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Written for the Banner of Light. WE'VE DRESSED HER IN A ROBE OF WHITE.

> BY ELIZA A. PITTSINGER. We've dressed her in a robe of white. And laid her down to rest, With flowers twined amid her hair.

The light has faded from her eyes. And from her cheeks the rose; About her lovely form there dwells A statue-like repose.

And placed upon her breast.

Her hair seems now of darker hue. Her brow more marble-white, And deeper still the jetty fringe That veils her eyes from sight.

About her lightly parted lips A smile has softly crept, And plays so fondly o'er her face, It seems as if she slept.

Perchance a band of angels bright Are waiting, hovering near, To bear our gentle sister to A brighter, happier sphere.

Ye beings of a purer clime, Who silently draw nigh, Oh, bear her to those fields of light Where spring-times never die !

Without a murmur we resign This loved and cherished one To grace the heavenly fields of light In " climes beyond the sun."

And from those fair celestial shores Of fadeless life and youth, Oh, come and teach each doubting heart Its high and holy truth. San Francisco, Cal.

Written for the Banner of Light.

MY CROSS-MY CROWN.

BY ADRIANNA LESTER.

"Philip Raymond, where have you been this last fortnight V

This question, delivered in a sharp and imperative tone of voice, was addressed by Charles Raymond, Esq., to his only son, as the latter, a young man of some twenty-three summers, staggered into the tearoom, early one evening, where Mr. Raymond, his two daughters-sweet little girls of twelve and fourteen years—and myself were at supper.

A momentary glance toward that bloated facemore plainly than words the question which the Charleston merchant so severely put to his erring child. But he seemed determined not to high and expansive brow in burning letters of neighboring chair, his father quickly rose from his -who, mortified to the heart's core, had covered his it toward him. eyes with his hands-contemplated his son's torn and soiled clothes for a minute or two with a look of deep disgust, and then said, at the same time shaking him violently by the shoulder-

"Philip Raymond, did you not hear me? Where

terribly disfigured child, he exclaimed, with flashing te overwhelm him. eyes and lowering brow-

"Philip, I tell you I will no longer endure such conduct upon the part of a son! Not satisfied with a flash I sprung after him. the disgrace which you brought upon your parents by your late expulsion from the University, you slightly at the thought of my unintentional familhave for the past several months persevered in a jarity, " may I detain you a few minutes longer? I course of extravagance and dissipation which, if have something to say to your father which I would productive of eternal disgrace and ruin to yourself, prefer saying in your presence, also." shall not at least involve the remaining members of your family in a general wreck. No, sir; you shall bent an inquiring glance upon my face—that face leave this house to night! The parental roof shall no longer shelter one who, by a career of disobedionce and intemperance, has at last succeeded in forfeiting all claims to the love and protection of even his own parents !"

discarded Philip was still seated, and began rapidly pacing up and down the apartment.

The little girls, Mary and Louisa, evidently frightened at so unusual a display of anger upon the part of their father (who, though a somewhat stern man, your service upon this occasion as at all times." rarely allowed his bad temper to get the upper hands of him, as upon that occasion) had finished their tea back to the dining-room, followed by my companion, and toast in silence, and crept round to the head of where Mr. Raymond had re-seated himself once the table—a sent of honor assigned their governess, more at the table, for the purpose of finishing his because of Mrs. Raymond's poor health, and consequent confinement to her chamber. Taking a hand looked quickly up from his plate, and muttered of each within my own, we all tremblingly awaited through his half-closed teeththe subsiding of the storm which had so unexpectedly burst in upon the customary quiet of our family circle. A dreary silence ensued, broken only by the a place where your poor company is just at this time measured tramp of Mr. Raymond upon the clean, sanded floor of the apartment, and the low sobs of

was strongly pulling. At length Mr. Raymond paused in his perambulations; and my heart beat an allegro movement as I haste to cheek it, by saying, saw the father turn once again toward his repentant

"Philip!"-and I fancied the strong man's tones son." trembled a little, despite his seeming composure-

should be at once ended. You will oblige me by quitting the house immediately."

The calm indifference with which Charles Raymond pronounced these last words both surprised and shocked me -surprised, because I had naturally supposed that Mr. Raymond's sudden anger being quenched, he would of himself extend forgiveness to the repentant sinner; and shocked to see how lightly and regretlessly (if I may be allowed to introduce a new word,) a fond father could yield up that priceless treasure-a child's love.

"Father, can you, will you not forgive me this once?" murmured the young man, as with a strong effort he at last regained his feet.

Scarce a muscle in Mr. Raymond's iron face seemed to move as he said, firmly, without lifting his eyes from the floor, where he stood more like a statue than a living, breathing man-

"Twice before you solemnly promised to refrain from drinking if I would but forget and forgive your past offences. Your seeming penitance moved my heart to pity. I trusted you only to find my faith in a son's honesty cruelly betrayed. Do not plead further, for the pardon and charity which you have heretefore so heartlessly trampled under your sinful feet. Philip, God may forgive you, but I never can! Leave me at once!"

"But, father," interceded little Mary Raymond, as the wretched Philip, burying his face in his hands, moved slowly toward the door, "you know the old proverb, 'the third time never fails.' Wont you please try brother Philip once again, papa and the soft, blue eyes of the youthful speaker bent a supplicating glance upon the master of the household, which few men save Charles Raymond could have resisted.

"Silence, child !" hastily retorted the father, with a sharpness of tone that cut to the heart's core of the little supplicant for paternal mercy. Then turning suddenly and looking toward their governess, he said, with an imperative wave of the hand, "Miss Lester, you will oblige me by sending your pupils at once to their own room."

My young charges obeyed without reluctance, not ven daring to linger long enough to bestow a parting kiss upon the burning cheek of that brother, who, with all his faults, was pevertheless the cherished idol of their girlish hearts. Glad to escape so painful a scene, I would willingly have followed them, had it not been that the sight of the untouched tea and toast beside Mr. Raymond's plate at the table reminded me of my duty-namely, still to maintain my place before the tea-urn until after the blood-shot eyes and disheveled hair might have master of the establishment should be pleased to

Upon the threshold of the apartment Philip Raymond paused, as if suddenly recollecting a something heed that muto reply, written upon the prodigal's he had in the chaotic misery of the hour wholly forgotten. Quick as a flash my keen eye discovered the shame; for as Philip Raymond, trembling and ex- object of his search. "Here it is, Mr. Philip," I hausted after his last debauch, sank down upon a said, kindly, ay, even pityingly, as hurriedly raising a shabby-looking beaver hat from the floor beneath seat at the table, advanced toward the guilty youth the chair its owner had so lately occupied, I extended

A look of deep gratitude, and a low, humbly spoken " I thank you, Miss Lester," was all the miserable man offered in return for this simple and voluntary service upon my part. Ah, God knows it was enough! for the expression of deep thankfulhave you been? What has kept you from your ness that momentarily illumined those large brown home night and day for full two weeks? Answer eyes, and the respectful tones of that low voice, musical despite its hoarseness, roused into earnest Loaded down with the weight of shame and hu- action all the latent sympathies of my woman's miliation, the sinning yet penitent youth vouchsafed heart. Surely, the good angel must have troubled no reply. Charles Raymond, maddened by his son's the waters of the fountain of my heart at this mosilence, grew pale with anger. Suddenly, relaxing ment, for then and there I determined if possible to his hold upon the coat of his handsome though now save Philip Raymond from the ruin that threatened

Crushing his hat heavily down upon his head, the miserable youth passed out into the hall. Quick as

"Philip-Mr. Raymond!" I exclaimed, coloring

The confused young man paused, and, turning, which during my six months residence beneath his father's roof had so often shrunk away from the respectful yet earnest gaze of those clear, brown eyes. I think Philip Raymond must have noticed the sudden rise of color to cheek and brow as I stood And, having given utterance to this last remark, trembling and abashed before him, my own blue Charles Raymond, his lips tightly compressed, as in eyes bent momentarily upon the floor, to avoid the anger, turned upon his heel from the spot where the stendiness of his glance; for suddenly recollecting himself he gracefully lifted his hat from his head, by

way of courtesy, and said, sadly-. " Pardon me, Miss Lester, for I have grown somewhat absent-minded of late. Pray consider me at

Bowing my thanks, I immediately led the way supper. Upon our entrance, the annoyed merchant

"Not gone yet?" Well, sir, what new excuse has your muddled brain created to prolong your stay in so little desired?"

I saw by the quick flashing of Philip's dark eye, the wretched Philip, at whose heart strings remorse that his father's sarcastic question had fairly roused the hitherto dormant man to himself. A bitter rejoinder rose to the young man's lips, but I made

" Excuso me, but I think Mr. Raymond must have forgotten to extend an invitation to supper to his

"Son indeed! Are such as he worthy the name

from the table and once more began striding up and upon my heart. down the apartment."

ly, "that whatsoever sins may stain my future ca- My imaginary fears were fast merging into real cious life God has committed for awhile to my keep- up and dressed. ing, remember Charles Raymond, that it is you who have driven me to it."

From the look of wild desperation that shone out from the brown eyes of Philip, as crushing-his hat fined at the waist by a girdle of crimson silk cord,

I could hold my peace no longer.

"Charles Raymond!" I said sternly, addressing the father of Philip with a degree of familiarity unnatural to one occupying my subordinate position in the household-"do you know what you are doing in thus cruelly casting your child out upon the world at such a moment, and with the fire of revenge inflaming his soul? Is this your justice, your charity, your love for the erring and repentant? Is banishment like this, from the home circle, calculated to reclaim those who, in an evil and unlooked for hour, may have chanced to enter the haunts of sin? Think you that the God in Heaven, to whom you daily address your petitions, will countenance such an act of cruelty upon the part of a parent? No; remember the words of our Saviour, 'judge not that ye be not judged; for with what judgment ye judge, of last night. ye shall be judged; and with what measure ye mete, it shall be measured to you again."

Charles Raymond stood rebuked; a flush of mordification stealing over his pale countenance, a consciousness of wrong haunting his breast. Turning abruptly toward Philip, who stood grasping the frame work of the open door for support, and in tones tremulous with emotion:

"My son, forgive me. I was in a passion-blinded and knew not what I said. Henceforth you are of admonishing you for a similar act of presumption the beloved son of my heart. Be true to yourself again. You can go now; I have nothing further to and your promise, and God will strengthen your heart in righteousness. Philip my first born, come of her fair hand, Mrs. Raymond motioned me to to your father's arms!"

·1 stood for a moment contemplating the fair pichearts so lately estranged, and then hurried off to daring to raise my weak voice in defence of Philip my own chamber, leaving father and son to weep out Raymond, I could not bear that his proud souled their great joy upon each other's breast. Before re- mother should tell me so. Rising from my seat, I tiring, however, I stole into the adjoining apartment, said respectfully, with the slightest kind of pride where my tender hearted little charges lay clasped tincturing my words, in one another's arms, talking and sobbing over the "Mrs. Raymond, I assure you I am heartily sorry terrible sentence of perpetual exile, which their father had so rashly passed upon their darling brother's my apology to your husband, and believe me, you

My words of peace and hope at once checked their tears, and comforted their youthful hearts; and with a low bow, left the room. when I stooped my head to kiss them good-night the dear creatures threw each an arm about my neck, and said lovingly, " we thought you would n't let papa send brother Philip away, Miss Lester, even if he was wicked." Sweet children—their childish faith in me touched my lonely heart, and only drew their precious souls still closer to mine than ever, in with this resolution, I was just on the point of its orphanage.

CHAPTER IL

ome to her dressing room; where, being an invalid, when sleeping or riding. Although a six month's smilingly, as she placed it in my hands: resident beneath her roof, I had never spent more of the two sweet children she had in common with her husband entrusted to my charge, I tried to join her sister Mary in the garden below. smother, in my heart, the strong feeling of aversion which our first interview had implanted there.

Displaying but little motherly affection or interest directing their education; and as business affairs were clearly penciled the words: filled almost entirely the oran of charles respectively as Lester, please means with you.

Esq., it was sufficient for the Charleston merchant tea this eve, as Lester, please means with you.

Philip." filled almost entirely the brain of Charles Raymond, charge of a young lady of great respectability and intellectual acquirements, who had been recommend ed to his service through the kindness of a brother merchant in New York.

house of Mr. Raymond, I had, nevertheless, endeavwardly congratulated myself upon my success in a creature. profession which I had entered upon more from real necessity than from taste.

the flushed and yet handsome face of my master's mother felt herself too unwell to go. But my mind son rose up before me, supplicating forgiveness of was too disturbed to think of going on any pleasure his father for the sin committed; and then the harsh excursion, so I gently but firmly refused their enand bitter words of banishment issuing from the treaties, and settled myself in a huge arm-chair in stern lips of the iron-willed merchant, fell like cold the study, (which also served the purpose of schoollead upon my listening ear. Anon, the scene change room,) and strove to collect my rambling thoughts. ed; and I saw in my dreams what mine eyes a The loud laughter of Louise suddenly fell upon my few hours before had truly beheld—the fair picture car, and moving toward the window, I beheld Philip

much misery upon his own head, shall neither eat, hearts lately so bitterly estranged. Waking in the drink, nor sleep beneath my roof again! Philip! early daylight from such vivid dreams, I vainly you may go to the devil for all I care," and Charles tried to banish from my mind the strong presenti-Raymond, his lips white with anger, hurriedly rose ment of coming trouble that lay like a dead weight Soon after breakfast, came the French waiting

"Remember, father," exclaimed Philip, venement | maid, Julie, bearing a message from her mistress. reer, you, alone, will be responsible for. If, in a ones. Silently I arose and followed the young girl moment of desperation, I should stain my hands to her mistress's apartments. The hour was early with my own blood—should recklossly take the pre- | yet, but Mrs. Raymond, contrary to her custom, was

Beside her upon a small table stood her breakfast. smoking hot, and evidently untouched. Attired in a white embroidered wrapper of fine cambric, conheavily upon his brow, he turned once more to leave a small shawl of scarlet crape thrown carelessly he apartment—in the centre of which stood Charles over her shoulders, her fine black hair plainly gath-Raymond, cold and mute as a marble statue, his ered into a rich coil at the back of her well shaped every sense paralyzed, as it were, by the terrible re- head, her complexion rendered fair by long confineproaches which his only son so bitterly hurled at ment to the house, Mrss Raymond was what most persons would have termed a beautiful woman.

To me, however, she was far from being such, for in that coldly classical face, I read nought but pride and selfishness; while the dark grey eyes seemed destitute of warmth and brilliancy. On the morning of which I write, Mrs. Raymond seemed more than usually repulsive to me. Perhaps she discerned this fact, for bidding Julie-to retire from the room, she haughtly motioned me to a seat opposite her, and a dark scowl disturbing her fair brow, said coldly, fixing her dark grey eyes keenly upon my

"Miss Lester, I presume that you have already surmised my purpose in calling you thus early to my room this morning?"

I bowed my head in the negative, although my heart plainly whispered, it is in regard to the affair

Mrs. Raymond proceeded-

My husband has told me of your interference last evening, when he had resolved to banish our unworthy son, Philip, from the house; and of the severe rebuke which you so boldly took it upon yourself to administer to him in the presence of his child. Your position as a governess in my family, Miss Lester, allows you no such privileges; and I trust that I shall never be submitted to the painful necessity. say to you, Miss Lester," and with a haughty wave depart.

My woman's pride was touched; and although

for the folly I committed last night. Pray, present shall never have cause to censure me for a similar fault again, while I remain beneath your roof," and

All that day there was a fierce conflict racing in my soul, between pride and duty. The reproof which Mrs. Raymond had so unfeelingly administered that morning, galled my proud spirit considerably, and made me anxious to avenge my fancied wrong by instantancously quitting the house. ~Fired retracing my steps toward Mrs. Raymond's apartments, for the purpose of informing her of my intentions, when Louisa Raymond, her cheeks flushed The following morn, Mrs. Raymond sent for me to with her morning's exercise, rushed breathlessly into my chamber, and extricating from the depths of her she spent the greater portion of her time, except white lawn cape bonnet, a handsome bouquet, said

"See, Miss Lester, is n't this a beautiful bouquet? than a few hours in her society, since the day I had Brother Philip bade me give it you with his comfirst entered her house as governess to her two pliments. You see some folks have n't quite forgotdaughters. Proud and aristocratic in manner, I had ten how to be grateful, my dear governess;" and never liked her from the first, although for the sake with an arch smile playing over her expressive features, the rosy beauty bounded out of the room to

I raised the tastefully arranged bouquet, still wet with dew, to my lips, as a token of its exceeding welcome to my wretched heart. Something white in the daily pursuits or pleasures of her daughters, fell from its flowery nest and landed at my feet, It I had things pretty much my own way, as regards was Philip Raymond's card, on the back of which

"Miss Lester, please meet me in the garden after

How my proud and angry spirit momentarily softened, as I read over and over again this simple request, which Philip Raymond's hand had penned. Should I grant him the desired interview? or, in-Left almost entirely to my own guidance in the forming his mother of my intentions, leave Mrs. Raymond to communicate the cause of my departure ored to perform my duty to the letter, during the six to her son? were questions which coursed rapidly month's I had filled a place in Mrs. Raymond's house- through my brain. At last my mind was made up. hold; and as no look or word of dissatisfaction upon I would see Philip Raymond, and tell him my story; the part of either Mr. Raymond or his invalid lady and then I would leave his father's house the next had ever shown itself in my presence, or reached my day, quietly as becomes a lady, but with a consciousears through the medium of servants' tongues, I in- ness of having fulfilled my duty toward a fellow-

Occupied with my school duties, the day quickly passed. My warm-hearted pupils, Mary and Louise, Through the live-long night my active brain had declared I looked pale and troubled, and urged me to been haunted with wild dreams, in the midst of which accompany them in an afternoon ride, as their "it is better that a scene so mutually unpleasant of son? No; one who has voluntarily brought so of a renewal of faith and affection between two in the act of extricating his sister's hoop-skirt from

the wheel, where it had caught as she was getting into the vehicle. As, if conscious of my presence, the young man glanced upward toward the window, where I stood admiring his fine figure, now faultlessly attired in choice broadcloth; his intellectual face looking a trifle pale and worn after his late debauch, and a quiet smile pervading his countenance. For a single moment our eyes met; then with a graceful bow, the young man sprang into the carriage, and taking the reins from the hands of his sister Louise, drove rapidly down the avenue, while I, with flushed cheeks and rapidly pulsating heart, sank down once more into the sturdy old armchair I had but just deserted.

Tea hour came and passed, but with it no Philip. Perhaps he dreaded meeting me in the presence of others, after my recent reception of his floral offerng, and its accompanying request. If so, I was glad; for had Philip Raymond made his appearance at the table just at that time, I am quite certain that all present would have distinctly heard the loud beatings of my wildly throbbing heart, and read the joyous light of expectation in my strangely brilliant blue eyes and deeply crimsoned cheeks. Our light supper over, Mr. Raymond slowly lighted a cigar, and telling a servant to inform his mistress that he should probably not return until midnight, leisurely walked off to the neighboring residence of brother merchant, who was noted throughout Charleston for his great wealth and liberal hospitalities. Mary and Louise, as good luck would have it, went to spend the evening with their lady mother in her dressing-room—a privilege seldom granted them, for Mrs. Raymond, like most mothers who, in the early part of their married lives, have given themselves up entirely to the pleasures of the world, had at last grown weary and sick of the society she had once deemed so necessary to her existence, and rarely desired any other companion than her, business-like, practical husband, who generally made it a point to spend three evenings out of the seven in the dressing-room of his invalid wife, whose bodily ills were, in my mind, for the most part imaginary, and merely consequent upon an indolent and aimless existence.

As the twilight deepened, I hastened to my chamber, smoothed down the glossy waves of my golden hair, and throwing a black lace shawl over my shoulders, stole quietly down stairs, and thence out into the spacious garden. The evening was a glorious one, and the stars, which so thickly gemmed the deep, blue sky, seemed never so wondrously brilliant as upon that delicious tropical evening. Turning into a narrow walk, at the end of which stood a little vine-clad arbor, (seldom frequented save by the children) I was slowly pursuing my way, wondering in my own mind how I should meet Philip Raymond's explanation of the singular request he had been led to make of his sister's governess, when a a hand was laid lightly upon my shoulder, and a voice I at once recognized to be that of my master's son, said pleasantly, "Good evening, Miss Lester, I see you are still disposed to be charitable toward a

His touch startled me, for, though expecting his presence, I had not thought of Philip Raymond's tealing upon me unawares, like a thief in the night. Turning quickly, I said confusedly in answer to his characteristic salutation, " Good evening, Mr. Raymond; I hope I have not kept you waiting." Now a second thought would have shown to me at once the absurdity of the latter portion of my remark, for punctuality was a thing I had always prided myself upon since childhood. The truth is, dear reader, persons who are just beginning to show symptoms of a heart disease, invariably say and do things just the reverse of what they intended. Thus it was with me. I was embarrassed-perhaps foolishly so-but Philip, if he noticed it, did not choose to let me know it, for taking a haud of mine within his own, he said gaily, looking down into my blue eyes with a pleased expression of countenance, that suited his handsome features so admirably:

"Indeed you have not, Miss Lester. I assure you the glove is quite on the other hand. Perhaps my absence from the tea table to-night may have seemed a trifle strange to you; but to be candid, I must tell you that the fear of reading in your face a refusal to my earnest request, made a coward of me, and kept me away from my supper."

"I divined as much," I laughingly replied, at the same time taking the arm he so gracefully proffered, and walking on toward the little summer-house.

"Miss Lester," he asked, as I stopped at the entrance of the arbor, "will you not give me your company and cars for a half hour? I see by your occasional shuddering that, northerner though you be, you are nevertheless not yet acclimated to our heavy dews. Pray walk in and be seated here," he said, leading the way into the rustic summer-house. " I fear you have already taken cold, for the evening is an unusually damp one;" and seating himself at my side, Philip Raymond took off his cap, and with one hand, fair and soft as a woman's, tossed back the rich clusters of dark curls which fell so heavily about his pale, high brow.

For a moment both were silent; each waiting, as it were, for the other to break the quiet srell that seemed to have suddenly chained both our tongues.

"Miss Lester," he at length began, in a low and musical voice that thrilled my soul, "I have requested this interview to night, that I might express to you in words, the deep thanks my eyes must have looked last night, when, in the presence of my stern, though worthy father, you so carnestly plead my cause. But for your timely interposition, Miss Lester, my father would have unfeelingly thrust me out upon the world, where, with the terrible sense of guilt pressing upon my soul, I fear I should have been driven to the crime of self-murder;" and a perceptible shiver ran through the frame of Philip an he concluded these words.

"Mr. Raymond," I answered calmly, "I am glad if any word of mine has kept you from committing so terrible an act as that which you have just mentloned. As for thanks, I desire none. I but did what I considered to be my duty last night, in endeavoring to roften the passion hardened heart of a father toward his erring but truly repentant child; and if, in so doing, I have incurred the lasting displeasure of your mother, I am sorry, and shall try, when I leave her roof, to be more chary of my sympathy in the future."

Philip Raymond rose from his sent and looked me steadily in the face for an instant, as if hardly crediting the truth of my words.

"My mother displeased, Miss Lester! what do you mean? She surely has not dared to censure you for-"

"Yes, Mr. Raymond," I interrupted, quickly, at the same time rising to depart: "your mother looked upon my interference last night, as highly presumptuous upon the part of a young girl whom she had simply engaged to fill the situation of governess to her daughters. It may be that Mrs. Raymond is right in the matter, and while I admit the justness of her reproof, I cannot so far smother my pride as to remain longer in her employ. Of course you will not speak of this matter, Mr. Raymond, to your mother, as it might be productive of unpleasant results, in her present invalid state." And I composedly held out my hand to him for a farewell

"No, no, this must not be, Miss Lester!" he exclaimed, with much resolution visible in his face. "You shall not suffer for my sake! If any one leaves the house, it shall be me. Miss Lester, who have thus far brought only sorrow and disgrace upon the heads of its inmates!" And the grief-stricken man bowed his head upon his hands and went bitterly.

'I never could bear to see a man weep, particularly when, as in the present instance, he was young and handsome; and, setting aside all maidenly reserve, I walked up to the weeping man, and laying my hand softly upon his shoulder, said tenderly:

"Philip Raymond, I cannot allow you for a single instant to reproach yourself for a fault-if such it was in the sight of God-so recklessly committed by me last night. Women who act from the heart, rather than the head, must expect to suffer the consequences for what the harsh and unfeeling world call their folly. In trying to save you from your father's wrath and injustice, I but acted the part of a sister toward you. Had your parents have known what my poor mother and I suffered because of the frailty of one well beloved, whose only misfortune, alas! was a passion for the wine-cup, they would not have wondered at my great fears for the future safety of their child, beneath whose unconscious feet yawned the black and bottomless gulf of despair."

"My God! and was your father a-" "Drunkard," he would have said, but shuddering and dreading to speak so terrible a word, he sank down, entirely overcome by emotion, upon the rustic

Tears momentarily clouded my eyes, at the remembrance of a father who had long since lain in a suicide's grave; but I dashed them aside, and said, in tones slightly tremulous:

"Yes, Philip Raymond, my father was what the world branded a drunkard; yet, in the mind of his child, there is still a little spot which the memory of past affection will ever keep fresh and green. But I' have already revealed to you what I have carefully guarded for years from the ears of the curious world—the knowledge of my father's terrible sin. I need not ask you to keep my secret, when time and space shall separate us, for my faith in your sense of honor and friendship is large. And now, goodnight, and good-by, Mr. Raymond," I said, once more making a movement to depart from my rural

"Miss Lester-dear Miss Lester!" exclaimed Philip, rising suddenly from his seat and throwing himself passionately at my feet upon the rough floor; "promise me that you will not leave me to the influence of my evil genius-drink! that for my sake you will set aside your own pride of spirit. and be to me, until the time when I shall have regained my manhood and redeemed myself in the eyes of the world, the same kind and saving angel, Miss Lester, that you have proved yourself within the past few hours!"

Prostrate and weeping at my feet, I could not find. it in my heart to refuse his entreaties, wrung as they were from out the depths of a soul sin-tainted; but not lost to gratitude and manly virtue. With a slight wave of my hand, I motioned him to rise from his humble position at my feet. Touching his lips reverently to the hem of my mourning garment-for my dear mother had lain in her grave scarce a twelvementh-he arose, and folding his hands meek. ly upon his breast, silently awaited my answer.

Standing there in the pale moonlight, with those sad, yet tender brown eyes fixed upon my girlish face. I choked back the surging waves of pride that had momentarily risen to the surface of my heart, and replied frankly, yet tremblingly, holding out my hand toward him:

"Philip Raymond, your passionate eloquence has conquered. I will remain, at least, so long as you shall have need of my presence."

"And that shall be always, my dear friend," he added quickly, his pale face wearing a grateful

- One moment, I think it was not longer, Philip Raymond held me to his heart, and then, gently putting me away, he said, mournfully :

"Go now, Miss Lester! and may the God in Heaven who has been with us in spirit during this interview, forever bless you !"

Glancing backwards at him as I hurriedly left the summer-house, I saw such a look of intense adoration beaming from Philip's dark eyes, as made my heart flutter and throb with a joy so new and overpowering, that I dared not trust myself to look back again, but ran up to the house as rapidly as my two feet would carry me.

CHAPTER III.

The summer months glided dreamily by, and I was happy in the love of Philip Raymond, which his own melodious voice had breathed into my listening ear one quiet Sabbath evening, some four weeks after our interview in the summer house. For a period of six weeks, Mrs. Raymond, her maid and two daughters had been absent to Eutaw Springs, on a pleasure excursion; and during that time, Philip. who had firmly refused his mother's invitation to accompany her, had remained in Charleston with | indulged in a good crying fit. his father, whose all-absorbing love of business would not permit his leaving the city longer than a day or two at a time. As Mrs. Raymond was unwilling to shut up her house during her absence, I had volunteered to take charge of it and the four servants who remained behind.

goon grew to be very near to each other; and even | urged me to sing to her, and lavished upon me a | of his patient. The eyes of the sick man slowly

vor I had never dreamed myself capable of experi- which he had practised upon me. encing toward any living creature. At length, Mrs. Sitting alone in one of the heavily-curtained win-Now Orleans merchant.

of Cleopatra, Gabrielle St. Clair seemed born to hall. captivate and enslave the hearts of men.

theless affected the simplicity of a girl of sixteen.

same thing.

ble position in life like mine, would naturally have in upon me through the unshuttered window. dreaded a rival in the appearance of a person like | That morning I went to my chamber, penned a few Gabrielle St. Clair. Great as were her physical Philip had from the first treated his handsome the apartments of Mrs. Raymond. cousin with a marked indifference, and degree of My lady mistress expressed considerable surprise angelas he loved to call me.

Mrs. Raymond's, and going back to my friends in sued my way towards the wharf. New York. Vexed beyond measure at her extreme rudeness to me at the dinner table one day, in the presence of several distinguished guests, I delibe- leans, as assistant teacher in a large seminary there. rately told Philip the same evening, that I neither Passing along the street to my school one morning. I could nor would submit to his cousin's insults a day saw through the closed windows of a carriage, which longer; but so thoroughly did he appear to discoun. suddenly turned the corner of a neighboring street, tenance Gabrielle's unladylike behavior, and so car- a face which I at once recognized to be that of Philip nestly did he beseech me to remain, that, yielding a Raymond. As my veil was down I knew that I second time to the voice of love, I swallowed down could follow the carriage in safety, without being my pride, and arming myself with all the scorn I discovered. On, on it sped.-- I followed it in the athpossessed, determined to stay, and treat Miss St. less haste, until it paused before the door of the St. Clair's malicious insults with all the contempt they | Charles Hotel.

elite of Charleston. Gabrielle St. Clair's great retraced my steps toward the seminary. beauty and magnificent toilette, upon that occasion. Mrs. Raymond and her handsome niece, whose beauty | Charles Raymond, Esq., of Charleston, S. C. and fine musical accomplishments made the New fashionable hostess.

tender his services in behalf of his mother and fair Hotel, until the time of her marriage. cousin. Satisfied that her son was capable of enacting the part of cavalier toward Gabrielle, without society, on the plea of ill health, leaving Gabrielle earliest pleasure.

Deprived of Philip's excellent society for the most charges, who, finding me alone in my chamber evenings, often urged, me to go to the drawing-room The rich fled to the country, while the poor, sick and and play and sing far them. As my songs consisted dying, flooded the city hospital. entirely of Scotch. Irish, and English ballads, they were always sure to please the simple tastes of my Was he sick and dying? If so, I must see him, childish hearers; and even the colored servants even at the peril of my life! With this determinawould often arrange themselves in a row in the hall, tion, I set out for the St. Charles. The house wore a with the songs Philip had so often pressed me to from within its hitherto pleasant walls. I ascended ning, after a horse back lide, in which she had been answered by the proprietor, a brave hearted Massathe conclusion of my song, which chanced to be of danger. doll-faced governess, Miss Lester, has been entertain- down with the small pox. ing outside the drawing room door here, by her ballad singing!"

The hot blood rushed to my cheeks and brow; but like very much to be allowed to see him. as there were no lights in the drawing-room, of course not even my pupils, Mary and Louisa, noticed afraid to give his consent to a thing involving so my change of countenance. Quickly closing the much danger, and at length bade me follow him up piano with a loud noise, I passed out of the apart- the broad staircase. After traversing a long corriment, paying little heed to the angry mutterings of brushing by Gabrielle St. Clair and Philip in the I had better not enter. But the thought of seeing hall, with the air of an offended Empress, I quickly Philip once more chased out every fear from my sprang up the stairs leading to my room, and having heart. secured the door, threw myself upon the jed and

Clair grew into bitter hatred for her, though, strange Seeing that I was a stranger, and a lady, too, he to say, the conduct of the latter toward me began to quickly motioned me away, and was about to close undergo a perceptible change. In lieu of sneers, the the door upon me, when with a sudden movement, I sweetest smiles were now substituted by Gabrielle; threw myself against the door, and before the honand, though she had from the first shunned my soci-est-hearted colored man could recover from his sur-Thrown much in each other's society, Philip and I ety, she now frequently visited me in my chamber, prise, I had dashed by him and was at the bedside

the stern merchant, Charles Raymond, seemed to degree of affection which disgusted rather than smile his approval of the marked and constant at- pleased me. Yet all this time, Circe-like, she was tentions his only son paid his daughters' governess. stealing my lover away, and endeavoring to poison Abstemious in his habits, devoted to his business, the cars of Philip against his sisters' governess. It Philip Raymond was in every sense of the word an was bard, very hard, for one of my confiding nature altered man. Spending his evenings almost entirely to believe in the incenstancy of man, but my eyes in my company, I soon grow to love him with a fer. were at last opened to the fact of the deception

Raymond and her two daughters returned, and with dows, about cleven o'clock one January night, lookthem a cousin of Philip's, the daughter of a wealthy ing out in the clear moonlight upon the deserted streets of the city, my ears were suddenly startled Gabrielle St. Clair was what most people-par- by the sound of a carriage apparently stopping at ticularly the male portion of the world-would have the hall door. My first thought was to flee the room; pronounced a gloriously beautiful woman. Tall and but, hearing Philip's step in the hall, I was obliged voluptuously formed, with hair and eyes black as either to curl myself up in one corner of the windowmidnight, a complexion of a rich clive hue, enlivened seat, and play caves-dropper against my inclination, on either cheek by the crimson flush of health, teeth should the couple-for Gabrielle and Philip had been of surpassing whiteness, and limbs whose exquisite to the opera-enter the apartment, or else subject symmetry might have served a sculptor for a model myself to the mortification of passing them in the

As I had anticipated, Philip and Gabrielle entered Weary of her belledom in her own native city, the drawing-room. Through the lace curtains I Gabrielle St. Clair had gladly accepted her haughty could peep out unseen at the latter, as, throwing aunt's invitation to spend the ensuing fall and winter aside her ermine opera-cloak, the royal beauty listwith her, at her residence in Charleston, with the lessly flung her wearied body upon a velvet lounge. bright hope of achieving a series of brilliant con- Presently I saw Philip-my Philip that was-seat quests in the fashionable world. Though full himself upon a low ottoman at the feet of his cousin; twenty-eight years of age, Gabrielle St. Clair never- and then and there, in the depths of my curtained retreat, I heard words of love issuing from the lips Being the daughter of Mrs. Raymond's only broth- of one who was dearer to me than life itself, which er, that lady was of course exceedingly fond and made my very heart stand still with surprise and proud of her handsome niece, who, besides being the horror. Half-breathlessly I leaned forward, and possessor of great physical beauty, was also sole saw the white, be-jewelled arms of Gabrielle St. Clair heiress to an immense property. To form an alli- clasped round the neck of my dearly-loved Philip, ance between Philip and Gabrielle had long been the now utterly lost to me forever. Illow long they darling wish of the aristocratic Mrs. Raymond, who, talked there in the pale moonlight I know not, for a having married for money herself, thought every mist swept over my eyes, a kind of humbness parhandsome man and woman also bound to do the alyzed my limbs; and when I awoke to consciousness again I found myself alone in the drawing-Most young girls, especially those filling an hum. room, with the gray light of early morning stealing

words of farewell to Philip, renouncing my love for charms, however, I was conscious of no fears for the him, and tendering him my hearty congratulations heart that seemed wholly mine, until that gorgeous on account of his new engagement with Gabrielle beauty had been an inmate in Mrs. Raymond's St. Clair; and folding and scaling the note, slipped family for full eight weeks; for, strange to say, it beneath his chamber door, and then passed on to

studied courtesy, that was in perfect contrast to his upon hearing me say that I intended taking the delicate and particular attentions to me, his saving steamer that very morning for New York; but not wishing to lose a particle of her dignity, even in The contempt which Gabrielle St. Clair openly parting with a faithful governess, she paid me in expressed for her aunt's governess during the silence, and nodded her head good by to me. Kissfirst few weeks of her residence beneath Mr. Ray- ing Mary and Louisa several times through their mond's roof, had the natural effect of divesting tears, I left the house while Gabrielle still lay sound-Miss St. Clair of all beauty in my eyes. Subjected by sleeping after her night's dissipation, and having to her repeated slights and insults, I was more than given orders to the coachman to have my trunk sent once upon the point of giving up my situation at to the steamer by twelve o'clock, I sorrowfully pur

The succeeding winter I chanced to be in New Or-

The steps were quickly lowered, and to my great As the holidays approached, however, the reign of joy-for, oh, reader, I had not learned to unlove him, gaiety and fashioned commenced in Charleston. In the twelve months we had been parted !- Philip Even Mrs. Raymond, despite her pretended poor Raymond sprang out of the carriage, and hurried health, so far forgot her bodily ills, as to inaugurate ly placing a gold coin in the hand of the waiting the winter season by a grand soirce, for the express hackman, quickly ran up the steps of the hotel. I purpose of introducing her charming niece to the saw him disappear from my sight, and then quickly

That evening I read in the evening paper, among was the theme of all tongues present; and from the choice bits of fashionable gossip, of a marriage that night forth, the fame of the New Orleans heir. in high life, which was soon to take place at the St. ess was pretty generally trumpeted throughout all | Charles Hotel, between Gabrielle St. Clair, the acthe city. Invitations to parties, masquerades and knowledged belle of the Crescent City, and her cousin, dinner parties, were now profusely showered upon Philip Raymond, only son of the merchant prince.

The next morning I accidentally learned from one Orleans belie quite an attractive trump-card for any of my pupils, that Gabrielle St. Clair had lost her father and only near relative, only a week or two af-As Mr. Raymond soldom 'cared to attend pleasure | ter her return from Chapteston, the spring before, parties—except those which consisted entirely of his and that she had sold the mansion house belonging own sex-Philip Raymond was of course obliged to to her father, and gone to board at the St. Charles

... A week later, and the dread tidings of the smallpox having broken out in the Crescent City, filled her presence, Mrs. Raymond again withdrew from nearly every heart with dismay. So rapidly did the disease spread in the short space of fourteen days. and Philip to fall in love with each other at their that the principal of the seminary where I filled the situation of assistant teacher, at length deemed it advisable to close his school. Throughout the city, part of the time, I returned once more to the pre- signs of mourning and desolation were visible; the cious company of my amiable and warm hearted churches, theatres, and many places of business were closed, while the hotels soon became depopulated.

In the midst of this panic, I thought of Philip. for the purpose of regaling their music loving ears sad and deserted look, as if all life had died out sing for him. Returning just at twilight one eve- the dusty steps, and pulled the bell. My ring was accompanied by Philip, Gabrielle St. Clair stealthily chusetts man, who, to use a nautical expression, was entered the drawing room unbeknown to me. At determined "to stick to the ship," even in the hour

"Auld Robin Gray," a loud mocking laugh burst | The hotel keeper glanced surprisedly at me, and suddenly upon my ear, and presently I heard a then asked my business. My first inquiry was for voice which I at once recognized as Gabrielle's, cry- Gabrielle St. Clair. His answer was that she had ving out at the hall door... See, see, cousin Phill left the house the morning before, upon discovering what a very select audience your simple minded, that her betrothed, Mr. Raymond, had been taken

I assured him that I was a friend of the sick man. and having no fears of the disease myself, would

The proprietor hesitated a moment, as if half dor, my companion at last paused before a small the servants as they retired to the kitchen, and door. Then he left me, telling me if I had any fears

I knocked lightly. A colored man, evidently in the capacity of a nurse, cautiously opened the door From that time forth my dislike for Gabrielle St. just far enough to discern the face of the intruder.

weeping upon his neck.

me away from him. "God has again sent you to be this purpose, he procured a house near the Academy saving angel, when she, beautiful siren that she my in Exeter, and went for his mother, who had was, descrited me! Oh, Ada, have you no fears for broken up housekeeping, and was living with a your own precious life? and can you, will you for- sister in the State of Maine. He brought her back thickly blotched face became wet with tears.

"Philip, my own loved one!" I answered, suddenly checking my own tears, "I will never leave you

His eyes, more eloquent than words, answered me in the affirmative. And I kept my word; and when, after four weeks severe illness, Philip Raymond rose

dwelt long upon this sad piece of news, knowing profession; but, being assured that all his studying death had won the bride which Philip woord.

her cousin will always be, she would have dragged out a miserable life, cursing the hand that destroyed but not insubvertible. her wondrous beauty, as fatal in its Circe-like fascinations to the hearts of men, as was the disease to represent her interests in the legislature, which she loathed and feared to her bodily existence.

Standing beside her grave yester afternoon, the loved and loving wife of Philip, I forgave the unconscious sleeper beneath our feet, all the injustice in soul-and thought? To morrow we go back to Charleston, where Philip says a warm welcome is awaiting us from father, mother and sisters.

"Thank God!" 1 murmur, over and over again, even while I write these pages for your perusal, dear reader; for I know that the cross I so patiently bore the speech of Mr. Vance, nor Mr. Robinson's giganupon my shoulders for a twelvemonth, is now exchanged for the crown of a husband's deep and abiding love.

> Written for the Banner of Light. STELLA.

AFFECTIONATELY DEDICATED TO MR. AND MRS. FRANK LINCRICE, OF OLMSTED, OHIO.

Stella! The voiceless lips reply no more; The last, low, sobbing sigh of breath is stilled; Stella ! The ear that always heard before Is heedless now; and the young heart is chilled; Her little boat hath glided from the sands, To win companionship in other lands.

Close the blue eyes, so dimmed and faded now, Part softly back the silken locks of gold, And wipe the death-dew from the childish brow Above which scarcely seven years have rolled; Cross the pale hands upon the silent breast, And lay the lovely dust away to rest.

There will be utter loneliness at first. And passionate, wild yearnings for the dead, And hearts whose aching chords will almost burst With longings vain to share her lowly bed; And sleep will flee from weary, tearful eyes, As agonizing recollections rise.

But O, remember even while you weep, The joys to which the gentle one has gone; While ye will walk the earth with bleeding feet, And spirits bruised, and tempest-tossed, and worn She will be breathing incense from the blooms, That beautify the world beyond the tombs.

When the dim twilight of your years shall come. And the long shadows fall aslant the way. And the sweet vesper bells shall call you home, No Stella will be here to bid you stay: Welcoming you across the silent tide.

Biographical.

FREDERIC ROBINSON.

Whatever can be said of the recent or past cir cumstances of a good as well as a really great man, is not only worthy of public notice, but generally Frederic, his grandson, in 1800.

The mother was a woman of more than ordinary power, energy and perseverance. She was gifted widow and four children. Here was a melancholy of political parties. crists, which required the united force of all the characteristics the mother fortunately possessed. Destitution, bereavement, and a disheartening pros widow, surrounded by a family of four helpless chil Exeter, N. H.

ly served out his time. During his apprenticeship, His mature age, keen perception, ample means, inhe evinced a strong desire for learning; and while vestigating and skeptical mind, excellent judgment, at actual work on his little snug shoe-bench, he had and wide scope of substantial information, qualify always in his drawer a book which he could occa- him for the task. sionally peruse. In this way he studied grammar. and made himself master of the English language. pleasantly located farm in his adopted Marblehead, Nor did he neglect arithmetic, natural philosophy the native place of his highly-estcemed lady, where nor chemistry. He had a fellow apprentice by the he has for some years been quietly enjoying the name of Bickford, who worked in the same shop "Oti im cum dignitate." with him. He was a few years older, and had a pecu- In strict consistency with his former mode of living. the Latin language. Accordingly, a Latin grammar Virgil in this way.

good and quick workman. His boss generally prise, to edify the mind, cheer the spirits, and vivity stinted him, and allowed him pay for all the work the heart of depressed humanity. It is his congenial

opened, and with a wild cry of joy, I throw myself he did besides his task, all the extra products. Thus he was enabled to lay up about one hundred dellars. "Ada -dearest Ada!" he murmured, gently putting When twenty-one, he resolved to go to school. For give my injustice and crucity to you?" and the to Exeter, and opened a boarding house for scholars who attended the Academy. At the same time he obtained admission as a pupil in the same excellent institution. There he continued four years, in which time he studied all the branches which were taught therein, in both the English and Latin departments.

This successful step increased his anxiety to go to college; but he could not obtain the requisite funds. scarred and feeble from his bed, he drow me close to Self-denial became a matter of necessity. In 1825, his heart, and called me his good angel and little he left Exeter, and went to Marblehead of this State. There he opened a private school, and at the same In the early stages of Philip's convalescence, in- time entered his name in the office of Hon, Ralph telligence was brought us from the country, of the H. French, as a student of law. For a year or two, death of Gabrielle St. Clair, of small pox. Philip he continued to keep school and to study for his well that his betrothed cousin must have taken the would avail him nothing, inasmuch as the bar loathsome disease from him, as she had fled in dis- monopoly, at that period, required students of law may from his side, as soon as the sight of the red to be engaged in no other business, he abandoned blotches upon his face attracted her attention. They school keeping, and devoted his whole time for three were to have been married in a week's time, but years, in the office of Mr. French, to constant study. Feeling that he was as well qualified as most young I have sometimes felt that it was well that Ga- lawyers, he respectfully asked to be admitted to brielle died; for had she recovered from that malig- practice; but, as he had not been to college, and renant and dreaded disease, scarred and disfigured as ceived a degree, a title, and a diploma, his request was refused. The rules of the bar were inflexible.

In the year 1830, patriotic Marblehead sent him he did with energy, ability, and fidelity, for a number of consecutive years. In politics, he was democratic, a live radical; and he labored hard and incessantly in the cause, in every way to help elevate and wrong she had done us both—for are we not one the laboring classes and to shield them from the oppression of the wealthy. As a legislator, he was faithful; as an orator, rough-hewn, but mighty in ideas intelligible and acceptable to the people. Monopoly was the idol of his contempt. Those who remember thirty years ago, may not have forgotten tic and successful efforts in paralyzing imprisonment for debt, in abolishing the edious bar rules, in giving a mortal wound to special pleading in court, in recommending the codification of the common law, in restricting the jurisdiction of capital punishment, in defeating the Ten Million Bank, in checking the monopolists of Lowell. His masterly effort, in 1834, on Fort Hill, for the workingmen, enhanced his value as an earnest, sincere, and able advocate of their rights. His lion-like achievement, in 1835, against the consolidated Bar and its prohibitory regulations. brought the whole posse of lawyers down upon him in and out of the legislature; but he demolished their barred gates. He opened the jail-door for the poor honest debtor to assist himself and needy family. He disentangled the lawyer's coil and snarl of special pleas; pressed hard for a specie basis to our currency; and made many an able plea for the helpless operative, as well as to reduce the laborer's hours of labor to a reasonable standard.

Some years afterwards he was returned to the State Senate, and was elected its President. Very satisfactorily did he discharge the trust. At various times he filled several national. State and town offices with marked fidelity. From the then scanty post office in Marblehead to the more liberal Custom House in Boston, from the Wardenship of the State Prison to the High Sheriff's station in Essex county, he was never lacking in his duty. The State convicts admired his kindness and magnanimity, his tolerant views and philanthropic administration. More than once was he the candidate for Congress. in his district; but the numerical vote of the opposition prevented his success.

His religious sentiments tended toward tical, though he attended the Episcopal church. Respecting a continuation of conscious existence hereafter, his ardent hope was often obscured by a veil of doubt. But the magic phenomena of mesmerism and clairvoyance appealed to his curiosity for investigation, and to his judgment for a decision. Like every true skeptic, he disputed them at first, but was open for conviction. He examined each and every occurrence with a severity and penetration carries with it a welcome to the mind of every read | not wielded by the oredulous. He cross-examined. er. The sterling philosopher, whose name appears probed, analyzed, and compared them with others. above, is one of the few who constitute this valuable He criticised keenly the reports of other narrators, class of mankind. Those who know him best are and discussed the matter thoroughly, instance by the most thoroughly satisfied of his positive mag- instance, as presented to his observation or hearing, nanimity. His ancestors exhibited traits not unlike tapping every part of the tree's trunk for a defective in vigor and fullness, the characteristics of their de- spot-skepticism is so like a woodnecker. in its scendant. The grandfather, Caleb Robinson, was a probing experiments. His acquiescence in the recolonel of the militia in New Hampshire, and fought ality was slow and self-suspicious; not till he could in that capacity in the battle of Bunker Hill. Very pick no flaw in its probability. When this pioneer soon after, he entered the Continental service, and science bloomed into Spiritualism, it engaged his was in many a hard fought battle during the Rovo- attention more intensely. For more than ten years lution. He expended all his property in the war, did he test it at every point, resolutely disputing its and consequently became very indigent. He died in possibility of revelation, and mustering pros and a state of great want, about the time of the birth of cons in antagonism to each other, till the vast amount of direct evidence from incontestible sources overwhelmed his doubts, and gained his assent. It was with this, as with every other step this sterling phiwith a clear perception, sound common sense, and a lanthropist and philosopher has taken in life. delibrugged physical constitution. While Frederic was crately adopted-not hastily and implicitly, but graan infant about a year old, his father died, leaving a dually and hesitatingly. So, also, with his change

In stature, he is tall, and somewhat slender, with a length of face, prominent nose, piercing black and rather small eyes, liberal mouth, capacious forehead. pect, were her sombre rainbow of promise. To the and darkish complexion. His voice is full, somepecuniary reward of her toll alone was this lone times powerful. His manner is earnest in debate. and lively in conversation. He is a deep, accudren, the oldest of whom was not over nine years of rate and comprehensive thinker—too much so to be age, and the youngest an infant, compelled to look altogether in retirement. His counsels are needed for food, clothing and shelter. They resided in in public; and it is a cause for joy that they appear now to advance on the platform of Spiritualism. Soon as Frederic was fourteen years old, he was Rare opportunities has he had to form a reliable bound out to the trade of a shoemaker, and faithful- opinion on this interesting and momentous subject.

At present, he resides with his family on a

liar taste for mathematics. These two young men used as he was then absorbed in ameliorating the temto devote their evenings, and much of their leisure poral condition of his fellow men, he is now striving hours, to study, in concert. When about eighteen to remove from them the gloom of death by demonyears of age, Frederic became desirous of learning strating and convincing them of a conscious futurity -of the existence of a wise and benevolent God and went into his drawer, and he committed its contents a higher state of being for all, hereafter. His conto memory; and soon became master of Cicero and viction gives him comfort, and he wishes to administer the same to others. May the well-meaning Notwithstanding these studies, he became a very and practical sage be favored in his cherished entersphere; may be prosper in it, here; and in God's good time, experience a pleasant transit into a wider

> Written for the Banner of Light. VOICES.

> > BY MISS A. W. SPRAGUS.

All life has language. What though speech like ours may not be given, Each in its own peculiar tongue, speaks as with a voice from Heaven.

It needs no angel's thrilling tone to wake the quickening sod; One burst of music echoes forth, as 't were the Voice

of God. The blade of grass, the soft green moss, the tiny morning flower.

Though crushed beneath the passer's foot, speak with a wondrous power; The quiet rocks, the mountains stern, that moveless

seem to stand Like Memnon's Statue, utter forth their voice at High Command: The tall old trees, the giant oaks, the shrubs beneath

their shade. Bend low their voices—hark ! a voice—it is as if they prayed.

And sometimes when my soul is sad-life seems worthless thing-I seek some dim Cathedral shade and all my sorrow

And bowing at some Druid Oak, High Priest and Altar

Tell all my griefs, confess my sins and absolution And while I linger at the shrine, that Organist, the

Approaches with a Master hand, and strikes Great Nature's keys! and shut his eyes, utterly stranded. "All the bases And what a rustling of the leaves—it thrills my very of his creed are undermined; the whole external

And what a burst of thunder tones, through all the forests roll.

Now dying soft like angel tones that seek the homes of love. Now ringing out like anthems sung by those bright hosts above.

Then whispering softly unto me, of peace and joy and light. Like some kind friend in hours of pain, through all the long dark night.

Till every whisper of each leaf seems like some angel's And all the worthlessness of life from every thought is gone.

Each waving bough outstretched is like an angel's waiting hand That gently, kindly beckons me up to some Summer

And all my grief like summer clouds at morning's · golden ray, Or snow wreaths when the spring is near, are swept,

√all swept away.

the strain And answers to the Mighty Voice—I am at peace again.

For like a friend it talks to me when none beside are

But should the sound of mirth and song from many a voice be head Along its banks, that tone is hushed, it utters not a

As though the sound of life, the world, came in to drown the strain.

As if it scorned such trivial things it will not speak again: And as I love more than all else, this rich, deep under-

That speaks of God, of Heaven, of Truth-I seek its

Yolled. And hushed my breath to hear the grand, deep mysterindes they told.

Pealed forth the soleinn mysteries of all the Great Un-

But only they that listen close-as to the sea shell The ear detects the murmuring, the sound of its

unrest-Shall hear prophetic words that break in every billows roil And understand its solemn Voice as speaking soul to

soul. Ah, who can hear that sound unmoved, with crestwaves leaping high. And feel not that the Chariot wheels of God are rush-

ing by-l And who can gaze into the depths of that wild restless And read not there a written page, oh human heart, of

And in its storm and in its calm, 't is speaking all the Who asks for Prophets, hearing not, might bow their

heads for shame.

through Heaven's blue sea, Like fairy barks on fairy waves from far they call to

nte met e se And while enrapt I list the strain, I hear, "wo're homeward bound, Come sail with us to that bright port where all the lost

are found." And as the West its banners spread to couch the dying That like some warrior, sinks and dies upon the field

be's won; And all the scene in majesty is like some funeral pyre, Cloud, sky and landscape, merged and changed to one

ascending fire: Then as I watch the soft tints steal and melt through all the sky

Like robes of angels, come to say, " fear not, they do not die." And see them change more beautiful till low voiced twilight comes;

And draws the curtains, shuts the blinds and says " the Then, as I turn, a thousand tones I did not hear

Come floating out-sweet mysteries-from night's half opened door, And while the shadows softly steal I tread enchanted ground

Where all of life a soul has caught, and each a tongue has found. And sky and earth and star and sea, wear such a wild-

ering spell That all the chambers of my soul are like a sea-born shell. Haunted by these and Mightier Tones that seem from

some far sphere Whose noblest Anthems faintly steal through Nature's Voices here-

A shell cast by the Eternal Waves on Time's wild. rocky coast.

Haunted for aye by memories of some bright Heaven lost. And mocked by strange, mysterious tones, by weird

notes evermore. Till the Great-Eternal Waves roll up and bear it from the shore.

Original Essays.

ANCIENT GLIMPSES OF THE SPIRIT LAND.

We were taking our last "glimpso" from the Westminster mount of vision when we rested for another adjustment of the glasses, and now proceed with the Review, to scan the new mapping of the heavens. We may have to cut the ecliptic of John, the Patmos visionist, in order to get the bearings of the new "seven stars and seven Spirits of God," which have appeared above the old theological horizon. The Star in the Magian horoscope of Jesus went before the observers, "and stood over where the young child was," while the present seven appear to stand over the observatories of Cambridge and Ox-

Marvelous indeed is this coming forth of the "seven spirits," for who could have thought that out of chaos and old night, light should spring up, and that from the dark valley and shadow of death, heavily crusted fossildom should come forth in newness of life? But so it is ; the old serpent is casting its skin; evolution and development are breaking through the hardest of shells, and those whom we thought to be dead are coming out of their graves and appearing unto many. So it was with Matthew's dead bodies, who "came out of the graves," and marched with measured step and slow up to Jerusalem.

The Westminster, in viewing the circuit of the heavens through which our essayists have moved, beholds a universal loosening thereof, leaving "the simple believer," who has hitherto opened his mouth and shut his eyes, utterly stranded. "All the bases authority on which it rests is swept away; the mysterious book of truth fades into an old collection of postry and legend; and the scheme of redemption in which he has been taught to live and die, turns out to be a demoralizing invention of men. It is done unto him by doctors, professors and divines, by those who breed up churchmen and clergymen-by men who teach those who teach him and his children. We can well imagine the hitterness of heart with which he must repudiate this system of cure. His mental constitution cannot bear so terrific a remedy.' They may demonstrate the scientific necessity of the operation they propose; but what if he feel certain of dying under their knives? Old and infirm as he is, they would restore him in a Medean cauldron." True, each sturdy Milton who bravely walks in

his own soul's growth, would declare "though all the winds of heaven were let loose, we do injuriously to Truth to suspect her. Let her and Falsehood grapple; whoever knew Truth put to the worse in a free and open encounter?" And Paul-"when the And in this grand cathedral aisle, my soul takes up ship could not bear up in the wind, we let her drive." But the "simple believer." whose soul has been confined to the measure of a creed, topples over like the And I hear voices in the stream that others do not old Dagon god, and the "Medean cauldron" fails to give elasticity to nis limbs. This "Medean cauldron" was a kind of vapor bath, with incense of aromatic herbs, affording "a sweet smelling savor to the Lord," and in use by Miss Medea, many hundred years before the Christian era. In Oriental hyperbole, she was supposed to restore the dead to life after they had lain in the tomb as long as Lazarus, or the much longer time of the modern strance, or somnolent Asiatics. Working marvelous cures by steam, she was ignorantly charged by the "simple believers" with working her miracles by magic, witchcraft of sorcery. Having applied her process to an old fogy, already slipping his cables for a passage over the Styx, he cleared from his body by the I stood, to-day, where at my feet the Ocean billows force of the remedy, but was supposed by the "simforwarded by express to the other world; hence the assumption that the "Medean cauldron" is too How well it wears the Prophot's robe, through ages has strong a remedy for the weak knees of fossils, and for the weak digestion of "simple believers," who require the milk for babes, and not the strong meat for men. But we have been in the habit of entering the steam cauldron for more than twenty years-for the last fifteen years dailywe have directed the same course upon thousands of others, and our own experience is, that steam does wonders on the human being as well as on the rail-

Indeed, the drug system might be very generally dispensed with, if "simple believers" could but open their eyes to the principles of health, where the ounce of prevention is worth more than the pound of cure. Cleanliness, well ventilated rooms and pure air, due hours of sleep, of exercise, with proper adjustment of food with reference to its medicinal qualities, whether as laxative or constipative -fine flour being of this latter quality to a most ruinous extent-are simple things to be heeded. Let social and other relations be congenial as much as possible, for these are necessary to the harmonious And oh, the soft, light, summer clouds, that sail rhythm or equilibrium of the whole. Let there be occupation in something useful, promoting general growth and good, for a free, generous outgrowth of the soul

"Gives fire to the mind and vigor to the limb, And life's enchanted cup then sparkles to the brim."

The laws and conditions of health are very easily learnt, and the habits once formed will not be departed from; "for all the ways are pleasantness, and all the paths are peace." Spiritualists should see to these things in the training of their children. There should be instruction in chemistry and physiology, with much other cultivation of the physical and mental domain, or there will continue blundering through drugs, doctors and death. Ignorance is the way of hell—the bottomless pit of suffering. Knowledge, working in the light of goodness, secures the harmony of heaven. Each must learn to engineer himself, to unfold from his own centre. By skillful gearing to the good providence of God, we have beautiful health, nor find the "spirits of devils working miracles," as was supposed by the old simple believers," nor much improved in the modern day and generation of the same.

The ancient Medea sustained rather a broader character than curing disease or raising the dead to life. She bewitched Jason with her sorçeries, and aided him to compass the Golden Fleece in the Argonautic expedition. She was as violently tempered as Hebrew Joel, who spiked the head of Sisera, and as Deborah, who set the spiking process to music and sang it to the Lord. Medea " rode through the air in a chariot drawn by winged dragons." Elijah did the same in " a chariot of fire, horses of fire, and the horsemen thereof;" while the similar worthics of Satan were seen mounted on broomsticks and sweeping the heavens.

Leaving this episode, suggested by the Westminster's allusion to the "Medean Cauldron," we recur to the reviewer's pronunciamento on what the "ceven spirits say to the churches." He says: "Is it too much to say that a book has appeared which at once

the authenticity of the Bible? Surely, too, these speak with much respect, whilst we shall push his writers must know that it is in theology that the arguments to their logical deductions, from which his catenary argument is so untrustworthy. A chain position, or his special studies, perhaps incline him of theological reasoning of all other chains is no to abstain. After the extracts already made, it will stronger than its weakest part. What becomes of be sufficient to say, that it subjects the entire Scripthe Christian scheme when the origin of man is ture to a process which combines that pursued by handed over to Mr. Darwin, and Adam and Eve take Niebuhr upon Livy, with that of Wolf upon Homer. their seats beside Daucalion and Pyrrha?"

This "theological chain" is well put. The Biblical chain "no stronger than its weakest part!" Suppose we snap one of the thousand weak links in piled, remodeled, and interpolated by a priestly the Bible-say Jonah's trip, per whale, with his

"Life on the ocean wave,
A home on the rolling deep,
Where the scattered waters rave,
And the winds their vigils keep."

Nor were the winds caught napping in this case, but were wide awake; for "the Lord sent a great fully picked out of the Pentateuch, which is shown wind into the sea, and there was a mighty tempest." to have been put together under the kings by the Jonah, if not "shipwrecked, and murdered, and sold priesthood who recast, and perhaps fraudulently infor a slave," was at least offered as a victim in sacrifice to appease the Lord-was cast overboard, whaled, and "vomited on dry land." This is equivalent to Iphigenia in Aulis, where the Grecian fleet possible merit and date. Thus the Old Testament were becalmed on their way to Troy. In this case, to move the Greeian fleet, as set forth in Euripides, much of the very breeze was wanted which proved so potent in knocking the Hebrew craft on her beam ends. The Gentile prophet scanned the links in the as little as the Cave of Egeria. The primeval poems theological chain, and discovered that the young and are distorted into prose by some college of pontiffs beautiful daughter of Commodore Agamemuon must be offered in sacrifice to the Gentile Lord. As the hammered out into dreary narratives by the design-Hebrew Lord provided a whale for the escape of ing ingenuity of a caste. Jonah, so, too, was Iphigenia spirited away, and a hind met the demands of the sacrificial knife. But New Testament, though it must suffer from the the tenement to let, in the whale, without ventilation, proved the very "belly of hell" to Jonah; nor much better fared Iphigenia as priestess to the barbarlans on the Thracian Bosphorus. Jonah in the or when. As much might be said for the "Lives of whale, and Iphigenia in Tawris, were rather hard the Saints." The fourth gospel on which so much conditions; but alas! for Jepthah's daughter, who is rested, is very late, and certainly not by St. John. had not even these, though a ram saved Isanc under Indeed the only thoroughly authentic portion of the the sacrificial knife of Abraham. No woman's rights whole Scripture seems to be the Epistles-those ofcould avail to save a damsel devoted to the Lord; St. Paul, that is to say, for many of the others are for " none devoted shall be redeemed, but shall surely be put to death," as " the Lord commanded-Moses for the children of Israel in Mount Sinai." Yet a ram sufficed for Isaac, a deer for Iphigenia, and a whaling voyage for Jonah; but alse for Jepthah's daughter! for the Lord is a jealous God, and " none devoted shall be redeemed, but shall surely be put to

Such are some of the links in the theological chain of old time-very apt for modern schools and churches to count their beads upon. Though the Biblical chain is full of incongruous links, which break in all directions, yet priest and church declare the chain one and infallible, with no disruption of parts. For God's sake, let Dr. Ellis make louder his apology for the "stupidity of the pulpit!" If there be any salvation in apology, let us have it, for the spiritual growth that is bound by the "theological chain of moving onwards through their history, and then reasoning," is weak indeed-clean gone in imbe-

Says the Westminster-" An English divine must even bear to be suspected. Let each of these writ- St. Bernard above Samuel. ers be assured that, as far as moral influence goes, he has said all that each of the others has said,

whose classical attainments afford but little breadth the whole. of soul, or scope of vision; hence the necessity that There is however, a totally different side of this growth.

exclusiveness of the Jew? Surely there are nega-Genesis the world now knows, and the church knows also to its cost. But the identical process discred-

Dr. Williams gives us an able summary of the best tion.' results of Biblical criticism, and the conclusions of We say that evil is evil, and are not willing to

In short, the truth of the narrative and the identity of the authors disappear together. It becomes a medley of legend, poetry, and oral tradition, comorder, centuries after the times of its supposed authors. And this applies to the New Testament (though in much less degree) just as to the Old. The process with which classical scholars are so familiar is renewed. The bits of old songs or laws are skillvented whole books. The prophecies become sermons of every variety of spirit and purpose. The Psalms become a sort of Hebrew anthology of every is reduced to a very fragmentary and very untrustworthy collection of the literature of a certain Arab race. The grand spirit of Moses grows as dim in the dust of centuries as that of Numa. Sinai moves or augurs; and the war-songs of old heroes are

The process does not, of course, go so far with the proximity of such a neighbor. Three first gospels were put together from the floating and variable traditions of the early church, no man knows how very suspicious. In the writings of St. Paul, then, we do reach a firm point, of which author, date and genuineness are certain, but even these unfortunately, contain corrupt readings and addition, or call them forgeries, on cardinal points made in the early days when the church "was creating its theology."

The mass break idols they no longer worship; they repudiate the guides in whom they had placed an extravagant trust. Our new teachers point out that their idol is but stone and wood, but wish them to retain it on the altar for its beauty and its age. They discredit the veracity of the oracles, and think mankind will still consult them for the poetry of the responses. O We are asked to venerate the old prophets not as scors but as poets, and then are told to venerate no other poets like them. We are desired to see in the Jewish nation the purpose of ages asked to ignore the purpose of ages through the history of far nobler and greater nations. It is not that Hebrew poetry is not great, but that Christian pe, in spite of himself, an apologist, and must be poetry is greater; it is not that there is nothing to always regarded as stating his case most favorably be learned in the history of the Jews, but that there to the church; an Oxford professor must sanction is more to be learned in the history of the Romans. revolt when he speaks disbelief with such amazing Man for man, race for race, the comparison is hardly candor. • • • Creeds, like Cosar's wife, cannot possible, and Dante towers above Isaiah, as much as

"If this be true, the maintenance of that race and its literature in unnatural prominence under and it is not too hard to remind them, that each any pretence, or with any theory of interpretation, has implied some things which none of them have is an evil and a delusion. O The Bible can hold said. O O From the general extracts which its place either by a divine sanction or by glaring we have made, we think it will be seen that this injustice to the other writings of mankind. The book does radically destroy not a part, but the whole question is not whether stripped of that sanction it of the popular belief. O O Were not the Egyp. is worthless, but whether other books are not equaltians, as much as the Jews, the pioneers in civiliza- ly valuable. • In short the plan is one which tion? Are Confucius, and the infinite millions who reduces the whole Bible to the position of the Apochave lived and died under his dispensation, drops in rypha. In them we have books which claim no the ocean of humanity? Did Buddhism do nothing very high authority, and are not used to establish for the principle of purity? or was Mahomet a any doctrine. They have sunk into the same neglect feeble teacher of the idea of monotheism? To ig- as the Catholic legends or the spurious epistles and nore so much in the past may be the singular result gospels of the church. The world even gives a very of a classical education; but to drop out of mankind harsh sense to the term 'apocryphal.' If this is a vast majority of the human race, is an astonishing the position which Scripture is to hold in men's proof of the narrowness of the Christian teacher!" | minds, its claims are undoubtedly placed similarly These last remarks are applied by the reviewer low. They do not say that certain books are not into Dr. Temple, who exhibits the characteristic nar. spired, but that there is no inspiration. They yield rowness of the education bounded by the church, not the authenticity of parts, but the authority of

Dr. Ellis should offer "an apology for the stupidity question. After all, the really fatal objection to the of the pulpit." Such fragmental education, and Scripture is not that it is deficient or occasionally most of it a fossil kind, must of necessity result in superfluous, and does not contain much of great a barren field, or of abortive productions, but illy value which other writings do (as authors readily adapted to modern development. When such plati- admit), but that much-nay, very much-of what it tudes are offered to progressive souls, and they are does contain is actively injurious and positively retold to "enter in and possess the land which the pulsive. O O He who feels keenly the baneful in-Lord thy God hath given thee," they are rather apt fluence diffused through the inmost fibres of social to demur at such a kingdom of heaven which has and private life, cannot tolerate that it should be the dark aspect of the valley and shadow of death prolonged in the very name of society and morality. of the Hebrew, or the "Pluto's dreary realms" of And if advantage be taken of the very moderation of the Gentile. A preference is given to a newer, a our language, it is time to point out the powerful brighter unfolding of the heavens, whence angel's substratum of truth in the fierce invectives of Voltaire food is furnished at first hand from more sweetly and Paine. With regard to the Hebrew portion, inflowing fountains, and holier fruits of present deed, it is allowed that it can do nothing more than represent the spirit and life of the Jews, and per-Again, the Westminster-" Can the noble elevation haps does very scant justice even to that. Now in of the Roman citizen be compared with the inhuman spite of their monotheism, which they held in common with other Oriental races, the Jewish national tive results of the Jewish influence. The spirit of character abounds in repulsive features. The very persecution, extermination and narrowness, is not orthodox believer admits it in order to heighten the Greek. Is Calvinism derived from Roman or from miracles of inspiration. It is not enough to say that Jewish temper? Whence comes the notions of hell they were surpassed by the Romans in this and the and damnation, of the God of battles, of Pharisaism Greeks in that virtue; it must be shown that they and Bibliolotry? Nor are these things trifles, if were free from fatal defects. We ask whether mornothing can be so repugnant to the notion of the bid pride, egotism, and ferceity, inhuman hate and unity of man, no temper so pernicious of the pro- frantic fanaticism, superstition and hypocricy, gress of the race, as the spirit of cruelty, of pride, went for nothing in the national character. And of isolation, and of formalism. Yet these are the then we go on to ask if this spirit does not, and educators chosen out for a sacred prerogative, their through ages, has not shed its blight upon men, and leaders specially honored, their writings specially if so, through what agency. Why all history scarce studied, their spirit specially imitated. 0-0 Why ly shows a race whose character was distorted by do our congregations chant daily fierce war-songs such hateful vices. And is it not time that their from the Psalms? o The pedantic education character, such as it is, runs through every page of and the shuffling morality of the universities, too their literature, as, indeed, could not be otherwise? often leads them to adopt the principles of hostile It poisons its wild mythology and the sanguinary criticism in the spirit of the rhetorician or the sophist. annals, it stiffens the Mosiah ritual into a debasing They turn criticism into apology by a trope, and formalism. Their national songs thirst for vengeance, twist an axiom of science to support a popular error. and the warnings of their prophets are veiled in a How this has been done with the first chapter of gloomy horror. Again we say we yield to none in honoring what else they have-much that no other books in the world equally possess. What we insist ited for the cosmogony still flourishes for the rest on is, that it is mixed up with an immense percentof the Bible; and day after day we see the latest age of evil. This is not a matter to be dismissed by conclusions of philosophy and science travestied into a parenthesis or a metaphor. It is hardly fair to Hebrew phraseology, to defend the pretensions of an talk of 'flaws' and 'patches,' nor does it meet. the question to call all this an imperfect revelation. After some other remarks, the reviewer continues, It is trifling with us to say that the Mosine ritual and says..." The latter link in the argument is ade- was given for the 'hardness of men's hearts,' and quately supplied by the second essay in the volume. some impracticable vision is a 'council of perfec-

repudiates miracles, inspiration, Mosaic higtory, and | modern Hebrew scholars. Of his work we desire to adopt the view of Mr. Emerson, that it is a lower

form of good. What we maintain is, that the book which they insist on retaining on the altar and the hearth, for reading in the congregation, and for meditation in secret—the book for all—for white and black men, for the poor, the sick, and the child, contains inwoven into its fibre some of the very principles of a bad heart and narrow head. Is it possible to give a moral interpretation to all the legends of Genesis? How many pages are occupied with the upholsterers of the temples and the finery of the Levites? Are not the wars of Israel as dreary as those of the Samnites, and far more shocking? Are the turbulent annals of the Judges and the Kings the most edifying things in all history, even supposing them true in fact? Even the golden words of David and his son contain much dross. They are no little discredited by their lives, and distorted by frightful imprecations and cynical worldliness. Through the loftiest exhortations of the prophets, and far more through the whole history of their lives and actions, there runs a savage fanaticism, and occasional instances of sheer monomania. What we want to learn is, in what way this burden of Judaism may be lifted off the conscience of the people. How shall their public and private life be purified from this? Not, we think, by any explanation of difficulties and canons of interpretation-not by still thrusting before their eyes and dinning into their ears with free comments the legends of Dinah and Tamar, the dreary catalogues of Numbers and Levitious, the maledictions of the Prophecies and Psalms, and the antics of the songs of Solomon. "It is very easy indeed to say that mankind turn to the brighter. never to the darker pages. But is this really so? Are not, rather, the two mingled together? It may be easy to say that the cry of the "sword of the Lord and of Gideon" is obsolete, and the spirit of persecution dead. These tempers no longer take the form of outward violence; but they still produce a. moral degradation. That which almost stifled the political genius of Cromwell, still makes bad citizons: and the literalisms of Knox still hardens many hearts. The missionary still looks upon himself as Elijah amidst the priests of Baal; and the whole evangelical world still nurses its pride upon the language of the chosen people. In a word, the cruelty of Calvinism, the hypocrasy of Protestantism, and the bigotry of the church, are Jewish to the core."

There is much more from the Westminster mount of vision which we have not room to include in our 'Glimpses." Let it suffice for the present to say that from the observatories of Cambridge Oxford and Westminster the old heavens are seen rolled together as a scroll-the sun darkened, and the moon refusing to give her light; the old theological stars are falling from heaven, and "swealing away like farthing candles leeted at baith cends." brook Kedron is oversloughed with the immense amount of biblical, of church and priestly rubbish. Sic transit gloria evangelicamundi; the which being interpreted is, the evangelical world upon the slide, and giving place to the brighter day. Amen!

C. B. P. SHADOWS.

Tis the hour of prayer. How gently the light lropped away in speedy moments! Pensive evening like a shadow is spreading over us. The busy tramp of day has mellowed into the quiet hour of twilight. Shadows flit by us. to which fancy gives strange shapes and our minds grow pensive. Sounds unnoticed in the rose-tinted hours of light, fall quaintly on the ear; our thoughts in harmony with the calmness of the hour, ascend, like heated air, to higher regions, and a holy sadness heralds in the

'T is the hour of prayer. The golden sunset draws fantastic clouds of dazzling brightness, on which its rays have lingered till their lustred edges have faded into red, and now the dark blue of evening has spread its mantle over all; the lighted points, one after another, have gone out, leaving the once bright coruscations of beauty in huge shapes, grim and motionless. ·

The young moon, following her god, has dropped behind the dark cloud; a star glimmers through the foggy folds, prophetic of constellations, to gem the canopy of night. The dews of evening gather on the ground; the air is full of chilliness, and the heart in sympathy beats to the music of sadness.

'T is the hour of prayer. All day the din of active life overwhelms, and the latent soul speaks note Thankful are we for the return of evening, bringing us back to faucy's mystic thought, when hearts speak and voices oft are silent-vain wanderings o'er a sea of thoughts we cannot futhom. 'T is the hour when children talk with angels; 't is the hour we feel our immortality.

Y. 'T is the hour of prayer; 't is the hour when old familiar faces look at us from the dark corners of the room. Old portraits on the wall attract expres. sion, and the recognitions make us feel the living presence. Can the witching hour of twilight make vivid the shadows of loved faces who dwell beyond the vale, whose still voices ignite thought-whose footsteps leave no track behind?

VI. 'T is the hour of prayer. Come, Ellie, bone of my bone, and bright eyed Jamie, image of the mother, draw near the table, old ere your sire saw the light of day. The rough winds of time have not yet swept the sunbeams from your hopeful faces. You are fresher from life's fount than I am. Then lift your young hearts with thanks. Oh, fair evening, that forgets toil, and permits the quiet and repose of holy thought. Children, let us pray.

VII.
Pray for the mother who had you first in her bosom, and when ready for the friction of light and air, gave you your being. Forget not your Father. who needs prayers more than she. You for us, and we for you; our vespers entwined, shall soar upward, and mingle with the thank offerings of angels.

Tis the hour of prayer. Hark! the wind, low monning, vibrates on my ear in harmony with the hour. Listen! maybe an angel's voice. I feel her presence. Is it Hattie? Then we are all here. Is that soft-mouning wind a response? Oh, let us think so! 'Tis the golden hope of life's existence. We see thee not. But art thou here, my cldest born. whose early-winged flight left a trail of sorrow on life's pathway? Oh, sweet sombre twilight, that gives reality to shadows!'

ıx. 'Tis the hour of prayer. Hattie joins with us, whose unheard voice mingles without discord with Ellie's and Jamie's - whose bright faces see her presence in our hearts, and feel they have a sister whose soft influences draw them heavenward. One link above the cloud, and one below the surface. make the chain complete.

Tis the hour of prayer. The little bud, still en-

its not unfelt presence, speaking our immortality yet to be, and we are six. Our four living adjuncts; the "unseen" and the yet "unborn" not visible, but present with us, with joined hands as of one piece; and sainted Hattle in the centre (if it be so) worship now the Universal Father-for 'tis the hour of W. A. X.

Banner of Night.

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New Story by Mrs. Porter.

We hope to be able by February 1st. to announce for publication a new story by Mrs. Ann E. Porter, author of "Bertha Lee," "Country Neighbors," &c., &c. We know this announcement will be very acceptable to our patrons, who were delighted with the stories mentioned above, as with all those the talent-

THE USES OF DISCIPLINE.

ed authoress has written for us.

They are to the nation just what they are to the individual. No reflecting man can question that, as a people, we have been so highly prospered, materially, as to distract us from the needed contemplation of our spiritual growth and interests, and make us believe that in money alone resides the summit and crown of all worth and power. Hence our society has struck its colors to the clamorous demands of wealth, and confessed its inferiority to the mere inatrument that is able, when rightly employed, to help in elevating the social state.

It would appear as if there was little enough need to decry this state of the popular sentiment—so hasty, so crude, so full of self-assumption—since nothing is to be gained by denunciation, and people rather stick to an old bad way, than follow after a new better one. Besides, it is true at all times and everywhere, that an idea works itself out in the minds of men, and is never wrought out by extraneous aid or machinery. When the people see that there is a far better way for them than the way they have been going in, they will abandon the old track for the new one; but who will undertake to make them see what they do not now see, or to see it even before they can? There is no such thing as force, or will, about these matters; they are subjects simply of natural growth and development.

Our present national trial is a perfectly natural one, and, in the course of events, to be expected. We have been going on as a people at an unparalleled rate of prosperity. Our material strength has already become enormous. Our population doubles almost as fast as we can order the official census. Our commerce whitens every foreign sea with its pacific sails, while our magnificent inland lakes and rivers float a wealth of shipping that very few minds in the country think of seriously estimating and trying to realize. The leading cities are already giants, and palatial rows of warehouses lift their proud heads above the pigmy passers, testifying to the vast accumulations of this virgin land which the world calls America. Land is so cheap and plenty, too, that every man can be independent of every other man, and sit under his own vine and fig-tree without fear of molestation.

ar.of molestation.

Out of this almost absolute freedom must naturally proceed influences not particularly beneficial to the spiritual part of man. In his sense of security from want and harm, he has gradually come to forget his better nature almost entirely, and to believe that in bread alone—the bread that is made in the waving wheat-field-does his life here consist. It is perfectly natural that it should be so, but all of us lament the peculiarity of nature that produces such a condition of things. Mon will forget their higher interests when they are perfectly enmeshed in the web of lower and more immediate ones, and we can only lament it as long as it stands as it does; to complain is to do no good, and to denounce is both pharisaical and productive of positive harm.

Looking over such a field, who is there to deny that the very first step toward spiritual discipline and betterment is that induced by actual trouble? Who cannot readily understand that there is no way so effectual to bring men to their senses as this very way by which all are suffering to day? If the administration of the rod be good for children, why may it not bring forth good fruits, too, in the case of adults? In the whole history of human experience, who fails to discern the fact that it is only over obstacles and through opposition that advancement is made, and that rarely, if ever, have great points been gained except by tribulation and agony?

We are at this moment, as a nation, going through one of those crises that as much belong to growth of man and his social institutions as his senses bedong to his spirit while in his present condition. It is a necessity of our national and individual growth that it should be so. The very lack of leaders, who shall tower above the heads of the people and take the work almost entirely on their own shoulders, is a cause for rejoicing rather than regret, although there are so many to vent their lamentations over it. If we had the popular leaders we had in the past generation, they would do for us, if they were able. what we are now compelled to do for ourselves : and herein lies the profit of the lack so much lamented. It is time we took the responsibility, and it was meant that we should take the responsibility; hence, when we would look around and seek for our accustomed servants and agents, whom we were perfectly willing to pay for the work they performed, we look and seek in vain. Men appear to be nearly of the same heighb in these times. What is wanted now, is not leaders to overtop the mass, but men everywhere, sufficient for the ever-varying forms of the problem of self-government, developed for a still higher form of social civilization than ever before, and afraid to face no contingency which time and the play of cir-

veloped in nature's folds, seeing no light; but, by cumstances may design. This is the dawning of the great era, long prayed for and looked for, when the INDIVIDUAL Shall be superior to the State, even as he the prompt manner. In which our subscribers are has long since proved himself superior to the Church, responding to our claims for the ensuing year. It Not arrogantly, and therefore ignorantly; not in is to individual subscriptions that a journal like passion, or pretension; but humbly, and with a ours must look for its support. In order to be an sweet, secret and perpetual trust in the Power that effective instrument for good, such an enterprise sits above all human states and thrones and ecclesiasticismo forever.

truth, in this day of our trial and test; and that is, to a few whole-souled hnen, and not to the whole that passion and the use of force is certain to put public, is not only limited in it action, but is a couback the hands on the dial of progress, and undo all stant source of anxiety to its publishers. that has, up to the present point, been accomplished. Now is the time for every one of us, by example and by word, to dissuade others from the rashness that individual subscriber or purchaser. The withis the fruit of old-time violence. Let us remember that, in matters pertaining to liberty, no man can friends seem to understand this, and have responded ever be forced-no man can be made to see what he cannot see. Let us leave a little to circumstances. and a good deal to time. If we live only to advance to fear that those of our friends whose subscriptions a theory, rather than to advance the highest interests of the human family, then we may be assured without further thought that we shall certainly fail : pired with the coming in of the new year. it is possible for us to work out a true inspiration because that may be done after truly divine methods; but it is idle to seek in these days of open and endless inquiry, to force a notion upon any class of human beings, with the most distant idea of its becoming permanent and fruitful.

The best we can any of us do, at this time, then, is to be patient and hopeful; to give up no ground that we have gained at the cost of our vital forces, still higher ground is thereby secured; to remember lars to us. that we have sins at home to look after, and that we have no right to taunt others with sins for which we are nowise responsible, and of whose origin and growth we know nothing. Above all, let us give than any two religious weekly papers in the country over no hope, no endeavor, so long as divine charity afforded. Many of our reports, and much other still remains to us, but love and labor on to the end of our days, believing that the All Father holds the final arrangement in his beneficent hand.

Scandal Mongers.

The existence of a few scandal mongers in Boston who profess to be Spiritualists, has been the bane of every man or woman who has ever been connected with the cause in any public capacity. And-we are sorry to say it-men who should have more attended by audiences averaging fifty persons, daily, sense than to listen to the calumnies of those posts, most of whom are strangers in the city. They canwho are continually meddling with what does not not but be impressed with the fact that there is concern them, and passing opinions of brainless something genuine in Spiritualism, and are often inheads upon actions they know nothing about, are duced to seek for themselves for its truths among often influenced by these snakes, who take pleasure the various mediums of the land. in bedaubing with their own slime those who will | Although by some of our friends we have been not bow to their will.

them a part of their covering in a manner which

The Pope, a hundred years ago.

A modern volume describes his Holiness, so long ago as that, in the following style :- " He (the Pope) rides along the street in a very large, old-fashioned rides along the street in a very large, old-fashioned we can do without his aid; for each and all our coach, drawn by eight horses, the coachman and friends are co-workers with us in the enterprise, and postilions on the horses, with full-bottomed wigs, without their hats - very ridioulous figures. All the repaid with the accompanying consciousness that to people he meets fall down upon their knees. The that sacrifice the triumph of Right is in a measure first time I met him I got out of my coach to bend due. my knee, as I was bid. He gave me his blessing, and signified he would waive compliment for the future; so we never willingly put ourselves in the way of meeting him. During the year there are Macaulay's Essays that is published with the new several of the convents open for the entertainment edition of those fascinating papers, that his genuine of poor pilgrims; they are fed for three days, that integrity of character gave a certain puritan rebeing the time necessary to perform their devotions. lentlessness of tone to his intellectual and moral As they walk barefoot, they are first carried into a judgments. He had a warm love for what was room to have their feet washed and plastered, if beautiful and true, but, in his writings, it generally they have soup, fish, and salad. The ladies of the formed and false. He abhorred meanness, baseness, first fashion, as a proof of their humility and penitonce, come, at times, to wait upon them. My curi- his whole heart and soul, and found a grim delight about, and waited upon them."

Rumors and Mischief.

It is true that if people would only pre occupy their minds with thoughts that are worthy, there would not be so much room and readiness for idle rumors hanged, drawn and quartered many individuals, to do their work. Unoccupied time is the cause of a great deal of modern misery. Inspired with a notion that coined gossip is far better than no news at all, such persons flood the land with messages from points where a state of extraordinary excitement prevails, and are only satisfied when they find that a still greater state of agitation is produced than before. If the "mind-your-own-business" principle could be introduced into affairs a little more generally, news would not be in such demand, and of course mischlevous and lying rumors would come to a sorry market. But people love so to talk; and, talking, each would be thought the bearer of a bigger story than the one who told his last. Hence exaggeration has come to be an element of our popular matter whether true or false.

Error Corrected.

From the letter of a subscriber we extract the following:

"I have understood that spirit likenesses can be taken through the medium, Mrs. Conant. If such is the case, and as I understand the terms in the Ban-NER OF LIGHT, I will say that there are a large number in this place who would be pleased to try the test, and would gladly pay any price if they could get a picture of some beloved one who now dwells H. J. STERLING.

Lest others should labor under a similar impression, we take occasion to say that we claim no such powers as belonging to Mrs. Conant.

Too much is seldom enough. Pumping after your bucket is full prevents its keeping so.

We take this occasion to express our gratitude for must be self-sustaining-not indebted to the philanthropy of a few individuals for life. A paper But we are all to be impressed with one great which for any length of time must owe its existence

> To a certain extent the prosperity and continuance of our paper is a trust in the hands of every drawal of one is a weakening of the forces. Our nobly to our calls. The present year has thus far been fruitful of good to us; and we have no reason are about to expire, will be any more backward in their renewals than those have been whose terms ex-

We consider that the BANNER OF LIGHT IS ON A firmer foundation to-day than it has ever been since its existence. It is now a self-sustaining enterprise, whereas during the first two or three years of its publication its publishers sustained a loss of some twenty thousand dollars. The first year of its publication was during the crisis of 1857, when with a small circulation we struggled against the monetary difficulties which overwhelmed many men. That unless by the cession it is honestly believed that year wound up with a loss of over ten thousand dol-

> After that time we made strong efforts to increase our circulation by extraordinary expenses. A larger amount of reading matter was given to the public matter were paid for liberally. We have also opened neatly furnished rooms to the public that they may witness the operations which furnish one department of our paper with matter. Many people have obtained their first knowledge of spiritual truths at our circles, which are always free. The department of our paper to which we refer, is an expense to which no other weekly paper is subject, and it is alone in its workings for good. The circles are

censured for extravagance in our outlays, we can We have, in common with others who have taken but look upon the money we have expended as seed an active part in this movement, been a target at sown to spring up hereafter in glory By it we have which some of these people have shot. Silence for a attained a weekly circulation which has at no time time has been our only answer. But we find the been equalled by the combined spiritual press, and more we bear the more we have put upon us; and have reached a position in the hearts of the people forbearance ceases to be a virtue. We now publicly which renders future success certain, in a monetary request that a stop be put to certain lies, emanating sense. The character of the BANNER, and the peculiar from some of our spiritual brethren; and at the same elements to which it owes its success, render it imtime advise these people to put their own houses-in possible to bring its current expenses to the same order, or we may find it necessary to strip from basis as other weekly journals of the same circulation. Hence it is that it requires a large circulation will not be at all pleasurable. Wherever this shoe to sustain it. What would fill other publisher's pinches-among rich or poor, high or low Spiritual- | pockets with wealth, only suffices to keep the Banner ists, in Boston or Melrose-let the parties who put it affoat. We acknowledge our dependence upon each on wear it to their own advantage in teaching them and every subscriber to and purchaser of our paper to mind their own concerns. If it has an opposite Our success rests to a certain degree upon the libereffect, we shall only tighten the grip-depend upon ality and promptness of each of them. And while they express a desire to bave the Banner or Light moving onward in the path of success, let them not forget that every dollar they send us is so much motive power which renders its onward march certain. Let no one withdraw his patronage, thinking that any sacrifices made in our behalf will doub

Macaulay as a Judge.

Whipple remarks, in the introductory criticism on necessary, and then set down to long tables, where took the negative form, of hatred for what was defraud, falsehood, corruption, and oppression, with osity carried me there one night; but they, suppos- in holding them up to public execration. His talent ing I came there with the same pious design, as for this work, and his enjoyment of it, were so great soon as the pilgrims were set down to a tuble, a that he was tempted at times to hunt after orimilaced bib-apron was brought to me, and a ladle put | nality for the pleasure of punishing it. He acquired into my hand. Two men brought in a large copper, a diseased taste for character that was morally with a white petticoat around it that it might not dirt tainted, in egder that he might exercise on its conus; and I and two more ladies served five hundred demnation the rich resources of his scorn and invecwith soup. Other ladies and the priests carried it live. His progress through a tract of history was marked by the erection of the gallows, the gibbet, and the stake, and he was almost as insensible to mitigating circumstances as Judge Jeffreys himself. He seemed to consider that the glory of the judge rested on the number of the executions; and he has whose cases are now at the bar of public opinion, in the course of being reheard."

Tobacco for Disease of the Throat.

The Boston Medical and Surgical Journal makes the following observations in a review of Sir Benjamin Brodie's letter in the London Times on the "Use and Abuse of Tobacco."

"There is a local effect of tobacco, when smoked, which we have not seen mentioned, and which, in a therapeutical aspect, may be of considerable import ance; we refer to its action in preventing that per culiar condition of the throat, which, if neglected, is liable to terminate in follicular inflammation, or what is properly known as clergyman's sore throat. It has been said that few if any instances of this affeccharacter, and that newspaper receives the most tion can be found to exist in those in the habit of patronage which offers the greatest "stunners," no smoking and we know of one or two instances where it yielded at once to the potent influence of tobacco. It probably acts by allaying commencing irritation, which if allowed to increase, would end in inflammation; and perhaps by counteracting any spasmodic condition of the surrounding muscles—a very natural source of trouble in this distressing disease."

News from the South.

We make no apology to our readers for not trying to furnish them with the items of news, manufactured and otherwise, that come across the telegraph wires from the seat of excitement at the South. We could not keep up with this news, if we tried. What is given as fact, one hour, is sure to be contradicted the next. We deem it better, therefore, to let these varying rumors take their own course, find expression in the papers that live by circulating such things, and not to add one jota to an excitement in the public mind which we cannot hope to quell.

The fettlement at Hammonton, N. J. We see that our old friend, John Landon, of Rutland, Vt., has become interested in the Hammonton

Philadelphia, by railroad, in Atlantic county, N. J., much room left for speculation, after reading an exand is said to be a most prosperous settlement. Dr. tract like the following from the Journal des Debates A. C. Stiles, formerly of Bridgeport, Ct., has also of Paris: located there, and speaks in praise of the place.

exhaustible. It is fine for fruits, vegetables, corn, etc. The climate is temperate, free from severe cold and dangerous frosts, therefore good for persons predisposed to pulmonary complaints.

Land warrants at a rate of twenty dollars per acre on the farm plot are given for settlers. The homestead law of the State exempts land and houses to the amount of fifteen hundred dollars for execution or seizure on account of debt.

The social state is at present good, free from any England and the West.

The Spring Prospects.

What it is that thus inspires the patriot Garibaldi o declare with such emphasis that the Italians had better hold themselves in readiness to take the field in the last of March, may be better known to himself than to anybody else. He has retired to his little island home for a brief rest only, satisfied that the future will make even sterner demands on him than has the past. We do not ourselves incline to believe that the continental troubles are anywhere near the point of their final settlement. Italy is free, but not so free as she yet shall be. The Papal question has not been settled-not even thoroughly liscussed. Pius IX. does not intend to yield his ground so readily—at least while he hopes to be able to find at his hand such friends as the present youthful Emperor of Austria. And France is as much interested in the disposal of this question as any that the coming spring will open more stirring times for Europe than it has know yet.

IMPROMPTU.

Joy sat upon the brow of Youth In Beauty's sheen so fair, For in Joy's spirit there was Truth. Undimmed by cloud or care.

Too soon, alas! as Time sped on. Youth's Joy was turned to Sorrow. For Pleasure came in gay attire. Joy's innocence to borrow.

Truth went and faltered by the way. While Hope kept pace with Pleasure: But soon Joy changed her name to Gay. And mortgaged Virtue's treasure.

Yet Hope the portal watched with care, Desiring Truth's return : But Sin had placed its signet there. And Truth away did spurn. Sorrow and Sin a union formed.

And Beauty fled away; While Pleasure, heartless, viewed the scene. And bade farewell to Gav. Oh, Youth and Beauty, learn from this

That Truth, allied to Love. With Peace and Virtue ever near. Were sent from God abova: That when you o'er life's pathway tread,

Your footstens may be sure. And when the angels call for you, Von'll mingle with the P

The Poor.

We beg our more favored readers not to forget the poor around them, at this biting season of the year. No man must think that he can live altogether, for and by himself, or forget that he is but a single link in the intricate network of the great social scheme We are all dependent one on the other. No man can stand off from his kind and say that he will get along without them. Hence, if we look at it as a matter of policy merely, we must see at once how much safer it is to do a kind deed, now and then, if only by way of making a deposit in the memory of others against which we may draw in time of need. Giving is more blessed than receiving; and he who dispenses lays up a wealth of enjoyment that ho knows not of. It seems as if our fortunes were all placed at odds as they are, merely that the better qualities of human nature might be appealed to and drawn out. In the dreary winter time, the calls made on a man's goodness are as loud as they ever

In Chiun.

foot" in the China shop, and are breaking the ware with a looseness that doesn't speak much for the say there are some communities, both far and near. that need to be thoroughly drubbed before they will entertain the least respect for a strong and worthy Mr. Munson, or by us. outsider; and we may conclude that China is one of them. War is considered a very excellent affair, or agent, by some people, and thought to be even a divinely efficacious instrument in advancing the world. So mote it be, then; we certainly do not look to see any very large increase of sickles made from swords, in this day of ours, though we do sin cerely believe that peace, and long suffering, and true loving kindness, will get ahead of violence and bloodshed in the end. No doubt the burning by the Allies of the Chinese Emperor's palace, will lead to the gentlest fruits, at last, of beautiful peace.

Rather Gloomy.

Dr. Dewey, of this city, declared in his pulpit discourse on the President's Fast Day, that he did not doubt that those persons who had already come to middle age, in this country, had seen their best days: that disintegration was to come, discord was to rule, and the next quarter of a century would be taken up chiefly with the dissonant work of discussions, experiments, and reconstructions. It may be so, and it may not. "If it be, we should be sorry enough for human nature, the best specimens of which had already advanced to their present standard, if there was not a great deal more to hope for, even in dissolution, than to despair of. It is the spirit of the age that controls all popular movements; and, if we mean anything by that expression, we mean that it is the essence of all that is good and true. To despair of this, is to despair of man; and he can have but little faith in God, who is not as willing to put as much faith in mun as the all-wise and beneficent Owing to the times it will not be published at

France and Secession.

Since considerable talk has been made about the overtures of South Carolina to France respecting her enterprise, and has located there, having purchased secession project, it has been a matter of much interthe land of Landis & Byrnes, the former proprietors, est to people everywhere to learn just how these over-This place is located thirty miles southeast of tures have been received. We think there is not

"Can the nation which has abolished slavery in The soil is fine sandy loam, containing phosphatic its colonies, lend its assistance to these pseudo-rematter and marine deposite, and is pronounced in- publicans, who prefer a revolution to a more examination as to whether there exists any means by which, in a near or distant future, the emancipation of blacks may be accomplished? These cotton planters address the Emperor as the protector of nationalities. What, then, is the nationality op-pressed at Charleston? We see only one oppression—that of four millions of Africans who are held in

slavery.

And shall we lend our strength to this liberal movement? We have no interest in doing so. The Slave States would not come any quicker to our assistance, while the Northern States would harbor toward us an inveterate rancor. Now these latter tendencies to free love, and it is intended to keep it States are more numerous, rich and populous than so. There are good stores, mills, schools, and the future confederation of the South can ever be. It churches of various denominations. The population is the North principally which is the customer for our numbers about two thousand, chiefly from New silks and articles of luxury, and which sends us its flour in exchange. Every mark of sympathy given by France to the Slave States, would be followed by commercial reprisals by the Northern States, and tariff and custom-house duties would soon interfere with our products. Let us, therefore, remain neutral in regard to dissensions which do not affect us. Let us leave the Americans to weaken themselves by their quarrels, and show to the world the impotence of republican forms to found a solid and permanent government. This is the case, if ever, in which to apply the principle of non-intervention.

Miss Hardinge's Lectures in Chicago.

We have received from W. C. Benson, Publisher, at Chicago, Illinois, a copy of lectures delivered in that city, by Miss Emma Hardinge, the popular and worthy lecturess. They are carefully reported, and the volume contains a brief biography of that lady, together with a portrait. The surplus receipts over expenses of publishing are to be donated to Miss Hardinge's Humane Enterprise.

The preface says: "The following series of Lectures were delivered in the course of three Sundays, nation on the Continent can be, having long since during the months of October and November, 1860, mapped out her views in the little namphlet that at Kingsbury Hall, Chicago, Illinois. They excited made so much talk in all the capitals. We expect a wide and profound interest at the time. The discourses were taken down, as delivered by R. R. Hitt, Esq., stenographic reporter of the Chicago Press and Tribune; and are republished without revision."

The subjects are " Astronomical Religion :" " Religion of Nature;" The Creator and his Attributes;" "Spirit-its origin and destiny;" "Sin and Death;" "Hades, the land of the Dead."

Hoping for the Best. "

Always hope. Keep that light burning, if all the rest are suffered to go out. Never give way to despondency. Never allow room for a doubt that cannot give a good account of itself. Insist on it. both by your speech and conduct, that you have implicit faith in the final achievement of perfect harmony throughout creation, and so, when others despond and despair, you are all right and happy. Just suppose, if possible, that all men-every one of them without exception-had no thought save that of confidence in goodness, and never dreamed of danger: what a beautiful existence would not this be! There would come no harm, because such a thing would neither be feared nor looked for. What if, now, one individual, here and there, should begin and practice on the same suggestion! A whole world of terrors could never dismay him.

Social Parties.

The ladies of the Spiritualist Relief Society commence a series of social dances at Concert Hall, Court street, Boston, on Tuesday evening, January 15th, to be followed by other parties on alternate Tuesday evenings-to wit: Jan. 29; Feb. 12 and 26; and March 12 and 26. Thorough arrangements have been made to insure the success of the enterprise, and the enjoyment of all who attend. The floor will be under the management of a competent Committee-Messrs. Thos. M. Wells, John T. Gardner, Benj. Draw, David Philbrook, and John T. Pitman. Tickets to the course, admitting a gentleman and two ladies, are for sale, at five dollars-single tickets, one dollar-by Bela Marsh, No. 14 Bromfield street, at this office, and by the Committee-also by the ladies of the society.

Literature.

Two Lectures on the Present Crisis, by the late Theodore Parker, and the late Hon. Henry Clay, delivered at Dodworth's Hall, on the Morning and Evening of Sunday, Dec. 16, 1860. Mrs. C. L. V. Hatch, Medium. New York: S. T. Munson, 148 Fulton street.

This is the title of the work alluded to in the Banner a fortnight since by our New York corre-. spondent, and of which just enough was given to excite a desire in the minds of our readers for a The French and English have assuredly "got their thorough perusal. One, in reading the pages of this volume, cannot help perceiving the mental characteristics of the two great and good men from height of our boasted modern civilization. But they whom it purports to have emanated. The two discourses are published in durable form, and will be sent postpaid on receipt of the price-30 cents-by

The Bavenport Boys.

MESSRS. Epirors-Can you tell me the address of the Davenport Boys? Is there any prospect of their visiting Boston this season? There are many here who are anxious to witness the amazing phenomena of which these boys are the media. Many persons who were unbelievers in all spiritual manifestations at the time of their last visit, are now ready to see and believe. I cannot doubt that the exhibition would be profitable in more senses than one at this time. I hope this hint will fall under the eyes of the parties interested, and that those inquirers who are yet in the rudiments of spiritual science, will be afforded the opportunity they crave. WESLEY.

Our Circles.

The public are informed that our circles are held every afternoon, except Sunday and Monday, commencing at half past two o'clock, at which time the doors, are closed, and not opened until the close of the manifestations.

To Mediums.

Perry B. Bayless writes us from Rose Hill, Darke County, Ohio, that mediums are needed in that section of the country, and those contemplating a western journey would do well by placing the town upon their list.

The Trance.

We have refunded the money received by us for 'The Trance," a book advertised a month ago GLEANINGS PROM "FESTUS."-NO. 2.

COMPILED BY D. S. PRACKER.

Spirit is like the thread whereon are strung The beads or worlds of life. It may be here, It may be there that I shall live again; But live again I shall wherever it be. We long to learn the future-leve to guess. Probe the profound of thine own nature, man! And thou may'st see reflected, e'en in life, The worlds, the Heavens, the ages; by and by, The coming time.

Man's nature, physical and psychical, Will be together raised, changed, glorified; And all shall be alike, like God; and all Unlike each other, and themselves. The earth Shall vanish from the thoughts of those she bore. As have idols of the olden time. From men's hearts of the present. All delight And all desire shall be with Heavenly things, And the new nature God bestowed on man. It is hard to deem that spirits cease, that thought

And feeling, flesh-like, perish in the dust. I run the gantlet of a life of doubts, Each one of which down hurls me to the ground, In vain I shut mine eyes. Truth's burning beam Forces them open, and when open blinds them.

Some seem to live, Whose hearts are like those unlightened stars Of the first darkness-lifeless, timeless, useless-With nothing but a cold night air about them; Not suns-not planets-darkness organized: Orbs of desert darkness: with no soul To light its watchfire in the wilderness, And civilize the solitude one moment. I love to meditate on bliss to come. Not that I am unhappy here; but that The hope of higher bliss may rectify The lower feeling which we now enjoy. This life, this world is not enough for us; They are nothing to the measure of our mind. For place we must have space; for time we must have Eternity; and for a spirit Godhood.

God's bright words, Written in the red-leaved volume of the heart, Return to him in prayer, as dew to Heaven. Our proper good we rarely seek or make ; We are mindless of our immortal powers, And their immortal end, as is the pearl Of its worth—the rose its scent, the wave its purity

A YEAR'S RECORD.

Amid the political, social and commercial convulsions of the country, and while South Carolina is settling up her affairs with Uncle Sam, I may as well send in the footings of my running account with the world for the year which leaves us to day for that unknown region "from whose bourne" no vear ever returns.

During the year just passed I have delivered one hundred and eighty-two lectures in thirteen of the United States, for which I have received pay in full, (what some places lacked, others made up.) which, after deducting traveling expenses, has enabled me to support my family, and give a little to the poor (very little). I am already engaged for more than half of the ensuing year; and if our nation does not crumble to pieces, expect to continue my efforts through the year to unite the two worldsthe spiritual and temporal-in a more intimate con-

This little city of fourteen thousand inhabitants, closely united and roped to the Union by rivers. lakes and canals, and riveted by railroads, is not likely to secede either from Ohio or Spiritualism. Mrs. Laura McAlpine lectured here the two Sundays before me, and left many warm friends, and a lasting impression. Mrs. S. M. Thompson lives here, is a good medium and speaker, and has done a Right." good work here and in the country about and within often left for long journeys, and is therefore not as Because it is a Jew-lie (July.) extensively known as many who have done less for FROM MEXICO. — The British steamer Gladiator the cause. Miss Ada L. Hoyt is now here, and has touched at the Southwest Pass with dispatches from been giving public circles and private sittings, suc Captain Oldham of the Valorous. Miramon was comceeding in every test, and convincing every skeptic who dares trust himself or herself to a trial, and whose prejudices are not stronger than their reasoning powers. The friends here have fitted up a hall, which they use constantly to advance the cause to the best advantage they can; and their example could be imitated by many friends to good advantage. Good speakers and mediums passing this way, should is heartily tired of them. write to Henry Breed, and if convenient stop over and give the cause a jog.

During the last year I have seen our cause spread ing, strengthening, deepening, and taking hold more firmly than ever of the public mind, and the opposition weakening, wavering, and coming to us. The union of the two worlds is growing firmer, as I anticipate the union of the States of our nation will, after these earthquakes and political storms are over, and the second sober thought of the people comes to the resous of rights, duties, and responsibilities. We have had rather too much of crimination and recrimination, strife, jealousies and wrang ling, in every department of society-least, perhaps of any, in Spiritualism; but even there too much. We need more of co-operation and brotherhood, cession and concession-not coercion and compulsion. Shall we not take the lead, and set the example for all divisions of society and the nation? Somehow it does seem to me that every secessionist of the South is still my brother, and that I would like to increase his happiness, and grant him, if in my power, all, and more than his rights; but I should the country means anything, it has been speaking in deeply regret to see this glorious nation-the hope loud tones of approbation of the gallant conduct of of the world-destroyed, broken up and scattered; but I do not believe prayers and fastings-especially orthodox prayers-will save it, or do much good. This calling on God in a storm, and forgetting him in pleasant weather, is rather ridiculous in this age of enlightened reason. We have passed that age when families expected to save their dwellings from destruction in thunder-storms, by prayers. We put up metalic rods-we do not expect the prayers to "keep the powder dry," but pray and keep it dry.

The accommodating creeds of our day are to be found on every side of every political question, calling upon God to aid to build up, and tear down. If God decides and acts, some must be greatly diappointed. Judging from the progress and prosperity of our cause, I think we have as good reason as any to claim that he has helped us the last few years. I think he must have favored the farm. ers also; for these great shipping ports of the West are crowded with provisions, seeking a hungry market somewhere in the world; and I think some speculators would not care much if even war furnished the market and good prices. Immense fields of wheat throughout the West are even now growing and rooting under the snow, and preparing the crop for next harvest. These Western States can feed the East and the South as long as their money lasts, whether they are manufacturing or parading in military shows. Send on the money (even Western money,) and keep' the packers and weighers busy. Money-not muskets-is wanted here. We have

guns enough, especially in the pulpits:-WARREN CHASE. Toledo, O., Dec. 31, 1860.

ALL SORTS OF PARAGRAPHS.

Read the fine Story on our first and second

That "Remarkable Poem," copied into the Star of the West, should have been credited to the BANNER OF LIGHT.

CARPETS.-Take advantage of the times and buy low. Several involces are advertised in our paper, for sale at Panic Prices by the New England Carpet Co.

TO ADVERTISERS.—The BANNER OF LIGHT circulates In every State in the Union and the Canadas, and therefore merchants and others, who wish to secure purchasers, should advertise in its columns. Several who have done so, assure us that, pecuniarily, it has been of great advantage to them.

The Paris correspondent of the London Herald says that the warlike preparations of France are on a far larger scale than at the some period in 1858.

Near Waltersville, Ill., Abraham Kalts, a German, blew out his brains because his wife had given birth to a boy instead of a girl.

OVERHEAD-No. 1. Bright Luna sails up, in her pearly boat, From under the rim of the sky, And lacy and starry-flounced cloudlets float Around, as Night's Queen passeth by.

A DROLL COMPLIMENT .- The Rev. Mr. Snyder, of Watertown, Conn., once preached on the subject of the death and sufferings of Christ? He was a man of lively fancy and deep sensibility, and he portrayed so vividly the sufferings of the Saviour on the cross, that Christ was almost visibly crucified before that people. His heart was moved-he wept-and in sympathy with him the audience wept also. As he left the pulpit and was passing out of the church, a very young lady of his congregation met him, and, with tears in her eyes, taking him by the hand, she said, "Oh, I was never more delighted in my life-not even in a theatre!"

ENTERPRISE.—This affirmative force is in one, and is not in another, as one horse has the spring in him, and another in the whip. "On the neck of the young man," said Hafiz, "sparkles no gem like enterprise." Iman, said Hanz, "sparkies no gem like enterprise."
Import into any stationary district, as into an old
Dutch population in New York or Pennsylvania, or
among the planters of Virginia, a colony of hardy
Yankees, with seething brains, heads full of steam
hammer, pulley, orank and toothed wheel—and everything begins to shine with value.—Emerson.

THE SHIP OF STATE.

Still sail thou on, oh Ship of State i
Sail on, oit Union, strong and great!
Humanity with all its Gears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope i
Fear not each sudden sound and shock,
'T is of the wave and not the rock;
'T is of the wave and not the rock;
'T is but the flapping of the sail,
And not the rent made by the gale!
In spite of rock and tempests' roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Are all with thee—are all with thee!
—Longfellor THE SHIP OF STATE.

A CONUNDRUM THAT RESTS ON ITS OWN MERITS .-Why are the bones in a man's leg like the Union? Because "united we stand divided we fall."

AN OLD MAN'S ADVICE.—I am now an old man. have seen near a century. Do you want to know how to grow old slowly and happily? Let me tell you. Always eat slowly—masticate well. Go to your occupation smiling. Keep a good nature and a soft temper. Cultivate a good memory, and to do this you must be communicative; repeat what you have read; talk about it. Dr. Johnson's great memory was awing to be tt. Dr. Johnson's great memory was owing to his communicativeness.—Rev. D. Waldo.

Miss Lizzie Doten has given a series of lectures in Philadelphia, in which, we understand, she has ably and broadly defended the doctrine, "Whatever Is, is

A SUMMERY CON .- Why is the story of the whale a few hours' ride of her home-which she has not swallowing Jonah like a certain month in the year?

> pletely routed on the 22d ult. The Liberals occupied the capitol on Christmas day. Miramon had fled. Puebla had capitulated. Juarez had been sent for, and would leave on the 3d for the Capitol. The city of Mexico was tranquil. Miramon returned to the Capitol, and fled on the 24th ult. The war is supposed to be ended.

People are seldom tired of the world until the world

ELOQUENCE.

Sincere he was—at least you could not doubt it,
In listening merely to his voice's tone.
The Dovil hath not in all his quisor's choice,
An arrow for the heart like a sweet voice.—[Byron.

Jars concealed are half-reconciled; which, if generally known, 't is a double task to stop the breach at home and men's mouth's abroad. To this end a good husband never publicly reproves his wife. An open reproof puts her to do penance before all that are present; after which, many study revenge rather than reformation.

A PLEA FOR THE DRAMA. - In a lecture on the drama, recently delivered by the Rev. M. D. Conway, of Cincinnati, before the Phonix Literay Society of that city, the following passage occurred :-

"The actors are doing for the neglected senses and rugged passion of the people what some philanthropists are doing for the beggar-boys and raggamuffins in the are doing for the beggar-boys and raggamuffins in the streets. They dress up these senses and passions in presentable clothes, and teach them that they are something, and have something to do. Shall laughter, frolic, and fun be vagabond? Shall human foiles and weakness be clear loss, and not even teach us a lesson, nor give us a laugh as they pass?"

If the explosion of gunpowder in various parts of Major Anderson. Troops and provisions have been sent to Fort Sumpter by the General Government.

The French government is about to bring into France, for interment, the remains of the Empres Maria Louisa. The remains of the Duke of Reichstadt will then be the only one of the Imperial family out of France, and will, no doubt, be transported, in their turn, to the Imperial vaults in Paris.

Tobacco-chewing men and snuff-taking women should never be allowed to kiss anybody but each other,

The proceedings of Congress is published by the Charleston (S. C.) Mercury, under the head of "Foreign News." It argues well of the spanky little kingdom that they remember their "little joke" in such an emergency.

Mere art perverts taste; just as mere theology deprayes religion.

LADY BYRON.—Harriet Martineau has written a paper for the Atlantic Monthly, giving a detailed account of this excellent woman, with whom she was on terms of most intimate friendship. This welcome memorial will appear in the February number of the magazine.

Some are born great, some achieve greatness, and some have greatness thrust upon them. Prince Albert Edward was born great; Mons. Blondin has achieved greatness; while Barnam's fat boy has had greatness thrust upon him.

Robert Curry, a revolutionary soldier, one hundred and two years of age, died at Cincinnati on the 21st ult. The deceased resided with his two step-daughters, and passed the winter of his days in the most abject poverty, wanting even the meanest necessaries of life. At nineteen years he entered the army of the colonists, and with Washington served through the entire war of the Revolution.

How much quarreling there is in the world about nothing! Barrels of ink and tons of gunpowder have been expended and exploded in wrangling over theological points, when actually there was nothing to quarrel about. For instance, take the test question, now-a-days, "Did Christ die for the redemption of the world?" Some of his followers say he did, "of course;" others, that he did not, "of course." One says the Bible settles the question; another says the Bible testimony is very indefinite. Now, if Infidelity and Orthodoxy could be friendly enough to shake hands and compare notes, they would find their real differences of opinion to be the compare what is used to hands and destiny?"

One says the Bible testimony is very indefinite. The Boston Follow hat its uses?"

A meeting is held overy Thursday ovening, at 7 1-2 o'clock, for the development of the religious nature, or the soul-growth of Spiritualites. Jacob Edson, Chairman.

The Boston Spiritual Conference meets every Wednesday evening, at 7 1-2 o'clock. The proceedings are reported for the Banner. The subject for discussion at the next meeting is:

"What is Prayer, and first two in April.

Conygramos Hall, No. 14 Bnomyriello Staera, Boston.—

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"What is Prayer, and what its uses?"

The Boston April.

Conygramos Hall, No. 14 Bnomyriello Staera, No. tion, now-a-days, "Did Christ die for the redempmore in the letter than in the spirit. There are very few who will not readily admit

that Christ was a martyr to the cause of truth : and truth will redeem the world; hence he died for the redemption of the world. Each individual is redeemed just as soon as he begins to strive after and imitate a Christian-like life. All are "saved" as soon as they adopt the principles of Christ-no sooner. If it was necessary that Christ should die in order to the advancement of the cause then he died to save the world. It was necessary at that particular period of the world's history; therefore he "saved the world," figuratively speaking, by his death. In no other light was he a "Saviour," or "Redsemer." What more does Orthodoxy claim? He "saved" the world from the reign of blind superstition; he redeemed the race from the thralldom of bigotry and sensuality; he "atoned for man" by lifting him up out of the darkness and ignorance of sin into the light and glory of spiritual peace. 8. 8. W.

DIED.

Dec. 22, 1860, MISS EVA WALKER, of Lowell, Mass., aged

Dec. 22, 1800, Miss Eva Walker, of Lowell, Mass., aged twenty-four years and eight months.

During the gradual decay of the earthly house, for several months provious to the complete emancipation of the spirit, her sufferings, though severe, were borne with patience and resignation. She often spoke of her departure, and while speaking of it her countenance would beam with a failance and love that seemed they are the second to the se resignation. She often spoke of her departure, and while speaking of it her countenance would beam with a failance and love that seemed truly angelic. The writer was with her the day previous to her departure, and she expressed great anxiety that the angels would take her home—saying to her friends, "Oh, why do you hold me? let me go; the angels are calling me!" She remarked, "Oh, that my friends were as willing to part with me as I am willing to go!" Said she would return and speak to me. Requested me to speak at her funeral. I then sang, by her request, "What shall be my angel name?" and "They are calling me home." I saw her no more; but gradually the bonds of union between the spirit passed to higher life without a struggle. The night previous to the funeral, she spoke to me and said she would be with me during the exercises; and she was recognized by two mediums, standing near me, by the desk. She has also spoken to her father; she told him her faith in the immortal life sustained her here, and that the reality of spirit-life was more triumphantly glorious than the mind in the form could conceive. Miss Mary Hart, of South Reading, (who had long proved herself a dear friend.) by Miss Walker's request, took charge of the body, and placed it in a spot selected by herself before her departure. She has early passed away, beloved by all who knew her, to unfold amid the sunlit beauties of the angel-world. of the augel-world,

Thou hast left us, gentle Eva! Earth's trials now are o'er; Life's dark and surging billows, Shall toss thy bark no more. We know thy weary spirit
Has found its longed for rest;
For souls as pure and true as thine
Must dwell among the blest. E. L. Lyon.

In Saxton's River Village, Dec. 5th, Henry H. Kirth, aged twenty years, eight months and eight days, son of Bezabei and Mary Keith.

A father, mother, sister and only brother mourn his early departure; but while they miss his earthly presence may the glorious truths that have been unfolded to each mind, support them in this their first trial, and may they each realize that he still lives and ministers unto them. A large circle of friends gathered at the residence of his father, in East Bullivan, N. H. and manifested by word and deed, and the tear of sympathy that flowed, that they not only sympathized with the family, but they too should miss a friend. Words of consolation-were offered the higher intelligences through the organism of the writer.

SARAH A. WILEY.

In West Bridgewater, Mass., on the 18th of Dec., Capr. In Wost Bridgewater, Mass., on the 18th of Dec., CAPT. DENNISON PACKARD, aged flity years, quite suddenly passed from the mortal tenement to his higher abode in the mansions of the Father's house, leaving a wife and three children to mourn his earthly absence, but to be cheored with the assurance of his spiritual presence. He had long been a believer in the new truth that comforts so many mourning ones; and, as I was informed, saw the dear angels before he departed from the form. May he, with many other loving spirits, sooths the heart-achings of the widow, and attract good earthly founds to good heart heart was the presence of earthly friends to cheer her lonely way, is the prayer of M. S. Townsend.

In Norwich, Conn., Dec. 2, 1860, Mr. Joun E. Case, aged

forty-four years ago, the writer first formed the acquaintance of our departed brother, who, at that time, attended the
Universalist church, in this city; but, soon after, he became convinced that the professed Christian sects, including
the denomination with which he was wont to meet, understood neither the life, character, nor toachings, of the truly
good and benevolent Jesus; and as but few of the almost infinite number of principles of the Universe are known and
acknowledged, he therefore determined to pursue an indepen
dent course in search of Elernal Truth, and the-laws of its
application to the wants of humanity. One of the reasons
which he gave for rejecting the teachings of the Churches,
as definite authority, was this: If the immediate disclibes

which he gave for rejecting the teachings of the Churches, as definite authority, was this: If the immediate disciples did not understand the most simple teachings of the meek and lowly Nazarene, we ought not to expect that any of the churches at the present day can truthfully teach what they (the disciples) did not understood.

Accordingly Bro. Case became an carnest student of the unaltered and unrevised Book of Nature, which he honestly and fearlessly investigated in search for proof of the immortality of the human soul, until about four years ago, when the angels came and ministered unto him. A dear departed relative was present, who gave evidence of his identity, and convinced him of whom we write that the spirit is immortal and can never die. From that hour Bro. Case was a new man; he knew for himself, and not from the religious history of can nover die. From that hour Bro. Case was a new man; he know for himself, and not from the religious history of the Jews, that the soul is not only immortal, but possesses within the power of progression and development. His was an unwavering faith in the knowledge of spirit intercourse, as all who know him best can testify, and his Spiritualist friends in this city and vicinity will not soon forget the many noble efforts and sacrifices which he made to spread the truth he loved so well. But our brother's earth-life was destined to be of short duration, for while out on Thanksgiving day, engaged in making social calls, he took a severe cold, which resulted in his advent to the spirit-world on the Sunday following.

resulted in his advent to the spirit-world on the Sunday fol-lowing.

Thus he has passed on, leaving many golden examples in the path he trod—an ample testimony for the efficacy of a vitalized faith in angel ministerings to elevate and bless hu-manity. And now that the spirit of this devoted husband, father, brother and friend, has passed to the interior life, may each and all these friends whom he hath left behind, consecrate their lives anew in the great cause of human hap-plness, so that each mind and heart may be, as it were, an altar, around which our friend and other spirits can meet when they return to earth to pay their devotions to Truth when they return to earth to pay their devotions to Truti

[Herald of Progress, New York.

In Pultneyville, N.Y., Nov. 10, 1860, Many, only daughter of DAVID W. and DEBORAH LACY. Mary, though but nine years old, had been made familiar with the great truths of spirit-life, by her father and mother, and was wont to talk of the presence of angels and spirits, in such a manner that would overthrow the most inveterate skopticism. But with a few day's warning came the death angel, and plucked the beautiful bud from its parent stem, and transplanted it into a holler and more genial clime. Thus another beautiful flower not yet fully opened to maturity has been gathered by an angel's hand, and conveyed to that clime where chilling frosts never bilght, and wintery winds neare chill. How con-In Pultneyville, N.Y., Nov. 19, 1860, Many, only daughter an angers nand, and conveyed to that clime where chilling frosts never blight, and wintery winds nover chill. How consoling is he thought to bereaved parents that their little one are taken in charge, and cared for, by the bright and pure ones who have progressed beyond the possibility of error, and are commissioned by our loving Father to watch over the un folding of the transplanted bud, and water it with the dew are commissioned by our loving Father to watch over the un folding of the transplanted bud, and water it with the dew of everlasting love, that it may bloom in all its purity and

Weep not for thy daughter whose spirit hath fied To the Father of Infinite Love; She dwells with the living, and not with the dead, In the mansions of glory above.

Oh, dry up your tears, and rejoice in the hope That spirits have rendered so bright; Whose presence still bear the disconsolate up, And cheer you with holy delight,

In that happy clime where her spirit hath fled,"
No clouds of thick darkness appear;
No flerce howling tempest shall fill her with dread, Or check her progressive career.

Lecturers.

MRS. FANNY BURBANK FELTON Will lecture in Worcester, Mass., on Bunday, Jan. 20th and 27th. By the request of old friends. Mrs. F. has returned to Boston and renewed her course of Select Circles during the week. She will still remain in the lecturing field, and speak on the Sabbath, in

places not too remote. Address No. 25 Kneeland st. Boston. GEORGE M: JACKSON Will receive calls to lecture, addressed NEATLY AND PROMPTLY EXECUTED to Bennettsburg, Schupler Co., N. Y., until further notice.

NOTICES OF MEETINGS.

ALLSTON HALL, BUMSTEAD PLACE, BOSTON.—Loctures are given here every Bunday afternoon at 230, and at 7.15 o'clock in the evening. The following speakers are engaged; Miss A. W. Sprague, four Bundays in January, 1801; Mrs. Anna M. Middlebrook, first two, and Miss Lizzie Deten the last two Bundays in Feb.; Miss Emma Hardinge, first four Bundays in March; Mrs. Marla M. Macumber, last Sunday in March, and first two in April.

Charlestown.—Sunday meetings are held regularly at Coutral Hall, afternoon and ovening. Mrs. E. Clough speaks Jan. 20th; Mrs. Kenney, Jan. 27th; Hon Frederick Robin-son, Feb. 3d; Mrs. Clough, Feb. 10th and 17th.

OAMERICOEPORT. — Meetings in Cambridgeport are held every Sunday afternoon and evening, at 3 and 7 o'clock P. M., in Williams Hall, Western Avenue, Scats Free to all. The following named speakers are engaged: Mrs. Ms. M. M. Macumber, Jan. 20th and 27th; Miss A. W. Sprague, Feb. 3d; Miss Lizzie Doten, Feb. 10th; Mr. Chas. Hayden, Feb. 17th; Leo Millor, Esq. Feb. 24th and March 3d.

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

LEOMINSTER, MASS .- The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall. Services commence at 1 1-2 and 7 1-4 r. M. The following speakers are engaged:—Mrs. J. B. Farnsworth the last two Sunday in Jan.; Mrs. M. M. Macumber during Feb.

Forders.—Meetings first and third Sundaysin each month in the Town Hall, at 11-3 and 6 o'clock r. m. The following named speakers are engaged: George P. Packard, Jan. 20th; Henry C. Wright, Feb. 31; Mrs. R. H. Burt, Feb. 17th; Mrs. M. S. Townsend, March 17th; H. P. Fairfield, May 5th. Рдимочти.—Mrs. R. H. Burt, will speak Jan. 19th; Miss Lizzie Doten. Feb. 2d.

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

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

PUTNAM, CONN.—Engagements are made as follows: Miss Busan M. Johnson, Jan. 20, 27, and Feb. 3d and 10th: H.

Businers, for March; Warren Chase, for May; Miss L. E. A. Deforce, Aug.

Portland, Mr.—The Spiritualists of this city hold regular PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forence on Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged:—Lizzle Doton, last two Sundays in Jan.; G. B. Stebbins, last two Sundays in March; Charles A. Hayden, first two, and Miss Fannie Davis last two Sabbaths in April and first two in May; Mrs. M. S. Townsend the last two Sundays in May and the first Sunday in June; Mrs. M. M. Macumber last four Sundays in June;

PROVIDENCE.—A list of the engagements of speakers in this city:—Leo Miller in January; Mrs. A. M. Spence in February; Miss Lizzle Doten 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. Doforce in July.

PHILADELPHIA, PA.—Meetings of Conference and circles are held at the new Hell, organized under the name of "Penetralium," No. 1231 Chestnut street, below 13th, north side. NEW YORK .- Meetings are held at Dodworth's Hall regu-Mary every Sabbath.

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

Oswaco, N. Y.—Motings are hold every Sunday afternoon and evening at 2 and 71.2 o'clock P. M., at Mead's Hall, East Bridge street. Seats free.

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

Lyons, Might.—Mrs. J. W. Currier will speak in January; Mrs. S. E. Warner in Feb.; Mrs. A. O. Stowe in March; Mattie F. Hulett in April.

MILWAUKIB, Wis.—Meetings are held every Sunday at Good Templars' Hall, at 3 and 7 1.2 o'clock p. m. Speukers engaged.—January, N. Frank White; February, E. V. Wil-

St. Louis, Mo,—Mectings aré held in Mercantile Library Hall every Sunday at 10 1-2 A. M. and 7 1-2 o'clock P. M.

SPECIAL NOTICE.

All persons having received Test Communications through the mediumship of Mr. J. V. MANSPIELD, and who do not object to their publication in Book form, are request ed to forward the cepy of the same to Mrs. J. V. Mansfield, 153 Chestnut street, Chelsea, Mass. 6wo

Asthma.

From Rev. D. Letts, Frankfort, Ill. "An old lady of our acquaintance has been greatly afflicted with Asthma for many years, and has tried a multiplicity of prescriptions, with litle or no effect. My wife sont her a part of a box of the Bronchial Troches.' After a tew days we heard that she found great relief from their use, and to-day she sent a messenger some five miles to procure more; we had only one box left but could not refuse it." Brown's Bronchial Troches, or Cough Lozenges, are sold throughout the United States,

Central and Western New York Spiritual Convention.

All Spiritual Lecturers, 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. 1861. Victor is on the New York Central Railroad, between Rochester and Canandalgua. Speakers and as many others as possible will be entertained free, and arrangements are 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, C. Fisher, D. Goodwin, Marcenus Wright,

Pen-Yan Spiritual Convention.

There will be a meeting of Spiritualists in Pen-Yan. Yates county, New York, on the 1st, 2d and 3d days of Feb., 1861, which all speakers and friends of Progress are cordially invited to attend. Arrangements will be made by the Com mittee to accommodate as many as possible, free of expense. Pen-Yan is situated on the branch Road connecting the New York and Eric Railroad with the New York Central, and about two hours' ride from each.

The meeting will be opened on Friday at ton o'clock A. M. Per order of Committee.

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

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N. B. Correspondence confidential. Good references given. Jan. 19. cop419 eop4to

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The Messenger.

Bach message in this department of the Banner we claim was spoken by the spirit whose name it bears, through birs. It. Comman, while in a condition called the Trance State. They are not published on account of literary merit, but as tests of spirit communion to those friends who may recognize the state.

alzo them.

We hope to show that spirits carry the characteristics of We hope to show that spirits carry the characteristics of their earth-life to that boyond, and do away with the erroneous idea that they are more than pinite 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

and not expect that purity mond characteristics 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 experienced.

Answering of Letters.—As one medium would in no way suffice to answer the letters we should have sent to us, did we undertake this branch of the spiritual phenomens, 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

spirit they recognize, write us whether true or false? Tuesday, Jan. 8.—Invocation; the Condition of the American Nation; Geo. Cartor, Deerfield; Samuel Upham; Anno Maria Hussey, Hallowell; To Joseph Loomis; Louisa Gann. Wednesday, Jan. 9.—Come and let us reason together, saith the Lord; Francis T. Whittier, Troy; Laura Wood, Brooklyn; Pat Riley, Lawrence.

The Lord's Prayer.

"How can the Lord's Prayer be reconciled to the teachings of Spirits?"

· This question we have been called upon to answer ere this, and we have done so; but it seems that the mind of our questioner is unsatisfied still, and he reiterates the question.

The followers of Jesus asked him for a form of prayer. He gave them in substance that which you have in your Bible-at all events, that record tells you so. But you are not to suppose that prayer is any more infallible than any you receive at this day. That prayer was given to answer their present necessities, not that they might pray so to all eternity. But the disciples of Jesus were open to mistakes, as are you of this day. They as often laid down their own individuality as do you. Notwithstanding Jesus told them they must rely upon their own selves for salvation—that they must occupy on the talents God had given them; nothwitstanding all this, they were prone to lean upon Jesus, and, after his death, upon those near to him.

Man is ever prone to ask some one else the way to heaven, instead of relying upon self. This is an outgrowth of material conditions ere the spirit knows where to go; and no man need ask how to pray, for if he knew himself, he would know that every desire of the spirit is a prayor, every aspira-

How shall you reconcile the Lord's Prayer to the teachings of spirits? How shall you reconcile ancient Spiritualism with modern Spiritualism? By understanding both. The power being exerted over you by the unseen inhabitants of spirit-life, moved ipon mankind in all time. But as their sight was limited, so is yours.

The prayer, as given by Jesus of Nazareth, was a very food prayer for the time—answered well the demands of those who called for it. Jesus knew this, and gave the form of prayer he is said to have But does this belong to all of you as it did to his disciples? No. It may answer the necessities of some, but not of all humanity. Instead of asking Jesus, as those of ancient time, how you shall pray, turn within and ask your own God. He will give you a new prayer for every moment, and if you are satisfied with the prayer, believe us, God will be

satisfied, also. There are many among you so wedded to that given by Jesus, that they are unwilling to embrace a new form demanded by this age, which will accord-with your necessities. The old yoke of superstition is still weighing you down at the foot of the cross. You should not sit there idle, but take it up. He that sits idle, content with the past, does not progress, for Jesus calls you onward. Do not sit gloomily in the garden of Gethsemane, but come out and catch the bright beams of light being sent to you by God at this hour.

The spirit cannot always be fettered, and because it cannot, one after another who bears the cross of olden time, is calling upon us to answer the demand. How shall we come out and embrace the new, and reconcile it with the old? By listening to the voice of God that speaks in thunder-tones in your own soul, and which will never forget to tell you how to

When sickness and sorrow have laid their hands heavily upon you, who does not know how to pray?
Not one. Tis then through sorrow the interior voice is heard and obeyed. How you listen to this voice when sorrow presses upon you! How it tells you to pray! A something diviner than Jesus, then, tells you how to pray. Then let it teach you to pray in all

your life. When sunshine gleams upon you, then also let this glorious monitor teach you to pray. If you cannot listen to the voice within, go ask the lilies how to pray. In the morning they lift up their petals to catch the dew-drops, and the sun kisses their lips. They answer the external from the internal. The spirit of the Almighty dwelling

within them teaches them how to pray. Oh, cease to gather up the dry bones of past ages, for they cannot teach you how to pray.

Now, then, the teachings of Jesus can easily be reconciled to the teachings of to-day, when you understand both. When you answer the call of your

reconcile the teachings of the past and present. We answer you according to our ability-thus and so did Jesus answer his disciples, and nothing Dec. 11...

spirit, and obey its voice, then shall you be able to

Kneeland Chase.

Oh, my God! I am in trouble. 1 am dead-there is no doubt about that; but I did n't know it until sometime afterwards. I know this place; I know what I have come for; I know about your paper; have read it, but I have never seen anybody come in this way-never heard anybody talk in this way.

I have got a strange story to tell. I was murdered; and I know who murdered me. It was n't Cilley, by any means. It was n't anybody who was charged with my murder; but I know who did it.
My God! I wish I did n't.

I have two or three favors to ask here. One is, I should like to have all my body buried together. I do n't want one part of it in New Hampshire and another in Massachusetts. I want Dr. Jackson to send my stomach home. It is a queer question to ask, perhaps; but it is a favor, and I ask it. That body served me well, and I wish to take care of it now. No matter if it has been buried for months, I want it all together. I could have analyzed it right. There was not poison enough to detect. I was murdered. The first thing I was struck with was a stave: the second, a stone: but I do n't know how many more times I was struck. It was 12 o'clock at night. I went up from my house to my barnthere I was killed. I had been out of town on business, and got back rather late. I was followed, and murdered; and I was murdered that others might enjoy, the money I left. If they wont lay it to those who are innocent, I will not care; but they have done that, and I am coming back to speak for my-

I was unfortunate, as a good many are. I was in the habit of taking too much liquor—so much so, that some of my friends thought it best to put my property away, so I could n't spend it. I got tired of being servant when I ought to be master, and I quit drinking. Shortly after that, my friends interceded, and my property was restored to me. A few days after this, I was sent where I now am.

When my wife gives her opinion as to who murdered me, she must be careful who she charges it upon. I know she do n't believe I can come back;

I want to give her a little advice. She must be careful she do n't travel too far on the same road I did; if she does, she may meet with as short a turn

many things I did not know before. He says that did suffer because of sin." Again, Jesus said, when my wife started from the house to go to see "There is none good save one." He might have what had become of me, she said she was going to said, "All are standing in the path of progresssee if I was dead, and she hoped I was. She knows there is not one among us who hath attained the whether she said so or not. I hope she is satisfied; high state of perfection, not even myself—I do not and all I now ask is, that my body be buried togeth—claim it." As Jesus was subject to the law of life, and er, and my children brought up right. Delia is a at no time exempt from the conditions of that law, good woman, if she would let one thing alone; if she do n't, she will find it will be as great a curse to her comes upon you, know that you have trampled npon as it ever was to me.

There can be little done in the dark now-a-days. It health, how be able to offer a just recompense to was dark in the barn, but when I came to my senses, after death, there were plenty to tell me who did the deed, but not until I was discreet enough to use it low, or how high, to comprehend nature and to know

I do not come back for revenge. All I ask is, that justice be done me, and my children be brought up

The story that I used to go to my barn and stay two or three days, on a drunk, was all false. I have gone there when I had no peace at home, and stayed half a day, but no longer. If the folks I have left will only keep as much truth on their side as I will on mine, we shall not come in open collision; but if they do not, I fear we shall. I hope Aunt Mary's folks will give me a chance to come there; but I do not want to come unless they can give me a good

I should like to have my request attended to. I left money enough to bury me all together. If they saw fit to send part of me down here for analyzation, I want them to pay for it, and have it taken home and buried decently; for I have some respect now for my old body if I did n't when I had it to use.

I was first struck on the side near the back of the head. I think they made a blundering job of it. After that I was struck across the ear. Then I was struck on the back of the head, near the ear. It was done in a very unskillful way. I wasn't so drunk but I understood that.

I wish to ask my wife why she didn't ride home with me on that night? This is a civil question, and I want a civil answer. I am willing to wait a reasonable time for it.

You may direct this to Ware, N. H., as my folks live there now. I am sorry for my poor old mother -yes, I am; but she need n't mourn for me. If she wants to make me happy, I want her to be happy; and when she gets ready to leave she will leave in as good a shape as anybody. I have many things to say, but they better be said in private than here. If Aunt Mary's folks see fit to give me a chance, I

I am unhappy, and I want others who do as I did

to take warning by me.
My name was Kneeland Chase. Send your paper, if you like, to my wife; but I do not think it necessary, for the folks up at the other house take it, and she will see it. I am a stranger to all here; but I for me to have that power, I shall have it. feel as though I was acquainted with you.

Ans.—I do not tell who murdered me for they will get justice done in their own consciences. I donot wish them to be strung up. I have not come here for nothing, and have not made a thrust at random. I am calm and cool, and very sure that the one who murdered me will get this.

I was near fifty. If you do not believe that I have told you a correct story, write up and see; but I did n't come here to satisfy anybody as to my truth. I came to ask that my children be brought up right and outside the influence of wrong. Good day.
Dec. 11.

Emily M. Sargent.

I have a husband and a child I wish to come to. feel so bad I am afraid I cannot speak well. I died of congestion of the lungs, after a severe turn her altogether. of chills and fever. We moved from Massachusetts to Michigan four years ago, and I have been dead about six months. This is the first time I ever came; but I have so strong a desire to speak, that I yes, there's the child. I never saw it, but I suppose

I was thirty-one years old. My name was Emily M. Sargent. I want my husband, George, to take the child back to Massachusetts. He's away most of the time, and it's left among strangers, and I would rather it would be among my people. Before he does this, I want him to let me speak to him, and I am sure he will not be disappointed, if I speak with him. I was sick some time before death, with what was thought to be consumption, but it was not. Chills and fever at last attacked me, and I died with congestion of the lungs.

I am told he is going in the employ of the New York Central Railroad Company, and I know he will be away from the child, so I want it brought to Massachusetts.

Sin and Disease.

"Are not Sin and Disease closely allied to each

All disease whether mental or physical, is an effect of sin; now sin is but a violation of law, and he or she who violates law, whether through ignorance or otherwise must suffer the consequences. All disease therefore, we say is not only closely

allied to sin, but is the child of sin. Yet sin to us is not the monster it is to you. The child sins, but it is the sin of ignorance, and, believe us, judgment will be visited upon that sin as upon the sin of riper years. The child sins, and disease fastens itself upon the little form, and thence comes suffering, a oly monitor, teaching you to avoid sin in future Disease and sin go hand in hand together throughout all the conditions of life. There is quite as much lisease in the spiritual world as in the physical and spiritual combination in which you live. The spiritual of man is often as much diseased as the physical. The conscience, the conscious part of man, is the law of man, and if you at any time violate that you bring on mental disease, and that which follows close after is sorrow and repentance, and then comes a cure. Now, then, seek to avoid all that which will turn you aside from your own law, that which God hath given you alone-not the law of your neighbor.

True, physical and mental disease is often transferred from the parents to the children, and herein are the words verified as found in your Scripture : "I will visit the sins of the father upon the third and fourth generations." Go then and obey the grand law of conscience, of self—your own law, not only for your own sakes, but for the good of your children. All men possessed of sound judgment can understand as much of natural law as is necessary to their development. If God has placed these gifts in your midst, it is for you to grasp them. Sin and disease! who can draw the dividing line between the two? Not Jehovah himself. They were ever wedded, and ever will be so. But when men shall obey the law of their beings, then they shall pass from under the lash of disease; then they shall joy the first fruits of paradisc. Yes, our questioner, sin and disease are closely allied to each other.

But again we cannot see sin through the glass you behold it; we cannot view it as a monster that shall destroy mankind. But we view it as law clad in uncouth garments, law transgressed. God is no respecter of conditions. If you do not obey, you must suffer, and you come under the immediate dominion of law, the moment you live. As soon as you are blessed with life, the law claims you as her subject. If you are loyal, you pass on without suffering; if you are not, you must suffer that you may learn your best good. Now, therefore, when you have transgressed a law, do not murmur at the punishment, for it is a blessing in disguise. Did the kind since. I have looked forward to this meeting with angel not visit you, would you ever find wisdom? Would you ever enter heaven? No; it is by suffering. did; if she does, she may meet with as short a turn as I did. I wish her no harm, although we did not Nazareth suffered. He was a child of law, and he mother.

live together he polly for some time. I will do her did not fully understand that law, for if he had he all the good 1 cm, but if she has any sins of her would not have suffered. Although we find him own, I want hat to keep them to herself—not throw good and true, standing upon a high plane of life, them on to anylady clse, for they will not lose any. yet he too disoboyed the law of his nature, for he suf. fered. And we find one of his followers saying these thing by traveling.

I have an uncle here, or dead, and he has told me words: "Though he were a son of the Living God he

some law. Then seek through disease to know w It is no use to say my horse killed me—that is a foolish story. No one will ever believe it who knew be to you the greatest blessing you could have sent nbout the horse. I was n't so stupified or drunk to you. Then, instead of placing it among that you that I did n't know I was n't alone, and that I was call evil, you shall see no evil anywhere, but the murdered, as some one thought who was determined hand of God stretched to you in mercy, bidding you to murder me. And I contess I did not know who it was until after death; but I do know now, and I have a right to use the knowledge as I choose to you have no disease, how be able to comprehend

> Learn from everything in nature, no matter how how to walk with God. Dec. 12.

Charles Hovey.

In answer to a request I am here this afternoon. I am questioned in this way: A friend wishes to know if I am not disappointed with the condition of things in spirit-life, and if I am not sorry for the course I took while here, particularly that portion of the last stages of my earthly existence.

I think I learned long ago that we all have a higher duty to perform than that of bowing to public opinion—than that of falling down and worshipping the priesthood. I was not obliged to cast off the body to learn that, and I am not sorry for the views I cherished prior to death. I think I was right; but if ever I change my views, I shall be honest enough to return and say so. I have no faith in priestcraft, neither in this country nor any other, If there is any device of the devil, I believe that to be it; and any form of religion that is so confined within certain sectarian and bigoted limits, as to allow no one to come within its circle except he adhere to all that is laid down in the creeds, I have no fellowship with; and I believe now, as I did before death, that I am right. I have no fellowship with Spiritualists as a class; but their theory I must believe, because I know it to be true.

I do not believe there is any virtue in prayer ut-tered by priest or ploughman; but I believe that he who created us will give us all it is necessary for us to have, without our begging. I believe God created us free-never placed any yokes upon us-never taught us we were beggars; but that we have gathered it from the lives of certain persons calling themselves followers of Christ.

I find as great a variety of religions here as on earth. Each has his or her own peculiar views; and as far as I can see, spirit-life is a perfect type shall be glad. I should like to see my good old mother, and talk to her as I do to you; but if I can't, I shall try to do all I can for her when she comes with all I meet here. They still cling to that which is the case with all I meet here. They still cling to that which is the case with all I meet here. was their faith on earth, and will, until they find something that suits them better. At all events. I shail.

I am happy here, and I am only wanting power and proper conditions to manifest this to friends upon earth. I suppose, when it is proper and right

I suppose the name I used to be known by on earth is the one you require. I was called Charles Hovey. I belonged in Boston. Dec. 12.

Harry Mendum.

My name was Harry Mendum. I was thirtyfour years of age. My occupation was that of a printer. Now suppose I give you a letter; do you think it will reach my folks?

I was born in Boston, as I suppose, if all stories are true. I died in California. I am a little in the dark; I want to know if there is any way I can get some information. I have a wife, and I do not know where she is, and I want to know. You see I was away three years before I died, and when I left her she was in Boston. While I was sick I got no communication from her and I have lost track of

I don't seem to have anything particular to do it cannot be with me, else I should know it. I sun pose my wife is near me, but I don't know. Tell her I want to know where she is-I advertise for her

in this way.

I died most four years ago. I have been in a kind of a place between here and nowhere. I can't tell what I have been doing—I have lost track of most

everything, not excepting myself. I never got far beyond the devil in my trade. Went into mining, trading and jockeying in California.

My wife's name is Charlotte Healey; she belongs in Connecticut. She has a middle name, and if you wait I'll try to think of it. I went to California in the first part of 1853. I had a brother William at school when I went away. If he went into business, he did so after I left. I had a brother who died before I did:

There's nothing like knowing something of a place before you go to it. I knew nothing of this place. Some of those where I live are afraid to move much, because they fear to get to a worse place : and if you live with such people, you are apt to get like them. They seem to be people who are wanting in energy-don't push shead. A man told me once that I would make a good printer-if I had energy

I got determined to push ahead, and so I came ere. I thought I should be no worse off, and so I here. pushed out. There are some coming to earth from our place all the time, but they never come back, and the cry is, they have fared worse. But I got tired of one thing, and concluded to have a change, if it was worse. Some of the people about here say they have a faculty of seeing into the future; but I have Answer.—Light in spirit-life, they say, is wisdom;

and I may conclude I have not got much wisdom. A good many of our people commune with their friends, but none who come here ever have come back to us, if I recollect.

Answer .- I have not rested. I hear said that when anybody was contented, they could rest. I have never been contented, but have been like a watchman, looking out to see where to go. I was most of the time in Sacramento. I traded

in old and new clothing-had a partner. His name was Sides. Wonder where he is? I suppose I shall have enough to do to look after this letter, now. I'm tired of loafing. After Sides left me, which he did in rather an unhandsome way, had a loss by fire, and then I went to selling liquor, which is rather bad business, particularly when you are the best customer. I was then on Jay

street. I heard Sides died, but I guess not. Liquor is bad business. It clothes a man with darkness here, and I suppose it follows him after he is on the other side. I suppose, if truth was known, my sickness was caused by drinking. Charlotte Gray Mendum. My name was Charlotte Gray Mendum. The com-

munication you have was given for my benefit. A year ago I left for spirit-life. Poor Harry knew it not, though I stood as near to him in spirit as I stand in form to you. But after I leave your medium we shall meet.

The child is with mysister. Oh, how wise is our Father! Poor Harry! though he has wandered long in darkness, it is good for him, for now he no longer desires to walk in shadow, and the Father is not willing he should, when he desires to do otherwise. Poor Harry! he had no idea of God or heaven; but I was blessed with light-spiritual before I left, and it has given me light and joy ever pleasure; for I knew I should meet him.

May the Lord bless our child, and save her from

spiritual things, they will not find a mystery in this. I shall meet him now, and he, too, will wonder at the Northwest where the emigrant cannot pene-the goodness of God, who ever guides us by his love.

Written for the Banner of Light. TO ANNIE IN HEAVEN. BY JOANNA GRANT.

Years with winged feet have sped Or plodded sad and slow. Since I saw thy fair head pillowed

In a resting place full low, While thy couch was draped by wailing winds With white December snow, And the whiter soul to paradise Did with the angels go.

When the north withdrew his legions To the realms of polar gloom, Dowering with his latest lewels The young Spring's earliest bloom When the tender grass sprang upward With tufted emerald plume. And the meadow violets lavished Their delicate perfume-

Thou and I in field and forest Heard the birds and brooklets sing. As we watched the lights and shadows And each gaily glancing wing While thy voice in airy measures Made the budding woodlands ring; Thou wert fairer than the violets. And dearer than the spring.

When the sun, bright lord ascendant, Ruled the skies like joy divine. Summer drank thy glorious beauty. Like a draught of priceless wine-And when her blushes deepened. All the splendor passed from thine, As on her fervid bosom Thou didst languidly recline.

And when autumn wains were laden With the gifts of all the year, when lingering flowerets perished, And the leaves grew brown and sere, Pale and patient thou wert waiting For death's angel drawing near-And winter spread his softest pall

Upon thy lifeless bier. Thou art now a radiant dweller ...Where the shining scraphs are; But souls are never sundered By spaces near or far-And I hear thy sweet intoning Rythmic flowing without jar, Though my home is earth's pale planet And thine a heavenly star.

Providence, R. I., 1860.

Correspondence.

The Proposed Indian Convention. I notice in the BANNER of December 29th a report

of a meeting held with reference to bettering the condition of the Indians. I have noticed the movements made in this direction for a long time with interest, as the subject presents features interesting to the student of man as well as of history. I wou'd not be understood as offering the least obstacle to the well-intentioned benevolence of the friends of the Indians. They truly need active friendship and protection. But in our zeal for their welfare we must not overlook the cardinal, all-important fact of race. Two only of the questions proposed for the consideration of the appointed Convention will engage my attention, as the others are of secondary importance; the mercy of God, been spared that affliction. and my design is only to present a few briefly stated facts which bear with irresistible force.

"Why have the Indians not become Christian ized?"

With equal propriety we might ask: Wh the natives of Australia, the Chinese, the Hindoo, smart of a burn knows the suffering of one who is fallen on stony ground, and no harvest has been with wordy offerings. gathered. Christianity is the outgrowth of the Caucasian mind, is the ultimate of its moral and intellectual consciousness, and belongs to that race, and that race only, as inseparably as its predominant intellectual brain. Other races have their systems of religion, the outgrowth of the particular organization of their nervous systems, and inseparable from them. One has Buddhism, another Mahometanism,

another Judaism. much treasure expended—yet what has been accomplished? The natives almost invariably vanish from the missionary, instead of becoming Christianized. Where the locality has rendered foreign emigration impracticable, little has been accomplished: where it has been practical, the Christian foreigner has taken the place of the heathen; and thus the country has become Christianized. It is so in Australia, in Hindostan, in the island world of the Pacific, in the Americas, so the world over. Individual instances, perhaps can be produced of the Christianization of pure-bred natives. Countless instances are recorded, but usually with this veto, that the individuals thus ostentatiously displayed have a dash the superiority was drawn.

But here I tread on the other question, "Why have they faded from the land?" Simply because they cannot be Christianized-which means Caucasianized-because the mass of brain behind the Indians' ears cannot be placed in front-or, in other words, because no training can convert a red man into a white.

Side by side the white, yellow, red and black races ave grown for thousands of years. While the white has gathered the knowledge of the world together, and advanced to a degree of intellectual power which governs the very elements, the yellow has made an abortive effort at a half way civilization, and become consolidated in its ill grown posture; the black has remained in unqualified ignorance, precisely where gress comparable to the white. The black race cannot boast of a single civilization in the past, and the only ones it can boast at present contain a large quantity of the Caucasian element. Yet they have had the same opportunity, in fact better advantages than the white.

The red man of to-day is the red-man of a thousand years ago. The attempts at civilization in Mexico and Peru, were none of his. If they had not been subverted by the Spaniards the hostile tribes around The Indian never profited by their example. Some feringe."

I come because our friends will think it very Indian tribes on our Western border show a degree strange Harry has not met me. I come that they of civilization, but where is the tribe of pure Indians may know he has come. When they understand who manifest any advancement? The missionaries who manifest any advancement? The missionaries

Wherever amalgamation takes place we find advancement, never otherwise. These races can be Christianized, i.e. Caucasianized, by amalgamation extended to the complete washing out of the corrupting element. This may appear a cruel sentence, but it is nevertheless an utterance of nature. He who placed the speech in the mouth of the chief, when he bemoaned his fate as destined to disappear in the Pacific's wave, was a philosophical prophet. The same law by which the bison and deer disappear has sealed the Indian's fate. He will not work: for his subsistence three thousand acres of forest are required. He abuses the earth, which is required for the support of a race that will labor, and hence must disappear. Two races are brought in contact. If brute force had been arbiter Anglo-American civilization would long have been uncertain, surrounded as it was in its infancy by savages; but force of mind, controling the fierce energies of the elements was opposed to brute force. The cannon, bulwark of civilization, against the bow-the ship against the cance.

The Indian will not yield, and hence must be broken. This is the dcoree of fate. Though we cannot change, we can palliate, and on this account, and this only the proposed Convention is well. The Indian is hurrying to destruction fast enough, without being unjustly dealt with. Let us ease his sufferings. As a good physician gives easy draughts to the doomed patient, to smoothe the rough pathway, so we can benevolently bestow our care on the wreck which remains-not with any hope of its permanent preservation, but as a deed of charity.

HUDSON TUTTLE.

Walnut Grove Farm, Dec. 28, 1860.

Again I must intrude myself upon your notice, because I have something to communicate. I have again been called upon to minister at a funeral-to stand as a channel, or mouth-piece, for those who have pressed their feet upon the shores of the unknown world, and I humbly hope that the words of their dictation had a soothing influence upon the poor, suffering hearts of the widow and fatherless children. I felt, as I stepped up beside the coffin, looked upon the calm, manly face, that almost seemed to wear a smile, and then took the hand of the weeping companion in mine, how utterly meaningless and hollow is language on such occasions. I have heard people say to weeping friends—"You must remember that this is the dispensation of Divine Providence. You must bear resignedly what your heavenly Father sends," &c. &c., all of which sounds very well to disinterested ears; but to the one who feels that quivering cord of affection drawing her very fibre of existence along with the departing spirit, they are empty sounds. Knowing these things by experience, I had only to say to her, 'My sister, I, too, have been a widow."

Dear Banner, we can have no real sympathy without experience. We may pity, and wish things were otherwise with our fellow-travelers; but unless we have experienced similar afflictions, we actually know nothing about it.

I often think of the old minister whose wife had gone before him to the "other side," who was visited by a young minister laden with many poetic and eloquent expressions of sympathy, just fresh from divinity school. The old man heard him declaim his fine speech, and then quietly asked him if he had ever lost a wife. He answered that he had, through "Then," said the old man, "you don't know anything about it."

And so it is, in all our experiences through life; we must, in order to have a real, true sympathy or charity for any, know something of their trials by not the Negroes of Africa, the Bosjesman of the Cape, our own. The person who has suffered from the the Tartar, the Arab, and all the other races to enduring that pain. Let us be sure we know what whom the gospel has been preached? The seed has we are about when we endeavor to comfort others M. S. TOWNSEND. Taunton, Dec. 25, 1860.

Free Lectures.

I have often felt moved to give your readers my views on various subjects connected with Spiritualism, but my time has been so fully employed in studying, and teaching physiology and phrenology, that I have not found time to put my thoughts on paper. But being fully convinced, from long and extensive investigation, that spirits exist, and can To eradicate these systems and plant Christianity and do communicate, I have concluded to devote my in their place has been the object of missionary time and energy to its scientific development and effort. How many lives have been sacrificed, how general dissemination, as the most efficient means of promoting human advancement and happiness. I say scientific development, for it seems to me that, owing to the general imaginative and emotional character of media, and the metaphysical and theological tendencies of its investigators. Spiritualism has a less definite and scientific character than the. time and energies devoted to it would otherwise have developed. . Both to acquire and diffuse a more clear and positive knowledge of man's spiritual nature and relations, I will gladly call and deliver one or more lectures on Scientific Spiritualism, without asking or expecting any fee or reward, at any town where the friends will furnish a place for speaking. either in churches, schoolhouses, or private dwelof Caucasian blood, from which fount it is evident lings, on or within ten miles of my line of travel from Hudson, N. Y., via Chatham, Pittsfield, Spring. field, to Worcester, Mass. Friends wishing my services will please answer at once, as I wish to start on my intended tour in a few weeks at furthest.

Address PROF. WM. BAILEY POTTER, M. D. Care of A. J. Davis & Co., 274 Canal street, N. Y.

On Divorce. I have not lived to my advanced age without much thinking on the matter of divorce, and I have arrived at conclusions different from any that have been suggested by others -at least, to my knowledge. Man is positive and woman negative, and "equal rights" may be, and I think, in the married relations, are, oppressive to the weaker party, and tend it was when the Egyptian artist sketched it on the to inharmony. I would therefore give the wife the pyramids four thousand years ago-enslaved, and right of divorce on a second application, (long enough) the red man, so far as we know, has remained from the first to show proper reflection,) without stationary, or made the rudest advancement. The showing cause—in other words, that a repeated yellow race is the only one that has made any pro- prayer should of itself be deemed sufficient; while the husband, to obtain a divorce, should show cause as now required by law.

> These views may be deemed visionary, but first wait and see what the women say. PAUL PRY.

Lord Melbourne's announcement of the death of William the Fourth to the Mayor of London, may be quoted to illustrate the difficulty of writing a brief: paragraph upon a great event. The British Premier: on the occasion above named said-"It is with much. regret that I announce to your Lordship that it has them must have overwhelmed them ultimately. pleased Almighty God to relieve his Majesty from his sufHOTICE TO INVALIDS REQUIRING PROMPT MEDICAL AID.

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however, for patients coming from a distance to have a second

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During a tour throughout the United States, I have been

instrumental in restoring to a state of perfect health hun-

dreds of invalids, most of whom had been given up by every other practice, as incurable. My mode of treatment I conclude not to explain, or make known at present. Let it suf-

made to those almost instantaneous cures, (to broken bones,

dislocations, bad curvatures of spine, and maturated tumors.

-even these will be much benefitted, always relieved from

Dr. L. gives special attention to Spermatorrhea, or Semi

of this peculiar mode of treatment, are respectfully requested

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To those who cannot come, but who may wish to consul Dr. Lamont, must inclose the consultation fee, \$5, and one

stamp for return postage-describing symptoms age, sex,

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18 Pinckney street, Boston, Mass.

temperament, occupation if any, do. Dreet to

has doubtless long thought .- Bristol County News. We have in this book a long line of footsteps aside from the old beaten road; they lead us out of the tangled and chilly shades of the trees of old theology. O O I cannot

hitherto occupied .- John S. Adams.

Investigator.

too strongly recommend all to read this book-for it will

Permit me to congratulate the public in their possession

This book is fresh and vigorous. • • • The whole book

I keep this book as my Bible, and when disposed I open

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 jueffably beautiful and unutterably grand."-Laura De Force.

It is a remarkable book, outstriping human conception in

This book has and will received severity of treatment from

the author's friends that is almost unparalleled. A member of almost any religious sect will publish a book, and all the

members of that sect will receive and approve it-but here

will not find much sympathy except with strong minds.

Strong and fearless men will not shrink from a perusal of

more sympathy with it than they will dare express .- Mr.

the glory of the dectrine therein contained .- Mr Tullis. . This book is not the result of a tedious process of reason

soul. It looks through the froth and bubbles that float or

the surface, and sees the interior principle, the real cause

that produces all life. I regard this as the text-book of the

age in which we live: It is replete with fresh and immortal truths; its utterances are bold, manly and vigorous.—Rev.

This is an original work in every sense of the word; it is

he great literary lever of the nineteenth century-its fulcrum is common sense. Probably no work of its bulk con tains, so much that is suggestive, so much that is procreative

of thought. No one can sit down to its perusal without

being refreshed thereby; nor can be rise from the delightful task, without feeling that he is both a wiser and a better man

A book of extraordinary value is before us. It is unlike

all the creeds of Christendom, o o o We herein fine

some of the purest aphorisms, and some of the largest hink

at eternal principles of truth.-Herald of Progress, A. J

Every person who is not afraid to think, who is not led by creed, will obtain this work and find abundant food fo

We can commend the book as an earnest, cardld, and fear

oss expression of the convictions of the author upon a sub-

ect which has agitated the world more than all other sub-

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Dec. 29.

operation is required.

ARE YOU GLAD?

My little friend looked up so very shyly. Heregrave red lips expectantly apart; But some quick thought that followed the inquiry Made the faint color to her forchead start.

And once or twice around her restless fingers She twined a silken spear of meadow grass, And then looked up along the summer river To see the summer lights and shadows pass.

Meanwhile the slight inquiry made me moody; I thought of many blessings that I had, So in my heart of hearts was I not happy? And as I sat and pondered, was I glad?

A swift wind blew along the sparkling river,
And drove the boatman's white sail toward the sea;
And gazing on the moving speck of silver.
The idle thought came—so my life will be.

And slowly down the shining current moving,
The little wayward sail went silently:
A heedless, happy, seaward wandering roving,
Under the caim blue, ever-watchful sky.

Meanwhile the malden's face had caught a shadow. For her grave eyes had watched them thro' the day As they came often down the summer meadow And paused to rest, but rarely went away.

And oft her hand stole softly to her forehead. (Whose rosy color long ago had changed,)
To put away the lawless auburn tresses That the gay south west wind had disarranged.

Then ere I thought what caused the sudden darkness I felt the rain drops dash upon my hands; And so we wandered home, and from the casement Saw the white snow kiss all the meadow lands.

But oh! the sail-the little speck of silver, That was to tell me what my life would be. Went drifting down upon the troubled river, Perhaps was lost upon the troubled sea.

I would not mind it-'t was an idle fancy : Yet idle fancies sometimes make us sad; But overhead the sky was brightening slowly, And laughing west winds whisper'd 'Are you glad?

Meanwhile my little friend sat gazing at me, And looking up to see what thought she had,
I found her grave eyes full of mute inquiry,
The silent lip just asking, "Are you glad?"

[Springfield Republican.

MOVEMENTS OF LECTURERS.

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

MRS. AMANDA M. SPENCE Will locture in Philadelphia, 4 Sundays in Jan. Providence, 4 Sundays in Feb. Bangor, 5 Sundays in March. Taunton, 4 Sundays in May. Cambridgoport 5 Sundays in April. Address, the above places, or New York City.

Address, the above places, or New York City.

Miss L. E. A. Deforce will lecture in Terre Haute, and Evansylle, Indiana, during January—address, care of James Hook: at Gloveland, 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; Baratoga Springs, N. Y., Aug. 25th, and Bopt. 1st.; Patham, Conn., Sop. 8th and 15th; Concord, N. H., Sept. 22d and 29th; Portland Me., in Oct. Applications for week evening lectures, addressed as above, will be received.

Mass A. W. Spracus will be received.

Mass A. W. Spracus will speak in Beston, through
Jan, lotters care H. B. Gardner; at Cambridgeport first Sunday in Feb.; at Willmantle, Conn., second and third Sundays
in Feb.; at New Havei, first and second Sundays in April.
She will travel in the West next season, commencing at Oswego, N. Y., first Sunday in August, and is now making engagements for Ohio and Michigan. Those wishing to be inincluded in the route will please with a soon as convenient.

Frank L. Wadsworth speaks at Richmond, Ind., Jau. 20th and 27th; in Torre Haute, Ia., Feb. 3d, 10th, 17th, and 24th; Evansville, Ia., March 3d and 10th; Attica Ia., March 17th and 24th; Rensalear, Ia., March 3lst; Elkhart, Ia., April 7th and 14th; Sturgis, Mich., April 21st and 28th; Adrian, Mich. May 5th and 12th; Toledo, O., May 10th and 26th; Detroit, Mich., five Sundays of June; Lyons, Mich., four Sundays in July. Address accordingly. July. Address accordingly.

MISS EMMA HARDINGS will locture in January in Dotroit, Elkhart and Attica Indiana, (care of C. Waterman, Esq., Detroit); in February in Ohioago, (care of Russell Green, Esq., Ohicago) Post Office address, care of Bela Marsh, publisher, 14 Bromfield street, Boston, Mass. For the onsuing year Miss Hardings will lecture in the cast.

year Miss Hardings will lecture in the cast.

Miss Rosa T. Anaber 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 West. During her stay in Boston would make engagements to lecture in Boston and vicinity and also to attend funerals. Please address her at 33 Allein street, Boston.

Mrs. Mary M. Magumer will lecture two last Sundays Inc. in Cambridgener, Muss. the month of Estreety in

Jan; in Cambridgoport, Mass.; the month of Pebruary in Leominstor; first three Sundays in March in Hartford, Ot.; the last Sunday in March and first two Sundays in April in Boston; the last two Sundays in April in Taunton; four-Bundays in June at Portland, Me.

H. B. Stones will lecture in January, third and fourth Sundays and the four Sundays in Feb., at Bangor, Mc., 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 Lizziz Dorzen will speak the last two Sundays in Jan. in Portland, Mo.; first Sunday in Fob., in Plymouth, Mass., the second in Cambridgeport, and the two hast in Boston; the five Sundays in March, in Providence; last two in Appil, in Williamanic, Ct.; four Sundays in June, in Lowell, Mass.

Address, Plymouth, Mass. LEO MILLER Will speak in Providence, four Sundays of Jah., 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.

Mas. S. E. Wanner will lecture in January in Olney, Illi-nois; and in Bebruary in Lyons, Michigan. Those who wish her services on week evenings, in the vicinity of these places, can geoure them by making application. She may be addressed at other of the towns named above, or care of Ebenezer Warner, Norwalk, Ohio.

J.W. H. Tooher has returned from the West, and is propared to answer calls to lecture through the week, on Physiology, Temperamental Philosophy, and the Laws of Health, Mirth and Cheerfulness. On Sundays he lectures on the Philosophy of Spiritualism—when needed. Address in care of Bela Marsh.

ISAAO P. GREENLEAF, tranco speaker, will respond to calls to lecture in New England during the Whiter and Spring, on Bundays or week evenings. Post Office address, Lowell, Ms. Will speak in Portsmouth, N. H., Jan. 20th; Exeter, N. H., Jan. 27th.

Miss Brll Scouoall, of Rockford, Ill., will speak in Grand Rapids, Minn., through Jan.; Detroit, Mich., Feb. 17th and 24th; will receive applications to locture in the New England States during February, March and April.

G. B. Strengiks will spend the first two Sundays in March in Detroit, Mich.; the last three in Portland, Mo. Will be in Massaghusetts through the month of April, it his services are required. Address, Apa Arbor, Mich.

WARREN CHARE 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 abovo. Will receive subscriptions for the Banner of Light at club prices. H.P. FAIRPIELD speaks in Oswego, N.Y., in Feb; in Chicago, Ill., in March; in Toledo, O., two first Sundays In April; in Adrian, Mich., third Sunday of April; in Cleveland, O., the last Sunday in April. Address, Putuam, Conn., care of

Mas. P. O. Hyzen will lecture in February and March, in Western New York; during Jan. in Cleveland, Ohio; through April, in Vermont; during May, in Lowell, Mass; during June in Providence, R. I.; July in Quinoy, Mass. Address till April, Spencerport, N. Y.

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

Miss Elizabeth Low, trancospeaker, of Leon, Cattaraugus Co., New York, lectures at Ellington and Rugg's Corners (Cattaraugus Co.,) every fourth Babbath. She will answer calls to lecture in Chautauque and Cattaraugus Counties. Phor. J. E. Churchill starts for the West, Jan. 1st, 1861 to lecture on the subjects of Phrenology. Psychology, Magnetism and Clairvoyance. Will speak for the brethren en route. Address, Albany, New York, until Jan. 15th.

N. FRANK WHITE will lecture in Milwaukle, Wisconsin through Jan. Applications for week evenings made in advance will be attended to.

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

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

Mns. M. B. KENNEY, of Lawrence, will speak in Gloucester, Jun. 20: h; in Charleston, Jun. 27th; Leominster, March 10th; Randolph, March 17th. She will lecture in adjacent towns week evenings. Address, Lawrence, Mass.

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

MRS. CHRISTIANA A. ROBBINS lectures in Hammonton, At lantic County, New Jersey, every other Sunday, and will speak in other places in the vicinity when called upon. Mrs. Laura McAlfin will answer calls to lecture in Ohio 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, Kiliawog, Broome, County, N. Y.

Hon. Pardenice Rounson, of Marbichead, has prepared a course of lectures on Spiritualism, which he is ready to re-cat before societies of Spiritualists. Miss M. Munson, Clairvoyant Physician and Lecturer, San

isco, Cal. Miss M. is authorized to receive aut lons for the BARNER. G. W. Holliston, M. D., will answer calls for lecturing in Southern Wisconsin and Northern Illinois. Address Now Borlin, Wisconsin,

MRS. J. B. SMITH, of Manchester, N. H., through Decom ber will be in Raleigh, N. C. Address there care of J. P.

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

MRS. FARNIE BURBANK FELTON WIll lecture in Worcester, Jan. 20th and 27th. Address as above.

Mrs. J. B. Farnsworth, (sister of the late Mrs. Huntley,) will answer calls to lecture. Address, Fitchburg, Mass. Mrs. J. Purper, Healing and Trance Speaking Medium, may be addressed at Hanson, Plymouth Co., Mass.

Mas. A. P. Thomrson will answer calls to lecture in the surrounding towns, addressed to her at Holderness, N. H. MRS. ANNA M. MIDDLEBROOK'S engagements are made up

Albert E. Campenten will answer calls to lecture in the trance state, addressed to him at Columbia Licking Co., Obic. Mns. Isaac Thomas, tranco medium, will answer calls to lecture in the New England States. Address, Bucksport, Mc. Mns. O. M. Srowe, trance lecturer, will receive calls to lec-ure, addressed Yandalia, Cass Co. Mich. LEWIS B. MONROR'S address is 14 Bromfield st., Boston. in

care of Bela Marsh. Mns. E. C. CLARK will answer calls to lecture, addressed at

REV. John Pierronz may be addressed, as usual, at West Medford, Mass. J. S. LOVELAND WIll receive calls for lecturing. Address, Willimantic, Coun.
W. K. Ripley will speak alternate Sabbaths at Hampdon

and Lincoln, Mo., until May.

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

CHARLES C. FLAGG, trance speaker, 59 Warren st., Charles WILLET STRATTON, healing medium, 158 Sands st., Brook-lyn, N. Y. town, Mass.

iyn, N. Y.

OHABLE HOLT, trance speaker, may be addressed for the present at Delphi, Ind., care of Dr. E. W. H. Beck.

Dn. P. B. Randolphi's sorvices as a lecturer, an be had by addressing him at the Banner of Light office. Mns. 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. I. Jupp Parper's address is in care of Dr. J. G. Atwood.

No. 882, 16th street, New York. CHARLES H. CROWELL, trance speaker, Boston, Mass. Ad-

dress, BANNER OF LIGHT office.

Grarles H. Crowell, tranco spoaker, Boston, Mass. Address, Banner of Light office.

Mrs. E. Clough, tranco spoaker, 2 Dillaway Place, Boston, Mrs. M. H. Coles, care of B. Marsh, 14 Bromfold st., Boston, Dr. O. H. Wellington, No. 2 Harrison Avenue, Boston, Dr. O. H. Wellington, No. 2 Harrison Avenue, Boston, Dr. H. F. Garder, 46 Essox stroet, Boston, Mass. John C. Cluer, No. 5 Bay stroet, Boston, Mass. John C. Cluer, No. 5 Bay stroet, Boston, Datter Dana, East Boston, Mass.

Beny, Danyorth, Boston, Mass.
C. H. Dellfield, Dox 3314, Boston, Dr. C. O. Yonk, Boston, Mass.
Mrs. Sarah A. Byrnes, 33 Winter st., E. Cambridge, Mass. Mrs. S. Rahah A. Byrnes, 38 Winter st., E. Cambridge, Mass. Mrs. E. F. Atkins, Cedar Avenue, Jamaica Plain, Mass. Mrs. E. F. Atkins, Cedar Avenue, Jamaica Plain, Mass. Mrs. Bertha B. Chare, Wost Harwich, Mass. Mrs. Bertha B. Chare, Wost Harwich, Mass. Mrs. Bartha B. Chare, Wost Harwich, Mass. Mrs. A. F. Peabe, South Wilbraham, Mass. Mrs. A. F. Peabe, South Wilbraham, Mass. Mrs. S. Maria Bliss, Springfield, Mass. E. R. Young, box 85, Quincy, Mass. A. C. Robinson, Fall River, Mass. Orianles P. Ricker, Lowell, Mass. J. H. Ournier, Lawronco, Mass. N. S. Grennlear, Lawronco, Mass. N. S. Grennlear, Lowell, Mass. J. H. Ournier, Lawronco, Mass. N. S. Grennlear, Lowell, Mass. J. H. Ournier, Lawronco, Mass. N. S. Grennlear, Lowell, Mass. J. H. Ournier, Lawronco, Mass. N. S. Grennlear, Lowell, Mass. J. H. Ournier, Lawronco, Mass. N. S. Grennlear, Lowell, Mass. J. H. Ournier, Lawronco, Mass. N. S. Grennlear, Lowell, Mass. J. H. Ournier, Lawronco, Mass. N. S. Grennlear, Lowell, Mass. J. H. Ournier, Lawronco, Mass. N. S. Grennlear, Lowell, Mass. J. H. Ournier, Lawronco, Mass. N. S. Grennlear, Lowell, Mass. J. H. Ournier, Lawronco, Mass. N. S. Grennlear, Lowell, Mass. J. H. Ournier, Lawronco, M

CHARLES P. RICKER, LOWOII, MASS,
J. H. OURRIER, LAWFORCO, MASS,
N. S. GREENLEAY, LOWOII, MASS,
H. A. TUCKER, FOXDOTO', MASS,
E. G. GURNEY, DUXBUTY, MASS,
J. J. LOCKE, Greenwood, Mass,
DR. E. L. LYON, LOWOII, Mass,
F. T. LARE, LAWFORCO, MASS,
WM. E. RICE, ROXBUTY, MASS
MRS. C. F. WORKS WIll speak in Elisworth, Mo. Jan. 20th,
MRS. SUSAN SEEIGHT, trance speaker, Portland, Maine,
ALONZO R. HALL, East Now Sharou, Me.
MRS. CLIFTON HUTCHINSON, UTABLE SPEAKER, Millord, N. H.,

MRS. SUSAN SLEIGHT, trance speaker, Portland, Maine.
ALONZO R. HALL, EASt Now Sharou, Mc.
MRS. CLIPTON HUTCHINSON, trance speaker, Milford, N. H.,
EZRA WILLS, Williamstown, Vt.
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DANIEL W. SNELL, NO. 6 Prince st., Providence, R. I.
L. A. COOPER, Providence, R. I.
GEORGE M. JACKSON, trance speaker, Brocklyn, N. Y.
MRSS BUSAN M. JOHNSON, trance speaker, Brocklyn, N. Y.
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MRS. FRANCES O. HYZER, Spencerport, N. Y.
MRS. FRANCES BOND, BOX 2318, Buiffalo, N. Y.
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JARED D. GAGE, Oneida, N. Y.
MRS E K. KNOSERIEV, NO. 2605 Pine street, Philadelphia. JARED D. GAGE, Oneida, N. Y. MBS. E. A. KINGBBURY, NO. 1905 Pine street, Philadelphis.

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Boston Adbertisements.

A PRINTING OFFICE FOR \$10.



LOWE'S PATENT

Printing and Letter-Copying Press.

Printing and Letter-Copying Press.

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

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

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

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

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

Persons having the old-fashioned presses, with wooden

only.

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

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

Printing Office No. 1. Office complete, . . \$10.00 Printing Office No. 2.
Press, 8,by 12 inches,
Type, ink, and other fixtures, \$10.00 Office complete,
Printing Office No. 3.
Bross, 12 by 14 inches,
Type, ink, and other fixtures, \$20.00

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

Dec. 8. tf J. P. SNOW, Hartford, Conn.

DOARD FOR YOUNG CHILDREN.—Infants and young children can be accommodated with board, and careful attention, on application to Mrs. J. M. Spear, No. 1 Newland street, out of Dedham street, Boston. Terms reasonable. \$25.00 18.00 \$43.00 ្រវ

ASYLUM FOR THE AFFLICTED!! DIL CHARLES MAIN,

No. 7, DAVIS STREET,

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

The Doctor gives particular attention-to the cure of

Cancers, Ulcens, Tumons, and Sorns of all descriptions. Firs not of a hereditary na-ture, treated in the most satisfactory manner. He would call attention to his newly discovered

REMEDIES!

ous, in the almost instantaneous and efficacious Cunes, is, influence.

THE Persons intending to visit the above institution for Terrors intending to visit the above institution for treatment, are requested to give a few days' notice, to avoid confusion on their arrival.

Those who desire examinations will please enclose \$1.00, a lock of hair, a return postage stamp, and their address plainty written, and state sex, and age.

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

The doctor would call particular attention to his invauable ternal Ulcers, Spinal Complaints, Hip Discases, Weak Eyes, &c are frequently cured with one operation. It may be well, operation. Terms for operating, moderate in all cases, and

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

July 21

1.200 PER YEAR FOR ALL—Only \$10 capital required! Active non wanted to cut Stencil Plates, with Fullam's Patent Stencil Tools, the only perfect Stencil Tools made. Their superiority over all others appears in the curved side, which is patented, and by means of which a most perfect and durable die is formed, which cuts a beautiful letter, and renders the cutting of Stencil Plates a very simple and profitable business. Two hours' practice enables any one to use the tools with facility. Young men are clearing from \$5 to \$15 per day with my tools. Circulars and samples sent free. Address, A. J. FULLAM, No. 13 Merchadis' Exchange, Boston. fice, that no pain is caused, but little or no medicine is given, and no surgical operations performed, and that it takes but from thirty minutes to one hour for inveterate cases of almost any curable Chronic Diseases; and so sure is the effect that but few diseases require a second operation—excepting Deafness, Epilepsy, Consumption, &c. Exceptions are also A VALUABLE MEDICAL BOOK,

A VALUABLE MEDICAL BOOK,

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

August 18. nal Weakness. Also, Self Abuse, &c. Likewise, Diseases of Women and Children, and all other complaints peculiar Invalids from a distance who may wish to avail themselves

MRS. J. S. FORREST, of Providence, R. I., Indo-MRS. J. S. FORREST, of Providence, R. I., Indopendent Clairvoyant, Healing, Seeing, Test and Doveloping Medium, has engaged rooms at No. 9 Emerald street—a few doors from Castle street. Boston, where she will sit for the cure of diseases of a Ohronic nature, by the laying on of handa. Acute pains relieved by Spiritual power. Will also cure Spinal diseases and Liver complaints. Contracted limbs, Nervous prostration, Nouraiga and Nervous headache cured in a short time; and Mrs. E. has also given great relief in cases of Consumption; and it is conceded by those who have tested her extrao. dinary natural powers, combined with the aid of spirits, to make an accurate examination in all disaid of spirits, to make an accurate examination in all discases, giving the location, describing the feelings of patients without any aid from them, and those who have tested her remedies and mode of treatment, to be far superior to any they have tried before. Charge mederate. References given, if required, in Boston, Providence, Lynn, and other places, Nov. 3.

WHATEVER IS, IS RIGHT.

BY A. B. CHILD, M. D.,

SECOND EDITION NOW READY.

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

The author of this book before us has brought to bear upon his subject the full powers of a mind, such as few mon posses—a mind more evenly balanced than usually falls to the lot of men. We feel when we read his sentences, that an emotion of love prompted each; for without this pleasing passion no one could write as he has written, or think as he has doubtless long them?

Nov. 3.

3m

A CARD.—Having had eight years experience as a medium, with an extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure upon my time for medical counsel, I have been compelled to make more extensive public patronage, and a constant preseure

Life," sent as heretofore, for \$1.

MRS. A. O. LATHAM, No. 14 Oliver Place, leading from Research to Boston. Treatment of body, mind and apirit—embracing the laying on of hands; diagnoses of disease; advice; remedies; descriptions of character; spiritual development; surroundings; latent powers, etc. etc.

Mrs. L. has wonderful power in the communication of a vital magnetism, or life substance, which, while it heals the body, also energizes and expands the mind, hastening by many years the possession of these spiritual powers that lie buried within.

Examination and reading, \$1; examination and operation including reading, \$2.

MRS. A. O. LATHAM, No. 14 Oliver Place, leading from Dec. 8. arouse energetic thought, weaken superstition, individualize manhood, and prove a mighty lever by which the world will

NOTIOE.—PROF. A. H. HUBE, the Prophetic Medium, may be found at his residence, No. 12 Obsorr Place, leading from Pleasant street, Boyton. Ladies and gentlemen will be favored by him with such account of their past, present and future as may be given him in the exercise of those powers with which he feels himself endowed. Price 50 cents. Nativities written when desired. Charge, \$5.

N. B. Prof. II. promises no more than he can accomplish Bept. 15. be moved to a higher plane of action than that which it has of so rich a casket, filled with treasures so valuable, and al

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

Bept. 15.

DUBLIC CIRCLES. There will be Circles held by Mrs. M. LULL and Mrs. S. J. Youne, Healing, Developing and Test Mediums, on Monday, Wednesday and Friday Evenings, at 71-2 o'clock, at No. 83 Beach street. Admittance 25 cents. is a presentation of the doctrino that all existence is pre-Mrs. Lull and Mrs. Young will attend to those who may desire their services for healing and communications, every day from 9 to 12 A. M., and from 2 to 5 P. M. Terms for sittings, \$1 per hour. cisely as it was meant to be by Infinite Wisdom; and therefore that all is good and right. Strange as this may seem, there is an overwhelming logic in it .- Previncetown Banner.

CLAIRVOYANT EXAMINATIONS AND COMMIN Tions by Mrs. Rockwood, assisted by Mrs. Pusheo,
Tuosdays, Wednesdays, Thursdays and Fridays, from 9 A. M.,
to 4 F. M., at 165 Court street, Boston, Mass.
Nov. 3.

tf and read where I open, and I have been richly rewarded for the reading. It matters not how many times the same page, or pages, have been perused. I cannot, perhaps, give a bet-

MRS. B. K. LITTLE, Test Medium and Medical Clairvoy-ant, No. 35 Beach street, two doors from Albany street. Terms, \$1 per hour; written examinations, by hair, \$2. Nov. 17.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clairvoyant Physician, 48 Wall street, Boston. Patients at
a distance can be examined by enclosing a lock of hair. Examinations and prescriptions, \$1 each. 3m Nov. 17. SAMUEL H. PAIST, a blind Medium, having been developed as a Haaling and Goldenstein. oped as a Hosling and Clairvoyant Medium, is prepared to examine and treat cases of disease. Address for the present, 634 Race street, Philadelphia. tf Nov. 17.

M RS. SMITH, No. 4 Brimmer Place, Essex street, sees spirits and describes them; has great healing powers, holds circles Sunday, Wednesday, and Friday evening. Terms moderate.

1 mo. 2 it is different. . . . There is more in this book than its This is a very singular and interesting book. . . . I

M ISS RACHEL LUKENS, Clairvoyant and Writing Medium. Rooms at 661 North Tenth St., above Wallaco, Philadelphia. Sm Oct. 13. MRS. L. F. HYDE, Writing, Tranco and Test Medium, may be found at 48 Wall street, Boston. the doctrine contained in this book. Most people will find

August 25. M 188 JENNIE WATERMAN, Trance and Test Medium.

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

4mº Dec. 22.

Some time all who read this book will see the beauty and M RS. MARY A. RICKER, Trance Medium, Rooms No. 145 Hanover street, Boston. Smo Dec. 22. ing, but it is the result of a highly progressed and unfolded

MY EXPERIENCE:

Footprints of a Presbyterian to Spiritualism. BY FRANCIS H. SMITH. BALTIMORE, MD.

Price 50 cents, bound in cloth. Sent, postage free, on repolying the price in stamps, by the author, or by
July 7. BERRY, COLBY & CO , Boston.

PROF. LISTER, ASTROLOGER, No. 25. Lowell Street, Boston.

20 Fee-oral-50 cents. A Circular of Terms for writing
Not. 11 Nov. 3.

DR. S. B. SMITH'S FIFTY DROP MAGNETIC MACHINE. Wonderful Improvement in Magnetic Machines.

Invented by Dr. S. B. Smith, of 322 Canal St. New York, by which his DIRECT CURRENT Magnetic Machine is increas-ed in power ten-fold, reducible also to a minimum power for EXTRACTING TEETH WITHOUT PAIN.

The Zines never require cleaning. Expense of running it, no cent a week. With full directions for its medical use, one cent a week. With full directions for its medicand for extracting teeth without pain. PRICE, \$13.

Sent by Express to all points of the Union. Address DR. SAMBEL B. SMITH,

322 Canal St., New York Nov. 8, 1860.

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

L SEMINAL WEAKNESS.—Its cause and Curr; by a former suffers—containing also an exposure of quacks. Enclosing stamp, address, in perfect confidence, box 3818, Boston, Mass. Sm. Nov. 24.

MRS. P. A. FERGUSON TOWER. M.B. F. A. FERGUSUN TOWER,
NO. 65 EAST 31ST STREET, NEW YORK.
OLAIRVOYANT EXAMINATIONS
And all diseases treated by Magnetism, Electricity and Water
A few pleasant furnished Rooms with board.
May 12.

tf

May 19.

M RS. METTLER'S CELEBRATED CLAIRVOYANT MEDHiches. Pulmonaria, \$1 per bottle; Restorative Syrup,
\$1 and \$2 per bottle; Liniment, \$1; Neutralizing Mixture
50 cents; Dysentery Cordial, 50 cents, Elixir for Cholera.
Wholesale and retail by
June 2.

tf MUNBON,
143 Fulton street, N.Y.

MRS. W. R. HAYDEN, TEST MEDIUM AND MEDICAL CLAIRVOYANT, No. 64 EAST 22D STREET, Now York. Examinations for discase when present, \$2,00; by a lock of hair, verbally, \$3,00, when written, \$5,00. Sittings two dollars per hour for no one of the present.

New York Adbertisements.

SCOTT'S HEALING INSTITUTE NO. 86 BOND STREET, NEW YORK, ONE OF THE most convolient, beautiful and healthy locations in the city of New York, JOHN SCOTT, Proprietor.

JOHN SCOTT, SPIRIT AND MAGNETIC PHYSICIAN.

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

we could.

We have taken a large, handsome, and commodious house
We have taken a large, handsome, and commodious house

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

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

The immense success we have met with since last January prepares us to state unhositatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.

Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a pack age of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

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

J. S.

Spirit Preparations.

GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 86 BOND

STREET, New York.

COOSIANA, OR COUGH REMEDY.

This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supercede their use and give health and hope to the fulfilled thousands. Price 25 cents.

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

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

For Tetter, Eryslycias, Salt Rheum, and all Berofulatic eruptions of the skin, an invaluable remedy, and warranted to pure in all ordinary cases. Price, \$1.

OANGER SALVE.

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

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

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

This astonishing and powerful Mcdleine can be used for many diseases not specified. Scarcely a day passes but we hear of its wonderful effects, and often in an entirely new character of disease. We do not claim for it the reputation of a cure all, but we do regard it as a Cure of Many. It has proved startlingly and amazingly successful in the worst kinds of Rhoumatism. Neuralgia, Sprains, Bruises, Dielocated Joints, Chilbiaius, Frosted Feet, Stiff Neck, Tetter, Sore Breast, Soro Nipples, Spinal Complaints, Baldness, etc. Price \$1 per iar.

Be Particular.

Be Particular.

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

DR. JOHN SCOTT, 86 Bond street, New York,

Elberal discount made to Agents.

NEW YORK HOMCOPATHIC PHARMACY.

D. WHITE, M. D., SUPERINTENDENT. No. 86 BOND STREET,

No. 36 Bord Steet.

Where may be found pure Homcopathic Medicines, in Tinetures, Triturations, Ditutions and Medicated Pelets; Medicine Cases, for physicians' and family use, of all kinds and sites; Vials, of every description; Corks, Labels, Globules, Bugar-of-Milk, Arnica Flowers-and-Plasters, Alcohol; Books on Homcopathy, &c., &c.

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

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

TROY LUNG AND HYGIENIC INSTITUTE Established by Special Endowment. COMBINING THE MOST ABLE OF THE ECLECTIC FAC-ULTY AND MODERN SCHOOLS OF MEDICINE,

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

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

In this important particular, viz:—It has boon the carnest L endeavor of the faculty to investigate, and thoroughly understand the numerous modern Maiadies, which have be come so very prevalent and fatal, especially to the young known as nervous debility. The external manifestations of this class of diseases are Rolaxation and Exhaustion; Marasmus or a wasting and consumption of the vital fluids and the muscular and nervo tissues; sallow countenance; pale lipa; dizziness of the head; impaired memory; dimness of eyesight; loss of balance in the brain; nervous deafness; palpitation of the heart; great restlessness; despondency of spirits; dreamy and restless sleep; factid or bad breath; vitiated or morbid appetite; indigestion; liver complaint; diseases of the kidneys; suppressed function of the skin; spinal irritation; coid extremoties; muscular debility or lassitude; rheumatic and neuralgic pains; hurried breathing; cough; bronchitis; soreness of the threat, catarrh and dyspeptic tubercular consumption.

Also, Instrative Dyersesso, the threat, catarrh and dyspeptic tubercular consumption.

Also, Instrative Dyersesso, the threat, catarrh and dysquit and irritable; dull, heavy aching pain across the loins; excessive depression of spirits, despondency so intense as often to excite the most painful ideas; hence this class of disorders invariably indicate impaired nutrition, enervation in the organs of digestion and assimilation, so that bad and unassimilated chyle gots into the blood. It should never, be forgotten, therefore, that some of the worst and most fatal diseases to which flesh is helr, commence with, indigestion. Among others, it develops consumption in these predictions on the process of the forestion of autural and scientific remedies, elected with great discremination an

A Word of Solemn, Conscientious Advice to these who will reflect!
Statistics now show the selema truth, that over 100,000 die

who will reflect!

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

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

In view of the awful destruction of human life, caused by such dobilitating diseases, such as Spermatorrhea, Sominal weakness, the vice of self abuse, Spinal Consumption, Epi lepsy, nervous spasms and diseases of the heart—and in view of the gross deception practiced upon the community by base pretenders—the Directors and Faculty of this Institution, conscientiously assure the Invalid and the Community that their resources and facilities for successfully treating this class of maladies cannot be surpassed.

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

by Mail or Express.

All communications are regarded with sacred and conscientious fidelity.

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

successfully cured.

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

by every person, both male and female.

AFF fail not to send and obtain this book.

AFF The attending Physician will be found at the Institution for consultation, from 9 a. m. to 9 p. m., of each day, Sundays, in the forence.

Address,

Da. Andrew Stone,

Physician to the Troy Lung and Hygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs,

Dec. 17.

19 96 Fylh-st., Troy, N. Y.

HUTCHINSON'S REPUBLICAN SONGSTER.

DITED by John W. Hurchinson, one of the well-known P. family of singers, embracing also a \$25 price song. Price by mail 10 cents. A liberal discount to Desiers and Clubs by the hundred or thousand. Just published by O. HUTCHINSON, 67 Nassau street, New York.

June 16.

R. P. CORB, HEALING MEDIUM, Hannibal, Mishourit

Office complete,
Printing Office No. 4.
Press, 13 by 17 inches,

Type, ink, and other fixtures,

Office complete, ... Address LOWE PRESS COMPANY, arch 31. coply 13 Water street, Boston, Mass.

\$30.00

or two persons.

Mearls.

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

WANTS AND BLESSINGS. No gift of poesy is mine, To bring me either friends or fame ;

I have not written any line To link remembrance with my name. No wealth, to take with open palms Its blessings to the poor and weak;

Not of my charities and alms Has any tongue the right to speak. I have no beauty : In my face,

Where roses bloomed not in its prime, More plainly every day I trace The surely deepening lines of time.

Yet friends, to me most kind and true, A little of their love have given ; I have my blessings, though but few-Some faith in man, and much in Heaven.

For I have found that man may be Still better than his words and deeds. And Heaven's supplies have been to me Yet greater than my mertal needs. And so, whate'er my life below,

I trust that God o'errules above. And that my sins can never go Outside the limit of his love .- [Phabe Cary.

Good men are human sunsi-they brighten and warm wherever they pass. They are not often sung by poets when they die; but the broken hearts they heal, and their own consciences, are their reward.

"HANG OUT THE BANNER." "Hang out" that good old flag once more: Unfurl each stripe and blazing star; 'T will float as proudly as when first We took it to the war!

Let treason gaze upon its folds, And blanch to see it waving high; Let tyrants tremble, for its hues Were borrowed from the sky.

It is the flag our fathers loved ! It is the flag our country freed— Oursed be the hand that mars its folds, Or its protectors' ereed !

Herolam is active genius; genius, contemplative herolam Heroism is the self-devotion of genius manifesting itself in

> OUT OF DARKNESS COMETH LIGHT Out of darkness cometh light: Out of weakness cometh might. Peace shall come from out of strife,

> And deck the warrior's weary life. The hand that made both good and ill, Makes all obedient to his will.

Weary souls, be not cast down; Pirst bear the cross, then wear the crown ! [Annie E. Pile

Industry is essential to all; by forming the habit of doing something useful every day, a man increases his own amoun of happiness and enlarges that of others around him.

THE RECORDING ANGELS.

There are two angels that attend unseen Each one of us, and in great books record Our good and evil deeds. He who writes down The good ones, after every action, closes His volume, and ascends with it to God. The other keeps his dreadful day-book oper Till sunset, that we may repent; which doing, The record of the action fades away, And leaves a line of white across the page.

[Longfellow.

THE FUNNY TYPES

Talleyrand was enjoying a rubber, when the conversation turned on a recent marriage of an elderly lady of respectable rank.

"How could Madame de 8- make such a match? A person of her birth to marry a valet-de-chambre !' 'Ah!" replied Talleyrand, "it was late in the game; at nine we do n't reckon honors."

"Sare," said a Frenchman, wishing to display his knowledge of the English language, "did it rain tomorrow?" "Yes, sare," was the equally bombastic reply-"yes, sare, it vos."

A stranger from the country, observing an ordinary roller rule on the table, took it up, and inquiring its use, was answered-"It is a rule for counting houses." Too well bred, as he construed politeness, to ask nnnecessary questions, he turned it over and over, and up and down repeatedly, and at last, in a paroxysm of baffled curiosity, inquired, "How, in in the name of wonder, do you count houses with this?"

The ladies now wear gold flowers, leaves, and other ornaments on their bonnets. Some persons suggests as an appropriate motto for the new fashion-...My gilt on my head!"

A Western steamer was about starting up the river, and the cabin-boy had just returned, after spending twenty-five dollars for stores, when the following conversation occurred :

Boy .- Well, Captain, I've come on board with the "small stores."

Captain .- What have you bought?

Boy. I spent twenty-four dollars for whiskey and one for bread. Captain.-Thunder ! what are we going to do with

so much bread? "Donald," said a Scotch dame, looking up from a

catechism to her son, "what 's a slander?" "A slander, gude mither?" quoth young Donald, twisting the corner of his plaid; "aweel, I hardly ken, unless it may be, perhaps, an ower true tale which one

gude woman tells of anither." A bevy of children were telling their father what they got at school. The eldest got reading, spelling and definitions. "And what do you get, little one?" said the father to a rosy-cheeked little fellow, who at the time was slyly driving a temporary nail into the door panel. "Me? Oh, I get readin', spellin', and

Why is South Carolina like a suffering little boy in school? Because she wants to go out.

The prayer of a pious Methodist for the ungodly of Pittsfield, at a Berkshire camp-meeting a century ago, is furnished for the public as a model of its kind : .. O Lord, we pray thee that thou wouldst convert all that thou canst in the middle of this town; and all thou canst not convert, O God, be pleased to take them by the nape of their necks, and shake them over hell till they squeal like a raccoon - Amen !"

"Boy," said an ill-tempered old fellow to a noisy lad, "what are you hollering for when I go by?" ". Humph," returned the boy, "what are you going by for when I am hollering?"

A very pious old gentleman told his sons not to go. under any circumstances, a fishing on the Sabbath, but if they did, by all means to bring home the fish. "Mick," said a bricklayer to his laborer, "if you

meet Patrick, tell him to make haste, as we are waiting for him." "Shure and I will," replied Mick; .. but what will I tell him if I don't meet him?"

"I'll teach you to play pitch and toss! I'll flog you for an hour, I will."

"Father," instantly replied the incorrigible, as he balanced a penny on his thumb and finger, "I'll toss

with you to make it two hours or nothing l" An indirect way of getting a glass of water at a boarding-house is to ask for a third cup of tea.

MISS A. W. SPRAGUE AT ALLSTON HALL. Sunday, Jan. 6, 1861.

AFTERNOON DISCOURSE,

It is about four years since Miss Sprague's last appearance in Boston. She was one of the first nicdiums developed as public trance speakers, and has always maintained her position as one of the best. She has been engaged to speak in Boston the four Sabbaths of January. A large audience greeted her on this, her first appearance.

Her subject was, "Intellectual Worship; or, Wisdom an essential part of Davotion,"

She said: The faith, the blind worship of the past, has not been enough—has not been a sufficient index of the truth of God in the hearts of men; but yet it filled its place, did its work, and made a basis from which the future could step nearer to Jehovah. There is a power sweeping across the human soul which will not let it rest, but demands of it its best thoughts, words and actions. The time has come when faith and worship must come from man's highest reverence, instead of from fear and superstition, and the soul must rouse itself to find worthy gifts to offer on the shrine of devotion. The time was when the firstlings of the flock and season were considered enough; but now God demands the best of the soul's gifts and the whole of the life. It would do in the times past for some nations to worship wood and stone, or observe forms and ceremonies; but now there is a higher demand, and the temple God has builded is the place of worship, and not temples builded with hands. Man must worship God in the temples of the living soul.

Worship must be considered as a principle. Man's devotional nature lives and burns within him, like a lamp in a charnal-house; and you may know the character of men and women by the way they worship God-always considering the circumstances of birth and education.

Men are sometimes so engrossed, looking at one side of nature that the beauties of all else in nature are unseen. Thus the scientific mind is not always religiously disposed, and the theologian often denies the God of nature, in the God he sees through

musty pages of ancient records. Everything has a living, vital principle, aside from its outer habiliments. The leaf, stem and petal are not all of the flower. So is the religious element innate in the nature, as the life. It seems to appreciate what it is not, but what it may be, and can be. Men may be externally moral, but without the divine within; then the observance is sycophancy, and not worship. Some men seek heaven, as courtiers would seek honors from a king, when they have not the first particle of love of heaven within them. The devotee does not always give his best offerings to the gods. But even the lower form of worship is better than none, for it shows the basis on which the true worship may be cultivated. It is necessarily to be properly guided, and there should be intelligence, wisdom and culture in worship. One has no right to worship in ignorance. One cannot truly worship God because his fathers did. The transgressor can never be forgiven, but the retaliation is exacted, to the uttermost farthing.

The more a man tries to shut out all light that would shine into his creed, the greater devotee he is considered. Shame on the men who will follow in the footsteps of the past, unquestioning, and without sense or reason, swallowing, like a child its milk all ts absurdities of faith and belief.

Some men talk as though religion could be harmed -as though it needed to be fenced about for security: A religion that needs such support is surely a rotten one. We bid you investigate, and be sure you place no hope upon such a brittle, crumbling basis. The gold of the past may be dross to you; and it is not for the present to rise up and condemn those who submit it to a test again in the future. Those who cling strongest to the old are the firmest in resisting and repelling the new. They do not alwave ask if it is not a child born in the mangerfor God's greatest truths always had the fortune to come in this same way, and the world crucify the Saviour before they know he has come. Afterwards they build temples to him, in hopes to repair the injury. Well, it does, in a degree; but the world should learn to knew and discriminate if the condemned thing is not a massenger from God.

Those who have little to lean upon may be expected to tremble when a new thing comes. Inquiry has changed the Atheist and Deist-thinkers-into believers in the beauties and realities of the divine life. But the churches are more prone to close the hearts of men against the light of progression. Men of thought will achieve new truth, though the fiat of the church be sent out against it. So prophets, and martyrs' spirits have spoken in all times-not always in the freedom of their own nature, but in the outbreak of thought they could not express.

From all these changes an intelligence has come out to permeate the religious mind of the ninetcenth century. It took ages for men to hear the words of Christ. Only a few believed in them at first. They easoned upon them; and the more their minds reflected upon them, the wider they grew, and many became Christians before they knew it; and others thought they were Christians, when they had none

of the components in their nature. The mind demands knowledge, and the demand is answered by the ultimate response. The tread of it will come with the proper asking. One truth is a science was once considered heretical. Religion op- stepping stone to another. It is absurd to say God posed her steps; but with a mighty stride she has gained her place in the world, and taught the human mind more than it ever conceived of before; and man sees more than ever of the beauty of the power that shall uphold his spiritual being.

Man is not to make himself an abject creature, in Father, and that asked for shall be given. Every revelation of science has beautified religion. The the singing of the angel choirs of heaven.

EVENING DISCOURSE.

The exercises commenced with the singing of this souls, when they are open to them. beautiful song by Gerald Massey, wedded to music equally grand and impyessive, by the sweet voices of the choir:

Tell me the song of the beautiful stars
As grandly they glide on their blue way above us,
Looking, despite of our spirits' sin scars,
Down on us tenderly, yearning to leave us;
This is the song in their work-worship sung,
Down through the world-jeweled universe rung;
"Onward forever, forevermore onward,"
And over they open their loving ores Sunward. "Onward!" shouts earth with her myriad voices Of music, are answering the song of the seven, As like a wing'd child of God's love she rejoices,

As the a wing a could of God's fore side rejoices.

Swinging her censer of glory in heaven.

And lo, it is writ by the finger of God.

In sunbeams and flowers on the living green sod;

"Onward forever, forevermore onward,"

And ever she turneth all trustfully Sunward. The mightiest souls of all time hover o'er us, Who labored like gods among men, and have gone
Like great bursts of sun on the dark way before us:
They 're with us, still with us, our battle fight on,
Looking down, victor-browed, from the giory-crown'd hill,
They becken, and beacon us ou, onward still;

And the true heart's aspirings are onward, still onward; It turns to the future, as earth turneth Sunward.

It will be seen, the medium said, that in order to have true devotion, there must be a true knowledge as well as a true aspiration. So there is wisdom required in the investigation of all new things. Minds may be gifted and educated, but depraved. The scholar may be erudite, but bigoted; but the true philosopher is as ready to accept the second truth as the first, and the hundred others as well. So we say there is a new revelation that appeals to the attention of men. Science and roligion have denounced it, but cannot uproot it; and while it stands out, as it does to-day, we shall take it for granted that it is an overture of the spirit-land, that has never been refuted. All intelligent minds know something of it, but often the knowledge is vague.

Spiritualism is useless-is as nothing-unless it does its work in the world. It is beautiful to believe it, and to know of, but it is not a beautiful thing alone—it is born upon earth to achieve a mission. It must be taken and made what use can be of it for the good of humanity. It comes among you because the times demand it. It is because science and laws are better understood; and the world needs something that assures it of immortality in a rational manner. Forms and ceremonies may hold after the spirit has disclaimed fealty, but though they hold the assent of the mind, the spirit grasps for something better.

The feelers of the mind are constantly put forth to grasp something better. It would have done once to declare a thing, and leave mankind to believe it; but it is necessary now to explain why it is so, to bring it into belief. There is much outward submission, where the soul pays no homage at all. There comes a language that reveals beautiful thoughts in shapes to be received by all.

The world has made advances, socially, religiously and politically, and all go hand in hand. Let there be a noble stand for liberty, and no matter by whom and for what, it tells alike upon the whole. What speaks for one nation, speaks for all. Any movement to elevate one nation, tends to elevate all and soul, and bids it quiver to the same thought. Let one word be spoken, and its force and power cannot be lost. You have the power to make great minds out of common ones, and bid the brave and true leap into life like an echo of a noble deed. There has always been a fear to give, any thought to the world until some other soul had endorsed it. When God has spoken to you, does it need a pope or bishop to vouch for it? When you see the seal of divinity on your credentials, is lesser authority needed to sanctify them?

Alexander and Cosar fade away before the light of this day; and unless you can produce better men, you are impotent indeed. Where is the chivalry that will enter the lists against popular opinion? You need such chivalry, at this day, and you are poor indeed without it. But we must take things as they are. There are noble souls living. The world is not made wholly of cravens, and the martyr spirit has not all passed away. It was never more needed than to-day, for it requires courage to defend the truths of these latter days. It requires natures that never take off their armor to sleep, nor lay aside their weapons, but always are ready to stand guard, and in the right place.

All throughout the past, by ignorance and bigotry, the noblest souls have been crushed; but now the world has begun to see things as they are, and the mysteries of the past are the commonplace events of to-day. You have got to investigate the facts of nature, as they are presented to you; else-you act as a makeweight in society, and if you are on the right side, it is no virtue of yours.

You do not gain so much in reading the histories of other men, except as you find in your nature that When your mind seems to appreciate fully the teaching of the philosophers of the past, they become a part of you. You must be just as much of a Cicero, as you can appreciate of him. When you appreciate him, you find that within you you did not know of before, and there is a power in the new ideas of Spiritualism to give you a conception of life and duty, and of God's divine economy, not known before.

The great work goes on, and is destined to reach every human mind. It makes minds too large for their external. It admonishes them that they cannot stay in the old places, for they have become too small for them. It is not that they have grown small, but their natures have grown too large. It is not for us to condemn the past, but we should be thankful for all we have had and shall have.

Instead of limiting your souls within bounds, it is your duty to understand all the more the mysteries of nature. The power of nature is given you to use. and the powers God has given you are for use. Who is going to anathematize the ocean because it swallows up vessels, and destroys life? It is not the ocean's fault, but man's, for the ocean possessed its characteristics before man ever launched his bark upon it. Her great waves will continue to beat as they have; and you have but to know her laws to master them, and ride over them in safety. There is no danger of getting beyond your capacity to understand. You have to strive for the knowledge and reveals his truth to-day, and did not in the past. They are inseparable. Believing in the present manifestations, we must believe in those of the past.

Spiritualism is a religion that not only allows investigation, but demands it: and the more it is tested, the firmer and clearer it becomes. The old coming to God; for the frue child has but to ask the Revelations are good so far as they can be believed in. The phenomena of the nineteenth century are for the satisfaction of doubting Thomases. The obtrue devotee is everywhere a devotee, everywhere jection is raised that spirits come so low. But they hearing the great organ swells of eternity, and must approach you as you are; and when your minds get higher, they will come to you on your own plane. It is no pleasure for them to touch your tables and chairs; but it will be to touch your

Besides being a rational religion, Spiritualism is a practical religion. It is a steady search after wisdom and knowledge, and a measuring of your life by it. Those who live the philosophy, need no other test to know of its truth. The Spirits of the past are your teachers. Plato, Socrates, Cicero, Confacius, are no longer dead, but living, and they stand beside you to give of the wealth of their experience.

The aim of this religion is not to worship God, so much as to strengthen and individualize the human mind. It is not alone to make men better, but to flood the world with thoughts of nobleness and beauty. A true life is the greatest anthem ever sung to Deity. The religion, government and power of the past were in proportion to its capacity. Spiritualism is but one of the colors in the great divine rainbow of God's overarching philosophy. Greater and grander efforts shall come from it in the future.

Reported for the Ranner of Light BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, JANUARY 0, 1801.

QUESTION .- " What are the means by which we may determine genuine spirit manifestations from those originating in the earth life?"

JACOB EDSON, Chairman. Dr. GARDNER.-The means of determining the genuineness of spiritual manifestations, is probably vague, with all of us, and every one must do it on his or her own plane. The better a person is acquainted with mental phenomena-the power of one mind over another-the better he can answer the question. In all the lectures of trance-speakers there is a manifestation of the peculiar characteristics of the medium through whom the communication comes; and this phase cannot be avoided, and is no argument to a reasoning mind against the spiritual origin of the phenomena. There are several ways of answering the question. One is the word of the mediums, that the language and thoughts coming through them are not their own. And when the ideas advanced are contrary to those held by the medium, there is another argument. When communications are given by means of the raps, in the private circle, where a passive medium is under the control of a positive spirit, there is another evidence. There cannot be so thorough proof, however, as on other and more tangible matters. False communicontrol of spirits, for facts have been given, interblended with falsehood, beyond their knowledge. from persons who have been in the flesh at the time.

to communications, after all, is our own reason. hot believe spirits can communicate, can have but manifestation. I have tried experiments till this has little to say. But I do believe spirits communicate, become to me absolute knowledge. The very first the strike of one nature for liberty touches soul after | though I cannot draw the dividing line between communications from spirit and mortal life. It seems to me the most trivial circumstances become rappings. In the city of Manchester, N. H., a sensiof vital importance, and I recognize the truth that tive subject saw a person die, in Warner, N. H., and no sparrow falls to the ground without the Father's care. James Buchanan and all his surrounders are under the will of God, as perfectly as any one, and what seems wrong to day, we shall see the use of to-morrow. I cannot draw the dividing line, and say so much belongs to God and so much to mortals. Proof, a few years ago, is of little importance now. Something different from external phenomena is required to make a Spiritualist. A true Spiritualist will recognize the perfect power and guidance of God, but not spirits, who are the messengers to outwork the Almighty will.

power of the medium. The best test we can apply

Mr. WETHERBEE .- I agree with Brother Edson, that it is difficult to divide spiritual things from what are not. I cannot help thinking we are so closely interwoven, that we are but as dots on India muslin. I cannot help thinking our development from materiality, is a development toward happiness; without it, men would be like horses, always satisfied with heir oats and grass. I have had evidence that pirits communicate; and I have as much of it as I want that spirits who do not exist in mortal, do commune with me. It appears to me everything in the earth is attracted to it, and belongs to it; so are demand: we attracted to that we emanated from, and the great hosts that have peopled the world in the past, it seems to me, can have no better occupation than giving us of their experience to help us on in our progress. I am satisfied that the auras of people in lecture: an audience, give a speaker a power he could not you find in theirs, and have the room to take it in. have when alone. We cannot see how much men do is the exercise of a power beyond themselves. If I come into a room, at any time, I will partake of the atmosphere of an audience, and be influenced by it. We cannot tell ourselves what we are; and we are just as near spirits now as we ever shall be.

MR. BURKE .- This is rather a difficult question' and I regret to say not much light has yet been thrown upon it. I would like to hit a point, to begin with, that all our friends will agree is a true one. We all have minds, more or less. Now how does a man know the mind exists, except by its manifesta. tions? So distinguished a scholar as Pope said all there was real in the world is mind. Now, can mind act where it is not?-for it has been asserted that the mind can travel off and personate itself to others. The mind is so inseparably connected with the body, that pain to one affects the other; and while-physical pain lasts, the mind is incapable of acting. So, in order to act, the mind must have a healthy organism to act through. Just in proportion to the mutilation of the brain, so far is the mind impaired.

Mn. Davies.—The question, as I understand it, is, how are we to distinguish between true and false manifestations? It seems to me the truth of the communications may be a safe guide; but mediums may give false communications, and yet be innocent, for they are unconscious of any attempt at deception practiced by the spirits through them. Mr. Burke says: Mind must act wherever it is; but he previously said there was no means or possibility of stating whose mind was, and yet it would be as impossible to show where mind is not. If mind lives only in organic bodies, then we have no reality in spiritual communications. But I believe mind lives longer than matter—and it is very probable that it lives right around us, and it may be called spirit. To distinguish between what is from the mind in impossible for the medium, or any around her, to give facts in a communication which are given to you. I think you may set it down as a literal truth. Spiritual manifestations, as set forth, are not all such; but there are pretenders to mediumship, and this fact brings much disrepute upon real mediums; and when they give communications that are not true, the community will set the whole matter down as a humbug. There are dishonest people in Spiritualism; and though it has grown more than any other sect or society, it has met with drawbacks on this account. It is in the economy of physical nature that the mind shall always protect the body. Such is the law of self-government. There is no thought when the man sleeps; and where then, is the mind? Does not a man's mind travel when he dreams? Who knows but the mind may go off. and mingle with some other minds? Instances have been known, and are pretty well authenticated, of this. A case is narrated in the "Footfalls," where a man on board a ship which was in distress traveled off to another ship, and actually wrote, while there.

DR. GARDNER. - In reply to Bro. Burke, I will state a fact under my own observation. Mrs. Hatch was speaking in the Melodeon, a few years ago, and de-

livering a discourse of very high order. During the time, her spirit visited Buffalo, and held converse with the medium in a circle which was being held there, and so impressed herself upon her identity that she told those present that "Cora Hatch is here." On coming out of the trance, Mrs. H. told her husband and myself that she had been to Buffalo, and visited a circle there. She narrated a conversation there, and requested a memorandum to be made of it, and sent on to Buffalo, and said the same thing would be done there, and the letters would pass each other on the route, and thus prove a test to all parties. This was done according to direction; and a few days after a letter was received from Buffalo, giving the same particulars. This fact proves that living spirits can communicate with each other. In a circle once with Mr. Hume a spirithand showed itself from the midst of a sort of mist. and I took it in my hands, pressed it, and examined the joints and nails.

Mr. Burke thought the Doctor was honest in what he said, but was the victim of deception on the part of the mediums.

Mr. Edson.—There is no need of accusing everything of falsehood because there are some counterfeits.

Dr. Wellington.—I came here not to defend nor eluoidate spiritual manifestations; but to learn more on a question of much importance to all. If I understand the term spiritual manifestations to be cations have at times been proof of the power and used in the general sense, it would be of great value to have any means by which to determine spiritual from mental control. I have studied the question Communications have been given through mediums with ardor for seventeen years, and I have found it impossible to draw the dividing line. I have not the mediums all the time being innocent of any only pursued the object, but I have done it with an attempt at deception; but it seems to me the spirits | earnestness and enthusiasm that would surprise youof the absent ones become so tangibly present by It has been my object to demonstrate the power of the use of their own thoughts, as to influence the mind over mind, in various conditions. I have tried many experiments by which I could stand in New York and produce an effect on the mind of a sensi-Mn. Edson.—It seems to me that a person who does | tive in Boston; and I know that effect is a spiritual become to me absolute knowledge. The very first absolutely satisfactory manifestations I had of the spiritual world was three years before the Rockester read the contents of a letter then being written, and told the time it would arrive, with accuracy. This was the first time I ever dreamed it possible for a mind in the spirit world to present itself to the external vision of one in the body. All my worldly interest was against my admitting these facts then, and are against it now. So what motive have I for being duped? Where I have made one experiment to prove the truth of chemistry, I have made one hundred to prove immortality. I have the power of to the detriment of his moral agency. It seems to exerting a psychological control over passive subme much that is done by mankind, is the work of jects, and I believe spirits make use of the same means to transmit their ideas.

Question for next Wednesday evening: " What is prayer, and what its use?"

> From the Herald of Progress. The Horoscope of America.

STARTLING PREDICTIONS OF EVENTS SOON TO TRANSPIRE. We published several remarkable predictions a number of weeks before the fall elections. At the time, the extravagant statements were very generally disregarded. Since, however, many of the prophecies have been literally fulfilled, and the public are naturally curious to re-read them, and to compare predictions with facts. We republish, in order to meet the large

CHAGRIN FALLS, Ohio, Sept. 20, 1860. BROTHER DAVIS:—After three successive lectures in this place, discussing the laws and principles of growth and development-the following prophecies ere expressed. They were made in the fourth 1. "There will be a dissolution of the Union.

2. A Free Republic will grow up at the North. There will be civil war carried on by the rabble and lower classes among the masses. The Republican candidate will get the popular vote, but will not be elected. There will be two great parties organized.
3. The 'Liberals' in politics and religion will unite on the one side, and the Catholics, Democrats,

and all conservative men and women on the other side. 4. Slavery will be abolished by revolution, in-

surrection among the slaves, war, and blood.

5. Next winter, Congress will get in a broil. They will fight. Blood will flow. My consciousness is that this Nation will be

dead as a Nation before the fourth of March next. 7. Almost simultaneous with the close of the November election, will be another crash among the banks, similar to the one'in 1857. 8. By and by we will have great diseases and

new forms of disease, unknown to physicians. 9. We will have war, famine, political commotion, and earthquakes, and hurricanes. 10. Healing mediums will be developed to cure

11. England is to be harrassed by France, and Russia will assist France; and when England is crushed as a nation, America will aid her. 12. We will have no more Presidents-the present one will not serve his time out.

13. Canada will enter the new Republic in America. 14. Ohio will be the centre of that Republic, and

Cleveland will be the capital. 15. Our present Constitution will be the basis of the new Republican government, but will be remodeled.

16. After the transition is passed, Theocracy will be the true form of government. 17. Ultimately the Southern States will gradually come into the new government.

18. The Negroes will ultimately be colonized in Central America. 19. In the transitional, or Republican government, women will take an active part, but in the more perfect form of government, or Theocracy, the

male and female elements will be equally balanced." Such are the prophecies of the lecturer. To say that I know they are true, or to call them all "moonthe body, and not in it, many circumstances are to shine" and "fanaticism," would be equally unjust. be taken into consideration. When you know it is The most casual observer cannot but conclude that we are on the eve of a great crisis both in Church and State. The thrones of the old world are tottering on their foundations - are swaved to and fro by the breezes of Liberty, that blow from off the broad plains of humanity.

The Christian world is divided into more than six

hundred contending parties, and in the midst of all these the powerful and increasing army of "Liber-

als" is marshaling the best minds of the age. Ourown government, during the present campaign, is split into fine fragments; and the great question of human slavery is rending the Nation to the very centre. It is totally impossible for slavery and liberty to perpetuate a parallel existence, hence one or the other must succumb. Disruptions in the strata of human nature, therefore, may not be apprehended in vain. I am exceedingly skeptical in regard to prophecies of any character, but submit the foregoing, as they were uttered, thinking they may arouse the latent energies of-human thought, and cause men to labor more zealously for the establishment of human rights. Thine, for the truth,

> BLIES OF HEAVEN. Go, wing thy flight from star to star, From world to luminous world as far As the universe spreads its flaming wall; Take all the pleasures of all the spheres And multiply each through endless years, One minute of heaven is worth them all

H. B. VINCENT.