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NO. 16.

Written for the Banner of Light. LOST MABELLE. BY HATTIE.

Farewell, my own Mabel, farewell ! How wildly on my stricken heart thy dirge-notes fell, For I had learned to live for thee. Mabel, my belle. Did conscience dictate when thou sought to quell

The tide of love which was my heart's death-knell. Which brought thee to this narrow home for aye to dwell?
Speak ! lost Mabel !

Palse hearted world! they spurned me from the door For this great sin-the sin of being poor. They saw the rose-tint fading from thy cheek. . They knew what would return its vanished bloom At last, relenting words essayed to speak,

Just as thy sinless spirit cleft the tomb ! Ah! is it duty martyr-like to die? Then hast thy brow a coronet, Mabel. Yet justice never asked such mockery

To light and reason as to thee befel; No no! Mabel. Why didst thou raise the chalice to thy lips ! Did Fate pursue thee with relentless force? Yes, we were destined—as the bird that sips The pearl like dewdrop from the morning flower,

To fall beneath the shaft of conquering fate-2:0 And thus his fixed decree I calmly wait; And yet, Mabel, We might have wandered long on Time's dark shore.

And gathered flowers that " bloom, alas, unseen !' , Would we have grown estranged and loved no more? Better the present with Death's wave between ! Yes, I can bear this silent gloom, Mabel,

And wait with thee for Fate's all-conquering hand. And, kneeling by thy grave, bid my farewell, Hoping to meet thee in that " better land." Than cold estrangement, give me death, Mabel;

Twould be thy heart's response, I know full well. Rest. loved Mabel.

BIOGRAPHICAL SKETCH

OF THE MARCHIONESS DE GANGES.

TRANSLATED FOR THE BANKER OF LIGHT, FROM A. DUMAS' "CRIMES CRLEBRES."

Toward the end of the year 1657 a chariot of simplo congliction, and without armorial bearings, stopped, about eight o'clock in the evening, at the door of a house in the Rue Hautefeuille. A footman immediately descended to open the door, but a sweet though somewhat trembling voice stopped him, saying, "Wait till I see whether this is the place." Then a head so enveloped in a black satin mantle

some sign to end her uncertainty. It seemed that teaublanc, from the name of one of the estates of her the unknown lady was satisfied with her investiga- maternal grandfather, M. Joanaris de Nocheris, here," she said-" there is the picture."

ground floor to the fifth story.

door opposite the sign, ascended to another story. On the landing was a dwarf, fantastically dressed in said, that in all the Kingdoms she had visited she the style of the Venitian buffoons in the sixteenth had never seen anything equal to the "Fair Provincentury. When he saw the two women he stretched clale." This eulogy produced such an effect that the out a wand as if to ward them off, and asked what marchioness retained the name, and was never afterthey wished. "To consult the spirit," said the lady, in a gentle

and tremulous voice.

"Go in and wait," answered the dwarf, raising a tapestried doorway, and ushering the two women into an ante-room.

waited nearly half an hour, seeing and hearing feet idea of her wonderful beauty; but as this pornothing. Finally a door concealed in the tapestry trait is far away from our readers, we must content saddenly opened, a voice pronounced the words, ourselves with the descriptions of her given by con-"Come in," and the two women were ushered into an apariment hung with black, and lighted only by The brilliancy of her complexion, which was daza three branched lamp suspended from the ceiling. The door shut behind them, and they were in the presence of the sibyl. She was a woman of about proportioned forehead, in a way no artist's pencil twenty-five, and, unlike other women, was obviously anxious to look old. She was dressed in black, with well set and brilliant; her mouth was small and her hair hanging in plaits, and her neck, arms and feet bare. Her girdle was fastened by a large garnet, sparkling with a lurid brilliancy. She held in her right hand a wand, and was standing on an estrade shaped like an ancient triped, whence issued enough, though her features were coarse, excepting her eyes, which seemed-probably by some artifice of the toilet-extraordinarily large, and, like the garnet in her girdle, gleamed with strange lustre.

When the two visitors entered, they found the sorabsorbed in thought. Fearing to disturb her, they silently waited until it pleased her to leave this position. At the end of ten minates she raised her head, as if she had just become aware that two persons were in the room.

"What is wanted of me now?" said she; "shall I never find repose except in the tomb?"

"Pardon me, madam," said the unknown; "but

I would like to know-"

"Silence !" said the sibyl, in a solemn tone; "I obey him."

With these words she left her trepod, passed into had God created anything so nearly perfect.

fore, holding in one hand a lighted chafing dish, and in the other a piece of red paper. Instantly the three branches of the lamp grew dim, and the apartment was lighted only by the chafing-dish. Everything assumed a fantastic appearance, which added greatly to the uneasiness of the strangers; but it was too late to recede.

The sorceress placed the chafing-dish in the middle of the room, gave the paper to the woman who had spoken, and said-

"Write what you wish to know." The woman sat down to a table, took the paper, and wrote-

"Am I young? am Lhandsome? am I maid; wife or widow? So much for the past.

Shall I marry or re-marry? shall I live a long time, or shall I die young? So much for the future." Then, extending her hand toward the sorceress, she said-

"What shall I do now?"

"Roll the letter around this ball," said the latter. presenting to the stranger a little ball of virgin wax; both will be burned before your eyes; the spirit already knows your secrets. In three days you will have an answer.

The stranger obeyed the sibyl's command; then the latter, taking the ball and the paper which covered it, threw both into the chafing-dish.

"And now all is over," said the sibyl. "Comus," -the dwarf entered-" Conduct this lady to her carriage."

The stranger left a purse on the table, and followed Comus, who led her and her companion, who was only a confidential chambermaid, down a secret staircase, used by those who departed, and not opening on the same street as the principal stairway. The coachman, informed of this, was waiting at the door. The ladies entered the carriage, which drove off rapidly toward the Rue Dauphine.

Three days afterwards, as had been promised, the fair unknown found on her toilet-table, when she awoke, a letter, in an unknown hand. It was addressed "To the Fair Provinciale," and contained these words:

"You are young, you are handsome, you are a

widow. So much for the present.
You will marry again; you will die young, and by a violent death. So much for the future.

THE SPIRIT." This answer was on a piece of paper like that on

which the questions had been written. The marchioness turned pale and shricked with terror. The answer for the past was so perfectly correct that she feared those for the future might be

equally true.

Indeed, the unknown lady enveloped in a mantle, that it was impossible to distinguish a feature, was whom we have seen in the sanctuary of the modern thrust through one of the windows, and, looking sibyl, was no less a person than the beautiful Mary around, seemed to seek on the outside of the building of Rossan, called before her marriage Mile. de Chation, for, turning toward her companion, " It is who enjoyed a fortune of six hundred thousand livres. In 1648, at the age of thirteen, she married The door of the carriage was opened, the two the Marquis de Castellane, a noble of the highest women alighted; and, after having looked again at rank, who traced his descent from John of Castile. a sign nailed above the windows of the second story, son of Peter the Cruel and the ill-fated Inez de Casand which bore the inscription, "Madame Voisin," tro. Proud of his young wife's beauty, the marquis, they quickly glided into a passage way, whose door | who was an officer in the King's galleys, hastened to was ajar, and which was lighted just enough for present her at court. Louis XIV., who at the time those who went in and out to see their way along of her presentation was scarcely twenty years old. the narrow and crooked staircase which led from the was struck by her charming appearance, and, to the great chagrin of the court beauties, danced with her

But the two women, instead of stopping at the twice in one evening; and, to crown all, the famous Christina of Sweden, then at the court of France, wards called by any other.

The partiality of Louis XIV. and admiration of Christina immediately put the marchioness in the fashion, and Mignard, who bad just been ennobled and appointed painter to the King, put the seal on her reputation by asking permission to paint her The two women followed their instructions, and portrait. This portrait still exists, and gives a pertemporary writers, who all agree in their reports. zlingly fair, and adorned with a red not too vivid, was relieved by jetty locks, grouped around a wellcould surpass; her eyes, black as night, were large, well formed; her teeth white and regular; her nose a model for symmetry; and her face well turned and expressive of all the vigor and freshness of health. Her figure was as perfect as her face. Her. conversation was agrecable, her gait noble, her manaorid and penetrating perfumes. She was handsome ners easy, her humor sociable, her wit without malice,

and her temper amiable. Of course a woman thus gifted could not, in the midst of the most gallant court in the world, escape the calumnies of rivals; nevertheless, slander could effect nothing. The marchioness, even in her husceress leaning her head on her hand, and seemingly band's absence, was always discreet. Her cold and serious conversation, more guarded than lively, more solid than brilliant, contrasted strongly with the levity of the court wits; therefore those who had failed to conquer her, not willing to attribute their want of success to themselves, endeavored to spread a report that the marchioness was nothing but a beautiful idol, and that she was virtuous after the fashion of statues. In vain all this was said and repeated during the absence of the marchioness. As soon as she appeared in a drawing-room, as soon wish not to know your business; you must ask the as her fine eyes and gentle smile gave expression to spirit; he is a jealous spirit, who forbids prying the short, guarded and sensible words which escaped into his secrets; I can only intercede for you and from her lips, the most prejudiced returned to her, and were forced to acknowledge that never before

another room, and soon reappeared, paler than be- She was enjoying a triumph which falsehood

could not attack, and slander tried in vain to tar- terrible, because no thought arising from instinct or nish, when she learned that the galley commanded reflection could check in him the given impulse. by her husband had been shipwrecked near Sicily, and that the marquis was dead. The marchioness attached to her husband, with whom she had passed and left society altogether.

Six months after her husband's death the marchioness received a letter from her grandfather, M. de Nocheres, pressing her to finish the term of her from her infancy, the marchioness had been brought up by this good old man, whom she tenderly loved; prepared for departure.

At this time, La Voisin, still young, and very far from enjoying the reputation she afterwards obtained, was beginning to be spoken of. Several acquaintances of the Marchioness de Castellane had been to consult her, and bud received strange predictions, some of which, perhaps by the address of La Voisin, perhaps by singular coincidences, had been verified. The marchioness could not resist the ouriosity inspired by these reports; and she made, some days previous to her departure for Avignon, the visit we have described. We have seen the answer she received.

The marchioness was not superstitious; neverthe ess, this futal prediction stamped itself on her mind. and left a deep impression, which neither the pleasure of revisiting her native city, nor the affection of ner grandfather, nor the new triumphs she obtained, could efface. These very triumphs were displeasing permission to enter into a convent, there to spend the last three months of her mourning.

It was there that she first heard of a man whose reputation for beauty was equal to her own. This favorite of heaven was the Lord of Lenide, Marquis of Ganges, Baron of Languedoc, and Governor of Saint Andre, in the diocese of Uzes. The marchionthat nature seemed to have created them for each other, that she began to be very desirous of seeing him. Doubtless the marquis, excited by like reports, entertained a similar wish, for one day, obtaining a message from M. de Nocheres, he came to the convent parlor and asked to see the fair recluse. Though this was their first meeting, she knew him immediately.

It was easy to foresee the end of this; it was impossible for them to behold each other without falling in love. They were both young; the marquis was noble and in office, the marchioness was rich. The marriage appeared suitable in every respect; expired, the marchioness gave her hand in marriage a second time. This took place near the beginning of the year 1658. The marquis was twenty years old, and the marchioness twenty-two.

The first years of their union were perfectly nappy; it was the first time the marquis had loved. and the marchioness forgot that she had ever loved before. A son and a daughter completed their happiness. The marchioness had entirely forgotten the fatal prediction, or if she ever thought of it, it was merely to wonder that she had over believed it.

Such felicity is not made for this world; and when it occasionally appears here, it seems sent

ather by the anger of God than by his bounty. The marquis was the first to grow tired of this pleasures, and began to avoid the society of his wife, and to frequent that of his former friends. Then the marchioness, who had sacrificed to conjugal love all her worldly tastes, went again into society where of the marquis; but too well educated in the man- a man to understand that there is no hope. There ners of his age to show his suspicious openly, he locked them in his soul, whore they took another form. To words of love, so sweet that they seemed the language of angels, succeeded sharp and bitter phrases, presages of an approaching rupture. Soon this well-matched couple saw each other only at hours when it was impossible not to meet; and at last the marquis, first feigning indispensable journeys, finally without any pretext whatever, absented himself three quarters of the year, and the marchioness again found herself a widow.

Every history of that period has been consulted, and all agree in stating that she was always the same—calm, patient, and discreet, and it is rare to the right of interrupting it whenever it ceases to find such a unanimous opinion of a young and lovely

About this time the marquis, who found even the short time he passed at home insupportable, invited to come and live with him.

The Abbe de Ganges bore this title without belonging to the church, and had taken it for the sake of the privileges it conferred; he was something of a wit, occasionally made madrigals and bout-rhymes, good-looking enough, though sometimes, when he was impatient, his eyes looked strangely cruel; as to his character, licentious and shameless, as if he had really belonged to the clergy of the period.

The chevalier, endowed with a portion of the family beauty, was one of those ordinary men-who are satisfied with their mediocrity, and thus live on, in an icy tone. fit neither for good nor evil, unless some stronger of the chevalier and his brother; bowing to an in- enough without robbing the poor." fluence, of which he was utterly unconscious, and "You are right, if it is to you that I owe this against which he would have rebelled with the ob- change, the cause of which was unknown to me. I stinacy of a child if he had even suspected it, he will thank you first; then I will thank heaven for was a machine, obeying the will of another mind inspiring you with this good idea." and passions of another heart—a machine more! "Yes," answered the abbe, "but if this good idea-

The abbe had also obtained, to a certain extent, the same influence over the marquis. Without forshowed herself in this e nergency pious and distune, because a younger son-without occupation, creet, and although she was not very strongly since, though bearing the title and costume of a churchman, he performed none of its duties-he hardly one of the seven years of her married life, persuaded the marquis, rich in his own right, and she retired immediately to her mother in-law's house, still richer through his wife, that a trustworthy man was needed to manage his large estate, and proposed himself. The marquis, weary in his solitary home, joyfully accepted; and the abbe brought with him the chevalier, who followed him like his mourning at Avignon. Deprived of a father's care shadow, and who was as little noticed as if he had really been incorporeal.

The marchioness afterwards often declared that she therefore hastened to accept his invitation, and the first time she saw these two men, although their exterior was agreeable, she was seized with a painful sensation, and the prediction of a violent death so long forgotten, suddenly appeared before her eyes. like a flash of lightning.

The two brothers were greatly struck by her beauty, though in different ways. The chevalier stood transfixed before her as before a beautiful statue; but the impression she produced was the same as a marble image would have done, and had he acted himself, the consequences of his admiration would not have been dangerous. The abbe, on the contrary, was instantly seized with a desire to possess this woman, the most beautiful he had ever seen; and although he betrayed no sign of emotion, before the end of the first interview, he had decided in his irrevocable will that she should be his.

Although the marchioness could not entirely recover from her first impression, yet the wit and talent of the abbe, and the stupidity of the chevalier, to her, and she begged her grandfather to grant her finally conquered her repulsive feelings; for she was a person who never suspected evil, if concealed even slightly, and was unwilling to acknowledge its presence when it took its true image.

However, the arrival of guests brought new life and gaiety into the house. Soon, to the great astonishment of the marchioness, her husband, so long indifferent to her beauty, seemed to have become ess heard so much about him, and was so often told aware that she was too charming to be distained; and, little by little, his words regained the affection they had gradually lost. The marchioness still loved him; she had borne the loss of his affection with resignation; she hailed its return with joy, and three months passed in happiness, which recalled the early days of her marriage.

She was then enjoying her happiness with all the enthusiasm of youth, neither asking nor caring what had restored her lost treasure, when a lady of the neighborhood invited her to spend a few days at her cas:le. Her husband and brother-in-law were included in the invitation, and accompanied her. A grand hunt had been planned beforehand, and each

The abbe, whose wit made him an indispensable companion in every party of pleasure, declared himself the chevalier of the marchioness during the day -a title which his sister-in-law good naturedly confirmed. Each hunter, following this example, chose a lady to protect and serve through the day. This chivalrous precaution taken, all hastened to the rendezvous.

Everything went on as usual; the dogs hunted on their own account: two or three amateurs followed them; the rest wandered off.

The abbe, as cavalier servant of the marchioness, had not left her a moment, and had so skillfully manœuvred that he found himself alone with her this was something he had sought for a month, with as much care as the marchioness had avoided it: happy life. Little by little he missed his youthful When the marchioness perceived that he had intentionally left the hunt, she wished to gallop back again, but the abbe stopped her. The marchioness was unwilling to engage in a struggle; she therefore resolved to listen, assuming an expression of disnew triumphs awaited her. This excited the jealousy dainful pride, which women assume when they wish was a moment of silence, first broken by the abbe.

"Madam," said he, "pardon me for employing this means to speak in private with you; but since, notwithstanding my relationship, you did not appear disposed to grant me this favor, had I asked it, I thought it was hest to take from you the power of rofusing."

"If you have hesitated to ask so simple a favor," answered the marchioness, "and if you have taken such precautions to force me to listen, it is because you knew long ago that the words you wish to say I ought not to hear. Reflect, then, before commencing a conversation, and know that I reserve please me."

"As to that, madam," said the abbe, "I think I may safely wager that you will listen to whatever I please to say; besides, there is no necessity for unhis two brothers, the Chevalier and Abbe de Ganges, easiness. I wish to ask whether you have noticed any change in your husband's behavior toward. you?"

> "Yes, sir," replied the marchioness, "and not a day passes in which I do not thank heaven for this happiness."

"And you have been wrong, madam," said the abbe. with one of his peculiar smiles; "heaven has had nothing to do with it; give thanks to heaven for making you the most beautiful and charming of women, and do not take from me my due."

"I do not understand you," said the marchioness,

"Well, I will make myself understood. I pernature seizes them and drags them along, pale and formed the miracle for which you thank heaven; to lustreless stars in its flory track. This was the case me, then, your gratitude belongs. Heaven is rich

does not bring me what I expect from it, heaven may perhaps inspire me with a bad one."

"What do you mean, sir?" "That there is in this whole family only one will, and that that will is mine; that the minds of my two brothers turn at the caprice of this will, like a

weather-vane in the winds, and that he who has

blown warm can also blow cold." "I still await an explanation, sir."

"Well, my dear sister-in-law, since it pleases you not to understand me, I will explain myself more clearly. My brother has been alienated from von through jealousy; I wished to give you an idea of my power over him, and from the extremity of indifference I have brought him back to the most ardent love, by showing him that his suspicious were wrong. "Woll, I have only to tell him that I was deceived, and to fix his suspicions on somebody, no matter who, and I can again cause' a coldness between you. It is not necessary to prove this to you; you know very well that I am speaking the truth."

"And what has been your object in playing this farce?"

"To prove to you, madam; that I can make you at will, sad or joyous, cherished or despised, adored or hated. Now, listen to me. I love you."

"You insult me, sir !" exclaimed the marchioness. endeavoring to withdraw the bridle of her horse from the grasp of the abbe.

"No hard words, sister, for I forewarn you they will be lost upon me. A man never insults a woman by declaring a love for her; but there are many methods of forcing her to return love for love. The fault is, in employing the wrong one; that is all."

"May I ask which you have chosen?" said the marchioness, with a smile of withering contempt. "The only one which could succeed with a woman calm, cold, and firm as you, by convincing you that

it was for your interest to return my love." "Since you think you know me so well, you ought. to know how a woman like me would receive such an overture; say to yourself what I ought to say to you -and to my husband."

The abbe smiled.

"Oh, as to that," exclaimed he, "you are the mistress, madam. Tell your husband just what you. please: repeat our conversation word for word; add, the most convincing things your memory can furnish, no matter whether true or false; then, when you have preached it well into him, when you believe you are sure of him, two words from me, and I, shall twist Am like this glove. This is all I have: to say to you, madam; I will detain you no longer; you can have in me a devoted friend, or a mortal enemy. 'Reflect."

With these words he released the marchioness, who trotted along at a moderate pace. The abbo followed her, and both joined the hunters.

The abbe spoke truly. The marchioness, notwithstanding the threat she had made to him, reflected on his great influence over hor husband; she therefore kept still, hoping that in order to frighten her he had painted himself worse than he was. In this' respect she was strangely deceived.

However, the abbe wished to know whether he should attribute this repulse to personal antipathy, or to real virtue. The chevalier was handsome and accustomed to the best society; he undertook to persuade him that he loved the marchioness."

This was not very difficult. We have described the first impression made on him by the beauty of Madame de Ganges; but knowing her reputation for virtue, he never thought of making love to her. Nevertheless, yielding to the power she exercised over all who approached, he remained her devoted servant, and was treated by her with great kind-

The abbe sought him, and after assuring himself that they were alone-

"Chevalier," said he, " we both love our brother's wife-let us not quarrel; I am master of my passion. I can sacrifice it to you, because I think she prefers you; try, then, to strengthen the love I suspect the marchioness feels for you; if you succeed, I will retire; if you fail, give me the place, and I will try in my turn to find out if her heart is really impregnable."

The chevalier, encouraged by these flattering words, redoubled his attentions to his sister in law. who at first received them kindly. But on his explaining himself more clearly, and declaring his passion, he was severely repulsed.

The chevalier now lost all hope, and frankly confessed to his brother the unhappy result of his love. This was what the abbe wished—first to satisfy his self-love, then to aid in the execution of his projects. He fanned the shame of the chevalier into bitter hatred; then, sure of having obtained a defender. and even an accomplice, he began to put into execution his plan against the marchioness.

The result was soon manifested by a new coolness on the part of M. de Ganges. A young man, whom the marchioness had occasionally met in company, and to whose intelligent conversation she had willingly listened, became, if not the cause, at least the pretext of a new jealousy, manifested by quarrels on other topics; but the marchioness was not deceived; she saw in this change the fatal hand of her brother-in-law.

Things went on thus for several months. Rach. day the marchioness perceived that her husband's conduct grew cooler, and she felt herself surrounded. by invisible spies, who exposed the most secret acts of her life. As to the abbe and chevalier, they remained the same; only the abbe concealed his hatred. under an habitual smile, and the chevalier, under that cold and stiff dignity which dull 'men alwaya' assume when they think their vanity is wounded.

About this time M. de Nocheres died, increasing the large fortune of his grand-daughter by about seven hundred thousand livres. This legacy was the

called, in countries governed by the Roman law, a. paraphernal property-that is to say, it was not included in her dowry, and she could dispose of it as she pleased, with or without the permission of her husband.

About this time a strange event happened. At a dinner-party given by the marquis, some cream was brought on at the dessert; all who partook of it became indisposed; the marquis and his two brothers, who had abstained, felt no ill effects. The remainder of the cream was analyzed, and arsenic discovered, though being mixed with its antidote, milk, it had lost part of its strength. As nothing serious followed from this, the blame was thrown on a servant who had mistaken arsenic for sugar, and all seemed to forget the occurrence.

The marquis was now trying to become again reconciled to his wife: but this time the marchioness was not deceived. Here, as everywhere, the selfish hand of the abbe was visible; he had persuaded his brother, that seven hundred thousand livres were well worth the trouble of forgetting some frivolities; and the marquis was now endeavoring to overcome, by gentle means, his wife's half-formed decision of making a will.

In autumn it was proposed to pass the season at Ganges, a small town in Languedoo, seven leagues from Montpellier, and nineteen from Avignon. Although this was very natural, since the marquis was lord of the town, and had a castle there, yet the marchioness shuddered on hearing the proposition. The fatal prediction again came to her mind. The poisoned cream added not a little to her fears. Without directly suspecting her brothers-in-law of this crime, she knew she had in them two relentless foes. This departure for a small town, where she was to dwell in an isolated castle, and among strangers, foreboded ill; but open resistance would have been ridiculous. Besides, on what grounds could she base her opposition? She must accuse her husband and his brother. Of what could she accuse them? The poisoned cream was not conclusive proof. She resolved to bury her fears in her heart, and to place herself in God's hands.

However, she did not leave Avignon without making her will. This document made her mother. Madame de Rossan, residuary legatee, provided she left the property, after her death, to either of the children of the marchloness. There were two children-a boy of six, and a girl of five.

The marchioness was so deeply impressed that she should not survive this fatal journey, that even this did not satisfy her. One night she secretly called together the magistrates of Avignon and several gentlemen of high rank, and declared before them, viva voce, that in case of her death, she begged the honorable witnesses not to give oredit to any other will than the one she had signed the day before, affirming, beforehand, that any other subsequent will would be the work of fraud or violence. Then she renewed the declaration in writing, signed the paper, and intrusted it to the honor of the gentlemen present. These precautions created great curiosity; many and pressing were the questions asked; but they obtained no answers, except that she had reasons which could not be revealed. All who were present took a solemn oath of secresy, and the assembly dissolved.

The day before her departure for Ganges, the marchioness visited all the charitable and religious institutions of Avignon, leaving rich gifts to obtain prayers and masses, lest she should die without receiving the sacraments of the church. In the evening she took leave of all her friends, weeping as if convinced she was bidding a last farewell; finally she spent the night in prayer; and when her maid entered her room to wake her, she found her kneeling in the same spot where she had left her the night before.

On arriving at the Castle of Ganges, the marchioness was somewhat reassured by the presence of her mother-in-law, a sensible and pious woman. Everything had been arranged beforehand, and the most convenient and elegant apartment in the castle was given to the marchioness; it was on the second floor, and looked out upon a court shut in on all sides by stables.

The very first evening the marchioness searched her room thoroughly, but found nothing to confirm her fears, which gradually decreased. After a short time, the marquis's mother left Ganges for Montpellier, and the very next day the marquis spoke of pressing business which called him to Avignon, and in his turn left the castle. The marchioness was therefore left alone with the abbe, the chevalier, and and a chaplain named Perrette, who had been in the family for twenty-five years. The rest of the household was composed of servants.

The marchioness, on her arrival, endeavored to form a small circle of acquaintances in the towna thing which was easy, both on account of her high rank, and her pleasing manners. This precaution was of service, for the marchieness, instead of merely passing the autumn at Ganges, was obliged to spend the winter there. During all this time the abbe and chevalier seemed to have entirely forgotten their former designs, and had become respectful and attentive brothers. But the marquis was still far away; and the marchioness, who had never lost her love. though less fearful, was still sad.

One day the abbe, suddenly entering her chamber. found her in tears; in reply to his questions, she frankly confessed that there could be no more happiness for her in this world, while her husband remained estranged from her. The abbe endeavored to console her, but said that the root of her unhanpiness was in herself; that her husband was justly hurt by her distrust in him-distrust of which the will she had made was a humiliating and public proof, and that as long as that will existed she must never expect any return of affection on her husband's side. This he proved some days after by a letter received from the marquis, in which he tenderly complained to the abbe of his wife's conduct, and testified great affection for her.

From day to day, under the pretext of reconciling the husband and wife, the abbe became more pressing about the will, and the marchioness began to be frightened. Finally, after reflecting upon the subject, she thought it would be better to yield than to irritate this stern man by an obstinate refusal. since, after the declaration she had made at Avignon. a revocation would have no effect. She therefore on the 5th of May, 1667, signed another will, constituting the marquis residuary legatee. The abbe and chevalier expressed great joy, and pledged their honor that her future should be bright. A letter from the marquis confirmed her hope, and announced his approaching return.

On the 16th of May, the marchioness having for some time felt time felt indisposed, decided to take some medicine; she therefore asked the apothecary to prepare a dose, and to send it to her the next day. The next morning the draught was brought; but the marchioness found it so black and thick, that she dared not swallow it; but saying nothing, put it in a closet and took something else.

elapsed, when the abbe and chevalier sent to inquire as she raised it to her lips the chevaller broke the about her health. She sent back word that she was glass. The women-were about lay hands on him, well, and invited them to partake of a small colla- but the marchioness fearing to irritate him-and afternoon to her female friends.

An hour afterwards they made another inquiry never felt better.

times, presided at her collation in bed. At the appointed hour all the company came; the abbe and abbe sat down, but the chevalier leaned against the it was foreign to his character. As to the chevalier. he never took his eyes from his sister-in-law; this, done." however, was not very surprising, for never had the marchioness looked so beautiful.

The collation over, the company withdrew; the abbe waited upon the ladies; the chevalier remained with the marchioness. Hardly had the abbe left the room, when Madame de Ganges saw the chevalier turn pale, and fall from an erect position to a sitting posture on the foot of the bed. Feeling uneasy, she inquired what ailed him, but before he could answer her attention was drawn elsewhere.

The abbe, as pale and haggard as the chevalier, came into the room, holding in his hand a tumbler and a pistol, and double locked the door behind him. Terrified, the marchioness rose in her bed, and looked at him, without the power to utter a word. Then the abbe approached her, with trembling lips and inflamed eyes, and presenting to her the glass

"Madame," said he, after a moment of terrible silence, "choose-poison, fire," and making a sign rel, and with the butt-end dealt Madamo Brunnelle to the chevalier, who drew his sword, "or steel."

The marchioness, seeing herself between two men, on her knees, exclaimed-

"What have I done, that you should thus doom me to death, and make yourselves both judges and fled to Aubenas, and thence, after a violent quartel, executioners? I have never injured you, except by being too faithful to my husband, your brother."

Then seeing it was useless to continue imploring land. the abbe, whose looks and gestures indicated a fixed resolution, she turned to the chevalier-

"And you, too, my brother," said she-"oh, my God, my God! you, too! But take pity on me, in house, and sent armed officers on the track of the the name of heaven!"

his sword against her chest, he exclaimed:

"Enough, madam-enough; choose quickly, for if you do not, we will choose for you." Then the marchioness turned for the last time

toward the abbe, and felt against her forehead the muzzle of the pistol. Then she saw that she must die, and chosing what seemed least terrible to herforgive vou."

She raised the glass to her lips and swallowed its contents, then turning toward them - "In the name seek not to slay my soul; send me a confessor."

Cruel as they were, the abbe and chevalier were doubtless touched by this scene; besides, the fatal chioness could only live a few moments. They find herself alone, than the possibility of flight presented itself. She ran to the window; it was only twenty-five feet from the ground; but the court was full of stones and rubbish. As she was but scantily dressed, she hastened to put on a taffety skirt; but while fastening it, she heard footsteps approaching her room; believing that her assassins were coming window-sill the door opened the n lost all caution, and threw herself down headlong. Luckily the new comer, who was the chaplain, had time to extend his hand and grasp her skirt. The garment tore, but the resistance, slight as it was, coming after her, and jumped aside. It was an enormous jug full of water, under which the priest she only remained with her two days. meant to crush her, but failing, he ran to announce to the two murderers the escape of their victim.

as soon as she reached the ground, brought on vomiting by thrusting down her throat the end of one of her long tresses. The thing was easy since she had eaten heartily of the collation.

However, as we have said, the apartment looked out upon a walled court; and the marchioness leaving her room for this court, at first thought she had only changed her prison; but seeing a light through a dormer-window in one of the stables, she ran thither and finding a groom preparing for bed-

"In the name of Heaven, my friend!" said she

The groom scarcely comprehended what she said but seeing a woman in great distress, asking help, he showed her through the stable and opened a street door. Two women were passing-to their charge demned to the galleys for life, having been deprived he gave the marchioness, unable to explain the cause of his holy title by the ecclesiastical tribunal. of this strange act. As to the marchioness, she seemed unable to say anything, but-

"Save me! I am poisoned! Save me!" Suddenly she broke loose from them, and fled down

Then they rushed after her; she crying that she was poisoned, and they that she was crazy. Terror gave unnatural strength to the marchioness, and darkness of oblivion. this woman, accustomed to walk in silken shoes over velvet carpets, now ran with bare and bleeding to nature; he died in the chain-gang, while going feet over the rough and stony road, asking in vain from Toulouse to Brest. for help: for beholding her running thus with

it was difficult not to believe that she was crazy. At last the chevalier joined her, and dragged her hand, threatened to shoot whoever approached.

who was absent on business, and with his wife were a judgment of Heaven. several of her acquaintances.

The marchioness and chevalier still struggling, entered the room where the company were assembled. As several of the ladies knew the marchioness, them, repeating that she was mad.

by showing her burned neck and blackened lips, and persecution of the Protestants, and M. Baville conwringing her hands, cried that she was poisoned, sidered the zeal of the marquis of much more conseasking for milk or at least water.

Pearcely had the hour for taking the medicine | One of the women brought her some water; but tion which she intended to give at four o'clock in the hoping to disarm him, asked to be left alone with him. All the company then passed into the next room.

As soon as they were alone, the marchioness, claspconcerning her health. The marchioness, paying no ling her hands, kneeled down before the chevalier, attention to their excess of civility, replied that she and in the gentlest tone she could command, made touching appeal for mercy, promising to forget every. The marchioness, according to the custom of the thing if he would save her life.

But the chevalier only took advantage of this to make further attempts upon her life, and drawing chevalier were introduced, and the repast brought his sword, he stabbed her seven times before she on. Neither of the gentlemen partock of it. The could leave the room; then thinking he had killed her and hearing steps approaching, he rushed foot of the bed. The abbe remained plunged in a out of the house. The abbe was still on the threshreverie, which greatly astonished all present, since old, pistol in hand. The chevalier took him by the arm, saying, " Let us go, abbe; the business is

> .They stepped into the street; but just then a window opened, and the women, who found the marchioness dying, called for help.

> At this the abbe stopped, and grasping the arm of the chevalier-

"What do you say now?" he asked; "if they call for help she can't be dead."

"Go and see yourself," answered the chevalier "I have done enough for my part; it is your turn now."

"That is just what I think," exclaimed the abbeand entering the house, he rushed into the room just as the women had raised the marchioness from the floor. Thrusting them aside he aimed his pistol at the marchioness, but as he drew the trigger, one of the women, Madame Brunnelle, raised the barrel with her hand, so that he fired in the air, and the ball, instead of wounding Madame de Ganges, pierced the ceiling. The abbe then took the pistol by the barsuch a blow on the head, that she staggered, and nearly fell. He was about to repeat the blow, but each threatening her, slid from the bed, and falling all the women uniting against him, pushed him out of the house and shut the door.

The two assassins taking advantage of the night in which they narrowly missed killing each other. they went to the sea coast and set sail for a foreign

. During this time everything was done which could add to the safety and comfort of the marchioness. The public authorities placed a guard around the assassins. Physicians and surgeons came from But stamping his feet, and pressing the point of Montpellier, but all was in vain; justice could not secure the murderers, and science could not save the victim.

The Marquis de Ganges was at Avignon, carrying on a criminal prosecution against one of his servants who had stolen two hundred crowns, when the news was brought to him. He turned deadly pale; then becoming furious against his brothers, he swore "Give me the poison," said she, "and may God they should have no executioners but himself. Although the state of his wife appeared to cause him great uneasiness, he did not leave Avignon until the afternoon of the the next day, and during that of God," said she, "since you have killed my body, time saw several of his friends without even mentioning the event to them.

The marchioness received her husband as a forgiving wife and a dying Christian. She made some act was over. After what she had drank, the mar-slight reproaches to him for deserting her; but hearing that he complained about them, she called him therefore left the room at her request, and shut the to her bedside when the room was full of people, and door behind them. But hardly did the marchioness made public reparation, asking a thousand pardons, and begging him to attribute her harsh words to her sufferings, not to any want of affection.

The marquis, when alone with his wife, used every argument in his power to obtain a revocation of her declaration before the magistrates of Avignon, but in vain; on this point she was firm.

Two days after the marquis, Madame de Rossan back, she rushed to the window. As she stepped on arrived, and great was her astonishment, after hearthe reports already spread about the find her daughter in the hands of a man whom she regarded as one of her murderers.

Instead of entertaining the same opinion, the marchioness not only endeavored to change her mother's sufficed to change the direction of her body, and the feelings, but even wished her to embrace the marquis marchioness, instead of injuring her head, fell on as a son. This blindness on the part of the marher feet. Stunned as she was, she saw something chioness was so painful to Madame de Rossan, that notwithstanding her deep affection for her daughter,

In this state the marchioness lingered until the fifth of June, nineteen days after the poison was giv-With admirable presence of mind the marchioness en to her. Two days before her death she gave to a lawyer, sent by the parliament of Toulouse, a full account of the transaction.

Immediately after her decease, the marquis and all his household, except the groom who helped the marchioness to escape, were arrested and tried for

Although there was a strong presumption that the marquis was a participator in the crime, no legal proof could be brought sufficiently strong to justify a sentence of death.

Consequently a sentence was given condemning "save me! I am poisoned! To n't leave mo-take the abbo and chevalier to be broken on the wheel, pity on me—open the state and let me out!" and the marquis to be banished forever, and his estates confiscated, and himself degraded from his rank and rendered incapable of inheriting his children's property. As to the priest, Perrette he was con-

This sentence produced a sensation equal to that which the assassination had made, and gave rise to long and stormy discussions. Indeed the marquiswas either guilty or not guilty of complicity. If he the street, as if insane. She saw on the threshold was not, the punishment was too cruel; if he was, of the door she had left her two assassins pursuing the sentence was too gentle.

Now since our readers may ask about the fate of the murderers, we will briefly follow them until they disappear, some in the night of death, some in the

The cure Perrette, was the first who paid his debt

The chevalier went to Venice, entered the army of dishevoled hair, and clad only in a ragged petticoat, the Most Serene Republic, then at war with the Turks, and was sent to Candia, which the Mahometans had besieged for twenty-two years. Hardly in spite of her cries into the nearest house, and shut had he arrived there, when, as he was walking on the door, whilst the abbe, on the threshold, pistol in the ramparts with two other officers, a bomb fell at their feet, and exploded, killing the chevalier with-The house they entered belonged to a M. Desprats, out injuring his companions. This was considered

The Marquis de Ganges, condemned to perpetual exile, went to Savoy, where he remained two or three years, then returned to France and lived concealed in his Castle of Ganges. The governor of Languedoc they rose in great astonishment, to give her the help heard that the marquis had broken his ban, but at for which she asked; but the chevalier prevented the same time was told that as a zealous Catholic he forced all his vassals to hear mass, no matter what To this eternal accusation the marchioness replied religion they professed. At this time there was a quence than the peccadillo of which he had been ac-

tered into a secret correspondence with him.

Thus passed twelve years, and thus might have now. passed many more, had not the marquis, at the age of forty, become enamored of his son's wife, who situation.

Beside himself with rage and grief, the young honor that he should be well supported.

The king who was ignorant of the fact that the like sarcasm, the old songmarquis had broken his ban, ordered that if the marquis could be found in France he should be immediately prosecuted with the utmost rigor of the

Luckily for the marquis, he learned this order in time to escape into the county of Penaissin, then bedeath which ended so stormy a life.

The abbe after wandering through Piedmont, part of Switzerland, and a corner of Germany, finally entered Holland, under the name of Lamortiellier, pretending to be a Frenchman, exiled for his religion. After many vicissitudes, he married a young lady of rank, and settled in Amsterdam, as a professor of languages, where he joined the Protestant consistory. At length he died, after an examplary life. and God only knows whether it was hypocrisy or repentence.

> Written for the Banner of Light A WILD ROSE BOUQUET. BY LITA H. BARNEY.

Do you know, cher ami, where the wild roses grow, When the summer is spiling and gay, And the tall spotted lilies that nodded with grace, And you picked them for me on a day?

o you mind of the rocks and the forests around. Where Art with Dame Nature held sway; Then this with old Ocean comes back to your gaze, Do you think of that wild rose bouquet?

You plucked all the thorns off with tenderest care. And bestowed the sweet blossoms on me; thought—as you gathered them, half was but fair. And selected the nicest for thee ! . saw yours protected with exquisite skill, As I paused in your studio, one day.

ve a plain little vase on an uppermost shelf. Where I've treasured my wild rose bouquet. asked them .. Why wait ye so patient and long, When your summer companions are fled?" They were "lingering, complacent, expectant, and

For the rest of the cluster," they said. So I gently returned them, in serious mood, To remain on their self, yet a day, While I wonderingly queried, if ever he would Bring that half of my wild rose bouquet. Providence, Dec. 1860.

Written for the Banner of Light. ANNIE HATHAWAY'S STORY.

"Listen, Annie-is not this pretty?" said a quiet. intelligent-looking lady of some forty years, looking up from her paper, and then reading aloud a short poem by Phobe Carcy, entitled "The Betrothed." "Yes," was the reply; "she has builded a perfect

shrine for her own ideal." "I think some other people might do well to shrine up their ideals in like manner," said the

mother, for such she evidently was. answered the young girl, with forced carelessness. "She can afford to face." treasure his memory. He will never prove false to her now-never place her affection in one scale, and

some other girl's present or prospective wealth in the other, and carefully adjust the balance." "Oh, Annie, what an idea, especially for you, who have always been a believer in the purity and disinterestedness of love," said the lady, pleasantly. But tell me," she added, " how and why you quar-

reled with your gallant, who was at one time so very attentive. I have waited for you to broach the subject, and perhaps even now you had rather not speak of it. Excuse my thoughtlessness; I did not mean to hurt your feelings." There were tears on Annie's long lashes, and a

slight quiver round her small mouth; but the merry dimples would keep coming and going, and at last she burst into a clear, musical laugh, as she said: "Oh, it is so ridiculous that I cannot help laugh

ing, if I am sorry. We never quarreled at all, only-" and here she went off into another peal of laughter, that ended in a hysterical sob and a few tears.

The mother waited patiently but wonderingly at this new phase of feeling in her careless, merry. hearted girl. And soon Annie grew calm again, and commenced her story: "You have a right to my confidence, mother, and

I should have given it you long since, but I was half afraid and half ashamed to own even to myself how cowardly and selfish human nature could be-You know it is only three years since I first saw-(she hesitated a little bit, and one could see the quick, sharp pain that quivered from her lips to her heart, and nestled there at thought of the unspoken name. But it came at last-not Harry-not my brave, noble Hal-but) "Henry Fielding, and you know, too, that in those three years he has grown from acquaintance to friend, from friend to lover, and almost a year ago'I heard his familiar voice say low and lovingly: 'Will you lay your hands in mine, and walk with me through all life's varied ways-my bride-my wife?' Calmly and trustfully I answered him, 'I will go with you.' He was in a pleasant and profitable situation then; but he lost it soon after-I never really understood how-and soon went into business for himself. I expect he became deeply embarrassed, though he never said so; for he neglected me sadly, and then tried to quarrel over the merest trifle, accusing me of deception that I never practiced, and suspecting me of evil that never entered my head. Then he pretended to relent, and be very sorry for his injustice; and in a strange, friendly, business like way, came here-you me for the letters he had written me, proffering mine in exchange, but assuring me that our relation toward each other should remain the same inviolate that I was never half so dear to him, etc., etc. there were some of mine I wanted to destroy, so I made the exchange very willingly, and sat down on watcher. The crisis of her disease is now passed, the rug at his feet, looked them over one by one, and and she is slowly recovering her health.

cused: therefore, instead of prosecuting him, he en- threw them into the parlor grate-all save a few that he wanted to keep. I suppose he has them

The next time I saw him was on the day that had been appointed for our bridal. I was away from was passing the summer at Ganges. Frightened home, but he came to me and asked if I would rewith the very idea of living in the place where one lease him from his engagement for six months. I lovely woman had perished, she was still more terri. told him I would, for I thought his business worried fied on perceiving the designs of the marquis, who and disappointed him. 'And, after that, forever, if indeed did not try to concent his plan. In despera- need be?' he asked. 'If you wish it.' I answered. tion she wrote to her husband a full account of her gaily; 'but I hardly think you will.' Oh. what a little fool I was.

I never once mistrusted that he could be aught man hastened to the king and begged Louis XIV. to but true, until a mutual friend (?) of ours, told mesend his father again into exile, pledging his word of bah-I'll not repeat her words; they have done their work," and Annie hummed with something

"I really hope she sleeps to-night Upon a thornless pillow, Her palace dreams as half so bright As mine beneath the willow."

"You see he is a city fellow, mother," she continued energetically, "and selfish and vain at that, while I am a country girl, with not even a pretty longing to the Pope, and therefore considered foreign face or a shining fortune to keep the love I fancied land. There he found his daughter, but not daring needed no tether. But do not shake your head so to stay with her, he retired to the little village of soberly at my wild ways. I have the best of life L'Isle, where he dropped entirely out of sight, and before me, and it may be I can win a place yet where no one has ever yet found any trace of the obscure you will not blush to own me. Nay, off on another extreme, am I? But I was telling you of our broken trust. You see he was too honorable to pay particular attention to two girls at one time. But there is a pretty little lady in U-, whose hand and fortune would materially aid him just now. He thought, by tossing me the flag of truce for six months, he could settle his mind and conscience; but if he failed there, he would come back again to me.

Kind, was ho? I think so. Three weeks ago his natal day came round again. I was at Aunt May's: but if I had been two thousand miles away, I doubt not he would have found me, for a year age he promised me a pleasure ride on that day, and he would not willingly break his word. Well, I went with him; I went because I was proud, and would not let Aunt May guess at the mortification I was suffering; and he brought back the richly chased locket and heavy chain that for almost two years had nestled at my belt, and I wore them. I did not taunt him with his falsity; but I told him distinctly that he need not think of me as his affianced wife againnever. He chose to have our engagement suspended. chose to terminate it. Oh dear!"

And the busy tongue was still at last; but memory would go back to that sweet sunshiny day when they parted. She remembered leaning idly back in the carriage, and watching the hot tears gather in those dark, mournful eyes, while two thin firm lips were drawn in close to the set teeth, until only a red line, relieved by a black moustache, told where the mouth should have been. She remembered-yes-how he had scorned to plead for her lost love, and how she had laughed at his apparent misery; and how, too, a few quick, sharply spoken words had told her that he thought her heartless and unfeeling. Ah, ha! that was her triumph. A miserable triumph now.

"Small need for you to hope our 'misunderstanding will be amicably adjusted," thought Annie bitterly. "Thank you for nothing, Mrs. Meddlesome: no misunderstanding exists. You have done it, you have."

"But have you never heard from him since that day?" said the mother, breaking in upon Annie's unruly reveries.

"Yes, once," she answered, with a dry, husky laugh, and refolding the paper her mother had just laid down, she pointed to a marked paragraph :

"Married in C-, by Rev. T. B. T., etc., etc." " Poor Annie!" said the girl mockingly.

"No-poor Milly," answered the mother; "she knows not the thorns over which she yet must tread. Happy Annie, that she has escaped them. Know you not the old proverb-Better a false lover than a false husband?" And though you have, as you say, neither wealth nor beauty, yet your right hand may some day be

"How so?" asked Annio.

"Because," was the answer, " you can write; and all up and down the great thoroughfares of life are those waiting to read."

"Write! and be an 'old maid authoress?' Oh. what a name for his Annie! She who has nestled for hours beside him, dreaming of no possible future that his life did not share. I had rather teach, mother."

"But you cannot teach, my child," said the mother. firmly. "Lacking the essential elements, order and . care, teaching would be a tedious, wearisome task, hateful to you, and unprofitable to others. But you have a busy brain, an active imagination, a fertile mind, and a ready pen. Practice and patience would improve all these; and a few failures at first must. neither frighten nor discourage you. My word for it, Annie, you had better write."

And so she wrote, did Annie Hathaway.

"She is not Dead, but Sleepoth." The New Orleans Delta narrates a not uncommon circumstance of semi-resurrection which occurred in that city on the Dec. 17th. It appears that a lady was taken ill, and not withstanding the efforts of the

attending physician, continued to sink until all. hopes of her recovery were abandoned. On the day in question, her newly married sister, and a young girl from one of the neighboring families, offered their services as watchers by the bedside of the dying woman, and were accepted. On the evening of the day in question, they took up their sewing, after giving the invalid her medicine, but happening to glance toward the bed, were horror-stricken on beholding her eyes grow glassy, her lips compress with agony, and her limbs slowly straighten to rigidity. On close examination, they found that her body was growing cold, and that her pulse had ceased to beat. The sister caught a looking-glass, and held it to her lips. There was no stain of the faint breath upon it. They felt that death was there.

The house was aroused. A woman was sent for to prepare the body for the cerements of the grave. The undertaker, too, was summoned to practice his ghostly office. He took the measure for a coffin. The neighbors stepped in an adjoining room to debate the probable cause of her sudden decease, when suddenly a loud shrick was heard issuing from the chamber of death. Rushing in, they found one of the watchers lying face down upon the floor, swooned.

quite away. It subsequently appeared that she had just entered the room, when she perceived the supposed corpse sitting up in bed and staring wildly about. When remember when, at his very last visit—and asked the neighbors entered, they, too, fled in horror, but recovering their courage, returned and found the woman again in a recumbent position, and weakly insinuating disgust at their freedom in entering the room. She had, it seemed, fallen into a state of Well, I did not care much for his old letters, and coma, from which she was just recovering, and had been thoroughly aroused by the screams of the

Written for the Banner of Light. EVER HOPEFUL AND ASPIRING.

BY SAHAII.

Ever hopeful and aspiring, Up the steeps of life we'd climb, Never with the idler tiring, Never thwarted by the chime Of the muttering, mounful breezes, Sighing round each craggy base; Though grim terror on us seizes We would keep an onward pace.

Onward climbing, never weary 'Mid the strife, the toil, the care, Never. ' mid misfortunes dreary. Giving thought to wan despair, Never fostering gloom or sadness, Faithless doubt or sad regret-Never, while one ray of gladness Bids the heart past wees forget.

What though oft through bitter trial, By controlling fate we're led? So the paths of self-denial Thereby we're impelled to tread ; So we gain the height of vision Of calm trust amid the storm ; Well and faithfully the mission Here assigned us but perform.

Ah! beneath afflictions shrouding Mercy's angels could we view, Silently our pathway crowding-View the blessings that accrue From their dark guised ministration, View the Hand Divine in all. No more would dark consternation O'er us cast a sad'ning pall.

No more would each broken suture With sad disappointment bleed ; No more darkness o'er the future Fill our breasts with anxious heed For a heavenly peace, consoling, Would this joyous vision bring. Which perceives a Power controlling, Wisely guiding everything.

Original Essays.

SPIRITUAL PHENOMENA. EXPERIENCE AND OBSERVATION.

BY A. H. DAVIS.

CHAPTER I.

INTRODUCTORY REMARKS-HOW I ENTERED UPON THE INVESTIGATION-FIRST HEARD OF THE SPIRIT-MANI-FESTATIONS IN MR. SUNDERLAND'S LECTURES --- AT TENDED THE FIRST CIRCLE IN 1852-FIRST HEARL THE RAPS-A TEST - COMMUNICATION FROM MY

receiving every assumption that is put forth by this out. or that man or woman: I do not blame them for not crediting every tale that comes wafted on a breeze, created by a current of over-excited imagination; I do not blame them for denying the whole phenomena without well-attested facts to corroborate the truth of what is asserted in relation to the manifestation of disembodied spirits at the present day; but ceived in the communication. I do blame them for shutting their eyes against the light, when the light is all around them; and for for us, eat for us, sleep for us, think for us, or for us | private families in different parts of the town.

tion, candidly, honestly, and, I trust, prayerfully, now skeptical; while I believe I enjoy the evidence seeking to know the truth; and the result of my in- in my own individualized being. vestigation I propose to lay before the reader in this series of articles—not wishing you to take my word as evidence, but only hoping to awaken in your was about to break up, a spirit purporting to be the minds a desire to investigate for yourselves. And spirit of my father, tipped the table, and requested never was the assurance of the Great Teacher to the Gentiles-"Ask and ye shall receive, seek and ye given evening, where he would communicate. At shall find, knock and it shall be opened to you "more fully realized than in the carnest and candid investigation of Spiritualism. I shall give my ob servation and experience as I have received it and recorded it from time to time; and the facts recorded do not rest upon my word, but may be attested to by reliable witnesses, and the names I shall give when I think the importance of the subject demands it. Many tests of spirit-presence and power have been witnessed by others, perhaps of greater importance than those I shall record; but in the connected series which I shall give, and which increased in interest with the increase of time, the reader, I think, will not fail to see why I am to day a Spiritualist. Some of the manifestations which I witnessed at first, and regarded with interest, would hardly excite my attention now; and yet, I shall record them, as they form a connecting link in the great chain of events which have led to my present development.

in the future.

The manifestations witnessed at the present day I do not regard as new, or peculiar to this age; for in my investigation of the past, I find marked evidence that they have been received, in a greater or less degree, in every period of time of which we have any record. But I am now dealing with the present and not the past, and therefore I hasten to give the evidence which I have witnessed and experienced.

. In the winter of 1850, or 1851, I attended a course of lectures in the Masonic Temple, Boston, on the subject of Pathetism, delivered by La Roy Sunderland. In one of these lectures it was announced to the audience that the "raps," which were at that tiny, he would not violate the moral and physical time heard in the Fox family, in New York State, laws of his being. and were exciting a general interest in other parts of the country, would soon be heard in Boston. Mr. convincing the world of the truth of spirit com-S. stated that he had visited the mediums, and that the spirits, through them, had promised to come to Boston, (I think in about two weeks was the time the silent workings of his soul. stated,) and manifest themselves to the citizens there, in his own family. I regarded this as a rather theology," and have but a like tendency to harden singular engagement, and doubted very much wheth- one in wrong doing. Each must reform himself, as er the spirits would be able to give his audiences a no one can do it for him.

better entertainment than he had given us, in his experiments of mind acting on and controlling mind in the form. I must confess I was exceedingly skeptical about the spirits fulfilling their engagements: and how well they fulfilled them Mr. Sunderland can better tell than I, for I did not trouble myself any more about spirit-manifestations for more than a year after. But they did come to Boston; exactly how, or when, I am unable to say, for at that time I had not a sufficient interest in the subject to keep myself informed in what was passing around me on this subject.

In the fall of 1851, or winter of 1852, at the urgent request of a friend, who has now passed to spirit-life, for the first time I attended a circle at the south part of the city. At this circle I witnessed nothing that could be attributed to spirits out of earth bodies.

The same winter, I happened to be at Natick, Mass., and was invited to attend another circle. At this circle I heard faint raps. The medium told us it was the spirits rapping; but I thought the spirits were exceedingly accommodating, for had the medium scolded me, as he scolded them, I should have left in disgust. And here let me remark, I have, during my investigation, witnessed almost every variety of manifestation, and seen any amount of senseless jargon mixed up under the name of spirit communications; and if I am asked, if I regard every communication as reliable, I answer, distinctly and emphatically, " No !"-but that great allowance is to be made for the surrounding condition of the circle, and the imperfect development of the medium; and when I receive the most senseless jargon, purporting to be a communication from George Washington, or Daniel Webster, or Jesus Christ, I make up my mind at once that it has become terribly adulterated in its passage; or elso these worthies have had nothing to do with it. The law of conditions is not sufficiently understood and regarded; and I wonder more, that intelligent spirits can come at all, through the imperfect media of earth minds and earth forms, than that they sometimes fail to communicate what they desire.

The test which I received at this sitting, and to which I should not now attach any importance. awakened in my mind a desire for further investi-

In the Spring of 1852, I moved with my family to Natick. Private circles were being held by a few interested; but the interest had not become general. I had an opportunity of attending but few of these circles; but I am informed by those who did attend. that they received several very convincing tests.

At one of these circles, held in the winter of 1852. a spirit purporting to be the spirit of Capt. Daniel Phelps, made his presence manifest by tipping the table, and stated that he lived and died in Hebron, "Facts," it has often been said, " are stubborn Conn., and that he had been dead seven months. things;" and on no subject are they more important | No one at the table was ever acquainted with any than on the subject of spirit-manifestations in the such person; nor was any one aware, at the time nineteenth century. I do not blame men for not that there was such a town as Hebron, in Connecti-

> But they determined to test the matter; and accordingly one of the circle wrote a letter, and directed it to the Postmaster, Hebron, Conn., making inquiries concerning Capt. Daniel Phelps; and, in a short time after, received a letter from him, corroborating all the particulars, as they had been re-

At the commencement of the year 1853, the interest in the subject of spirit manifestation had beclosing their ears against the sounds which come to come more general, and early in the Spring public us, wafted on heavenly breezes, and for anathema- meetings were held in a small hall, which the tising all such as will investigate. But why should friends hired in Clark's building for that purpose, we fear to investigate and seek for the truth, when These meetings were held every Sunday through the that truth is the very thing which the soul most year, and the hall was generally well filled; for at ardently longs for and desires? And why should that period almost every one had a little itching to we permit the "ipse dixit" of man, or any body of hear something of the "spirit rappings," concerning men; to debar us from investigating for ourselves, which so much was said all over the country. Bewhen no man, or body of men, can see for us, hear sides the meetings at the hall, circles were held in

enter immortality in future life. I would as soon These meetings I attended with a determination think of asking a man to eat and sleep for me as to not to receive anything and everything that might permit him to do my thinking and reasoning; and come, as spiritual in its origin; or, in other words, therefore when I entered upon the investigation of as a communication from departed spirits; but to the phenomena called modern spirit-manifestations, reason and investigate for myself; and also, equally I did so determined not to be humbugged into a be- determined not to shut my eyes against the light, or lief, nor to be deterred from investigation from any close my cars against what might prove itself true amount of ridicule or repreach that might be heaped in relation to this subject. But I was exceedingly upon me. Of the latter I have received a fair share, careful what I received as evidence of spirits combut nothing to complain of, as it effects only my re- municating. I was skeptical; and of this fact I lation here, while the inner and spiritual of my was frequently reminded in the communications being has opened to a higher and brighter prospect which came from the spirits. Many, who at that time openly avowed their entire belief in the pres-Nearly ten years ago I /commenced the investiga- ence and manifestation of disembodied spirits, are

At one of these circles, about the last week in September of this year, one evening as our circle me to go to the house of Mr. Healy, a medium, on a the appointed time I went, as directed. We had not been seated at the table long, when a signal was given, which announced the presence of my father. I asked:

"Is the spirit of my father present?" Answered "Yes."

The following then came through the alphabet, and was directed to me:

"If you wish to progress, you must lay by your skepticism. You require too many tests. Our object in coming is to elevate the mind above the groveling things of this earthly sphere."

Mr. Hanchett then asked: "How old were you when you entered the spiritworld?" And the answer was given forty-four years, which was correct. He was born July 4, 1789, and died July 18, 1833, making forty-four vears and fourteen days.

This may, in reality, be considered the beginning of my investigation of the spiritual phenomena; for, up to this time, I had taken no very active part; but now I commenced taking notes, and during the fall of 1853, and winter of 1854, I took down nearly a thousand manuscript pages of interesting reading matter, which came to us from what purported to be spirits.

[To be continued.]

UNBELIEF.

The primary source of unhappiness is unbelief. If man had an abiding faith in his immortal des-

The efforts, then, of Spiritualists should be, in munion, with its beautiful unfoldings, and leaving each one to look higher, and become better, through

Reformatory lectures are but a new phase of "old PAUL PRY.

the "New Birth and the Divine Life," takes the view retaining immortality after entering the spiritthat during the conversation between Nicodemus world. and Christ, Nicodemus got no answers to the questions propounded to Christ on the subject of the birth, and carry man into another existence after the new birth. It appears that Nicodemus, in approach. dissolution of the physical body. But the philosophy ing Christ, acknowledged him to be a divine teacher of the seed, as illustrated by the acorn, only brings sent from God. This circumstance opened up the back or continues the same organism and substance. conversation between Nicodemus and Christ with whilst the latter throws off that of the compound reference to the new birth. Christ being addressed which is not spiritual, and continues into the new in his true character, and as a "teacher," said, life that which is spirit. Hence, in the former view, dom of God." And upon this information Nicode take place. The view, however, of a combined ormus asked, "How can a man be born when he is ganism seems to fall into the channel of physical old? Can he enter the second time into his mother's progression. We see in the order of nature this phiwomb and be born?" Jesus answered, "Except a losophy manifested. The worm is a compound organman be born of the water, and of the spirit, he can ism, and by a law of its nature is born again, and not enter into the kingdom of God. That which is becomes a new organism, and enters upon a new born of the flesh, is flesh; and that which is born life, having thrown off the outward casement of its of the spirit, is spirit. Marvel not that I said unto former existence. Then why not man do the same? thee, ye must be born again. The wind bloweth The latter would be no more mysterious than the where it listeth, and thou hearest the sound thereof, former, only that the former is seen, and the latter but canst not tell whence it cometh and whether it is invisible to the natural eye. And this is the goeth; so is every one, that is born of the spirit." main reason why the "how, the why and the where-All this the Professor considers no answer to Nico- | fore" is not to be fully understood, and to remain a demus's question-" How can a man be born when matter of faith, it being the "evidence of things not he is old?" Or can he re-enter his mother's womb seen;" and in this light only is the question of Nicand be born again? Christ's answers taught Nico- odemus to be answered, "How can these things be?" demus that the new birth was a spiritual one, for Wo see the worm in its new life vastly changed by is born when he is "old," or whether or not he has the race; but the majority of the present teachers

this light, therefore it was no answer to the question of Nicodemus in the estimation of the Professor. The Professor believes the soul to be "synony. mous" to the "spirit-body," and the "organic form through which the spirit manifests itself;" and, like everything else that is organic, the soul must begin a germ." And like all other germs, reaches its ultimate "slowly, gradually, naturally and lawfully, by a regular process of organic development." This is philosophic; but from whence originates this germ? As the Professor states that "It is deposited in a human form as a germ within an egg, and the human form, the physical man, supplies it with conditions and elements which enable it to build up structure—an organization—a soul, which, when severed from its connections with the physical body, shall be qualified to enter the elements of the spiritworld, and there coming into immediate and direct relation with them, appropriate them to itself and be permanently sustained by them. When the soul has attained to this digree of development, it has reached its immortal state, but until it has attained

could be seen and heard-they were fixed and na-

tural, but their origin and movements could not be

understood by man; yet, as to the truth of their

existence and effects, none could dispute, though in-

comprehensible. So was the spiritual or new birth.

fully comprehend; and because the "teacher" sent

to this degree it is a mirtal, perishable structure." Now if the Professor would allow the soul germ to be inherent in the natural existence, and become developed as a germ structure during the development attained unto causing the physical birth, I could see a beauty and harmony in his philosophy, of the "new birth and the divine life." But this does not appear to be his view from the fact he does not believe that every human being is "endowed with a soul-germ." And yet in philosophising upupon his theory, he takes up the case of a "new-born babe" in which there is a "soul-germ." But how does the Professor know that he has got the "newborn babe" which is "endowed" with the soul-germ, unless all new-born babes are "endowed" with soulgerms?" And unless the soul-structure is commensurate with the physical birth, there is no certainty of an immortality, only to those who attain to a full development of the human structure after the natural or physical birth. And this I understand to be the theory of the Professor as he considers the soul a mortal, or perishable structure until it is developed by the "physical man, with "conditions and elements which enable it to build up a structure-an organization—a soul, which, when severed from its connections with the physical body, shall be qualified to enter the elements of the spirit-world." So whoever shall be fortunate enough at, or after the physical birth, or some other period of their existence to obtain a soul-germ, and shall be fortunate enough to get it developed sufficiently before the severence of it from the physical body to enter upon the "ele ments" of the "spirit-world" shall reach an "immortal state," otherwise perish as does the physical body! Hence, if I understand the Professor aright. all human beings who do not get developed sufficiently after the physical birth to enable them at the severence of the soul from the body to enter upon the "elements of the spirit-world," perish—the "soul germ" not sufficiently developed with the body. prefer that philosophy which makes every human being susceptible of immortality who experiences the physical birth, or who arrives at a perfect physical organization. So whenever this takes place the being is susceptible of the "New birth and the divine life," and in the susceptibility, a certainty of immortality-"Ye must be born again." At the physical birth, the human structure is perfect so far as organism is concerned, develop and expand it to manhood, and the organism is no more perfect than at birth. It is simply the organism expanded. Hence, then, on the hypothesis that man is born a compound being, the query is whether the compound of which he is composed is perfect at birth, so far as the material essence and organism of his existence is concerned, or not. If it is, then the compound organism is complete. And if not, and the physical organism being complete, it cannot afterwards receive another organism within itself. It may however, retain a germ that, when placed under other conditions, like the acorn, expand and produce an

This being the case, man, during his physical life, has only the germ of an organism that, when being brought in connection with the elements of the "spirit world," expands, is developed, and becomes a spiritual-organized being. This would be a spiritual birth, and a philosophical entrance into the "divine life." Otherwise, the spiritual organism must be a compound of the human form, and, when severed from it, be an organism after the human would carry all those experiencing the physical in cash to be distributed among the crew.

organism.

"THE NEW BIRTH AND THE DIVINE LIFE." birth safely through the new birth into the divine Professor Sponce, in a lecture published in the life. And the substance of the organism being of a Bannes or Light, Dec. 15, 1860, on the subject of spiritual nature, could not be subject to a failure of

Either of these views would correspond to a new Except man be born again, he cannot see the king. the germ must be spiritual, or a spirit-birth cannot unless a man be born of the "Spirit, he cannot the law of progression inherent in its first stage of enter into the kingdom of God," and that which is life. Shall man be less so in his? Or shall he not "flesh, is flesh," and that which is "spirit, is spirit," be subject to a greater and more sublime and duratherefore the new birth is a spiritual one, instead of ble change? or go as far beyond the worm in the a fieshly one, as contemplated by Nicodemus, and line of progression as he stands above it in the scale the answer of Christ explicit, as to whether a man of being? It seems to me that this is the destiny of to be born again by a re-entrance into his "mother's "in Israel," Nicodemus-like, exclaim, "How can womb." But Christ used analogous language as to these things be?" yet embrace and teach theories the manner of the new birth, referring Nicodemus to contrary to nature, and reason, and divine revela-PROGRESSIONIST. the movements of the natural elements—their effects tion.

MEDIUMSHIP.

As you invited the special attention of your readers to the question presented in the BANNER of November 10th, by G. H. Davis, permit me to offer a Its comprehension was parallel to the elements—the few thoughts upon the subject. The writer of this mysteries of nature beyond the power of man to article is not a medium, and is, per force, obliged to take a negative position; therefore he wishes to from God" made known the truth to Nicodemus in oriticise, in a fraternal spirit, the first response to the question, given in the BANNTE of December 22d, by Bro. Coonley. He says:

"I think, from what I have experienced, that trance subjects are influenced both by individual spirit-power, and by an intensified natural condi-

The query is at once suggested, is not this "intens ified, natural condition" the effect of individual spirit-power?" Mediums tell us that they are in a nassive state when being controlled. How, then, can this "intensified natural condition" be induced by a person in a passive state, unless through the direct agency of an extraneous power? And if so, would it not be more correct to say that trance subjects are influenced by an intensified condition produced by the controlling power.

Again, Bro. Coonley says that "he knows that he is made to utter ideas in a trance state entirely new to himself." May not these ideas, although new to the mind or external consciousness, yet have been a part of the inmost spirit's possession? And may not this "intensified condition" of which he speaks have been the means of drawing out those very ideas? What is new to the mint may not be new to the indwelling spirit, for man's nature is dual, It is easy to determine what is new to the mind, but how shall we ascertain what is new to the spirit?

Again, Bro. Coonley says, "I often find that the discourses through me are but the reflection of the aggregate thought of the audience I am addressing." We think such cases clearly indicate that the "intensified condition" is induced more by embodied than disembodied intelligences—mundane influences

preponderating. Bro. Coonley affirms that he sometimes feels the effect on his body of a blow struck on a horse or other animal when he (Coonley) is many rods away. He also cites a case of sympathetic condition with a man who was being murdered, etc. Although he cannot understand that these manifestations could have been produced by extraneous spirit-power, yet he asserts that it seems to him "that some magnified condition of his own being placed him in rapport with the horse and the murdered man." It remains for Bro. Coonley to show how he can be brought into rapport with the horse or man, and not be influenced by them; and, if so influenced, were not the horse and the man an "extraneous power" sufficient to produce the sympathetic condition of which he speaks?

Man is a microcosm-an epitome of universal Nature, and therefore must be influenced by every object, or force, in the animal, vegetable, or mineral

He asks, "Wherein is lodged the magnifying power by which our faculties intract the knowledge in mind, at a distance?" We answer, it is lodged in each of the individualized intelligences, and is the vehicle of transmission, according to the positive and negative conditions of the operatives.

He asks, "What gives intelligence to that 'od force,' which centralized thought?" We reply, that the intelligence is in the thought. Our thoughts are centralized through the will power, in connection with the law of attraction. Principles are laws of the Infinite Mind; ideas are finite conceptions of principles; thoughts are the unfoldings of ideas. Thoughts are to ideas, what the aroma is to the flower. The aroma seeks its affinity in the king-'dom of imponderables; in like manner, our thoughts seek their affinities in the mental kingdom, which kingdom is composed of individualized intelligences. When a thought has found its mental affinity, the result is a new outbirth, in the same manner that the aroma from two different flowers, by commingling, produces a new odor, or, as the blending of chemicals produces a color which each chemical, when taken by itself, did not possess.

But to return. He asks, "What intensifies the faculties so as to produce these startling phenomena?" We answer, the response of Nature to the aspirations of the spirit. This response comes not only through embodied and disembodied intelligences, but also through the numberless channels of universal Nature.

Finally, we heartily endorse Brother Coonley's conclusion, namely, "that external manifestations are compounds of mental chemistry, by the union of earth and spirit spheres-no one department of life being entirely independent of all others.

Lawrence, December, 1860.

The Empress of Austria gave the commander of the English frigate, which conveyed her to Madeira, a form, though of spiritual substance. And this view handsome diamond ring, and left five hundred pounds

Supernatural Eremonition. The Xenia (Ohlo) News is publishing a series of

reminiscences by an engineer. In No. 24 of this series the writer gives the following rather startling inoident:

"I was running a night express train, and had a train of ten cars—eight passenger and two baggage cars—and all were well loaded. I was behind time, and was very anxious to make a certain point; therefore I was using every exertion, and putting the engine to the utmost speed to which she was capable. I was on a section of the road usually considered the best running ground on the line, and was endeavoring to make the most of it, when a conviction struck me that I must stop. A something seemed to tell me that to go ahead was dangerous, and that I must stop if I would save life. I looked back at my train, and it was all right. I strained my eyes and peered into the darkness, and could see no signal of danger, nor anything betokening danger, and there I could see five miles in the day time. I listened to the working of my en-gine, tried the water, looked at the gage, and all was right. I tried to laugh myself out of what I then considered a childish fear; but, like Banquo's ghost, it would not down at my bidding, but grew stronger in its hold upon me. I thought of the ridicule I would have heaped upon me if I did stop; but it was all of no avail. The conviction—for by this time it had ripened into a conviction—that I must stop grew stronger, and I shut off, and blew the whistle for brakes accordingly. I came to a dead halt, got off, and went ahead a little way, without saying anything to anybody what the matter was. I had my lamp in my hand, and had gone about sixty feet, when I saw what convinced me premonitions are sometimes possible. I dropped the lantern from my nerveless grasp, and sat down on the track, utterly unable to stand; for there was a switch, the thought of which had never entered my mind, as it had never been used since I had been on the road, and was known to be spiked, but which now was open to lead me off the track: This switch led into a stone quarry, from whence stone for bridge purposes had been quarried, and the switch was left there in case stone should be needed at any time; but it was always looked, and the switch rail spiked. Yet here it was wide open, and, had I not obeyed my premonition—warning—call it what you will—I should liave run into it, and, at the end of the track, only about ten rods long, my heavy engine and train, moving at the rate of forty-five miles per hour, would have come into collision with a solid wall of rock, eighteen feet high. The consequences, had I done at, can neither be imagined nor described; but they could, by no possibility, have been otherwise than fatally horrid. This is my experience in getting warnings from a source that I know not and cannot divine. It is a mystery to me-a mystery for which I am very thankful, however, although I dare not attempt to explain it, nor say whence it

QUESTIONS FOR DR. CHILD.

Below I send you a few questions suggested to my mind by reading the writings of Dr. Child in the BANNER, and in his book, "Whatever Is, is Right," which, if he should feel disposed to answer, I would be obliged to him.

1st. Does the soul become individualized immediately on its emanation from the divine mind (or wisdom)? If not, at what time does it? and what constitutes individualization?

2d. Is the material body of man susceptible of thought, feeling or action, unconnected with the

3d. Is the union of the soul with the material body of any advantage to it? If so, in what does 4th. Can the act of an individual, under the im-

mediate compulsion of another individual, be the development of the soul of the acting individual? 5th. Is the soul in any way influenced by materiality at its union with the material form which D. UPSON. constitutes man? Marion, Conn., Oct. 22, 1860.

DR. CHILD'S REPLY. .

I am no more able to answer the first above question, than an infant baby is able to tell what individualized manhood is.

Second question. When a man dies, as we say, his soul goes out of his body; then the body is dead indeed; it does not think, feel or act. It is the soul that feels, thinks and acts through the body.

Third question. In the process of soul-development the material body is produced-and from the moment of its production the work is going on to throw it off. I cannot question that this process. with every other process in nature, has a use, and is advantageous in the great plan of existence. The human body may be to the soul what the sun's rays are to the sun. The sun's rays are not advantageous to its shining.

Fourth question. The cause of soul-development lies back of all extraneous influences. The actions of one man can have no influence upon the souldevelopment of another man. The "bad" actions of one man may be a means in the hands of wisdom of breaking earthly love to meet the demands of soul-development, the cause of which is hidden from

Fifth question. No; its very immortality denies the assumption. A. B. CHILD.

LIFE'S CHANGES.

That nature, in all her operations, works gradually and harmoniously, is a trite expression, and recognized as truthful by all men; but there are moments when the soul takes in, as it were, by an inner sense, a broad and far-reaching perception of her silent forces, "never hasting, never resting," but operating surely, from a beginning which no man knoweth, and to endure beyond the limitations of any finite wisdom to compass. That she thus whispered her secret purposes in the ear of Keats, 5 is evident, when he wrote this stanza so replete with truth and poetic beauty:

"In the mid-days of autumn, on their eves
The breath of winter comes from far away,
And the sick west continually bereaves Of death among the bushes and the leaves. To make all bare before he dares to stray From his north cavern."

Even so in the heart-life of man is her operation. Who that has attained even to a dim perception of the autumn days but has been chilled now and then, by an approaching frost-breath from his life's winter? Perchance it comes very gently at first; some lingering rainbow-hue of youth's desire fades imperceptibly away. Then his wayside companions, one after another, disappear from his side; some prematurely, overburdened by wrong, faint by the way; some called by destiny to other lands and scenes, until he seems thrust alone upon the tide of life to battle with the great waves now last approaching.

Has vain pride of place allored him on, its summit, when attained, brings not that which he sought. Has gold of earth seemed precious in his sight, how easy when acquired, by some small error, or inevitable fate, to glide down, down into the valley of poverty. Have the home-joys, sweetest draught from all life's fountain of waters, been sought in vain, or turned to bitterness, then indeed has the foliage of his life become sere and strewn far and wide by the merciless blasts. But we stop not here, for as surely as the sweet spring-time comes again to earth, so surely shall come to thee, toil-worn and disappointed one, rich fruitage from the soil so mellowed and fertilized by the frosts and storms of life's varied seasons. A. C. B.

Banner of Night.

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KEEPING THE TEMPER.

It is stale to quote Soloman's saying on this point now: besides, good as Solomon's pithy observation certainly was, in the time of it, there is no denying that as good things have been said since his day, and may e'en be said again.

The man, however, who can and does preserve his temper, not only when in the presence of others, but also when subject to irritations alone, may be truly said to possess a magazine of moral forces, that cannot fail to add immensely to his power whenever he makes a call upon the same. There is no such thing as computing how great is the waste of individuals-actual and absolute waste-in omiting to attend to the one little matter of always preserving their faculties in self-possession; in always holding the reins in their own hands; in being able, with high spiritual health in their natures, to say that sunshine and rain are alike to them, and that they live for a higher end than merely to reflect the morals and conditions of other people.

Besides, did no one ever consider what a wretched business it is, this going about after other people, and catching their several diseases-their measles, and, mumps, and scarlet fevers, and outaneous nuisances? It would appear as if there might be, somewhere, a higher purpose in life, as well as a better way of spending it. Yet the result of actual observation is, that there is everywhere a plenty of persons that cannot live except in a certain mood, which of course is an uncomfortable one, as one may choose to imagine. Whether this may proceed from total self-forgetfulness, or is the misfortune of the working of the laws of inheritance, in either case it is a sore evil, and deserves attention sooner than almost any other: for until the habitual mood is happy, no good results can well be expected; through this all human actions are steeped, as it were, much as light is made to pass through the medium of water.

Better far than a homily on such a topic is illustration. One good instance of a man who both knows how to contain his temper, and who actually does it, is of more value than talking about it till doomsday. Almost every reader can pick out such an illustration, somewhere within the range of his acquaintance or observation. At any rate, it is by no means so difficult a matter to put one's finger on a person who has missed of it, just through a fatality in his temper; a sorew is loose there, which throws the entire machinery into confusion; only one little difficulty overturns the whole. It is the old fable, in many cases, right over again, of blind Polyphemus, with plenty of energy and strength in him, but employing it to no practical purpose merely because he lacks just one faculty that guides and directs the whole. The lack of poise and balance to the temper is the single vulnerable point in his whole make-up and character.

Generally speaking, some one thing it is that sours or sweetens all the rest. It is so in chemistry, and it is so in the matter of character. A person may possess every one of the elements of downright goodness in his composition, and still be entirely unable to put them to any use, because of a vitiation of their mixture; one preponderates over the rest so much, or else one is wanting to such a degree, that inharmony results, and all the proper ends of his active being are thwarted.

How truly pitiful is the person who cannot control himself! He is, in truth, always at the mercy of whoever chooses to assail him. And if another chance to have an interested motive for so doing, there he is, entirely out of his own power, and unable to help himself. We often see men of naturally strong traits of character rendered thus helpless, and the sight is a pitiful one. Unhappy is he until he finds out the remedy, and has become disciplined up to the determination to apply it.

All things considered, it may be set down as apparent enough that from infirmity of temper, proceed a great many of those ills of life that otherwise might bring none of their afflictions. There are several mechanical methods of assisting one to restrain, and so at last to contain, his temper-among them so simple an one as going over the alphabet, in case of being suddenly tempted to speak hard words which would be repented of afterwards. Anything is well that relieves one from the evil all should dread so thoroughly. We would much better pass under a yoke of mechanical conditions than humble ourselves, soul and body, by being put in the power of whatever enemy chooses to come forth and demand

A Lie Refuted.

Much sympathy has been manufactured by proifessional missionaries, and much money extorted by them, to carry on the work of evangelizing India, by just such falsehoods, made of whole cloth, as that the following paragraph refutes. Perhaps if the facts were understood in reference to this venerable nation, we should find the mass of the people much more refined and cultivated than the bigots would have us believe, as well as the possessors of a theology which at least compares favorably with New England orthodoxy. The converted Brahmin, Jogut Chunder Gangooly, denies the story that Hindoo mothers throw their infants into the Ganges. He

.80782 ' Once more I will say, then, as a Brahmin, I never knew or heard of the story of any children thrown by their mothers into the Ganges. If a Hindoo mother hears this story, she will press her babe close to her heart, and say, "Sweet treasure, I have drained the ocean for you. My tender kiss is more genial to you than the sharp lips of the alligator, My loving lap is a better place for you than the unconscious bed of the Ganges !"

EARLY LOVE.

There is nothing in the boyleh heart that awakens t to such a thrill of rapture, as the indescribable Optimism the Lesson of Ages. A Compendium of feeling of the first love. It is not yet exactly a sentiment, for no sentiment was ever like it before. It is not yet a passion, either, for it has not thrust its hand into that maze of other feelings that are the very nerves of the existence. Something dancing it is, floating, visionary-yet palpable, moving and breathing; a living dream, a beautiful hope, an all-sufficient faith, yet an embodied object and a very present enjoyment.

No such delightful tumult ever swells in the heart again, let the life reach even to fourscore. No more such sweet surprises, as the youthful heart continues with its discoveries. No other perfect and unrestrained confidences like these, made in the moonlight, in the heart of charming shades, within delicious retreats, by the banks of slow-swimming streams, while young manhood begins to hold out its many promises. It is passing strange, what gay colors this hard world takes on so suddenly. Strange how like mere masqueraders its men and women seem, as if this sober every-day business were the delightfullest pastime in the world, and each was performing but for the delight of the other. Love gives a new color to all things. Even the commonest friendships take a new meaning, because they seem to be but offshoots of this new passion that is filling

Most people affect to ridicule all the tender passages of a love-history; but, depend upon it, it is only to beg the favor that they may not be ridiculed in turn themselves! No one is so impregnable that, at some time, the arrowy messenger of the little god does not reach him. And then he gets all these little items of ridicule back again, with interest added; for, like chickens, they will come back home to roost.

What, now, in all the wide world, is finer than these delicious summer-morning drives together, when the breath of the new day is as sweet as the breath of an infant, and the exhilarating airs pulse so gently upon the cheeks and temples? Who was ever fairer than the one now sitting by your side? Where was ever such delightful scenery before, on every hand-field and 'roadside, brook and river? When is the heart more truly entranced and inboughs and sprays all up and down the road?

But these hours are so fleeting, that they are for that reason all the more precious in that active future which is already reaching forth so eagerly to again. Never again do the feelings flutter so at the a bound; nor do the eyes swim with so many delicious images of happiness and love. There is no proaching that single figure in grace; no speech so rich, so musical, so flowing, so eloquent, as her simple and unaffected speech; no beauty that is so completely girded about with the elegant robes of its own weaving, or so attractively set off with the delicate colors of its own creation.

Oh, the delicious insanity of this same early love! Oh, the blissful experiences that are folded away in this little strip of the youthful life! Oh, the visions -near and distant-the dreams, sweet and enticing the hopes, fresh and expanding-that center in these few and fleeting hours!-hours that throw a tender light over the dreary and weary plain of our whole after-life!

In the season of the first and early love, all nature borrows the feelings that flow out of the newly awakened heart. Things that were common, and bald, and expressionless before, are alive with a beaming eloquence now. The very path she walks with you, is sacred ground; you shall go over it years hence, and these same youthful feelings will gush up freshly as ever again, and start tears of glad recognition in your eyes. She plucks a red rose that climbs the garden wall, and no flower after that like the rose with the scarlet heart. The soothing south wind draws up through the wooded walks, scarcely lifting the ourls that hang about her speaking face-and, from that hour forward, the south of all winds is the favored one forever!

The New Year.

We have purposely waited, in the matter of offering remarks and congratulations to our readers on body else a chance to "say his say;" besides, this dispensed with, except for mechanical purposes, as

It is not necessary for us, either, to offer to do the | Carolina in his own carriage. work of reflection for any one else: we may better suggest to others the propriety of doing that for themselves. It is common, at this particular point, or promontory, of time, we know, to call on everybody to look back over his past year's life and begin and form better resolutions for his future; but that is no more than what one ought to be doing confirst of January than he has on the first of June. This practice of a personal review is not to be con- ing has a swinging gait. His face is long; his forefined to one particular period of the year, any more than worship is to be recommended to the human

soul for the seventh day of the week only. teresting period in which we are permitted to make the leading nations, are actively engaged about their seen with a cigar in his mouth, lit or unlit. work. Europe is full of internal life, and a new spiritual activity. Our own country is soberly and eriously discussing questions that are to work with their influence till the "last syllable of recorded

All that any man can now be appealed to do is, to stand true to his highest self, keeping in mind constantly the claims of each member of the human family upon the other.

TIRRELL'S PANORAMA OF CALIFORNIA .- This su The canvas takes one in imagination through the leys and along its rivers-giving one glimpses of scenery unsurpassed in the world. The picture is accompanied by the artist, as lecturer and delineator. Miss songs and ballads.

LITERATURE.

Democratic Theology, designed to illustrate neces-sities whereby all things are as they are, and to reconcile the discontents of men with the perfect Love and Power of ever present God. Written by Benjamin Blood. Boston: Bela Marsh.

There is a great deal more in this little volume than every render will be likely at first to get out of it. The title page, which we have duly cited above, will give an idea of its general spirit and character. There is a great deal that is-to coin a word that expresses our conception-Emersonian in the book; and, we hear, the Concord philosopher has expressed himself quite interested in the author's thought and

The doctrine of all Evil's being Good in the end, is opened upon here and discussed in a very clear manner. What we like especially about this author is, his perfect unconsciousness of saying anything more than the man next him might say; if he chose. There is no effort in his book, no ambition, no strain after effect. He is talking out his plain experiences -nothing more, and nothing less. There is no theory for him to set up, and consequently no disappointment to him if what he utters is not understood and accepted.

We shall be happy to make extracts from this little book, but shall take another occasion to do so; and likewise to offer further comments on some points that strike us as being very well stated and handled. When these questions of moment are, as at the present time, so generally discussed, and with so much seriousness of temper, too, he who sees and says that which is true for the universal heart and conscience is the man to be listened to as the bearer of good tidings, bringing peace and good-will.

A TREATISE ON THE CAUSES OF THE EARLY DECAY OF AMERICAN YOUTH. A work of thrilling interest to the Young of both sexes; detailing some of the most striking cases and incidents in the practice of the author. Just published by Dr. Stone, Physician to the Troy Lung and Hygienic Institute, Troy,

We take pleasure in our editorial capacity of calling the attention of our readers, especially the youthful portion of them, to the merits of the above work, for we know of no book that is better calcusnired, than beneath the trees by moonlight, the lated to do good both in a moral and physical point white shimmer of the moon sifting through the of view, than this little work, written by Dr. Stone, the distinguished physician to the Troy Lung and Hygienic Institute. The work treats in a masterly manner, in chaste yet thrilling language, on the many, though hidden causes for the early decline grasp and claim them. It is a serious question if of our American youth. While we advise every ever such an episode is reached in the human heart youth, both male and female, to obtain a copy, we also advise every parent, for its timely perusal might approach of the one object so much adored; nor does be the means of saving many a fond parent from the heart go forward with so rich and impulsive burning, choking regrets, which often come but too late, when they witness the sable pall cast so prematurely over the wreck of body and the blight of face one half so lovely as that face; no figure ap- the fairest and most promising intellects in a beloved son or daughter.

> THE NATIONAL QUARTERLY REVIEW for December is on our table. Its articles are, as heretofore, of eminent ability, and invariably fresh and on fresh topics. This new quarterly would seem to have suddenly made a permanent place in our critical literature. The table of contents for the present number is as follows: Lord Bacon; American Female Novelists: Campens and his Translators; England under the Stuarts; Tendencies in Mcdern Thought; A Glance at the Turkish Empire; The Greek Tragic Drama; French Romances and American Morals; and Notices and Criticisms.

Washington in 1800.

A correspondent of a New York paper calls up his recollections of the national capital, as it appeared six ty years ago, and says that Pennsylvania Avenue led through a swamp, overflowed in winter; there was no industry, society or business, and Oliver-Wolcott wrote-"The people are poor, and as far as I can judge, they live like fishes, by eating each other." There was but one hotel in Washington, and the greater portion of the members, boarded or kept house in the old settled burg of Georgetown. Crawford's Hotel was for many years the headquarters of the Federalists, and the host had a large six horse stage, in which he sent his boarders to the Capitol and brought them back, which was called the Royal George. Rufus King, when a Senator in Congress, boarded at Crawford's and kept his own carriage, drawn by four black horses, the coachman wearing livery. Many other members kept up fine estabbehalf of the New Year, desirous of giving every- lishments, or saddle-horses, especially those who came from sections of the country between which dividing up of life into years, months and weeks, is and the capital there were no public conveyances. but a mechanical contrivance, and may as well be Henry Clay used often to come on horseback across the mountains from Kentucky, and when John C. Calhoun was Secretary of War, he came from South

Description of Garibaldi.

Every reader would doubtless like to know how the great Garibaldi locks and acts. The foreign correspondent of the Albany Journal describes him to be a man of medium height, and muscular. He is not imposing, but there is an impressiveness in tinually, and what he has no more need to do on the his presence which inspires deference without undue constraint. He is slightly bow-legged, and in walk. head lofty; his eyes hazel and dreamy; his voice soft and musical, and his beard reddish and trimmed short. When at ease, his manner is gentle as a But, obedient to the custom, it is really no unin- | girl's, and there is a dream-like expression in his countenance, indicating at once the generosity of his this survey of what is going on about us. We do heart and the serene thoughtfulness of his intellect. truly live in stirring times-times wherein are Simple in dress and manners, he is equally so in his working out very rapidly great and important mode of living. He never takes wine, though the changes. The Past we already know; the future common beverage of the country. He breakfasts on is big with momentous secrets. The great civilizing a cup of coffee and a few Italian chestnuts. He forces of the world, as represented and embodied by smokes, however, almost incessantly, and is generally

The Politicians.

When great issues come up, in a popular government, overshadowing all the little partizan questions that have arrayed one class of voters against another, and compelling the people at large to throw themselves on their best thought, it is plain that the little politicians and class-men must go to the wall: their occupation is gone, and they are no longer wanted. How clearly is that fact demonstrated to us in the present times! We hear nothing of the perb picture is now on exhibition at Aliston Hall, mere party leaders now; if they venture to speak, and drawing large and appreciative audiences nightly. their voices are no more heard than are the small pipings of a sparrow in the storm. What is wanted principal cities of the Golden State, through the in times of trial, when the very constitution of mining region, over its mountains, through its val things undergoes a severe strain and tension, is men of thought and resources-men of experience and insight-in fact, nothing more nor less than "in-Murdoch presides at the piano forte, and enhances the spired men." And we do think that such are the exhibition with her own sweet voice in appropriate ones which these times are shortly to bring to the

The Pleasures of the Season.

think, they do not think at all. Even when deeply and snugly snowed up, there is an association of the roof of the house. real comfort. The cozy feeling of comfortable winter Living was cheap enough in the olden time. Soquarters is certainly productive of great delight. The thought that there is abundance within, let the seventy-five dollars. Demosthenes, his sister and their soil and atmosphere look and feel as it may without, mother, paid for their board \$105 a year, and provided is a very sensible one. Then it is delightful to take the house into the bargain. There's a mighty differa swift and sudden look forward into the spring, once 'twixt then and now. People had common sense and call around us all the pleasant associations of then; but they seem to have lost that necessary article that season, all the more pleasant by reason of con- about this time. trast with present deprivations out of doors. Winlights of human existence.

Cow Bell Chimes.

A new idea is a refreshing thing, when all creation is so much given up to imitation. Very many persons, now, have a sentimental sort of partiality having imbibed more than usual one day, his stomach for the sound of a cow-bell in a distant lot, especially toward the close of the day. A single bell, by at the time, inquired what ailed him. The parson, however, is sometimes a melancholy sound; and to who was on his knees retching violently, hiccuped obviate this, a gentleman farmer in Mississippi has that it was only an outpouring of the spirit. lately written to the editor of the American Agri. make the bells-good substantial ones, tuned to different notes, and fitted for a wide neck-strap, I will take ten or twelve for cows, also some for calves, sheep, and goats, and rather than not have them I would use hog bells. Nothing is so pleasing to me as the bell at twilight, with its regular beats, the stately con moving along as if she were queen indeed. Put me down for a chime of cow bells, do. black ink, inscribes his business card upon each side calf, do. sheep, and lastly goats."

ALL SORTS OF PARAGRAPHS.

ny We are constantly adding new names to our subscription list, thanks to the efforts of the friends in our behalf, everywhere.

There is much interesting matter in this issue of the BANNER, any one article of which it would be superfluous for us to particularize.

THE BANNER OF LIGHT may be obtained at the principal Periodical Depots in all parts of the United also to secure his full length portrait from one of the

The Spiritualist Fair and Levce at Cambridgeport of Harvard College. last Monday and Tuesday, was a happy occasion. Geo. L. Cade presided, and many popular speakers were present. The whole affair concluded with a church, and boarding with his brother, Wm. B. Lucas, dance, and all present participated in enjoyment such on getting up last Saturday morning, found that his as only Spiritualists can.

To Advertisers.—The Banner of Light circulates \$170, and an investigation resulted in the arrest of the in every State in the Union and the Canadas, and brother William and a confederate named Sylvanus therefore merchants and others, who wish to secure purchasers, should advertise in its columns. Several held for trial-former in \$1000, and the latter in \$500. who have done so, assure us that, pecuniarily, it has been of great advantage to them.

A WARNING .- Those who are fond of the "social glass" should read Mrs. Pike's message on our sixth Terrence O'Collins, who appeared to have something page in regard to the condition of the drunkard in spirit-life, and take warning thereby.

Rev. Mr. Fernald desires us to state that our reporter misquoted his remarks at Allston Hall last Sunday week, inasmuch as he was represented to say that the necessity of a second birth could be obviated by a good first birth. Also in regard to the births of Howard, Washington, etc.

It is said, even if Mr. Buchanan has not shown sufficient backbone in this emergency, some of his satellites cannot be said to be lacking in pluck, from the way the Treasury of the United States has been

Ralph Farnum, just before his transit to the higher velcome him to the Better Land. many such death bed scenes.

CARPETS AT PANIC PRICES .- See the advortisemen of the New England Carpet Co., in to-day's issue.

In conformity with the President's proclamation and the Governor's recommendation, Friday, January 4th, was observed in this State as one of Fasting and dollars." Prayer. In this connection, the Post says:-"This is not the first prostration of this people before the Throne of the Almighty for Divine Wisdom to stay human passion and folly. The people of the old thirteen colonies, before they united into a political power, reverentially invoked Divine counsel to help them to found a nation; Providence smiled on their faith and labors; there were union and triumph; and now when the calamity of disunion is fairly upon us, the prayer of the patriot, over the whole land, will be for our country, our whole country, and for nothing less than our country."

A Dr. Beck, of Dantzie, has invented a paste which is said to be a sovereign cure for drunkenness and its injurious effects uron the body.

source of happiness so pure and blessed that even yet the world does not believe in it.

Mrs. Dowdy says that one of her boys do n't know nothing, and the other does. The question is, which knows the most?

The Palmer Journal tells a queer story of a box of sausages and a coffin with a baby's corpse changing places and being wrongly delivered in Ware, by the carclessness of the stage-driver from Palmer. The Ware butcher was shocked to find in his box a dead child instead of meat for the living; and the friends of the child sorrowfally deposited the "victuals" in a vault at the Catholic cemetery, where they remained until the mistake was discovered.

Two Mone or THEM .- Messrs. Chang and Eng. the Siamese Twins, having declared publicly that they are in favor of the "Union as it is." whether the Original Compact was right or not .- Vanity Fair.

President Buchanan has signified his determination to collect the revenue at Charleston, S. C., by force, if necessary. He approves of the conduct of Major Anderson.

Missouri will stand by the Union, and at the same time maintain her rights at every hazard. Eminent men freely express their opinion that the

Union will be preserved: indications are in favor of their returning hopes. Georgia has gone for immediate accession. State

troops now occupy Forts Pulaski and Jackson, and the U. S. Arsenal at Savannah, it is said. "He that giveth to the poor lendeth to the Lord."

That is, eternal happiness is the reward of all good acts. Bear this in mind, ye who have been favored by Providence with an abundance of this world's goods, and aid the poor, who will doubtless suffer more the present winter than ever before, owing to the unsettled pollti cal and financial state of the country.

"May I leave a few tracts?" asked a missionary an elderly lady who responded to his knock.

"Leave some tracks? certainly you may," said she looking at him most benignly over her specks: "leave them with the heels toward the door, if you please." On the outside of things seek for differences; on the inside for likenesses.

. "Pat, is your sister's child a boy or girl ?" "Faith, an' I don't know whether I'm an uncle or an aunt," | tected the Custom House.

FULFILLMENT OF A DREAM, -Mr. Paschal dreamed It is by no means all dull and dead in Winter, on the 30th of October that his dead sister came to Many think so, but it is because they do not think him in Pontotoc County, Miss., and told him that she scriously about it, any way; what they believe they would come for him in a month. On November 80th he died; and the neighbors who were present assert that, at the moment, a whirlwind nearly carried off

crates is supposed to have lived upon an income of

The head clerk in a large mercantile house was ter is, after all, the heart's real harvest: that is, if boasting rather largely of the amount of business done that heart has learned to love its home. For within by his "firm." "You may judge of its extent," said the circle of the Home life are kept all the solid de- he, "when I tell you that the quills for our correspondence only, cost two thousand dollars a year !" "Pooh!" said the clerk of another house, who was sitting by: "what's that to our correspondence, when I save four thousand dollars a year in ink, for merely omitting to dot the i's."

A clergyman, who was addicted to strong potations, rejected the overdose. A number of his flock passing

The late snowstorm has proved a sorious obstacle to culturist-who, it seems, was out for some sort of the running of the cars on our horse railroads, thus improvement in the thing-"Only get somebody to rendering a free use of the snow-ploughs indispensable. An Adieu .- The following exquisite lines are attri-

buted to Thomas Moore, the Irish Poet: "An adicu should in utterance die,
Or, if written, but faintly appear;
Only heard through the burst of a sigh,
Only seen through the blot of a tear."

The latest mention of the fertile Golden State is a plan to make white dogs useful. Your San Franciscoan seizes upon his white cur, and with stencil plate and of the wretched pup, and sends him forth a quadrupedal locomotive advertisement-a doggerotype of the fast people of a fast country, in a fast age. It is reckoned that a lively dog will be worth at least five dollars per day, or equal to a quarter of a column in a

newspaper. THE PARTING TESTIMONIAL TO GOV. BANKS .- It is stated that Gov. Banks has declined the invitation to a farewell public dinner tendered him by many of his political and personal friends in this city. They propose, however, to procure him a generous testimonial, in the form, probably, of a rich service of plate; as first artists in the country, to be placed in the library

SINGULAR ROBBERY AT WALTHAM .- Hazel Lucas, who has of late been soliciting funds for a Western pants had been robbed of a pocket book containing Harlow, of West Newton, both of whom have been

A bishop, in a sermon to his parishioners, repeated the quotation, that "All flesh is grass." The season was Lent, and a few days afterwards he encountered on his mind.

"The top of the mornin' to your riverence," said Terrence; did I fairly understand your riverence to say 'All flesh is grass,' last Sunday?"

"To be sure you did," replied the bishop; "and you are a heretic if you doubt it."

"Oh, divil a bit do I doubt anything your riverence says," says the wily Terrence; "but if your riverence places, I wish to know whether in this Lent time I could not be afther having a small piece of bafe, by way of salad?"

The Legislature of Massachusetrs met on Wednesday. January 21 Every member of the Senate was present, and nearly every member of the House of Representalife, remarked-"I see angels in the room!" His tives. Mr. Classin, of Middlesex, was chosen President spiritual vision was opened, and he really saw, we have no doubt, his spirit friends, who were waiting to welcome him to the Better Land Welcome him to the by a vote of 231 to 7. Mr. Morrissey was unan re-elected Sergeant at Arms on the part of the Senate. On Thursday, Goy, Banks delivered a valedictory address to the Legislature, in which he recommends the reneal of the Personal Liberty Law.

> Jones .- "Good morning, Mr. Loan; you're just the man I've been looking, for; I want to borrow ten

> Loan.-The fact is, Jones, I was n't making any permanent investment to-day." Jones sloped.

THE FRENZY OF NATIONS .- "You call them madmen," wrote the eloquent pen of a great writer, "but the frenzy of nations is the statesman-hip of Fate, foreordaining, immutable, which directs the destinies of peoples and races." Our own country is now in one of those great frenzies which it is the lot of but few men to partake, for such are among great and fare historic

The Washington States publishes the following telegraphic correspondence:-ATALANTA, GA., DEG. 26, 1860.

Down below all the crust of human conceptions, of human ideas, Christ sank an Artesian well into a source of happiness so pure and blessed that even yet Union? We are for the Union of our fathers; if Southern rights can be preserved in it. If not, we are for secession. Can we yet hope the Union will be preserved on this principle? You are looked to in his emergency. Give us your views by dispatch, and oblige WILLIAM EZZARD,

S. G. HOWELL. ROBERT W. SIMS, JAMES P. HAMBLETON, J. A. HAYDEN, G. W. ADAIR, THOS. S. POWELL, R. C. HOULESTER.

WASHINGTON, DEG. 29, 1860. In reply to your inquiry, we have hopes that the rights of the South, and of every State and section, may be protected within the Union. Don't give up the ship. Don't despair of the Republic.

LATE FOREIGN ITEMS .- A dispatch from Baron Gros to Napoleon confirms the news of peace with China, and the acceptance of the Shanghae ultimatum and exchange of ratifications. France receives eighty millions of frances indemnity, four millions of which were paid down. Coolie emigration will be permitted. Christian churches, cemeterics, &c., are to be restored. A Te Deum was sung in the Cathedral at Pekin on the restoration of the cross to the summit.

General de Montalban writes that the Emperor's

palace was not sacked by the French troops, but that on the arrival of the English an equitable division was The political ferment continues in Hungary. Count

The political ferment continues in Hungary. Count Peleski, a Hungarian refugee, had been arrested in Dresden, and delivered to Austria.

The Paris Moniteur says that a portion of the French army is destined for Cochin China, to attack the Emperor's residence and capital at Huc.

A colliery explosion occurred at Hutton on the 20th December, killing twenty miners.

Violent thunder and snow storms prevailed in England the latter blocking the reflexed.

land, the latter blocking the railroads. Dispatches have been sent to the French Admiral at Naples to withdraw, unless Francis II. desisted from the useless defence of Gaeta. Japan dates to October 16th, have been received at

San Francisco. The state of trade between China and Japan was active, an average of one vessel per day ar-

riving and leaving.

The U. S. frigate Hartford, with Minister Harris on board, would sail in a few days for Hakodadi. The Japanese continue to throw obstacles in the way of trade on the currency question.
Carthagena dates states state that the city of Santa

Martha was taken by the revolutionists the 13th Nov. and that the city was given to pillage, the government forces retreating to Aspinwall. A British frigate pro-

Reported for the Banner of Light BOSTON SPIRITUAL CONFERENCE. WEDNESDAY EVENING, JANUARY 2.

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

John Wethersee, Jr., Chairman.

Dr. GARDNER .- I believe there is a law, and every jot and tittle of it must be fulfilled. But while I should claim there were absolute physical and moral laws, I cannot see that there is an absolute law governing all men alike, and in every way. There are universal laws, as, for example, that all men must have air in order to live; but I cannot see that there is an absolute standard for all persons, for organization and surroundings have too much to do with men to admit of it. It is no virtue for men to be generous, liberal and honorable, when they have plenty; but when a man will deny himself the necessaries of life, in order to benefit another, it is a virtue. Human laws put up a standard, and if a man does not live up to it, he is condemned. I do not believe God does any such thing. He does not demand impossibilities of any man. There should be a distinction made between the laws of life and the laws of condition. The laws of Moses appealed to force and strength, and not to love or sympathy. This was the law up to the time of Christ. The people knew less of human love than we do, and we are governed by different laws, and live in the dispensation of wisdom. Laws, then, cannot be absolate as applying to every individual. What is a law to me, may not be a law to all. It will not be possible to frame a law applicable to all.

JACOB EDSON.—I think we all must agree that there is an absolute law which governs all God's creatures. But that there is a law as strict as a carpentor's rule, I do not think any of us believe; and it seems to me a time shall come when all shall recognize this universal law, without its being shot into us by pulpit marksmen; and it will unite us all under the bands of harmony and sympathy, in perfect liberty. I believe each soul has demands beyond and above its capacity: without this, there would be no progress. All men have an idea of life higher than they have ever been able to reveal. We are none of us perfect, as yet; but as we follow the light in our path, we shall be continually getting better than we have had-a still more perfected condition. I cannot see that the Christ dispensation does away with of Spiritual Manifestations from those which origithe Mosaic, or the Spiritual the Christian, but all nate in earth life?" are blended in this day, and it is the secret of our growth. We should not be hindered in our duty by any law. If a man does a humane act in spite of law, he serves to reform the law which is a stum. bling block in his way.

MR. CRAGIN .- I do n't know that I fully comprehend the significance of this question, but it seems to me to be an important one; and it is clear to me that there is a law that governs our moral actions. We are told by some one that a law without a penalty is no law at-all-only advice. I believe there is no law without its penalty, and no condition without its law. We often complain that we have no absolute rule of judging. This simply shows our ignorance. Law demands that every individual should not up to his highest appreciation of right. We see every conscientious man recognizes this law. Those who, through ignorance, violate law, cannot avoid the penalty. Wature never forgives the violation of her laws, and always follows with a penalty. We are individuals, and must be morally answerable for our actions. We teach our children this truth. I believe there is a moral law as divine, direct and unyielding as any physical iaw.

MR. BRADLEY .- I am of opinion that the evidence of this moral law is not so strong as that of physical laws. I believe we are to a great extent orea tures of circumstances-of education and training. The conscientious code of one nation is criminal in another. If this moral law came direct from God. it would obviously come to all alike. Any law that the golden era of art and science in that country, affects men differently, in different circumstances, is not from God, but from education. If there was such a moral law, then we should have a better equilibrium of feeling.

Mr. Simmons.—I think the Golden Rule is the universal law we are to gage all conduct by. The Christian and heathen have both agroed upon it, and it will commend itself to all men. Whether men live up to it, or not, does not affect the standard in the least.

MELINDA A. BALL .- A moral law is that which is designed to regulate the relations of mind with mind, of man with his fellow man. So complex is the web of being wherein we are enwoven, and of which each thought is a thread, that none but Omniscient Wisdom' could give form or beauty to its design. If there is such a power, it provides that every individual act shall ultimately become tributary to the universal need. Faith, then, in this supreme power, would demand that every desire should seek to enshrine within the soul truth, beauty, wisdom, with a view to supply this need. To thus discipline and focalize desire, would bring the mind under the dominion of the law of perfect love, and plant the standard of purity within the thought is born, through attraction all relations are sustained, and through the perfect love we may prophecy the perfect life. Harmony in any organization of mind depends upon a oneness of interest; let the highest good of humanity become the sole interest and desire of every heart, and all minds would gravitate to a head, forming a complex mind. having one will and one purpose, from which would unfold the Harmonic Man.

Mr. WETHERBEE. - I always agree that there is no standard so universal as the Golden Rule, but it is for liberty, they have never faltered in their purpose not always applicable. Perhaps the law of love will of general and united Republicanism. In fact it is do for me and some others, but it will not always do to treat everybody well, for you may get insulted for of that most oppressive of all slavery—the liberty of your good intentions. Circumstances may have much to do with men, but they will not carve a seat and centre of the power of all the monarchs o marble statue out of punk. The philosopher says the gate of gifts closes at birth; and circumstances may serve a man, but cannot make or unmake him. Nature never intended we should be alike, or we should have been all run in the same mold.

Mr. Davies .- I had thought that if this ground of a moral law was advocated, some one would certainly be able to tell us what it was. I do not believe there is a moral law intended for the government of men; because if there had been it would have been made known to man. There is no perfect moral law on earth. If there were, all our aspirations would be at an end. I think it is the design of God that man should have no universal moral law. All nations have codes of morals; but I think it is not in the destiny of man to come to any universal standard, for this would make all aim useless.

ways well to give our evidence. One friend says, if

do n't think this opinion is grounded on analogy, for we see as great variety in trees as we do in men. and we know they are subservient entirely to law.

Mn. Bunke.-It is extremely difficult to eradicate early education. Our friend Spooner said last week that there are universal laws with universal application. No one denies this. I am inclined to think the sun no brighter than it has always been; and the moon is no larger than it was when it came out of God's hands. But man is a progressive being. In the old Spartan Republic, under the rule of her law-givers, the Spartan mother could give up ther sickly child to destruction. Now, if culture will change maternal affection, what can it not do? Many here try to rob Christ of the credit of announcing the Golden Rule. Confucius, who is claimed to be its author by them, said, in the context, that it was not designed for universal application. He did not live his maxim, as Jesus did. He spent his time among the grandces of the Chinese court, while Christ went among the lowly and meek, and spoke as one having authority. I think Christ should have the credit of being the first to advocate in word and practice the observance of the Golden Rule.

Mr. Leonard .- It is important for us to learn all we can of the laws under which we live. The first law to learn is Self. This is the hardest, and I know of none living who have learned it. The law of matter and motion is a perfect law. Christ came nearer than any other to the understanding of these laws. We progress in proportion as our natures refine. We are continually coming nearer to perfection, and when we reach it, there will be perfect peace on earth and good will to men.

MR. LADD.-This is a subject involving the most profound questions of our being. It seems we differ much in our perceptions of law. We are becoming to understand the various changes of law, and we find this perfectly consistent with nature. We cannot see how a law of gravitation can be overcome. The balloon is under its control as much as anything else. We find in nature an infinite variety, and this is the result of principles. As we advance to higher forms, individuality becomes intensified; we become more and more a law unto ourselves. We are born.

not made-not gifted, but innate. Question for next Wednesday night:-"What are the means by which we may determine the genuineness

MATTERS IN NEW YORK.

Reported for the Banner of Light. CORA L. V. HATCH AT DODWORTH'S HALL, NEW YORK.

Sunday, Dec. 30, 1860.

ITALY, HER PAST, PRESENT AND FUTURE.

The name of Italy is almost synonymous with liberty. Cradled in the flame of Troy, liberty like a phenix, sped to fair Italia's shore, breathed her aspiration o'er that lovely land, and all the nations sortow do we turn to those mystic pages that record the greatness, depravity, the glory and the darkness of that seemingly ill fated land!

Previous to the introduction of Christianity in the first century, history gives us very little knowledge of the aspirations and hopes of that people. But whether or not Christianity has added to the freedom of Italy or of the world, it certainly has given opportunities for the expression of the natural impulses of the human mind.

Charlemagne was crowned omperor in the year 800. Christianity was maintained by him and his son, and thence commenced the political, social and religious history of Italy.

Up to the year 1750, Italy was a constant succession of governments, powers, sovereigns and tyran-nies, that had their origin in the most petty and irresponsible officers. There have been at different times from forty to fifty petty sovereigns ruling the States of Italy. And yet the fifteenth century was the climax of its greatness in that regard.
We wish that we could refer to the history of

Christendom as being synonymous with the history of liberty, but we cannot. In every instance where the people of Italy have endeavored to rule, the

church has endeavored to oppose them.

From 1750 to 1792, the Italians enjoyed peace and prosperity; but in 1797, the French, under Napoicon, obtained possession of that nationality, and nominally established the liberty, laws and constitution which they had long sought for as a people : for the Italians were a liberty loving people. But Vapoleon could not allow republicanism to exist in Italy while it did not exist in France.

It was that ancient and small republic of San

Marino, in Italy, that first gave conception to that

which revolutionized France

Arch Duke John, of Russia, in the year 1809, Lord Braintree in 1814, and General Nugent in 1815, each successively and distinctly promised to the Italian people constitutional freedom. By the treaty of 1815, the Italian people lost all their rights and returned to a worse than former bondage. After that commenced those intrigues and societies for the establishment of liberty, which have brought on the subsequent revolutions. A society called the Car-bonari, composed of the liberty loving people, was instituted, each member of which was sworn to establish the freedom of Italy, at the sacrifice of his life, if necessary. The present Emperor of the French was one of that society. To offset and counsoul. Man may not become supreme in wisdom, but | teract this, a society was formed of the aristocracy, he may be supreme in love. Through love all called the Chalderia, but was without effect and in fluence, on account of internal discord, and soon ceased to exist. This society, however, had it's commissioners and emissaries in every court in Christen-

After the withdrawal of the Napoleon code, the Austrians obtained partial possession in Italy, since which time she has been the theatre of struggles between the great powers of Europe. With these struggles the Catholic Church has had more to do than any other power. We remember the events of 1848, as if it were yesterday. Since that time there has been one unanimous, though secret attempt. at liberating Italy. In all the struggles of the Italians the most extraordinary thing in the history of nations, that while Italy has been the seat and centre Europe, Italy has still fought for liberty and rebelled against oppression. It is the most remarkable evedence, that when a principle is founded in human justice, no power on earth can stay its march. Although Rome is now the feeblest and most degenerate of all the great States of the past, the Italian people have still preserved against all this tide of oppression and degradation the flame of liberty. have nursed it in their breasts, as a mother nurses her child, until it shall see, by and by-but we will not anticipate too much.

There have been five distinctive features which

have marked the history of Italy.

1. The introduction of the Christian religion into

2. The crowning of Charlemagne in the eighth century. 3. The dawning glory of the fifteenth century, which brought the culmination of all that art and

science can produce. 4. The trenty which sold them into bondage. 5. The revolutions which have marked the fervor

The Italians have always been divided into three such a law existed, all men would act alike. I classes-northern, middle and southern-the north-

ern robust and patriotic, the middle poetic and musical, but passive and church-ridden, the south ern semi-barbario, misguided and depraved. Oh, we might weep, were weeping of any avail; we might pray, if prayers were answered, save by efforts and constant struggles; we might mourn, if mourning were not lost in its own echoes of despair, that that country, so filled with poesy and art, so fraught with every beauty, so prolific of greatness, had not been forever the seat of that liberty which sang its first anthem there! For it is not generally known or understood that that country was the first to receive the infant liberty from the flames of Troy.

Let us commend you all as patriots, not to a country, but to the world of nations-struggling Italy. When we see Rome free from Papal power, when we see Italy free from that church which is her greatest enemy, then we may hope for Italy.

EVENING DISCOURSE.

"Oh eloquence! thou wast undone Wast f om thy native country driven, Whon tyranny eclipsed the sun, And blotted out the stars of heaven.

When liberty from Greece withdrew, And o'er the Adriatic flew To where the Tiber pours its urn, It struck the rude Tarpelan rock,
And sparks were kindled by the shock—
Again thy fires began to burn.

First born of liberty divine,
Put on religion's bright array;
Speak, and the starless grave shall sbine—
The portal of eternal day.

The portal of ciertals and,

Riss, kindling with the orient beam;

Let Calvary's hill inspire the therne;

Unfold the garments rolled in blood.
Oh, touch file soul; touch all her chords,

With all th'omilpatence of words,

And point the way to heaven, to God."

—Modern Poem.

This evening we propose to illustrate the present and future of Italy, and see if it is possible that the present hopes and expectations of that doubly opressed country may be realized. We hope they nay, but alas, we fear they will not.

The secret society of the Carbonari now constitutes those who have conquered the government of Italy and who seek to establish republicanism there. Let as see if the Italian States contain within them selves the elements of a republican organization The Italian people probably combine the highest and oftiest qualities with everything that is low and de Treacherous, licentious, sycophantic, they still possess the virtue of natriotism and of bravery he people of Naples and the two Sicilies, called Lazaroni, constitute perhaps the most uncivilized portion of all Italy. The people of the Papal States, those more immediately connected with the church, are so passive, so church ridden, that it is very difficult to conceive of a republic existing among them. Northern Italy is under the unwilling rule of Austria-at best a monarchy; but a braver and perhaps a truer monarch never lived. Still, to have a king s not to have a republican government, Garibaldi the greatest of heroes in this age, has conquered more than ever France desired to be conquered. While Napoleon, Victor Emmanuel and Garibaldi ere in league together for the freedom of Italy, Garihaldi is the hero of the revolution. If Victor Em-manuel and Garibaldi attempt to conquer the Austrian power in Veneția, Italian troubles may be said to have just commenced. Italy is far from being secure in the hands of her present rulers. Napoleon, whom we used to call the little, but who is now the great—even he has been foiled in his Italian dispensation. How he bears it no one save those who gaze lown into men's souls. can tell; for with true diplomatic silence he speaks not, but thinks very bitter-ly. Little did he think that ont of the germ which planted, would spring such a monster tree as Garibaldi. He had a selfish aim in proclaiming the freedom of Italy. He thought it would secure to himself the souls of the people. He thinks that to overthrow Victor Emmanuel's power, and to send his armies and his laws in support of the church, will be to establish himself at last as the head of the

It is hinged, by way of gossip, that when Orsini was to be executed, some one whispered in Napoleon's ear, that if Italy was not immediately free, there were one hundred Carbonari who had sworn to take his life. Whether that be true or not, it is true that since that time Napoleon's policy in regard to that country has changed, and he has ex erted all his power for the freedom of Italy.

It is sad, however, to contemplate, that with all the elements of greatness among the people of Italy, those distracted elements cannot be combined into a republican government, but anarchy and tyranny must continue. The lazzaroni, or people of the Sicilies, cannot possibly be united under such a government probably for a century to come. The people of the Papal States are so interwoven with the church, that we cannot hope that they will take any decisive step in that direction. While Victor Emmanuel is King of Sardinia, and Garibaldi is his greatest supporter, there is very little expectation of republican government, except in conformity to liberal institutions, under his reign.

What would America have been to day but a scene of corruption worse than that which presents itself now, had it not been that the masses are filled with a degree of intelligence and morality, which, while it may remain inactive sometimes, when aroused proclaims itself the greatest power in the nation? So it is, that while men in high office in Leonington Mass.—The Spiritualists of Leoninster hold nation? this country may tamper with their holy trust, violate mence at 11.2 and 71-4 r. M. The following speakers are entheir sacred oaths, and pilfer the public treasure, greet:—Lowis B. Monroe, second Sunday in Jan., and Rosa when the people find it out they are justly indignant. T. Amedey the last two; Mrs. M. M. Macumber during Feb. and they know how to prevent it in the future. Not so with the Italians. So long have they been subject to tyranny and plunder, under the name of authority—so long been led by ignus futui. The power of the Romish church in Italy cannot be quelled in a day. All nations feel its greatness. It is true that Napoleon the First did originate a plan which should establish himself as the head of the Romish church, and bring all the nations of Europe under his dynasty. And such is the ambition of the pres ent Napoleon; but he no more purposes to battle against the power of the Romish church, than does the earth propose to take up arms against the sun. What, then, is to be expected? We trust that the

spirit of liberty may breathe her inspiration upon that nation until she shall trample kingdoms and church beneath her feet; but we fear it may not be so. Oh, Garibaldi, thy danger is imminent! for aside from all that constitutes thy greatness, thou hast lurking in thee a spirit of selfish ambitioneven of hope and emolument. And thou, Victor Emmanuel, dost thou not see the evidence of that selfishness creeping in? And what have we to expect of Napoleon, when policy is at stake? We have nothing to expect from crowned heads whose greatest liberty is that which shall secure to themselves the greatest power; but everything from patriots-every thing from morality.

And now, when our own beloved country is on the verge of a revolution which promises to be much like that which has befallen Italy, it behooves us to ask, oh God! where will this end? But we pray thee, let it not end till all corruption, all crime, all oppression, all that is low, demoralizing and degraling, all that belongs to the darkness of the past and to the imbecility of the present, shall be up-rooted. Spare not the nation, if in sparing it vice, corruption and wrong are encouraged and perpetuated. Let the corrupt soul be punctured to the very heart. Let all the corruption escape; and then with proud and sympathetic heart let this country stretch its arm across the waters, and say, welcome, Italy, sister Republic, mother of the arts, of science, and of music! We join hands with thee!

To Correspondents.

R. R. BRIGGS, ROME, MICH.-We have received the poem entitled "Spirit Salutation." The sentiments contained therein are excellent; but the poem does not, in our opinion, possess sufficient literary merit to publish. Another objection is its great length. We desire to gratify all our correspondents; but the taste of the general reader must be consulted first.

S. B. Brown.-Send us your Post Office address, and your order shall be filled. Our books are kept by towns, and not by names, of subscribers.

Various communications, which have necessarily been laid over, will appear in our next issue.

In Bracoville, October 18, 1860, SANUEL A., son of Alonzo and Connella Johnson, aged four years, "Yes, thou art gone ere guilt had power

To stain thy chorub soul or flower!
Thou wert so like a form of light
That heaven benignly called thee hence,
Fre yet the world could breathe one blight
O'or thy sweet innocence."

How frail and short lived are earth's cherished hope-buds,

O'er thy sweet innecence."

How frail and short lived are earth's cherished hope-buds, that so closely cluster around the tendrils of our fondest affection! In the spring time of carth, the flower that is first to bloom, is often nipped by an untimely frost; whilst these that later unfold are safely preserved. Thus it is with our loved ones. An early unfoldment of the intellect, is often followed by a crushed carket, ere it bloomed forth its loveliness. Little Samuel's stay with his friends that loved him so well, was brief and transient.

We are sorry, dear friends, that he so early passed the transition—that he so young, fledged his angel wings and left his downy nest that had been so warmly clothed by love's pure affection, and so richly decorated by hope-buds' fond anticipations. Yet murmur not at his early departure, not their feel that you have been smitten as with a rod by Hilm of whom it has been said, "He is too mereful to be unkind, or too wise to err." Truly it is afflicting to have the death angel come so unexpectedly and take your only one from your arms and your bosom—whilst your threshold is still fresh with the marks of his bounding footsteps, leaving you so lonely—blighting your hopes, and shading your prospects, which, but a few hours before, were so bright and sunny. But hark! A message of good cheer now whispers you from the spiritahore, saying, "Weep no more for damuel! He still live—and is loved, and now smilingly nesties in the bosom of his beloved. We know his absence has shaded with loneliness every object of his attraction, yet it is well with the child. Although by placing himself in a wrong relation to nature's laws, disease fastence upon him his polsonous fang, and his slonder form that had been so beautifully wrought, and nurtured with such tender care, prostrated, fell, to moulder and slumber with its mother earth, yet the golden thread tured with such tender care, prostrated, fell, to moulder and slumber with its mother earth, yet the golden thread that so endearingly united you together is not broken, neither can it by a dissolution of the earth form be severed. Oft will your daring child return to you from the spirit-land, and with messages of love breathe upon you his purifying and peaceful influence—and although unseen, yet fondly does he linger around you—and at his departure, uprn your lips and upon your brow, impress, as he was wont to do, little Samuel's kiss." tured with such tender care, prostrated, fell, to moulde

May we that are parents, and have been bereaved of our loved treasures, not impute our afflictions to the frome, or chastisements of the Infinite, but study well the laws of our own being, and live in obedience to nature's demands May own being, and live in obedience to nature's demands May we also study the truths and principles of the Divine, and strive to assimilate our natures in unison with the same; then will antagonistic influences ecase, and disease will not be so prevalent, neither will there be so much discord and inharmony as as the present period doth seem to deluge this beautiful earth of ours.

PRUDENCE L. ROOD.

Braceville, Dec. 16, 1860.

In West Randolph, Mass., Dec. 21, 1800, SANUEL UPHAN delivered up to mother earth the body he had used for thirty-three years in mortal struggles of oxistence. Bome years ago, he became a medium through whom the angols could minister to those remaining in the form; and many have been the words of love and cheer spoken through him. Ho was a man of retiring habits, never putting himself forward in society, but rather shrank from notoriety. He was possessed of noble feelings, appreciated only by those who could read his soul—for the life currents of thought ran deep and were not expressed in words; extremely sensitive, he felt most keenly the crosses of life, which were not few, yet he did not repine. During the last two weeks of his earth-life, he conversed freely about his future prospects, which gave him much consolate, and he longed to depart to the land of spirit-gladness.

He made all the necessary arrangements for his funeral as deliberately as a man would arrange for a journey. It was my lot to be the chunnel of ministration on the occasion, and while the friends were gathered around the inanimate form, the spirit that had so recently left it hovered above it, cloth-

the spirit that had so recently left it hovered above it cloth ed in immortal garments of beauty; and I could but rejoice ed in immortal garinents of beauty; and a could but rejoice to see him so happy and free, rejoicing in his victory over pain and death.

N. S. GRESHLEAF.

In Campton. Ky., Dec. 3, 1800, Mr. John Timmins, aged forty-nine years.

Lecturers.

MRS. M. B. KENNEY. of Lawrence, will speak in Glouces. er, Jan. 20th; in Charleston, Jan. 27th; Leominster, March 10th; Randolph, March 17th. She will lecture in adjacent towns week evenings. Address, Lawrence, Mass.

Mas. J. Pupper, Healing and Trance Speaking Medium may be addressed at Hauson, Plymouth Co., Mass.

NOTICES OF MEETINGS.

ALLSTON HALL, BUNSTEAD PLACE, BOSTON.—Lectures are given here every Sunday afternoon at 2 30, and at 7.15 o'clock in the evening. The following speakers are engaged: Miss A. W. Sprague, four Sundays in January, 1861; Mrs. Anna M. Middlebrook, first two, and Miss Hzzie Doten the last two Sundays in Feb.; Miss Emma Hardinge, first four Sundays in March; Mis. Marla M. Macumber, last Sunday in March, and first two in Anril. in March, and first two in April.

ONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.—
The Boston Spiritual Conference meets every Wednesday evening, at 7.1-2 o'clock. The proceedings are reported for the Bauner. Subject for the next meeting: "What are the means by which we may determine the genuiness of Spiritual Manifestations from those which originate in earth life?"

A meeting is held every Thursday evening at 71-2 o'clock, for the development of the religious nature, or the soulgrowth of Spiritualists. Jacob Edson, Chairman. The Boston Forum will meet every friday Evening. Dr. P. B. Randolph, chairman. Subject for the next meeting: "What is a human soul—what is its origin and destiny?"

Charlestown.—Sunday meetings are held regularly at Central Itali, afternoon and evening. Miss Roza T. Amedey speaks Jan. 13th; Mrs. E. Clough, Jan. 20th; Mrs. Kenney, Jan. 27th; Hon Frederick Robinson, Beb. 8d; Mrs. Clough, Feb. 10th and 17th.

CAMBRIDGEFORE.— Meetings in Cambridgeport are held every Sunday afternoon and evening, at 3 and 7 o'clock p. m., in Williams Hall, Western Avenue. Seats Free to all. M., in Williams Hall, Wostern Avenue, Scale Free to un. The following named speakers are engaged: Mrs. Fanny B. Felton, Jan. 6th and 13th; Mrs. M. M. Macoumber, Jan. 20th and 27th; Miss A. W. Sprague, Feb. 3d; Miss Lizzle Doten, Feb. 10th; Leo Miller, Esq. Feb. 24th and March 3d.

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

PLYMOUTH.-Mrs. R. H. Burt, will speak Jan. 12th and 19th; Miss Lizzie Doton, Feb. 2d.

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

GLOUDESTER.—Spiritual meetings are held every Bunday, at

PUTNAM, CONN .- Engagements are made as follows: Mrs. M. M. Macamber, Jan. 6th and 13th; Miss Susan M. Johnson, Jan. 20, 27, and feb. 3d and 10th; H. B. Storer, for March; Warren Chase, for May; Miss L. E. A. DeForce, Aug. narch; Warren Chase, for May; Miss L. E. A. DeBorce, Aug.
PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forencen. Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged:—H. B. Storer, first two, and Lizzle Doten, last two Sundays in Jan.; G. B. Stebbins, last two Sundays in March; Charles A. Hayden, first two, and Miss Fannie Davis last two Subaths in April and first two in May; Mrs. M. S. Townsend U. last two Sundays in May and the first Bunday in June; M. S. M. M. Macumber last four Sundays in June.
PROVIDENCE —A lies of the contraction of the second contraction.

PROVIDENCE.—A list of the engagements of speakers in this city:—Leo Miller in January; Mrs. A. M. Spence in February; Miss Lizzle Doton in March; H. B. Storer, two first, and Warren Chase two last Sundays in April; Miss Emma Hardinge in May; Mrs. F. O. Hyzer in June; Laura E. Deforce in July.

Philameters.

PHILABELPHIA, PA.—Meetings of Conference and circles are held at the new Hall, organized under the name of "Pentralium," No. 1231 Chestnut street, below 13th, north side. New York.—Meetings are held at Dodworth's Hall regu-arly every Sabbath. Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning.

Oswego, N. Y.—Meetings are held every Sunday afternoon and evening at 2 and 7 1-2 o'clock r. n., at Moad's Hall, East-Bridge street. Seats free.

Lyons, Mich.—Mrs J. W. Currier will speak in January; Mrs. S. E. Warner in Feb.; Mrs. A. O. Stowe in March; Mat-MILWAUKIS, WIS — Meetings are held every Sunday at Good Templars' Hall, at 3 and 7 1.2 o'clock r. M. Speakers angaged .—January, N. Frank White; February, E. V. Wil-

Sr. Louis, Mo.—Moetings are held in Morcantile Library Hallevery Bunday at 10 1-2 a. n. and 7 1-2 o'clock r. n.

SPECIAL NOTICE. All persons having received Test Communications

through the mediumship of Mr. J. V. MANSFIELD, and who do not object to their publication in Book form, are requested to forward the copy of the same to Mrs. J. V. Mansfield, 153 Chestnut street, Chelsen, Mass.

Central and Western New York Spiritual Convention.

All Spiritual Lecturors, Mediums, believers and inquirers

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, 1801. 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 made with the hotels within a few rods of the church to take visitors at the rate of 75 cents per day. Committee; W. Dickenson, O. Fisher, D. Goodwin, Marcenus Wright.

Bronchial Complaints, &c.

Rov. D. P. Livermore, Editor of the Chicago New Covenant, says of Brown's Bronchial Troches: "We have frequently had occasion to test the officacy of Brown's Bronchial Troches, and have fivariably found them to answer the purpose for which they are recommended. From our own personal experience and observation, we know them to be a superior remedy for colds, coughs, and bronchial complaints."

Note .- We publish the above statement as reading matter, ecause we have confidence in the Troaches, having tried them frequently, and always with success.-[Cincinnati Christian Herald.

ADVERTISEMENTS.

TERMS.—A limited number of advertisements will be in serted in this paper at fifteen cents per line for each insertion. Liberal discount made on standing advertisements.

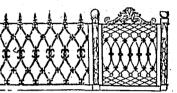
MEDICAL TREATMENT—NUTRITIVE PRINCIPLE DR. ALFRED G. EALL, M. D., PROFESSOR OF PRYSTOLOGY, author of the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the meet prestrate 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.

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The Messenger.

Each message in this department of the Banner we claim was speken by the spirit whose name it bears, through hirs.

II. Conant, while in a condition called the Tranco State. They are not published on account of literary mersi, but as tests of spirit communion to those friends who may recognize them.

We hope to show that spirits carry the characteristics of their earth-life to that beyond, and do away with the erroncous idea that they are more than prints 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 mortals.

Morals. We ask the reader to receive no doctrine 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? Tuesday, Dec. 11.—How can the Lord's Prayer be reconciled to the teaching of Spirits? Kneeland Chase, New Hampshire: Emily M. Sargent, Michigan.
Wedneiday, Dec. 12.—Are not sin and disease closely allied to each other? Charles Hovey, Boston; Harry Mendum.

The Fear of Death.

"Why is it natural for all men to fear death? and what shall we do to destroy the fear of death?"

We will first inform our questioner that it is not natural for all men to fear death—it is not natural for any to fear him. But education, superstition, dense darkness have given you the child; and now what shall you do to reform the child, beautify it, and make it pleasant to your senses?

Death is a material result of a natural cause. If you would not fear the result, you must make yourselves acquainted with death. Instead of making yourself acquainted with her by the outside opinions of the world, look into your own soul and see if you

cannot make death appear pleasant.

There is no natural cause why men have feared death; but this fear has been handed down from generation to generation. With some the fear is mighty, and makes the individual dwell in hell, be-

The world in the past has looked too much upon the external. As you gaze upon one who is undergoing death, you think the change is terrible, physically and spiritually. False education, false reasoning, have given you this fear, and if you do not want it, drive away the cause, and the effect will

Far. far down the hill of time we gaze, and we find humanity standing in fear of death-the great monster which all now tremble before. Instead of picturing to yourselves by virtue of the past such a monster, such an unreal thing, turn within, and read the Book of Nature the God of life hath given you, and you will find that death is not what you suppose her to be. Why, you are constantly dying -Nature is ever throwing off her old, and putting on new garments. When the spirit has no longer need of the mortal body, it casts it off. Should men fear it, then? The little child, ere it has taken in the false idea of external life does not fear death. Tell the little one it is about to die, and will it fear? No. Strive with all your power to impress fear of death upon it, and you cannot, for it is not natural.

The true philosophy of death will not engender fear, but will rob you of that fear, and give you a plain understanding of death as it is.

Again: men fear death because they have no assurance of life beyond the earth. Even the believers in church religion fear death. If they had been properly educated, religiously, they would have no fear. There are exceptions to this rule; but there are few who do not fear death.

Now, then, seek for a reasonable conception of the state of the spirit after death-not a crude fancy but a reality-a real picture of life after death. And there are many of you who will rejoice to give up the old and embrace the new.

Now, then, the only way to rid yourself of the fear of death is to understand the philosophy of death, and the real truth of what is the state of the spirit after death

Modern Spiritualism-not its fanaticism-will do

this for you. Many styling themselves believers in the doctrine Jesus of Nazareth taught, will tell you their re-ligion takes away the sting of death; but we will ventue to say that, in nine cases out of ten, this is false. When standing as it were on the very portal of the unknown world, can they give you any definite idea of that world? No. Somebody has told me heaven is thus and so, and I try to believe it. I place confidence in my Bible, and that tells me of a haven beyond the tomb. But that faith that springs from external things is good for nothing. It must be a natural faith, a spontaneous product of the spirit. If man had never been taught to believe in the book called the Bible, would Nature have given him such ideas as that book gives him concerning the hereafter? Not one thing in nature will give you such a belief. Oh, then, seek for truth in Nature-your Bible you cannot carry-its teachings will be a dead letter to you in that country. Oh, then, have done with it, eave in that wherein it corresponds with truth as read in the Book of Nature, and then you shall have done with the fear of death and you shall calmly give up the external when the spirit has no longer need of the form.

George Cooley.

I have been dead most one year. I had some difficulty with the folks I was dealing with, and I cut my throat. I left a wife and two boys. I was black. I was most forty years old—was freed when I was eight years old. I lived in New Orleans, when I died. I took care of myself by buying things and fixing them over.

I come to tell about two papers that will bring one hundred and fifty dollars to my wife. She is poor, and needs the money. She must look in my small box, where I kept my things away from the children. If she finds the two papers, they will tell her how to get one hundred and fifty dollars. They are notes, and they are written so that they pay when you see them. They are Mr. Barker's, both of them. The notes have not been presented, and these papers will bring her the money

had a bad loss just before I died, and I got tired of living. Somebody stole something-most all I had, and I got sick of living, and cut my throat. Mr. Barker is down on the Old Levee. Just print

this letter plain, and she will get it. My wife's name is Susan Cooley. My name is George. I was called three names before I was free, but I never took any but George after that.

Sarah Jane Leonard.

I should n't think you would let niggers come, just as I was coming. I'm afraid my mother and father

wont like it that I came with niggers. My name was Sarah Jane Leonard. I used to live in Boston once. Seven years we lived in Troy. I was ten years old. I have n't been here two years. I died at Troy. My throat and face swelled up, and I was sick three weeks. Aly mother called it malignant sore throat

My father was a turpentine distiller. Do n't you my letter in the same mail with the others. My father do n't like niggers, and he would n't like

to have me come here with them. I have got a brother William at school—at Brown University. My father's name is William, and my mother's name Sarah. I was n't called Sarah, but

That was the worst looking nigger I ever saw. He was large, and his wool was mixed, black and white; his eyes were crossed, and he had such horrid looking eyes and face! I'd have killed myself if I had been as homely as he. Do you let every-

body come that wants to-niggers and all? My uncle was murdered by a nigger down South
—my father's youngest brother. That was when I was very small, and my father has not liked nig-

was Alexander.

My brother makes sport of this, and sits down at tables and chairs, and asks us to come and may done away with. There are many graves being the table, and rap, and makes so much fun we opened to receive that which is not calculated to cannot come. I can come if he will sit down right; benefit humanity. but if he makes fun, I do n't want to come in that When those wise ones who are withholding their way. It is most time for him to go home, and then knowledge until you have grown wise enough to re-I want him, and father and mother, and aunt, but ceive their wisdom shall speak, methinks the medical nobody else, to sit down, and I will come.

before everybody as I wish.

One night when my brother and some of his petuated. was n't me. He asked the spirit to say what was cuss the question at our leisure. the last thing he gave me, and the spirit could n't tell; but if it was me, I could have told. He gave me a locket with his minjature. I had a chain, and he gave me the locket before I went away, and of course I could n't forget that.

Dec. 7. course I could n't forget that.

Richard Holmes. Here, boy, bear a hand with your pen, for I talk fast. My name is Richard Holmes. I was born in Belfast, State of Maine. I was thirty-six years old when I died. I died of ship fever, in the ship Adriana. By the gods, I feel weak—what's the matter? I want to tell you when my death took place—close up to three years ago. I left a wife, and a little one I guess two months old.

I have just as good a right to come back as anybody. The first thing I've got on the docket is, a whole score of thanks to Billy Martin—the chap that paid so good attention to me when I was sick.

Now for the wife and little one. It's dry talk here, and I can't say much here. I have seen her father, mother, and the little one we lost before I

and we will talk as I do here.

use.—I could n't have been stopping here if I'd been many bitter tears over the sufferings of humanity. worse. When you've got to go, you might as well And though the path be narrow and dark through pop-off in one place as another, only it's hard when which the erring ones are being led by the strong you want to talk with your friends not to have them

and get on the new, let me come and I'll help her, thee"-are ever written on the hand she extends in for I want that child-to-be brought up in the new mercy. religion, so that he will not be afraid to "kick the I hav bit of fruit could I got, for they didn't know the condition.

money. Not a penny is it worth to you here, all the Each si religion you got on earth, and you've got to learn all sphere heavy, and, to a certain extent, dark, which I over again. When you find yourself so much like am told is an outgrowth of habitual drunkenness; you were when you went away, you don't know and this atmospheric condition, or surrounding, cor-

I suppose I took sick before I left Calcutta. I was

of it, so I'll wish you a pleasant voyage. Dec. 7.

Elias Sprague.

I have left many friends with my body, whom I am not willing to abandon, but am desirous to open communication with from my new dwelling. place. Will those friends aid me in opening converse with them, and oblige, ELIAS SPRAGUE, New Dec. 7.

Life.

I, Louis Howard, purpose to answer the question o-day, because it concerns myself more than all others. I was with you a short time since, and then

Some one has asked this question in consequence

Some one has asked this question in consequence of my remarks:

"Has not God appointed death unto all men? If the serpent than mortal ever made before. Yes, they would cry aloud to the angel of mercy to save them from the horrors of the "second death."

Now the self-same authority he uses I can use:

Dering my visit to the unhappy region I have

my theory upon that authority. I based my foundard and, as near as he could judge, he had lived eighty. consequence. Many bodies may be worn out in the study of this science-no doubt will be; but, if I mistake not, the time will come when this infant

will be fully matured. Yes, yes, the Bible says, "It is appointed to man once to die, and after that the judgment." In conequence of this my friend thinks I am wrong in saying that man might pass over death if he under-

stood the philosophy of life. Now this same book says there shall be a new seaven and a new earth, when there shall be no death, and where the inhabitants shalknot need the ght of the sun. Our Orthodox brother will say this has no reference to the question. I am sure if that which he offers has to do with my subject, so has the text I quote. But I will here say that I have no faith in that book. Profane history is as good a guide as the Bible.

I suppose it will be vain for me to attempt to prove to the mind of my interrogator that I am correct; for he has his opinion so rooted and grounded in that old religion that I might wear out a thousand bodies such as the one I did wear out before I could prove my theory to him.

That these bodies may be so far spiritualized and etherialized as to be able to dwell in a more pure and spiritual atmosphere, I am quite certain. Nature tells me this from every point. That which holds the spirit and the external form together for a time-one, two, three or an hundred years-is quite as capable of holding that connection perfect a thousand as well as an hundred. During this period the body shall constantly become more spiritual, and less material, until there shall be no more necessity for death. It comes because of a necessity of this demand. If you could stand, as I have, outside the physical form, and could see all the machinery, when the spirit is playing well upon the machine keeping everything in tune, you would see that it could be kept up continually to all eternity.

Now when disease has grasped at an organism, what do you do? You apply some mineral or vegetable to the body. Instead of doing this, if you understood the nature of spirit, you would administer to that, and then it would be in a condition to ward off disease and death. Every generation the spirit is expanding hour by hour; and when that pirit shall have grown large enough and strong enough to comprehend the philosophy of death, notready to bring the knowledge to man. I was never moderate in my researches, I should have been more wise, and should have lived long enough on earth to have secured some fruit from my mental labor. And that same feeling predominates now. I am not willing to stand back and wait fifty or an hundred years until the great heart of humanity shall

be ready to receive me. Now I make a mistake in standing up as I do, and though I sow the seed upon hearts of stone, yet I have been constantly near you, and have watched those stones shall be soil in time, and the seed shall with eagerness and tenderness all your impulses. It spring up and bear fruit, to the glory of the race.

If I were on earth, and called to administer to a know that Katy is your guiding star. body diseased, I would not administer to the body from the things of earth, but I would give of my is that the time we begin to lose our interest in own spirit's strength and bid it live.

It is but one hour ago since I found the form | Answer .- With some spirits it takes a long time

gors since. I have seen my uncle here; his name through which I now speak, as near death's door as nas Alexander.

she over will be. Did I administer the remedies of I come here because everybody comes here to send earth? No. But I gave of my strength, and I said I dome here because everybody comes agree to seme their letters home. I should think everybody was there—niggers and all.

I should like to speak to my father and brother. My brother makes sport of this, and sits down at All the old ideas of life and death are fast being the control of the

men shall stand aghast, and wonder that they have Do you write down all I say? I wish you would not thought of this beautiful science-wonder that God write it better than I talk, for I cannot talk so well did not give it years ago to suffering humanity, that life eternal might not only be begun here, but per-

friends were sitting, some spirit rapped, and he Say to that reverend divine, I will meet him in asked if it was me, and the spirit said yes. But it private, as he hath requested, and we will then dis-Say to that reverend divine, I will meet him in

> OAt ten minutes past two o'clock Mrs. Conant labored under an attack of heart disease, functional in its nature, yet was enabled to attend the sitting an half hour later.

A FAMILIAR LETTER FROM THE SPIRIT-WORLD.-NO. 2.

FROM ABBY C. PIKE TO FANNIE A. CONANT.

MY OWN DARLING FANNIE -Once more I guide the pen that shall convey my thoughts to you-and, shall I say, to a cold and selfish world? Yes, for there is much within the narrow sphere of earthlife to make the spirit shrink from its touch, and wrap itself up in the habiliments of its own being,

Since our last meeting, you have received another of life's lessons, as administered by the heavy hand of sickness, and I have been slowly drinking draught died.

We all want to come and talk. The best way for her is to rig a little craft like this, that we can man, though I dwell in the land where sickness never enters, and death ne'er invades; yet the angel of sor-I had a pretty rough time being sick; but it's no row often droops her wings in our midst, and sheds hand of the Tempter, yet the Angel of Charity finds with you. room to walk therein also; and though unseen, these

If Matilda do n't see fit to get rid of her old ideas, symbols of Divine love—" neitheir do I condemn

I have just visited a degree of life that is made up bucket" when it's time. Better not carry the re-ligious twaddle you get here with you. I was in as had a fix here, when I got here, as once I was in use to excess. And from what I have witnessed, I Calcutta. I had plenty of American coin, but not a think I can give you a correct idea of their true

Each spirit seems to be clothed with an atmowhere you are, and you have got to learn all about responds to that condition of half imbecility, stuper, that. And they tell me it is better to learn on earth, and I want Matilda to do this.

by the drunkard. Now that condition was taken on and I want Matilda to do this.

by the drunkard. Now that condition was taken on If I'm wanted this way again, shall I come? If through the medium of the body; and if the spirit this is published with my name, Matilda will know loses that body before it becomes wholly free from these unnatural fetters, then it may be years before able seaman.

It is able to stand up in the might and majesty of its own being, and claim the God-given blessing of freedom it had buried in the night-shade of drunkagain. Well, just put my name to it, and square it up. Maybe you'll see me again before you think of it, so I'll wish you a pleasant wave.

The same to the right port, I'll come freedom it had buried in the night and majesty of coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night and majesty of coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night and majesty of coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night and majesty of freedom it had buried in the night shade of drunk-coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night shade of drunk-coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night shade of drunk-coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night shade of drunk-coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night shade of drunk-coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night shade of drunk-coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night shade of drunk-coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night shade of drunk-coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night shade of drunk-coming in contact with a mortal body and claim the God-given blessing of freedom it had buried in the night shade of drunk-coming in contact with a mortal body and claim the coming in contact with a mortal body and claim the coming in contact with a coptible to spirit-influence from all degrees of spirit-life. Then that body becomes, in part, if not wholly so, what the lost body of the benighted spirit would have been—"a furnace of affliction"—into which every sin is cast, that it may lose its dross by the refining fire, and be restored to its original casts of purity and freedom; for all sin or imperfection contains a perfect germ, which awaits only the action of natural law to enable it to throw off its dark exterior, and appear in its true and most holy conlition, claiming its alliance to the divine mind, and its right to worship in the highest court of heaven. Could the poor slaves of the intoxicating cup who have not yet passed through the change of teath, others. I was with you a short time since, and then made certain statements concerning life. I gave it long despair they are consigning themselves the condition of the con make a more mighty effort to rise beyond the charm

Now the self-same authority he uses I can use; been writing about, I chanced to meet an old man the proves my theory as well as his; but I do not base who told me he had seen seventy-two years on earth, nine in the spirit sphere; and a more wretched ture upon it. But I made a mistake. I overtosked child of the Great Father I never met. He told me the spirit and its body, and therefore death was the that he was told that he was unconscious to both spheres of life for eleyen years, and on awaking from that long sleep, he was told of his situation, and informed that he had murdered his good Christian consort during a fit of insanity cocasioned by intemperance. I asked him why he did not try to change his condition and become happier? And his reply was, "Oh, blessed daughter of the sun, I have thrown away my strength, and there is none to help me back to earth!" I told him I would help him; but he seemed to doubt my power, and was firm in the belief that he had no right to expect pardon for his many sins, and above all, for the sin of murder. But he implored me to go write the children of earth, warning them not to cast their strength and their key to Heaven into the drunkard's bowl.

While talking with this poor, unhappy spirit, I could but think of one spoken of in the Bible, who had waited long for some one to put him into the pool, that he might be healed.

The above is but one of the many cases of like sorrow which are but results of man's ignorance of the, as yet, mysterious law of life. But, although that law seems to exist beyond the limits of soul conception, vet it is not so, for man has only to understand himself, as a spirit and a mortal, and lo! he has the key to all else in the universe.

If the real picture I have presented should chance to come before the mental vision of any in earth-life who are floating on the inebriate's ocean, oh may it serve as a beacon-light to warn them of danger, and as a star before which the midnight of ignorance shall melt away, giving place to the dawn of a more glorious and happy future. Sunday, Dec. 30, 1860.

SPIRITUAL COMMUNICATIONS,

LOVED ONE OF EARTH-It gives me much joy to have you willing to listen to my "still small voice." It will not mislead you, but will guide you in the path of love.

You often have doubts arise in your mind in relation to many points in Spiritualism; but soon they will be cleared away, and the bright rays of light beam in upon your soul. I often guard you by day, and when night comes bring others to protect and impress you, that you may be happy and elevate your thoughts to a higher life.

You desire for right and truth; and if mortals withstanding the Bible declares there shall be, I but knew the right as we spirits do, then how differlare stand up and assert that there shall not be ent would the constitutionalities of society become And though I stand up alone and declare it to But man is fast becoming enlightened, and made to earth, yet there are millions of spirits standing see that God destined for all to be brothers and sisters, and that the fraternal should become mingled in content to walk through life. If I had been more the conjugal, and true friendship, instead of cold formality, exist in that state.

Do not feel that you are alone, for your dear spiritfriends guard you.

LOVED EARTHLY ONE-I am delighted to again meet you. Death mars not the soul, but like the process which changes rough stone into the brilliant rem, so does the process of dissolution aid our spirits. will be a comfort to you in your daily walks, to

Question .- The moment the spirit leaves the form, earth matters and forget them?

to throw off the shackles of materialism. For in- into vagrants and paupers. I would leave each stance, a miser will so crave his gold, that he is for woman mistress of her own person, property and a time in hell, because no cannot have his money, but he feels a degree of satisfaction in coming to earth and gratifying his proponsition through others on earth. KATE

Written for the Banner of Light. A VISION OF THE NIGHT.

BY J. ROLLIN M. SQUIRE.

Shut out, shut out the dazzling day ! Oh! let me sleep and dream again! Why drag me back to walls of clay. To careful hours, to penance vain? I loathe the task of human life. I shudder in its wintry gleam ; Nought reigns on earth but care and strife-Why did you rouse me from my dream?

.What saw'st thou in that Land of Thought? The lost ones of thy earthly love-The dead, the cold, now brightly wrought In glories of the realms above?" No! In affection's soft caress A thousand wild emotions teem : My soul was tranquil-passionless-

Why did you rouse me from my dream. " Saw'st thou a world where noble hearts Show mercy to the poor man's thrall-A realm whose equal law imparts Freedom and food and gold to all?" No! In the soul's untroubled sphere No gold deflies, no jewels gleam ; There flows no blood-there falls no tear-Why did you rouse me from my dream?

Saw'st thou a clime whose gorgeous sky, Unsullied by usurping night, Unfolds in blazing majesty. A changeless oriflamme of light !" No! In that Heaven of miracles No planets roll-no meteors stream ; There holy twilight hovering dwells-Why did you rouse me from my dream?

Saw'st thou within its lone recess The oblivious cup with poppies wreathed. To soothe the sense of weariness E'en by enjoyments self-bequeathed?" No! In that visionary world, Unroused by pleasure's fierce extreme, Slumber's soft wings are ever furled-Why did you rouse me from my dream?

Far sweeter sounds came on mine ear, Than silence or than music's strain; Such as when Eastern pilgrims hear The murmur of the coming rain: While arching high, like verdant skies, Or the green groves of Academe, Cool laurel shades appeared to rise-Why did you rouse me from my dream?

No vivid glare—no treacherous gold Was there-no burst of tuneful art-No glowing warmth-no gelid cold-No thrill of the excited heart. No rapturous thought of transient bliss. Which the frail slaves of sense esteem ; Why, from entrancement pure as this-Why did you rouse me from my dream?

As moonlight's midnight stillness calm, Holy and soft as childhood's prayer, Soothing as pity's healing balm, Was every mild emotion there Oh I for that blessed scene again I My hopes, my thoughts, my senses seem Spell-wrought beyond all mortal ken-Why did you rouse me from my dream?

Correspondence.

To Heien Mar.

My unknown Sister-In the BANNER, of Dec. 8th, I say unknown Sister—In the Bannen, of Dec. 8th, I ant earth. We hope our friends in the Eastern saw your remarks on my question, "Is it Right;" but you did not answer it, nor has any one else, although many exclaim with Dr. Child "Whatever is, is right," and so do I when I explain my meaning. But there are some conditions and actions which I has been with us; her circles are full every evening, and capacity a passen leaves without and, while these vary, we must have various shades of representation. Disorder, inharmony/and wrong are apparent to me; to the Divine Mind, I suppose all is order and harmony, all good, all right. I hope in the future to see and feel it so to me, in me, and about me; but whether I shall then be more happy I do not know, but believe I shall.

But to the question. You say you do not underand Christianized institutions, through the gate of compelling to the propagation of our race?" I ro-ply, with the present ignorant state of society, mar-riage is one, at least so far as many mothers are

| According to the propagation of our race?" I ro-spiritual philosophy.

| Mrs. Currier's lectures were all of the highest concerned, and, so far as the children are concerned, wholly absolute, arbitrary, and imperative, forcing them into this world not only without desire or consultation, but unwelcome to all about them, and hence poorly provided for. I never knew an unmarried woman to have more than four children. and the cases of even two, are rare; and I have and yet it must be revolting to the soul of every our arbitrary, unjust, even cruel laws of marriage so eminently entitle her. and divorce, and to the degraded position in which those laws place woman. I know our corrupt system of morals, and the vitiated and polluted condition of the bodies and souls of men, are the cause of these laws and their effects, and women and children are the sufferers in them, and will be for a long time to come. You "would also ask if Mr. Chase means to hold the marriage institution responsible for this degradation, poverty and crime?" No; institutions are responsible for nothing, but those that create and sustain them; marriage is the prison wall by which we confine victims. It is not (courts,) and let parties who go in voluntarily, go at the Tempers out as voluntarily; for, if capable of forming, they ably received. certainly should be of dissolving a contract. It is now worse than the churches, which coax persons to come in voluntarily, but will not let them go out except by expulsion and disgrace. Walls are sometimes necessary for gardens as well as prisons, and marriage walls should be garden walls, not prison walls. I believe in walls and marriage laws for protection, not imprisonment.

You say, were marrying abolished, children would be increased in numbers at once-in your opinion ! That opinion is not founded on analogy, history, experience or observation, but on erroneous public sentiment and a false estimate of the value of marriage laws. I can speak for myself, and, I think, for thousands of other families of my acquaintance, when I say that a repeal of all marriage laws would make no change in our relations or conditions; neither would a repeal of the laws against murder or theft. so far as our actions are concerned. But I do not advocate a repeal of either, and never have; but I do advocate the modification of the marriage laws, so that they shall not be, as now, the most cruel inquisitions, or prisons, to many of the most delicate, sensitive and refined females, and the gate through into this life, and thrust upon society to be coined sense enough to know they want wisdom."

carnings after marriage as before. I would have a "personal liberty bill" for her, and allow her to "eccede" when the union becomes a tyranny unbearable, and not compel her to run away with some other man to escape Scylla, often to fall on Charybdis. I endorse all you say about drinking-houses and gambling houses, and go with every movement to abolish and remove them and the other places which grow out of them as legitimately as tond-stools from a dung-hill; but remember, not one-fifth of the poor, children referred to come from this source outside of marriage. Let each have its share, and bear its own burdens.

No, sister, everybody does not know there is a greater amount of morality and charity in the evangelical churchs than out. My experience and observation have not proved it so, but far otherwise—especially in charity; and while they are not responsible for the dissipation and attendant vices, to a great extent they are for the cruel condition of mar-riage and other laws, and hence of much suffering and misery in our world, where there would be enough, if all tried to make others happy. Your conclusion is right and truthful, but would hardly rise from your premises. Our systems of marriage and religion must both be unmasked.

Dayton, Ohio, Dec. 80, 1860. WARREN CHASE.

Hidden Things Revented.

I notice that you publish communications from others than Mrs. Conant. Here is one that I received through my daughter, Mrs. J. Locke. It you think it worthy of notice, please publish it. The spirit is very anxious to have it sent to you. Here it is:

"I suppose there is liberty here to-night, so that I may speak what I have been trying to speak for the last three years. I have tried many mediums, but could not control till to-night. I used to live in Springfield, Mass. My name, it matters not now. I came to set some things to rights here, if I can. There is a man lives there who will understand this, if he sees it; he will know who I was. When I lived here I was a bachelor, and had only two relatives anywhere, that I knew of; one was a niece of mine, who lived with me, and to whom I intended to leave my property, when I had done with it; and the other was a nephew. I made a will, giving my property to Allie, and I suppose he found it out, and tool a notion to have it himself.

Lused to have a cup of tea every night before I went to bed, and he used to bring it to me. One went to bed, and he used to bring it to me. One night I went to sleep, and woke up somewhere else. After I came to myself, I began to look around me; I found that Henry had possession of my property by means of a forged will, and poor Allie is dependent on his charity. Now I do not want things so; he has enough of his own; if he had not, I should have divided it between them. Allie's health is delicate; she cannot work to maintain herself. Now I want him to make restoration or I shell tell the I want him to make restoration, or I shall tell the whole particulars. Perhaps he may think that anything coming from this source will have no weight with the public; but I will tell things that will make every one believe. I can do it, and I will, so sure as he does not do as I bid him. ure as he does not do as I bid him.
I will go now; but if things do not go as I wish,

he will hear from me again." C. B. PHILLIPS. Lawrence, N. Y.

Lecturers in Lyons, Mich.

The beautiful philosophy to which your paper is devoted is finding a lodgment in the hosts of the people here. Only two years since, our matter offact brother, F. L. Wadsworth, delivered the first spiritual lecture in Lyons. He has been followed by A. B. Whitney, Mrs. Kutz, Miss Hardinge, Miss Sprague, Laura DeForce, Brothers Finney, Ambler, N. Frank White, and last, though not least, Miss Belle Scougall, who balled out twice every Sunday very large audiences, composed of friends and opponents to listen to her clear and conclusive arguments in favor of, spirit intercourse, and her plain and lucid answers to questions propounded by the audience at the close of each lecture, carrying conviction to every mind that her organism is but used by higher intelligences to convey to uprising humanity the dawn of a brighter day for our discordant earth. We hope our friends in the Eastern

am obliged to call wrong, or coin a new word to distinguish them from other conditions and actions proof that there are intelligent invisible powers from which they are materially different, and it present producing the remarkable manifestations would be folly to qualify both by the same affective. Words are only signs or pictures by which we represent things—actions, or conditions and relations, a cordial welcome for Annie among all our friends.

Yours truly, Lyons, Mich., Dec. 18, 1860. 1 L

Mrs. J. W. Currier in Madison, Wis. This interesting and accomplished lecturer has just finished an engagement of four evenings in this

Since early autumn we have been blessed with stand me when I say four-fifths of the poor children spiritual truth from noble and inspired minds, and are forced into this world by authorized, legalized, our hearts have been cheered by the gentle gales that have been wafted to us from the angel w marriage. It seemed plain to me-but you ask, Mr. E. V. Wilson, Miss Emma Hardinge, Miss Laura What particular institutions there are extant for DeForce, and last, though not least, Mrs. Currier,

rder; but her last, and crowning effort, upon the Creation," thrilled every heart, breathing forth one f the most eloquent and glowing inspirations that as ever charmed our ears; and, for richness and beauty of conception, powerful delineation and deep reasoning, which appeals to the strongest and holiest feelings of our natures, Mrs. Currier stands among known many married women to be mothers of over the first in the spiritual field. Combined with these a dozon each, at least half of them usually unwel- she possesses medium powers of the very highest come. Nature, health and the human constitution order, embracing almost every phase. The clearness would seldom require a woman to give birth to more of her spiritual vision, even in a partially normal than two or three children; and the increasing and condition, is truly wonderful, and we can but hope even alarming extent of feetal destruction in married | that an organism so peculiarly adapted as a channel life, as well as out of it, is well known to physicians, of communication with the spirit-world, may everywhere be received with that consideration and gratetrue woman. The cause is mainly to be traced to ful affection to which her public and private worth

Madison, Wis., Dec. 25, 1860.

Spiritualism in New Jersey. The inhabitants of this place and its vicinity are fast awakening to the truths of Spiritualism. We have been holding circles in this place for a little over a year, and have been favored with many very strong and beautiful tests, through the organism of Samuel II. Paist, a blind medium from Philadelphia, who, in the trance state, has also delivered some of the most elequent lectures that it has ever been our ot to listen to. On Friday evening last we had our necessary to tear down the walls, but open the gates, first public lecture here, through the same organism, at the Temperance Hall, and it appeared to be favor-

Our neighbors of Lumberton, a town about three miles from our place, also have been investigating the subject, and have organized a-Sunday evening conference, at which Bro. Paist lectured on last Sunday evening; and we have appointed a joint com-mittee from both places, of which Bro. Paist is chairman, to procure speakers to assist us occasionally in our efforts for sustaining the cause of progress and truth; and we intend, by our united efforts, to strive penetrate the darkness of sectarianism with the ght of truth, which now seems to be shining so

ffulgently upon our land. We have several mediums now among us who are fast becoming developed, and who will soon be able to wield their pens and use their tongues in support of this great and glorious cause.

Yours for progress, GUY BRYAN. Vincentown, N. J., Dec. 24, 1860.

Few men have a more ready excuse for their homage than the Grecian sage, who, being asked why philosophers always ran after rich men, while rich men never courted philosophers, replied, "because the latter which thousands of unwelcome children are crowded know they want money, while the former haven't

BY B. ANNA RAWSON.

By Narragansett's wave-washed shore The warrior's refuge stands—.
The spot where his proud spirit strove break from slavery's bands.

His kingly seat by nature formed, By trees is shaded o'er, The hills encircle it behind, The waters gleam before.

The cooling spring from which he drank, Still meets the traveler's eye, And green and quiet gales afar, Where blooming flowerets lie.

But he, the monarch of the mount. Whose stern and warlike brow Frowned on the stranger from its height,

O, where is Philip now? He sleeps, and in an unknown grave; No sculptured marble bust Records his deeds and points the eye Where sleeps the warrior's dust.

But nature's son needs not a marble pile To perpetuate his name, His favorite hill and seat remain. Throughout all time the same.

And ye, the sons of patriot sires, The victors of these fair domains, Mock not the fallen warrior's deed, Nor deem as arrogant his claims.

His native land, his fathers' graves, He saw them pass away
Into the stranger's greedy hands,
And he the stranger's prey.

Then burned within his savage breast
The patriot's vivid flame—
It burned until he fell. O freeman, say,
On him rests all the blame? Rest, chieftain, rest beneath the trees Around thy ancient throne: The scene is now as green and wild

As when it was thine own. And round the spot the breezes sing Softly a requiem to thee. And joining in the sad refrain Is heard the meaning sea.

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 sent ree. Lecturers named below fre requested to give notice of any change of their arrangements, in order that the list may be as correct as possible.

MRS. ANANDA M. SPENOE Will locture in Philadelphia, four Sundays in January Philadelphia, four Sundays in January.
Providence, 4 Sundays in Fob.—Taunton, 4 Sundays in May.
Bangor, 5 Sundays in March.
Address, the above places, or New York City.

Address, the above places, or Now York Oity.

Miss L. E. A. Defonce will lecture in Torre Haute, and
Evansville, Indiana, .uring Junuary—address, care of James
Hook; at Cieveland, Ohio, during feb—address care of Mrs.
H. F. M. Brown; at La Crosse, Wis., in March; at Decorah,
and Davonport, lowa, in April; at Plymouth, Mass., in May;
Providence, R. I., in July; Quincy, Mass., Aug. 4th, 11th and
18th; Saratoga Springs, N. Y., Aug. 25th, and Sept. 1st; Putnam, Conn., Sep. 8th and 15th; Concord, N. H., Sept. 22d and
29th; Portland Mo., in Oct. Applications for week evening
lectures, addressed as above, will be received.

Miss A. W. Spraoue will speak in Boston, through Jan., lettors care if. F. Gardner; at Cambridgeport first Sunday in Feb.; at Willimantle, Conn., second and third Sundays in Feb.; at Now Haven, first and second Sundays in April. She will travel in the West noxt season, commencing at Oswego, N. Y., first Sunday in August, and is now making engagements for Ohio and Michigan. These wishing to be included in the route will please write as soon as convenient.

Miss Emma Handinon will lecture in January in Detroit, Eikhart and Attica Indiana, (care of C. Waterman, Esq., Detroit); in February in Ohleago, (care of Russell Green, Esq., Chicago) Pust Office address, care of Bola Marsh, publisher, 14 Bromfield street, Boston, Mass. For the ensuing year Miss Hardinge will lecture in the east.

year miss hardings will lecture in the east.

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

MRS. MARY M. MACUMBER will lecture the two first Sundays in January, in Putnam, Conn.; the two last Sundays in Jan. in Cambridgeport, Mass.; the manth of February in Leominster; first three Sundays in March in Hattlord, Ct.; the last Sunday in March and first two Sundays in April in Boston; the last two Sundays in April in Taunton; four Sundays in June at Portland, Me.

unnays in June at Portund, Me.

H. B. Stonen will lecture in January, first and second Sundays, in Portland, Me.; third and fourth Sundays and the four Sundays in Fob., at Bangor, Me., and vicinity; through March, at Putnam, Ct., 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.

Miss Lizzie Doran will speak the last two Sundays in Jan. in Portland, Mc.; 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 Willimantic, Ct.; four Sundays in June, in Lowell, Mass.

in Willimantic, Ch.; four Sundays in June, in Lowell, Mass. Address, Plymouth, Mass.

Leo Miller will speak in Providence, four Sundays of Jan.; Lowell, three first Sundays in Feb., in Cambridgeport, fourth Sunday in Feb., 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. WARNER will lecture in January in Olney, Illi-lois: and in Rebruary in Lyons, Michigan. Those who wish Mas. S. E. WARNER WILL ICCUTE IN JURICIETY IN CINCY, IN CINCY, INC.

Nois; and in Rebruary in Lyons, Michigan. Those who wish her services on week evenings, in the vicinity of these places, can secure them by making application. She may be addressed at either of the towns numed above, or care of Ebenezer Warner, Norwalk, Ohio.

ISAAO P. GREENLEAR, trance speaker, will respond to calls to locure in Now England during the Winter and Epring, on Sunddys or week evenings. Post Office address, Lowell, Ms. Will speak in Berlin, Mass. Jan. 13th; Portsmouth, N. H., Jan. 20th; Exeter, N. H., Jan. 27th.

Miss Bell Scougall, of Rockford, Ill., will speak in Grand Rapids, Minn., through Jan.; will receive applications to lecture in the New England States during February, March

G. B. Stennins will spend the first two Sundays in March in Dotroit, Mich.; the east three in Fortland, Mc. Will be in Massachusetts through the month of April, if his services are required. Address, Ann Arbor, Mich.

warner 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. Farnered speaks in Oswego, N. Y., in Feb; in Chicago, Ill., in March; in Toledo, G., two first Sundays in April; in Adriau, Mich., third Sunday of April; in Cleveland, O., the last Sunday in April. Address, Putnam, Conn., care of Abner Plummer.

Abner Plummer.

Mrs. F. O. Hyzer will lecture in February and March, in Western New York; durlug Jan. in Cleveland, Ohio; through April, in Yormout; durling May, in Lowell, Mass; during June in Providence, R. I.; July in Quincy, Mass. Address till April, Spencorport, N. Y.

Mrs. J. W. Currier will lecture in Jan. at Lyons, Mich.; in Fob. at Eikhart, Ind.; in March at St. Louis. Bhe will return to the cast in April. Applications for ovenings should be made early. Address Box 816, Lowell, Mass., or as above.

E. V. Wilson's address Box 816, Lowell, Mass., or as above.

be made early. Address is Dotroit, Mich. He will receive calls 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, tranco speaker, of Loon, Caltaraugus Co., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co.,) every fourth Sabbath. She will answer calls to lecture in Chautauque and Cattaraugus Counties, PROF. J. E. CHURCHILL starts for the West, Jan. 1st, 1861

to lecture on the subjects of Phrenology, Psychology, Magnetism and Charvoyance. Will speak for the brethren en route. Address, Albany, New York, until Jan. 15th. N. FRANK WHITE will lecture in Milwaukie, Wisconsin, through Jan. Applications for week evenings made in advance will be attended to.

Mas. H. M. MILLER will devote one half her time to lecturing wherever she may have calls; she is engaged permanently one half the time for the coming year. Address, Asbtabula, Ashtabula Co., Ohlo.

Mas. Fannie Burbank Felton will lecture in Cambridge-port, Mass., January 13th; in Worcester, Jan. 20th and 27th. Address as above.

CHARLES A. HAYDEN, trance speaker, of Livermore Falls, Me., will speak in January in Bangor and vicinity; in Quincy, Mass, first two Sundays in Feb.; Cambridge ort, the third Sunday in Feb.

Vermont, this winter, and friends who desire his services as trance speaker can have them by addressing him at Granco, N. H. MRS. CHRISTIANA A. ROBBINS lectures in Hammonton, At-

antic Ocasty, New Jersey, every other Sunday, and will speak in other places in the vicinity when called upon. MRS. LAURA MOALPIN will answer calls to lecture in Ohio MRS. DAURA MOALYIN WITH ABOVER cans to rectain in or elsewhere, during the winter. Address care of H. McAlpin, 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.

Hon. Frances Romason, of Marblehead, has prepared a course of lectures on Spiritualism, which he is ready to repeat before societies of Spiritualists.

J. W. H. Thomason, will account the second spiritualists.

J. W. H. Tocher will spend the winter in the vicinity of Boston, answering calls to locture, addressed at 14 Bromfield street, care of Bela Marsh.

Miss M. Munson, Clairvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive subscriptions for the Banker.

G. W. Holliston, M. D., will answer calls for flecturing in

Southern Wisconsin and Northern Illinois, Address Now Mas. J. B. Buirs, of Manchester, N. H., through December will be in Raicigh, N. C. Address there care of J. P. Neville.

Mas. Amns Lond Chamberlain (formerly Annie E. Lord) may be addressed during the month of Jan. at Lyons, Mich., care of D. N. Bax. BRANK L. WADSWORMS speaks at Milan, O., Jan. 13th : Rich-

mond, Ind., Jan. 20th and 27th. Address accordingly.

Mns. J. B. Farnsworth, (sister of the late Mrs. Huntley,)
will answer calls to lecture. Address, Fitchburg, Mass. Mns. C. F. Wonks will speak in Ellsworth, Mc. Jan. 18th Mns. A. P. Thompson will answer calls to lecture in the

surrounding towns, addressed to her at Holderness, N. H. Mns. Anna M. Middlebrook's engagements are made up to April 1, 1861.

ALBERT E. CARPENTER will answer calls to lecture in the trance state, addressed to him at Columbia, Licking Co., Ohio. MRS. ISAAC THOMAS, trance medium, will answer calls to ecture in the New England States. Address, Bucksport, Mo. MRS. C. M. Stows, trance lecturer, will receive calls to lec-

LEWIS B. MONROE'S address is 14 Bromfield st., Boston, in Mns. E. C. Clank will answer calls to lecture, addressed at Lawrence, Mass.

REV. John Pierron's may be addressed, as usual, at West

J. S. LOVELAND will receive calls for lecturing. Address, Willimantic, Conn. W.K. Ripler 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.

CHARLES C. FLAGS, tranco speaker, 59 Warren at., Charles-

WILLET STRATTON healing medium, 158 Sands st., Brook-

yn, N. 1. Charle Holf, tranco speaker, may be addressed for the fresent at Delphi, Ind., care of Dr. E. W. H. Beck. DR. P. B. RANDOLPH'S SORVICES as a lecturer, an be had by ddressing him at the Banner of Light office. Mrs. Helen E. Monell will receive calls to lecture 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.

Mrs. E. Cloudi, trance speaker, 2 Dillaway Place, Boston, Mrs. M. H. Colles vare of B. Marsh, 14 Bromfeld st., Boston, Dr. O. H. Wellington, No. 2 Harrison Avenue, Boston, H. L. Downen, Natick, Mass., or 7 Davisstreet, Boston. Dr. H. F. Gardner, 46 Essox street, Boston, Mass.

DR. H. B. GARDNER, 46 ESSOX STROEL BOSTON, MASS.
JOHN C. CLUBER, NO. 5 BAS STROEL BOSTON,
MAS R. H. BURT, 66 CHAVOT SL. BOSTON.
DENTER DANA, EAST BOSTON, MASS.
BENJ. DANYORTH, BOSTON, MASS.
C. H. DELLPHELD, DOX 3314, BOSTON,
DR. C. O. YORK, BOSTON, MASS.
MRS. SARAH A. BYNNES, 33 WINTER SL., E. CAMBRIDGO, MASS.
MRS. E. F. ATKINS, CECAR AVENUE, Jamaica Blain, Mass.
REV, SILAS TYRRELL, NO. 48 WAFFOR STROEL, ROYDUTY.
J. V. MANNYELD'S Address is at Obelsca, Mass.

REV. SILAS TYRRELL, No. 48 WAFFON Street, ROJ. V. MANSFIELD'S address is at Chelsea, Mass. Mrs. Bertha B. Chase, Wost Harwich, Mass. Miss Emma Houston, East Stoughton, Mass. Miss A. F. Perés, South Wildraham, Mass. Mrs. M. E. B. Sawyen, Baldwinville, Mass. Mrs. S. Manta Bles, Springfield, Mass. E. R. Yoyng, Dox 85, Quincy, Mass. A. C. Ródinson, Fall River, Mass. Charles P. Ricker, Lowell, Mass. J. H. Currer, Lawrence, Mass. N. S. Gheenleap, Lowell, Mass. H. A. Tucker, Foxboro', Mass. F. G. Gurrey, Duxbury, Mass.

N. S. GRENBLEAF, LOWEIL, MASS.
H. A. TUCKER, FOXDORO', MASS.
H. A. TUCKER, FOXDORO', MASS.
J. J. LOCKE, GROENOOG, MASS.
DR. E. L. LYON, LOWEIL, MASS.
P. T. LANE, LAWFONCO, MASS.
WM. E. RIGE, ROXDUTY, MASS.
MISS. SUSAN SLEIGHT, TrANCE SPCAKOR, POTLAND, MAINE.
ALONZO B. HALL, EAST NEW SHATON, MO.
MIS, CLIFTON HUTCHINSON, THAICE SPCAKOR, MINFORD, N. H.,
EZRA WILLS, WIIIIAMSLOWN, Vt.
MISS FLAVIA HOWE, WINDSOR, POQUODOR P. O., CONN.
ANNA M. MIDDLEBROOK, BOX 422 Bridgeport, CONN.
LEWIS C. WELL, West WINDHAM, CONN.
MIS, M. J. VILCOSON, SITABORD, CONN.
DANIEL W. SNELL, NO. 6 Prince St., Providence, R. I.
L. A. COOPER, Providence, R. I.
GEORGE M. JACKSON, ITRANCE SPCAKOR, BROSKIYN, N. Y.
MISS SUSAN M. JOHNSON, TRANCE SPCAKOR, BROSKIYN, N. Y.
MIS, M. L. VAN HAUGHTON, 306 1-2 MOLT St., N. Y. City,
GEO. M. JACKSON, BONNETLSDUTCH, Schuyler Co., N. Y.

MISS SUBAN M. JOHNSON, trance speaker, Brookyn, N. Y. MRS. M. L. VAN HAUGHTON, 306 1-2 Mott st., N. Y. City. Gro. M. Jackson, Bennettaburgh, Schuyler Co., N. Y. MRS. A. W. Delafolie, No. 2 King street, New York. Mrs. J. E. Paice, Watortown, Jefferson County, N. Y. Mrs. Frances C. Hyzer, Spencerport, N. Y. Mrs. Frances Bond, Box 2213, Buifhlo, N. Y. Mrs. Frances Bond, Box 2213, Buifhlo, N. Y. John H. Jenke, Jenkevillo, N. Y. John H. Jenke, Jenkevillo, N. Y. Jared D. Gaoe, Oneida, N. Y. Mrs. E. A. Kingsbury, No. 1605 Pine street, Pfiladelphia, J. E. Parriudar, Elkland, Pa. Mrs. Clara B. F. Daniels, Westfield, Medina Co., Ohio, B. P. Leland, Middlebury, Summit, Co., Ohio, G. P. Leland, Middlebury, Summit, Co., Ohio, A. B. French, Clydo, Sandusky Co., Ohio, Dr. Janes Cooper, Bollofontaine, Ohio, Mrs. J. R. Streeter, Crown Point, Ind. Lovell Beebe, North Ridgevillo, Ohio, Mrs. J. R. Streeter, Crown Point, Ind. Lovell Beebe, North Ridgevillo, Ohio, Mrs. H. F. M. Brown, Cleveland, Ohio, W. A. D. Hube, Cleveland Ohio, Mrs. H. F. M. Brown, Cleveland, Ohio, Mrs. H. F. M. Brown, Cleveland,

MBB. H. F. M. DROWN, OBSURING ONLY.
W. A. D. HUME, Gloveland Ohlo.
Miss Flavilla E. Washburn, trance speaker, Rockford, Ill.
MATTIE F. HULETT, Rockford, Ill.
ADA L. HÖYT, Ohlogo, Illinois.
A. B. Whiting, Albion, Mich. Address accordingly.

A. B. Whiting, Alblon, Mich. Address accordingly, Rev. J. G. Jish, Three Rivers, St. Joseph Co., Mich. Mrs. D. Chadwick, Linden, Genesbe Co., Mich. Mrs. M. J. Kutz, Cannon, Kent County, Mich, Elijah Woodworth, Leslie, Mich., Geo. Mash, Adrian, Mich., John Hobart, Indianapolis, Ind. Rev. R. Harris, Toronto, C. W.

Boston Adbertisements.

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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

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or pages, have been perused. I cannot, perhaps, give a bet- 9 A. M. to 9 P. M. ter 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 ineffa-

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August 18.

August 18.

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417

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situdo; rhoumatic and nouralgic pains; hurried broathing; cough; bronchitis; soreness of the threat, catarrh and dyspeptic tubercular consumption.

Also, Instrative Dyspersia, known by capricious appetitie; sense of weight and fullness at the pit of the stomach; irregular bowels; tongue white; severe lancinating pains darting between the shoulder-blades from the stomach; pulse quick and irritable; duil, heavy aching pain scross the loins; excessive depression of spirits, despendency 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 field is helt; commence with indigestion. Among others, it develops consumption in those predisposed to tubercular depositions in the lungs.

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

Statistics now show the solomn truth, that over 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prestration of the vital forces and 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 parunts or guardians, and often little suspected by the victims themselves.

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Pearls.

And quoted odes, and jowels five words long, That on the stretched fore-fluger of all time, Sparkle forever."

MIGHT-AND LOVE. When the stars are in the quiet skies, Then must I pine for thee; Rend on mo, then, thy tender eyes, As stars look on the sea !

For thoughts, like waves that glide by night, Are stillest where they shine; Mine earthly love lies hushed in light Beneath the heaven of thine...

There is an hour when angels keep Familiar watch on men, When coarser souls are wrapped in sleep-Sweet spirit, meet me then.

There is an hour when hely dreams, Through slumbers, fairest glide, And in that mystic hour it seems

Thou shouldst be by my side. The thoughts of thee too sacred are For daylight's common beam: I can but know thee as my star, My angel, and my dream !-[Bulwer.

If there is injustice in the details of practical political economy, it is not because it belongs to the nature of these things: it is because men are yet crude, and have not eliminated the elements of their ignorance.-[Beecher.

The birds' sad song, the young leaves' rustling play,

In the soft summer air, the hoarser sounds Of Incid waters as they rush away Between their verdant flower-enameled bounds, Where, lost in Lovo's sweet phantasies, I lie; All these—the murmur of bird, leaf, and stream Are filled with her. To my fond car and eye Her voice, her living form, still present scom; And to my passionate sorrow she replies In pitying accents from the far-off there-"Why dost thou shed such tears from those sad eyes? Untimely wasting! Weep for me no more. I died to live; and when life seemed to close,
The dawn of God's eternal day arose."—[Fetrarch.

In every period of the world's history, men have arisen who, in the benign influence of their lives, have proved that sincerity is the element of the greatest power.

The daisles of the golden year are dead, Its sunsets will not touch the west again, Its glories are removed, its blessings fied, And only fully known when sought in vain; The same sweet voices I shall never hear, For the fair forms that once my pathway crossed Are gone, with waters of the golden year That now are mingled in the sea and lost.

Abstemiousness and frugality are the best bankers. They show a handsome interest, and never dishonor a draft drawn on them by their humblest customers.

Reported for the Banner of Light. MRS. AMANDA M. SPENCE AT ALLSTON HALL Sunday Morning, Bec. 30, 1860.

The illness of Miss Davis still preventing her appearance in Boston, Mrs. Spence being engaged in Cambridgeport Sunday afternoons and evenings during the month of Dec., volunteered to occupy the desk at Allston Hall this Sunday morning. She

The strongest magnet that now seems to be attracting the mind, is government. This is the thought of the entire nation; and we are disposed to day to discuss the question of human and divine government. Since you have confessed your inability to cope with the subject, and have called upon your God or gods to settle your troubles, we will direct our remarks mainly to the uses and necessities of governments.

We see in the individual the characteristics of s nation, and in the nation the characteristics of the individual. One having passed through many experiences, is in a degree qualified to solve the question of governments. Man comes in the catalogue of all imperfect and undeveloped things; and as h passes on from childhood through manhood, he is ever under the government of laws.

We see in human government, that its fruits are contention and war. Man pretends to declare that divine government is not like human government, but returns good for evil, and gives blessings for curses. What does man know about divine government? What right has he to say the gods come with a smile and a kiss? From Genesis to Revelations it is a continual smiting and chastening. But the result of that chastisement is growth—physical growth and spiritual growth. Thus you will see that all government is human, for where divinity is developed it has no government, and needs none. Government is only for the imperfect. Government is a rod-a chastening; and whoever has formed a government has taken up the rod. Poor old Job declared he had no peace; God came to him, and made him undergo punishments to test his endurance, that almost made him curse God that he might die.

Gather the autobiographies of the saints of the Catholic church-of the reformers and tights of the world. They all declared the rod heavy, and prayed that it might be lifted. Christ prayed that the cup might pass from him, if he could fulfill his mission without quaffing its bitterness.

Government is nature's plan of decay-decay of physiological being and human affection. In this process of decay the heart agonizes : but it is better to die while in the body, for you will find it easier, though the rod will rest heavily upon you. Then government is an administration of death. External demonstrations come to your external senses, and your soul asks why the judgment has come upon you, when you have not done that which should call for it. You die daily; and as you die, you become more and more truly a living being. You lose your faith in governments, and become governments unto yourselves. As you become a sovereign, you lose sympathy with the governments that have bound you. You have got to regard your President as a mere baby-a child without any knowledge of gov. ernment; and you look upon your Governor only as a man of talent-respect him for his innate ability, and not for the title he bears. Your rulers have not a conception of government suitable for the demands of the people. The people have grown above the old forms, and they have been made to grow by the heavy rod-it has been upon the master more severely than it has been upon the slave, in your nation; but you of the North have lost sight of the poor Northern operatives, laborers and mechanics. who have quarreled beneath the lashing of the rod. in your cheaper philanthrophy for the Southern Blave.

. Humanity is like a government. The little child, before it can speak plain, declares it will run away if it is whipped. American children are representatives of the race. You often hear it said that men once did not know as much as twenty-five years as American children do now at ten. The power of America, as a child, has gone far beyond that of mother Europe. Tyranny and restriction bring development, and bring on the progress of the race. How rapid must have been the growth of Christ, | true, so far as it can be yet tested.

and how severe his lessons of life, to clevate him | Several epidemic diseases have been predicted, and will be settled on a philanthropic basis. An Ameriand made him the master-spirit he was!

one of the means of death; war is one of the means rapidly verified. One of these mediums is Dr. J. R. Who is the true friend of the negro? Those who of chastlement; dissipation is one of the means of Newton, of this city, who has performed many won- are trying to set the people of one portion of the to bear, they injure his growth. Wars, famine, and that he wished to praise him; for there were, per- no! The true friend of the negro is the man who all the discords of life, have had their use, though haps, others as good as he, and some, even, in this audi- will do the most to elevate him from the plane on mankind has not always seen it.

be a totally deprayed being. Changes in your govpreserved forever? By no means, more than you them. The reason your government is racked to its centre is, that its people are outgrowing it.

Secession is not in South Carolina alone, but it is in every family; husband is divided against wife, physical system, fine sympathies, acute mind, and a ding of a drop of human blood. parent against child, and brother against sister. strong desire to remove suffering and pain, and The Union died long ago, and you are now breathing its stench, and blowing life into its nostrils to revive it. It died, as all mortal things must die. put wine into old bottles, or Spiritualism into the power. churches. Too many have grown above government, and demand higher things. 'Intelligence de-

mands a higher liberty.

The manufacturing interest, and the mechanic at an early age for their sphere of usefulness than their fathers were before them. And the little boys who ory newspapers in the streets can give to many gray-headed men from the rural district ideas they never dreamed of.

Spirits have given you the hint to be ready for the coming, crashing events. Our nation will be a Jesus without where to lay its head. The question cannot stand unpleasant influences, how can you to set the opposite races in conflict one with the other. is not whether suffering is right, but whether it is a reality. Your conditions are to be neutralized, to make death easy to you.

Do you suppose a few politicians will settle your quired.

There are those here who are happy at the thought of war coming in the future-not because they are so wicked, but because they know the cold storm opens the shell and lets the nut drop out. Some think the divine government is to come with a kiss and a smile; but this is a mistake. It will be inaugurated amid storms and confusion. It cannot be made practical in the natural state, but in the time to come it will be naturally done-never forced. And if you form a now government, do n't think you make an immortal thing. If you make a Constitution, don't make it to last a hundred years. Fifty years is long enough. It is not well to keep govern ments too long on hand. To-morrow bid good-by to the institutions of to-day, and next day bid farewell to those of to-morrow, and soar away in your own individual freedom.

DR. H. F. GARDNER AT ALLSTON HALL, Sunday Afternoon, Dec. 30.

Prefatory to his remarks, the lecturer read a portion of a Chapter of Matthew, which he said was a record of events similar to those occurring frequently at this day.

in separating the manifestations, and indorsing and has long moved my soul—and I thank you for giving believing in the bible miracles, and rejecting those of it to mo. Now a man like me is supposed to know imes. He narrated the early manifestations of Spiritualism as occurring in the Fox family, or talk about five minutes on the temperance cause, at Rochester. The lecturer had the first opportunity is all I am expected to do among the Anglo-Saxons of of witnessing these phenomena in 1850. He was New England. But I cannot help feeling struggling priorly a skeptic on the immortality of the soul. in my soul a sentiment of patriotism for the country Educated in the closest of churchly doctrines, the that calls me her child, and am impelled to stand up study of medicine taught him their utter absurdity.

but found no real evidence of it till the advent of freedom of speech and opinion they guaranty. modern Spiritualism. He had studied the philosophies of mesmerism, animal magnetism, and psychology, and obtained through them a glimmering of this truth. A simple experiment through the agency of psychology, was more to him than all the books and histories of the world. It raised the curtain and gave him a perception of the soul's existence outside of the body. Those who have not taken all the steps of phrenology, mesmerism, psychology or Spiritualism, cannot see this light.

At the request of certain clergymen, who had always before deemed him rather heretical, and so were not particularly friendly to him, he was first induced to investigate the subject of Spiritualism, in order to refate it. He heard the rapping, and soon saw that it was produced by a power outside of mortal agoncy, and like Saul of Tarsus, was turned from a persecutor to a believer and advocate.

In regard to prophecies, he said: Immediately after my investigations had convinced me of the reality of Spiritualism, there came a number of prophecies. I thought them absurd, and did not preserve them. I have since regretted it, for that which was prophecy then, is a matter of history now. They were more distinct and definite than any in the Old Testament, on which the reputations of the many prophets rest. If I had published them at the time, the public prints would not ask so often "Why do you not tell us something in advance of its occurrence?"

I was in a circle four years ago, when it was generally expected that Fremont would be elected, and I would not serve out his term of office, and that he would be the last President of the United Republic.

[The Doctor read a prophesy from the Herald of Progress, made last fall, much of which has already existence. taken place; and much more is far from being probable, and yet is not impossible.]

In the summer of 1856, he said, he attended a circle, at which Mr. Wolcott, the painter, of Sudbury his term of office should expire. The medium said that in the next Republican Convention, at Chicago, the prominent candidates selected by the controlling influences of the party would be set aside, and a new nomineo be brought forward, who will be elected, spirits said, will be sundered, and the medium for probably meant-though not known as a medium-

above all the desires and affections of this world, it has been prophecied that the people will be much can is not a citizen of North, South, East, or West, more spiritualized afterward. It has been predicted but of the whole country, and a feeling of patriotism Discipline hastens progression, and dissolution that there would be as great mediums as those spo- will rise up in defence of the altar which the purple elevates the man to a higher condition. Slavery is ken of in the New Testament. This is becoming blood of our forefathers was spilled to erect. elevation; but if they go beyond man's strength derful cures. The lecturer spoke of him, he said, not nation against the other, in deadly strife? I say. ence-for perfect confidence in their own powers will which he moves, to one higher, and more intellectual The church has never seen these chastenings as a develop the same healing power in them. The sick and humane. If the policy of some men were carsystem of development, but has proclaimed man to can be healed when you introduce into the diseased ried out, the negro would become the common reorganism the confidence and faith that a cure is proach of the world. He will have no home on ernment are only a progression. Then will you say possible. The Bible says the woman with an issue earth. The true friend of the negro is the man who the Constitution formed by your fathers shall be of blood pressed through the crowd, impelled by her helps him to a home where he can be in truth what faith, to touch the hem of Christ's garment, having God intended him to be-a man! You need not fear would wear their old coats, because your fathers were | confidence that if she should do this she should be | but God will look out for the interest of the negro:

hence is especially qualified for a healing medium.

of a firm and healthy magnetism.

If you will try these experiments in psychologyshall be done away, and all healing shall be per-midnight murder and rapine. formed by the laying on of hands.

Christ and antichrist cannot exist together.

Christ said he came not to bring peace, but a sword. You will remember the persecutions the saints ennational difficulties for you? Do you look to the dured. Now in all my acquaintanceship among Republican party for the settlement of the great public mediums, I venture the opinion that there is question? The Republican party will not do it, be- | not one who has not experienced this. You should be portion of strength to the power which will be re- commercial speculation, or with low, sensual feelings actuating you, you will get corresponding communications, and then declaim against Spiritualism, as corrupting in its tendency. But if you go with your will get them. You will always draw to yourself beds of ease.

> The choir sang a beautiful song-words by John S. Adams, and music by L. O. Emerson-entitled " I hear the angels calling.".

DR. P. B. RANDOLPH AT ALLSTON HALL, Sunday Evening, Dec. 30, 1860.

The exercises commenced with the reading of a patriotic poem, written by a little girl medium, only fourteen years of age, and published in Gov. Tallsang an inspiring national hymn.

The lecturer said: I have no apology to make for what I am about to utter this evening. I shall speak as I deem the subject requires. I have waited for years for the opportunity presented to-night for He said there was a mistake made by the Church, the first time—an opportunity to express that which nothing of State-craft. To give an abolition lecture. in defence of the Constitution and the laws beneath He always had a strong desire for immortality, which I was born, and to return God thanks for the

> being is threatened with dissolution. Her liberty is threatened to be swept away by men who can see but one idea, and would carry it out, though they country that will let the thing go on. stood upon the ashes, of that which was builded up with the blood and sweat of their fathers.

The time has come when this spirit should be subdued, and the fealty that beats in the American bosom should show itself, and men should stand up with a bold front of patriotism for the Union, and all these narrow ideas be swept away as the busy will push forward, and slavery will die writhing in housewife sweeps away spiders and vermin.

you will find the great fact that at that time the in this light. Expediency is at present to be our idea of the birth of this nation did not exist in the rule. These ideas are worthy of your consideration. the mind of Him who bringeth nations and king- to every other question. itself from one occan to the other.

The Roundheads and Cavaliers were divided. The

operations up to the present day. but not inaugurated. The Democratic party, the can shake it to pieces? All such efforts must fall Union—she is the blessed bride of Freedom! God accomplishing this is already in the field, and will On the question of Negro Slavery, the country is asunder! Be not cowards nor afraid in this dark do his work well. Stephen A. Douglas, who was threatened with dissolution; but it will not be, for hour. The responsibility is great. Act, act at once, has done this work, and done it thoroughly and the American Union. The question of Negro Slavery die, but LET YOUR COUNTRY LIVE!" well. I did not preserve the communication, attach. must be settled on other ground than that some men Mr. Randolph's lecture was listened to by the ing no confidence to it; but it has come literally seek to settle it or. The cords which bind the Union largest audience ever in Allston Hall, and it elicited are too strongly bound to be riven asunder. Slavery frequent applause.

healed. The secret is, in coming within the radius for just so true as humanity is under his guardian care, so true will all his children be protected, and Dr. Newton has a strong, robust frame, perfect his fiat carried out, and that, too, without the shed-

It is not the true friend of the African who counsels John Brown raids, and incites to bloodshed and The lecturer narrated cases of healing produced rapine, but the one who clothes the naked, and feeds by Dr. Nowton, and by himself, and declared that the hungry, and encourages him in all that is noble You cannot preserve the free spirit of the nineteenth all who could obtain and hold psychological control and well. Array the whites against the blacks, and century under its Constitution, more than you would over another, might cultivate and use the same who will win in the contest? You might as well array the little child just beginning life in an encounter with an athlete. May we never witness a if you will keep from being excited-you will meet spectacle so horrid, as the arraying of an undiscimany whom you can influence; and you will see plined, powerless rabble against the intellectual solhow far you can control diseased conditions, and how diery of the United States, who would mow them shop, are represented by boys, who are better fitted much of an influence you can have over them. The down like grass before the harvesters!) The true time is coming when the old practice of medicine friends of the negro never counsel insurrection, and

> What have such men done? They have brought Much fault is found by those unacquainted with our country to the verge of ruin, by their unwise Spiritualism, that spirits cannot always come when agitation of slavery. If a negro comes here to the they are desired. You know how unpleasant it is Northern States, it would be well for you to help to remain in an uncongenial atmosphere. If you him but it is not wise, Christian, Godlike or noble. expect the spirits of goodness and wisdom to? These false philosophers say they love the African. Perhaps they do; but it is not the love of a wise man or a patriot.

John Brown was one of those very rare men who really believed what he pretended to: but wisdom never dictated such a step as his. It was the enthusiasm begotten of a warm heart. He stood like cause it is not the voice of the people. It must careful of your surroundings. If you go into a Leonidas at Thermopylw; but unlike him, had no touch every heart, and every heart must give its spiritual circle with your mind engrossed with some Spartans to sustain him. Never mind, John Brown, the world will yet do you justice, even as now those who slew you believe you to have been an honest, but a deluded man. His heart was true, but his head was not what it ought to be. I like the man who hates mind open for the truth, you will receive it. If you slavery, but I do n't believe any good result can be want moral communications, go for them and you produced by rapine and murder. Wendall Phillips and William Loyd Garrison are noble representacorresponding influences to your own. Spiritualism tives of an idea that will be one day recognized; but is a religion where one must work his passage, and there is a principle of expediency, and it is the duty not expect to go floating up into heaven on downy of every true man to consult the best good of humanity as a whole. The blood of the negro is crying for justice; but we must know that unwise efforts in his behalf should be deprecated, or what will become of you as a nation, and where are the oppressed nations of the globe to look for a refuge?

The United States stands forth as the embodiment of civil and political liberty. Plunge her into chaos and discord, and all the tyrants on the thrones of the world will clap their hands, and tyranny will track its bloody footsteps all over creation, and madge's "Healing of the Nations." The choir then patriotism will slink away into caverns and dens, and there, unkenned by sympathizing eye, bewail the loss of all it loved, and bitterly curse the false philanthropy which brought such terrible results.

I would not see the Union dissolved on any pretext, for if we wait for God's good time, the elevating spirit of human liberty will reach every man in bonds, and bid the slave go forth in the freedom he has been elevated to comprehend and appreciate. If the Union is to be dissolved, shall the people consent to let a few dozen men have all the say about it?

They say South Carolina has seceded. She can never leave the Union, unless she digs a ditch as deep as eternity around her borders; because their forefathers put their shoulders to the wheel of the Union, and helped move it on, both at the ballot box and on the battle field. The associations of the past erect the barriers hot-headed Conventions never can This country in which we have our birth and overthrow. The people of South Carolina, believe us, have not yet spoken; but only the self-elected politicians. 'It is not the bone and sinew of the

Upon the permanency of the American Union depends the eventual liberation of the negro from his bonds. Dissolve the Union, and every acre of land south of Mason and Dixon's line will be forever dedicated to slavery. Keep the Union together, and the spirit of free labor, mechanics and patriotism, the dust, poisoned by its own venomous fangs. If If you will go back three of four hundred years, you have any patriotism in you, look at the question mind of any one; but unquestionably it did exist in The perpetuity of the Union is a subject paramount

doms into existence. It was an idea beating and It was said when Webster, Clay and Rantoul had pulsating in the heart of Eternal God, and the gone, that the statesmen of America were all dead. Roundheads and Cavaliers of Old England were it is so. They were not demagogues nor actively working out the results you see to-day. If politicians, but men of sterling integrity and selfthe Cavaliers and Roundheads of England had made derying pariotism. This accession movement is compromises and met on common ground, you never the work of those who have been begging for office. would have seen this broad country which spreads But this crisis will develop new men, in whose hands the Union will be safe.

What shall we do, citizens of this great Republic, one demanded a semi-Republicanism, and the other in a crises like the present? Alas! I ask for a re-Royalty. Then Oliver Cromwell came—a brave man sponse in vain. All are silent—silent as the grave who did not stand up and talk law, but worked out and no kindly voice responds. Let us turn from the principles, which are producing their results to-day. living, and interrogate the dead. Upon whom shall There was the oppression in church of the weak by we call? Ah, Old Hickory, who in '35 crushed a the strong, which brought Cromwell upon the stage more formidable rebellion than the present. Anwas assured that Buchanan would be elected, but of action, who, in turn, gave way to others, till at drow Jackson, come from thy grave -come from thy last Mother England grew too hot for them, and we home in the far off, starry heavens-and tell us poor find our fathers crossing the ocean, to land on children what to do in this tremendous hour of our Plymouth Rock, to found the greatest nation in destiny! Come! I bid ye by the awful power wherewith the Infinite God has charged my soul, The eternal laws which underlie all human des- come! Speak! "Tis but a passing storm. Treastinies cannot be perceived by those who only skim on is doing her deadly work; but, by the Eternal. over the surface. In the first place it is clear that she works in vain! 'T is a fearful thing to slay a the Eternal Father of all spirits had determined to man; but this Nation's weal is worth whole hecastreet, Boston, was the medium. He was assured of uprear a collossal edifice to human freedom, where tombs of human lives. Hang these traitors—hang Buchanan's election, but was told of trouble before disorder and chaos had reigned, and to establish them every one! The Union is my bride. Set but liberal ideas and principles. Year after year and a single foot within that magic ring, and, by the day after day, the Prophet of Time can perceive the Eternal God, I would hang you on a gallows higher than Haman's! Touch but one single hair and. Do you suppose God make this Republic of though your head upbore a thousand crowns, I would such brittle stuff that a South Carolina or a Boston sweep them off, and grind you into dust! The as falsehood does, when hurled at an eternal truth! has joined them, and none but God shall ever put patriotism will resent the unholy hands placed upon but act firmly. Let the recreant and the traitors

Writien for the Banner of Light. A PRAYER.

Respectfully inscribed to Miss L. M. J., Lawiston, Mains BY MEDORA STARR

> Father! when the storms of life Are abroad in fearful strife ! When the tempest sweepeth by. ' Mid the storm's decp revelry;), When dark clouds obscure the sun, Father, keep the wandering one ! When the night is dark and drear. And the soul is filled with fear-When the wayes run wild and high. And the wind walls mournfully, Then in mercy, Father, save From the deep and troubled wave. Thou caust speak, and at thy will Raging seas grow calm and still-At thy word the tempest wild Sinks to slumber as a child; Power is thine-thou canst control Sorrows which o'erwhelm the soul.

Father ! when the storms of life Are abroad in fearful strife! When the tempest sweepeth by, ' Mid the storm's deep revelry. Then in pity, Father, guide Where the clear, bright "waters glide." Litchfield, Me., Dec., 1860.

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