lowell, Mass., or as above. E. V. Wilson's address is Detroit, Mich. He will receive Salls to lecture on Spiritualism, in Ohio, Michigan, Indiana, Illinois, and Canada West. Mr. Wilson is agent for the sale of the Miller and Grimes discussion; also that of Loveland

MISS ELIZABETH Low, trancospeaker, of Leon, Cattarangus Co., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co.,) overy fourth Sabbath. She will answer calls to lecture in Chantanque and Cattaraugus Counties. N. FRANK WHITE will lecture in Milwaukie, Wisconsin. ough Jan. Applications for week evenings made in ad

MRS. H. M. MILLER will devote one half her time to lectur ing wherever she may have calls; she is engaged permanent ly one half the time for the coming year. Address, Ashta bula, Ashtabula Co., Ohio.

Miss L.E. A. Defonce will lecture in Terro Haute, Indiana, fifst two weeks in Jan. Address, through Jan., at Torro Haute, Ind., care of James Hook.

MRS. FANNIE BURDANK FELTON will lecture in Cambridge-bort, Mass., Jan. 6th and 13th; in Worcester, Jan. 20th and 27th. Address as above. CHARLES A. HAYDEN, tranco speaker, of Livermore Falls,

Me., will speak in January in Bangor and vicinity; in Quincy, Mass, first two Bundays in Feb.; Cambridgeport, the third Sunday in Feb. Onables T. Inish intends to labor in New Hampshire and Vermont, this winter, and friends who desire his services as trance speaker can have them by addressing him at Grafton,

HRANK L. WADBWORTH speaks at Chagrin Falls, O., Jan, 6th; Milan, O., Jan, 13th; Richmond, Ind., Jan. 20th and 27th. Address accordingly.

Mas. Christiana A. Robbins lectures in Hammonton lantic County, New Jorsey, every other Sunday, and speak in other places in the vicinity when called upon. MRS, LAURA MCALPIN will answer calls to lecture in Obic

or elsewhere, during the winter. Address.care of H. McAl-pin, Fort Huron, or D. Davis, Esq., of Dayton, Ohio. John H. Randall will respond to the friends in the west who may require his services as an inspirational speaker Address, Killawog, Broome, County, N. Y.

Address, Killawog, Broome, County, A. 1.

PROF. J. E. Churchill will answer calls to speak addressed to the Banner office, 143 Fulton street New York. Prof. O. makes no charge for his services.

How. Franchick Robinson, of Marblehead, has prepared a course of lectures on Spiritualism, which he is ready to repeat before societies of Spiritualists.

I.W. H. Tooher will spend the winter in the vicinity of Boston, answering calls to lecture, addressed at 14 Bromfield street, care of Bela March.

Miss M. Munson, Chairroyant Physician and Lecturer, San rancisco, Cal. Miss M. is authorized to receive subscrip-Francisco, Cal. Miss A tions for the BANNER.

G. W. HOLLISTON, M. D., will answer calls for lecturing in Bouthern Wisconsin and Northern Illinois. Address New Berlin, Wisconsin. Mas. J. B. Smith, of Manchester, N. H., through Decem

MRS. ANNIE LORD CHAMBERLAIN (formerly Abnie E. Lord) may be addressed during the month of Jan. at Lyons, Mich, care of D. N. Sax.

MRS. ANNA M. MIDDLEBROOK'S ongagements are made up to April 1, 1861. ALBERT E. CARPENTER will answer calls to locture in the trance state, addressed to him at Columbia, Licking Co., Ohio

1.01 - 1012 30 00 h

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

Mas. Isaac Thomas, tranco medium, will answer calls to lecture in the New England States. Address, Bucksport, Me. Mas. A. P. Thompson will answer calls to lecture in the surrounding towns, addressed to her at West Campton, N. H. Martin F. Hulbert, Rockford, Hi. She will speak in Ten nessee and Googla, in December.

. Lawis B. Monnon's address is 14 Bromfield st., Boston, in care of Bola Marsh. MRS. E. O. OLARK will answer calls to lecture, addressed at

RRY. John Plenfort may be addressed, as usual, at West Modford, Mass. J. S. LOVELAND Will receive calls for lecturing. Address, Willimantic, Conn.

W. K. Ripley will speak alternate Sabbaths at Hampden and Lincoln, Me., until May.

Mrs. S. E. Collins, No. 1030 South Fifth Street, Philadelphia, will answer calls to lecture.

OHABLES C. FLAGG, trance speaker, 59 Warren st., Charlestown, Mass.

WILLET STRATTON, healing medium, 158 Sands st., Brook-CHARLIE HOLT, trance speaker, may be addressed for the present at Delphi, Ind., care of Dr. E. W. H. Beck.

MRS. J. B. FARNSWORTH will answer calls to lecture. Address, Fitchburg, Mass. Dn. P. B. RANDOLPR's services as a lecturer, an be had by ddressing him at the Banner of Light office.

1 Mns. HELEN E. MONELL will receive calls to iccture in New England. Address Hartford, Conn. REV. STEPHEN FELLOWS will respond to calls to lecture, addressed to him at Fall River, Mass.

L. Judd Parder's address is in care of Dr. J. G. Atwood, No. 882, 16th street, New York.

CHARLES H. CROWELL, trance speaker, Boston, Mass. Address, BANNER OF LIGHT office. MISS PLAVILLA E. WASHBURN, trance speaker, Rockford, Ill.

MRS. CLIVTOR HUTCHINSON, TRAICE SPEAKET, MISTORI, M. H., GROEDE M. JACKSON, trance speaker, West Walworth, N. Y. MRS. BARAH A. BYRNES, 33 Winter St., E. Cambridgo, Mass. MRS. E. CLOUGH, trance speaker, 2 Dillaway Place, Boston, MRS. M. H. Coles, care of B. Marsh, 14 Bromfield st., Boston. MRS. E. CLOUGH, tranco Speaker, 2 Dillaway Place, Boston, MRS. M. H. COLES, care of B. Marsh, 14 Bromfield St., Boston, MRS. E. A. KINOSBUEY, NO. 1905 Pine street, Philadelphia, MISS SUSAN M. JOHNSON, trance speaker, Brocklyn, N. Y. DR. O. H. Wellington, No. 2 Harrison Avenue, Boston. MRS. CLARA B. F. DANIELS, Westfield, Medina Co., Ohio. MRS. M. L. VAN HAUGHTON, 806 1-2 Mott St., N. Y. City. MRS. E. F. Atkins, Cedar Avenue, Jamaica Plain, Mass. RRV. SILAS TYRRELL, No. 48 Warren Street, Roxbury, GBO. M. JACKSON, Bonnettsburgh, Schuyler Co., N. Y. H. L. BOWKEE, Natick, Mass., or 7 Davisstreet, Boston, MISS FLAVIA HOWE, Windsor, Poquonock P. O., Conn. MRS. SUSAN BLEIGHT, trance Speaker, Portland, Maine. MRS. A. W. DELAVOLIE, No. 2 King street, New York. MRS. J. E. PRICE, Watertown, Joilerson County, N. Y. DANIEL W. SNELL, No. 6 Prince St., Providence, R. 1. A. B. Whiting, Albion, Mich. Address accordingly, Rev. J. G. Fish, Three Rivers, St. Joseph Co., Mich. Anna M. Middlebenock, Box 422 Bridgeport, Conn. Dr. H. F. GARDNER, 46 Essex stroet, Boston, Mass. Mrs. D. Chadwick, Linden, Genesoe Co., Mich. MRS. M. J. Kutz, Canned, Kent County, Mich. L. V. Marsellen's address is a Cheleson Mass.

MRS. M. J. Kutz, Cannon, Kent County, Mich. J. V. Manspield's address is at Chelson, Mass. Mrs. Bertha B. Chase, West Harwich, Mass. Mrs. Frances O. Hyzer, Spencerport, as, Mrs. Frances Bond, Box 2213, Buifalo, N. Y. S. P. Leland, Middlebury, Summit, Co., Ohlo. Miss Emma Houeron, East Stoughton, Mass. H. Mrlylle Fax, Akron. Summit Co., Ohlo. Miss A. P. Pease, South Wilbraham, Mass. Mrs. M. E. B. Sawyer, Baldwinville, Mass. A. B. French, Clyde, Sandusky Co., Ohlo. John O. Cluer, No. 5 Bay street, Boston. Lewis O. Welch, Wost Windham, Conn. Alonzo B. Hall, East New Sharon, Me. Mrs. M. J. Wilcoxson, Stratford, Conn. J. V. MANSPIELD'S address is at Chelso

ALONZO B. HALL, ERSI NOW Sharon, Mo. MBS. M. J. WILGOXSON, Stratford, Conn. MBS. R. H. BURT, 60 Carver st., Bobton. DE. JAMES COOPER, Bollefontaine, Ohio. MBS, SARAH M. THOMESON, Toledo, Ohio. MBS, J. R. STREEFER, Crown Point, Ind. MBS. B. MARIA BLIES Springfield, Mass. LOYBLL BEEB, North Ridgeville, Ohio. MBS, H. E. M. BROWN, Claveland, Ohio.

INDEASE, S. MARIA, DRIGHON, MASS.
LOVELL BEEER, NOrth Ridgeville, Ohio.
MRS. H. F. M. BROWN, Oloveland, Ohie.
MRS. S. L. CHAPPELL, Phœnix, N. Y.
E. R. YOUNG, DOX 85, Quincy, Mass.
C. H. DELLFIELD, DOX 3314, BOSTON.
DHATER DAMA, EAST BOSTON, Mass.
A. C. ROBINSON, Fall River, Mass.
CHALLSE P. RICKER, LOWEI, Mass.
JOHN H. JHNES, Jenksville, N. Y.
JOHN HOBART, Indianapolis, Ind.
J. H. CURRIER, Lawrence, Mass.
ADA L. HOYT, Chicago, Illinois.
EZHA WILLS, Williamstown, Vt.
BEMJ. DANWORTH, BOSTON, Mass.
N. S. GREENLEAF, LOWEI, Mass.
N. A. D. HUME, Cleveland Ohio.
H. A. TUCKER, FOXDOTO', Mass.
REV, R. HARRIS, TOTONIO, C. W.
L. A. COOPER, Providence, R. I.
JARED D. GAGE, Oneids, N. Y.

JARED D. GAGE, Oneida, N. Y. G. GURNEY, Duxbury, Mass. LOCKE, Greenwood, Mass.

J. E. PARRHURST, Elkland, Pa. Dr. E. L. Lyon, Lowell, Mass. Dr. C. C. York, Boston, Mass. F. T. LANE, Lawrence, Mass. WM. E. Rice, Roxbury, Mass. GEO. MARSH, Adrian, Mich.

Boston Adbertisements.

NOTICE TO INVALIDS REQUIRING PROMPT; MEDICAL AID.

CHRONIC DISEASES

FROM THE HUMAN SYSTEM

DR. LAMONT,

FROM EUROPE, Practical Physician for Chronic Discuses.

CHRONIC DISEASES positively removed from the system without pain; and what may seem strange and marvelous, in the almost instantaneous and efficacious Outass, is, that Diseases like Falling of the Womb, Ovarian Tumors, Internal Ulcers, Spinal Complaints, Hip Diseases, Weak Eyes, &c are frequently cured with one operation. It may be well, however, for patients coming from a distance to have a second operation. Terms for operating, moderate in all cases, and no 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 nstrumental in restoring to a state of perfect health hundreds of invalids, most of whom had been given up by every other practice, as incurable. My mode of treatment I conlude 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 alnost any curable Chronic Diseases; and so sure is the effect that but few diseases require a second operation—excepting Deafness, Epilepsy, Consumption, &c. Exceptions are also made to those almost instantaneous cures, (to broken bones dislocations, bad curvatures of spine, and maturated tumors.) even these will be much benefitted, always relieved from pain, and sometimes fully restores.

Dr. L. gives special attention to Spermatorrhes, or Seminal Weakness. Also, Self Abuse, &c. Likewise, Diseases of Women and Children, and all other complaints peculiar o the female sex.

Invalids 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 as to avoid confusion.

To those who cannot come, but who may wish to consult Dr. Lamont, must inclose the consultation fee, 25, and one stamp for return postage—describing symptoms age, sex. temperament, occupation if any, &c. Zer Direct to

DR. LAMONT, 18 Pinckney street, Boston, Mass. Consultations at the Office daily, from 9 A. x. till 6

M. One dollar per half hour. THE NEW ...

BRICK MACHINE

T 8 gradually extending over the United States and Canada b graudiny extending over the chief state and canada--is worked by one man, by horse and by steam—makes from 4000 to 25,000 bricks a day—costs from \$75 to \$400. Bor further particulars in a pamphlet giving full instructions of brick setting and burning, address, euclosing three stamps, FRANCIS II. SMITH, Baltimore.

> NATIONAL HOUSE, BY OLIVER STACKPOLE,

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

Depot Baggago taken to and from the Boston and Maine
Depot free of charge.

March 31.

SNOW'S PENS.

THE BEST IN USE!—One dollar will pay for a groce sent to any address by mall, postage paid Dec. 8.

J. P. SNOW, Hartford, Conn.

WHATEVER IS, IS RIGHT.

BY A. B. CHILD, M. D., SECOND EDITION NOW READY.

We present the following extracts from notices of this book, which will serve to convoy some idea of its novel and

interesting contents: . The author of this book before us has brought tobear upon his subject the full powers of a mind, such as few men pos sess-a mind more evenly balanced than usually falls to the lot of men. We feel when we read his sentences, that an emotion of love prompted each; for without this pleasing 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 footsteps aside from the old beaten road; they ledd us out of the tangled and chilly shades of the trees of old theology. • • • I cannot too strongly recommend all to read this book-for it will arouse energotic thought, weaken superstition, individualize manhood, and crove a mighty lever by which the world will be moved to a higher plane of action than that which it has hitherto occupied .- John S. Adams.

Pormit me to congratulate the public in their possession of so rich a casket, filled with trensures so valuable, and al inlaid 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 autho to be a thinker of no ordinary depth and capacity .- Boston

This book is fresh and vigorous. . . The whole book s a presentation of the doctrine that all existence is precisely as it was meant to be by Infinite Wiedom; and there fore that all is good and right. Strange as this may seem there is an overwhelming logic in it.-Provincetown Banner I keep this book as my Bible, and when disposed I open it

and read where I open, and I have been richly rewarded for the reading. It matters not how many times the same page, or pages, have been perused. I cannot, perhaps, give a botter 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 it 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. • • • There is more in this book than its opposers credit to it.-Mr Burke. .

This is a very singular and interesting book. . O. O It will not find much sympathy except with strong minds. Horace Seaver.

Strong and fearless men will not shrink from a perusal of the doctrine contained in this book. Most people will find more sympathy with it than they will dare express .- Mr.

Bome time all who read this book will see the beauty an the glory of the doctrine therein contained .- Mr Tullis.

This book is not the result of a tedlous process of reason ing, but it is the result of a highly progressed and unfolded soul. It looks through the froth and bubbles that float on the surface, and sees the interior principle, the real cause that produces all life. I regard this as the text-book of the age in which we live. It is replete with fresh and immortal truths; its utterances are bold, manly and vigorous .- Rec Silas Tyrrell.

This is an original work in every sense of the word; it is the great literary lever of the niheteenth century-its fulcrum is common sense. Probably no work of its bulk contains so much that is suggestive, so much that is procreative of thought. No one can sit down to its perusal without being refreshed thereby; nor can be rise from the delightfu task, without feeling that he is both a wiser and a better man than when he began it .- P. B. Randolph: A book of extraordinary value is before us. It is unlike all the creeds of Christendom. O We herein fluid

some of the purest aphorisms, and some of the largest hints at eternal principles of truth.—Herald of Progress, A. J Davis, Ed. Every person who is not afraid to think, who is not led by a creed, will obtain this work and find abundant food for

hought.—Spirit Guardian. We can commend the book as an earnest, candid, and for less expression of the convictions of the author upon a sub-Ject which has agitated the world more than all other sub-

jects .- National Standard, Salem, N. J. A single copy sent by mail, postage paid, for \$1.

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The invention of this press supplies a want long felt by printers and others of a chean and good printing press. It enables overy man to have a small printing office of his own, and thus print his own Cards, Billheads, Labels, Circulars, &c.; and as it is decidedly the bost letter copying press yet invented, it becomes an indispensable appendage to the counting-room of every merchant.

Boston. We the energy to the counting-room of every merchant.

With each press, if desired, we sell the stitute, 1857. Type, (or stereotype plate.) Ink, and other fixtures, and give printed instructions for working the press, setting type, dec., so that any person, of common intellect, can execute all kinds of printing with ease. Printing in Gold and Silver, which is supposed to be very difficult and expensive, can be done upon this press without any trouble, and at about the same expense as common printing.

The press is very durable, occupies but little room, and the largest size can be easily managed by a boy ten years old; and we can refer to many persons who have carned a comfortable living by working on those presses.

The No. 1 Press has a weeden conical roller, and answers very well for printing small jobs; all the other sizes have rollers of from, and are not to be excelled by any press in the world. A small press may be exchanged for a large one at any time within twelve months by paying the difference.

All kinds of Paper, Cards, and Cardboard furnished to our customers at manufacturers' prices. Orders must be accompanied by the cash or the money to be collected on delivery by the express. We have but one price, and sell for cash only.

Persons having the old-fashioned presses, with wooden

olly.

Persons having the old-fashioned presses, with wooden collers, can have them exchanged for those with iron rollers, and the other improvements

To those wishing further information in regard to the press, we will send, on application, a Circular, containing a description of it, a list of the articles sent with each office and letters from some of those who are new using these

PRICES. Printing Office No. 1. Press, 5 by 6 inches, Type, ink, and other materials for printing,

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\$30.00

Office complete, . . Printing Office No. 2.
Press, 8 by 12 inches,
Type, ink, and other fixtures, \$10.00 Office complete,
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Press, 12 by 14 inches,
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Press, 13 by 17 inches.
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Office complete, Address LOWE PRESS COMPANY, 13 Water street, Boston, Mass. DR. S. B. SMITH'S

FIFTY DROP MAGNETIC MACHINE. Wonderful Improvement in Magnetic Machines. Invented by Dr. S. B. Sauth, of 822 Canal St. New York, by which his DIRECT CURRENT Magnetic Machine is increas-ed in power ten-fold, reducible also to a minimum power for

EXTRACTING TEETH WITHOUT PAIN. The Zines never require cleaning. Expense of running one cent a week. With full directions for its medical us and for extracting tech without pain. PRICE, \$13.

Bent by Express to all points of the Union. Address

DR. SAMUEL B. SMITH, 329 Canal St., New York

The Arcana of Nature. BY HUDSON TUTTLE. Price S1. Bent by mail, postage paid, on receipt of the price.

TO THE AFFLICTED!

CHARLES H. CROWELL, Medical Medium,

ROOMS, No. 81-2 BRATTLE STREET, BOSTON, (Banner of Light Building.)

Mr. C. is controlled by a circle of reliable Spirit Phyicians, who will examine patients, give diagnoses of all discases, and prescribe for the same. Those who reside at a disance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair 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 loing.

TERMS .- Examinations and Prescriptions, at office, \$1.00; family visits \$2,00; by letter, \$1,00 and two three-cent postage stamps.

Office hours, from 9 to 12 o'clock A. M., and from 2 to 5 P. M. Family practice respectfully solicited. The best of re-

Pietes given.

1.200 PER YEAR FOR ALL—Only \$10 capital reflects, with Fullam's Patent Stencil Tools, the only perfect Stencil Tools made. Their superiority over all others appears in the curved side, which is patented, and by means of which a most perfect and durable die is formed, which cuts a beautiful letter, and renders the cutting of Stencil Plates a very simple and profitable business. Two hours' practice enables any one to use the tools with facility. Young men are clearing from \$5 to \$15 per day with my tools. Circulars and samples sent free. Address, A. J. FULLAM, No. 13 Merchants' Exchange, Boston.

6m Sept. 8.

A VALUABLE MEDICAL BOOK,

A VALUABLE MEDICAL BOOK,

To R both sexes, entitled, "The Medical Companion," prepared by an experienced Physician of this city. It treats, first, of Chronic Diseases in general; second, of Diseases of he Sexual Bystem of both sexes, their symptoms and remedles; third, the Abuse of the Reproductive Powers, and an exposure of advertising quacks. Sold by W. V. SPENCER, Bookseller and Stationer, No. 94, Washington street. Price, 50 conts; three stamps extra, if sent by mail.

August 18.

August 18.

MRS. J. N. KORREEST, of Providence, R. I., Independent Clairvoyant, Healing, Beeing, Test and Doveloping Medium, has engaged rooms at No. 9 Emerald street—a few doors from Castle street. Boston, where she will life for the cure of diseases of a Chronic nature, by the laying on of hands. Acute pains relieved by Spiritual power. Will also cure Spinal diseases and Liver complaints. Contracted limbs, Norvous prostration, Neuralga and Nervous headache cured in a short time; and Mrs. F. has also given groat relief in cases of Consumption; and it is conceded by those who have tested her extrao.dinary natural powers, combined with the aid of spirits, to make an accurate examination in all diseases, giving the location, describing the feelings of patignts without any aid from them, and those who have tested/her remedies and mode of treatment, to be far suberior to pary they have tried before. Charge moderate, References given, if required, in Boston, Providence, Lynn, and other places. Nov. 3.

A CARD.—Having had eight years experience as a medium, with an extensive public patronage, and a constant pressure upon my time for medical counsel, I have been comproseure upon my time for medical counsel, I have been compelled 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 merits of the past with the developments of the present. Disease will be treated in all its forms. Particular attention given to Chronic Diseases, Consumption, Humors, Cancers, &c. Surgical operations skillfully performed. 'Terms—For prescription and advice where the case is stated, \$1; Clairvoyant examination from letter, \$2. Prescription and advice sent by letter to any address. All remittances at my risk.

H. L. BOWKER, Natick, Mass.

P. S. Psychometrical readings of character, with a "Map of Life," sent as heretofore, for \$1.

3m Dec. 8.

M 188 LAURA A. SMITH, recently from Haverhill, has taken Rooms at No. 1 Maple Place, leading from Harrison Avenue, as a Test Medium. Evidences of the presence of Masonic Biethren and of members of other secret Orders, have been given through her mediumship, and can be attested to by many. Come one, come all I and see if anything good can come out of Nizareth to-day. Hours for sitting, from 8 to 12, 1 to 6, and 7 to 9. Circles on Tuesday and Friday Evenings, at 7 o'clock. Admittance 10 cents.

Dec. 8.

Dec. 8. Im

NOTICE—PROF. A. H. HUSE, the Prophetic Medium, may be found at his residence, No. 12 Osborn Place, leading from Pleasant street, Boston. Ladies and gentlemen will be favored by him with such account of their past, present and future as may be given him in the exercise of those powers with which he feels himself endowed. Price 50 cents. Nativities written when desired. Charge, \$8.

N. B. Prof. H. promises no more than he can accomplish Sept. 15.

DUBLIC CIRCLES. There will be Circles held by Mrs. M. LULL and Mrs. S. J. Youne, Healing, Developing and Trat Mediums. on Monday. Wednesday and Friday Evenings. at 7.1-2 o'clock, at No. 33 Beach street. Admittance 25 cents. Mrs. Lull and Mrs. Young will attend to those who may desire their services for healing and communications, every day from 9 to 12 A. M., and from 3 to 5 r. M. Terms for studings, \$1 per hour.

NOTICE.—MADAM ANDREWS, Independent Chirvoy ant, can be consulted at No. 44 Salem street. Clairvoy-nat examinations \$1. She also tells the Past, Presont and Future. Terms—Ludies 25c.; Gentlemen 50c. Hours, from 9 A. M. to 9 P. M. Dec. 16. Dgc. 16.

CLAIRVOYANT EXAMINATIONS AND COMMUNICATIONS by Mrs. Rockwood, assisted by Mrs. Pushee,
Tuesdays, Wednesdays, Thursdays and Fridays, from 0 A. M.,

M., at 155 Court street, Boston, Mass. 3. tf

M RS. B. K. LITTLE, Test Medium and Medical Clairvoy-ant, No. 35 Beach street, two doors from Albany street, Terms, \$1 per hour; written examinations, by hair, \$2. Nov. 17. M RS SMITH, No. 4 Brimmer Place, Essex street, sees britts and describes them; has great healing powers, holds circles Sunday, Wednesday, and Friday evening. Terms moderate.

Dec 6.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clairwoyant Physician, 48 Wall street, Boston. Patients at a distance can be examited by enclosing a lock of hair. Examinations and prescriptions, \$1 each. Sm, Nov. 17.

SANUEL H. PAIST, a blind Medium, having been developed as a Healing and Clairwoyant Medium, is prepared to examine and treat cases of disease. Address for the present, 634 face street, Philadelphia.

GRACE BEAN, Trance and Writing Test Medium, No 8 LaGrange Place. Public Circles for Tests on Wednesday and Friday evenings. Admittance 25 cts. tf Oct. 18. M 188 RACHEL LUKENS, Clairvoyant and Writing Medium. Rooms at 601 North Tenth st., above Wallace, Philadelphia. 8m Oct. 18.

MRS. L. F. HYDE, Writing, Tranco and Test Medium, may be found at 48 Wall street, Boston. M 188 JENNIE WATERMAN. Trance and Test Medium.

8 Olivor Place, from Essex street. Terms according to time.

4mo

M RS. MARY A. RICKER, Tranco Medium, Rooms No. 145 Hanover street, Buston, Smo Dec. 22.

MY EXPERIENCE;

Footprints of a Presbyterian to Spiritualism. BY FRANCIS H. SMITH. BALTIMORE, MD. Price 50 cents, bound in cloth. Sent, postage free, on re

ceiving the price in stamps, by the author, or by BERRY, COLBY & CO., Boston. JOB PRINTING, OF EVERY DESCRIPTION:

NEATLY AND PROMPTLY EXECUTED At this Office. PROF. LISTER, ASTROLOGER, No. 25. Lowell Street, Boston. #13 Foc-oral -50 cents. 41 Circular of Terms for writing ativities sent free.

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W. C. HUSSEY, HEALING MEDIUM, has, during a real W dence in New York of three years, been successful if treating Dyspepsia, Paralysis, Spinal Curvature, Tape Worm, and most acute and chronic diseases, without the use of medicine. He is now propared to receive patients from abroad, at his residence, 222 Greene street, New York. Charges resonable.

SEMINAL WEAKNESS.—Its cause and Cunz; by a former sufferer—containing also an expasure of quacks. Euclosing stamp, address, in prevent confidence, box 3818, Boston, Muss. For a new safe and the only suns preventive, enclose one stamp. Sm. Nov. 24.

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

May 19.

M RS. METTLER'S CELEBRATED OLAIRVOYANT MEDicinea. Pulmonaria, \$1 per bottle; Restorative Syrup, \$1 and \$5 per bottle; Liniment, \$1; Reviralizing Mixture 50 centa; Dysentery Cordial, 50 cents, Elixir for Cholera, Wholesale and rotall by 8. T. MUNSON, June 2.

143 Fulton etreet, N. Y.

or two persons.

MRS. W. R. HAYDEN, TEST MEDIUM AND MEDICAL CLAIRVOYANT. No. 64 FAST 22D STREET, New York. Examinations for disease when present, \$2,00; by a lock of hair, verbally, \$3,00, when written, \$5,00. (Bittings two dollars per hour for one for the party of the par

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JOHN SCOTT,

SPIRIT AND MAGNETIC PHYSICIAN.

BPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost anything in the shape o an advertisement is considered humbug, we dosire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half, what in justice to curselves we could.

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

Hot and Cold Water Baths in the house; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly 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.

EXAMINATIONS.

Those who may be afflicted by writing and describing symptoms, will be examined, disease diagnosed, and a pack age of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the testing of the testing

uation of the treatment will cure. Terms, \$5 for examina-tion and medicine. The money must in all cases accompany the letter. JOHN SCOTT. the letter.

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

J. S.

Spirit Proparations.

GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 86 BOND 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 Compilaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supercede their use and give health and hope to the afflicted thousands. Price 25 cents. PILE BALVE.

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, Ohio, after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price 31 per box. uable remedy. Price \$1 per box.

EYE WATER.

For weak or inflamed eyes this preparation stands unrivalled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price 50 cents. SPIRIT EMBROCATION.

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

This Balve, 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 efficacious of itself 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.

This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, \$5 per bottle. For \$10 a positive cure will be guaranteed.

ALATIANA, OR HAIR RESTORATIVE.

ALATIANA, OR HAIR RESTORATIVE. ALATIANA, OR HAIR RESTORATIVE.

This astonishing and powerful Medicine can be used for many diseases not specified. Ecarcely 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 Rheumatism, Neuralgia, Sprains, Bruises, Dislocated Joints, Chilbiaius, Frosted Feet, Etiff, Neck, Tetter, Sore Breast, Sore Nipples, Spinal Complaints, Baldness, etc. Price \$1 per Jar.

BE Particular.

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BE PARTICULAR.

In ordering any of the above medicines, inclose the amount in a letter, addressed to the undersigned, and state distinctly how the package must be sent, and to whom addressed. In all cases the package will be forwarded by the first conveyinco. 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. 86 BOND STREET.

Where may be found pure Homeopathic Medicines, in Tinctures, Triturations, Dilutions and Medicated Felets; Medicine Cases, for physicians and family use, of all kinds and sizes; Vials, of every description; Corks, Labels, Globules, Sugar-of-Milk, Arnica Flowers and Plasters, Alcohol; Books Sugar-of-Milk, Arnica Flowers and Plastors, Alcohol; Books on Homeopathy, &c., &c.

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

D. WHITE, M. D., 36 Bond street, New York, July 7.

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

COMBINING THE MOST ABLE OF THE ECLECTIC FACULITY AND MODERN SCHOOLS OF MEDICINE.

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

In this important particular, viz:—It has been the earnest endeavor of the faculty to investigate, and thoroughly understand the numerous modern Maladies, which have become so very prevalent and fatal, especially to the young known as nervous debility. The external manifestations of this class of diseases are Relaxation and Exhaustion; Marasmus or a wasting and consumption of the vital fluids and the muscular and nervo tissues; sallow countenance; pale lips; dizziness of the head; impaired memory; dimness of eyesight; loss of balance in the brain; nervous deafness; palpitation of the beart; great restlessness; despondency of spirits; dreamy and restless sleep; feetid or bad broath; vitiated or morbid appetito; indigestion; liver complaint diseases of the kidneys; suppressed function of the skin spinal irritation; cold extremeties; muscular dobility or lassitude; rheumatic and neuralgic pains; hurried breathing; cough; bronchitis; soreness of the throat, catarrh and dyspeptic tubercular consumption.

Also, Instrative Dyespesta, known by capricious appetito; sonse of weight and fullness at the pit of the stomach; irregular bowels; tongue white; sovere lancinating pain darting between the shoulder-blades from the stomach; pulse quick and irritable; dull, heavy aching pain across 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 nutrition, enervation in the organs of digestion and assimilation, so that had and unassimilated chyle gets into the blood. It should never be forgotten, therefore, that some of the worst and most fatal diseases to which flock is shelf, commence with indigestion. Among others, it develops consending in those podisposed to tubercular depositio

diseases to which flesh is heir, commence with indigestion. Among others, it develops consumption in those predisposed to tabercular depositions in the lungs.

The Directors and Faculty of this Institution purpose to enre all of the foregoing diseases, by the judicious combination of natural and scientific remedies, selected with great discrimination and judyment that directly aid nature in her recouperative energies to build up, throw off, and resist morbid action. They discard all drugs and poisonous remedies—mercury, calomel, and all the old school remedies are most scrupulously discarded, both from convictions of judyment and conscientious motives. Patients shall not be drugged at this institution. at this Institution.

A Word of Solomn, Conscientious Advice to these

who will reflect!

Statistics now show the selemn truth, that over 100,000 die in the United States annually, with some one of the foregaing diseases, developing consumption, prostration of the vital forces and premature decay.

There cannot be an effect without its adequate cause.

forces and premature decay.

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

In view of the awful destruction of human life, caused by such dobilitating diseases, such as Spermatorrhea, Seminal weakness, the vice of self abuse, Spinal Consumption, Epilopsy, 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, conscientiously assure the Invalid and the Community that their resources and facilities for successfully treating this class of maladies 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.

All communications are regarded with sacred and conscientious fidelity.

The Institution gives the most unexceptionable references to men of standing in all parts of the caulty decay of American and consecsefully cared.

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

227 A Treatise on the causes of the early decay of American Youth, just published by the Institution, will be sent in a scaled envelop, to all parts of the Union, on receipt of six cents for postage. It is a thrilling work, and should be read by every person, both male and female.

227 Fall not to send and obtain this book.

237 The attending Physician will be found at the Institution of the consultation, from 9.2 m to 9 m m, of each day, Sundays, in the forence.

Address.

Physician to the Troy Lung and Hygenic Institute, and Physician for Diseases of the Heart, Throat and Lunga, Dec. 17.

19 Faylhat, Troy, N. P.

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TOTTED by JOHN W. HUTCHINSON, one of the well-known
family of singers, embracing also a \$25 prize song: Trike
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the hundred or thousand. Just published by
O. HUTCHINSON, 67 Nassau street, New York.
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LABOR.

Despise not labor! God did not Despise The handleraft which wrought this gorgeous globe; That crowned its glories with you jeweled skies, And clad the earth in nature's queenly robe. He dug the first canal-the river's bei-Built the first fountain in the gushing spring, Wove the first carpet for man's haughty tread, The warp and woof for his first covering. He made the picture painters imitate; The statuary's first grand model made, Taught human intellect to re-create, And human ingenuity its trade. Ere great Daguerro had harnessed up the Sun, Apprenticeship at his new art to serve, A greater Artist greater things had done, The wondrous pictures of the optic nerve. There is no deed of honest labor born, That is not godlike in the tolling limb,

Howe'er the lazy scoff, the brainless scorn;

God labored first-toll likens us to Him. [The (Cal.) Hesperian.

We ought to love life; we ought to desire to live here long as God ordains it; but let us not so encase ourselves i time that we cannot break the crust and begin to throw or shoots for the other life.

> THE PLOWER OF TRUTH. O, gather that flower now. E'er 'tis strewn by the winds away; . T will ever sweetly bloom, If you gather it to-day. The seed must be laid deep, Within the fertile soil, And it will ever prove Tomptation's snares to spoil. The flower will one day bloom. Though watered well by tears: 'T will one day surely prove To vanish sinful fears. O, gather the seed to-day, And plant it in thy youth,

A precious flower of Truth .- [R. T. Pulmer. There is an efficacy in calmuess of which we are unaware The element of screnity is one which we particularly need.

O visions that haunt me. waking.

And it will surely bloom

How swiftly do ye speed, Like a ripple over a lakelet Or a shadow across a mead. Ye dance, and gleam, and glitter-Though fleeting, wondrous fair-I would dwell in your cloud-built palaces, My castles in the air. I would stand on your golden towers And gaze at the gleaming west. Or lay my head, at evening, On a pillow of cloud, to rest; And through the purple shadows Should float a scraph band. And my soul should drink the music Of the far-off spirit-land .- [Evan Edwards.

Notions may be imported by books from abroad; ideas mus be grown by thought.

O! lovely voices of the sky Which hymned the Saviour's birth, Are ye not singing still on high, Ye that sang—"Peace on earth?" To us yet speak the strains Wherewith, in time gone by, Ye blessed the Syrian swains, Q) volces of the skyl-[Mrs. Hemans.

It is little troubles that wear the heart out. It is easier to Lrow a bomb-shell a mile than a feather—even with artillers.

THE FUNNY TYPES.

A GOOD ONE.—Some years ago the Knickerbocker Magazine used to offer a brass quarter dollar to the person who made a rhyme on the word "window." The following is the "effort" of a successful rhymer:

"A cruel man a beetle caught,
And to the wall him pluned, oh!
Then said the beetle to the crowd,
'Though I'm stuck up, I am not proud!'
And his soul went out at the window."

.. Well, George," asked a friend of a young lawyer. how do you like your profession?" "Alas! sir, my profession is better than my practice."

"Dawkter," said an exquisite, "I desire you should tell me what to put into my head to make it all right." "Only brains, sir-nothing but brains." A coxcomb, talking of the transmigration of souls,

said: "In the time of Moses I have no doubt I was the golden calf." "Very likely," replied a lady; "time has robbed you of nothing but the gilding."

The following is given as the new mode of parsing. down east, "I court:" Court is a verb, active, indicative mood, present tense, and agrees with all the girls in the neighborhood.

Whoever undertakes to put a joke on the razor-strop man is sure to get floored in the long run. Recently, while selling his strops at Plymouth, and expatiating the while on the evils of rum-drinking, a tipsy fellow cried out, "If rum-drinking made me lie as fast as you do in selling your strops, I'd quit it to-day." "Very good." replied the strop-seller; "the only difference between your lying and mine is this: my strop enables me to lie in a good, warm bed, while rum makes you lie in the gutter."

An Irishman got out of the cars at a railway station, the other day, for refreshments; but unfortunately the bell rung and the train left before he had finished his repast. "Hould on!" cried Pat, as he ran like mad after the cars; .. hould on, ye murthering ould sthame ingin-ye've got a passenger on board that's left

COULD SEE TO PEEL A DOUGHNUT .- Hugh Henry, a former President of the Vermont Valley Railroad. while attending the recent session of the Legislature at Montpelier, made a remark to a friend that he "was a little deaf, but could see as well as ever." He afterward went to the hotel for dinner; and after being sented stuck his fork into a doughnut, and commenced to peel it, supposing it to be a potato. Young Meade, the Brattleboro' sculptor, being a witness of the "optical illusion," retired and produced a life-like sketch of Mr. Henry, while in the act of peeling the doughnut, and underneath was the following inscription: .. I am a little deaf, but can see as well as ever."

An old Dutchman, who, some years ago, was elected a member of Legislature, said, in his broken-English style: "Ten I vent to the Lechislatur I tought I would find dem all Solomons dere; but I soon found dere vas some as pick fools dere as I vas."

A REAL RELISHER OF A JOKE .- A man lately received twenty lashes, well laid on, at the whipping. post in an English town. The culprit, instead of bellowing when the constable applied the lash, laughed immoderately, which made the angry officer, lay on with harder force. On giving him his twentieth blow. the angry officer could stand it no longer.

.. Well, look here, mister," said the offended officer, · I've done my duty, and I can lick ye no more, but I'd just like to know what it is that's so funny ?"

.. Fanny!" roared the other, .. why it's excellent. You've got the wrong Smith ! I aint the man that was to he whipped-it 's the other one! Now you'll have te go it all over again! Really. it 's too good! You must lick the other man! Ha, ha!"

A writer called at his printer's and accused the compritor of not having punctuated his poem, when the typo carnestly replied: "I'm not a pointer-I'm a Botter."

Reported for the Banner of Light BOSTON SHIPATUAL CONFERENCE, WEDNESDAY EVENING, DECEMBER 26.

QUESTION .- " Is there. in nature, an absolute mora law for all our conduct ?"

DR. H. F. GARDNER, Chairman.

Mr. Spooner.—It is clear to me that there is, in nature, a moral law for all our conduct, although we do not always know what this law is. Our want of knowledge of the law does not disprove at all the existence of the law. There must be such a law for every act, because every act must necessarily operate more or less beneficially than another act would, upon our own welfare, or the welfare of others. And the moral law is but the law that requires that the act, promotive of the highest good, be preferred to one that promotes either a lesser good, or a positive evil. Our knowledge of this moral law is neces sarily very limited, because we come into the world in entire ignorance of the causes that promote or injure our well-being; and it is only, or principally, by experiment, that we learn how particular causes do affect it. When we have learned by experiment how particular acts affect our own welfare, and that of others, we have learned the moral law in relation to those acts. Our increased knowledge of this kind constitutes our intellectual progress; and our observance of the laws thus discovered, constitutes our moral progress. Unless there be a moral law for all our conduct, a part, at least, of the moral world is

Mr. Cushman.-Is there any absolute moral law which is a standard for human action? We will first inquire, is there any philosophical law that governs matter? I claim that there is If matter has laws that govern it, intellect must have laws too. Then if there be intellect in man, there must be laws that govern it. We learn that there are such laws by their action upon the minds of men-There is a law that makes us breathe; and if there is any deviation from this law, we suffer-we die. I claim that there is a moral law-that governs our relations to one another, and when we act in accordance with the dictates of this law, we act for the good of the whole. The man that does this, is a pure, good, moral man. A breaking of this law onuses us to suffer individually and collectively.

Mr. Edson .- I agree with all that has been said I feel that there is such a law as Mr. Spooner and we cannot deny their distinctness; but how can we Mr. Cushman have referred to. Then if there be a understand the influence of revivals and conversions, law in nature for the government of our moral con- on this hypothesis. When great conversions are duct, can that law be broken? I do not believe it made, and bad men become suddenly good men. the can. The divine law permeates all conditions of change is wrought upon the brain as well as upon matter, and each individual must execute these laws the spirit, and this change evidences a susceptifor him or herself. Every soul is elected and or- bility to psychological control or spiritual impresdained to execute these laws as best it can.

Mr. Burke.-When we talk of law we must think of a Lawmaker, or a Lawgiver. If there is a Lawmaker, what is the character of the laws he makes? If this same Lawmaker has made the man that his laws governs, then these laws must well be adapted. I conclude there is an absolute law of nature that governs me, and this law is universal, and is always in order; to it there are no exceptions. The Lawgiver has made a law of morals that is absolute, perfect and universal. The laws of the Creator that govern man, are intended for man. These laws are true, in all the relations of life. In proportion as men begin to sympathize with one another, the law of kindness is developed; and this law, when developed, will rule humanity with more power than any law of force. I agree with the introducer, that there is in nature an absolute law that governs the moral world.

Miss Ball. Our life is constant. We cannot lay down an absolute law of conduct for eternity. We may will the infinite good in our finite existence; and in this is the perfect law of life.

MRS. SPENCE.-In this Conference every one has Mas. Spence.—In this Conference every one has freedom for the expression of thought. This is a state of the expression great privilege; it is a blessing less appreciated by you than by many far away. I have listened to the free expression of each speaker on this subject with interest. The speakers here have different views; each is right to his or her place. I will compare each speaker to a timber that fills its own place in the building for which it was designed. Each one was designed to fill his or her own place, not another's, in the temple of creation, by the Great Architect that governs all things by design.

To me there is a moral standard for our actions. We use terms for the expression of our thoughts that are often misunderstood; so we often appear to differ when we do not. The standard of morals is for man, not for animals below man; and this standard of morals constitutes one of the chief differences between the animal creation and that of man. The manifestations of good in many is no evidence that there does not exist a natural moral standard. The laws of nature are not grasped by human hands. but by human understanding; so the understanding of men must be developed to a view of the standard of morals that exists in nature, to find evidence of that standard.

The souls of men are ever developing-outgrowing old forms, and substituting new. Our national government may be outgrown, and a new form demanded. Our fondest expectations and loves are often disappointed for means to work out our greater good. Our lives are interwoven with afflictions, and we often need some soothing cordial; and for this purpose, Dr. Child has been directed by an over-ruling wisdom to say, "Halloo, humanity, whatever is, is right!" and if humanity can accept and believe this bold proclamation, it is a narcotic that will mitigate their sufferings.

Each one has a divinity within, that will become supreme, and that will rule the soul in its unfoldings to grasp a higher standard of morals than that of the past, which shall ere long be thrown away. Any in the light of this age, that act contrary to the highest convictions of their souls, prostitute and disgrace themselves in their own estimation, without regard to outside standards of morality.

Progress ever implies change; change that ever gives us a clearer view of right.

It is very beautiful to talk about and anticipate what we are to be in the future, but our great work to day is to tend well to the business that lies be-

things are governed by law-while you are all than any volume in the libraries of the world. breakers of law.

nature, and it is well defined by Jesus of old, viz : If children were only born under the laws of nature Whatsoever ye would that men should do unto you, do -which are the laws of God-we could dispense ye the same unto them. There are absolute moral with a great part of our theology, for the Holy Ghost laws in nature, that govern all things. But I do not would find an easy entrance. What is marriage believe that the standard is the same. I cannot now but a bargain entered into between two persons believe that a law of God can be violated. But the to unite their stock and interest, and live together, standard of action that governs our relations, one to and share the joys and sorrows of life, " till death do the other, is one, and the law that governs our inde them part?" The children, the results of this pendent existence is another. I conclude that each union, have souls. They do not always think of

the fulfillment of each of these laws. Even Dr. Franklin was weak in assuming a standard for others, and so it has ever been with our masters. This is the great error of the religious and moral world. There is no standard for the quantity and quality of physical food that can be laid down for all; each is governed by his own, if there is no absolute rule in food, than there is in regard to moral acts.

Hashish, tobacco and opium may be necessary in disease, for some, and a curse in health for others. Let us look at nature, each one for himself. There are immutable laws in nature that cannot be vio lated without a penalty. I say violated, and yet as an abstract truth man cannot violate a law of na-

MR. WETHERBEE. - We can't answer the question what is the absolute standard of morals in natureunless we can see from beginning to end. This we cannot do; yet I believe that such a standard somewhere exists. Now our standard of morals suffers change, perhaps, every day.

Same question next week.

Reported for the Banner of Light. REV. W. M. FERNALD AT ALLSTON HALL. Sunday Afternoon, Dec. 22, 1860.

It had been announced that the desk at Allston Hall would be occupied by Miss Fannie Davis, on this occasion; but owing to illness she was unabled to fulfill her engagement, and her place was supplied in the afternoon by Rev. Mr. Fernald. The theme was the "Physiology of the Soul."

The lecturer said: The term physiology is usually applied to the science of the physical organization of men and animals; but it may with propriety have reference to the state of the soul, as a structure: and hence our attention is devoted to the "Physiology of the Soul." First, it is necessary for us to conceive of the

structure of the soul. In general terms, true philosophers understand that there is only one eternal source, out of which all things have been unfolded, and mind and matter are the positive and negative. or in other words, the two extremes of all substance. The whole doctrine of God and immortality may be included in this thesis. The clergy are apt to speak of the soul without reference to the body. Surely sion. Though there are exceptions to this general law, they do not at all invalidate the rule. If a man had no brain nor heart, I fancy he could never be converted at all. The more natural a man's soul, the easier his conversion.

God himself, as an organized spirit, is bound by his own laws, and held by his own receptucles. Men remain in a negative position—in criminality, because of their habits and circumstances; but only a realization of their position will turn them from vice to virtue. Fine physiological and psychological conditions are required; and without them all the eloquence of the pulpit and the thunders of eternity could not wake man from his lethargy.

Instead of the work of reformation, we need antecedent formation. Instead of reformers, we need formers. It is hard to reform those who have come from a misshapen, birth, with their souls clothed in unfitting garments; but to create beautifully and truly is the most important as well as the most earnest work. Not only time, but eternity, is included in this great physiological truth. The soul receives before its birth, that it must bear through eternity. The nature of a man may be outgrown: erned by the law of hereditary transmission, spiritual, moral and intellectual ones are, and peculiar results are quite as common in mind as in body.

The question of offspring must be uncertain. It is a matter of common observation that boys resemble their mother, and girls their father; and when a great man is born, you generally find his charactoristics those of his mother. It has been said that when the world has need of a great character, the angel throngs conspire to operate upon the organic germ, and, so far as the laws governing admit. infuse the needed elements. Spirits have more to do with us than we know of. Through the period of gestation, how slight a circumstance will change the whole character of a child! Napoleon was ushered into life amid the civil convulsions of his own Corsica, and his father was an officer often in active service. It has been said that the children born during the first French Revolution were weak, nervous, and irritable in mind, and often showed symptoms of absolute insanity. Who in active life has not seen this power of pre-natal influences illustrated? Here, then, is the true place of action: Education and culture may do much after birth: but much of their hard labor can be saved when we go to work in good earnest, and ask, as if we wished to know, what we shall do to be saved.

I have preached theology and the new birth for twenty-five years, and still believe in the second birth; but to me the first birth is of vastly more importance than any other. I feel the need of the regeneration and new birth every day; but is it not better to avoid its necessity if we can by keeping the body and soul from becoming shockingly mutilated in the first place? We can at best make only an approximation to purity; and the second birth will ever be a necessity, till we have progressed beyoud sin and transgression. The sooner we understand and practice upon the principle of improving the birth by improving the man, by progressing his power scientifically, the sconer we undermine the foundation of all discord and misery. Tais is the radical truth which lays at the foundation of all human reformation. Let the experiment be triedlet a few start out on this principle, and see what will be done. Occasionally we see men and women regretting that they have no laudable ambition. Some say, "Oh, if I could only write a book, that would go flying through the world, and live and speak when I am dead!" They can do greater Mrs. ATKINS.—All nature is governed by law; all things than write a book—win a fame more lasting

Before any therough and radical change can be Dr. Gandner. There is an absolute moral law in made, the subject of marriage should be understood.

alizes its divinity; but the moment of conception is profit by it. of infinitely more importance. Man cannot undo the character given him at that time, and he must follow out the bent of it more or less truly. Society, education nor conversion can transform a deformed mind into a genius, nor a sage into an idiot. The grace of God cannot overreach his own immutable laws. Your greatest men are those who are born so. I know this is trenching on the theological notions about free will; but they are only notions. A man or woman born low, unless well cared for, will remain so; they may be converted, but the probability is they will die as they have lived-corrupted and corrupting. A born idiot does not turn into a Shakspeare. If this is true in intellectual matters, it is in morals. It is impossible, without bad blundering, to raise a bad crop from good seed. The same rule applies to the unfolding of human beings. Could Shakspeare have been a fool or blockhead from his birth? Could Howard have been born a villain, or Channing and Washington outcasts? The soul requires a careful guidance at birth, as well as training afterwards. I am compelled to recognize man's destiny as analogous to every other species.

Man has freedom in proportion as he has reason. A man becomes a devil because of a faulty brain. Clergymen have been too prone to overlook the order of nature; and, seeing not the origin of the soul as well as the body, have set the second birth down as the universal soul-panacea. There is no greater heresy to the soul than this; but improve the offspring and you improve the offering, for it is a perfect circle. While in our present condition as a fallen race, the second birth has more to do than all else, and there are approximate powers by which we may mold the unborn child with more lasting effect than all that comes afterward? We recognize and act upon this principle in raising our cattle and horses, but man is deemed unworthy the test.

The great problem to-day is, how to inaugurate a new style of human births; and the solution of this problem will be the ushering in of a new era of glory upon earth.

MRS, R. H. EURT AT ALLSTON HALL Sunday Evening, Dec. 22, 1860.

This was the first appearance of Mrs. Burt before

Boston audience. She said: There is beauty, poetry and sentiment in Spiritualism. You can learn through it that perfeet trust which casteth out all fear; and to-day, while discord is about, you need to know its reality. Some who talk theoretically cannot realize it practically-do not have that perfect trust in it which belief should give. It is an every day religion-one you can believe in and trust in. You trust in the have only to ask, and you have that within you

which attracts spirits to you.

The spiritual laws are recognized by the soul in all its conditions. The growth of the soul cannot be crushed out. If you lay a stone upon the grass spirit has the same power which leads to perfect lead the blind, and does so. trust and confidence-not that you have escaped something in the future, but that God's purposes are for man's happiness, which is often reached through the channels we despise. There is no ca price either in the spirit or mortal world. This magnetism-this perfect trust-attracts to you spiroften a trust, and a growth of spirit there, that we find nowhere else.

the bounties of earth; but it should not usurp the whole purpose of life. Men look more at reputation than at character. But we look rather at character. The rich man owes the beauty of his house to the taste of his employed artists, rather than his own

Men are respected for their wealth and reputation. You are dependent upon laws for development, rather than caprice. Prayer is an outburst from the soul. It calls out the highest feeling of men and women. It responds to the very interior of the spirit. It unfolds the very petals of your soul, and gushes forth to the outer world, and in answer to it, dewdrops of divinity settle upon the soul of man. Be a man, with whatever you are enits kindred metal.

sphere of life. Men must be educated to know that comprehensive intellect in the human kingdom. there must be hours of devotion in every daywhen business thoughts shall be controlled, and the love of money-getting subordinated to human sym-

You have to learn that spirts can take hold of every sphere of life. The change is wrought within. Never can you realize happiness until this change comes within yourself. This is being born again. It will be Christ's second coming

Spirits have such a control over matter, that the anguished body. The more positive the physician, the surer the cure. The products or results of famfidence is man's strength. Men reverence the moneyed man. It is not the money, but the confidence money inspires, that gives him strength. The physician understands this positive power; for The positive man will never be sick while his positive spirit endures. "

one is his own standard for natural moral action in that. I know it is hard for us to always find the Do not accept it as poetry and sentiment, that shows it to be a lie.—Beccher.

true marriage; but we might do better than we do, there is a commingling of the spirits passed with and thus prevent a great amount of sin and wisery, those on earth. Do not accept it as sentiment, that Clergymen and others have much to say of the time you are mediums drawing spirits back to earth. of conversion, as the period when the soul first re- Receive it as a practical truth, and you will surely

GLEANINGS FROM "FESTUS."-NO. 1.

COMPILED BY D. S. PRACKER.

Heaven is no place; Unless it be a place with God, allwhere. It is the being good-the knowing God-The consciousness of happiness and power; With knowledge which no spirit e'er can lose But doth increase in every state; and aught It most delights in the full leave to do. . All these things

Thou wilt know sometime, when to see and know

Are one; to see a thing and comprehend

The nature of it essentially; perceive The reason and the science of its being. And the relations with the universe Of all things actual or possible. Mortal, immortal, spiritual, gross. This, when the spirit is made free Is the divine result; proportioned still To the intelligence as human; for There are degrees in Heaven as everything. By God's will. Unimaginable space As full of suns as is earth's sun of atoms. Faileth to match His boundless variousness. All of you worlds, and all who dwell in them,

Stand in diverse degrees of bliss and being. God makes to each spirit its peculiar Heaven, And yet is Heaven a bright reality, a state Where all is loveliness and power and love; Where all sublimest qualities of mind Not infinite, are limited alone By the surrounding Godhood, and where nought But what produceth glory and delight, To creature and Creator is; where all Enjoy entire dominion o'er themselves. Acts, feelings, thoughts, conditions, qualities, Spirit, and soul and mind; all under God, For spirit is soul Deified.

. Hast not heard How thine existence here, on earth, is but The dark and narrow section of a life Which was with God, long e'er the sun was lit, And shall be yet, when all the bold bright stars Are dark as death dust-Immortality And Wisdom-thy divine sisters-Are tending thee on either hand.

Sin is not of the spirit, but of that Which blindeth spirit, heart and brain.

Men might be better if we better deemed . Of them. The worst way to improve the world Is to condemn it. Men may overget Delusion-not despair.

REASON AND DESIRE.

DEAR BANNER-I am a constant reader of your valuable productions; and among the most valuable, to me, are the brilliant thoughts of our brother, Dr. Child; physical world, because you know it is governed by yet with him all is not yet truth, to my conceptions of laws; and you who solicit Spiritual communion, reason, although his thoughts generally have the ring of the pure metal.

In number eleven of the present volume I find many true sayings, denominated "axioms;" yet, to my mind, all are not truly "axioms." For instance, in discussing Reason, the Doctor says "reason obeys desire;" and, as an illustration, he says, "In childhood it will spreut out around it, and grow in spite of and infancy we are strictly obedient to desire. In opposition; so spirit will manifest itself, though manhood and mature age reason holds an unequal comburied beneath all the lower faculties. And while but with and is always conquered by desire." Nay, you recognize the power of spirits, you cannot help nay—not always conquered. Desire is like the blind admitting the control of matter; and your own man; Reason has eyes, and can see, consequently can

In early infancy all are strictly obedient to desire; not strictly so in childhood—only in degree; less so as we unfold from infancy to childhood and youth up so true manhood. The very combat referred to by the Doctor as existing between reason and derire, is an index pointing to the ultimate supremacy of reason in every individual. In early infancy no such combat is its that can control and influence you. If you could perceived; but as soon as reason begins to unfold, the understand the law that governs your spirit, when combat commences, and progresses in a ratio corredisasters and afflictions come upon you, you can rise sponding with such unfoldment in wisdom or reason. and call up the divinity within you, which will carry nature, gratification, without regard to consequences, until gratification, without regard to consequences, until gratification, without regard to consequences, until the state of the consult or ministrations of the spirits who come to his fireside, reason begins to unfold; then it begins to consult or finds he has cast off that which will yet become an weigh consequences. A simple illustration of my poanchor to his soul, and will reject them no more, sition: The cold child desires warmth, and seeks to The home might be made a centre around which gratify that desire by approaching the fire. Contact should radiate all the heart's truest aspirations. The with the fire arouses reason, which at once becomes homes where naked feet patter across the floor are master in the combat, not to subdue or destroy, but often visited by angel guests who do not visit the directs the desire in its mode of gratification in accordmarble palaces of your beautiful streets. There is entire manhood. A little later in unfoldment, the youth wishes to gratify his desire for amusements. The theatre presents very strong attractions. He This is eminently an age of money-making and makes up his mind to indulge his desire by attending speculation, but it will give place to a higher and and witnessing the performance. Immediately there more harmonial era. Then there will be less said after he learns that a dangerous contageous or infecabout the fear of panics, for money-making will be tious malady has broken out in the city-porchance subordinated to nobler faculties. You cannot blume the cholera or small pox. His reason says, if I expose men. for struggling for wealth, for it is the key to myself by going into so large and promiscuous an assembly, I may contract the disease, and ruin myhealth or lose my life. I had better forego the desire for amusement, and save my health or life. Which here held supremacy in the combat? Was reason conquered by desire?

In true manhood reason is sufficiently unfolded to carry the beacon light to guide desires from the cespools of excesses. Examples are not necessary to be enumerated, as they will spring forth spontaneously in the minds of every true thinker.

Do not suppose I deny the Doctor's position, that desire is perfectly involuntary, and a legitimate off. spring of the soul-I only contend that reason is a like spontaneous and higher element or attribute of the soul, and holds supremacy over all beneath it when sufficiently or duly unfolded. I hold that in all of the unfoldments of nature. in the words of progression. dowed; and spiritual laws will work through your from the Central Power, each succeeding development soul, and you will become a power to draw good modifies and directs the preceding in a more harmospirits to the earth, as the magnet will draw to itself nious mode of action. This principle may be illustrated by every successive unfoldment in nature, from Religion must enter into business-into every the primitive formations up to the most expanded and

In the primitive formations extreme action was common; later unfoldments modified that extreme eccentricity of action, and caused that action to tend to the circular. To illustrate: The atmosphere, though eliminated from grosser elements of the earth and terres trial bodies, yet it, or rather the central power through everything spiritually. They can approach man in it, reacts upon and modifies the very gross elements from which it had its origin; and they, combined, elaboand you must have the perfect trust in the good rate and eliminate a still higher element than the judgment of your divine ruler and supervise. atmospheric. So with all other elements in nature. The higher or last unfoldment in its action always manifests the most light and power. As this principle is true in the elements and gross matter, even so it is true in the human kingdom. The child is eccentric in all of his actions, feeling only the force of desire unenforce of spirit magnetism will heal the sick and lightened by reason; as it gets older, reason begins to unfold, and the child begins to grow out of its eccentricities, as desire is modified in its action by the gradine and pestilence are its own remedy. Self con- ual unfoldment of reason, or light. Thus, by degrees the child (often of a larger growth,) is unfolded up St. Charles, Ill., Dec. 20, 1860.

physician understands this positive power; for discontinuous banishes disease with his presence. Secrate a lie with solemn forms and awful penalties, and after all it is nothing but a lie. It rots a land and corrupts a people like any other lie, and by and by the white light of God's truth shines clear through it, and