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## LYBNEL HARLINGTON.

Translated from the German of Heinrich Zschokke, by Cora Wilbarn, expressly for the Banner of Light.

CHAPTER V.

The Finding of the Watch.

The road was none of the best: it was a rough worn-out cart-path that led up hill and down, and once in a while through a miserable village. But the wanderer cared little about it; his mind was occupied with the strange being he had met, with his wit, native judgment and peculiarities of speech. He had learnt to like him, even in so short a space of that he had not offered him the present in a less offensive manner. He was almost on the point of returning

"A wonderful exemplar of humanity," he said to himself-"a diamond in hard earthly setting. I must see him again. He is without fortune, yet contented; neglected, because he is not noble, yet without envy against the fame-crowned coward who received the reward that should have been his. There again is one of those rare and great souls whom misfortune makes greater still, while the smallest mishap crushes little souls into the dust. What would have become of me, one-armed, needy, in the place of this man? I can learn from him more in one quarter of an hour, than I could in years of the glittering circles of the every-day fine world, with its platitudes, affectations, attempted wittleisms and double dealings. I must see him again. He shall give me of his hard fare, that will better nourish the spirit than all the compotes, cremes, and dainties of Parisian soirces, and their celebrities. I will retrace my way."

He was in the act of turning around, when he observed that great drops were falling from the clouded sky, and the distant roll of thunder warned him to seek shelter speedily. Here, too, the course of the changed into a broad highway. He saw himself in but is usually brought to pass by the people, by fair path that had hitherto been through a pine forest, an open field : looked around whether to take to the right or left; observed in the distance a large house near the road, and chose it for a place of refuge. He did well in so choosing, for the rain drops soon fell more heavily, the thunder peals drew nearer. The house, was, contrary to all expectations, a fine inn, entitled "The Golden Bear;" and was, as the sign beard announced, one of the post stations of the

From behind the fine window-panes they looked indifferently on the approaching pedestrian; and with the same indifference he was received in doors. as he entered and threw off his light valise. When even to me, like some of our ancient cities. The rehe requested to be shown to a room, he was conducted to a gloomy chamber in the attic. But Lyonel understood the art of gaining friends of even surly ic Senate houses, plodding life. In the suburbs, on "Bear" hosts. He demanded a pleasant room, a good bed, a good supper, with the best of wine; or, public gardens, great factories, luxury and elegance. if they could not furnish what he desired, a conveyance extra post to the next station, as soon as the learn of and appropriate the good taste of the more storm was past.

That acted like a magic formula. Postmaster and mistress, waiter and waitress, men servants and maids, awaited his orders with overwhelming politeness; all were zealous, talkative and obedient. He was shown into an elegant apartment.

Without raged the storm; rain and wind held car nival, and again the thunder tempest drove into the post inn another traveler, for whose reception master and servants strove to outvie each other. The stranger came in a closed chaise, drawn by splendid glance. At last he asked him with a serious, albays, with gallooned coachmen and attendants. He was a stately gentleman of about thirty, of a florid countenance, who sprang lightly from the carriage, gave his orders briefly, and with a dignified manner entered the common sitting-room. He declared his intention of remaining over night, as it was late, and the rain threatened to continue. To the deferential inquiry of whether he would sup in the company of another guest, he replied that he had no objection.

An hour later, Lyonel was called to supper, and found the new comer in a nicely furnished room; upon the table, where plates for two had been laid, burned four wax candles in silver holders. After a silent salutation, when seats had been taken, the conversation commenced with the trifling remarks and questions that are customary among strangers, who, having nothing else to do, are willing to become know of each other as they mutually found a pleas. I am that which I appear, as I believe ure in the society thus unexpectedly brought about. The newly arrived papers, that, toward the end of the meal, the postmaster placed before his guests, watch?" enriched the conversation with fresh material. They glanced over the news to find something of importance or interest to communicate.

"Nothing, nothing anywhere!" said Lyonel, and cast the papers aside. "All filled up with Oriental affairs, with matters from Paris, London, with Espartero, Algiers, Egypt, all that can be found more arms upon the case." in detail in French and English journals. Of Germany, in German papers, strange to say, there is the least mention; at the most there is goesip about drew forth the second watch, and regarded the rallways, princely weddings, the quarrels of secta. American, as he examined the case and caused the kind of remarkable news."

"And what is your conclusion, if I may be permit. "Will you please tell where and since when, you ted to inquire, after your emphatic declaration?" came to the possession of that article?"

said his friendly neighbor. "Empty newspapers, quiet times. To me it is a proof of Germany's peace, happiness, and political good health, while in other lands there is continual tempest and upheaval. Men love to speak of their condition in the days of sickness, and the history of the world to dwell broadly on the misfortunes of Nations."

"I agree with you, without, however, daring to say that those Nations are the happiest from whom we hear the least. Their mouths may be gagged, so that they cannot cry out. There are again others, who are not unhappy, and of whom there is yet little to relate."

"I understand. Yet it is only the case with nations whose public life has been acknowledged."

"Of course. Nations continue to live, and it must be permitted them. If they have no openly acknowledged life, they often guard a secret one that remains so even to their Government, and becomes danger. ous to them when exhibited at the wrong time. time, and felt sorry he had left him so abruptly, and Think of France, Spain, of the Italian States, of Poland, and others, since the end of the eighteenth century."

> "You are not quite wrong. But you will acknowledge that the life of our German States is ripening joyfully toward the publicly received. Remember the law-giving chambers and statutes of various lands. It seems to me very venturous to give a sudden expansion to those institutions, as in England or France, or to add to it the daily free press there existing. Gradual, slow progress, is Nature's course; and it is visible in the development of nations. Therefore, I do not deem it unwise, that, for the present, the rights of our peoples' assemblies, as well as the press, should be limited by the superior right of the throne."

"I must give you my entire approval, when you speak of the wisdom of Nature's course, as it is the work of God. I only doubt, once in a while, whether the gentlemen of the Cabinet and the Ministers are they love and use censure that the people may not deem it fit to censure their wisdom or proceedings."

"That may sometimes be the case," said the stranger, laughing.

"It is also remarkable," continued the American. that the liberty of Nations is seldom achieved by its representative authority, or unfettered press; means or by force. There is no occasion to point to America, England, France, Switzerland, and so forth. As Germany itself rests in the centre of the universe, so the inhabitants are between the position of bondmen and the freedom of the denizens of the West, partaking of the characteristics of both."

"Well said," replied his attentive companion, still smiling his approval.

mopolitans: sometimes we are mere cits, who trouble ourselves more about every one else's business than about our own. Many of our States appear mains are there of the Middle centuries; crooked, dark, narrow, dirty streets; Gothic churches; Goththe other hand, broad and handsome streets, palaces. Thereby the dwellers of the old city involuntarily progressed."

While the gentleman was speaking, Lyonel was carelessly turning over the papers as he listened. When he had concluded, a certain paragraph attracted his attention, and happening to look up for a second, he saw that his neighbor, with a view of not interrupting, him had taken his watch from his pocket, and was winding it up. Lyonel looked at the watch which was quickly returned to its place, and then he looked at the man, but with a suspicious most severe tone :

"Sir, with whom have I had the honor of con-

The stranger thus questioned was struck more by the manner in which the inquiry was put than by the words. He observed the young American in earnest silence for a moment, and replied :

"If you desire to know, sir, I am the President of the High Judicature, the Privy Counsellor Rainer Von Urming. May I permit myself a like inquiry concerning yourself?"

Lyonel Harlington hesitated not to mention name and birth place; then he added:

"The Privy Counsellor Von Urming? President of the High Judicature ? Very good, but-"

"I hope, sir," interrupted his companion, in a tone of wounded feeling, "that you do not doubt nearer acquainted. Both seemed more inclined to my word? You can add, if you choose, Baron, to the same of you."

"I do not doubt it for a moment. But Sir Baron, will you have the goodness to let me look at your

" My watch? Certainly, here it is." Lyonel took it, but returned it immediately, say-

ng in a still more positive manner: "Sir, this is not the same watch that you wound

up just now. You seem to carry more than one with you. I wish to see the one with the coat of The baron's eyes glittered with vexation. He

arose from his seat, sat down again, and silently rlans, of poets and celebrated actresses, and that time piece to strike. He returned it with the question:

right you have to make such an inquiry."

"I ask, because I am the lawful owner. You are in possession of stolen goods. Will you please look awkward part in the reception of a long absent over the police announcements of Baarmingen?"

Lyonel threw one of the papers toward his opponent and gazed at him attentively, while he read. But the frown upon his brow relaxed, a smile crept to his lips, and bursting into a cheerful laugh, the may cease their efforts, now that, through you, I baron said:

"For the sake of Heaven, Mr. Harlington, you do not take me for a thief? I should regret it very Did the unfortunate Moor-Michael meet his death much, as our previous conversation has inspired me bravely?" with a feeling of esteem toward you. My servant saying it was the property of a real or pretended the scaffold, declaring his innocence." journeying student, who was in need of money. 1 took it for the sake of our country's coat of arms engraven upon it, and paid for it sixty guilders. I there—it does not belong to our Dukedom—has place no further value on the old time piece; ac- made a terrible mistake." knowledge your rightful claims; and herewith I restore to you your property. I am only astonished the imputed crime ......" that a watch bearing our country's escutcheon should have come into your possession in America."

Lyonel, "allow me to apologize most sincerely, if I have said aught to offend you in my hasty speech. their conflicting statements, confessed, the day after Before I knew your name, I felt drawn toward you the execution, that they had been the murderers of as to a man of heart and mind and unprejudiced the girl, and only wanted to revenge themselves on sentiments. I know not what emigrant to our country first brought that watch; it is mine as the gift gation. The wretches even made merry over the of a beloved departed mother, and I hope it will remain a keepsake in my family."

As he said this, he counted some gold pieces he had taken from his purse, and handed the sixty guilders to the Counsellor Von Urming. That gentlemen refused to receive the money.

"Then please," said Lyonel, "give them to your promised a reward of one hundred guilders. To you, man?" wise in the same degree. Sometimes, too, I think, my dear baron, allow me to express my thanks in a warm and hearty hand-clasp!"

> "Now only am I delighted at the loriunate purchase," replied the Baron, with Mendly smile, as he heartily shook the young man's proffered hand. Unexpectedly I have spent a most pleasant evening, and have formed an agreeable acquaintance; Let us at once conclude the first customary questions of travelers, that are prompted by a pardonable curiosity. Who I am you know already; I come from the Capital, from the sessions of the Upper Judicature and the business of the Councils of State, and have seen little of my family during the Winter: mean to convey-" am now returning to them to Lichtenheim, my father's country seat, where, undoubtedly, they are vain-

ly expecting me this very moment." "I am not expected by any loving relatives in Ala-1 wherewith ignorant justice sought to force the conbama," responded Lyonel, "but I have many dear | fessions of truth, have been abolished. There was in friends; and a number of honest colonists, with them a sort of aim. But the dreadful, cruel, objecttheir families, living on my estates, will welcome my less, revolting human torture has been retained. return. There are some Germans among them, and There is compassion for beasts; there are laws and they belong to the most industrious, untiring work- societies formed for their protection; it is forbidden ers. I studied at the High School of Tuscaloosa, that to torment them. But against barbarous human was founded in 1820, and ever since I have remained slaughter no heart arises indignantly, despite of a student. I have read books enough in my solitude | Christianity, praying and singing, culture of the on the fruitful banks of the Tombigbee, where the people, and wisdom of their rulers-despite of phihigh range of the Alleghanies gently ends. But I was not satisfied with the mere learning of books: what I there read of history, works and wonders of price. the Old World, appeared to me fabulous and romantio in my aparted and remote home, which, like a new-born child, is yet without fore-word or history. So I resolved to behold Europe and Asia, those two old curiosity coffers, with my own eyes., I was, and am, my own master. I arranged all, and secured the care of my property, and three years ago I start, cution of a supposed murderer, that uselessly his ed from New Orleans to New York; from thence I proceeded to Smyrns and Constantinople."

"You astonish me, Mr. Harlington; I begin to

envy you. As far as Constantinopla?" "I saw the pyramids of the Pharachs: the dreary Pyranus and Athens; Latium, and the unromaned Donas: the filth and splendor of London and Paris. Your Germany was yet wanting. Through Holland, I find myself here, with the intention of going down the beautiful Rhine, to take a steamer in Harve for his terror of death unto the utmost?" my native land. I am now wandering on foot, wherever chance may lead me, until the bruised arm and knee of my servant shall be healed.: I left him with our horses in the little city of Baarmingen." "Mr. Harlington, once again, we must not part so.

Let us call for a bottle of champagne; it is not too

The Counsellor pulled the bell-rope, the waiter appeared, and with a deep obcisance received the gentleman's commands.

CHAPTER VI.

The Death of the Innocent.

The sweet and flery wine foamed in the narrow glasses, and the friends, rising from their seats. emptied, and a second one ordered. stoops seem and

sent with me in the chaise to endrowite werdame drams, young and old, mentand women of all masses; to ther hand, where the former frequently occurring

"As soon as you, sir, will explain to me, what see more of one another. I wish to introduce you went their way, cheerful and content as at the con to my family." "No, my dear baron; every stranger plays an

> loved one. Excuse me, but I give you my hand and word that I will come to see you in a few days." "Very well; I hold you to that promise."

> "I must notify the industrious police that they have recovered my lost property." "So you were robbed at the place of execution.

"I gave more attention to the countenances of the

brought me the watch, the day before yesterday, people than to him. But I heard his testimony from

"He was indeed innocent! The course of the royal justice in Baarmingen with our neighbors

"How? Was the unhappy man truly guiltless of

"Do you not yet know that? Two smith servants taken into custody at the time he was, and known "Before everything else, Sir Counsellor," replied as guilty of various transgressions against the law. who rendered themselves still more suspected by Moor-Michael, as they had been taken at his instifoolishness of the poor pedlar who could not leave alone the handkerchief and the knife which they had thrown away in their haste."

"Horrible! horrible!" cried Lyonel. "All the regret of the tribunal cannot restore the innocently condemned to life. He was, then, no malefactor; but those who were his judges, what were they but servant. He is for me the lucky finder, and I have blind, although legitimate, murderers of a blameless

> "Of course; the judges committed the worst kind of an unintentional error."

"Unintentional error!" exclaimed Lyonel. "The worst kind of blood guiltiness have they burdened themselves with, judges as well as legislators! These are the Sodom fruits of the barbarian spirit yet ruling in the world-the result of the hereditary I hope we shall know each other nearer and better. prejudices not yet overcome. Is it not unreasonable action to retain a code of punishment whose aim is not attained, that, on the contrary, often causes that

which we attempt to prevent?" "You are quite excited, my dear Harlington! But I do not quite comprehend your meaning. You

"That the laws of punishment of our vaunted civilization bear the complete impress of Oriental barbarism. Yes, the aucient instruments of torture

losophical meditations and poetic sentimentalities!" The baron gazed at the excited speaker in sur-

"Indeed, my dear American friend, you speak in German, and yet I de not understand you. I am somewhat of a lawyer, and know not of what tortures you speak, that are in vogue to-day."

"I speak of that which I witnessed-of the grand display, the fearful pageantry prepared for the exedeath agony might be prolonged and augmented. Do you not find this torturing of one about to be thrust from life as dreadful beyond aught else? Think of the slow, solemn procession; of the troops arranged and commanded on that place of death; the bells toll; clergymen appear as followers; a Rome; the decaying cities of the Dandolos, and numerous mass streams from every part of the vicinity to gaze at the condemned, to enjoy the mournful spectacle; distinguished persons, those in auand a pair of rusty Hanseatic towns, I came to the thority, take their seats upon the scaffold. Whereresidences of the Great Frederick, the noble-minded fore all this expensive, almost princely, ceremonial Emperor Joseph. From Vienna, on the return way, for the dying hour of an outcast human creature, if it is not to increase his soul's anguish and augment

"I honor your humanity; but do you not perhaps view the matter from solely one point of view? The criminal has forfeited his life; he is an injury to society; so he may serve it in his dying hour; and by the aspect of the fearful results of his misdeeds, he may awaken the conscience of others and cause them to shudder and shrink from the commission of

"Because, my dear baron, the hitherto observed formalities have seldom served in answering the purpose, but, on the contrary, have often hindered the effect, do they seem to me as useless as they are unmerciful. You are yourself President of a tribunal; you have, no doubt, witnessed executions. What saw you there? A multitude, eager as for a theatrical performance, who congregate to stare, and drank to each other's health with a look that said, afterward to gossip of what they have seen. Have as their glasses touched and rang again, "So may not the like cruel exhibitions a tendency to lead our hearts approach each other!" Then in cheerful those of feeble religious principles toward the comconversation they paced up and down the floor, both mittal of crime? Would thieves who lurk amid the eager to question and to reply; The bottle was growd for booty follow their unhallowed calling if they were frightened from the path of wrong? My "But, friend," said the Baron Von Urming, as he watch was stolen close by the bloody scaffold; and a took Lyonel's hand, "you do not think of soon re- lady beside me, and mine host of the Paradise," turning to that most of a Baarminger for Take a were robbed there. "At the older of the horrible '

clusion of a play; they dispersed in taverns, to drink wine and beer; they laugh, quarrel, make a tumult; and who knows what mischief and sin is committed on that return way !"

"What you tell me is, unfortunately, acknowledged in many places as well founded. I know that application has been made in high quarters to wean the people from the love of such exhibitions, and substitute in their place the quiet execution of a criminal, surrounding it, in lieu of pomp and display, with scoresy and mysterious dread. I confess that tho terrible enacted before the eyes of men, seldom has the effect upon their minds that is the province of the mysterious, the fearfully unknown! Such is the power of imagination; through its influence the half veiled beauty gains wondrous charms, and the tragical is frightfully enhanced. But, my best Harlington, you know, too, the power of custom. Our governments are shy of innovations in their business life, though the ordinary man receives them in his house and vocation. I am convinced that every government entertains the fear, by abolition of public executions, to fall under the suspicion of scoret, cruelties and arbitrary murders with the populace; and that it would give the discontented and universal fault-finders opportunity to calumniate the honesty of justice."

"I venture no objection. And yet it seems to me that in every land where all is kept a secret from the citizens, where there is secret State business in place of public account; secret police in place of visible; secret jurisdiction, and not openly acknowledged; secret instructions of the censurers, in place of a free rress; where secret Counsellors of State and church, of schools, finance and war, aboundthere I should think private executions would not be out of place. The mysterious wisdom of the authorities permits. I know not why the public acknowledgment of such things only as tend to the demoralization of the people, namely, public brothels, gambling houses, lotteries, and the like, even so, public scaffolds."

The privy Counsellor looked at the young man with a smile that betokened doubt, as he replied:

"I believe I half understand your irony. A man like you cannot earnestly desire private executions. I think you advocate the total abolishment of capital punishment ?"

"Yes, indeed! And wherefore should I not? Can you not yourself confess that the legal death penalty may become a legal crime of the State?"

"Hold! Do I comprehend aright? A crime of the State? a legal crime?"

CHAPTER VII.

The Fenriul Indemnification.

The conversation of the new friends became more deeply interesting. The Baron was surprised or hurt at the last uttered strange expression. As both were somewhat excited, they interrupted each other's speech, until the Counsellor, resuming the thread of the discourse which he had interrupted by his question, said:

"Well, then, will you explain yourself more clear-

"I must repeat," continued the free-spoken American, "that through its administrative, legislative, and judicial power, the state may commit wrongs, sins, nay, crimes, as well as can the individual. It is not all-wise, nor all holy; it becomes what it is through its authority, that is composed of men, of the ordinary individuals."

"Well, let us leave that, for the present," said Herr Von Urming. "What follows?"

"The State punishes the crime of murder with death; even when it is committed as the result of religious fanaticism, or of wretched education, or of unreflecting anger, drunkenness or despair. But it imposes, in cold blood, well reflected, soberly, a murder as the penalty. And is it not a crime of the State against God and man, when this punishment falls upon an innocent or less guilty person? The retainment of the death penalty is fit only for coarse. uncultured nations; as we excuse the direlictions of children ere they have attained to a better knowl-

"Ab, so !" replied the Baron, smiling; " we stand . again before the oft debated question on which so much has been said and written."

"And for which still more will be debated and written," responded Lyonel, "until princes and people will introduce a merciful law. ' According to my conviction, no State has the right to annihilate the first and holiest of man's privileges, and every law to that purpose is to be rejected; for its false adaptation, be it caused by the error or malice of the judges, renders it impossible to give indemnification for the committed wrong to the innocently punished. But I know very well that there are a thousand apologists for legal murders against one who dareselevate his voice in behalf of humanity. You have. the Jewish Christian theologians, in whose articles of faith reason is a horror and vexation; they prove, from the Old Testament, that whoever sheds blood, his blood shall be shed in return. Then come the State corporals with their clubs, and their statute exemplars; then the lawyers with the Emperer-Charles the Fifth's penal judicature; or they bringproofs in Latin-German of the necessity of capitalpunishment as the means of frightening other sooundrels. And yet they cannot deny the long experience that proves, despite of all hanging behinding and breaking upon the wheel, that the numberof oriminals has in no wise diminished; that, on the

the occurrence of start ing crime is rare."

" Perhaps those lawyers who defend the penalty may find more favor in your eyes, when you consider that they regard it as the defence of the country, against the enemies of the public safety, as we regard the foe in times of war."

"Excuse me, barou, if I see therein nothing but sophistry. When the transgressor is taken, the necessity for defence ceases. He is deprived of liberty without the means of inflicting injury. Wherefore kill him? We no longer kill defenceless prisoners of war, as they did in the olden time. Of course the imprisoned malefactor may escape and commit fresh misdeeds, but it is the fault of the State, its ill-arranged prisons or institutions. But it cannot have the right, through neglect of its duties, to murder men, and to make of Eternity a prison-house from whence no malefactor can escape."

"Strongly viewed!" replied the Herr Von Urming. " May I be allowed to contradict you? Neverthe-

"Only think of the unfortunate Moor-Michael! and we have manifold examples of such judicial murders. Judges, deceived by appearances, or misled by party spirit, may send an innocent being to death; and when they become conscious of their mistake, and regret their haste, it avails naught to recall the untimely-sent one from the Eternal prison. They cannot grant him any earthly reparation. How, then, is it all set aside for them with a hearty regret, with a shrug of the shoulder? Parents chastise their children to make them better. Nature punishes through sickness and pain, in order to warn from the violation of her laws, and to teach a frivolous mind a higher prudence. God inflicts the penalty of remorse upon the sinner, to teach him of a better way; but man punishes his equal with deprivation of life. And yet death in itself is no punishment; if it were, we should deem our birth the same. But both are divine ordinances of Nature."

"Do not waste your words, my dear enthusiast! Men of insight, experience and true benevolence have long since but one opinion on the subject. The knot that is to be lessened, does not appear to me to consist therein; the difficulty of it is, to find a mode of punishment that shall be as terrifying as the condemnation to death, and that shall render the heartpurification of the sinner possible-a method whereby society shall be the better secured against persistent villains than by their perpetual imprisonment. For, not even the strongest prisons afford this security, but often leave the criminal the hope of self-release, which is too often realized. Remember the French Bagnos. Transportation to New Holland or Siberia are commendable substitutes for the death penalty or life-long incarceration; but all States do not possess the ways and means for that procedure, nor sufficient wealth to defray the expenses for the banishment of its felons. Where, then, shall we find the adequate substitute ?" -

"What you seek for now, has been found by the Ancients. There was once a mode of punishment by which the transgressor was rendered far more powerless against society, and more strongly withheld from all future crime than he could have been through the infliction of a life-long prison and iron bands-a punishment that gave him less hope of regaining his liberty, than could have been felt in the mightiest dungeon -- a penalty far more terrible and dreaded than the sentence of death; and yet, I believe in many respects more humane, more natural, because it not only gives the delinquent time for repentance, but often makes of the former injurious individual a useful and honorable member of society."

The Counsellor Von Urming regarded the young man with astonished curiosity; he doubtfully shook his head and said :

"Well, let us hear. You say, a punishment as much dreaded, as terrifying in its influence as death the many little fires whereby the crowd performed teelf, or as perpetual imprisonment, and yet in many respects more merciful, that is acknowledged in its aim? I vainly seek to find what it is. Please

" Perhaps you, like hundreds of others, will start in affiright at the first moment, and will think that the funeral pile and the living burial are less barbarous. In short, in place of taking the life of great criminals, let them be deprived of the light of their eyes. In place of legal murders, let us have this legalized chastisement for this use."

"By all that is sacred-a fearful proposition! Annihilation of the noblest sense! I would rather suffer death."

"Is annihilation of the noblest sense worse than the deprivation of life? Cannot the blinded sinner vet enjoy the happiness of life, as thousands enjoy, who are blind from their birth, or have become so through sickness or accident? What thousands are by birth or accidental occurrence, the malefactor has become through guilt. Can he not, like every other blind person, enjoy the intercourse of his fellows without danger to them? And, nevertheless, the world to him, by withdrawal of the light, is transformed into a vast prison, though he is not deprived of the necessary and healthful exercise of his limbs, and the employment of hands and feet to useful purposes. He is no longer an object of dread; but solely one of pity, as every criminal should be. He cannot escape -the blind know not when the eye of another is watching them."

. "I must collect myself, before I dare reply," said the privy counsellor, with much seriousness. "Yes. there is truth in what you say of that awful punishment. It belonged to the means of force employed by those iron centuries that were so inventive of cruelty. I remember well with what shuddering interest I read at school the traditions of the blind Belisarius, the Bavarian Prince Tassilo, and others, who living with extinguished sight, were thrust into eternal night. But, if I mistake not, this barbarous practice was not so much a punishment, as a means whereby vindictive kings sought to render harmless the persons they feared would bring them danger."

"It may be so. In those savage times, when correction meant revenge, this penalty might have appeared much too mild for their purpose. But in the present era, that boasts of its enlightenment, the punishment of the wrong doer should no more be the legalized animal revenge of a State. And yet it is doze, and upheld by theological lawyers, who feel fatherland?" asked Lyonel. "Who compels you? The discourse of this good man was instructive and more strongly the desire of retaliation than the love of humanity; who do not revere and follow the example of him who taught us to love even the smothered spark of divinity in our enemies; that we should not will the death of the sinner, but desire, that he live end repent. The punishment I have mentioned is a severe one; and, though in case the dondemned be guiltless, his eyesight can no more be rectored than the life that is taken, at least the

death penalty is revely visited upon the criminal, ly executed Moor-Michael were living to day, al- bless them for it! They do not drive us out from the though blind, the solemn acknowledgement of his seats of our fathers, and we could live therein as ever. innocence, the regret of the tribunal would rejoice The land is large and broad enough; has room his soul; and the rest of his days, darkened though enough left for many thousands. But only to him they were, would be sweetened by the compensations that hath, to him is given; to him that hath little, awarded him."

> with glowing cheeks and tear-filled eyes, the baron cessities and of the defects of their lands, from pergazed upon him in silence and with deep emotion. He approached the young man, clasped him in his arms, and cried :

" Harlington, let us be friends! You are a noblehearted enthusiast !"

their conversation till 'deep into the night, ere they reports and tables; the subordinate authorities also sought the repose of sleep.

## CHAPTER VIIL

### The Emigration.

The next morning they parted like heart-affined When the Baron Von Urming stepped into his carriage, he took again the hand of his new-made right with him." friend, and said:

" Harlington, do not disappoint me. Come to see me at Lichtenheim, beneath my father's roof, before you vanish from our neighborhood. You will keep your word ?"

"I will," responded Lyonel, and the carriage rolled swiftly on. He looked after it till the bushes hid it from his sight, then he returned to the post inn, took his light valise and his cane, and wandered on toward the delightful Rhine.

It was the loveliest May morning. The heavens were of the deepest blue, the fields arrayed in lusof the past night; rain-pearls sparkled tremulously above. They see only hats and caps, not the disconfrom every leaf of the blooming fruit-trees. With every breath he drew, his heart expanded with a delicious sense of purest enjoyment, Lyonel's thoughts were much occupied with his new friend, the baron.

"This excursion has proved rich in trophies for the heart," he said to himself. "I shall have much to relate to my good Arnold Jackson. I should like parents, to care for our posterity, and to guard them to see him and that original old soldier together; what is his name? Oh, I remember-Tobias Thork. They are much elike, and, I doubt not, would become friends. Then again, the Privy Counsellor, with a far different external, another ton, and coat, a polished education, but as regards the rest, the same ruthful, honest disposition."

Engrossed by the like cheerful recollections and freams, the young man pursued his way with rapid steps, not caring to pay much attention to the surroundings, which, by their uniform, uninviting aspect, appealed neither to his attention nor curiosity. The villages through which the path led him sadlened his gay mood of mind by the dreary appearance of their neglected, filthy houses, with their paper-covered windows; the stagnant pools; ragged and unkempt inhabitants, that met his eye. In strange contrast to the ugliness of the half decayed huts, stood the newly built pastorage, or the handsome dwelling of the authority of the place.

"I would rather share the log houses of the ploneers of our forests or prairies," thought our traveler. "And yet, the rulers of such regions are named the fathers of the people! Here live their delegated, gentlemanly deputies, their spiritual lords and servants of the Most High! Why does not some one take the trouble to civilize these boors ?-for, human as they are, they are born and brought up beside the and, in contrast to this, for us, a limited occupancy beasts in their muddy stables. Is it a wonder that they resemble the animals-miry in body and in

It was past noon when Lyonel entered a forest and met with a number of men, women and children assembled beneath the shading trees. Through the branches of the fir ascended clouds of smoke from their cooking. The American thought at first that he looked upon a band of gypsies enjoying their leisure time, but, drawing nearer, he saw they were passably road stood two heavily freighted wagons. He adgreeting, and was soon informed that they were going to Havre, from thence across the ocean to Texas, to settle in the new, free world.

They no sooner heard that he was a native Amercan, but he became at once the welcomed of all; they hailed his appearance as a good omen. He took a seat upon the grassy earth, by the side of a young mother, who held her smiling infant in her arms : the rest were grouped around. The archly whispering peasant maidens, as they glanced at the young stranger, were convinced that the inhabitants of the distant America were far better looking than they had dared to imagine. It is probable they thought only of meeting with savages across the sea; they kept the new-comer busy in replying to their manifold inquiries, for the entire caravan surrounded him, and plied him eagerly with questions. He replied cheerfully to all, and gave them much information that was as desirable as unexpected, for he told roads through Louisiana; of the care to be taken against the frauds awaiting them in Havre on the occasion of their embarkation, and of the like danger to be avoided upon their landing on the shores of his native country. He counseled, warned and instructa shabby, black coat, which, like the felt hat beside him, had assumed a reddish brown hue from con

"Thanks, sir," he said. "I thank you in the name of all! May the hand of God, which has led you hither, reward you here and in the better life beyond. they dispersed, and set about a variety of employ-We know that we are about to encounter troubles, ments, some placed the remaining viands in the waghindrances and dangers, and we leave our homes ons, others harnessed the horses, others again took with heavily burdened hearts. But the Lord has their little children from their wives' arms, with the helped us, heretofore, and surely will continue his intention of carrying them upon the road. In this

"And wherefore, reverend sir, must you leave your accompanied them, walking beside the schoolmaster.

one tyrant, to my knowledge." "Permit me to interrupt you. I am ne Reverend, although I have fully studied my theology at the his opinion, the man, of himself, was of far more im-University; yet, despite of my long past examina- portance and worth than his coat or linen, so, also, tions and the best recommendations, I remained a the knowledge of the effects of the laws and public schoolmaster, because I could not rejoice in the pos- ordinances upon the people was of more importance session of a distinguished patron. But the Lord has to him than the mere aspect of great cities, where ordained it well! Blessed be his name! Now, to life and art enjoyments abounded; experience of the State with its legislators and Judges bears not the touch upon your question. We have, indeed, good moral standard of a nation was more to him than

from him that is taken. But, as I said, our Princes While Lyonel was speaking, as if by inspiration, are mild and gracious, but they know not of our nesonal insight"

"But why, friend schoolmaster, are they not informed of this ?"

"Who shall undertake it? The great men, their counsellors, seek only their own good, or know of the They closed the bond of friendship, and continued condition of the common people only from written live for themselves, and hold to olden usages, and allow kind Heaven to care for the rest. If one of us were to speak, he would be considered an impertinent fellow, a revolutionary head, an innovator. We have representatives, of course; but whoever dances ones, who seem to have been so for many years. not to the whistle of my lord, the Minister's, stands in evil repute, and becomes suspected that all is not

"I wonder none the less that they allow the annual emigration of thousands of industrious, even wealthy persons from the land. The government loses thereby immense sums of money, and retains its paupers and good-for-naughts, who cannot pay their passage. This must considerably augment the already great mass of poverty."

" Very true, dear sir, and the number of the needy ones increases rapidly. I must acknowledge that obstacles enough have been thrown in our path; but at length they permit us to depart, and all behind us remains the same as ever. We behold more looktrous green; the air freshened by the thunder-storm ing up from below than the great ones can see from tented faces beneath; they look upon the shoulders of the people, but not upon the burdens which they bear. We all, who are going to Texas, might have obtained sufficient bread for our own use, but not enough for our children, when they come to share what we should leave. It is our duty, as Christian from this danger. Every danger becomes, through half measures against it, full and complete. In the New World, our sons can possess much or little, and call it their own : that is not quite the case here. There are too many who lay claim to what has been so wearily earned. Every one here pulls; the ruler of the land, the estate-holder, the authorities, taxes, ground rents, the olergy, the military, the community, the beggars. There is no end to imposts and taxes. Alas, the Fatherland is not always fatherly in its

" I cannot believe that the arrangements are worse in this part of the land than in any other."

"They are not, sir; they may be worse in other portions of the country. You, kind sir, are a stranger, and edo not understand our condition. But I will place some of the circumstances before you. The land, as I have told you, is large and broad, and much of it is capable of a better agriculture ; it is not over. populated either, yet it is much too narrow for the laboring class. For the greater, often the finest portion of the soil is snatched from the hands of the people, and rests in the dead or indolent hands of a higher power. Elderships must be upheld; great domains. convents and noble estates, that are of use only to titled lords: large tracts of land that are only at the disposal of the rich owners of numerous herds, of ground, a bounded liberty of profession, and trade and office : yes, even a limited freedom of faith and conscience, so that we may not even worship our Lord God in accordance with our Christian convictions!" "I have heard of this. Please go on, friend school-

"What more shall I say? There is care taken for all, except the greatest portion of the people, and for belong to the people! Look at our village schools, our education, our miserable agriculture! Money is well clad country folks, and aside from the main attracted upwards, want and poverty drawn down. They have their splendid troops, regiments of infantdressed the strange assemblage with a friendly ry and cavalry; we in the country are compelled to give our sons that they may be formed. When they have served their time, and have learned nothing better, nor besides, but often have learnt evil, we have thereby a few wretches more. There, you behold a mass of pensioned upper and under officers : the lower ones, poorly paid, must make an honorable appearance, beyond their means; they cannot well marry, therefore, our daughters are brought to shame in the cities, and illegitimate children are without number. Sir, all this brings poverty! There, palaces are built, millions are sacrificed, and they make sport of the decaying buts in the villages. There is on the other hand, no lack of wine, beer, and brandy

taverns, and lottery tickets at every corner." " I think your princes should know all this as well

as yourselves.". "Ah, they have too many cares, if they do know it. They have to think for themselves, and their necessary household state; of a thousand needs of them of many precautions necessary on the voyage the Government; they are incessantly surrounded to New Orleans; of the difficulties of the inland and tormented by a swarm of high and distinguished courtiers, who live in their immediate vicinity, and are importuned by them with petitions, eulogies and flattering speeches, for the attainment of office, aid, increased salary, pensions, and the like. The rulers see no end to this incessant bestowal of gifts; they ed them concerning the choice of a settlement, for are not rich enough to satisfy each and all. If to this he was not lacking in experience. Among them all were added the applications of the common people, was one who listened with the deepest attention, and they would say: 'you are an unreasoning crew that who noted down in a memorandum book the most never can be contented, but always complaining. important points of information. He was a small, And it is so in all lands. If you are not satisfied slender man, with sharply defined features, and wore with what you have here, emigrate, and seek a better country.' Well, sir, that is what we are doing now. And that we are compelled to it is known to God, and is no fault of ours."

The conversation of the schoolmaster was more interesting to Lyonel than to the rest, for, after a while, manner, the motley throng pursued its way, Lyonel Among all the princes of your Germany, there is not pleasing to the young observer of human nature. He learned there what he never could have been informed of in the saloons of fine society. And, as in weight of blood-guiltiness upon it. If the innecent- rulers, who mean to do right by the people; God the observation of its domes and shapels, of ancient

or of motion date. The conversation of the schoolmaster, although his colsions might have been par-Mai and erring, in some respects, corroborated what he had learned to his matisfaction in his many journeyings, namely, that it was not the superiority of the North American State laws, nor the over popu- Thomas Paine that there are "some thoughts that lous condition of the European world, that compelled bolt into our heads," coming we know not how or hundreds of thousands annually to emigrate across whence. Inventors, composers and writers will be

The day passed on conversing on' these themes, and, with the many, he entered a village, where all remained over night. Lyonel assembled around him some of the most intelligent of the company, and offered to them much valuable advice concerning their future course, with written recommendations to several sea-ports, and, also, if they resolved to settle in Alabama, open letters to Mr. Josiah Waynes, his trusty steward in the colony near Tuscaloosa.

[TO BE CONTINUED.]

Written for the Banner of Light. MY PICTURES.

BY SUSIE E. BARBER.

In a cozy little nook. That no prying eyes may see, Lie two pictures, side by side Stories strange they tell to me.

One in costly golden frame, Nestled soft in velvet fold, Meets my oft inquiring gaze, With an eye both dark and bold-

Eyes that flash with hidden fire, Forehead massive, grand, and high, Round it locks of midnight hair. Features all to match the eve.

In a less pretentions frame Lies a strangely different face : Yet a something of that fire, Even there, the eye may trace.

Eyes though dark, they yet are blue, Forehead bold and white and fair; . Lips that boast the ruby's hue ; . Wavy locks of chestnut hair.

And a third, a younger face ! That is painted in my heart; By the others 't is not placed. Of my being 't is no part.

Once, those eyes of deepest brown, And those bright, deceptive lips, Told me stories far more sweet Than nectar meet for fairy sips.

That around me cast a spell. And I breathe no sigh or moan, For I know that all is well. And the one with deep, dark eye,

And a magic all his own,

But the picture now is gone

Wakes no quick, responsive sigh ; Wins me not with syren tone. But the threads that weave my life, Wove a pattern bold and new; And the colors strange, but fair,

Borrowed from his love their hue Picture with the magic eye, And the hair of raven hue, Picture of such mystic power. Now to you I say adieu!

And the one with lips of red. With the deep, expressive eye, He is weaving up the threads, Onward led by Destiny.

What's the pattern? time will prove. Are the colors dark, or bright? Swift the shuttles onward move. And I feel that all is right. 0.0.0.0

In that cozy little nook Other pictures now are laid: In the mystic web of life, Other patterns now are made.

And the one with eyes of brown, As a friend, comes back to me : And his picture, once again, With the others, now I see.

And the one with eyes of blue, As a friend, comes to me now; And without a thought of love. With my lips I press his brow.

Strange, ah! strange, the path we trod I Strange the fate that led us on 1 But another leaf is turned: Sealed the page that now is gone.

And I give a thought to one That by others, is not seen : In my heart he holds a place, I dream of him sometimes, I ween.

Still another pictured face Greets me, from that cozy nook : Greets me with an eye so bright. Honor, truth, in every look, We are traveling on in life,

And our paths lie side by side ; Who can tell if they will join, Or if sometime they 'll divide? Destiny will some time prove

What our future paths will be : Should they join, or separate, Wisdom guides us truthfully. Warwick, Mass., 1862.

## Notions about Ged.

What a medley of conceptions and half-conceptions. notions, and half-notions, people indulge in respecting the great Creator of the Universe! Unable to am justified in saying that in me (whom I presume institute any more solemn comparison concerning none of my acquaintances would look to find germs him than is implied in calling him a judge, the or- even of mechanical genius,) there is one evidence, at thodox will have it that he really sits fixed on a great white throne, dispensing judgments, without mercy, the machine, and obtain glimpses of the invisible with all the severity of Rhadamanthus. Old Mon- workmen who are engaged in the machinery, to find taigne says of these practices among men: "What, for example, can be more vain than to imagine, to possibilities, and rife with gems of useful discovery. guess at God, by our analogies and conjectures? To come from. direct and govern him and the world by our capacities and our laws? And to serve ourselves, at the Letter from Newburyport. expense of the divinity, with what small portion of Mr. Enron—As occasionally I receive letters capacity he has been pleased to impart to our nature asking about coming to this city to lecture, it may al condition; and because we cannot extend our as well be stated that we have no accommodations. sight to his glorious throne, to have brought him The hall formerly used by us, many persons are down to our corruption and miseries?" It is nothing afraid to go into, and the city refuse to allow the less than this which we do, when we assume to set up our limited conceptions, notions, or imaginations oburches, not one is as yet under sufficient Christian of God as a standard for others to go by, when their government to allow the Gospel of God and his anhearts suggest adoration. And the establishment of gels to be preached. But we live in the glorious these things is just all about which the creeds fight days of progression, and hope, before many years, to and the churches wrangle.

A witty man can make a jest—a wise man can enter in.
The Spiritualists of Newburyport have been called

## Correspondence.

Where our Thought Coste From.

FRIENDS OF THE BANNER-We all acknowledge with especially familiar with this experience, and to such of your readers as may be willing to accept of a spiritual solution for this seeming spontaneity of thought, the following incidents of my travel may not be uninteresting.

Last November, I went to Sutton, N. H., to fulfill an engagement of long standing, and give one Sunday to the good people of Sutton. I found my cor. respondent and employee, Mr. Frank Chase, almost the sole representative of Spiritualism in three vil. lages, and if time and space would permit me, I could give your readers a history of modern martyrdom, endured during a five years' warfare, conducted single-handed by this brave young man, against bigotry, cowardice and village politics, that should stimulate the despairing to hope under the most adverse circumstances, and put to shame the murmurs of the "well to do" Spiritualist, who, after enduring a few cold looks, and paying out a few dollars, to sustain " the cause," withdraws, with the self-satisfied assurance "that he has made sacrifices enough for Spiritualism, and means to do no more."

Not so my brave ally, Mr. Frank Chase, who, with scarcely any means, and the entire battery of Sut. ton influence leveled against him, by aid of a few Quixotes, whose chief inducement to lecture is the need of the people, rather than self, has managed to keep Spiritualism so unmistakably before Sutton eyes, that they know with the heart what they reject with the lips. Although none of Mr. Frank Chase's family were Spiritualists, I was hospitably enter tained in his house.

One day, whilst receiving visits from the neighbors in company with Mr. Chase's mother, I noticed to some of my visitors the presence of different spirit-friends they had brought with them. As those I was so fortunate as to perceive were recognized with many expressions of gladness and surprise by their friends, Mrs. Chase remarked-" she supposed she was not good enough to be visited by spirits, as I had never recognized any for her." In apparent answer to her remark, a tall man appeared at her side, who called her "a kind of sister of his." This, in connection with other tokens of identity, assured her it was a half-brother of hers, and excited much curiosity and interest in her mind.

Some time since, my host, Mr. Frank Chase, had invented a new window blind, for which he had obtained a patent. Mr. Chase always claimed that the thought of this invention had come into his head in a manner so singular, that he was perfectly sure it was a "spiritual impression." The spirit of the uncle now before me, informed me that he (himself an ingenious workman) had been the author of this thought, but as the assertion contained in it no special proof, it was not received by the company with much favor. Ere he disappeared, the spirit added : "I will give Frank another proof of my care and love for him, and do something greatly to his ben-

That night the moment I extinguished my lamp on going to bed, the tall man stood by my side, kindly quieted the fear which the miserable prejudice of early education has still left on my nerves of spirits, and after exacting from me a promise that what he was about to communicate I would freely give to his nephew, he proceeded to show me an invention for closing window blinds, opening, shutting and most securely fastening them, and all from the inside, and without the cold and troublesome process of opening and shutting the window.

The machine was, and is, exceedingly be applied to any window, is the most secure of fastening when closed, against burglars, and equally so when pushed back, against the action of the wind.

My shadowy mechanical friend took the pains to show me the instrument made in two kinds of metal, the one plain and inexpensive, the other more showy and expensive. With another charge to " give it to Frank," together with the assurance that he should obtain a patent for it, and, more apocryphal yet, be actually loaned the money which was to procure said patent without any difficulty, my good instructor went over again the screws, hinges, joints, material, &c., and bade me kindly good-night.

The next morning, almost at dawn of day, saw me fitting on to a frozen window, and in the midst of a blinding snow storm, a paper model of the spirit's machine. Mr. Frank Chase, a ready and ingenious mechanic himself, at once understood the idea, and with the promise of the spirit (which he did believe) that where my description failed he would inspire him, and a further promise (which seemed so wild in Sutton finance that he did not believe it), namely, that the means for obtaining his patent should be found, I quitted Sutton.

About one week after my departure, I received a letter from Mr. Chase, announcing that the machine was made, tried, and pronounced by several mechanics of the vicinity perfectly satisfactory and complete in all its details. A few weeks later, my correspondent informed me that the money was readily obtained, and the patent followed; that the spiritual machine is now in successful operation, and great demand, and can be had of Mr. Frank Chase, Sutton, N. H., &c., &c.

As I have the permission of the parties concerned to publish this statement, and as the various witnesses can and will testify to the above, I think I least, that we need but to see the wheels that more where those thoughts fraught with gleams of untried EMMA HARDINGE:

see the light of reason illuminate some of the so ralled churches of Christ enough to allow him to

again to part with the bodily presence of one of our most steadfast friends-Brother Samuel P. Campbell, deceased a few weeks since. He was formerly a resident of your city, at which time he was what is man is the Lord from heaven." 1 Cor. 15: 47. In called an Infidel; but Spiritualism opened his eyes truth, there were many passages of oratory rivalling requested them to toll the bell, I am informed, paid to the truth of immortality. He was an upright, the pulpit efforts of some of the most eloquent speakhonest man and boldly advocated the truth that ers of the land. was in him. He was a fine medium, and performed some remarkable cures of the sick in body. His death was caused by injuries received a few months | the cause everywhere, that his labors may do good. since, in the town of Epsom, N. H., by falling from a bridge which was much out of repair. Though suffering much, he did not repine, and died full of knowledge of the truth of spirit existence. He is Cures by Dr. J. R. Newton. receiving the reward of the good deeds done while here, and is more than compensated for the many bitter hours he experienced from the heartless and ticing their healing art in this country, no one has unchristian treatment of those who should have re- been sought after by such crowds, or been more succeived the glorious tidings he brought without money cossful in relieving the suffering and afflicted, than

I was somewhat surprised, recently, on reading the advertisement in the Banner of Mrs. Carlton, of this sixteen thousand patients, and multitudes have city, as a medium. I had never heard of her and could hardly conceive of a medium here of whom I had not heard. I have been to see her, and can with pleasure recommend her as a truthful woman, and a reliable medium. I find her to have been developed contrary to her wishes; she had never sat in a circle, but became developed while living on Plum Island, away from the influence of any one in the form. She knew very little in regard to Spiritualism, and nothing of the manifestations; was and is a member of one of our Orthodox churches, and has actually been forced into her position by spirits who have discovered her powers. I have met with few mediums so easily influenced, and who so truthfully show the characteristics of friends, as Mrs. Carlton.

Newburyport is one of the most illiberal places in this country on religious subjects, but there are enough Spiritualists to save it, and through them the Harmonial doctrines (bah! I do n't like that word. it smacks too much of Jonathan Edwards.) or rather Harmonial beauties are being disseminated. One who has done as much as any other, is Bro. Joseph Ally, who for years lived in the cold gloom of Infidelity. He early became an investigator, and while investigating, he was deeply engaged in perfeeting an organ constructed on true principles of Harmony. It has recently been placed in our City Hall, where many have been delighted with the pure and glorious harmonies produced from it. This or. gan has been finished some ten years, but no one has been willing to purchase it, nor are other organists willing to aid in introducing it. A prominent leading musician of your city examined it a few years ago; he acknowledged its superiority, but said it could not be introduced into the churches, because of its being of pure and true harmony; that the church needed the common tempered organ, for "it required the discord produced by these instruments to har-the discord produced by the disco row up the soul to a proper devotional pitch."

This organ holds to Music, the same relation that perfectly cured. Spiritualism holds to the old Church; the most eminent musicians for centuries have tried to construct an organ on principles of true harmony, but have been wholly unable to succeed, and the most eminent have pronounced it impossible; but it was left for a Spiritualist to produce it, and while the bigotry of the day prevents justice being done him, the future historian will point with pride to one of the contemned Spiritualists of the nineteenth century, as having the proud honor of having alone overcome obstacles and demonstrated the fact, that true harmony does exist in music. Spiritualism harmonizes the discord, the incongruities of the pulpit, and the
Weakness, bad case eight years; cured.
Mrs. W. A. Cleveland, 54th street, 3d door, East
Sth Avenue, New York City.—Chronic diarrhoes, six choir. Very aptly and properly is this invention the success of and able supporter of the new Gospel.

A young friend of mine has recently been partially developed as a medium; he has been rather an unwilling investigator, until manifestations were given through himself, which have nearly convinced him. Among other manifestations, he was stood upon his head for a space of time in order as the spirits gaid, to learn him what they could do. He did not experience any unpleasant effects from this did not experience any unpleasant effects from this apparent reversal of nature. He lately had ten teeth extracted by a dentist. Being a little timid of feeling pain, he asked the spirits to aid bim. They feeling pain, he asked the spirits to aid him. They said they would, and the operation was performed without much pain. In fact, after each tooth was extracted, he would give a laugh. The dentist and carried without much pain. In fact, after each tooth was extracted, he would give a laugh. The dentist and in arms, and walked to 34th street; cured. others in the room looked on in astonishment. He was perfectly conscious, and did not take the least particle of ether or any other preparation to produce insensibility. It was purely the result of spirit-aid.

Newburyport, Mass.

ALFRED HORTON.

Mrs. Julia Luyder, Troy, N. Y.—Weak perves and great dehillity; cured in one operation.

Ghes Bradford, Canterbury, Conn.—Rheumatism, few years; cured instantly.

Mrs. D. Tapping's child, stopping at 5th Avenue Hotel, New York.—St. Vitus's Dance; cured instantly.

Mrs. Lydia Gleason, 116 Prince street.—Straight

## Dr. Lyon in Michigan.

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EDITOR BANNER OF LIGHT:—The friends of Spiritualism and progress in this place and vicinity have experienced a rich and a profitable treat in a series of lectures by Dr. E L. Lyon, of your city.

Cured of lameness in one operation.

Daniel Condict's child, Newark. N. J.—Twelve years old, lame eleven years; cured to walk without limping. Mrs. Condict also cured of general debility.

Mrs. Helen M. Boyd, Northampton, N. Y.—Scrofuseries of lectures by Dr. E L. Lyon, of your city.

The doctor gave us two courses of six each, and comMrs. Helen M. Boyd, Northampton, N. Y.—Scrotula all over lip; cured.

Mrs. Thomas M. Smith, Elizabethport, N. J.—RheuMrs. Thomas M. Smith, Elizabethport, N. J.—Rheuproperty of the company of the pleted them on Tuesday evening last, the concluding matism all over, very bad case, fourteen years cleature being upon the War, or "The Crisis of the in a few minutes, and walked three miles at once. Times, and the Crisis of our Country."

The lectures, altogether, I am happy in believing, have been productive of the best effects. Many have been induced to listen to Dr. Lyon's able presentations of spiritual truths, who have seldom, perhaps never before, had an opportunity of hearing anything, save through the usual "Orthodox" channels. They heard the doctor's eloquence commented have been induced to listen to Dr. Lyon's able preupon by their neighbors and others, and curiosity induced them to attend. There is no doubt that many thoughts, as presented to their minds by the minutes, and left crutch.

Mrs. L. Higgins, Norwich, Conn.—Dyspepsia, neuralgia, and great debility; perfectly restored to health. Mrs. C. M. Sutton, Washington, Dutchess County, N. Y.—Very lame from rheumatism; cured in twenty minutes, and left crutch. convincing manner of the doctor, have taken root, and will bear fruit in due season. I know that some and spinal weakness; perfectly cured. who have heretofore been prone to pronounce Spiritualism "frivolous," have ceased to sneer, and appear | Heathenism in Bradford, Me. willing to treat it as a matter worthy of serious and bug." So much, is a great point gained.

On Sunday evening, the 2d inst., Dr. Lyon gave a most excellent and eloquent discourse upon the text, "The first man is of the earth, earthy; the second

The doctor went to Coldwater from here, and we bespeak for him the heart-prayers of the friends of H. N. F. L.

Jonesville, Mich., March, 10, 1862.

Ma. Editor-I think it may be safely said, that of all the physicians or healing mediums now prac-Dr. J. R. Newton. During the eight months he practiced in Boston, he operated upon upwards of occasion to bless the day they placed themselves under his healing power.

The following letter which I this morning received from him, will give a little idea of his suc-Respectfully yours, cess in New York.

E. HAYNES, JR.

Boston, March 17, 1862.

### Mr. Edward Haynes, Jr., Boston, Mass.:

My Dear Sin-As you have frequently requested me to give you a list of late important cures through my operations, I will now give you a list, containing a few of those reported to me within the past few weeks. Knowing the interest you take in relieving human suffering, you are at liberty to make such use of it as you please. Since I was in Boston, I have had seventeen thousand registered patients.

The following diseases as far as I know, have been cured in every case: falling of the womb, internal ulcers, and all female weaknesses, liver complaints, diseased kidneys, heart diseases, weak and inflamed eyes, milk legs, ulcers, fever sores, dyspepsis, and St. Vitus's Dance. Paralysis and deafness are the most uncertain. I can safely say that nine cases out of ten of all diseases brought to me are perfectly cured, or greatly benefitted. No pain is caused. 'No medicine given. No surgical operations performed. And those who cannot afford to pay are invited without money or price.

Very truly yours,

J. R. NEWTON, M. D. 32 East 18th street, New York.

Mrs. Catherine E. Pease, 42 Prospect street, Brook lyn, N. Y., corner Adams street .- Ovarian tumor and general weakness, twenty-nine years; perfectly cured.
Cornelius Underwood, Auburn, N. Y.—Cured of spinal disease in two operations. Miss Amanda D. Hale, Arlington, Vt .- Hip and

Myrtle avenue, Brooklyn, N. Y .- Rose cancer on head;

Mrs. Godfrey, River street, Newark, N. J .- Catarrh;

cured in one operation.
Clark Martin, Auburn, N. Y.—Sciatica; cured.
Edward Byrne, Worcester, Mass.—Fever aore and Rheumatism; cured.

Mr. Joseph Shenten, New Brighton, Staten Island.—

Inflammatory and chronic rheumatism, six years; could not step foot to floor when brought; cured in fifteen minutes and walked well.

Mrs. Julia Kilbourn, Hartford, Ct.—Deafness and

female weakness, eighteen years, cured; liberty to Mrs. Jennie Georges, Bridgeport, Ct.-Lame nine years; cured in five minutes.

Daniel Condict, Newark, N. J.—Child paralyzed;

could not walk a step; made to walk a mile at once. Catharine Davenport, Elizabethport, N. J.—Female

years; instantly cured. L. D. Smith's child, Brooklyn, 150 Gold street.—Bad scrofulous humor, all over; perfectly cured in one op-

Mrs. James Saunders, Rahway, N. J -Fistula, dimness of sight, great inflammation of eyes; cured in one operation, next day read one hundred pages without

lasses.

Daniel Van Camp, Fort Plain, N. Y.—Very lame

tion and pain: cured.

finger from being broken; made to bend as well as

Mr. B. B. Smith's daughter, North Branch. N. J .-

Mrs. W. A. Ludden, Brooklyn, N. Y.—Chronic headache, fifteen years; cured in one operation.

Mrs. Jane Kelly, 655 Hudson street, New York .-Large tumor, three years; cured in ten minutes. Lewis Wood, Patterson, N. J.-Bad fever sores on

Mrs. L. Higgins, Norwich, Conn.-Dyspepsia, neu-

minutes, and left crutch.

David Trenchard, Palisades, N. Y .- Heart disease

Mr. Editor-Mrs. Townsend, an aged Freewill. candid investigation. Not the most unthinking Baptist lady, departed this life in this town on Friworldling or sectarian can listen to the doctor for a day, the 7th inst. Before her death, she selected single evening, without admitting that he is an hon- Rev. Joseph Chadbourn, of this town, to preach her est believer in the truth of what he tenches and pro. funeral sermon. He performed that service at the fesses, though "Spiritualism itself may be a hum. Spiritual meeting-house in this village, on Sunday, the 9th inst. It has generally been cuscomary in There were some sectarian efforts at the first, this place to adjourn meetings held in the immediate toward distracting public attention, and diverting it vicinity of a funeral, that all may attend the house from the lectures, even to the display of an unwonted of mourning; but of late our church people have interest in lectures on Phrenology, Elocution, etc., declined to do so, when Spiritual speakers have been which, on an ordinary occasion, would not have en. employed, quoting in defence of their position the listed any attention from the same quarter. And language of Christ, "Let the dead bury their dead." the Union School Hall was closed through these in in this case the deceased was of their own faith, and fluences, and the doctor driven to a smaller au. the speaker of kindred faith. No excuse was given, dience-room; but the interested ones followed him except that the house where the funeral was held blerophanis monopolized all learning, and rendered mysterions what are now the common principles of only "run their meeting" in opposition within a few lader their departed sister, but possible to every schoolboy. These pad gradually assumed a spiritual form. The material form of the conseption to every schoolboy. The material form of the conseption to every school of the funeral of their departed sister, but possible to every school of the funeral of their departed sister, but possible to every school of the funeral of their departed sister, but possible to every school of the funeral of their departed sister, but possible to every school of the funeral of their departed sister, but possible to every school of the funeral of the conseption to ok its course to Greece and longing the movements of the heavens, they perceived that the only true foundation of adjustments and thus. thither. Indeed, the employment of Dr. L. for the is usually occupied by Spiritual speakers. They not second course of lectures was induced by this oppo. only "run their meeting" in opposition within a few sition of the orthodoxy, the amount needed to source rods of the funeral of their departed sister, but posthem being readily raised among the friends of free litively declined to toll their bell when saked to do so

call their congregation to worship as the funeral proocsalon was passing from the house to the church yard. This bell was purchased with funds begged from all classes of individuals. The gentleman who liberally toward its purchase: He very feelingly alluded to the treatment he had received at the hands of his fellow-Christians; and if there is a God that answers prayer, we shall not again have occasion to record so unchristian and heathenish a transaction - B. F. ATKINSON. in Bradford.

Bradford, March 15, 1862. [Have charity for these bigoted people, brother,

and give them all the light you can .- Rp. ]

### Clairvoyant Tests.

Mr. Editor. -We have a medium here, in the person of Dr. C. H. B. Kellogg, who, in spite of his medium powers, kas, until quite lately, been skeptical of the communications given through his mediumship. On the evening after the battle at Somerset the doctor described an old man, unknown to him, but recognized by several persons as the father of a young lady present, who had two brothers in the Fourteenth Regiment of Ohio-one a lieutenant, and the other a corporal in another company. The young lady asked if the spirit of her father could tell anything of her brothers in the army. The medium appeared to see the lieutenant in his tent, and said that he was sitting on a box, with a paper in his hand, marking on it with a pencil, and that he took something to his brother to eat; carried it in a paper or white cloth; that his brother had been sick, but was better; that he came back to his tent, sat on the box before the fire, and was eating. The medium said that the lieutenant had not been in battle, but would be soon, and that there was a man in his company that was troublesome. The young lady wrote the above to her brother, to which she received the following answer:

"On the nineteenth, we were in pursuit of the enemy, but, as was told you, we had been in no action, as nothing but the artillery could reach them. It regard to the box, after dark I sent five men to headquarters for hard bread, and they brought it in a boot and shoe box, as it was to be divided with another company. I sat on the end of the box to see the counting done; as often as ten were counted, I marked on the paper which I held in my hand. When the bread was divided, I turned the box over by the fire, and sat on it and ate my supper. I took from my haversack some ham and boiled eggs, which I took to my brother in company B; the sait was in a paper or cloth, I do n't remember which. The nex morning we were in a hot fire several minutes. It regard to the man you speak of, I am sorry to say it is true; we have had much trouble with him. Willis and I are both well. (Signed.) LIEUT. J. J. CLARK.

On the evening of the twenty-sixth of February, at a circle, the doctor was influenced by what purported to be the spirit of an Irishman who was hung communication on paper, and stated several other things which were all confirmed by a letter which we received from Dr. Cooper. JOHN McColley.

Tontogany, Wood county, Ohio, March 18, 1862.

### Mrs. Sarah M. Thompson.

Mr. EDITOR-I wish to say that Mrs. S.M. Thompson, of Toledo, Ohio, is now with us, and I can truly aver that through her organism are delivered some of the to those who have not studied our new philosophy. S. S. Noble.

Yours for truth. Port Huron, Mich., March 16, 1862.

Written for the Banner of Light.

TO A FRIEND. BY E. LOUISA MATHER

We stand in the moonlight, solemn, Oh, friend of the many years,

Anear us, no ancient column, Long sculptured and broken, appears; No landscapes of Eastern beauty. With memories classic and rare; Through no dim Cathedral windows.

Pours in this dear moonlight fair. But, beside our beautiful river, Gazing up at the mountains, grand. Made sacred by history and legend.

In this baptismal moonlight we stand. And we think of the past's dear vistas. Made sweet by floweret and rill: We gaze—and the blossons are faded—

The murmur of waters is still.

We think of the friends who have trodden With us through the shine and shade; We hear their musical voices Resound through forest and glade;

We turn, all so eager to enswer, And clasp their bands in our own : Alas I through the past's mazy vistas

Comes but a sorrowful moan ;

And we see but the graves of loved ones, Bhrined by the violet's smile : While the murmur of winds and waters Keeps up sweet anthem the while.

Ay, more! we have glimpses of faces Beloved and now sanntified; Who roam in mansions immortal. Where sorrow and six ne'er abide.

And messages, fraught with affection, That answer our spirit's call, Tell of the tenderest guidance Keeping from darkness and thrall.

Oh! friend, as we stand in this moonlight. May we gladly devote each power Anew to our Heavenly Father. Who giveth the sunlight and shower;

And then as each faded earth-garment In the dust is buried away : We'll soar to the clime of the spirit, To back in Eternity's day! East Haddam, Conn., 1862.

Translated for the Banner of Light. FABLE. PROM THE ITALIAN.

A par y of Monkeys in froliceome mood.

Assembled together for sport in a wood.

The evening advancing, grew chilly and dark, When a poor little glow-worm, emitting her spark Amidst the dry leaves, crawled forth on the ground, Unaware of the august assembly around. Pog spied her, exclaiming with eager desire: Now, my lads, we will have both a light and a fire." Never doubting, as over the glow-worm they bent, It was aught but a spark providentially sent, They covered it over with sticks and with straws, And stooping down closely upon their fore paws. Proceeded to puffing and blowing the same, Expecting to fan the poor worm to a flame. There were lodging that night, overhead, in a tree, Some birds, who all these proceedings could see ; One, moved with compassion at efforts so vain, Determined their folly 't was best to restrain, Descending the tree, he addressed them: "My friends, Your means will never accomplish your ends. But list, you are spending your time and your breath. Pursuing a poor little worm to the death; Although 't is her nature to shine, you perceive Bee never can kindle a fire-believe." Pugnatius pushed forward-who better than he To manage a fire, a fight, or a spree ?-Sir Bird, I may add, Sir Simpleton, too, Pray tell me what are our doings to you? Return to your roost if you'd be unmolested; Consider that fools give advice unrequested: And if you in future are not more discreet, Perchance you will find what you come not to seek. In spite of the warning, the Bird still essayed

This story, if rightly considered, we find A two fold lesson conveys to the mind. Be modest in pressing advice, uninvited, Lest it should be with repugnance requited. When counsel is offered 't is wise to give heed, Nor slight, like the Monkey, what haply we need. Morthfield, 1862.

To make them perceive the mistake they had made.

He would doubtless have met with a fate most forlorn,

Outrageous at this, Pug made such a spring

And into a thousand poor pieces been torn.

That had the poor Bird been slow on the wing.

## THE SACRED TRIANGLE.

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, March 16, 1862.

Reported for the Banner of Light.

INVOCATION. Our Father God; thou who art the life and light of creation; whose majesty we never can apprehend; whose infinity and boundless love fill all the universe; who art known to us only in name, and whom we can ee only through thy works; thou who art all in all. by the traitors in New Orleans, for his loyalty to and yet as near to us as the pulsations of our life, or his adopted country. He said he had just come from as sunbeams to the flower; who, seemingly distant, art filling the vast expanse of heaven, and casting the wonders of thy power upon the universe, with every tor had a circle at his own house, at which two ladies were present, and that the doctor was writing a Light, we come to thee with praise. We dare not communication on paper and stated several other praise thee in words, for they are feeble, and without meaning. We cannot express our thoughts in words, for they fall far beneath the majesty of thy power. We cannot utter our devotions in hymns of praise, for they seem almost like mockery, compared with the grand preass which ascend from universal Nature to thy throne. We cannot devote ourselves to thee in life, for all life is but tame compared with thy wondrous power. We will not call thee by any combina-tion of names, nor approach thee with any formal of-ferings, but, oh Spirit of Life, who art within and around us, whose motive power animates our being, who hast been and wilt be forever, we praise and adore most logical and scientific lectures, which will comthee. Accept our adoration, even though uttered in
pare well with those of any leafurer in the field; and the outer courts of thine immensity by the smallest her improvised poems are extraordinary. The subjects are given her by the addience as she goes on to the stand. It is the general expression of all that she is truly inspired, and those in this contains the first property of the state of true and purified devotion which shall tear is truly inspired; and those in Ohio, Indiana and down all material barriers, and all unhallowed shrines, Michigan wishing good lectures, would do well in and worship thee in spirit and in truth. May all for-

securing her services. She is also a good test medium for describing past events and places, &c., which all acknowledge is very astonishing, especially and our minds unfeld before the life of certain. presence of the morning sun, beautiful, pure and perfect. We praise thee without ceasing, that thou hast raised up minds who fain would understand, in all the works around them, the mysteries of thy power. May we not venture with unhallowed feet upon ground con-secrated to thee, and in tearing down false images which feebly represent thy name, may we see the structure of thy creation, grand and perfect, divested of all tinsel show, and false delusive glare, beholding thee as thou art; and to thy name, oh. majestic King, to thine infinite power, to thy love unbounded, shall be thanks, praises and unceasing devotion from count-less myriads forever and ever.

> Before entering on the discussion of this evening's subject, we desire simply to remark that, unfortunately, owing to the limited time at our command, many of our hearers, last Sabbath evening, were left with erroneous impressions concerning the object and purport of our discourse. You will remember our theme was the "Temple of the Sun," and we designed to illustrate the origin of all superficial forms of worship, and with what avidity the ignorant and superstitious have grasped at the results of science as the foundation of their creeds and what errors have crept into religion in consequence. It was not our purpose to recommend a renewal of idolatrous observances, which have long given way before the tangible evidences of positive science, but to expose the errors which, introduced in the earliest periods, have been engrafted on every religious system that has since pre-valled. These originated wholly in what was then known as material science. It is not our object to in-terfere in the high and holy worship of Delty, but to tear away its false envelops; to overturn the unhal-lowed shrines upon which have been wasted so much of human happiness and life, and to establish instead the true basis of religion.

This evening our theme is the mystery of the Triangle. Our treatment of it may be expected by some to be purely mathematical, but this is not our design. While the triangle is known to you, in science, as the chief figure in all mathematical calculations, as the key to all admeasurements, it is not understood what part it has played in the great drama of ages.

In the former aspect it is the germ of all geometri-oal problems. The science of trigonometry, in which it is the principal element, constitutes the basis of all exact admeasurement; consequently it ranks almost as high, in a scientific point of view, as we shall show it is important in a religious direction. If you wish to measure any portion of the earth's surface, of what-ever shape or dimensions, it must be first reduced to a system of triangles; if you desire to estimate the su-perficies of a sphere, that also must be subdivided into triangles; if you have occasion to measure an oblong. the triangle is the only means by which you can effect the purpose; if the object of your inquiry is a square, that also must be triangulated; and so with any irreg-ular figure. Those who have the commonest experi-ence in mathematics are well aware of this; yet it is ence in mathematics are well aware of this; yet it is merely an imaginary figure, consisting of an imaginary point, from which an imaginary line is drawn, which meets two other lines, respectively converging and diverging; so that there are those points, each one of which represents a mathematical figure, and three straight sides. Last flonday we stated that the ancients, in the early period of science, had to choose leaders who devoted their whole lives to its pursuit, the masses being precluded from any advance in theoretical knowledge. As their studies proceeded, and their attainments enlarged, these teachers concealed their discoveries as much as possible, in order to make themselves more powerful; and at length the ancient hierophants monopolized all learning, and rendered mysterious what are now the common principles of

be a system of triangles. It was only after long years of toil that this result was reached. It was easy at first, to imagine one straight line drawn between two points; but to arrive at the idea we are considering, it was necessary to conceive of two straight lines, be-tween which is drawn a third, constituting a triangle. This was regarded as the true scoret of power, and was carefully concessed from rulgar comprehension. In all their coremonies, not for the world would it have been disclosed, and so sublime was this secret considered, that even when applied to the construction of the heavenly spheres, the common people were not permitted to understand &. Thus we find that the

eye, which, among the Egyptians, tepresented the sun, was, also, in consequence of its triangular shape, the emblem of the Suprema Divinity.

Every other figure it their mythology, was connected with this symbol; but so carefully was its significance concealed, that no unconsecrated workman was permitted to enter the secret caves where their idols were manufactured. Hence, also, originated many of the rites of the Free Masons; hence the primitive, theoretic basis of the notion of a tribartic divinity of oretic basis of the notion of a tripartite divinity of Triune. God was a more mathematical figure, em-bodying the only means which the huma mind can

conceive, explaining the paradox of three in one.

The triangle, (as we shall call it, for lack of a better name.) is not a triangle, unless it is has three sides; it is imperfect, unless these three sides are joined at three points; consequently, it is nothing as to either side, unless the other side exists, or is inferred. Thus we have explained the apparent impossibility of a Trinity, mathematically speaking, by demonstrating

this to be the only figure which contains it.

Among the ancients, as we have said, none but the Among the ancients, as we have said, none but the initiated were permitted to understand the processes of calculation, or the construction and use of mathematical instruments. Hence among the Egyptians, for example, the masses were obliged blindly to worship at the dictution of their priests, who, beginning by watching the changes of the seasons, had gradually engroused all the power arising from their scientific rescarches, and in the same degree, the people, hav-ing lost sight of the mere physical significance of the emblems used, inferred that they belonged to some

mysterious and supernatural realm.

When the leaders, therefore, proclaimed a figure as the representative of a new scientific idea, it was instantly erected by the community at large into an ob-

stantly erected by the community at large into an ob-ject of worship. We have every reason to believe, that the germs of all the sciences were implanted in the Indian empire of Eastern Asia, and that they were carried forward to their perfection in Egypt. The configuration of the heavenly bodies was rep-resented by a series of triangles, which, being beyond the comprehension of the common people, formed the predicate of all the figurative worship of the indians. In short, all our discoveries tend distinctly to prove, that the first conception of the worship of a Deity, in the form of a Trinity, had its origin in the simple figure of a triangle. Let us see how. of a triangle. Let us see how.

The Indian God is represented as embodied in three distinct principles. or powers; Brahma, who created; Vishnu, who preserves; Siva, who destroys. These three form the three sides of the ancient indian triangle. These Gods are better known in modern times under the mysterious name of Aion, which, again, when divided into syllables, gives us words respec-tively denoting Brahms, Vi linu and Siva. So entirely hidden were these mysteries, that the common people were glad to avail themselves of any form of worship; consequently, they paid idolatrous homage to animals who had been selected to represent them, and the leaders (scholars at first, not priests.) wrapt their oracles in a garb of allegorical obscurity, such as effectually blinded the masses to the true secret. Consequently, when they discovered anything by means of the triangle, they at once placed it before the people as an object of worship. The mathematical principles of the sphere were carefully concealed from the people, and their instruments of calculation were adroitly concealed in the caverns where they conducted their researches.

The spiritual meaning of this triangle was first a straight line, which was considered to have its origin in the Sun; that being the principle object of their attention. This straight line makes an angle with a second line, which was called the product, or sum of the first line, and these two sides are united by a third, which was called the holy result. These sides respectively corresponded to the Sun, or God who creates; the moon, who was an object of special wororeates; the hoon, wo was an object of special worship, the lunar, or negative planet, which preserves, or causes to remain stationary, and the atmosphere of the earth, which contains alike the element of existence and of destruction.

Thus, we have God the Sun. God the Moon, repre-

senting the second, or what is known as Christ; God the Atmosphere, or Holy Spirit. So much for the Indian conception of the Trinity. Now, you will perceive, that though the Indians have divided themselves into three different sects, each of which pays special worship to one of the three above named, comparatively neglecting the others, still they all acknowledge the same origin and foundation, but do not understand at all the meaning of the Gods they wor-

The subjects of our remarks, then, are, chiefly, the God of the Indians, and the God of the Egyptians. In Egypt, we find this physical, mathematical founds. tion of religion brought very distinctly into view, for the Egyptians imported from the East the primitive conception of one God, or principle of worship—the Sun, and engrafted upon it their astronomical and geometrical symbolism, making a complete system of scientific supernaturalism. Thus it became a matter of course, that the three sides of the triangle should represent the chief attributes of the Divinity, whose name, Jupiter, expressed those sides, when divided, thus: Ju pl-ter; and had reference to the Sun, whose circumference, diameter, and orbit, they had measured by means of the triangle, thus delifying the object which had afforded them so much information. Jupi-ter, therefore, was the name of the Sun, and repre-sented in Phonicia, and afterwards in Egypt, all the mysteries of Osiris and Isis.

Atlast, following it down through successive gen-erations, we find it introduced into what is known as the religion of Zoronster, and into the theology of Moses. Zoronster adopted the spiritual idea, which the Indian Magii so carefully concealed, and be engrafted upon it the principle of spiritual devotion. His Zend-Avester was a combination into one system of all the attributes of the Deity, according to the various forms of religious worship which grew out of the primitive idea; and he adapted the whole to the qualities of his people, their habits, tastes, customs and climate. Zoroaster fostered and preserved the spirit-ual idea in the East. Moses in the West; for, previously to them there had been no conception, except of the physical elements, and among the priests, the

of the physical elements, and among the priests, the mathematical properties of the triangle.

But, at last, came the reign of one God. Moses was initiated into all the Egyptian mysteries, and seizing hold of this idea, and seeing how it accorded with the conception of the Deity, which was expressed in the worship of the Sun, his elevated mind immediately adopted it, and he said: "This shall form the predicate of my Jahoush!" cate of my Jehovah !"

Mind you! the Brahmin, or Indian, says, "Brahma

is the past, which created; Vishnu, the present, which preserves; Siva, the future, which destroys. What says Moses? Je, is the past; Ho, the present, and Vah, the future. The same triangle which was consecrated in India, was afterwards consecrated in the crated in India, was afterwards consecrated in the form of a Spiritual Jehovah, whose name the Jewa, at this day, would rather die than pronounce; and why? This prohibition was rendered necessary, because the Egyptians, who were initiated into the mysteries of their own religion, would perceive by the secret name of the Triune God; if it were spoken in their hearing, and would inform the followers of Moses that he had introduced into their worship many of, the forms of Egyptian idolatry.

forms of Egyptian idolatry.

The Jewish Rabbis will tell you that the mysterious meaning of Jehovah refers to the three-fold God, who represented the sacred triangle of the ancients. It is rightly supposed that the pyramids of Egypt were built in consequence of the inundations of the Nile, which rendered ordinary architecture liable to be destroyed. Their peculiar shape was owing to the fact that all public edifices in that country were consecrated to the tripartite God—the Three in One and it was therefore considered essential that they and it was therefore considered essentisi that they should resemble the triangle as nearly as possible. All scholars will agree that the obelisks and pyramids were dedicated to the Sun, who represented the three-fold God. So in the East the god Mithra was worshiped under the figure of a cone, whose vertical scotion is a triangle. Thus we see again that we trace the basic idea of this religion to two distant regions—Eastern Asia and Fornit.

basic idea of this religion to two distant regions— Eastern Asia and Egypt.

Confucius, who is among the most ancient representatives of the Indian theology, introduced a transcendental worship which draw away the mind from the primitive conceptions—and the same remark applies to Zoroaster among the Persians. Even among the Greeks and Bomans, we meet with many evidences of the worship of a three-fold God. In the Jewish doctrines, as taught by Moses, we see this triune divinity after it had been separated from material science, and had gradually assumed a spiritual form. The material form of the conception took its course to Greece and Home, and by them has been transmitted to present

Jehovah, who first appeared in the form of the Sun and secondly as a triangle, is now an unseen, impalpa-ble unit, dwelling in infinite space, though always ac-

see how this latter idea came to prevail.

The Egyptians represented the influence of the Sun at the different seasons under the forms of various sub ordinate divinities, so that almost every day had its presiding power, who was worshiped in the shape of some animal or vegetable. These powers were divided some animal of vegetatio. These which were connected with the appearance of vegetation in the spring. 2d. Those which guarded the spening and preservation of the earth's fruits. 3d. The agents of the destruction, whether by water or fire, to which the earth was doomed at the end of a certain cycle of years.

It is well known that the inundations of the Nile had become less violent than in the earliest times. and, from this circumstance, it was inferred that the power of the Sun-God was gradually prevailing over that of Typhon, or the rainy season, and when it should gain the final ascendancy, the world would be destroyed by fire.

We now proceed to an analysis of the Triune God-Father. Son, and Holy Spirit—spoken of in the Bibls of the Jews. God, the Father, is the Past, the Principle of Life, who created all things, and whom we can represent only as the base of the pyramid, or base lin of the triangle. The Son, who is equal and coeval with God, is the first side of the triangle: the Holy Spirit is that line, whether real or imaginary, com-pleting the figure, and which, when the two others are determined, gives us the distance in geometrical or astronomical admeasurement, between two points. This mathematical diagram being spiritualized by Moses, came to signify God the Father—the power which creates; God the Son—that embodied principle. coeval with the former, yet born of him, which exists as the human family; God the Holy Spirit—that product of the other two, which is known as the religious element, or the sentiment of devotion. Thus the Saviour, or Son of God, was none other than a mysti-cal embodiment of the recond side of the triangle.

This idea of a three-fold God hus been handed down from Moses to the Christians, by whom it is worshiped

as the ·· Holy and Adorable Trinity."

The religion of Mahomet prevails over Asia. excepting its most eastern portion. Its idea of God is a combination of the Jewish and Persian conceptions, and it has succeeded, by the power of the sword, in completely wiping out the old theology, wherever it holds away. Yet, in its near neighborhood, it has by no means succeeded in diminishing the bigoted attachment of the Hindoo to his earlier mythology.

Christianity, as far as its superficial form and external doctrines are concerned, is, as we have seen, but an outgrowth of the same primitive and universal be-lief, represented alike by the Jehovah of the Hebrews, the Jupiter of the Romans, and the Osiris of the Egyptians. Go with us into any Roman Catholic cathedral, and you will see pictured on every side the sacred triangle; and even in Protestant and Episcopal churches, the same symbol is conspicuous. In the Masonic emblem, the all-seeing eye, i. c., the Sun, is represented surrounded with rays, and enclosed within the triangle, signifying that there is no means of measuring the distance from which those rays extend but by that figure. The square, composed of twe tri-angles, is but a repetition of the same; and all the rites and ceremonies of this secret order preserve the mysterious signification of the ancient Egyptian worship. The cross, which, all over the Christian world, is bla-zoned in remembrance of a crucified Redeemer, was originally merely a mode of representing the four triangles which the Egyptians adopted as a sign of one of their most important astronomical eras, and which are combined in the prism. This prism was introduced into the worship of Mithra—in which the very names and forms of Christian devotion are so closely repeated, that, did we not know otherwise, we might suppose it to be a mere copy of the latter—and represented one of the mysterious shapes assumed by the triangle of the Egyptians, by whom it was handed down to the Jews, and, under the Roman Empire, became, in the form of the cross, the most sacred emblem of Christentia. blem of Christianity.
The name Christ—Chrishna—is in itself but a name

for one of the sides of the triangle, and is repeated in the Indian Vishnu—the god who preserves. The tri-angle represented also life, truth, eternity; life, that which had been, and which creates; eternity, that which is to be, boundless time; truth, the outgrowth from the other two. This Chrishna, the preserver of being, known afterwards as the son of God, was the promised Saviour of the Jews, he who was to come as a temporal king and release them from foreign oppression, and who was to represent in the world the true principle of all existence. All the angels and archangels, patron-saints and martyrs, of the Romish celestial hierarchy, are but types of the constellations in the

ancient Egyptian calendar.

The very letters, I. H. S., present us again with the triangular idea of that worship. The father, God, is but the sun, the second person of the Trinity is but the lunar sphere, the Holy Spirit is the external atmosphere through which alone these luminaries are connected with our globe. Now, every figurative idea represents somewhat of truth. The visible triangle has become a mere instrument in mathematical calculations; the spiritualized triangle remains to-day, the object of ad-oration to millions; and every time you fall at the foot of the cross of Jesus of Nazareth, you but worship a orism representing the triangle of the ancient Egy tians. When you bow to the Triune God, you really kneel to the Jupiter of Egypt, the Indian Aion; and every time you repeat the Nicene Creed, you are in fact affirming simply that the triangle is the only mathematically ical figure which explains the paradox of three in one,

and one in three.

What necessarily follows? That to divest religion of all these mythological forms-to render it sacred and pure-all men must become familiar with its real origin. Burely, you would not worship God as a three fold being, if you know that this conception of him was simply invented by the priests, who first aimed to enslave by superstition the unlearned multitudes who looked up to them for guidance. You would not adore the cross if you found that it was merely an emblem of the Sun, such as were those huge monuments set up on the banks of the Nile, to mark the receding of the waters. You would not offer your prayers to Father. Son, and Holy Ghost, knowing that these several persons of the God head, and their offices, had their origin in the Indian and Persian idolatries. You would not kneel at a shrine that owes its erection to misrepresen-tations and perversions of a simpler faith, and by which that faith became so obscured and obliterated that deluded devotees were deprived of the genuine object of their vows. Were the origin of all these rites and creeds revealed to you; were they shown to be mere expressions of certain useful and familiar mathematical principles and processes, you would be shocked by seeing in the cherished beliefs of so many ages, but the result of superficial knowledge and of gross and in-

tentional deception.

All these things, however, represent a principle. The triangle contains the secret of the power of Divinity, for though that eternal mind is represented in ten thousand ways; though its attributes are revealed to us in every nook and corner of this visible creation; though the sun and stars might so fitly be taken as types and symbols of His might and His beneficence. behold I Man bows down before obscene idols, or senseless stones, and, in modern countries, adores one who was merely human, like himself. But this spirit or power, which is God, represented by the first side. or base, of the sacred triangle; this principle, which is truth, the Saviour or preserver of the world, represented by the second side; and the eternity of their joint operations, represented by the third side—these three expressions convey all that is known or believed in

matters of Religion.

Consecrate your worship, therefore, to some shrine removed from mere mathematical calculations, metaphysical sophisms, and the seducing fancies of mythological sophisms. ogy. The worship of God, the Creator, the absolute, essential element of being, needs no embodiment in emblem, or figure; for time and form are not predicable of him—the all pervading, lifegiving spirit, who was, and is, and ever shall be, the Creator and Sustainer of the universe; who, reflecting himself in all the ferms of nature, giving beauty and strength to every flower, and tree, and animal; decorating the heavers with myriads of worlds, and filling all with motion The worship of God, the Creator, the absolute, eas with myriads of worlds, and filling all with motion and emjoyment, is yet himself invisible, the life, truth and eternity of being. Worship this Trinity, for it alone is truly holy. Do not worship that which is but the work out disguise of a statement so trite and familiar that every advanced schoolboy scrawls it on his black-board. You cannot too soon divest religion of these effete forms, the last remnants of idolatry, and whose existence is due to simple lack of intelligence.
Let your worship be represented by no symbols, save those of all life; consecrated in no temple save that which God himself has fashioned. Let it have no shrine save that within the soul ; let it be expressed in me creed, save that which is written on the face of Na-ture, and in your own hearts, and let its saviour be the truth alone. Choose whether you will continue in the restrict a consistency of appearance of a deluded age; by the wands of Egyptian soothsayers, or whether, in the pure light of Christian intelligence, you will yield your devotions to the spirit of the Universe. erse. Creator, Preserver, and Destroyer, (as all the sems of Nature show) that which was, and is, and

of priestly anathemas, and remembered only for the THE LOGIC OF EVENTS. good deeds he has done, will come to be regarded a saviour by American theology. There is no belief as Lecture by Mrs. Pannie Davis Smith, at Lyceum consistent as that of Spiritualism. There has been no Hall, Boston, Sunday Afternoon, March 23, 1862. great truth, but its martyrs have stood waiting the roll call. There are martyrs to-day; and such was The-Again, after a long ab ence, this favorite message odore Parker; and, in years to come, his grave in bringer of the angels made her appearance before the fair Florence will be the Mecca of wandering pilcople of Boston. A frail and tender blossom at best

upon the tree of life, since she was here, she has been

joined in marriage to Dr. Smith, a young man of much

promise; and God grant he may have the power and

the will long to conserve her power and strengthen her

words in the field into which the angels have sent her

She announced the subject this afternoon to be "The

logic of Events," as relating to man's free agency.

She said the logic of events marked out the eras and

periods of the human mind. It is the instructor and

the study of the historian. The historian must needs

be an inspired man; he stands between man and his

God, and must grasp at the past, the present and the

Philosophically considered, if man is a free agentne must have existed prior to his material birth; he

must control the elements which seem in reality to

control him. There is no greater question than that of man's free agency. Many have essayed to answer

it, but it has never been done to the satisfaction of hunanity. If he is a free agent, then why the ceaseless

longings and reachings out of the mind to grasp at the

incomprehensible? If we are morally and intellectu-

ally free, are we not physically free as well? If we were physically free, none would be born deformed-for

a deformed body is Nature's greatest curse imposed

a w sdom that speaks of infinitude, of power, majesty

We need, as a people, to learn one great lesson

We need to view the changing march of events as

the great panorama over which the eye of the Infi-

nite looks, and declares to be good. The lessons of

time come to this nation, bidding it execute justice

and choose freedom. It is written upon the American

mind, and is the passport of a true civilization. As a

people, we are acting out the elements to day, planted

n the ante-Adamic mind. Vice and virtue come from

common reservoir, as truly as God is universal.

There is I ttle difference in men; every individual loves

the beautiful and good, though he is himself far short

Few men are original men. Most are mere imita-

tors, re-living some other man's life over again. Plato

and Shakspeare have their imitators and copyists in

profusion. Few men there are who deal in original

things, yet such a man is Emerson, who himself climbs

the highest peak of the mountain of inspiration, and

fain would lift all people up to enjoy his sight. It is

a law of Nature and mind that no persons or class can

outrun their race. What men and societies are, is only

what they have received. The path over which they

have trod is a guide to us, in turn, and he that is supe

rior is teacher for the rest. He that is highest is ser-

vant for the lowest; and the streams that flow from the

fountain must at length flow into the channels of pu

order. It was tossed upon the wave of time by the

laid. It is the slave of time, but the master of eter-

wanderers in its precincts. The logic of events is a

golden chain uniting earnest, working souls to Deity.

The pendulum that swings so far one way, will yet

the first spirit of the angel sphere, as the savant and

philosopher of the next generation will be the ragged

our destinies are in the hand of just such a divine

There are tides in the voyage of life which seem to

f he thought his prayer could change

Father, who loveth us and doeth all for us.

ret live true to the ideas of its founders.

true liberty and true nobleness.

into the joy of thy Lord."

We are too prone to live superficial lives. We live

on an external plane of life, while beneath us floweth

the deep waters we never stopped to penetrate. There

is overmuch sorrow in human life; but the clouds and

shadows are as necessary as the light of the sun; and

all know the dark cloud has its silver lining. Upon

Eternity has no wrinkled brows and silver hairs;

immortality has no old age, but the elixir of eternal

youth is there. In that world of loveliness the stars

never fade away, and the sun never goes down; the

toiler never wearies, for toil is rest. If there nothing

higher, the love of the beautiful is enough to make us

better than we are, that we may hearken to the cry :

· Well done, good and faithful servant; enter thou

THE THEOLOGY OF AMERICA.

"The Theology of America-a Theology of ideas,"

nity. It stands in its greatness ever the same.

of the ideal.

forth to "scatter the gems of the beautiful."

future.

grims to the old world.

# Banner of Light.

BOSTON, SATURDAY, APRIL 5, 1862.

OFFICE, 158 WASHINGTON STREET, ROOM No. S. UP STAIRS. ISAAC B. RICH, CHARLES H. CROWBLL, WILLIAM WHITE, LUTHER COLBY,

PUBLISHERS AND PROPRIETORS. LUTHER COLBY, . . . . . . . . EDITOR.

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BY There will be no deviation from the above terms.

Moneys sent at our risk; but where drafts on Boston can be procured, we prefer to have them sent to avoid loss. No Western Bank Notes, excepting those of the State Bank of Ohio, State Bank of Iowa, and State Bank of a deformed body is Nature's greatest curse imposed upon man. Lord Byron was beautiful in body, polished in mind, had all the attributes of physical and intellectual manhood, but he had a deformed foot; and others who have occasion to remit us funds, are requested for that deformity, he cursed his mother to his latest living hour. Had he been as great a philosopher as he was poet, he would have seen a purpose even in that seeming disgrace. God always puts some great

that seeming disgrace. God always puts some great Subscribers in Canada, or other foreign countries, will add to the terms of subscription 52 cents per year, for pro-paydrawback in the way of every great power, to guard against the folly and vanity of man. There is in this

ment of American postage.

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All Business Letters must be addressed

"BANNER OF LIGHT, BOSTON, MASS." William White & Co.

American Idol-Worship.

While we are pitying the Hindoos and the inhabitants of the South Sea Islands to such an extent that we send off missionaries to them, at great cost of life and treasure, to let them know that we are so much better off with our one God, than they are with their many Gods-albeit we still insist on having three heads" to ours-it does not seem to occur to us that we are, in spirit, if not in extent, just as much idolworshipers as our heathen friends are, on the yonder side of the planet. Whereas they set up little blocks of gold curiously wrought and carved, and offer to these the incense of truly grateful hearts, we pay exactly the same devotion to exactly the same metalthe only difference between their and our gods being in the general shape and size of them; they putting theirs into the form of men and animals, and birds, and reptiles-and we coining ours into what we call

The American people must always have an idol to rity and goodness. Truth is of no sex, and of but one worship. It does n't much matter what it is, so it appears for the time to answer the popular turn. Now Creator of the Universe when life's foundation was McClellan comes up for idolatrous worship, and now it is Stanton. We go all one way, to-day, and all another way to morrow. We stand in want of nothing in It is well all-men should have a purpose in life, that the world so much as ballast-stability. Our judgthe future may not open and find you purposeless ments are thus impulsive, conflicting, and flighty, continually putting us to shame and confusion of face. simply because we do not take the trouble to look into character for ourselves, but jump at conclusions, and swing so far the other. The beggar of earth may be jump away from them again, as fast as our nervous inclinations lead. This is one of the leading reasons why our public men prove to be as toppling and unarchin of to-day. God seeks no help to carry out his steady as they do; they get themselves up merely to rast designs—he asks only that the vital manhood and meet the popular demand, and not at all upon any womanhood of his children shall be intact, and he firm and fixed principles of growth of character whatwill attend to all the rest. Theodore Parker once said. ever. They are but the product of the age; they look into the public judgment as a man would look into his Deity, he would never dare to pray. 'Tis well for us own mirror.

Look at the case of Fremont: one day almost a godintellect, will, heart, everything was what it should be; the next deposed from command, and, as it were, parbear us onward to the sand-bars of destruction. Yet tially disgraced by his own Government, even those who we are mentally and morally stronger for the efforts we once covered him with unstinted praises declined to make to avoid the hidden danger. Such seems the say a word-one poor, paltry syllable-in his defence. tendency of your beloved nation, to day. You had Fremont certainly can have no less capacity now than laid quietly in dreams of delusive peace, while the horhe once had; and if he received such unbounded confirid cancer of Slavery was eating at the vital interests dence from the people, only a little time ago, on acof your Republic. Now, all your energy is called into count of their acquaintance with the worth of his play to prevent its ravages—to stop the gnawing virus character, it cannot be that his character is any the ere the national life is no more. As the laurel wreath less of a possession to him and them now than it was was found in full freshness in St. Humbert's grave then. But no; the mischief was just here—the former after a hundred years, so let the laurel wreath of patadulation was only factitious and partizan; to teed a riotism and truth be found in its verdant bloom on the temporary excitement for a temporary purpose, and to buried hearts of American patriotism, that the Logic answer a need for offering worship, just at that moof Events may declare the nation of Washington shall ment, to somebody.

All such idols have their day; and they invariably live long enough to feel sorry, if they do not feel ashamed, that they suffered themselves to be so used by the crowd, or the selfish leaders of the crowd, for ends that never centered in themselves at all. And this is the experience they gain; the good it does thom the basis our fathers built, will yet go up the temple of is to be set down to their own profit, and they are to consider they have got just so much growth in consequence. But, seeing low the folly works once, it would naturally be supposed that they would give such temptations a rather wide berth, the next time; events declare pretty undeniably, however, that they are about as silly gulls the second time as the first. And they oftentimes get no fixed, firm, and well-anchored

experience, while life on this planet lasts them. What particularly predisposes us as a people to these habits of idolatry, is the fact—patent to all beholders-that we are as fickle as the Spring winds, and are blown about by almost every breath of opinion. Some things we will never concede, at any rate; and others we take on trust, without even being requested was the subject of the evening's lecture. The medium to. Our common judgment has become paralyzed, or snoke of the old time division of Christians into Cath. else it has never received development yet at all. Whicholics and Protestants, as the two extremes of faith, ever it is, it requires immediate and close attention. but as the theology of the Middle ages, galvanized into Children might reasonably laugh at us, were we to nineteenth century life. She contrasted them with the give them the real grounds of our likes and dislikes, preachings of Music Hall, where skepticism has made and especially of the former. In point of fact, we for itself a theology. She spoke of the need of the could not ourselves tell, half the time and more, why American people of a live, energetic faith—as Ameri- we were such adorers of this person, and why we ofcan as our industry, our politics, and our individuality. fered such an unstinted measure of worship to that. She declared the church of the past to have been the It is lamentable, that confessions of this sort have to enemy rather than the friend of civilization, and that be made; but there is the truth of it, and it can work America owed more to her infidelity than to her piety. | no harm now in the telling.

Theodore Parker lived to preach the theology of Ideas. We require to have clearer perceptions and calmer and Spiritualism is to be one corner-stone of the new judgments. We should not lavish our professions of temple of ideas, while the deism of Emerson and Parker love upon persons, until they have actually earned the will be another. But God knows we need a theology right to enjoy and retain it. It is this senseless of heart and ideas combined, and the times are devel- thoughtlessness and haste that is the parent of all the oning it. American aristocracy is labor, thought and trouble. The popular estimate has played such silly sinew, and American theology will yet drive the feu- pranks, that even they who are getting the present dal theology to the wall in shame. She did not con- fruits of its favor put no sort of faith in its permademn Christians. The Church had good men in it, nency, and thus do their part toward bringing it into but the church had not made them good. Its structure contempt and dishonor. We are not, as a people, seriis built by morbid and not by healthy minds. Who ous enough in our sims; not that we require to become can look upon the everrolling stars in heaven's blue any more so, considered from the fortune making deep, and not give the lie to tales of divine terror? point of view, but we trifle, we boast, we benter when He who can, is an atheist to his own soul. The time we should reflect; we are like spoiled children, that do

thing within their reach in a day. Such elements are not going to advance the national character, or build us up an influence abroad at all worthy of the oppormust take more ballast on board, and learn, at the sent to the editor by Judge Edmonds. same time, to consult our own compasses and steer with our own rudders.

### Looking Ahead.

are even now looking forward with more or less inter ous that sittings must be previously engaged, and est to the "good times" they hope to have, or are one guinea paid for each, or there is no chance for an likely to have, in their Summer jaunts, trips, and va. interview. "But when you are lucky enough for your cations; for these annual turns come no less to the hour, you certainly have your guinea's worth." hard-working farmer who has finished his haying, than the merchant in the metropolis, or the member of Congress, or the student over his books and papers. How shall I get the most enjoyment out of the Summer's recreation?" is a question a great many put lar to those we have published of Mr. Foster, the edithemselves, from time to time, though it almost as tor continues: often goes unanswered altogether. There are ways enough for a person to secure enjoyment, at these times, and health and strength likewise. It is idle to expect to find either one at the crowded Springs, or at the fashionable hotels that command our fine ocean beaches. Happiness has nothing to do, necessarily, tone as if a bout at whist or eithbers are represented. beaches. Happiness has nothing to do, necessarily, party asks, "Buail we have a nand?" in as caim a with showy and perspiring crowds of people. But tone as if a bout at whist or cribbage was proposed, but he means no such levity. If Mr. Foster thinks there are long and sweet drives across the old country that the opportunity is favorable to the introduction roads; there is fishing in many a delicious nook of a pond, or along the secluded banks of many a charm, and whereas the previous experiments—if made in the morning—were performed in broad daylight, the shutters are now closed, and you look anxiously toward the state of the state of the state of the shutters are now closed, and you look anxiously toward the state of out in the lovely and beautiful pastures, along with the table's opposite edge. Now you have really a the birds and the grazing cattle; and strolls at evening right to feel a little nervous. An indistinct someting up the village street, under trees that hang low with nemorial associations of human attachment and love. From recreation in such form, one may go base work with a larger stock of health and vigor than he its vicinity.

That this is a most extraordinary exhibition, no one that this is a most extraordinary exhibition, no one of the control of the cont little & left, is ruinous to the last degree.

### Won't do It.

burning and otherwise, to appease the manes, (or something else.) of his dead ancestors (or somebody else.) The English Government (white) have at length concluded they could n't stand it any longer. So they interfered. Only by protest, however. They thought barbarous to the last degree, that this ebony savage, king though he be, should presume to make way in a single half day, or so, with a few thousand subjects, or prisoners of war-while they (the English Government) were consuming at least six or ten years in squeezing and starving and worrying the life out of several thousands of their operatives right at home, and in a so much more civilized way. But Dahomey whets his tushes one against the other, like a wild boar about beginning a rumpus in the forest; and determines to have just as many more victims as he wants; let the English say and do what they will. 'It 's a very pretty quarrel, as it stands," surely. Dahomey believes in exercising his own power within his own jurisdiction; and he do n't believe in what the world of to day styles "foreign intervention." Now then, the English have nothing left them, as we can see, but to "carry the war into Africa."

### Statistics.

Though they never form what is termed " popular their exports of animal, as they have been, in the past, rich promises of heaven.

## Right on the Spot.

As good a thing, in its way, as we have heard of in many a day, occurred recently in London. George Francis Train-" Young America" Train, as they call him-had been having a discussion in a public hall with a secessionist. He (Train) wound up his final speech in this wise: " The secessionist made one statement about Southern courage, which I must rectify. This is the same old brag, that one Southerner is equal to three or four Yankees, and said that he himself was good any time for two. (Hear.) Now, Mr. Chair. man, if I have a weak point that is strong, that is the point—(laughter)—and if you will suspend the rules and send out for a pair of gloves, I will soon prove to you by facts-while he uses words-that there is one Northerner, at least, who will make as short work of him physically as he has done intellectually. (Loud and continued cheers and laughter.)" Mr. Train's proposition was not accepted, as one might know without asking. This is "trying it on" after a style the safer use of words only, which Carlyle properly denominates nothing more nor less than . spoken wind."

## Going back to Barbarism.

Even if the rebel leaders at the South could honestly claim that their motives were pure and clean in this attained. They will not, however, pause in their wicked stir-up which they have made, they certainly efforts on this account, but will constantly strive to can furnish no sort of excuse to the civilized world for advance the standard already established. To this undertaking an alliance with various tribes of wild In. end they promise to go on in the same path which has dians, by virtue of which they secured the services of lately been followed, and through which the ATLANTIC those savages against men of their own flesh and has been led to such general acceptance. The same blood! Bad as the other features of the rebellion are. this is, by all odds, the worst of the whole. If we are to be carried back, on this continent, to the practices of Africa and India if we cannot even wage open war with one another without calling in the help of painted the hour. The two great serial features which have savages, inflamed with whiskey, and riotous with so firmly fixed public attention-Professor Agassiz's their eagerness to tomahawk and scalp men who claim popular expositions of the science of Natural History. to be civilized—then let us understand it so at the and Jamses Russell Lowell's "Biglow Papers"—will start. We have our doubts, too, whether the loyal portion of our people would look on with much complacency for a very long time, and if they will continue been provided for the forthcoming numbers, and the long to be as tender as they have—Constitution or no | conductors will always seek to present in the pages of Constitution—of preserving to the South their peculiar | the ATLANTIC the best and freshest thought upon all local institutions, if the leaders there are going to topics. countenance and support disgraceful alliances of this sort. .. Whom the Gods would destroy, they first make mad ;" and this is what Pike and Davis, et id mne genue, should be particular to remember, just

### The Harbinger of Health. Another edition of this work-making the fifth, we

believe—has just been exhausted. Those who have ordered from us must keep quiet for a short time. We will fill their orders carefully as soon as we receive our quota of the new edition, which we are assured by Mr. Davis will be in about ten days from this date-per is coming when the memory of Thomas Paine, stripped not know what they do want, and so handle every. haps not so long. to short him chartes it is a

Mr. Foster in London.

The London Times of March 13th informs us of the whereabouts, and something of the doings of Mr. Fostunities Heaven has so generously endowed us with. ter, notwithstanding the Spiritual Magazine of that Steadfastness of judgment with us is as much a decity has concluded to publish nothing more about this sideratum as steadfastness of purpose and aim. We remarkable medium, on account of a private letter.

This article in the Times, which covers one column. informs us that Mr. Foster has taken a handsome house, with well furnished apartments, in Bryanston. street, Portman Square, London. Carriages rattle Doubtless there are many among our readers who up to his door plentifully, and visitors are so numer.

The editor, with a twirl of sarcasm at Spiritualism. admits the following facts which he does not, and cannot deny, come of the claims of Spiritualism. After describing several spiritual manifestations, very simi-

rises to your view, and growing more definite, is plainly a hand, with the fingers in rapid motion. About this hand there is no mistake, nor is there a doubt about its inclination to clutch a bit of paper in

can deny who watches it fairly through. Granted any amount of confederacy or collusion, it is still difficult to explain how the name written by the questioner on paper can be imitated in a moment by an unseen The King of Dahomey (black) has been in the habit, soribe under the table, and how the arm of Mr. Fos as all the world and "the rest of mankind" are well aware, of annually offering up human sacrifices, by write your own name and many others on scraps of papers, and, throwing them in a heap together, touch them in succession, the affirmative raps will only be

given when the right paper is touched.

At these sittings, nothing is done with the view of inspiring terror. Mr. Foster is no lean, haggard seer, but a young gentleman of a frank and even jovial aspect, remarkably gentlemanlike and urbane in his manner, and not at all indisposed to laugh and joke in the midst of his spiritual manifestations. Now and then he appears pained and exhausted through the work of "mediation." but mostly, if the party consists of gentlemen only, he smokes his oigar amid a volley of rappings, as a veteran might write his despatches with shells flying in at his windows. Confining ourselves to the report of phenomena, we do not pretend to determine when the spirit leaves off and the flesh begins.

We Fortag offers his natrons a very agreeable hour. Mr. Foster offers his patrons a very agreeable hour; his necromancy is of the most genfal kind, and if people are frightened rather than pleased, it is not his fault, but theirs. As for that strange hand, with the twiddling fingers, why should any dull, mechanical prig attempt to destroy our amusement at watching it by some dreary exposition of physical causes? The hand does no harm, and shares with hard words the property of breaking no bones. Whatever the spirits may be, they are not malignant.

Mass. Homeopathic Medical Society. The members of this highly respectable society are

moving in their own cause, which is the certain way to achieve what they want to. They state, in a circueading," they are very profitable reading, for all that. | lar, that, from New England alone, petitions for the It is now predicted by an eminent merchant, that, in admission of homeopathic surgeons into the army and future years, the United States will be as noted for navy have recently been presented to Congress, signed by more than thirty thousand legal voters, embracing for their exports of vegetable, or cereal, food. He persons eminent for intelligence, respectability and bases his prediction on facts like these: The shipments | wealth, and representing all classes and interests of of meat provisions from New York, our principal port, society. They represent in their statement to Conhave been immense, for the past two months, com- gress, that Homeopathy is a well-tried and demonstrapared with what they ever were before. What are ted system of practice in medicine, based upon an escalled "cut meats," like bacon, hams, and shoulders, tablished law of nature, and has stood the test of rigid have doubled in exportation within a year, and multi- observation abroad and at home, and is now estabplied themselves by six within two years. Lard has lished in the confidence of every intelligent community. nearly trebled within one year, and multiplied by nine The Medical Commission of Massachusetts has declared, within two years. Of the article cheese, we export con- by vote, that it cannot recommend any surgeons betinually increasing quantities. Pork has trebled, since lieving in it; the Medical Commissions of other States last year. Butter is exported to the amount of more have treated it in a discourteous manner, and the Army than a million of pounds more than last year. Tallow Medical Board has done what it could to exclude all has doubled since last year, and trebled within two homeopathic surgeons from the army, and all homeoyears. Farmers may look up. Whatever happens to pathic practice from the army hospitals. And, inasto the world, there is little fear that, so long as the much as, in many regiments now in the field, there are earth knoweth her seasons," he will be denied the numbers who have been accustomed to receive medical treatment after no other mode or theory, the Massachusetts Society petition Congress in the form of the following propositions :

Ist. Whenever any considerable portion of the offi-cers and soldiers of any brigade desire to have a homeopathic surgeon attached to the brigade, such additional surgeon shall be appointed. 2d. Whenever a majority in any regiment desire a

homeopathic surgeon and assistant surgeon, such ap-3d. Wherever army hospitals are established, a fair proportion of them shall be devoted to homeopathic

treatment. 4th. As allopathic surgeons are by their education and position necessarily disqualified for intelligently examining candidates in homeopathic medicine, an additional Examining Board shall be appointed for this purpose, composed of surgeons skilled in homeopathic medicine.

## The Atlantic Monthly.

This magazine, the publishers inform us, has not shared the unfavorable influence which the war has had upon literature generally. Since the beginning of the year, more than ten thousand copies have been altogether too practical for some persons, who prefer added to its circulation-a result at once highly satisfactory to its conductors and gratifying to the lovers of literature.

The conductors of the ATLANTIC accept this fact, as well as the unanimous verdict of the press for three months past, as an assurance that their magazine has reached a point of excellence which it has never before thoughtful and political papers, from the best prose writers, will continue to lend power and dignity to its pages; and favorite poets will evolve from the evershifting phases of our national affairs the lessons of be continued each month.

Still other features of extraordinary interest have

Maple Sugar.

It's right down wicked to take this exquisite crystallization of the life-blood of the beautiful rock-maple, and adulterate it with the common, vulgar brown Havana that gets the credit of carrying off so much sand. Yet the dealers do it, and then offer the cakes to the unsuspecting consumers. But anybody who has more than once seen the genuine pure article in cakes and molds, will never mistake the miserable corruption that is offered in the name of Maple Sugar. The adulterators deserve to be choked with their own sweetenin'. H missey for the tree being made

Business is looking up. So is vegetation, to describe

### Lecturers.

H. B. Storer, of Connecticut, will speak in Lyceum Hall, in this city, on Sunday next, April 6th-afternoon and evening. These meetings are free to the

Miss Emma Houston speaks in Charlestown the three first Sundays in April, commencing next Sunday. Mrs. M. S. Townsend speaks in New Bedford, April 6th and 18th.

Mrs. Fannie B. Felton will address the Spiritualists of Randolph next Sunday.

Miss Lizzie Doten speaks in Foxboro' next Sunday. Miss Emma Hardinge will speak in Lowell next Sunday, April 6th, and the following Sunday.

Mrs. Fannie Davis Smith is announced to speak in Providence, R. I., next Sabbath. Mrs. M. B. Kenney speaks in Putnam, Conn., on

Sunday next. Mrs. Augusts A. Currier will speak in Portland, Me.,

the two next Sundays.

Mr. W. K. Ripley, who is lecturing in Maine, speaks in Bangor next Sunday, and again on the 20th.

Mrs. A. P. Thompson having closed her engagements in New Hampshire and Vermont, is ready to answer calls to lecture elsewhere. Her address for the present is North Haverbill, N. H.

### Going to California.

Mr. J. V. Mansfield has closed up his business in Boston, preparatory to starting the first of April for California. He proposes to remain absent some two years, during which time he will journey through California, Oregon, the Saudwich Islands, and visit England and France on his return. There are few mediums who have stood the brunt of the battle waged by sec. tarianism, and its ready ally, ignorance, against this latest dispensation let down from heaven, so faithfully fifth paragraph twelfth line, for " better thing," read as Mr. Mansfield. Every weapon malice and envy could invent has been hurled at him for years, but gladly we record it, they generally, like the New Zealander's boomerang, come back against the heads who sent them out. He is satisfied to place himself in the hands of his spirit guides, who have never yet mis- fill his lecturing engagements. The societies where led him; and trusting to them for continued strength and aid, he goes out a pioneer into the greatest field other speakers. in the world, to sow the seeds of spiritual truth. He promises us occasional letters from the Pacific States. (would that all our States were pacific!) informing his friends here of the success of his labors. His address for the first few months will be at San Francisco.

### The President's Message.

People seem to think very well of the President's Message to Congress relative to Emancipation. It puts the matter in the hands of those chiefly interested in the subject of chattel slavery, if in any, and be. blame this time? comes a plain declaration-and nothing more-on the part of Congress, that that body intends no interference with local institutions, right or wrong, but is both satisfied and determined to keep the war going for no other cause than the restoration of the authority of the Constitution over the length and breadth of the land. Mr. Lincoln appears to have hit upon a sensible and very shrewd way of avoiding the sectional rock on which hasty men would be quite willing his Administration, or any other Administration, should go to pieces.

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The problem generally is, to get at the kernel, or core, of a matter. For instance, if a writer is going lats interested in the Atlantic Telegraph cable enterto describe some person of note, he generally travels prise, were to meet Lord Palmerston on the 21st ult. around his subject till he becomes so tired with his and the prospect of a satisfactory issue of the negotiawalk that he does n't go straight up to it at all. But tion with the British Government in regard to raising not so does the son of Madam George Sand, the emi. the necessary capital to secure the proposed new cable, nent French romancer. He is in Washington, and were of a very satisfactory character. Mr. Field conwrites home a description of "Old Abe," like this; fidently expected to return to New York at an early "A very tall man, six feet high, dressed in a complete suit of black, and holding in his large, hairy hands a British Government in the great work. suit of black, and noiding in his large, narry hanus a pair of white gloves which he has never put on, and which he never can put on; a long nose; wide mouth; small, agreeable eyes; hollow cheeks; his beard cut in the American fashion—a fashion which would make Jupiter himself look vulgar; a toupet of long hair raised up on his forehead and falling back like a weeping willow; a kind expression of countenance, not devold of shrewdness—such is Honest Abraham." void of shrewdness-such is Honest Abraham."

## New Publications.

EVIDENCES OF MODERN SPIRITUALISM: Being & Debate held at Decatur, Michigan. (March 1861.) between A. B. Whiting and Rev. Joseph Jones. Reported by C. C. Flint, of Chicago. Chicago, 1861. S. P. Rounds, Printer. This is an interesting discussion, and, as far as Mr.

Whiting is concerned, ably conducted. We must give the frank opinion that the Rev. gentleman took more pains to defend himself than to throw out any new truths. He intrenches himself, and acts on the defensive : and when he does sally out, it is only in subterfuge. The discussion is neatly gotten up, and readable. Mr. Whiting is anxious to convince his clerical | but I never pitied a female more than when Miss Nountfriend, while the latter is resolved not to be convinced. flathers left my school. Seeing her rapt' and gazing Probably the discussion left both equally firm in their toward the sky, I asked her what she was looking for? faith, and the audiences likewise. For sale at this of- | That bean,' said she, which is told of in Genesis, as

## The English in Mexico.

No sooner in than out. We think John Bull has Mexican pie, with which France and Spain succeeded in mixing him up, as quick as he can. Napoleon led the old gentleman a wild and wicked dance against allied enterprise. Russia, when there was every reason why he should be friendly with that power, instead of the contrary. May be, he is getting his eyes opened a little sooner, setts regiments included in his division. He says they in this Mexican matter, and concludes it would be about as well not to put himself entirely in the power in all his life, has he met with men more cool, brave of his Gallic rival, and earn the hostility and contempt of America, for his course, at the same time. He has not begun to retreat from the scrape a moment too

## The Battle of Roanoke Island.

This famous battle in the story of an eye-witness, has been musically portrayed by Charles Grobe, and published in elegant form by Ditson, of Boston. The music describes the whole scene from the departure from Hatteras Inlet through the smoke and booming of battle guns, till the Massachusetts State flag and the Star-Spangled Banner wave together on the beach, and the flag of the New York 51st is put beside them. The piece ends with a dirge for the dauntless dead, and musical tribute to the heroes whose brave swords won the battle-day

## Surprise Party.

About one hundred of the Spiritualists of Quincy, Mass., gathered at the house of Mr. and Mrs. Kenison on Wednesday evening, March 12th, and presented Lieut. N. Frank White with a beautiful watch key and seal, as an appreciation of his past labors in the tions, and to bring upon us the enormous expense, risk, and calamity of war.—Leeds Mercury, March 1.

## The Case of John Lee.

The Case of John Lee.

I wish to make a few remarks at this time in regard to a communication which appeared among you, bearing the name of John Lee. According to promise, we have investigated the case, According to promise, we lie, and asked one of the villagers if he knew anything of an old story about the building. "Ay," said the rustic, "there was another audd story, but it fell down lang since."

That our readers may know what is thought of us by the secular preas, we give, as a specimen, the following from the Haverhill "Publisher":

Banner of Liour.—This paper, which is published in Boston, is the oldest and largest Spiritualistic paper in the world. It is a handsome sheet of eight pages, filled almost entirely with original matter, and is published weekly, at the low price of \$2.00 per year in listed weekly, at the low price of \$2.00 per year in advance. Among its contributors are Professor S. B. Brittan, of New York city, Hon. Warren Chase, of

### To Correspondents.

[We cannot engage to return rejected manuscripts.]

G. C., STOCKPORT, N. Y .- We will lay your communication before the controlling spirit of our circle for answer. The answer to be published, or sent to you privately, as he may determine.

M. L., Dubuque, Iowa.—We are unable to inform you where Bro. Thomas Gales Forster is at the present

E. F., NORTHFIELD, MASS.—Very acceptable. Furnish more, if you please.

MRS. E. A. A., NEW YORK .- Your beautiful poem will appear in our forthcoming issue. We feel grateful for such favors.

Miss L. S.—We have no occasion to use articles written in your style, and must therefore decline your proposition. We will return your manuscript if you desire it.

### New Music.

Mrs. Dr. Howe's "Battle Hymn of the Republic." is republished from the Atlantic in sheet form by Ditson, arranged to the refrain of "Glory Halleluiah," Also, "We Wait beneath the Furnace Blast," song and quartette, by J. G. Whittier; music by W. O. Per-

### ALL SORTS OF PARAGRAPHS.

In the article of Prof. Brittan, "Martyrs of the Union," published in our last issue, an unfortunate typographical error occurs, which, in justice to Bro. B., should be "set right" before our readers. In the bitter thing.

We have received a communication from Prof. Clarence Butler, requesting us to withdraw his name from our list of lecturers. As he has gone to the arena of conflict in the South-West, he will be unable to fulhe has engagements will therefore be obliged to secure

CREDIT TO FREMONT .- Let nobody forget that the mail-clad cunboats and the mortar boats which have borne so glorious, and, indeed, so indispensable a part in the recent triumphs of our arms in the West, were planned and commenced by Gen. Fremont, and constituted one of the great evidences of extravagance and incompetence on the part of that officer.

The rebel steamer Nashville has again run the blockade, and gone to sea with a valuable cargo. Who 's to

Can it be that Burnside has gone up the Neues River with a present for Jeff. Davis?

Gov. Andrew has appointed Messrs. Hayden and Ames of his Council, and E. S. Tobey and J. W. Brooks of Boston, a Commission to examine plans and contract for the construction of a mailed vessel similar to the Monitor for the defence of our coast.

It is said the Government intends to turn all the mail steamers into mailed steamers. "Letter rip," is the motto of Uncle Sam, at this time, says Digby.

Private advices from London of the 15th of March, state that Mr. Field, and other gentlemen and capital-

CORRECTION .- In our last issue, several inaccuracies occurred in the poem entitled "Hymn of the Night," partly owing to the obscurity of the manuscript. In the following line read adoring for "coloring":-

" This ecstacy from a bosom coloring." And in the following line rend rushing for "reaching": · This ocean of azure into which sparkling diamonds are reaching."

Read in the next line, our for "one":-"What God one law imposes."

Also, in the following, read ever for " even":-

· · And even humbly soareth above." Spiritualism has made an opening at Havre, the me-

dium being a young American lady. In Belgium are two excellent mediums-one French, the other Eng-

BEAUX .- "I have always been astonished," said Mrs. Smith, " at the anxiety of young ladies for beaux. being 'set in the cloud.' I wish he'd come down.'

From Mexico dates are to the 9th uit. There is a report that a treaty is on the point of completion. got bit," and wants to take his hand out of that which will at once relieve Mexico of her invaders, and satisfy their demands. The English troops have already gone, and England is no longer a party to the

> Gov. Andrew has received letters from Gen. Burnside, speaking in the highest terms of the Massachubear every privation without a murmur, and .. never. and subordinate."

The "poor man's coffee" is all the go just now. So is the trust tea business.

COMPENSATION. In the strength of the endeavor,

In the temper of the giver, In the loving of the lover, Lies the hidden recompense.

In the sowing of the sower, In the fading of the flower, In the fleeting of each hour,

Lucks eternal recompense.

[Atlantic for April:

ENGLISH GOOD SENSE.—Nothing but short-sighted and impatient folly could induce England to embroil herself in the American conflict, as she certainly would if she violated the blockade. To be deprived of the cotton is doubtless a heavy loss and trial to us, though; compensated in some considerable degree by forcing the cultivation of cotton in Irdia and elsewhere; but it would be an unspeakably heavier loss to provoke hostliities with the North, and thus to out off a market which must always be most important to our manufac-turers, (in spite of all tariffs) as well as to expose our

We believe in the eternity of matter as the primeval

Michigan, A. B. Child, M. D., of Boaton, Miss Emms Hardinge, of Boston-one of the noblest and purest of God's children on earth, we believe-and many other writers of note. We consider it as one of our most valuable and interesting exchanges, and cheer. fully commend it to all who desire an excellent family

The Confederate army surrounded Sigel and his force three times in the battle of Pea Ridge, and thought they had him. They might as well have surrounded a

The rebels have had what they call a good Bishop at Columbus; but we have had a good Pope at New Madrid, below.

The Summer's in her ark, and this sunny-pinion'd Is commissioned to remark whether Winter holds-her

sway: Go back, thou dove of peace with the myrtle on thy wing. Say that floods and tempests cease, and the world is ripe for Spring.

Among the prizes captured by the Federal soldiers at Fort Donelson, was a rifle, said to be worth \$1,000. Its breech is inlaid with the finest gold.—New Cove-

Digby wishes to know if a fellow who happened to be " hard up" should steal that golden breech, he would be taken up for a breach of the peace.

We frank-ly acknowledge more pub. docs. from our Benators in Congress.

The correspondent of the New York Tribune, writing from Winchester, Va., under date of March fifteenth. says that in the Medical College, there, is preserved the body of John Brown's son, killed at Harper's Ferry, first skinned, and only the frame and muscles retained. It stands at full length in one corner of the moseum, labeled, "John Brown's son-thus always with Abolitionists." The malignity that dictated the monument surpasses language.

A Russian student in Heidelberg has committed suicide in the cause of science. He wished to try on himself the effect of cyanure of potassium. He did so, and has left a record of the different phases of his self-

B. B. Russell, 515 Washington street, has just issued the engraving of the Governors of the New England States. The portraits are good. They are very tastily grouped, Bunker Hill Monument in the centre. They will no doubt, sell rapidly. Digby says Gov. Andrew is the "smartest" looking man.

#### HOGAN'S AUSTRALIAN, EUROPEAN. And American General Agency Office and Universal News-Room.

Mr. ISAAC B. RIGH, one of the Publishers of the "Banner of Light," is hereby appointed my authorized agent. Inquiries for missing friends and other information sought
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JUHN HOGAN, Sole Proprietor.

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celpt of price. The filth Edition is just a price of the filth Edition is just a price of the filth Edition of answering those who have written him for employment. The number is so great that he has not time to write to cach individual. He is now supplied and grieves that he cannot furnish work and applicants.

J. C. MERRIAM. Hooksett, N. H., March 29, 1869.

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Pastor a Promoter of Benevolent Efforts; The Pastor's
acknowledged care of the Young—Interest in the Aged
and Ignoble; The Pastor a Revival Preacher; Visit of
a Connecticut Pastor; A Destitute Parish; Miss Memis; An
Old Parish Debt; Squire Davidson a Delegate to a Council;
An Incident at an Association; An Evening in Boston; A
Brother's Trouble; Another Phase of Pastoria Life; An Unreasonable Pastori Tax; The Pastor's Wife; Visit of Mr. and
Mrs. Bancrot; The Bequest; A Model Parish; The Lotter;
The Difference; The Pastor called to a Professorship; A
Disappointment; Cali to another Council; The Other Store;
Repairing the Church; The Descon's Son; A Donation Farty;
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Feb. 22.

### TWELVE MESSAGES FROM THE SPIRIT OF JOHN QUINCY ADAMS,

THROUGH JOSEPH D. STILES, MEDIUM,

JOSIAH BRIGHAM, OF QUINCY.

JOSIAH BRIGHAM, OF QUINCY.

they had him. They might as well have surrounded a thunderbolt, says Prentice.

We have not room for the communication on hooped skirts.

Beecher says it is the use of right things in a wrong way that constitutes the depravity of the hunan heart.

A writer in the Investigator says: 'In your 'General Prospectus of the Boston Investigator', you say in effect, that your great aim is to promote 'the cause of universal mental liberty.' Perhaps some of your readers, like myself, would like to know what 'mental liberty' signifies. Is the mind independent of the body, and therefore capable of exercising a liberty of its own? If so, spirit existence is a fact, and 'Infidelity' has no ground to stand upon.''

Timely Green company, of this city, contributed, March 20th, five hundred dollars, as an additional subscription in aid of the funds for the United States Sanitary Commission. This company his now contributed fifteen hundred dollars in aid of the above mentioned object.

Be patient—it is the only remedy against the evils of life; the best, the only alleviation to our sorrows which life can afford.

JOSIAH BRIGHAM, OF QUINCY.

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Be patient—it is the only remedy against the evils of life; the best, the only alleviation to our sorrows which life can afford.

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—Scrolls with mottoes—From presented by a child.

MESSAGE III.—The Reconciliation. Section First. Two hostile politicisns—Hostile still in Spirit-Land—Their antagonism excludes them from the garden—Seraphs accost them —Converse with them—A child prays for thom—They confess to rancor and hato—Are kept down near to earth by their hato—Had heard that Adams was to receive a srecial welcome to the spheres above—Wish to be present—Strive to ascend—Bucceed—But cannot enter the Temple of Brotherly Love—Hecome reconciled, and are admitted. Section Second. Conscience quickened in the other life—Yet perceptions of truth often come tardily—Higher spirits aid the lower—Conditions and processes of clevation.

lower—Conditions and processes of clovation.

MRISAGE IV.—Addresses and Scenes in the Spheres. Section First. Arnold's address to Adams—to the colestial assembly—to Andre—Ris invocation—reception of a robe of righteousness—of a diadem from his sister—Adams's feelings on the occasion—Heaven's joy over the repentant—Review by Lafayette—ills address to Andre—to Adams—An angel's prayer—The castle dissolves. Section Second. The Valley of Beauty—its mountains—The home of little children—The Tomple of Instruction—Stella, a slave-fulid—Her address to Adams—Bylrits grow in stature—They can assume their earth-form—Andre speaks of Atnold—Repeat Arnolds prayer. Section Third. Lambs and flowers—The spirit-bark—Storm disables her—Crow take to the boats—Pilot sticks to the helm—He saved, they perish—The pilot is a pilgrim of Truth—The crew are servants of popular opinion.

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MESSOE V.—Spiritualism. Heaven not as Adams expected—Man below yearns for and needs clearer light—The Church is defective and misleading—Peace and good with the MESSAGE VI .- Temple of Place and Good-Will, Feetlow

MESSAGE VI.—Temple of Place and Good-Will. Fection
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MESSAGE VIII .- Home of the Just made Perfect. Section Pirst. Description and motitoes; Address of Mary, the moth cr of Jesus; Joseph, the father of Jesus. Section Section. Correction of his earth-opinions by Adams; Christ's nature and true position; He was controlled by spirits; Man still needs their help; Respect for the Bible; Exhortations to all observed to rights. Thenkesities to Gui. classes to rejoice: Thankegiving to God.

slavery; A message which he has sent forth.

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welcome. Section Initi. Tribute to my mother; Reply of my mother.

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error grapple.

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These messages go to show that spirits carry the character-tatics of their earth life to that beyond—whether good or

ovil.

We sak the reader to receive no doctrine put forth by spirita in these columns that does not comport with his reason. Each expresses so much of truth as he perceives—

Our Circles.-The circles at which these communica tions are given, are held at the Bankar of Light Office, No. 158 Washington Street, Room No. 3 (up stairs,) every Monday, Turnday and Thursday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

### MESSAGES TO BE PUBLISHED.

The communications given by the following named spirits will be published in regular course:

Thesday, March 4.—Invocation; Miscellaneous Questions; Miscellane McGuire, Cambridge, Mass., to her husband, Michael McGuire; Clarence Happer Wilson, Troy, N. Y.; Edith Burt, Memphis, Tenn, to her father, Alexander Burt, (published in

No. 23)

- Thurrday, March 6.—Invocation; Questions and Answers;
Laura Kimball, to hor uncle, Horaco Prosby, of New York

City.

Thursday, March 13.—Invocation; Miscellaneous Questions; Olivia Rhodes of Dayton, Ohio, to her mother; S. B. Brittan, Jr., to his father; Albert Kennedy, of the Sixth

Brittan, Jr., to his father; Albert Kennedy, of the Sixth New York Regiment.

Monday, March 17.—invocation; "The story of Samson;"
Levi Hawkins, of Montpelier, Vt; Michael Collins, a private in Owen's Regiment, Philadelphia, to his wife; Susie Dawson, to her mother, in Saratoga, N. Y.; Edith Dennett, of Belmont, Mass., to her mother.

Tuesday, March 18.—Invocation; Question from a Clergyman in Western New York; Marletta F. Johnson; Calvin Burke to his brother, Hiram Burke, in Ohio.

Monday, March 24.—Invocation; An explanation of the communication bearing the name of John Lee; "Is the soldier who dies on the battle field happy immediately after death?" Nathaniel Call, an old revolutionary soldier, formerly a resident of Boston; Adelaido Dovereux, of Marshfield, Mass.

Tuesday, March 25-Invocation: "The Philosophy of life's memories and experiences—where and how are they retained?" Ann Shields, of Newcastle, Eng., to Dr. Benj. Rohdes, of London; Jane McDermut to her mother in Glasgow, Scotland; Daniel Thomas, hatter, of New York.

### Invocation.

Mighty spirit whom men call God, thou Infinite source of every form of life, again we enter thy temple to offer thanks for thy everlasting goodness, as shown unto thy children. Upon the alter of thy temple, oh Lord, we would lay our humble offerings, feeling sure that such as they are, they will nevertheless prove acceptable in thy sight. We covet no blessings for thy children, for we know that thou art always blessing them—a ministering angel unto their many wants and desires. While the nation yet mourus, oh Infinite spirit, we pray thee to teach

he hearts of thy children upon earth, to know thee s thou art known in the celestial spheres, and unto tnee, oh Divine Father and Mother, we will send forth continually the songs of thanksgiving and

### Consumption.

Ques .- The origin and cure of consumption, as incident to the human body.

Ans -It must be remembered by those present. that it is impossible for us to elaborate upon the various questions presented at these seances, as we have only a small portion of the allotted time given us to devote to the answering of questions, however scientific in their nature, and can therefore only offer to our friends in as few words as possible, our own ideas upon subjects, the proper elucidation of which would seem to require hours, instead of the few minutes allowed us for that purpose.

The origin of consumption and the cure of the same. The consumption in any particular organ of the human body, is always produced by a superabundance of action of that organ; or, in other words, it has labored too hard. We say it ocmes in conse quence of an overabundance of labor, in some particular organ; but why has it labored too much? Because there has been no healthy action of the other organs, and the organ affected has become so through an excess of action upon its part. That the machine may run well, all parts must be kept well oiled and properly balanced. Thus it is with the human system. God, whose hands so daintily fash. ioned this wonderful machine, has allotted to each organ a certain amount of labor, which, if properly and faithfully performed, will cause the machine to run smoothly and easily through life. But the moment one organ attempts to shirk its usual amount of labor upon a neighboring organ, that moment, natural consequence, enfeebled, and, no longer able to perform even its ordinary amount of work, falls

into inaction and decay.

Suppose for instance, that the action of the heart -the tiny soat of life-has become impaired, and instead of performing its customary amount of labor, it now only performs one half as much as it should do? What is the result of this disabled state of the heart? We shall see.
In all cases where there is a lack of action in the

heart and liver, the lungs are necessarily brought into powerful action, and are obliged to perform the work of their neighbors, as well as their own proper functions. The labor imposed upon the lungs, is one thousandth part more than God ever intended they should perform. Consumption in the lungs, is therefore occasioned by first, too much action; sec. ond, inflammation; third, superation, and fourth, by ulceration, or final decay of those organs.

One is not very far out of the way, in pronounce ing consumption incurable, for the Medical Faculty understand it not. How then shall it be cured, you ask? First, seek wisdom from above. This belongs to the practitioner, in order that he may "see clearly, as through a glass," not only the physical, but the spiritual wants of his patient.

Now, instead of applying remedial agents to the lungs, you should apply those agents to some other organ. Get up as much labor in the heart and liver as the lungs have been performing. This is the only way you can hope to effect a cure, because all you do to palliate the disease, only increases it when applied to the lungs. Why is consumption often called a flattering disease? We will tell you why. For instance, the patient partakes of a rem edy applied to the pulmonary organs; for a time the lungs are pathetized, but when the re-action takes place, then the opposite extreme comes also.

One day there is a sluggishness of the vital forces the next, every vital function is aroused, and carried to its utmost extent. What follows? The patient has what is called a bad day, and the light of hope that had burned in the hearts of anxious friends, grows dim, as they perceive the change which twenty-four hours have wrought in the looks

and feelings of their loved one. Go to work and doctor the heart and liver, and in Bine cases out of ten, you will effect a cure; that is, when medical aid is consulted, before ulceration of the organs affected has taken place, all things in nature are simple and sublime, when once understood, and he who intends assuming the office of medical adviser to others, shall first know and thoroughly understand his own physical and spiritual necessities, before he attempts to heal others. We would counsel our questioner to take up every atom and examine it carefully, as he passes through this mundane sphere. In the same way, a thorough examination of the human organs should be made, for you know not at what point the enemy may have stationed himself. Physician, find out the physical and spiritual requirements of patients, if you hope to effect a per-

manent cure. The medical man says the spiritual belongs to God, and not to man. In that he is mistaken. I know that ninetenths of our practitioners never think of studying for a moment the spiritual tendenotes of their patients; but if you expect to effect a permanent cure, you must study and consult both

A top a proceeding present their contract of

This, friends, is our idea of the subject under conmatter carefully, and without prejudice, you will find that we are in the main correct. Feb. 25. find that we are in the main correct.

### Charlotte Shaw.

The dwellers in the spirit-world call the earthife the valley of the shadow of death, and truly they call the earth right, for the instant we approach the atmosphere of earth, we feel a shadow of death all around us, for all the inhabitants of earth have been taught to fear death. So the shadow lingers about them. As soon as the child arrives at years of discretion, it shivers and turns pale at the thought of death, for to his or her mind the word is significant only of the tomb, and of eternal separation from friends.

But the spiritual theory has a tendency to dispel this shadow. Religion has failed thus far to disarm Death of his terrors, and so we find the dark shadow still resting upon the beautiful earth, which God made so fair, that it might be the temporary abode of his children. When the soul comes into the full the truths that are brought from the spirit-world, troubled waters of the human soul?

I have a dear sister upon earth, with whom I deire to come into communication, that I may chase from her pathway the shadow, and by so doing make her earth-life more beautiful. She knows little, or nothing, of this grand belief, and although the angels have often knocked at the door of her soul for admittance, the right one has not yet come; the right spring has not been touched; and by the will of our good Father, I come to-day, hoping to be the right one, to reveal this hidden spring, and hop ing to take away the mystery, the shadow of death, which hovers around her life-path continually.

I was sick many months, and suffered much. Through intense suffering, I learned to become acquainted with death. I longed for the time to come when I should be set free from my earthly sorrows. Every night I prayed the Infinite Father to take me to himself, before another sun should rise. I believe my physical sufferings outweighed the fear of death. The last words I remember of speaking to my sister were these: "Anna, do you think I am dying?" Her words were, "I do n't know, Charlotte; perhaps you are." "Oh, I hope I am!" I said, and before another hour had passed, my mother's arms re-

Tell that dear sister I return with fresh flowers. hoping that she will receive them with affection, if not with belief, and that we shall both meet in heaven at last. I was eighteen years old, and died of cancer upon the face. My name was Charlotte Shaw, and I lived and died in Boston. Feb. 25. Feb. 25.

### Patrick Daly.

I'll be obliged to make some inquiries about what is expected of me, before I begin to spake of meself. You are at liberty to say what you choose concerning yourself and the friends with whom you desire to communicate, this afternoon.] Thank you, sir; I only asked for information concerning your rules here, though, to tell the truth, me object in coming here is clear enough to meself.

Me name was Patrick Daly. I was born in the town of Maynooth, in the north of Ireland. I was thirty-seven years old at the time of me death. I fell into one of the docks of Liverpool, whither I was going to ship for America. I lived in the town of Maynooth until I was nine years old; then I removed to Dublin, where I lived with me uncle, a priest, and of the same name as meself, Patrick we would lay upon the altar of thy temple the

Three years ago I was in me own body, and intending to come to America with that body. I left within thy presence; that thy guardianship and me home because many things were agin me, and as watchful care is ever with the children of thy love, I had heard many fair stories about your great coun. and we thank thee, oh Father, at this hour, for the try, I determined to try me luck in America. But God sees further than man, and he interposed, and suddenly put an end to all my fine plans. I died Father, should we fear and tremble when we enter by drowning, as I should have told you before. I thy holy court? Is there not enough of power and wish to speak, if possible, with me uncle Patrick. majesty scattered over the broad earth, from which There's many fine folks in Dublin already looking into this belief, and it's for me uncle to meet me and see what I can do. Place G.d., am I right or wrong?

[Right] I think me uncle with the case of the case o [Right.] I think me uncle would look into this new gathered together. And, oh Father, in return for faith, providing he could do so without entangling these simple offerings, do thou send forth from thy himself, or falling into disrepute with the church. I exhaustless spirit, bright germs of truth unto thy come here, because I know very well me uncle knows about these places; I don't know what you call forevermore. the harmony of the system is destroyed, and the organ, overtasked by its increased action, becomes, as a

them [seances, or circles], and that 's what brings
me here to day, with the hope of offering some truths that will last me uncle many a day. And if I make meself unwelcome, or disagreeable in any way to him, I ask pardon, and that's all I can do. Good-Feb. 25.

## Juliet Austin.

three and four in the afternoon. I am not a stran- are more inspired than others, but we believe there ger to these manifestations, and promised I would are none who are found upon the intellectual colgainsay. I died of consumption, and was confined continually. Inspiration is not a something that is to my bed most of the time for fourteen weeks. I acquired by any external or intellectual process; it was born in Springfield, Mass. My mother was comes uncalled for. Your mediums are more in-born in Boston, Mass. My Father is a Western spired than those around you upon the common man, and came from Ohio. I was twenty-four plane of life; and why? Because of their peculiar years of age. I find it hard to hold control here mental organization, which enables them to draw below, because I've not learned the laws yet. If inspiration from the world above. Go where you

## Invocation.

Almighty spirit of eternal truth, be with us while we sojourn with mortals. Our Father who art everywhere present, shall we claim for thy children in the case of fools or idiots? here assembled a blessing at the present hour? Nay, oh Divine One, for over all we find thy blessing continually resting. And we thank thee, oh Father, for the light of spiritual life, which is now burning brightly upon nearly every household altar in the land; for the blessings of spiritual truth which come to us through shadows; for those glorious truths which shall unseal the eyes of the blind, and give unto each and all of thy children light as they walk through the valley of the shadow of death.

## Miscellaneous Questions.

Ques .- The resurrection and the judgment -- not hat spoken of in the ancient records, but that of the ever-present and ever-future.

Ans .- All things, whether human or divine, are continually being resurrected. The spirit of change is with you always, go where you may. Every degree of life presents its own peculiar sphere of resurrecting power. If you go into the temples of art, you see it there; if you walk through the open fields or shaded woods, your eye is charmed by the ever changing tints of vegetation which surround you upon all sides. Go walk by the sea, and watch the rise and fall of the billows: now curling gently and playfully at your feet, and anon breaking and dashing, foam crested, upon the shore, with a sound like distant thunder. Truly the ocean is the only type of perpetual motion, which comes directly under the human eye, and to us it is always earth, and who once loved me, if they do not now, suggestive of change. Nature moves on slowly toward the celestial kingdom. She makes no long find it somewhat difficult, so I have never attempted strides, but passes along through the avenue, step to control before. by step, and gives to each atom the amount of power ordained by God. That which is continually with you, my friend, should be your first study. Through all the various degrees of life we find this spirit of resurrection and change dwelling in majesty and beauty; but when we come to man, and walk with there, away from home and friends, with the excephim through the intellectual temple, ch, then we see and feel the fullness of resurrecting power in all its glory. Oh, could your eyes behold the one thousandth part of glory vested in man, you would fall to my friends. the physical and spiritual needs of your patient—for down and worship God as you had never worshiped 1 lived in Brooklyn, New York. I have living one a diseased mind is not often found in a sound body. him before. Delty ever clothes himself simply, yet daughter, who is now seventeen years of age. I have

It is possible that you may effect a cure through mystically; because you of the finite kingdom never physical agencies, but in nine cases out of ten, a will reach the infinite, but, step by step, you may be cure is in such a case blundered into. and God krant that you may ever be able to appresideration, and I think that if you will look at the clate these grand truths, and carry them safely and matter carefully, and without prejudice, you will guardedly in your hearts, through the life that is and the life to come.

Q.—Is the doctrine of the Trinity true or false, and from whence did it originate?

A .- When spiritually considered, we may say the doctrine of the Trinity originated in Nature, because all things naturally have a triune use; but religiously considered, we may say it originated with the ancient Jews. The Jewish idea of Deity was of a triune being—the God of wisdom, power and justice. That of the Christian religion is but one remove from the Jowish cleed, when considered in the days of Jesus of Nazarth; and all the fundamental principles upon which the doctrine of the Trinity is founded are deduced from the Jewish Church. But human nature is prone to cling to the old, and the belief of centuries ago yet exists in our midst to-day, with but slight modifications upon our part. Is it true or false? To prove the truth of anything, we have but to seek into the mysteries of Nature and God, not those that are found alone within the lids of the belief of the new religion, and feels, as it were, all Holy Bible, but in all things with which you are connected in life; and you will perceive that all the sunbeam begins to dispel the shadow. Is it not things have a triune existence. The ancient Jews a blessing? Is it not the carrier dove of peace to perceived this truth, and from this knowledge was men's hearts? Is it not like oil poured upon the born the illes of a triune God, such a one as was fashioned with gold and precious stones, and then placed in their temples, that men might fall down and worship it. To the principles that were born within their souls, this once great people have ever been true, and although the idea of the Trinity as interpreted by the Jews has been handed down through numberless generations, we may say that posterity has kept this belief well.

### Lewis Flynn.

I am here, like many others, to try and see what can do, but not knowing as I can do anything. T was only last fall, that I left one side of my own body, and came to the spirit world. I've been told that all who come here, could find a way, somehow, don't know how, to get a talk with their friends.

My name was Lewis Flynn, and I was twenty-six years old. I was born in Belfast, Ireland, and died in Sacramento City, California. My death was caused by the kick of a horse, in Mr. Morland's stable, situated upon Front street. I do n't suppose there's any need of my telling you that, for those I want to come to most, know that fact very well. I was told I would ask of my friends a chance to go and talk with them. It's a pretty long way to stretch your wishes, but if others can, I suppose I can, too. [What you have to say to your friends will be published in the BANNER, but will not probably reach your friends in Ireland.] The friends I want to come to are in California. [The paper will go there.] Bless you! I do n't expect the paper to go home to Belfast.

I don't expect to find out much about this place, but come just as anybody else would, who do n't know much about these mysteries. How'll I settle with you, sir, for what I get here? [There's nothing to pay; we are always happy to do another a favor, whenever the opportunity lies in our power.] To be straight forward about it, then, I supposed 'li ask my folks to find out some place like this, where I can talk to them. I take it this lady's writing for me? [Certainly.] The Irish make blunders enough, anyhow, so I'd like to have the thing straight. That's all. Good day, sir. Feb. 27.

### Invocation.

Oh, thou mighty spirit of creation, we would adore thee through the highest avenues of our being; humble gifts of thy children here assembled. Oh Holy One, Holy One, we feel that we are continually these simple offerings, do thou send forth from thy children, that shall bear fruit to thy eternal glory, March 3.

## Miscellaneous Questions.

Ques .- Is the power of inspiration a peculiar gift, inherent in the constitution of certain individuals. or is it acquired-if so, in what manner?

Ans. - Inspiration - what is it? We may declare it to be the breath of the Almighty, and speak the Juliet Austin.

I died in Frederickstown, Pa, yesterday, between flooded the mental world. Certain organic forms rive my skeptical friends a test that nothing could umns of life, who are not more or less inspired my friends do n't believe I 've come here, they would will, where life intellectual is found upon the earth n't if a second Christ should come. Feb. 25. and there you will find inspiration in a greater or and there you will find inspiration in a greater or less degree, since one cannot exist without the

O.—Is it possible for a human form to be born and grow to manhood, and not possess a spirit, as

A .- We believe the Almighty hath endowed each form human, with an individual spirit. By violation of some law of nature, the form may have become imperfect, leaving no avenue open through which the spirit can manifest itself. Such a spirit may be said to be encased or entombed in the body, and when born into the spirit world, is like an infant as far as knowledge of things spiritual is concerned. But the spirit is as perfect in the idiot, as in the Webster.

Q .- Has the mind any connection with the soul? A .- The mind we conceive to be the mirror in which the soul is reflected. The mind may be called a subtle force, which plays upon the brain, and through that subtle force or peculiarity, the spirit manifests to things external.

.Q.—Is not the soul of man a compound of all else in the universe?

A.-Certainly not. For that which is compound in itself, is destructible, and can be easily dissolved; and as we know that the soul is immortal, therefore it cannot be a compound. It is a work of itself, evolved from the great centre of the universe, God ; it is distinct and a part, and canno, at any time be infringed upon through material laws. March 3.

## Charlotte S. Ropes.

I visit you, this afternoon, with the hope of being able to communicate with those who knew me upon It is eight years since I spoke in this way, and I

I died of fever. in New Orleans. My name is Charlotte S. Ropes, wife of Captain John Ropes, of New York City. I went to New Orleans to meet my husband, who was bound there from a foreign shore. I was taken sick and died a few days after. I arrived tion of one aunt. I was told that my husband came -after all consciousness had departed. These facts are of no use, except so far as they prove my identity

also a foster mother, one who adopted me in infancy, and who was in all respects a mother to me. I desire to do all I can to enlighten her, for she often told me that she had serious doubts of our having a future existence. A series of earthly misfortunes had caused this shadow of faithlessness to rest upon her soul, but I hope to be able to remove the shadow, and to convince her of the great truths of the spirit world. My husband has no knowledge of spiritual truths, but we are taught in our spirit-homes that if we would assist our friends, we must be untiring in our efforts, and, although often repulsed, we must not despair of seeing our exertions in the cause of righteousness rewarded at last by success. A thousand times, yea, ten thousand times, if I am allowed the privilege, I'll come to my husband with the

brightest flowers of truth. The last letter I received from him contained a foreshadowing or presentiment of my death, which I will mention here, in proof of my identity. While requesting me to meet him in New Orleans, he adds, Now be careful and come, if you can, under the charge of some one who knows more about traveling than you do yourself, for last night I dreamed that you were dying, and that I only reached you in time to see you before you died." Oh, the angels were with him, and foreshadowed to him what was to be so soon a reality.

Yes, it was his mother who foreshadowed to him my death-she who watched over him in infancy, and left him ere he had reached seven years of age. I will not ask the privilege of speaking to those love here, but I will ask that they exercise their reason if not their faith in things spiritual. [Please describe your present abode?] My abode is such an one as I have often pictured to myself, in fancy, while upon earth. There is nothing unnatural here, but accords beautifully with the scenes of earth. The spirit-world is but one step in advance of the natural, therefore you must not expect to see things in the spirit-world vastly different from those left behind you. It may be asked, do you have houses in the spirit world? Yes, we do, and fashioned very much like those upon the earth, after the fanoy and taste of the occupant. All these residences first exist in the imagination, and are entirely characteristic of the spirit tenanting them. The architect never draws his plan upon paper, until it has first been drawn in the brain. He has it, first, a spiritual thing, and afterwards a material thing. [Are there any trees in the spirit-world?] Yes, we have trees, flowers, birds, and all that go to make life beautiful and pleasant. It is argued by some people that these things are not of the spirit-world, but you must remember that people see differently, and define things after their own peculiar power. Whatever is necessary to the advancement or progression of the spirit, the spirit can gather to itself after it is freed from the body. Many tell you there are no animals in the spirit-world, and many will tell you there are. Many demand them, and feel the possession of them absolutely necessary to their happiness; to such a class of spirits, God has granted them. But, if oth ers are without them, it is because they do not demand them; in short, have no spiritual need of them. One will tell you, upon the earth, that the rose is beautiful; while another can see no beauty in the rose. Thus you see the same law is felt with you

### Daniel Russell.

upon earth, as by us in the spirit-world.

March 8.

My name is Daniel Russell. My age was twentyone, lacking a month, I believe. I am the son of a Presbyterian clergyman, who formerly dispensed the south of Pleasant Hill, Ky., and of North Carolina." gospel in Cleveland. Ohio, but who is living, at the The parts underlined furnish the key to the followpresent time, somewhere in Michigan. I am not able to give the name of the place. I became a disembodied spirit early in life, in consequence of riotous living. Notwithstanding the good example of father and mother, I seemed to be continually led into paths of evil, and whenever I tried to do right, and to forsake the haunts of sin and wickedness. I seemed to be beset by evil influences, that lured me back again to the dangerous abodes of sin and dissipation.

My death resulted from brain fever, induced by liquor. I have been told that my father has made certain assertions concerning myself, which, though he firmly believes them to be true, are not so. He is very free to declare that he never expects to meet me n heaven. He believes I am lost-eternally damned He says I gave him no evidence of change before my death, and as I did not, he believes I am in hell. don't know as he believes in the old-fashioned hell -a lake of brimstone and fire-but a hell where a sinning soul is condemned to unrest and soul torture is creed allows him to be: that the better part of his nature don't wish to believe that I am eternally condemned, but that his creed compels him to thing? Surely, not God; his creed compels him to

A few hours before my death I became conscious. knew how to do, and if there was no Heaven for me, I was not to blame for it." He replied: "My son, although God hears and registers what you say, vet I am glad that none of our friends are present to hear such talk from one who is apparently dying." wish to inform my dear father that I do regret the course I took while upon earth, and had I the wisdom then that I have now, I should have pursued a different course of life. But we are taught here that God is over all, and that he is capable of bringing all his children up to himself, however sinful. If my father will only consult his own reason half as much as he does his creed, he may hope to become more merciful and godlike in the future than he is at present.

I would ask my father's forgiveness for all sins committed against him, and my mother's, too; and there is anything I can do to make them happier n this world, or the next, I will do it with pleasure. And, although my father and mother believe there is no return of the spirit—that the consignment is an eternal one-yet i am here by the blessing of God and if they will provide me with a suitable instrument, I'll soon convince them that I'm alive, well and able to fight my way to the highest Heaven-God giving me strength, and I know he will. Good day, sir. March 8.

## Spiritualism in Indiana.

DEAR BANNER-I ought to have written to you long since, but kept putting it off from time to time. Our yearly meeting of the Friends of Progress was held last Fall, with more than ordinary unity of feeling. I believe much good was done by the meeting. There seems to be a very healthy feeling among Spiritualists in this part of Indiana. Regular meetings are held at Greensboro' every month, and we are fast living down the prejudices of outsiders, and church-goers. On the first Sunday of January we had a large turn out. At the first meeting several Methodists slipped inside of the door; next session they ventured forward, and finally became so bold that before the close of our meetings they came up and occupied the front seats, and really seemed to enjoy the meeting much. Hope we did them good. I have no doubt seed were scattered in their stony hearts that will spring up and bring forth fruit.

Yours for the cause of Humanity,

Centreville, Wayne Co., Ind.

The passing years drink a portion of the light from our eyes, and leave their traces on our cheeks, as birds that drink at lakes, leave their footprints on the margin. े परिवास केले केले के रिंग से रेक्ट रिंग

concentration of const.

mark of New York rily, Hong,

Written for the Banner of Light. THE MAGIC HARP. BY BLIEA A. PITTBINGER.

Oh, who shall find, with laurel twined The harp of living numbers? Oh, who upon his soul poised wing Shall soar and touch the magic string, And breathe upon its slumbers?

Oh. Genius, spread thy wings of light-And in thy bold majestic flight, Oh, teach us ne'er to falter ! Bome lofty soul with Thought inspir That he may breathe the living fire-Prometheus-like, may seize the fire From off the Heavenly altar!

Oh, Genius-of celestial birth, That roves forlorn this lower earth, Spread wide thy golden pinion Upbear us to thy native skies. To where the harp unbidden lies-This consecrated gift, that lies Within thy fair dominione!

Oh, wondrous power of hidden thought! Whose sway o'er nations hath enwrought From out its depths a charm that caught Its hue from Heaven's portal... Ye Bards sublime of olden time. Whose souls did throb in glowing rhyme. Oh 1 is there not a lingering sound To guide us where this boon is found? Tell me, ye Bards immortal !

In vain; alas! I call, implore-In vain on weary wings to soar Where now the harp lies sleeping: Too long my sorrowing soul hath prayed-Its cherished treasures all are laid In Fate's relentless keeping.

Some Meteor-Spirit yet shall rise, Whose eagle-flight along the skies May sweep above its slumbers-Whose breast imbued with living fire, May call from out the waking Lyre, From out the throbbing, quivering Lyre, Its burning tide of numbers.

## Original Essays.

## 'REMOVING ANCIENT LAND-MARKS."

BY JAMES LEWIS.

EDITOR BANNER-On the fifth page of the BANNER, of date Feb. 1, 1862, under the title of " A Spiritual Manifestation seventy-one years ago," I find an article from which it is sufficient for my present purposes to quote the following words, viz.: " Her guide informed her that ere long five nations would unite for the destruction of North America, and that God was angry with the people, especially the Southern portion of them, and that the South would be entirely destroyed, and that the shore of the ocean will be a little ing suggestions.

The Biblical student finds in Genesis, chapter eighth, part of the twenty-first verse, the following words, " And the Lord said in his heart, I will not again curse the ground any more for man's sake," and perhaps he (the student) reasons that the ordinary operations of nature in producing geological changes will be suspended to accommodate human belief in the clerical teachings based on those somewhat ambiguous words.

But, let us examine the question, divested of any relations it may have to the blessings or curses man may, by his good or evil doings, be supposed to inwite upon the soil he dwells on.

The question is one that affects the lives of numerous millions of men, and involves the interests of a and whose earthly wickedness has completely barred the gates of Heaven against him. I would here inform my good Father that God is more merciful than tions of nature may cause a portion of the continent of North America to be submerged—and how?

There are evidences that such a thing is possible; believe that for me there is no salvation. I would indeed, not only possible, but highly probable. Geolask my dear father who compels him to believe this ogists find evidences everywhere of the former presence of the sea on the land-evidences pointing to numerous changes in this respect, and a few faint and conversed with the friends around me. I told evidences linger on the surface of the earth of the my father, when alone with him, "that I was not presence of some mighty disturbing forces, since the sorry for living as I had lived, for I had done the best tertiary period, scattered broadcast over the country, in which the explanation is obscure, without calling in the presence of a large body of water.

Except only a few narrow belts of low land in the New England regions, Canada and New York, it is pretty clear that the sea has not covered the Northern country, embracing New England, New York, part of New Jersey and Pennsylvania, a large part of Kentucky, Ohio, Indiana, Illinois, for more than a very brief period at any time since a period earlier than the "Tertiary period." while the more Southern States have more or less been covered by the sea at a comparatively recent date-so recent, indeed, that many of the fossils of those regions are identical with some of the living species of the present faunt of the coast. A very considerable portion of the low lands of the South, near the sea, consists of immense swamps, in which are deep beds of decomposing vegetable substances, which require only to be covered by the sands of the sea, with subsequent compression, accompanied by slight chemical changes, to become the "coal-beds" of future inhabitants of the earth. These swamps are a significant promise of the intention of Nature. (See authors on coal formations.)

The moluses, or shell-bearing animals of the Red River of the North, (which empties into Arctic water) and those of the Mississippi River and many of its tributaries, are, to a very remarkable extent, identical, and indicate that, at one time, these waters had a common connection with each other. They either flowed all North or all South. There are good reasons for believing that they flowed North ! At that time, & large share of the present Gulf of Mexico may have been dry land. The change which divided these waters was at the time that the gulf was formed, no doubt, and, at the same time, the drainage of the great lakes, which, up to this period, there is reason to believe had flowed through the valley of the Mohawk, was thrown north into the valley of the St. Lawrence.

The operations of nature since that period, have been such as would favor a greater subsidence in the region of the Gulf of Mexico, and a greater elevation of the country around an axis which may be located near

rapid decline of thirteen inches in the Detroit river, and refers to the contous oscillations in the waters of the Great Lakes. These oscillations are connected with some of the causes which are supposed to be implicated, or about to be implicated, in the great changes which are supposed to be implicated, or about to be implicated, in the great changes which are suggested in the preceding paper, but which causes it has not been thought necessary to mention.

the state of Ohio. The constant drainage of the great Mississippi system has diminished the weight of the mass of matter around the axis, while it has, by alluvial deposits, as constantly increased it near change such as is indicated in the paragraph quoted; this change may reasonably be expected without rect as possible. this change may reasonably be expected without any reference whatever to the moral responsibilities of the human race, but may be hastened or retarded by the operations of man that affect the operations of man that affect the operations of May and June. Address, West Killingly, Conn., July 20 and 27; Putnam, Conn., during August; Portland, Me., during September. Mrs. M. will make no engagements for the disengaged Sundays of April.

The nearth has been ripening for a New May and June. Address, West Killingly, Conn. nature. The earth has been ripening for a New nature. The earth has been ripening for a New Geological Era a long time. Spiritual writers and interpreters of old spiritual writings are constantly looking forward vaguely to some great change. Sciloking forward vaguely to some great change. entific men find in the apparent decay of the vital entific men find in the apparent decay of the vital

Miss Emma Houston will sfeak in Charlestown, April 6,
powers of animated beings, all over the world, the
evidences of a decline which is the approaching
evidences of a decline which is the approaching
through the months of May, June and July; in Sutton, N. H.,
Aug. 24, 81, and 8ept. 7 and 14; in New Bedford, Mass., Sept.
evening of another great "day" in the history of "Creation." The strata of the earth are now poised in a delicate balance, and need only a slight preponderence of the weight to one side to precipitate a catastrophe-a grand cataclysm such as the historical era knows not of, but of which the geologist finds abundant evidences in the relics of past ages.

A careful consideration of the forces which are in operation now, and which will come in play when this terrible event shall happen, presents, or rather suggests results, some of which may be here anticlpated.

The sea will cover the southern part of the United roll inland and retire, obliterating all traces of human existence, and finally establish a coast-line at

The Gulf of St. Lawrence will be deepened, Newfoundland obliterated, the St. Lawrence become an estuary of the sea, as will likewise the Hudson. The immense sea-wave will sweep the sea-coast of the whole continent, destroying cities, ships, and all works of man within reach of the trembling waters. The waves Roston will be so large as to reach and devastate the shores of Europe, and no doubt greatly modify the coastlines everywhere. Nor can such an event occur without great disturbances on the land. Human habitations will become wrecked, and the whole land a land of mourning and wee, for the earth will be profoundly shaken in all its parts. Mohawk, N. Y.

### AFFECTION.

### BY WARREN CHASE.

There is a free, spontaneous, and almost universal feeling and expression of affection in our race for little children-in some individuals for all; in others, for only a few select ones. Society places no restraint upon it. Men and women may caress little boys and girls as freely and fondly as they please. It is no evidence that nature is totally depraved; but as soon as childhood begins to creep into manhood and womanhood, this must cease, or it is a sure sign that nature is deprayed, and the heart is wicked and " prone to evil as sparks to fly upward." Affection turns to passion, love to lust, goodness to wicked-· ness. That which may be free to-day; must be restrained to-morrow. T is good to-day, it will be bad to morrow, and the petted girl or boy must be turned off with the cold shoulder as soon as the soul begins to blossom and unfold to a full appreciation of the blessings of affection. Then he, or she, will seek and vainly seek, in the wild excitement of bewildering passion, and the stolen bitter-sweet of sensual indulgence, or self-abuse, the blessings of that affection so bountifully bestowed in childhood. and denied when the ripened soul and body required it more and more, till the demand became almost

If a child of one or five years needs affection, one of ten, fifteen, or twenty, needs it twice, thrice, or four times as much, and how many thousands could be saved by it from the grave of bones, or the wors one of self-pollution, or the terrible hell of dissipated sensualism. But our defective social system turns affection into passion, and treats it as a crime, where it is most needed and would do the most good.

We instruct our children in the use of fire, and

teach them not to harm their clothes or our dwellings, and allow its benefits and blessings, when young and old; but we give them no information of the nature and use of the passions, and they being utterly ignorant when they find them, and just then deprived of affection, which would be often a guard or insurance, they have to learn by sad experience (usually in marriage) that "hands are burned that snatch from fire." If we cannot educate the rising generations to restrain and control the passions, and oultivate and extend the affections, there is no hope of heaven on earth, or of general happiness in the world, and it will soon come to be a desirable blessing to every mother to see her child leave its body before its passions are awakened to know male from female. Somehow I have long felt confident that, by the aid of spirits, lust and passion that now run rampant in society under its old forms and restraints. will be duly controlled and made subject to the affections, and ever after will contribute more to the happiness of the race than they now do to its misery. But if we are to tamper with the old system. and retain its false theories, we must discontinue the expression of affection to children, and treat it all and at all times as evil and leading to lust and sensualism; if human nature is totally depraved, all these spontaneous utterances are wicked and wrong, for they are natural, and, as I know by extended observation, often exactly the same between adults as between grown persons and children. Yet persons who have known only passion since childhood, having their affections crushed at the transition, and not awakened even by marriage, cannot believe it possible for persons of opposite sexes grown to man and womanhood, to have affection and still keep the passions in complete subjection to reason and affection both. But it is certain that all persons rightly generated can be educated to this standard, and in it find a better and happier

The lamp of modern science has dispersed the last lingering shade of superstition, and its retrospective rays have illumined the dark and mysterious corridors of the past.

In Brazil, the common of intoduction is said to be as follows: "Sir, allow me to introduce to your soquaintance my friend, Mr. Jones. If he efeale anything I am accountable."

Many persons enjoy the sunshine or the hour, like the butterflies of the wayside, thinking of nothing but the pleasures of the present.

THOTURERS AND MEDIUMS.

Parties noticed under this head are at liberty to receive aubscriptions to the Banner, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf. Lecturers are the Gulf. This, with the similar operations of other informed that we make no charge for their notices. Those rivers, has constantly predisposed the earth for a named below are requested to give notice of any change of

MES. A. P. THOMPSON will speak in North Haverbill, N. H., one half of the time; at Bath, N. H., one fourth; at Danville, Vt., one fourth, for the present. Also, will speak on week evenings, and attend fonerals, if desired, by addressing beauty transfer. her at North Haverhill, N. H.

mer at North Haverbill, N. 11.

Miss Emma Hardings will lecture in Lowell and Portland during April; in Boston, during May; in Quincy and Taunton, during June. Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass.

W. K. Riplay will lecture in Bangor Me., the first and third Bundays of April; Kenduskeag, April 13. Will answer calls to speak in Maine during June and July—Massachusetts and Connecticut in Sept. and October. Address, Snow's Hill, Me. WARREN CHARE speaks in Milwaukee, Wisconsin, April 6, 13 and 20; Waukesha, April 16 and 17; Grand Rapids, Mich., April 27; in Battle Creek, Mich., four Sundays in May. He will receive subscriptions for the Banner of Light.

N. FRANK WHITE has returned permanently to the lectur-States in an immense wave, which will repeatedly ing field, and will answer calls from friends east or west. Applications abould be made immediately. Address, Seymour,

man existence, and finally establish a coast-line at some distance outside of the highest inland point at-the will gray special attention to the healing of diseases, tained by the great wave.

BARUEL D. PACE, trance speaking and healing medium, answer calls to lecture in the Middle and Westorn States. The will ray special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich. MISS LIZZIE DOTEN WILL lecture in Boston, April 20 and 27; in May Springfield; in New Bedford, June 1 and 8. Address, care of Banner of Light.

MRs. AUGUSTA A. CURRIER Will lecture in Portland, Me., the two first Sundays in April; Lowell, Mass., April 20, 27 and May 4 and 11. Address box 815, Lowell, Mass. MRS. FANNIE BURBANK FELTON WILL lecture in Ran-dolph, April 6; Lowell, May 18. Address 25 Kneeland street,

MRS. M. B. KENNEY will speak in Putnam, Conn., April 6; Taunton, April 20 and 27; Charlestown, May 4 and 11. Address, Lawrence, Ms. MRE. M. S. TOWNSEND will speak in New Redford, April 6 and 13; Willimantic, Conn., April 20 and 27; West Randolph, Mass., May 4 and 10; Providence R. I., during June.

H. P. FATRFIELD will lecture in Quincy, Mass., April 20 and 27. Will answer calls to lecture during May and June. Ad-

dress, Quincy, Mass. ME. and MES. H. M. MILLER may be addressed at Norwich, Chenango Co., N. Y., for the present, or Conneaut, Obio, care of Asa Hickox, permanently.

H. L. Bowker will answer calls to lecture on the new developments of the Spiritual Movement. Address, No. 9 Hudson street, Boston. MISS BELLE BOOUGALL, lectures in Philadelphia, April 6

and 18. Address as above or Rockford, Ill. Miss L. E. A. DeFonce's address is Xenia, Ohio, until for-

WM.F. WHITMAN, trance speaker, and healing medium, Athol Depot, Mass. DR. H. F. GARDHER. Pavillon, 55 Tremont street, Boston. DR. H. F. GARDMER. Pavilion, 55 Tremont street, Boston. DR. O. H. WELLINGTON, No. 194 W. Springfield st., Boston. MRS. FRANGES T. YOUNG, trance speaker, 56 Myrtle street. MRS. A. H. SWAM, care P. Clark, 14 Bromfield st., Boston. DR. L. U. BRUCE. Address care of Banner of Light, Boston. MISS LIZZIS M. A. CARLEY, care Dr. A. B. Child, Boston. L. JUDD PARDEE, Boston, care of Bela Marsh. Rev. SILAS TRREELL, 40 South street, Boston. LEWIS B. MORROE, 14 Bromfield St., Boston. CHARLES H. OROWELL, Boston, Mass. BRIJ. DANYORTH, BOSTON, MASS. MRS. MARY A. BIOKER, Cholson, Mass.

DR. C. O. TORRER, DOSDOR, MESS.
MES. MARY A. RIGERE, Choises, Mass.
J. H. CURRIER, Cambridgeport, Mass.
MES. BARAH A. BYSHAES, 38 WINGEY St., E. Cambridge, Mass.
W. ELLERY COPELAND, ROXDURY, Mass.

MRS. BARAH A. BYRNES, 35 Winter St., E. Cambridge, Ress.
W. ELLERY COPELAND, ROXDUY, Mass.
W. EL. RICE, ROYDUY, Mass.
CHAS. T. IRISH TAURION, MASS., CATE of Staples & Phillips.
MRS. B. ANNA RYDER, Plymouth, Mass.
E. R., Young, box 85, Quincy, Mass.
MRS. JREFREN FELLOWS, Fall River, Mass.
A. C. ROSINSON, Fall River, Mass.
N. S. GRENILERY, LOWEI, Mass.
N. S. GRENILERY, LOWEI, Mass.
MRS. ABY H. LOWE, ESSEX, Mass.
MRS. BRETTA B. CHASE, West Harwich, Mass.
MRS. BRETTA B. CHASE, West Harwich, Mass.
MRS. B. FARNEWORTH, Fitchburg, Mass.
MRS. L. S. FARNEWORTH, Fitchburg, Mass.
MRS. L. S. NICKERSON, WOTCESTOR, Mass.
CHALLES P. RICKER, INSPIRATIONAL SPEAKER, WOTCESTOR, MS.
MRS. L. S. NICKERSON, WOTCESTOR, MSS.
CHALLES P. RICKER, WOTCESTOR MASS.
F. G. GURNEY, DUXDUTY, Mass.
J. J. LOCKE, Greenwood, Mass.
MRS. E. C. CLAZK, LAWTENCE, MASS.
MRS. E. C. CLAZK, LAWTENCE, MASS.
MRS. L. J. ANSDEN, BATTE, MASS.
MRS. L. A. BLISK, (late MTS. Ostrander,) Springdeld, Mass.
MRS. L. A. BLISK, (late MTS. Ostrander,) Springdeld, Mass.

A. H. DAVIS, NAUCE, MASS.
MRS. E. A. BLISS, (late Mrs. Ostrander,) Springfield, Mass. MRS. SUSAN SLEIGHT, Trauce Speaker, Portland, Maine. CHARLES A. HAYDEN, Livermore Falls, Me. ALOREO R. HALL, East New Sharon, Me. REV. M. TAYLOE, Stockton, Me. Mas. Oliston Hutchinson, Milford, N. H.

Mrs. J. B. Smith, Manchester, N. H. Frank Chase, South Sutton, N. H. R. P. RICHARDSON, care of Dr. C. E. Grice, Franklin, Vt. ELRA Wills, Chelsea, Vt.
Daniel W. Shell, No. 6 Prince st., Providence, R. I.

MRE. J. J. CLARK, CATCH W. E. Andrues, West Killingly, Ct.
MRS. ANMA M. MIDDLERBOOK, Box 432, Bridgeport, Conn.
H. B. Storre, inspirational speaker, New Haven, Conn.
MRS. FLAVIA HOWE, Windsor, Poquonock P. C., Conn.
MRS. HELEN E. MONELL. Hartford, Conn.
MRS. M. J. WILCONSON, Stratford, Conn.
MRS. ELIZA D. SIMONS, Bristol, Conn.

MRS. EDIZAND, Willimantic, Conn. MRS. J. A. BAMES, Newtown, Conn. • J. H. RAMDALL, Stanford, Conu. LEO MILLER, Hartford, Ct.,

LEO MILLER, Hartford, CL.,

MES. AMANDA M. BPREGE. Address. New York City.

MES. A. W. DELAFOLIS, No. 176 Varick street, New York.

MISS SUSAN M. L. VAN HAUGHFOR, 806 1-2 Mott st., N. Y. City.

MISS J. E. PRICE, Watertown, Jefferson County, N. Y.

ALEX'E G. DORNELLY, Bennettsburg, Schuyler Co., N. Y.

MISS ELIZABETH LOW, Leon, Cattarburgus Co., New York.

W. BAILEY POTTER, M. D., Medina, N. Y., care C. S. Hosg.

H. CLAY BURCH, Smith's Mills, Chautauque Co., N. Y.

W. A. D. Hume, Fredonia, N. Y., care of E. W. Meacham.

MES. S. L. CHAPPELL, Hastings, Oswego Co., N. Y.

REV. J. D. BAWYER, COZSOCKIE, N. Y.

J. W. H. TOOHEY, Penn Yan, N. Y.

JOHN H. JERES, Jenkeville, N. Y.

JARED D. GAOR, Oneids, N. Y.

VIALAR CLARE, AUDURD, N. Y.

MES. E. A. KIROSEURY, NO. 1905 Pine street, Philadelphis.

Mrs. E. A. Kinosbury, No. 1905 Pine street, Philadelphis, Mrs. C. A. Firon, No. 281 South 9th street, Philadelphia, Miss Flavilla E. Washsum, Windham, Bradford Co., Pa MISS FLAVILLA E. WASHSUMN, WINDHAM, Bradford Co., Pa
MRS. CLARA B. F. DANIELS, Westfield, Medina Co., Ohio.
E. WHIPPLE, West Williamsdeld, Ashtabula Co., Ohio.
Dr. E. L. LYON, care of Wm. Crowell, Geneva, Ohio.
ALBERT E. OARPENTER, Columbia Licking Co., Ohio.
CHARLES JOHNON, Rural, Clermont Co., Ohio.
A. B. FRENCH, Clyde, Sandusky Co., Ohio.
MRS. BARAH M. THOMPSON, Toledo, Ohio.
LOYELL BERER, North Ridgeville, Ohio.
MRS. H. F. M. BROWN, Cleveland, Ohio.
S. PHELYS LELAND, Cleveland, Ohio.
DR. JAMES COOPER, Bellefontaine, Ohio.
WILLIAM DENTON, Palnesville, Ohio.
DR. N. B. WOLFE, Cincinnati, Ohio.
E. WHIPPLE, Cleveland, Ohio.
ADA L. HOYT, Chicago, Illinois.

ADA L. HOYT, Chicago, Illinois, Mas. A. F. Patterson, Springfield, III, Bev. Herman Snow, Rockford, III. Matter F. Hulett, Rockford, III.

MATHE F. HULBIT, ROCKOTO, 111.

MATHE F. HULBIT, ROCKOTO, 111.

Rav. B. Case, Jr., Florids. Hillsdale Co., Mich.
W. F. Jamieson, trance speaker, Paw Paw, Mich.
Mes D. Chadwige, Linden, Genesee Co., Mich.
Mes M. J. Kutz, Cannon, Kent County, Mich.
Mess. M. J. Kutz, Cannon, Kent County, Mich.
B. B. Caswell, Orangeville, Barry Co., Mich.
Rev. J. G. Fier, Ganges, Allegan Co., Mich.
Henry A. Wallacat, Flushing, Mich.
Elijah Woodworth, Leslie, Mich.
Mes. O. M. Browe, Sturgis, Mich.
E. V. Wilson, Detroit, Mich.
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aks of a roit river. waters of connected the great dain!

\*\*——clogies
And quoted odes, and jewels five words long. That on the stretched fore-finger of alltime Sparkleforever."

PRECIOUS TIME.

When we have passed beyond life's middle arch. With what accelerated speed the years Seem to flit by us, sowing hopes and fears As they pursue their never-ceasing march! But is our wisdom equal to the speed

Which brings us nearer to the shadowy bourne Whence we, as mortals, never more return? Alas I each wish is wirer than the deed. " We take no note of time but from its loss." Sang one who reasoned solemly and well: And so it is: we make that dowry dross.

Which would be treasure, did we learn to quell Vain dreams and passions. Wisdom's alchemy Transmutes to priceless gold the moments as they fly.

A smile may be bright while the heart is sad. The rainbow is beautiful in the air while beneath is the moaning sea.

A CHILD.

A child is born ; now take the germ and make it A had of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it In richest fragrance and in purest hues: For soon the gathering hand of death will break it From its weak stem of life, and it shall lose All power to charm; but if that lovely flower Hath swelled one pleasure, or subdued one pain. O! who shall say that it has lived in vain ?- Bouring.

In the heart of every man eminently great, the lion and the lamb dwell together.

OPPORTUNITY.

The golden opportunity Is never offered twice; seize then the hour When fortune smiles and duty points the way : Nor shrink aside to 'scape the spectre fear : Nor pause, though pleasure beckon from her bower. But bravely bear thee onward to the goal.

A talent is perfected in solitude : a character in the stream of the world .- [ Gathe.

CASTLE BUILDING. Large and fair Were the castles I built in the air. Lifting on high their golden walls. With domes of the summer blue. And pillars of cloud and far-reaching halls, And the bright years shining through.

He that speaks doth sow; he that holds his peace

## Scientific Department.

The Present Tendency of Science.

BY HUDSON TUTTLE.

The progress of science, the accurately observed knowledge of mankind, is inseparably connected with the advancement of the Race. The direction it has assumed, the well marked features of its advancement, are boldly outlined. The deep interest excited in the minds, not only of philosophers, but of all classes, in relation to the profoundest questions of science, is without a parallel in the history of the world. There are many causes which have contributed to this desirable result; but one of the most potent stimulants is the practical application of the forces of the material world. The study of the sage and his experimental research, have been applied to the affairs of every-day life. Science has descended from her ancient throne, and, taking the laborer by the hand, instructed him how to chain the water, the wind, and the lightning of heaven, and make them his vassals.

The ancients confined themselves almost exclusively to metaphysics. They knew little of experimental investigation, and with a proud egotism in their conception of the power and commensurability of the human mind, sought to find in itself solutions of the problems of Nature. They excelled in morals, and present the strange paradox of arriving first at extreme excellence in that department of knowledge which requires the greatest degree of progress to practice. Their moral precepts reach the foundation of our natures, and can never be improved. The only explanation of this strange fact, is, that, being a part of mind, removed from the domain of experiment, and learned by contemplation, theirs was the proper method for its perfection.

They also obtained glimpses, as it were, far down into the ocean of existence, dimly saw principles which our own time has demonstrated by rigid research. Illustrations of this remark were easy to multiply; as the ideas concerning the origin of matter, of atoms, and space ether. And it would seem that the vast principle of gravitation was partially recognized.

Then was the childhood of mankind, and no sooner was a new idea gained, than, with childish eagerness and love of the wonderful, it was invested with the chamelion garb of Mythology.

Bacon inaugurated the true method of attaining knowledge. Before his time, speculation assumed the place of investigation. A speculation was stereotyped in classical literature, being the forte of the Greek mind, and, until the day of the great inductive philosopher, bound the minds of men with iron fet-

Since his time, science has pursued a steady course, and, in every instance where his principle has been followed, the most ennobling results have been obtained. The extreme to which it leads is the vaunted positive. ism, a system based on the position that all our ideas are derived from observation; that our senses are our only means of obtaining knowledge, and its sequence that nothing can be known which is not brought in contact with them. No one can dispute that such is the tendency of one great class of the cultivators of science. Positiveism is another name for the crudest, most uncompromising atheism. its error lies in the presumption that we know all about our senses, and that nothing higher than the gross, material, exists. Its first position, the value of empirical knowledge, is true : but its denial of everything not mathematically demonstrable, is false.

The early grasping of great principles, since demonstrated, before alluded to, ill conforms with Positiveism. In fact, hypotheses have ever gone before theories, and theories before laws. An hypothesis serves to gather the related facts and direct observation, and often, though at first the wildest conjecture, proves an important principle. But what is proudly styled the positive philosophy, is no more than a side issue, and is included in the grand movement of science in the direction of Transcendentalism.

Incalculable mischief has resulted from the separation of the departments of observation. The divorce of science from religion has produced a war between them for the last three centuries. This is not as it should be. Nature is all harmony, and the study of her laws, instead of exciting the student to polemical discussion, should exalt his soul by the sublime beau. ties she presents, far above personal consideration, and tendency of the thinkers of the age is to unite all knowledge, material and spiritual, into a perfect system; to make our religion—morality and intellectuality, one. Nature is being studied more and more as a unit, and her laws considered as finalities, to our finite conceptions. The gross idea of final causes, of design in structure, are becoming obsolete, and the philosopher is a property of the structure. The gross idea of final causes, of design in structure, are becoming obsolete, and the philosopher is the could, entranced, to lift the cloud, bring the sunshine of harmony, and open the hearts of the comband to the inspiration of the angel world. At the close, the Committee announced that Mrs. Annie Lord Chamberlain would hold, for an hour or so, one of her musical circles in the very beneath, where, for some time past, every night except Sanday, she had held them, greatly to the astonishment of the musical circles in the very beneath, where, for some time past, every night except Sanday, she had held them, greatly to the astonishment of the musical circles in the very beneath, where, for some time past, every night except Sanday, she had held them, greatly to the astonishment of the musical circles in the very beneath, where, for some time past, every night except Sanday, she had held them, greatly to the astonishment of the musical circles in the very beneath, where, for some time past, every night except Sanday, she had held them, greatly to the astonishment of the combandary of the combandary of the close, the Committee announced that Mrs. attempts higher views than showing mechanical adap-

ternal it seeks the internal.

To illustrate the beautiful manner in which it unites To illustrate the beautiful manner in which it units all the sciences, and proves the unity of Nature. I pause to examine a few of its most salient features. It regards Nature as a unit, and the atom as its type. That is, any atom, as a grain of sand, is a representative of the rough path of her mediumship pleasant. God bloss these self-sacrificing mediums and their worthy abetters! tive of the universe. In it every attribute, principle tors! and law in Nature, are combined. It thus stands the primary type or representative of all. Composed of like atoms, all the systems of worlds in the universe

formed is but one of the motes which revolve around a greater centre.

By what a splendid generalization it unites living beings: their type is an organic cell. All beings at first are only a simple cell-a sack filled with a fluid. They all grow by the increase of the number of cells. The worm burrowing in the earth, and the tall mountain pine, are entirely formed of cells. The soft tissue of the brain, and the hard bone, are equally formed

This generalization unitizes the infinite variation of organic life, and points to common laws and a common origin. These illustrations might be indefinitely extended, but for the present, space will not permit. Enough has been said to show the tendency of investigation of the present day. The renowned Humboldt. and his German and French associates, embraced these views, which he has endeavored to present in his Cosmos. He was enamored with the unity of Nature, although he saw her only in her most material garb.

If we allow that Nature is all in all, and a unit, then these views apply to the spiritual, as well as material domain. To compel this admission has long been the effort of science. It has, through phrenology invaded the province of morality. It gives the reason for our actions, good or bad, and how we can reverse them. Through Animal Magnetism. Clairvoyance and Spirit-

## SPIRITUAL CONVENTION AT BANGOR.

The grand results of the Mass Meeting at Kenduskeng in February, induced the working Spiritualists of Ban-gor to call a Convention in their Pioneer Chapel, but, owing to the great snow storm, the masses did not neeting, and continued with increasing fury and vigor till Sunday night, when the meeting was to have closed, whereupon the committee very liberally sug gested that the meeting be continued another day, a the vote was unanimously carried to that effect. arrangement was most graciously acceded to by those of us who had come in from a distance, as we knew it was impossible to get out of the city on rail, on coach, or on foot, without shovel in hand. We thought, too, that the heavens must be nearly empty, and that the morrow would bring sunshine; but O, how easy it is for mortals to get mistaken—even Spiritualists.

The morrow brought only another "foot" of

with not a flake of sunshine. But we whatever-is-is-right folks never lisped a murmur. We called it an emblem of purity, and all hands, male and female. launched out into it, determined to see the wind up of medium whom he should hereafter be able to fully conthis protracted spiritual session; but the women (how independent they are!) got another unction in favor of dress reform. Some of them were heard to sigh-"O for the bloomer !" others said: "Confound the hoop skirts. I hate myself to think I wear them." We re-plied: "How queer that you reformers—lights of the scope to act. world'-believers in woman's rights, should be found in a snow drift, going to a reform convention, with fifty feet of canvas fastened to your waists, flapping in the wind, and you without the power to take in ling him by name, a neighbor of his, was immediately sistency, thou art a jewel '-rare indeed.

This Convention, notwithstanding the snow-storm, was one long to be remembered by all the lovers of humanity, humility and true spiritual freedom attended. Its members were made up almost entirely of earnest Spiritualists from abroad, and a few earnest ones of the city; the storm kept away the cold, the indifferent, and nearly all the luke-warm, hence the most of those there were pretty well advanced in the march of progress. I don't know when I have seen an assembly of more thoughtful brows or more honest looking faces; and it seems to have been the design of a soul full of common sense and present the second of the s its, from the commencement, to improve the opportunity to give these heralds of the new dispensa on some wholesome lessons on patience, humility and freedom; to mellow the ripening fruit so that he savor of their lives might go out upon the world as a sweet incense, to penetrate, attract and gather in all those whose spiritual senses have not been entirely benumbed by the cold doctrines of total depravity, of endless hell or endless annihilation, of a deific dovil of a special grace, God, and a boxed-up heaven.

The committee, some of them, dear souls, whose families are all against them, in their zeal to have the meeting appear well for the eyes of the world, took occasion to catechise feeting teachers who are accustomed to declare the whole counsel of God as they understand it, and to charge them that they cast out no devils except in the name of—of—of what?—of their sense of propriety, forgetting what Christ said to his disciples on a similar occasion: "Forbid them not. &c." Forgetting, also, one other passage: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

One Lizzic Carley, the prophetess, was made to promise that she would not open her mouth; others were charged not to meddle with the social question, and so on, seeming to forget that there were diversities of gifts, all by the same great power, and that all the tithes should be brought into the storeto truth and freedom. Things had become so forbid-ding that no one could be found who was willing to them to wait and stom the cold current and open the meeting. But at must tell or be afflicted with a disagreeable influence. length Bro. Taylor and Bro. Hamilton concluded to She said she had been a medium from childhood, and

said the first afternoon.

In the evening, Bro. Taylor was chosen President, and Bro. Hamilton, Secretary.

ties she presents, far above personal consideration, and the jealousies of egotism. The great and irresistible and in his own off hand, do by care way, did the best tendency of the thinkers of the age is to unite all

attempts higher views than showing mechanical adaptation of parts. That such attempts are more profound than of any previous age, we must admit. They reach further, and are more liberal in grasp.

The generally received definition of the transcendental philosophy is, that it is a wild, chimerical scheme—so much so, that the word has become a reproachful proverb. A more erroneous opinion could not be held. Its aims are the highest and most noble; its extent the most illimitable the human mind can conceive. Making the object and our ideas of the object inseparable, it surveys the vast field of human thought, of spirit, and matter, gathering all into a harmonious structure. The wildest dream of mythology, the crudest dogma of the surveys the vast field of human thought of spirit, and matter, gathering all into a harmonious structure. The wildest dream of mythology, the crudest dogma of the surveys the vast field of human thought of spirit, and matter, gathering all into a harmonious structure. The wildest dream of mythology, the crudest dogma of the surveys the vast field of human thought of spirit, and matter, gathering all into a harmonious structure. The wildest dream of mythology, the crudest dogma of the surveys the vast field of human thought of spirit, and matter, gathering all into a harmonious structure. The wildest dream of mythology, the crudest dogma of the surveys the vast field of human thought of spirit, and matter, gathering all into a harmonious structure. The wildest dream of mythology, the crudest dogma of the surveys the vast field of human thought of spirit, and matter, gathering all into a harmonious structure. The wildest dream of mythology, the crudest dogma of the surveys the vast field of human thought of spirit, and matter gathering all into a harmonious structure. The hord for omnipotent reignest, the crudest dogma of the surveys the vast field of human thought of spirit, and matter gathering all into a harmonious tructure. The hord for our of the first time in their spiritual pilgrimag number to fifteen, I think, were immediately taken,

The wildest dream of mythology, the crudest dogma of the bysical manifestations, those stepping stones theology, the demonstrated proposition of science, to it who cannot get into the sanctum on account of the are alike acceptable. It seeks unity. Beneath the exas they come through the keyhole and cracks of the door. Her mission is one of great service to the cause

SECOND DAY.

Convention called to order at half-past nine, A. M., like atoms, all the systems of worlds in the universe are alike, and hence our solar system represents and embodies the laws of all others.

If we descend lower still, we find that our earth with the moon revolving around it, is a representative of the solar system. How grandly is the grouping of the heavenly bodies: moon revolves around planet, planet around its sun, and the solar system arounda central orb, held in common with an innumerable number of other stellar clusters. And although here lost in immeasurable distance and time, the mind wearies, the end is not reached, for the whole system thus formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed is but one of the motes which revolve around formed in the stalked. The pews as well as the and opened for conference. No set speeches were and opened for conference. No set salked, the pews as well as the pulpit. Many beautiful, many touching these talked, the pews as well as the pulpit. Many beautiful, many crown his ambitious efforts, and so he got tired of life, put the razor to his throat, and launched his cance on the other side, only a few days before, leaving his wife, and children to mourn over the untimely grave of a loving husband and father. The scene in our meeting was one to be felt, rather than described. All those tempted to do this unnatural deed should have been there and heard him weep and confess his error. Every nerve of the medium's body shook with agitation. and his eyelids, oh, how full of speech, in a perfect tremor of excitement. His tale was often broken by heart-gushing sobs, yet a good connection of thought was kept up, as he related the circumstances which led to the act, and the sensations which followed, and the the deep regrets that he should lay hands, upon the life which God in his goodness had given him. He called one or two of his friends to him, and give them pri-

The shock to Bro. Pierce's nervous system was so great that after the spirit departed, he looked more like a dead man than a live one. Eventually he was so restored that his friends were able to get him home, where he was obliged to remain till after the Convention closed. When I visited him, on Tuesday, he told me he never came quite so near losing his body as at this time, through he had several times before during his mediumship come very near the end of his work on earth. Bro. Pierce's mediumship is wonderful, and the world by and by will realize it. The sympathles of all present were stirred to the very fountain by this extraordinary and unexpected turn in the gen-eral movement of the meeting, but none to my knowledge regretted it.

Through Animal Magnetism. Clairvoyance and Spirit ualism, it has ascended into the hereafter, and discovered the laws of heaven itself.

The consolidation of all knowledge, the Sacred Book and the natural revelation, the material and the spiritual world, is the tendency of the age. We are far from the completion of this system, but we can dimly feel the beauty of its future proportion, when it has embraced every province in Nature, and amid infinite diversity proved all to be one.

"In evening session was entertained by thoughts through the prain of Bro. I. P. Greenleaf, using as a motto these words, "Thou shalt not bear false witness," in which he most feelingly portrayed our duty to the crushed, withered flowers of humanity. Before commencing, he read a beautiful poem from the Paalms of Life, "The world will be the better for it." We all felt it good to be there, and all seemed to drink deeply of that spirit of love and sympathy for the crushed and sorrowing ones of earth which welled up from the big heart of the speaker.

Circle again, by Mrs. Chamberlain.

SUNDAY MORNING. THIRD DAY. A thank offering and appropriate remarks from Bro-

Taylor, concerning the weather, number present, &c., opened the meeting.

Bro. Hamilton made some remarks about spiritual cowards, and that foolish anxiety manifested by some about the cause of Spiritualism, as though God was not at the helm of affairs. "Go teach eternal Wisdom how to rule,

Then, drop into thyself, and be-a fool." Bro. Maddox, of Munroe, highly delighted the company with sudden changes of his control. Now philosophising, now entreating, now commanding, now rhym-

ing, now singing.
Music by the choir. Mrs. Mower, of Waltham, entranced, gave the experience of a spirit who went to the spirit-world at the age of thirteen. The audience were very much edified

with her artless, child-like recital. At this juncture, Hanson again made his appearance through a Mrs. Hanson, of Oldtown—not related, I think. He did not speak, however, except in whisper to a few bystanders, but rejoiced that

Music again. Mr. Ithodes, of Bucksport, made some touching remarks relative to the death of his only child, a son. We hope that brother will give his edifying talent

Bro. Taylor related an incident in the history of his sail, because of the steel hoops around you. O con- coming to be with him; and the next day the boy, though apparently well at the time of speaking, left for the spirit realm.

At this juncture, an old white headed gentleman, a

deacon in the Baptist church, rose up and stated his desire to know the truth, and be a good man; and asked if he could do better at his age of life than to heed the injunction of the apostle : " Render body a living sacrifice, holy and acceptable unto God, the response.

Mrs. Hollis, a lady of noble mien and bearing, with

a soul full of common sense and practicality, one of those rare trance speakers who do not cover up their ideas with unnece sary words, spoke of the aspirations of the human soul, showing how aspiration leads to inspiration. She left off before we wanted her to. Music. Mr. Curtis, of Bangor, an old man, and one of the

oldest Spiritualists of Bangor, one who labored with unflinding faith and perseverance in the young days of the cause, grose under the influence of Jeremial Spaulding, well known to many of the audience, and with a loud voice cried out : "Truly wonderful." "Hark, from the tomb a doleful sound.

Mine ears attend the cry, &c."
He then contrasted the faith of the Spiritualists with the faith when he used to preach, when the people thought it was very pious to be solemn. When death in very deed was the "King of terrors."

Mrs Carr, of Liberty; entranced, said the theme from earth to heaven should be "God is Love." She

spoke very rapidly, in a loud, high key, holding her hearers by her honest, poculiar manner. She impro-vised and sung, in the same rapid style, making better rhyme and metre than most we have chanced to hear. Bro. Maddox again, with his pleasing variety.
Bro. Taylor, right to the point, and always eloquent.
B. F. Brown of Bangor, one of the committee,

told us of some of his trials, and how much he had to endure to live a Spiritualist; and begged them not to judge him harshly, for he had done, under his circumhouse. Hence, the meeting opened under unfavorastances, the best he could. In our hearts we all gave ble circumstances. A dark cloud of proscription him the right hand of fellowship, and bade him Godlowered heavily over the beautiful chapel, which, by a few noble souls, had been purchased and dedicated now pronounced, but before the audience left their to truth and freedom. Things had become so forbid-seats, an old lady, from Orono, Mrs. Foster, begged hear her story, which she said she length Bro. Taylor and Bro. Hamiton concluded to shoulder the curse, (blessing it proved.) and put the ball in motion. They made an effort to talk, up hill business though it was, and got off all that was said the first afternoon.

In the evening, Bro. Taylor was chosen President, the statement of the conclusion of t

earthern vessel herself, and could be broken as easily

come to the conclusion to obey her angel guides, for good was almost always accomplished by it, and peace was invariably the result—that this was the first Spiritual meeting she had attended, but hoped it would not be the last one.

APTERNOON SESSION.

Opened by reading the Scriptures-Paul's ideas of harity. "Though I speak with the tongues of men charity. "Though I speak with the tongues or and of angels, and have done not charity, I am become as sounding brass and as a tinkling cymbal."

Bro. Rand made some very appropriate remarks about censorship, deprecating the habit that many mediums and Spiritualists had fallen into, of censuring all who do not happen to come up to their standard of what mediums ought to be.

Bro. Maddox again enlivened the audience by his

vitticisms in regard to the blue beef, bean porridge and family puddings of the past, as necessary to give the bone and muscle of the present. Old Mother Hunt'em-out was a good old mother, after all. Song by Bro. Taylor. Bro. Hodges, on Charity. Good,

Music by the choir.

Mrs. Hollis.—The truth will make you free. must emancipate ourselves by learning and obeying the truth. Don't complain that the pulpit is not Make the people free, and you will get no dogmatic theology from the pulpit.

Bro. Taylor read a beautiful little poem, "The Rem.

niscences of Childhood," and then made one of the most eloquent appeals for the "dear old past" that I ever heard fall from the lips of mortal. To try to sketch it would be mockery.

Bro. Rand said there were two sides to the question.

Bro. Rand said there were two sides to the question. He loved the past, but wished to contrast the past with the present. Let me at least be free from the mother church. I wish every tie to be severed. There is hardly one green thing for the hungry soul to feed upon left there; and he told quite a lengthy vision in illustration of his position.

Bro. Hodges, entranced, I did not think to come again, but circumstances compel me to. It is only by the next and present that we may know the future.

he past and present that we may know the future.

Mrs. Carr improvised and sung again.
Then an Indian, through Mrs. Manser, talked, and xhorted us to love the Indian mind and harbor no disgust against the people of any nation, for we were all children of the same great Father, and could not by thought add a single cubit unto our stature.

Bro. Rand spoke of dark spirits, told how he had aided them, felt thankful, for he was but a dark spirit simself in comparison to what he hoped to be in future; begged of mediums never to repulse dark spirits, but talk to them kindly.

The meeting now closed with a song.

SUNDAY EVENING.

Opened as usual by Bro. Taylor. Bro. Hodges, entranced, tried to answer the ques-ion, Why are not all good mediums? He elaborated quite a theory about positive and negative organs and forces, but we opine that very few of the company were any the wiser for this apparently learned disquisition. He might as well, it seems to me, have answered the questions, Why one man's hair is black and another's brown? or. Why two trees side by side grow up one a beech and the other a birch, as to answer that question.

Bro. Rand asked why the angel manifestations of old were so much more palpable and tangible than now? If I remember right, the answer was to the ef-fect that the order of mind had changed, religion and reneral intelligence have become more universally difused, hence spi it manifestations more general and

less specific, yet sufficient.

Bro. Maddox, always in time and never tedious made further remarks, in which he paid the working Spiritualists of Bangor a handsome compliment for the majestic Hall of Spiritual Freedom, which so pleasantly accommodated the Convention; said the spirits were determined to make it a spiritual nucleus or all the region round about the Penobscot—the Jordan of Maine.

MONDAY MORNING, FOURTH DAY.

Roads were all blocked up, but our company was Roads were all blocked up, but our company was not much diminished.

Bro. Taylor read Paul's discourse to the Corinthians about Spiritual gifts, their diversity and use; thought none should say to his neighbor, "Why do ye so?" Wanted a platform broad enough for the whole world to stand upon and revel in the glories of spiritual until the stand upon and revel in the glories of spiritual until the stand upon and revel in the glories of spiritual until the stand upon and revel in the glories of spiritual until the stand upon and revel in the glories of spiritual until the stand upon and revel in the glories of spiritual until the stand upon and revel in the glories of spiritual until the standard of the standard oldments.

Bro. Maddox.—Fashion, how it cramps.

Song from the audience.
Bro. Rand.—How the world progresses! What would an Aristotle, a Zoroaster, or a Homer be by the side of an Elihu Burritt?

of an Elinu Burritt?
Mrs. Hollis—"The light shineth in darkness, and
the darkness comprehendeth it not." If the light
within you be darkness, how great is that darkness. Spirit communion does not come to you because the angels are nearer to you than formerly, it is because you have come up nearer to the angels. If you had not have been more fortunate than those formerly. angels are nearer to you than formerly, it is because you have come up nearer to the angels. If you had not have been more fortunate than those formerly, you would all have become pillars of salt. We are not disposed to come here and do your work for you; we come to call you out. Pulnits have been too have too have to have the come to have too have to have too have to have the come to have too have to have too have to have the come to have too have the come to have too have the come to the come too have the come to t come to call you out. Pulpits have been too holy to speak for humanity. You ask, why do n't the spirits select better mediums? Spirits do the best they can. When we come to the matter of goodness—there is none good save one. If you receive the Scriptures by the letter, they will kill you. Ay, boastful self-rightcous ones, ye would seek your own medium, and then seek the spirit to control, and then control both yourself. Poor souls, you must come down a peg; the door to heaven is not so high up.

AFTERNOON.

I. P. Greenleaf occupied the stand for one hour, and under the deepest inspiration entered into the deep things of the spirit. The dual nature of man. The power of the calm, self-possessed, silent soul, to drink from the well of salvation, to converse with God, to grow mighty in the control of others for good, without saying a word—to be felt by others at a distance—to commune with them in spirit—to telegraph with congenial souls, no matter how far away. It was rich in thought, rich in experience, rich in its tide of genial magnetism, rich in appropriateness to the time and occasion, and we all got richly blessed in its recep-

Bro. Taylor .- "Milk for babes, and strong meat for men." O, the order and beauty of the divine govern-ment, when we become humble enough to let God

At this juncture, Miss Carley, seated back in the audience, under a most powerful influence, oried out in a very loud, excited tone, "Now where is your willower? Now where is your will power?' repeating t thrice. It struck like a thunder clap upon the au lience, for it had become generally known that sh had promised the committee not to open her mouth during the convention. Once before she had been influenced, but she left the hall and shook it off, de termined to fulfill her promise, but now the spirits were two much for Lizzie, and the volcano burst, send ng a jet of red hot lava to every proscriptive heart Had the hand that wrote upon the wall of old Be shazzar's palace, have appeared and wrote upon the walls of that chapel those ominous words, Mene, Me me, Tèkel, Upharein—the company could not have been more electrified or astonished. Silence, deep and awful, pervaded the whole audience for some mo ments, when, in a clear, calm, self-possessed tone, she invoked the Divine Father that the humble might be exalted, and the exalted learn the lesson of true humility. She then gave the privilege to ask her any questions upon any subject. Some were asked, and the answers given indicated the rarest combination of taient. Beautifully simple, sublimely practical, and exquisitely precise, were her answers. May she long ive as a channel for divine truth to flow down to us reak, ignorant mortals.

Just as the meeting was breaking up, Mrs. Dea Chamberlain, of Bangor, an elderly lady, with broad expansive brow, and features indicating the deepe noughtfulness and determination, arose to add her testimony to the truths of the afternoon discours about the dual nature of man, and illustrated it with striking passages in her own experience—honestly af-firming that she knew we had the power to go out in spirit on any mission for the world's welfare, and si-lently, impressively, make ourselves felt—mould and control the minds even of those in power: the President pon the throne of our nation, or the general at the head of his army; to stand by our sons in battle, and know their fate before the telegraph can bring the news. Believe that ye can do these things and ye can do them. It is not the babbler who goeth about pra-ting of what the world is or is going to be, that moves the world onward in its march of progress; it is the thoughtful, silent, spiritual worker, who, in justice and love, lays hold of the horns of the altar, and says, it must be done?

So ended this "down East!" convocation. But many gladly, joyfully lingered another day or two, re-joicing from house to house, filled (would it be pre-I sumptuous to say?) with the Spirit. Many of the

as the dishes which were thrown from her. She had "down East" workers were not there. Mrs. Taber. (formerly Works) who for long years has devoted herself to the cause in Bangor and vicinity, by sickness was detained in Lewiston, but her gentle, amiable spirit we have no doubt was with us. Bro. Hopkins was there for a few moments only. He was called away to heal some one in bodily distress, and frequent calls kept bim away. His fine healing gift begins to be appreciated. Distress often opens the door to truth, and Bro. Hopkins knows how to heal both body and soul. Many others we would have been glad to greet, but duty doubtless kept them from this truly spiritual feast—long to be remembered by all who shared in its blessings. D. H. HAMILTON. blessings.

Married.

ESQ., LYMAN CURTIS, of Walpole, to MES. FANNY H. RECORD, of Easton.

Obituary Notices.

Passed on to the Higher Life, Dec. 22, 1861, VIOLA Z. WIGKEBBHAM, aged 3 years, 9 months and 20 days. She was one of the brightest of little mortals while here; and, having heard from her there, we know she has not suffered by the change. She was the daugh-ter of Job and Ann E. Wickerson, of this county.

ANN E. WICKERSHAM, mother of Viola, and wife of Job Wickersham, aged 22 years, 11 months and 10 days, left her family and a large circle of attached friends, to join her little daughter and sister in the Spiritworld, on the 19th of February last. She was a good medium, and had given many satisfactory tests of the fact that visitors from the Summer land often come this way. She was perfectly resigned, and without a fear or struggle, she cast off the old garment, and entered the waters of the River of Death, so called, to speak to us from the other shore.

The Church in the immediate neighborhood was an ANN E. WICKERSHAM, mother of Viola, and wife of

The Church in the immediate neighborhood was re-fused for the funeral exercises; but when summer fined for the luneral exclusion; but when summer comes, God's temple, decorated with green, and with song-birds for choristers, will be opened for us, sectarian and religious bigotry to the contrary notwith. JAMES COOPER.

standing.

Bellefontaine, Logan County, Ohio.

NOTICES OF MEETINGS.

LYCEUM HALL, TREMONT STREET, (opposite head of School street.)—The regular course of lectures will continue through the winter, and services will commence at 2:45 and 7:15 o'clock, r. m. Admission Free. Lecturers engaged:—H. B. Storer, April 6 and 13; Miss Lizzie Doten, April 20 and 27; Miss Emma Hardinge in May; Rev. J. S. Loveland, June 1 and 8.

CONFREENCE HALL, No. 14 BROWFIELD STREET, BOSTON.— The Spiritual Conference meets every Wednesday evening, at 71-2 o'clock. The subject for next evening is:
"The Evils Attributed to Spiritualism."

CHARLESTOWN.—Sunday meetings archeld at Central Hall at 3 and 7 o'olk, afternoon and evoning. Speakers engaged: Miss Emma Houston. April 6, 18 and 20; N. S. Greenleaf, April 27; Mrs. M. B. Kinney, May 4 and 11.

MARBLEHRAD.—Meetings are held in Bassett's new Hall. Speakers engaged:—F. L. Wadsworth, last three Sundays in

Foxnono'.—Meetings in the Town Hall. Speakers engaged: Miss Lizzle Doten, April 6; Mrs. M. M. Macumber Wood, April 20 and 27.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forencen and afternoon, in Wells's Hall, Speakers engaged:—Miss Emma Hardinge, April 6 and 13; Mrs. Augusta A. Currier, April 20, 27 and May 4 and 11; Mrs. Fannie B. Felton, May 18; Mrs. Fannie Davis Smith. during June.

NEW BEDFOED.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. Speakers engaged: Mrs. M. S. Townsond, April 6 and 15; Miss Lizzie Doton, June I and 8; F. L. Wadsworth, during July. PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall, on Congress, between Oak and Green streets. Conference in the forencen, Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged:—Mrs. A. A. Currier, the first two Sundays of April; Miss Emma Hardinge, two last Sabbaths in April; Mrs. Fannie Davis Smith for May; Mrs. M. Macumber Wood for June.

PROVIDENCE.—Speakers engaged:—Mrs. Fannie Davis Smith, in April; Frank L. Wadsworth in May; Mrs. M. S. Townsend in June.

NEW YORK.—At Lamartine Hall, corner 8th Avenue and 29th atreet, meetings are held every Sunday at 10 1-2 k. m., 8 p. m., 7 1-2 p. m. Dr. H. Drosser is Chairman of the Asso-

At Dodworth's Hall 806 Broadway, Mrs. Cora L. V. Hatch will lecture every Sunday, morning and evening. Milwaukee, Wis.—Lectures every Sunday at Fowman's Hall, Milwaukee street, commencing at 2 1-2 and 7 1-4 7. M. Lecturers desiring engagements please address Albert Morton.

BT. Louis, Mo.—Meetings are held in Mercantile Library Hall every Sunday at 10 1-9 o'clock A. M. and 7 1-9 P. M.

HISTORY OF THE

COUNCIL OF NICE: A WORLD'S CHRISTIAN CONVENTION, A. D. 525. By Dean Dudley, Attorney at Law and Member of various Historical Societies.

of Nicomedia, describing his Doctrines which occasion the Opposition and Severities of Alexander, and Letter of Eusebius of Nicomedia, to Paulinus of Tyre, on the same subject, etc.; The General Council of Nice; The Emperor convokes the Bishops from all Christendom; The Countries which etc.; The General Council of Nice; The Emperor convokes the Bishops from all Christendom; The Countries which were represented at the universal Synod; Interesting Characters, Confessors etc., present; Preliminary Disputations; Three Distinct Parties; Arius summoned; Athanasius appears; Auchier Account of the same transactions, with some additional circumstances; Meeting of the Council in the Imperial Palace; Presence of Constantine; His Spiendid Appearance, and Speeches; The Final Deliberations and Decisions of the Council upon the important questions of Doctrine; Constantine participates in the Debates; The Arian Creed rejected; The Homocousian established forever; Letters of the Council and Constantine, describing the unanimous decisions respecting the "Consubstantial" Creed; Arius Anathematized and his Thalia Condemned, also the Arians Banished, and their works Proscribed by the Emperor; The Pastoral Letter of Eusebius Pamphilus, of Cacarca, concerning the same things, with other circumstances; Accounts from Eustathius concerning the same things; also from Athanasius, of Alexandria, as quoted in Theodoret's history of the Church; Disciplinary Laws discussed; The Cellbacy of the Clergy proposed; This Question settled in favor of Honorable Marriage; Certain Canona Deceeded and Established; The Letter despatched from the Council of Nice to the Chruch of Alexandria; Statement of what had been decreed against the Innovations of Meletius, as well as the Council's opinion of Arius and his particular Heresies; The Emperor's Kindness to the Bishops at the Vicennalis; His Entertainment of them; he Kisses their Wounds; His Munificence; He settles their Personal Difficulties in a Peculiar Way; His admonitions to them; Conclusion; Ephicogue.

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