

# VOL. VIII.

# NEW YORK AND BOSTON, SATURDAY, MARCH 2, 1861.

Written for the Banner of Light. HARRISON MERCER. AN OLD MAID'S REVERY.

BY BNOLA. "You do love me, do n't you, Nellie ?"

A fair young girl heard those words last night, and I know their haunting memory will linger long in her lonely heart, and leave the impress of their architecture perhaps fifty years ago. The windows,

foststeps there forever. Bilen Waugh was an only child, and I had known and a kind friend interceded-hopelessly at first- eighteen. I was never very beautiful. My straight relief for the sufferer. and then-but it matters little how the point was black hair was thick and soft, and Gretta, my Alas' we could do little for ther. She was in a ture, in which he, too, had a part. Genevieve heard gained. It was a pleasant, a delightful transition mother's favorite slave, had a way of plaiting it high fever, aggravated, the doctor said, by some vio. me, too, and looked up with her wild, pleased eyes. from the confusion of a country hotel, with its trout. that took the harshness in part from the outlines of lent excitement, or a sudden cold. I thought she and called me her brave, precious sister ; but she ing parties, boating clubs, horse races, fashion. my dark, full face, lighted as it was by a pair of the might have had both, but I kept my own connsel. glanced doubtfully at Adrian, and closed her eyes able boarders, late suppers, and pleasure seeking forcest black eyes. I was rather tall, and quite All that day the delirium was on her-she knew no with a weary, patient look, as though it troubled her generally, to the quiet farm house, with its order, commanding, passionate, wild and willful. Books one, noticed nothing. Once, when I entered the neatness and taste; and foppish Harrison Mercer, and my pen were my almost constant companions. room softly, she gave me a stare, and said vacantly, neatness and taste; and foppish Harrison Mercer, selfish as he was, could thoroughly appreciate the I wrote simple stories for Uncle Hubert's Magazine, yet with bitter emphasis, "Adrian, Adrian I" change.

For three long weeks that kindly roof had sheltered him, and this was the first time he had been out. In the clumsy comfort of the old chaise, and Ellen for driver, he had ridden as far as the village post-office, and back ; and now he lay on the wide, old-fashioned sofa, with its load of downy pillows, and inquire about the gentleman's health ; but the parlor 'attracted my notice-the shutters were not temptation too strong. It was no private meeting - [aplendid Adrian !" there could be no sin in watching-so I leaned he slept, and, kneeling on the thick carpet, she laid appear so, and she replied, evasively-

Rilen a good husband, she would answer, with beautiful!" Then all was still, and again the low, waking pleasant memories and bright thoughts I laughing, pleasant scorn, "Sour grapes, Hester !" murmurous tones broke forth : for I am an old maid; and "backward memory'

goes with trailing step, and a low, sad song, over more than a score of years, and, pausing, lifts time's magical shroud from a pretty cabinet picture. Shall termined. Then, determined to put the best possible caressingly on my hair-"I thought you loved me I paint it, dear reader, for you?

There is a large wooden house, built in the style of clumsy airiness which characterized Southern connected, our two apartments.

opening upon the shaded veranda are draped with

and poetry for all my friends-thrilling, burning, longing poetry, that woke transient echoes in many came again. I called him Mr. Forrest; as was my a colder heart than mine.

But where did you see me last? Standing by the mockingly. I stepped quickly into her room from love, and a noble, deathless idol.

closed, and the long, uncurtained windows proved a am so glad you are here, to see my knightly, my sweet, and natural. I left the room for a moment

And he came. I introduced Genevieve with al- she was talking rapidly and earnestly most a sister's pride, and no one could help noticing "Four times won, by the witchery of woman, against the low porch, and looked, and thought, most a sister's pride, and no one could help noticing Ellen had always been a pretty girl, and now, I the look of bewildered admiration that he gave her. thought, looked prettier than ever. Her dress was He spoke as one would to a pet child, talked of birds a trifle richer, and more carefully arranged, her and flowers, while she appeared remarkably childish sheeks flushed redder for her late ride, and her soft and insipid. Night after night it was the samebrown hair combed smoother, and perhaps, not so She would talk with him for awhilo, in a pretty, plainly as usual. She moved about the room with a flippant way, then, gathering up her white robes, slow, still prane, permilarly her own ; and when all kiss us both, and first array like a bird, or dance was arranged, she turned toward the sofa with its sportively from the room, showing her slippered feet,

kind and good she was how lonely, too; and he grew

Well, he went away; and I stepped out upon the

for a moment her burning cheek close to his cool, anything unusual, will you? It is only a bearded face. When she raised her head there were

"Gennie-Gennie darling !" they seemed to say,

and pushed open the door that separated, or rather lonely life, though I had never told you this."

exclamation as I saw her. Her cheeks were flushed face, your splendid talents, your very marked pre costly damask, and all around the room are luxuri- with a dark crimson, her hands closed tightly, her ference for me. I have loved you just as I would her from infancy ; but the person who addressed her ant articles of wealth and taste. I do not wish to lips parted and swollen, and the breath came through love an older brother, if God had given me one." thus fondly, and almost carelessly-ah, he was a describe them. Please allow imagination to supply them hot and labored. Every few moments she stranger-a city clerk, idling away his summer va- the defects of my lagging pen. But there, in the muttered uncasily, and meaned as if in pain. Her the shadows away; and he bent his head and kissed never open them again. cation in the pleasant village of Corville (abbreviated shade and fragrance of those luscious magnolias, eyes were half open, and looking painfully wild. It my brow, while in his heart he blessed me for those from "Corner Village;") but how came he thus do- see, two human forms are standing. Do you recog- was the work of a very few moments to summon words. And I smiled in triumph at the victory I

The next day and the next went by, and then he

wont; but Genevieve caught the sound, and laughed

lake side with cousin Genevieve. Oh, she was a the veranda, where I had been standing, and Adrian beautiful oreature, a dear, gentle girl, two years my followed me. Vivia lay very still on the low couch senior, and yet as young and fair-looking as a girl of that had been placed close beside the long window, dreaming, and yet awake. I walked up the path, sixteen. And when we stood there by the lakelet, whose drapery the night wind scarcely stirred. Her and placed my hand on the latob, intending to enter I told her-just the old story, of girlish, romantic eyes looked bright and wild, her cheeks were touched with scarlet, as though the afternoon fever fit had

"He is coming, to-night," I said. "Oh, Vivia, I scarcely left them, but her voice sounded low and to procure a glass of water, and when I returned

you once affected to despise them all. I know it

beauty and more potent charms of the second, who, with bitter scorn and angry denunciations, refused you, in turn, because she would not tread upon a into the library, and Vivia and I, left to ourselves, as he supposed a little out of the way country village broken heart to reach her bridal. The third you wandered off into the moonlight, and among the afforded no public conveyance. had not quite decided to call your own for life; and magnolia trees together, dreaming how truly that silent occupant. His closed cyes; parted lips, and and throwing kisses as she ran, from the tips of her the fourth-ah, ha! the list is completed now! for beautiful on earth than these and I hid it away from Aunt Hester's sharp eyes, all weary, regular breathing deceived her. She thought thay fingers. I asked her, one day, what made her the fourth you have gone back to the first. And do shining green leaves and silver petaled flowers.

you not love me now, Forrest Searle ?- does not your When we returned, Adrian at grave and silent, but Two hours later, I sat by the great open fire-place "Oh, it is my way! Don't let him know it is true heart own its allegiance now ?" she asked, in a father was looking satisfied and happy, and immediately he com

when the twin angels, Life and Death, stood sentind never cared to analyze. I thought I loved you, dear

Hester, when I guided your hand in drawing, your ending with a quick, sharp cry of pain and agony. voice in singing, your mind in its upward strife; I I arose, and stood for a moment sulky and unde- thought I loved you very much-" and his hand fell construction upon the affair, I arranged my dress in return, and that your love would gladden my

"And I know that I loved you, Mr. Forrest," I "Poor Vivia-poor child!" was my involuntary answered him. "I was proud of your handsome

> Oh, what a light swept across his face, chasing into many a day-dream, and builded a pleasant fu-

wonderfully happy, though one bright page in my life-book was to remain unread forevermore.

But as time went by and Genvievie regained her, wonted health and spirits, he -- Adrian-renewed his | Aunt Hester, whose-name I bore. visits, and became again the frequent and always welcome guest. He told us long stories of his world wide life, and how and why he had laid aside the ful supplies for the little one, and I was satisfied. prond old name of Searle, prefering to earn his repufather's cognomen.

always with us both, for we were never separate now-yet I could see the old affection lingering in both their hearts, as they recalled the happy days of looked so calm and natural, it almost made his heart childhood, and early youth, and lived over the pleas. ant time when they were all the world to each other. At last there came a time when we must part; only too well. Your first love was neglected in her Vivia's visit was ended; Adrian's business com loneliness, to make room for the more dazzling pleted, and my father was chosen Senator.

As we sat together on the veranda, one night,

at the threshold, and each a viotory gained. A tiny, helpless child, nestled on the pillow, and Geneveive opened her eyes and smiled ; and Adrian, suddenly grown patient and watchful, looked so inexpressibly happy. Perhaps I envied them those hours of love and trust. Alas! the time came full soon when I had no need to envy. Even while their

NO. 23.

oup of joy seemed fullest and sweetest, there came a black shadow upon them.

Genevelve was dead! Calmly as the sunshine fades at eventide, unthinking as the weary child lies down to rest, did his idol, his darling, his dear, dear Genevieve, close her eyes in sweet restful sleep, and

O wild and uncontrollable was his great grick. The whole earth was a desert-his home it dreariest mesticated at farmer Waugh's? Oh, he was rich, nizo that young girl? It is Hester Lucerne at aid, send for a physician, and find, if possible, some had gained over myself, for I had woven his image cavern. Whatever she had loved or enjoyed was hateful to his sight; and even the little stranger. with eyes like his own, had no power to charm him -for was not his life purchased by the sacrifice of hers?

> Why dwell upon what followed? He sold his house in town, his horses and carriages, all save the to think. He left us very soon after that, and I sung country seat, for he could find no purchaser at so Vivia to sleep, and sought my own pillow, feeling short notice; then at his pitiful request, proffered almost with indignant scorn, I took the wee child and its nurse, not to my Southern home, but away up by the Green Mountains, where dwelt my prim

> > For a long, long time I heard no tidings from Adrian, but at regular intervals there came bounti-

One day in the late spring I received another lettation only as Adrian Forrest, his maternal grand ter from the pleasant villa on the Hudson-not, as ycars before, penned by Vivia's hand, but bearing

He sung, and talked, and rode, drove, and walked, the heavy seal which only Adrian wore. He had grown weary of the world, so he wrote, and wandered back to his long ago haven, where everything ache. He could think of no one he wished to see save Hester, and as he had business in the city of ---, about twenty miles away, he thought of taking the afternoon train that stopped at Medway

station, and so looking in upon her. If she pleased, she might drop him a line at B---- on the seventalking of all this, father abruptly called Adrian teenth, and tell him how to find her from the depot

For a moment that letter seemed perfectly precious. my own.

-alone. I drew the letter from its hiding place, and read it. "It is very curious." I mused. "He do

tears in her dark-blue eyes, and I knew she had mine !" And I wondered, but was silent. (poor fool!) breathed a prayer for him. But, before | That night I fancied there was more of her own she could rise, he put one arm languidly around her gentle dignity in her manner than before. She stayed neck, and drew her back, blushing and half fright- with us longer, and bade us good night more calmly ened, to her self-chosen place. And then those than was her wont. words were spoken, with a half yawn, as though it After she was gone, Adrian spoke of her for the first time since she came among us. I told him how were an effort, as much as a pleasure-

"You do love me, do n't you, Nellie ?"

sympathetic, and pitied her, talking eloquently all They drifted through the small panes of glass, orept out at every orevice, by door or window, re the time of our perfect love for each other, with bounded from the ceiling, and rang in the long hall, which we could never be lonely, or selfish, or poor. dropping on my heart like lead as I turned away, And I forgot all doubt and fear when he folded me closer in his protecting arms, and kissed my proud, slok and faint, and walked homeward, with those low, gentle tones echoing 'll around me. I knew dark face in the still, pale light. just how they were situated, those two young people. I knew Ellen Waugh was a warm-hearted, affection. balcony to watch his retreating form. My dark te girl, every ready to blame herself, and forgive dress fluttered in among the green leaves; my black all errors in others. I knew, too, that Harrison hair harmonized with the heavy shadows, and I Mercer was selfish, indifferent, and morbidly sensi- knew he could not see me. But I was proud, and I matter of course-partly because he was so perfect beauty of form and face-the unstudied lofty grace that no one could help loving him, and partly be- that every motion evinced. cause she was so good and kind she could not help Half way down the graveled walk from the veran loving anybody. But he did not care about acknowl- da to the gate that guarded our park, he turned edging his love for her just yet. It might make her and looked back. Almost my white kerchief fluttoo fond of him, or she might even now care more tered out on the night air a farewell signal. But an for his money than himself-he would wait and see. unseen hand drew mine down still and firm, and a

Oh, how I scorned him for that suspicion which I silent voice whispered --- "wait." He moved on ; knew had a place in his thoughts. But I could not passed the bed of violets I had tended so carefullystop for scorn. My prophet eyes were reading the the magnificent tulip tree, almost to the cluster of dim future of a twelvemonth hence-when he would flowering almonds, woven into a great harp, with make her costly presents, because his means allowed tiny olia vines climbing round the strings, and-he it; would give her jewelry, because it was proper paused. There in that delicate niche, screened, yet that his chosen "lady" should wear jewels; would plainly visible, knelt Genevieve. I had been listenwith interesting books, poetry, romance, fiction and so suddenly, I could catch the sound of her sweet this is not to my story. You know how circumafter the confusion and business of the day, and, those fair arms wreathed his neck, that sunny head from the white scar on her brow, which my baby ings. noting not her dimming eyo and paling check, and lay pillowed on his shoulder, and springing from hands had made. Yes, Hortense was beautiful as a quick exclamation of repressed joy at any careless her kneeling posture she olung to him. What could dream, and she did refuse me-not, as you have mention of her old-time home and friends; heeding he do? What do men generally do in just such thought, because she would not wrong another; not that she was lonely, and needed more than cases? Why, he gathered her up in his arms like a (little cared my father's troublesome ward for such his unfeeling presence to cheer her drooping spirits, weary child, and spoke low, soothing words, calling considerations) but a nobler chance awaited her; note, directed in a terribly unsteady hand. It conhe would take possession of his pretty parlor with a her by ten thousand pet names he had never deigned she played for higher game, and she won. There, tained a few words of sorrowful, pleading entreaty Twice he strode past me on the planks, and then self-satisfied air, and, after reading the evening to lavish on me. Every word, every tone, came up forgive me girls. I did not mean to use that exprespaper, stretch himself upon the sofa, watch his ever- to me with a softened murmur; and though I won- sion; it is a disgrace to the name of woman. But I I please come to ber, if only for a little while?" Then busy wife as she moved about the room, or looked up dered at first, a darkor feeling soon came. Why was nursing my outraged pride, and cursing her I went. I could not resist that appeal. She was too smilingly from her work, and, plainer than words was she there? Why was her dress so disor. artful blandishments, trying all the while to forget dear to me. would say, with even more indifference than he felt dered, her hair floating so wildly, her voice so sad ? the fair young face that would look in with laughing last night \_\_\_

" You do love me, do n't you, Nellie ?".

Yet who was most to blame? Ellen had unwit- no wish to leave her. I saw him brush her light great world; have bowed before many a shrine of not when he would return, so I took my olden place, tingly shown more than a sisterly fondness for the hair back from her low brow as she looked up so beauty, wit or wisdom; have gathered many scat. young stranger, in his loneliness. She had taught bewitchingly in his face, and I saw the quick, caress. tered trophies of wealth and victory. I crossed the him to call her Nellie, by calling herself so when ing way in which she nestled both her white hands wide waters at last, and stood alone upon the fartalking with her pet bird, and had changed his jnto one of his; and so I watched and waited angrily famed soil of liberty. It was business brought me name to Harry-sometimes to Hal-and he had re with the wild, indignant fire flushing my face and here; but I soon found friends. Hester knows how peated it after her, laughing pleasantly at the drell firing my eyes-and-I scarcely know how the night our acquaintance commenced; but she never dream conceit, as though it were a grateful sound to take went by; but in the early morning I was startled ed wby I lingered near her so long. Alas! the light the place of Mercer, Mercer, as his brother clerks by a low, murmuring sound from Genevieve's room. in her black, flashing eyes minded me of two sunny and business acquaintances invariably called him. At first I thought they were walking up the garden orbs of blue; the turn of her proud head, the tones But I know, perfectly well, if I were to tell kind, path, and I fancied his rich, melodious voice whis- of her voice, the taste and skill she displayed in and still I looked out from the moonlit balcony of bustling ambilious Mrs. Waugh that Harrison Mer- pering half aloud --- "Oh, Gennie, my spirit-guide, gathering and arranging flowers; her loves, her that beautiful home-waiting. But there came a oer would never make her warmshearted, careless my watching angel, my singing bird, my own, my hates-all haunted mo like a half-forgotten dream,

fierce, mocking tone, while he buried his face in his hands and groaned-" Don't Gennie, don't-you will kill me. "Oh, no danger of killing such as you !" she con-

tinued; "you are as proof against death as love, I would be vacant, save the domestics. How, where doubt not."

"Come here, Hester !" she called, upon observing into each other's eyes and ask this. me : "do n't stand there like a frighted ghost-come and enjoy your cup of triumph over a broken altar

-come and listen to deception, and villany, and and brought each their quota of joy and sorrow. Pride. murmured softly, "I would not have come between

you like a shadow. I only wanted to test his affec- fearless and free. tion for you. I meant to try him in a fiery furnace, but I only held him in the smoke a little, and it

blackened him all over." And her wild laugh rung again through the still

room. "No, Gennie," Adrian said, rising his head firmly. died, blessing his only child for the patient watch like fate, long ago. "You are unjust to me; you judge me falsely-but and ward she had kept over him. It seemed to me, tive and vain. He thought Ellen loved him, as a loved to watch him unobserved. To note his regal you shall hear my justification. You, too, Hester," that the sun went out that day, and the stars forgot enteenth day of June arrived, it found the house, as he added, reaching out his hand toward me; and the dreary night. I was alone.

when I came nearer he took both my hands in his, and drew me down to a seat beside him. "Now listen."

Genevievo nestled her face more quietly among -a favorite position of mine when sitting at his glone ! feet. as I did now.

"When I first knew you, Gennie Lucerne, (for my lips still cling to the old familiar pet name,) I was, as you well know, a mere boy-not out of. my teens,

true heart's worshiping, and you accepted the gift

If she were sick, he could easily conduct her back triumph upon my air-castle, so terribly shattered.

not say if he is married or single, sick or well, rich coming year. Well 1 the time for parting came. I was to accom

pany father to Washington, and so the old house

I care not to write of what followed. The seasons were happy enough, and brief enough, ing a great deal too much of that letter," spoke up

fraud. If he had been true to you, darling," she And years went by, and we went back to the old Just then a great drop of rain plashed down the homestead; and still I walked by my father's side, wide obimney, and hissed upon the coals. I throw

> There had been hands and sometimes hearts, offered me. Once I had heard my bridal day appoint- laughed mookingly in my face, and I let it remain.

that held my bethrothed, and we parted thus. My father died at last, suddenly, unexpectedly-

of heart complaint, pecuniary and political trouble, eto., but nothing was real to me; not even the costly dark dress, which I fancied was unusually becoming. mourning robes, the heavy pall, the coal-black horses, Then I dressed my little charge in his brightest frock, her pillows, and I laid my head, down upon his knee and the dismal hearse. Only this was real-I was and tied over his thick, dark curls, his handsome hat,

> marked with Genevive's graceful hand; and to it was was going to the depot with the carriage, and my added a long postscript from Adrian. " My Adrian," noble little boy often accompanied him, riding slowly I said bitterly. I had sadly neglected them of late- and proudly.

long since-had been to Europe together, and were dron are expected to know; his name and age, the like a little queen. I well remember exchanging a now living in a wild, pleasant home of their own, on town, county and State where he lived, together with encourage her taste for the fine arts, supply her ing to his echoing steps, and now that they ceased ring of gold for a lock of your sunny hair. But the banks of the beautiful Hudson. To this I was much, very much for a child, about the far away invited, warmly, earnestly; but even death had not countries whence had come his remittances. And history; hire a piano, pay for her musio-do any- voice, low and tremulous, as she put up her white stances separated us, after a while, and then she conquered my natural perversity, and 1 haughtily now--why did my cheeks burn with such a steady thing, in short, that money could or oan do, and, at arms pleadingly-I thought temptingly-in the clear came before me, like a glorious vision. Three years declined the invitation. Vivia was grieved at this, coimson, and my heart bound so? Oh, I must see last, install her as mistress in a pleasant, perhaps moonlight. He bent his courtly head very low, to my senior-tall and graceful, with cold, dark eyes, I knew it by her next letter-so like her gentle wo (the meeting between the long severed father and luxurious home, where he could go every night, listen to her incoherent words and -in a moment and beautiful, abundant hair, swept back so artfully manly self-and I was sorry to have hurt her feel- son, so ignorant of each other. It was the work of a

> and again forgetful, or neglectful of my correspondence, until, one sweet, cool day, the postman handed soon at the station, just as the train came up. me; among more business like documents, one tiny from Genevieve. She was sick and lonely: " would called out, in a voice half ironical :

When I saw how wan and tearful, with pain and watching, she had grown, I was glad that I came. to the house ; but nay. It was very evident, he had Since then I have wandered far and wide over the Her husband was away on business, and she knew as her sister, and we were very happy.

Time passed, and Adrian came back. He thought neither was very much at fault.

But Genevieve plead for me to stay longer-she was so lonely and dispirited; and I gathered the mantle of pride a trifle closer round my heart, and -stayed.

Hours lengthened into days, and days to weeks, time when every moment seemed laden with grief;

or poor." I read it again, looked into the fire and thought How like his old time self it is," whispered Memwhen, should we meet again? We dared not look ory. "And he remembers you so kindly," added Feeling. "You will have such a pleasant visit," suggested Hope. "Hester Lucerne, you are think-

the letter upon it, and as it lay a moment, I reached out my hand impulsively to recover my treasure. Pride ed; but death swept between me and the carriage Soon the little yellow flames crept up, and wrapped it in their shining, treacherous arms, and I thought of the two other letters-only two-that shared a

I wrote no reply to that note, but when the sev-Aunt Hester wonderingly expressed it, "all in apple-I heard the physicians talking low and carnestly bie order." Her new white cap looked so neat and fresh, and I had put the finishing touches to a soft placed the slender whip in his hand, and lifted him Then there came a letter to my desolate home, upon the saddle of his pretty black horse. Tom

which you had just entered; but I proffered you a for of course, the reader knows the were married I had taught him the simple catechism that ohilmoment to don my long dress, oatch\_brown Jonny. But after this 1 grow absorbed in my new cares, and a seat upon her back, and by a short out across the fields where the carriage could not go, I was

> I recognized him the moment his firm, graceful step echoed on the platform, but he did not see me.

> "I say, little fellow, does your mother let you ride that spirited horse alone ?"

I could not see who he addressed, but I plainly heard the reply.

My mother has gone to heaven this dezen years, and Ma Hester likes to have me ride to the depot with Tom, or up to Silver Spring with her."

It was a perfect study to watch his dark face then. There were deep, firm lines around his mouth, I was changed ; and I thought he was, too. Probably and large, knotted veins tangled in and out the terrible scowl on his forehead. Just then Tom approached, and with a low, respectful bow, asked :

> "Would the stranger like a carriage anywhere about the village?" pointing at the same time to his really fine looking team. (I had given Tom a lcs-BOD.)

"Can you drive or direct me to Deacon M.'s?" ha inquired.

"It is directly in my way, sir." And Tom held

#### BANNER OF LIGHT.

the door open, and the traveler seemed glad to enter the carriage without further parloy.

2

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I waited but to see the little black horse canter off, then with a leap over two fences and a ditch, I was at home again-angry, and grieved, and glad, all in a breath. The carriage came soon, and I welcomed the quiet, dignified man it contained, inquired for his health, and introduced him at once to the house and its inmates, then turned to catch my little chargo just as he was slipping carelessly from his horse.

When I entered the parlor, Mr. Searle stood by the table, comparing two pictures that hung near. One represented Genevieve and myself, painted by a Bouthern artist, in our delicate drapery. The other was his little boy, taken six months before, in the very heart of a New England winter. His velvet cap hung from Bruno's mouth, one scarlet mitten was crushed beneath the exultant tread of his " first pair of boots," while the other held his "sled rope." Adrian looked quietly from one to the other, and said, half to himself:

" His mouth is like hers, and his hair fails back in just such shining waves, but-"

"His black, beaming eyes and high, full brow belong to his father," I remarked, coolly.

He turned quickly as I spoke that word. I saw the deep flush on his face, the quick, sad look, and when he sat down so despairingly, and covered his eyes with both hands, I left the apartment softly, and only returned in time to show him his room that he might change his dusty clothes before tea.

That night he retired early, but the next day his habitual cheerfulness had returned, and it did not again forsake him through all his long stay with us. My little boy-I called him Forrest-took with wonderful instinct to his dark-browed father. I had been so afraid he would not, that it really seemed a relief-and they never wearied of each other. often rode or walked long, pleasant ways with them, and they often joined me in the sitting-room, little Forrest climbing upon his father's knee, while he read or talked.

Those were very quiet, happy days, and long before the autumn came laden with luscious harvests, it was all arranged, I never knew how, that I was to go with him when the late October frosts were changing the green woods to gold and fire, on a pleasure excursion-to the lakes first, then down to my sweet Southern home, where the silver magnolias were blooming, and back again to New York. to his long-ago home on the Hudson.

Of course, there was to be a bridal first, in the quaint old church, and-and-I. seem to see it now, just as it looked on that eve before our wedding. when we wandered-up the isle in the dimming twilight, and stood, silent and alone, by the little altar. There were heavy festoons of evergreen and bright bouquets of flowers swimming in water, ready to be arranged at daybreak, for we should by married early, and leave in the first train, he said, contrasting this with another day, far back in the annals of memory.

How strong, and proud, and noble he seemed then ! How willing I felt to lean on him, henceforth and forever! And then the light in his black eyes faded so softly as he thanked me for my care over his darling child, and spoke of Genevieve's gratitude, a precious boon in heaven.

We talked long, that night, of past and future, sitting in the quiet country parlor, he on the sofa and I in my half forgotten girlish place, with my head on his knee and his arm thrown lightly over me.

"Good night, Hester-it will be bright and pleasant in the morning," he said, at last, turning from the western window as he was about to leave the room, and with one silent kiss he was gone.

Time passed, and when every eye was closed in sleep, every footfall in the household hushed, there

dreamily, and stood at last in our room, as I had learned to call it.

There was the easel, shrouded in grey drapery, my workstand, and Adrian's books, and there, on the lounge, reclined Adrian, propped up with pillows, and apparently sleeping. Caspar, his black attendant, whispered softly that " Massa complained of heat in the bed-room, and wanted to lie in the cool air."

He (Caspar) doubted the expediency of this, but Massa would have his way.

I did not feel like sleeping, so I sat down by the open window to dream, of some pleasant coming time, when--- '.

"Gennie! Gennie!" said Adrian, in a low, plaintive voice, "oh, if I did kill you-if my stern pride did crush the light and life from your young heart, God knows I loved you, darling. Gennie, is it you ?' "No, it is Hester," I answered, bending over him

with a soothing draught. "Hester, is it? Well, I must have been dreaming.

thought Gennie was here," he said; and added, after a pause, "Did you know, Hester, that we did not always live happily together ?"

I started back with a cry of horror, for I thought him insane; but he spoke again calmly and kindly:

"It is only too true. We were both proud; I was terribly stern and unyielding, and though I surrounded her with all that wealth or taste could procure, I often thwarted her, in little plans and pleasures, and I believe it killed her-stole her strength and spirits, little by little-oh, dear! And it would be just so again. Just so for me; but you would never bear the petty tyranny of conscious power. Your untrammeled spirit would rebel against its oppressor. You were born to be free. Nay, do not contradict me, dear Hester. Do you know the dying never speak falsely ?"

"Dying?" I looked at him with wide-open eyes and sprrowing heart. Something in his look and manner told me it was true.

"Yes, dying," he answered with forced calmness. I have felt this for many days. Can you stay with me until the morning?"

And he reached out his one well hand to clasp mine.

Caspar came in soon after, but Adrian's eyes were closed, and he scarcely spoke. I watched that proud, bold face, shaded over with an indescribable softness now, and saw the red flush fading out from lip and cheek and brow; but the hand I held was warm and firm. I thought he slept. Suddenly starting up, he exclaimed, "Where is my boy ?"

Of course I went up stairs and took him once more from his orib, and in another two minutes his rosy face nestled contentedly on his father's pillow.

" My pride-my beautiful ; God keep thee from a possible future of unhappiness. God keep thee-" And the deep, strong voice was drowned in a sudden rush of uncontrollable emotion.

"Good-by, father," murmured the little boy, drowsily as I took him away.

And thus they parted !

Adrian was taken coughing soon, (as the country people have it,) and the red blood stained his pillow, and dripped from his dressing gown; but when the coughing fit had passed, he lay back white and still. I thought he was faint, and offered him wine. Instead of drinking it, he put his arm up round my The act was so sudden and quick that the tongue neck, and drawing my face down close to his, he had no time to give utterance to the feelings of the whispered :

"Remember, it will be bright in the morning; you will meet me then; meet me carly. I see my tion; and as I was taking the last step from the mother's eyes looking kindly on her long-lost boy. Good night, Hester-good night!"

He spoke no more on earth.

why.

I knew not when or how they buried him; days, weeks. and even months, went by without my knowledge, for I was too sick to live, the doctors said. But I did live; and when first the light of reason ame back to my clouded brain. I called for r little Forrest. I shall never forget the puzzled, pitiful look that Aunt Hester wore, as I made this request, but I understood very quickly that it could

Written for the Banner of Light. EIGHTEEN HUNDRED AND BIXTY-ONE.

The pale old year is dying now. I almost hear his sighs ; And round me moan his watchers wild, With ceaseless crics.

The wintry night-winds o'dr his bier Chant solemnly a song. Now high, now low, and far and near,

The whole hight long.

'T is midnight hour, and round his brow The gathered dews of death Lie heavily, as t' were to bind

The pentup breath. Another victim to the ranks

A voice unto me saith "grieve not,

My name is Eighteen Sixty-One-Why wilt thou fear !

I'd speak to thee as spake the men-Prophets of long ago, Of one true shrine where all should kneel

While here below.

Will be too short for half the deeds Of noble souls.

Of freedom's rising star;

Its beams will rest o'er bondmen's chains In glory far.

Then shall the wail of parting cease. The watcher's cry of woe, And hearts will not be rent in twain By freedom's foe.

And mingling in the halo bright

Are other lights divine, The lights of truth and justice dear-The stars of Time.

These canst thon worship with thy might, Winning a conscience clear,

And thus temptation's quicksands through Thou 'lt safely steer.

Remember, mid the circling hours Of my swift, noiseless flight, I wait not for man's own good time

Or promise bright-But sweep with silent, tireless wing,

To an eternal land, Where love and trath will ever dwell

At God's right hand."

"LADE US NOT INTO TEMPTATION,"

BY PAUL PRY.

The night was bitter cold. As was my wont, I strolled forward among the emigrants. All was silent, for it was too cold to talk. Apart from the others were orouched two very thinly olad. A glance told me that they were mother and daughter, and also that there was a sadness upon them that did not belong to the sufferings of the ordinary emigrant, and a sudden impulse prompted my taking a heavy shawl from myself, and wrapping it around them. heart, before I was back and out of hearing.

The steamer in due time arrived at her destinaplank to the wharf, I felt my coat pulled. "Measter, measter, you have forgotten your

shawl !" "No, I have not forgotten it ; keep it."

"Kape it ?" cried the mother.

"Kape it-kape it for our own ?" cried the daughter.

eep it for your own till you find

# Original Essays.

ANOIENT GLIMPSES OF THE SPIRIT LAND.

# NUMBER' TWENTY - FOUR.

We have seen that the ancient Lords, Gods and Angels were, for the most part, held as independent creatal status. The Most High God had his sitting in the luminous ether which pavilioned the sun, moon and Flanking this hierarchical host, and shaking much the mystical arcana, were the mediums, prophets, or seers. These were the " Men of God" to speak in his name. and the oracles of God.

as the good demon of Socrates.

Of all the Herocs, Gods, or Men. of God, worshiped developed status in the relations of the two worlds. by the ancients, not one dwells so highly within the ling fountain of his love.

In old Jewry, all was of the Lord till after the Babylonish captivity, when the Persian dualism of a dividnate the theology of the Jews. . The Persian Arhiman, the earth. The Romish Church adopts the .. Legion," whether you are Godly or Devilish.

M. Gasparin has tried very hard to prove, through one thousand octavo pages, that Modern Spiritualism is kled with blood. "And when they appeared in pubneither of God nor the Devil, but of "fluid action." This author is a French Protestant, and strives very hard to parry the Roman "legion," and also the rationalists, who claim that the Biblical phenomena are in the same line of causation. With him, God and dead; they foretold events; they exercised themselves the Devil are the engineers of the Biblical dualistic in magic. They were, at once, the priests, lawrivers manifestations; but all outside he reduces to "fluid and physicians of their nation; and consequently conaction," which is equivalent to the reductio ad ab. centred in themselves all that respect that men have surdum. He fails to see that his charges are equally diffusively for those who heal their diseases, protect as applicable against the Bible and Protestant church as against the Romish, when he says that "the Dualism of traditional belief manifests still another sign. In the conflict between divine miracles and diabolical prodigies, we hardly know how to distinguish one from the other. The two supernaturals are continually principle." Sun, moon and planets, as well as the confounded. We shall be told, indeed, that extraordinary facts are of God, when they are produced in the name of the church, and that they are of the Devil ship. God.Stones were venerated as of equal virtue as when produced by the hand of heretics. The crusader those set up in the name of the Lord in old Jewry-as who passes through the flames, holding in his hand the the Bethel Stone of Jacob, when he covenanted to true spear, performs a miracle; the Protestant cevenol who passes through flames singing a psalm, achieves a work of Satan." "This is a convenient mode of reasoning," says M. Gasparin; but he and his brother Protestants as readi. transforming Laban's cattle. The sons of Laban were ly resort to it when it serves their turn. Those who rather mystified at the marvelous work of the Lord; do not adopt "fluid action," " Od," &c., are very nor was it altogether satisfactory when Jacob told full of the Devil as a "convenient" answer to the them-"Thus God hath taken away the cattle of your phenomena, which, if happening within the "paste. father, and given them to me." Moses set up one of board barriers of the Bible," or in camp or revival these altar piles, and named it Jehovah-nissi, or Swearmeetings, is of the Lord, or holy ghost-yet our author, ing Lord, because the Lord swore that he would have while removing the mote from the Romish eye, perceives not the beam that is within his own. He says, "So long as the illuminated magnetisers operate in as the Lord to swear by, or to immolate victims upon, heretical countries, in Germany, in Sweden especial. and invoke as a helper-"The Lord is my helper," as ly, they are instruments of the Devil, althuigh they Ebenezer or Stone of Help-so, too, the great Stone of fancy they call down upon the sick the action of angels, and drive away that of demons. I willingly abandon them to M. de Mirville, for I reject with all the common humanity in the contemporary status of the power of my Christian faith, revelations furnished all the ancient religions. The ancient Druidical worin a state of ecstacy, or confirmed by the insensate ship finds its counterpart in early Jewry and Gentilewritings of a Swedenborg." Of course, by a parity of dom. Stone and Serpent worship with the "sweet reasoning, we should infer from this that no revela. influences of Pleiades," but no images of the unaption in the Bible is worth a straw if delivered in a proachable Supreme. Says Edmund Burke, "The land, state of ecstacy, in trance, or in the spirit, so that mark was in those times held sacred on account of its spiritual gifts were of no account whatever, but sim. great uses, and easily passed into an object of worship. ply of "fluid action." Not so however with M. Hence the God Terminus amongst the Romans. This Gasparin. These things are spiritual if within the religious observance, toward rude stones, is one of the Bible, but "fluid action" on any other wise. Truly most ancient and universal of all customs. Traces of "a very convenient mode of reasoning." For our own it are to be found in almost all, and especially in these part, we see no difference in the Camissard prophets, northern nations; and to this day, in Lapland, where speaking in the language and person of an invisible intelligence, as, "I tell thee, my child," and the Hebrew prophets speaking on the same wise in a "Thus saith the Lord." It would appear that the church has never yet "had light enough to distinguish between the action of God tions. They not only offered up beasts, but even huand that of Satan." in the way of spiritual manifesta- man victims. • • • • The knowledge and policy of tions, and Gasparin cites the case of Madeleine of the their priesthood appeared the more striking, by being cross, as showing that "the work of God and that of contrasted with the great simplicity and rudeness of the Devil are blended." "This confasion," he con. the people over whom they presided. But, notwithtinues, "is everywhere. • • The two supernaturals standing some peculiar appearances and practices, it are so imperfectly distinguished from each other, that is impossible not to perceive a great conformity bemultitudes of intelligent and plous men have for ages tween this and the ancient orders, which have been persisted in a classification forever impossible. There established for the purposes of religion in almost all has always been great danger that the diabolical would countries. For to say nothing of the resemblance be mistaken for the divine; a just punishment of Dual- which many have traced between this and the Jewish ism I is it possible that any one can really desire priesthood, the Persian Magi, and the Indian Brahmankind to become familiarized with the idea that the mins, it did not so greatly differ from the Roman Devil effects cures, that the Devil delivers from the priesthood, either in the original objects, or in the Devil, that the Devil preaches up conversion ?" general mode of worship, or in the constitution of Again: "consulting Jewish traditions, we shall see their hierarchy." the Rabbis evoke angels, or the souls of the dead, just Thus, on every page of the past is stamped the oneas sorcery, at a later period, evokes demons. The ness of the religious sentiment; blind, bloody, vinprocesses differ but little. The Rabbins assert that dictive in ignorance, it is clad in the more beautiful the patriarchs, prophets and ancient kings showed robes only in the progress of knowledge and civilization. themselves on the mountain of Garizim." Very well- Mr. Buckle is right in giving precedence to these as

# [MARCH 2, 1861.

and create darkness; I make peace and create ovil-I, the Lord, do all these things."

By proving the transmundane mode of being as Modern Spiritualism does, we are neither confounded by the Lord nor the Devil, but we find human souls, men, women and children from that world, manifesting to this. We only stultify ourselves when we deny

their unfleshed human individuality of being, and cry Lord ! Lord ! or Devil ! Devil ! from the standpoint of the ancient darkness, where every apparition was a tures. They were personifications of the moving pan. Lord, a God, or a Demon, signifying the same per-orama of the universe within the scope of their men- sonality, sometimes visible, but mostly otherwiseyet uttering their oracles through apt mediumistic conditions-through bloody sacrifices-through wizstarry hosts. These were deemed living intelligencies ard's cauldron pot, or with magic rod evoking fire and mediators between the Most High and man. from heaven, as in the sacred mysteries of Bibledom.

There is a land of souls whence have come the authoritative mysteries of all ages. The undeveloped mind, too gross, unintellectual and unspiritual to Beforetime, in Israel, when a man went to inquire trace the intervening links in the chain of relation of God, he said, "come, let us go to the seer." On embracing both worlds, has been forever a prey to this wise we have received the mysteries of Godliness ignorance, superstition and priestcraft. Unfleshed souls have been magnified into very God of Gods, or

Philo Judaens says, that " the Heroes of the Greeks into the omnipresent Devil of orthodox theology. were the angels of Moses," and that "the air is full Whether God or Demon, their lower estate has always of souls, and the word of prophecy is accustomed to presented the same vampire-like proclivity of being call these souls angels, and that which interprets the ever thirsty of blood. There is odylism or essence of will of God is the prophetical race, being under the the blood when freshly shed that has rapport with the influence of divine possession and frenzy-that the grosser appetites of the spirit-world-hence Jewish and spirit speaks by possessing the prophet-that the Gentile sacrifices as the most acceptable offerings to prophet is the Man of God, and reasonably to be called their God. The blood poured out in libations as con-God. These souls, philosophers are wont to call de- taining the rapportal life in which the grosser spirits mons, but the Sacred Scripture calls them angels, would manifest-.... The sweet-smelling savor' from the and the reporters of the Word of God." Philo burnt paunches of bullocks-the buck-goats for sin, claims to have been, at times, influenced like the and the libations of wine so delectable in the feasts of . prophets, and his familiar ... invisible spirit" is appart the earlier Jchovah Moloch of Israel, to say nothing of rently the same as his God, holding the same relation the human sacrifices which have so often garnished, the altars of the Gods-all these simply mark the un-

Says Cudworth, "The tabernacle or temple being holy of holies as Jesus of Nazareth. Most of the Hero thus a house for God to dwell in visibly, • . • • Gods were rather renowned for the grosser or worldly there must be some constant meat and provision exploits, while the Hero of Gallilee expanded from the brought into this house, which was, done in the sacrimoral, the spiritual, and the affectional plane. In all fices, that were partly comsumed by fire on God's own these was unfolded the flower of his being, quicken- altar, and partly eaten by the priests, which were ing with delicious aroma a limitless expanse, and even God's family, and therefore to be maintained by him. to this day is a ministering angel from the ever upwel- That which was consumed upon "God's altar, was accounted God's mess, as appeareth from the first chapter of Malachi, where the altar is called God's table. and the sacrifice, "God's mcat; "Ye say, the table of ed empire among the heavenly hosts begins to impreg- God is polluted, and the fruit thereof; his meat is contemptible." And often in the Law, the sacrifice is evil principle, or Satan, unfolds in the later days, and called God's bread or food. Whence in that learned appears as an outflanker against the Lord. So, too, Hebrew book Cozvi, the King Habor objects to the the word Demon was made to change front from the bet | Jew Cozar against his religion, that it seemed to place ter to the worse sense of the term. Christianity took corporeity in God, in making him to feed upon the growth in dualism, permitting the Prince of the Pow- flesh of beasts in these sacrifices. To which the Jewer of the Air to bag a third part of the heavens, and ish Doctor answers cabalastically in this manner: That he has so far succeeded in more than holding his as in men corporeal meat is a means to unite and conown, that modern orthodoxy, fleeing from the wrath tinue the soul (which is a spirit.) to the body, so, in to come, have yielded him almost the whole-the the land of Israel, the blood of beasts offered up in heavens above, the earth below, and the waters under sacrifice had an attractive power to draw down divinity, and unite it to the Jews." Thus is it apparent while the Protestant is rather inclined to hold fast to that the sacrifices to Jehovah were as bloody as those the Omnipresent, All-Devouring One. With either offered to Moloch, or to the bloodier Gods of Heathenblanch of the Church, however, much more depends dom. The Hero-ghosts of Homer appear at the saoriupon the creed you believe, than upon the life you live, fices of Ulysses, the same as the Elohim or ghost Gods

are present in the sacrifices of Israel. So, too, the Drnids of Gaul and Briton had their God-Stones sprinlic," says Burke, "it was seldom and only on some great occasion; in the sacrifices of the Gods, or on the seat of judgment. They prescribed medicine; they formed the youth; they paid the last honors to the their property, or reconcile them with the divinity. • • • The Druids were eminent aboyeall the philosophic lawgivers of antiquity, for their care in im. pressing the doctrine of the Soul's immortality on the minds of their people, as an operative and leading. elements fire and water, whose baptisms were supposed to wash away all sins, were a part of Druidical wor. serve the Lord, if the Lord would come down in a mid pro quo. The Lord, to meet his part of the covenant. appeared to Jacob in a dream, and said. "Lift up now thine eyes," as then he would behold the process of war with Ameleo forever. These God-Stones had local habitations and names in old Jewry-were personified Abel, or Sacrificial Stone of Abraham. It is impossible, with unbleared vision, not to see Heathenism is not yet entirely extirpated, their chief Divinity, which they call Stor Junkare, is nothing more than a rude stone." "The Druids performed the highest act of religion by sacrifice, agreeable to the custom of all other na-Moses has made a similar declaration: "The Lord came the saviours of the higher and broader divinity; for in from Sinai, and rose up from Seir unto them; he shined | ignorance all religion is as one with superstition. We worship our Bibles, our prayer-books, and our creeds, forth from Mount Paran, and he came with ten thouon the yet crude plane of the undeveloped past. We If they were apparitions in the one case, why not in take them as finalities, instead of sloughing their the other? It is impossible to place the tutelary God grosser parts as we pass from the darkness which begot of the Jews in a position not relative to all other Gods them. We have reversed the symbolic worship of the of human conception; impossible to remove him from ancient serpent which symbolized nowness of life. the status of civilization in which he appears, whether whether as casting its skin for a new resurrection, or his aspect be astrological, or as a familiar spirit on in its astronomical aspect of returning from the winter Sinai, Seir and Gazarim, or vulgarized in stone and solstice, and bringing life and immortality to light by wood. Before Dualism cast its shade upon Hebrew leading up the heavenly hosts from the dark shadow unity, the circle of all things symbolized the Lord. and valley of death, and seating them on the high He was the author of all evil. "Shall there be evil in meridian of the summer splendors, where all the sons a city and the Lord hath not done it? I form the light or stars of God sang for joy under the sweet influence

San Jose, Cal.

Of the dim shadowy past; Biight hours of joy, dark sorrow's day-All gone at last.

For I am come to cheer ;

My reign, like you, forgotten kings,

Which the dead past now holds,

Many shall bow before the light

name a wild, half-smothered shrick, a crash, an angry roar, as of an unchained demon-and the house was in flames. Of course, my work was plain : to snatch little Forrest from his orib, and find, through fire and smoke, a safe place for him. When I returned to the house, its half-clothed, frightened inmates, were gathered before it-all save one, Mr. Scarleand he?

Strong hands were busily engaged in planting a long ladder by the window in his room, when suddenly it was thrown open, and an apparently shareless, lifeless mass fell heavily to the ground. The fire had burned up beside the chimney and between the partitions, until it reached the ceiling of his room, where it had burst forth; and the first intimation he had of it was in a half detached beam that swung from the blinding flames, falling directly across his feet. How he liberated himself, he could not tell, nor did we pause to inquire. Other homes were open to receive us, and all that care or kindness could devise was freely offered-but of what - avail?

Adrian did not seem to suffer much-his wounds healed rapidly, and the physicians promised a perfect restoration to his wonted health ; but he complained of a terrible heat in his throat and lungs, and sometimes, after coughing slightly, a few drops of fresh blood would stain his lips. As soon as he was able to sit up, he commenced writing, and soon stern dignified looking men came frequently, and held long conferences with him, and the steady rustle of papers, and scratching of pens, told of the work going on in his pleasant sitting room. Then the writing desk was closed at last, and the men went away, all save one, who arranged the heavy curtains, and drew the cushioned lounge into the most favorable light, then " cluttered " the still sunshiny room with all an artists materials, and commenced his work of transfering to canvas the face of Mr. Scarle.

And now I was with him every day, and the pitture, like little Forrest, was a never failing source of interest and amusement, as it seemed, each day, to grow more and more into life. I fancied it was only serving to beguile his convalescence, while Uncle Merriam was busily engaged in rebuilding his house. but he knew better than that, and when one day I noticed an unusual palor on his brow, and asked. had he not better defer his sitting until the morrow, he answered sadly "No! I must finish my work to-day." I was glad to hear this, for the picture had grown almost wearisome, and I feared it was injuring him to sit so much. Vain fear! That night he died.

Some strange presentiment of evil had driven sleep from my cyclids, and once, when a sudden breath of wind stirred the casement, I fancied Adrian's voice was calling me. I knew that from my chamber I could not hear him, if he called, and I was just trying to reason myself into forgetfulness, when a sweet voice said, close to my ear, "Good night, Hester." I arose instantly.

Ten thousand worlds would have failed to convince me then that I had not heard my cousin Genevieve speaking.

Down the stairs, and along the hall, I harried

In the will that Mr. Scarle had left, was ample provision for his only son and heir-left entirely and unreservedly to Hester Lucerne, and her best judgment. But in case said Hester, at any time, wished to free herself from his care, or in case of her demise, etc., etc., there were other ways and means provided for the orphan. These other ways had, most unceremoniously, been made use of now. for I had not been expected to live an hour, and the wealthy New York banker, and his kind-hearted wife, had taken to their home my precious charge. He must be pining for the country and his dear old home, I thought; at any rate, I would go to him, my life seemed such a sonseless, aimless holiday without its accustomed care. I had a motive for getting well, and I recovered steadily and rapidly, though the cold was intense, and the snow lay thick and white as far as eve could reach.

Long before the spring opened, I went to New York, to the palatial residence of Caleb Mercer Esq., and found my little boy. The roses had not faded from his cheeks, nor the fire from his eyes; his plump little hands were just as full of dimples, and a New York barber had scarcely lent new grace to his thick dark curls. He was glad to see "Ma Hester;" but when Mrs. Mercer entered the room, with her little Harrison, a year older than my Forrest, I noticed that both the boys called her mamma.

I talked a long while with Mr. and Mrs. Mercer, and they were kind and polite, and willing to yield to my claim ; but the result of that visit was what I had not intended. I left Forrest Searle in New York, happy and contended.

Time passed. What need to note its flying feet? And after the lapse of all these years what do we find? Scarcely three months had my little boy been in his city home, when both the children were attacked with that terrible disease, scarlet fever. One again, gradually taking the name and place of the lost one, until few remembered there was any deception about the affair. Caleb Mercer had grown rich, and retired from business, long ago; but he had won his own place in life-so must his son.

And thus the little Forrest Scarle of long ago has grown to the fashionable, active, handsome Harrison Mercer. And thus his proud, indifferent heart receives the homage it inspires. But all this while weeks, months and years go by. Perhaps you think my prophet eyes saw truly, and he has been true to the love he pledged and won-that Nellie Waugh was not deceived in him she fancied so truly noble.

I wonder sometimes if my Adrian was so perfect as my young heart made him, or if I worship even now a bright ideal of mine, to which he bore an imperfect resemblance.

But age is prone to wonder at the follies of youth. Have you woven a cloudless future for my two young friends, dear reader? Well, it is the pleasantest thought you can give them, for a farewell,

that needs it more." Ah, what a change came over the countenances of

the two! I can compare it to nothing but the sudden not be granted; and, in a few days more, I learned flash that leaves an intenser darkness, as the old woman repeated to herself my words; then looking at her daughter for a moment, she turned to me, and with a voice trembling with emotion, she uttered the words-" Lade us not into temptation-take back your shawl."

The bell rang, and the whistle gave forth its shrick; but high above the sounds of the bell and the whistle, as I entered the cars, was the voices of the mother and daughter, calling down blessings upon the giver of the shawl.

#### Over and Over.

The wheel of fortune keeps turning. The man that is underneath to-day, is likely to be on the top to-morrow. A great deal is conceded to lie in chance. We see many an one calculating, prudent, and industrious, and ready to take advantage of all fair opportunities; but, somehow, nothing ever comes of it, except perhaps a harvest of discipline, and that is worth all. Then again, we find a person who has appeared to take little or no thought of the morrow, actually bathed in a golden flood with whose incoming tide he had nothing to do. This may be all right, in order to teach us how secondary. are matters that are so fickle in their goings and comings; or it may be for the equally valuable purpose of showing us that a porfect self-reliance is never gained until even disappointments are all conquered by a patient acquiescence in the powers that rule overhead.

#### The Way of the World.

Men may swear, gamble, profane the Sabbath, be obscene in speech and licentious in conduct-they may absent themselves from home and spend whole nights in laciviousness, lust, excess of wine revellings, banqueting and abominable idolatries-and yet none lose their place in society, but be recognized as honorable men. But let a woman follow their example, and she is driven, like Eve, from the social of them died. The other lived, and grew strong paradise. If ever the breath of suspicion blow upon her vestal robe, it is soiled. If she lapse but once from the path of virtue, "she falls like Lucifer." No patience, however protracted, can place her on the pedestal from which she fell. No tears can wash away the stain upon her fair name. You might as well attempt to reconstruct a broken vase or to restore

.. The white snow lay The next sun's ray But none shall see the day. When the stain shall away The stain on the snow of fair Eveleen's fame !" And yet that proud lord will lift his hand in

society, as if he were an angel, while the victim of his hellish act is, like Cain, a vagabond upon the earth. And even the virtuous woman who would shrink from her presence as from a pestilence, will give him her hand and heart, as if he had never sinned.-Philip Slaughter. sand of saints."

the tints and fragrance of a flower. On the narrow pathway. Where the lord of the valley crossed over the moor; And many a deep print In the white snow's tint Showed the tracks of his footsteps to Eveleen's door. Soon melted away Every trace on the path where the false lord came !

# MARCH 2, 1861.]

#### BANNER OF LIGHT.

o' the Pielades. But our orthodox theologies cling to we find a centerstances, soul or spirit-life being the holding, or captivate the mind by contemplating, it ne old skin of the serpent-to the body of its death, distinguishing feature of the kingdom, beginning and think that if this is suffered to slide, they will be and being coeval with it.

of all people the most miserable. So they continue to hold to each cast-off slough, till it is almost impossible to secure the resurrection of a new or spiritual body. They feel that the old skin must wrap them about, or each is ready to exclaim with old Jewry Micah, "Ye have taken away my Gods and my priest, and what possesses a talismanic virtue not given to the new. The Stone, Jehovah nissi, which Moses set up, we still think more sacred than any upheaval of the geologists. The Hebrew stone is orthodox for reminding the Lord that he had sworn to have war with Amelec forever. The Laplander is heterodox and heathen, for setting up "a crude Stone," and calling it Stor Junkare, though we fail to see the essential difference in holiness of the Jehovah and Junkare Stones. We hope that the Lapland Stone was not the monument more and more happy or miserable, as they are of such an exterminating oath as appears in the monu- answered or negatived. mental hard swearing of the Hebrew. We are not idolatrous of either Stone, but rather given to the idolatry in another direction-of the angels, goddesses, or saints in glory; but then the Lord pardon his ser vant, if, in this respect, he bow too much in the house of Rimmon.

We still have altar stones, which are supposed to b more boly than granite, pudding-stone, or quartz. We still worship a book as the word of God, though it terior, playing with the spiritual body and physical never was the word of God in any exclusive sense of body, as with plants and insects. But when we the term, but only in the assumptions of the priest- commence the individualities of spirit-life, we enter casts who direct and govern in such claims. We still upon a new cycle, and a new sphere of existence; worship Sunday as being the Lord's day, though instiinted in honor of the sun, and called Saturn's day anterior to the days of Moses; for our earlier Bible is but a compilation from pre-existent records, as appears in the more thorough archaeological researches; yet we know to our present capacities, external; and set up this book, full of contradictions, call it the yet, no doubt, a change may await us beyond our word of God, and invest it with a tallsmanic virtue- | ken. I am glad to know I shall go on, still myself, the same as past ignorance has done with other idols. after this body drops back to earth, and that I shall No one denies the many good things it contains, but not have to stay here seventy years to gain a point it is not therefore infallible. How many read it with of soul-life, for, if that were requisite, I should have freedom of judgment and criticism, as they would read little hopes. any other book? Not many are yet out of this idolatrous bondage, but are inclined to regard it with the bated breath and whispering humbleness of the trembling slave, so imbecile is their mentality in the direction of religious knowledge. In such training of the religious organs, if a ghost appears, it is either the Lord or the Devil; and yet no spirit has ever yet stood out in objectivity of being, whether in the name of tions are "of all manner of precious stones ;" its Lord, Angel, or God, but from the world of souls, who walls, the towering mountains; its lamps, the burn. were once incarnate like ourselves. Swedenborg ing planets; its organ choir, the voice of many saw those who had uttered themselves in the name of Jehovah. The writer in the name of Moses supposes his Lord to have come from Sinai, to rise up from Seif, and to shine forth from Mount Paran; while others, still lending enchantment by distance to the view, saw in the ghosts of their mountains the pairiarchs of their nation. All divinities must be of the mythical old time, because a ghost of the present would be, like the prophet, without honor at home, It cannot be shown that the tutelary God of Israel, when not a personification of the Supreme Principle, or otherwise representative, was of any other source than from the land of souls, who live, move and have their being in the Universal Father, continuous from this world, and correspondent to ourselves. C. B. P.

# MIND AND MATTER. BY WARBEN CHASE.

· I use these terms to distinguish the dual character of the universe. Both are substantial existences, absolute, eternal' in duration, both ways from our boint of time : never have been and never will be increased or diminished in quantity, and relatively and essentially never changed in quality; their powers, conditions, essences and actions are different and distinct from each other. Mind is positive, matter negative; mind active, matter passive, or inert; mind masculine, matter feminine, both essentially unchangable to each other, but in perpetual

I leave for physiologists to deside where human beings begin, both as a race and as individuals ; and when they have decided, I will endeavor to show that then and there a human soul or human souls began to "live, move, and have a being," and that have I more? Woc is me !!" They think that the old spiritual individuality is coeval with humanity, and is not dependent on physical or intellectual develop ment, but only upon organization for a beginning, quality and capacity alone depending on development. However feeble the physical or spiritual organization of , a human being be, or she has soul-

wants that no outward conditions can supply or answer, and they increase with the soul's growth and become more and more imperative, and are

In the human form, mind forms an internal as well as external nucleus, and gathers elements melting mood. So we here confess our own sin of for a spiritual body, while it cases it over with grosser particles of decomposed mineral, vegetable, and animal bodies; and, in this sense, man is in the image of God, (or the Universe,) being dual in form ;

but the spirit body, or, as Davis terms it, the soul, is not the mind. Mind is still both interior and exand our lives there may be as the duration of our worlds in this sphere, or, if less, still as durable as the first of our earth forms, the rocks, or, for aught

#### Philadelphia, Pa., Feb. 7, 1861.

### "WHO THE WONDERS OF HIS HAND OAN TRACE ?"

Visible nature is a glorious temple. Its foundawaters; its orators, the thunderbolts of God; its ceiling, heaven's unfathomable blue, festooned with clouds whose edges seem fringed with the stripes of disbanded rainbows of all hues.

This beautiful temple was built for man. It is his play-ground and studio. He rejoices in its golden light, and meditates in its solemn darkness; he fathoms the depths of its oceans, and scales the heights of its Andes-explicates the formation of snow, and who hath begotten the drops of dew; measures the belts of Jupiter, and numbers and weighs the moons of Saturn; with one hand he plucks the flower of the field, and with the other arrests the lightning in its course, and clipping the wings of that fiery bird, encages it, and applies it to the uses of ordinary life. Having pushed his investigations to the last brink of visible nature, at one bold flight he has crossed "the broad Atlantic of worlds." and joined in the hymns of the sons of God who sang together when time began, and this globe took its place as a shining star "high up the walls of heaven."

"Every man," says Dr. Paley, "has a particular train of thought into which his mind falls when at leisure; and if one train of thinking is more desirable than another, it is surely that which regards the works of nature, with a constant reference to a Supreme and Intelligent Author."

An old hermit being asked by a philosopher how e could spend his time in the wil was destitute of books, answered, "My book, oh philosopher, is the nature of all things created by God, which I can read at pleasure." "Nature," says another, "is God's library. God manifested and drawn out, and all oreatures are as glasses in which we may see, and as scaffolds and ladders by which we may ascend and draw near to him."

is that which the heavens unfold

"- when the moon, resplendent orb of night, O'er heaven's pure azure spreads her sacred light ; Emmin Frances Jay. When not a cloud o'er casts the solemn scene, When not a cloud o'er casts the solemn scene, This name, still sacr And not a depth disturbs the day serene."

If in such an hour we cast a glance along yon glorious highway, how grand the scenes that opens to the view. Here is a star of the first magnitude shining forth with superlor brightness. Yonder are the glimmering rays of millions of twinkling luminaries; others are those diminutive gems scattered with such profusion through the milky-way, forming that ample road whose dust is gold, and pavement stars.

#### " As stars to us appear."

Jupiter moves yonder in the car of light, canopled with a firmament more magnificent than that which mantles our world, and driving his blazing steeds around the sun at a speed of thirty thousand miles per hour. There is Saturn, too-the most beautiful of all shining hosts-diffusing a flood of light sufficient to eclipse a thousand moons, and girdled with rings, the smallest of which would belt this globe four hundred times. And there is Georgium Lidus, the most indolent of the flaming troop, moving at the lazy gate of fifteen thousand miles per hour, while little Juno, without whip or spur, completes her fifty thousand! Lo! yonder comes the full orbed moon like a sweet shepherdess attended by her glittering flocks to roam the azure fields of night. Under yon frowning cloud she seems to stoop, then up the pure cerulean rides sublime, and o'er the dark her silver mantle spreads. Unnumbered worlds march out in successive splendors, gradually light- have retired, or gone over, or switched off the track ; ing up the firmament till it seems throughout its vast extent powdered with shining worlds, each making its respective contribution to set the bosom loss, and need both, and hundreds more like them, to of old night on fire.

But this contemplation has no limits. If we ask the number of suns and systems, astronomers tell us that the unassisted eve can take in about one ninety to a hundred millions. Imagination may soar where eye cannot pierce, nor telescope sweep, and of other suns shining on them, and the broad, bright skies that circle them, gilded with other stars.

"The grass withers, and the flowers fade." The mountains orumble, and the rocks decay. But those not mar their beauty, and familiarity can leave no foot-print on their untrodden floor. "Power belongeth unto God." And where do we find it so eloquently written as in the ancient manuscript of the night?

Those faint lights that fringe as with a network of silver the ourtains of darkness, are ponderous worlds millions of miles in oircumference. That which we call the morning and evening star, now riding foremost in the procession of night, and anon heralding the king of day, is a vast globe, equal in magnitude to that on which we live.

· Spirit of God I as up yon star-hung deep Of air, the eye and heart together mount, Man's immortality stirs within,

And thou art all around i Thy beauty walks in airy music over the midnight heavens. Thy glory's shadowed on a slumbering world."

VIBOINIA.

#### Written for the Banner of Light. **LINES**

ON LANDING FOR THE FIRST TIME IN IRELAND.

### BY J. ROLLIN M. BQUIRE.

Oh, Erin I I rest on thy surf-beaten strand,

My fevered check fanned by the breeze from thy hills, Iy gaze stretching far o'er thy memoried land Where the green shamrock grows by the side of thy

rills. nrock

# Correspondence.

This name, still sacred to the memory of many

hearts, once hung on thousands of lips, and identified a form which was the wonder and admiration of hundreds. It was borne by an inspired teacher of eternal life, one through whom angels sent messages to loved ones of earth ; one whose voice gave utterance to notes of music and words of love from spheres above us, cheering, strengthening and encouraging many a lonely wanderer on our earth, and renewing the hopes of thousands for a reunion with the loved ones whom death had snatched from sight and touch. She arose, a brilliant star in the morning of Spiritualism, lightening the horizon of its early day, and many of us hoped its brightness would not pale; but grow brighter and brighter, till the noon day glories of our system should be complete. But soon, too soon, the form disappeared in the west; the voice sank faintly till its notes are heard no more, and often the question comes to me, "Where is the beautiful messenger to whom the angels whispered words for the private and public ear ?" and I reply, sho is married-not dead, but married, and mortals, not angels, are using her now. The men and women who are bound up in this world, who care nothing for the next, who feed mainly or entirely on physical and material things, think she has been wise, and would advise all medi ums to do likewise, and let the spirit world whisper in vain to ours. True, hundreds have arisen to fill, as best they can, the place of this and others who true, an Emma Hardinge is filling out the circuit which the other Emma begun; but still we feel the supply the demand of our world for mediums and spiritual inspiration.

I have long waited and hoped this eloquent, noble, inspired soul would again be in our midst, calling thousand, while the best telescopes can take in from the inhabitants of earth to look up to heaven and see, to listen and hear, the dear ones who had left them. But too often I have seen marriage prove to she shall see "other worlds rolling afar, the light be the grave of usefulness as well as happiness; and sometimes I have known it to prove the door to use-

fulness and happiness, one, or both. Often it is the door to oblivion, and not unfrequently to the grave for the body and to heaven for the soul. But yet I heavens are always fresh. The hand of violence can- cannot see why it should silence the voice of mediums, or stop the pen or tongue, made eloquent by the inspiration of angels.

> Oh, Emma-Emma! if thou art still on earth with voice or pen, why not let us hear or see occasionally a word from thence? If thou art effectually silenced, I fear the policy will be settled by our enemies, and soon they will lay siege to the other Misses whom they cannot silence by argument, and entrap them in marriage nets, as they have thee and Charlotte Bebee, so we can hear ye no more. One after another of the pioneers goes to rest or to heaven, and now few are remaining of the morning WARREN CHASE, laborers. Philadelphia, February 9, 1861.

#### Spirit Manifestations in Dixon, Ill.

During the past year, there has been living in the family of Dr. J. B. Nash a Mrs. Briggs, who is a medium, and who, in her normal state, is entirely blind. When Mrs. Briggs first came to live with the doctor, his health was so poor that he was unable to attend to his business, that of a druggist. During the past year a Dr. Gregory, who formerly lived in Dixon, but who has been some ten years in spiritlife, has been prescribing for Dr. Nash, and under his treatment the Doctor has so far regained his health, as to attend to his business again. The Doctor's disease was a long-standing chronic affeo-

tion of the liver, attended with a great prostration

pared to Worcester's, and Lindley Murray is far bo. hind the age. And as to the study of the Bible, though some parts of the New Testament might improve one's morals, it never would one's English. Yours truly, A.W.IL New York City.

8

#### From the Par West.

From this far off prairie land my thoughts often run back to the good old eastern hills and the great warm hearts that dwell among them; especially today, is that the case-sitting in the comfortable home of brother and sister Witham. I listen to the bitter winds outside, see the snow whirling and drifting away off across the prairie, and am remind. ed that many a mile of this great white enow-carpet is between me and those hills and hearts. Lakes and streams and valleys must be passed to reach them, and yet I seem almost to hear their familiar voices louder than mind they are speaking, and my soul-vision cannot be dimed by the driving snow. Your glorious Banner is before me, and it is from its perusal that my mind is thus brought in rapport with the far away friends. I know while my soul feasts upon the thoughts of our good brothers Child, Chase, and many others, that you weekly send out to us, that among those New England hills many that I love are also feasting upon the same thoughts; and so we come nearer together.

Since I turned westward, last September, mine has been a busy life; all along through the valleys of New York and Ohio, up in the thriving towns and settlements of Michigan, and all over the great prairies of Illinois and Wisconsin, instead of a fainting, sinking away, the glorious soul of humanity is growing brave and bold. I have found those hearts that were strong and hopeful before, more strong, more hopeful now, and have found many new faces glowing with the happiness brought them by the religion of peace and love, many new hearts growing strong in their freedom, many souls that were once sad, comforted under the ministrations of the dear invisible ones. Sometimes the burden of labor seems heavy, the journey too tedious : but when I see this great, growing life, I forget all the weariness; the burden grows light, and so I go rejoioing along.

Most of the month of December was spent in Beloit, Janesville, Evansville and vicinity, and I became fully satisfied before leaving, that though sleep. ing they are not dead ; the great thought of the age has been at work there, and, though there has not been much surface-ripple, the deep under-current has steadily rushed on, undermining, washing away the great error-deposits of the past, laying bare the solid strata of eternal truth.

I have just closed my month's labor in Milwaukie. and have never felt a deeper regret than that called forth by the separation from the few noble ones there, who dare to be unpopular that they may be men and women-God bless them ! Milwankie will never, I am sure, lack bold hearts to battle for the right.

Two or three days' rest here in this good old prairie home, where I can laugh at the rough winter winds, and look upon the driving snow without the dread of being car bound and drifted under, and I shall go to my next appointment (Rockford, Ill.,) fresher, stronger for the work that is mine. One month longer and my face will be turned eastward. The hot July sun will find me again among the hills of old Connecticut, looking back upon this western winter as a thing that has been-forgetting all its roughness in the memory of its pleasures, forgetting its keen, cold winds and its annoying prairie drifts, but not forgetting its true, warm hearts.

N. FRANK WHITE. West Rock Prairie, Wis., February, 1861.

"Let go the jib, there | quick | let go !" should the captain of an eastern packet to a raw hand, as a sudden squall came up. "What's all that yelling

about ?" inquired Jonathan; "I aint touching yer

union and eternal sexual affinity, producing the infinite variety of forms and individualities, generated by mind, ultimated in matter, exhibiting on our earthly mind, or spirit, as some call it, in the mineral kingdom forms-bound by mind in the cohesion of the rocks, until the ages have satisfied its sexual demand, and mind relaxing its gripe, the particles disintegrate, to be magnetically drawn to other centres and form other unions. In the vegetable kingdom another quality (life) appears, added to cohesion, and, while it changes the condition and expression, greatly reduces the general time of individual duration; but still it is mind and matter playing the eternal tunes of aggregation and degre. dation of bodies.

The many general and special qualities of minerals and plants furnish some of the most interesting studies of human life; but I must pass over them, and leave them for the students of physical soience, to whom I would recommend a work, soon to appear, from the pen of Dr. H. T. Child, of Philadelphia.

From the vegetable kingdom one short step brings us to the animal, where we find locomotion (not sensation,) added to the distinguishing feature of the kingdom. Sensation scorns to be a condition of it is not yet certain that it exists at all below the vertebræ; but locomotion is the distinguishing

feature of the kingdom. Rooks and ores lie in heaps, or single, in or . on earth, in or out of water, and with little regard to climate. Plants have homesteads and anchor in the soil, and stretch out in air or water, and feel the sunshine and gases, and are tempered to climates, but cannot fly, or swim, or travel; while animals move on earth, in water, or air ; still it is only a higher manifestation of form in matter, shortened in duration as it ascends the scale. Collectively, animals are much shorter lived than plants, and plants than rocks. I say high and low, but I only use these terms in our standard of human measurement; for to the Omniscient and Divine Mind there can be no high or low. good or bad, great or small, long or short, past or future, but all things exist in the universal consciousness, and change in their respective seasons, and may be good or .bad, long or short, hot or cold to each other.

Thus far all the organic forms we find in these three kingdoms are circumstances, governed and controlled in their organic existence by external and internal influences and powers. The most important and mysterious of the external is instinct, which we discover acting on plants, but which becomes potent on animals, raling some of them (as pensive hues of evening, the grand old galaxy of the honey bee,) with almost absolute sway, setting aside other forces, and often outreaching the reason of man.

Mind, in all its connections with the forms in these kingdoms, seems to be wholly satisfied with the organic existence and outward surroundings, adapting each to its sphere and capacity, and ultimating all in earth-life and temporary duration. I cannot discover different mental individuality in animals from strata in plants or rocks; in each I find the highest, and all desires and domands met in the may be safely affirmed that if there is one field of bodily connections and surroundings. But one more contemplation in the bright reals of creation more stop and Man appears, another kingdom, and here than another calculated to instruct the eye by be-

"It is a Christian exercise," says Chalmers, "to extract sentiments of plety from the works of na. ture."

Such employment is sanctioned by the great and good of all ages and of all lands. In the writings of the old Hebrew prophets nature is incessantly personified, and there is attributed to it both the mouth and the mind of a rational personality. "The heavens declare the glory of God : the firmament showeth his handiwork." They tell, in their sublime and splendid revolutions, of the skill and power of him who stretched them as a curtain, and

spread them as a tent to dwell in. The stars are sent round the universe, making proclamation, and flashing evidence how great he is who launched and kindled them. He is the strength of the hills, the development far from universal among animals ; for glory of the forests, the grandeur of the ocean, and the beauty of the flowers. They are the "orators of God," and preach from all their splendors and scenery homilies on his perfections.

> "Thou art, oh God, the life and light Of all this wondrous world we see: Its glow by day, its smile by night, Are but reflections caught from thee. Where'er we turn thy glories shine, And all things bright and fair are thine i When day with farewell beam displays Among the opening clouds of e'en, And we can almost think to gaze Through golden vistas into heaven, Where here there were the super deally Whose hues, that mark the sun's decline, So soft, so radiant, Lord are thine ! When night, with wings of starry gloom, O'ershadows all the earth and skies Like some dark, beauteous bird, whose plume Is sparkling unnumbered eyes, That sacred gloom, those fires divine, So grand, so countless, Lord, are thine."

Now, He who raised the fair temple of nature, and adorned it with beauties countless as the drops of morning, never intended that we should pass through it like the poor country girl who, having made a law

for herself never to raise her eyes from the ground, passed through a great city without admiring anything but the pavement. Although the object of our journey through life is of the most serious moment, it is both a duty and a privilege, as we pass along, to admire the blush of morn, the blaze of noon, the night stretching over the serene heavens like a mighty breastplate of stars bound athwart the bosom of eternity, the grand old mountains, the wavering forests; and the rolling rivers. For

... There is a voiceless eloquence in earth. Telling of him who gave her warmer birth. Hill, flood and forest, mountain, rock and sea, All take their errors and their charms from thee, Whose bidden but arms in their charms from thee, Whose hidden but supreme control Moves through the world a universal soul."

Without underrating other objects of study, it

rills.

The Mountains of Wicklow rise far on the scene, Whose height, could they speak of the wild days of vore.

Might tell of the fights in their valleys of green, When the clashing of arms shook the echoing shore, When the meeting of foes shook the far.distant shore.

Thy power is lost, and thy kings who once reigned, Though they lead thee to battle no longer as then: Though conquered thon art; yet thy honor unstained, And thy glory, shall live in the annals of men. And thy bravery shall shine in the histories of men

The brown hill of Howth towers far to the right. On whose brow the sun lingers at ebbing of day, Whence the saint threw his book at the De'il, in his fright,

And shattered the rock which lies split in the bay. The dark, dangerous rock rent in twain in the bay.

as fountains long frozen in the sunset a-bubbling, With these visions of beauty my heart thrills anew And goes out before me to beautiful Dublin, Whose spires and steeples break faint on the view. Whose turrets and towers rise dim on the view.

How rich are the legends which live with thy name, Thrilling tales which to love and to bravery belong. That justly accord thee thy undying fame, And make thee the dwelling of romance and song, The home of weird stories of romance and song.

Thou Parent of many of my wild boyish dreams In the land that lies west o'er the dark, heaving sea, Now I stand in thy vales by thy murmuring streams; Then I sung, "Oh, sweet Erin, I'm dreaming of Thee,

Emerald Isle of the Ocean, I'm dreaming of Thee.'

'm ashore on Green Erin, the dear native land Of the sunny-baired maid I love sweetest and best. If to wish were to have what the heart would demand, I should walk not alone with this weary unrest, Not alone on thy shore with this weary unrest. .. Glenalua Lodge," Killiney Hill, May 14, 1860.

• There is a story, which is repeated to every traveler who essays the height of the Hill of Howih, that once upon a time one of the Saints, (St. Stephen, I think,) on going to the top of the hill to view the sca, was accosted by the Do'il with some proposition regarding the disposal of his soul. The Baint became so enraged as to throw his book at the "gentloman in black," whose quickness enabled him to cs cape being hit; when such was the force of the book, that it want far out into the bay, striking a rock, which it split in twain. twain.

WHAT IS DIPTHERIA?-We see by our exchanges that a malignant disease of the throat and lungs is romarkably prevalent and somewhat fatal. Many peomarkably prevalent and somewhat fatal. Many peo-ple are much frightened respecting it, because the faculty, who are always noted for high sounding tech-nicalities, have given it the name of *dipherite*. We learn from Dr. Stone, the distinguished physician of the Troy Lung Institute, that it is nothing more nor sure Mr. Lawton's lecture on the "Philosophy of less than the old disease known as membranous croup and plastic bronchitis—in other words, it shows a dis-scolared state of the blood, in which condition for the second broken the should be corrected. Sir William Jones was never ordered state of the blood, in which condition severe ordered state of the blood, in which condition severe should be corrected. Show internal points was never colds develop an exudation of lympth or false mem. Governor General of India. He was an eminent branes, the predisposing cauce, as he pretends, being disordered digestion and assimilation. So this quite fatal phenomenon only goes to prove the necessity of correct habits of living, and establishing regular hab-its and functions of the body. We learn from Dr. Stone, that he has treated many was never adopted on the stage in this country or in England by any educated eator, and is a valgar

inveterate cases successfully. Among them is the case in England by any educated actor, and is a vulgar of Ex-Gov. Tallmadge, who came near suffocating from cockneyism. His prejudice against the study of the formation of false membranes in the breachied of Ex-Gov. Tallmadge, who came hear sufficient in the bronchial derman in American schools is unreasonable, as were caused to be expectorated eight inches and more forman is richer in poetry, metaphysics, science and in length We are confident that D. Stone under music, than any modern tongue. Webster's diction stands this malady well, and is capable of treating it ary, in opinion. cannot for one moment be com-

11

of nervous power, or vital energy, which had baffled the skill of the best physicians in the country.

The Doctor's family are often receiving tests through Mrs. B.'s mediumship, among which I think the following worth recording.

Dr. Nash has a daughter about fifteen years old, who was attending school, and who wore around her neck a gold chain. One day last December, at noon, in washing herself, she took off her chain and laid it in the wash-bowl, and forgot to take it out again. After she got to school she missed her chain, and on her return home she inquired for it. The hired girl told her she had emptied the contents of the washbowl into the swill-pail, but saw no chain, and that she had turned the contents of the swill-pail into the hog's trough. The daughter immediately went and hunted in the trough and pen, but found no chain. This was near night. The next morning the Doctor and his wife, both went to the hog-pen, and took hot water, and thawed all the ice out of the trough, and searched the pen all over, but could not find the chain, and gave it up as lost. Late in in the afternoon Mrs. Briggs said to Mrs. Nash. "I feel Mr. Davis about me, and I think he wishes to influence me."

This Mr. Davis is the spirit who takes the principal charge of her mediumship, and at a former time had promised to come on some special business, and they thought it was for this purpose he wished to come. So Mrs. Nash sent to the store for the Doctor, and when he came Mr. Davis influenced the medium and said to the Doctor, "I have not come for the purpose you supposed, but have come on a matter of mere ouriosity. Your spirit-mother has told me that your girl has lost her chain, and we have been and found it, and I have come to tell you where it is. It is outside of the trough, near the post standing in the corner of the pen."

Mrs. Nash went, and found it exactly where he said it was, but so covered with frozen manure, that only a link or two glittered in the light of the lamp. She got some more hot water, thawed it out, and obtained the chain all sound.

Now, the medium being blind-and, more than this, at the time unable from sickness to leave her room, precludes the idea that she had found it, or could possibly know anything of its whereabouts.

A. W. BENTON. Yours for the truth,

should be corrected. Sir William Jones was never

ary, in opinion, cannot for one moment be com-

11

jib I" Good sense and even propriety require manners to change according to ages. Puerility in an old man, is as ridiculous as pretension to accomplished manners in a child. Make not a confident of a servant, for if he finds out that you dare not displease him, he will dare to dis; please you. Dictionaries are like watches; the worst is better than none, and the best cannot be expected to ge quite true. When minds are not in unison, words of love are but the rattling of the chain that tells the victim he is bound. The worst kind of fare for a man to live on is warfare. Do good to your friend, that he may be wholly yours; to your enemy, that he may become your friend. Life is shortened by irregularities of the liver. Backbiting oftener proceeds from pride than malice. Hearts may agree, though heads may differ. Smoking cures hogs, but it kills men.

Conference of Speakers--National Convention. A fraternal Conference of Spiritualist Lecturers and Teach-rs will be held in the City of Worcester, Mass., commencing n Tuesday, the 16th day of April, 1881, and continuing four

ers will be held in the City of Worester, Mass. commencing on Tuceday, the 16th day of April, 1801, and continuing four days. The object of the Conference is, to further the good work so well begun at the late Quincy Convention-namely, the promotion of mutual acquaintance, respect and confidence among the public suvectics of Spiritual Reform; the secur-ing of greater unity of heart and purpose; and thus greater fitness for the work devolving on us. The present disturbed and distracted state of the public in the work devolving on us. The present disturbed and distracted state of the public in the work devolving on us. The present disturbed and distracted state of the public in the work devolving on us. The present disturbed and distracted state of the public in the world's history, of no ordinary moment. The Old is passing away; the New is struggling into birth. It therefore behoeves those who are called to be spiritual teachers, that they be qualified to lead the way to a New Ago of Wisdom and of Harmony-to the inauguration of both a more vital and practical Religion, and a more just and frateraal Civiliza-tion. Anything less than these will fail to meet the demand of the times, and the promise of the ophoing Ers. All Lecturers and Teachers (including Mediums and Edi-tors) Identified with or interested in the Modern Bpiritual Reformation, who recognize the desirableness of the object above named, and who may be at the time within convenient distance, are contaily invited to be present. It is proposed that the first two days of this Conference be devoted exclusively to the benefit of Lecturers and Teachers —that the sessions be specific fore, and such other methods of accomplishing the desired ends as may be deemed suitable. The remaining days (Thursday and Friday, April 18th and 19th.), will be mainly appropriated to public meetings for ad-dresses and for the consideration of the general interests and claims of Spiritualism. To these meetings all Spiritualists and the public generally are find. The friends

plialities of their hearts and homes to all Lecturers who may attend. The place of meeting will be announced in due time. The Conference is designed as proliminary to a National Concention, which the Committee, in pursuance of the duty assigned them, intend to convoke in the month of August next, (14th to 18th.) and in the city of Oswego, N. Y. The purposes of this National Meeting will be more definitely stated in a Call, to be hereafter issued. In view of the profitable results which may be expected from such gatherings, the undersigned fraternally recommend to their co-workers in the Western Btates the holding of a similar Conference at some central point in that section, and at a shout the same time, as preparatory to the General Con-

similar Conference at some central point in that section, and at or about the same time, as preparatory to the General Con-vention in August. One of our number (F. L. Wackworth) whose field labor is at present in the West, will gladly co-oper-ate with them in carrying out this suggestion. A. E. NEWTON, AMANDA M. SFENOR, H. B. STORER, F. L. WADSWORTH, LEO MILLER, M. B. TOWESEND, Members of Compatible appointed at Quincy. January 15, 1861.

Dixon, Ill., Feb. 6th, 1861.

#### BANNER LIGHT. OF

## WILD MUBIO.

Where, from their frozen urns, mute springs Pour out the river's gradual tide, brilly the skater's fron rings. And voices fill the woodland side

Alast how changed from the fair scene. When birds sang out their mellow lay, And winds were soft and woods were groun, nd the song ceased not with the day.

But still wild music is abroad, Pale, desort woods ! within your crowd ; And gathering winds, in hoarse accord, A mid the vocal reeds pipe loud.

Chill airs and wintry winds i my ear Has grown familiar with your song ; I hear it in the opening year-

I listen, and it cheers me long I-Longfellow.

# Erecial Contributions. BY A. E. NEWTON.

•. The contributor to this department is responsible for no other portion of the paper. Letters and ecommunications designed specially for him should be directed to care of Box 3235, Boston.

PRELIMINARY WORDS.

On retiring from connection with the Spiritualistic Press, upwards of a year since, the writer intimated a readiness to return to the post whenever the voice of daty should call. That voice seems now to be heard, and he obeys :- though he could wish the work might fall to other and more competent hands.

The season of retirement from active service which has of late been enjoyed, has not only afforded physical and mental recuperation, but also opportunity for a thoughtful review of the Spiritualistic movement as a whole. Its faots, its claims, its relations to the re- | general term of demption and progress of humanity have been re-con-

sidered and closely scrutinized. The result has been, not only a firmer conviction of its heavenly origin as a movement (notwithstanding incidental drawbacks), bat a clearer perception of its ultimate ends, and of the means and methods by which these ends are to be wrought.

The impression heretofore felt has been deepened and confirmed, that the great Spiritual Reformation of the Nineteenth Century is yet only in its incident i stages-that Spiritualism, as it has been popularly received and understood, is but the external shell or husk of the mighty truth that is yet to be recognized and made practical.

The first stage of the movement, properly enough. mena-miracles addressed to the senses and the underskeptical age, slumbering amid the shadows of ma terialism-a materialism which hung as darkly over the Church herself as over what she pleased to term the "infidel world." These wonders have done their work-in a measure at least-and they have mostly ecased. Perhaps all have been aroused by them who would be benefitted by that form of evidence, or who are needed in the great work of the futur...

The second stage is already beginning to develop itsolf. If the indications are not misapprehended, it is to be marked by phenomena no less startling and significant than the first, but of a different class. The first were mainly external; these will be mainly intersol. The former were addressed to the understanding and the senses ; these will have to do with the heart and the inner life. They will be miracles of moral transformation and of Spiritual regeneration, which will make noble. Christly MEN and WOMEN of many who are mere slaves of self and sense.

These are not empty, canting words. There is a has been abused by religionists-a profounder philoso- I phy than has yet been dreamed of by those who deem it a mere figment of "old theology," or even than is thought by thousands who imagine they have gone through the process after the most orthodox prescripthrough the process after the most of the significance of manifestation of the Divine presence among men; or, "the new birth" - explaining its philosophy, showing its necessity, and leading not a few through at least the first and often painful stages of its experience. And quickened spiritual insight is detecting its counterfeits. The time is coming, and now is, when pro-

# SPIRITUALISM IN RELIGION. NEW BERILS.

No. I .- The Uhurch,

Institutions are the embodiments of Ideas. An embodiment may be imperfect and transient, as to its and practice that which is pure, just, true and good, in OFFICE, 143 FULTON STREET, N. Y form, while the indwelling IDEA may be indestructible. If so, the latter will forever seek to reproduce itself in new forms.

Those IDEAS that have their origin in man's nature and needs, can nover lose their vitality, while man them, as centres of organizing force, cluster the intercets and affections of the race, crystalizing into Institations, which are forms of Use. These will vary with the genius and wisdom of the age or nation where they have birth, even though they spring from the same generic ideas.

That every Idea and Institution which has held sway over the minds and hearts of humanity, in the past, has had at least a basis of vital Truth, and has sub. or realms. Forserved some important use, is deemed axiomatic by the best thinkers of the age. If this be so, the philosophic Reformer, instead of ruthlessly inveighing against the old, as altogether false and vicious, will

reverently acknowledge its truths, and candidly recognise fts uses. Nay, more, he will gratefully treasure up every vital Idea of the past, and seek to give it a higher interpretation and a worthier embodiment, for the use of generations to come. The scornful Destructionist can never be a real' Reformer; and he who blindly rejects all that is Old, is no less a bigot than he who closes his eyes to all that is New.

Of all institutions that have existed among men. none have exercised a more universal or notent influence upon the race than have those of a religious and ecclesiastical character-those which have sought to express and to supply the spiritual and theological needs of mankind. These may be included under the

#### THE CHURCH.

What, then, is the vital idea of the Church? What the meaning and uses of its prominent symbols, must proceed from the heart-from hearts purged of rites and orders? and what good, if any, may it sub. pride and selfishness, and baptised with the fire of of profound interest to every true reformer : and it is in, those mental di erences which spring from organic the purpose of the present series of papers to answer causes.

them in part, by the aid of light afforded through the revealments of Modern Spiritualism. There are not a few who have little better idea of a Church than this-that it is a body of people bound together by a narrow and merely a speculative creed-

assuming to be wiser and holler than others, and hence especial recipients of Divine favor, seeking to hold each other in mental and spiritual bondage, and hands, and to feel the pulsations of each other's has been marked by strange and startling phene. to reduce as many as possible of the outside world, to hearts. As surely as they are surcharged with the standings of men. . These were needed to arouse a stract points' of doctrine and useless ceremonies, yet each other, with a force stronger than that of any indifferent to the practical humanities-to the urgent sectarian bonds, and will be lifted out of all wants and woes of suffering millions of their race.

Churches of our day-the practical definition which fraternal organized relations, for ends of noble use. they give of their own purposes and aims-affords too As the refined particles of earth, coming within the much ground for such an estimate. Nor can any sen- magnetic attraction of a living seed, are drawn togethsible, earnest man or woman be censured for turning | er and lovingly built up by its mysterious power into

like the above definition justly applies.

nobler and worthier than has ever yet been fully embodied. The term Church is derived by lexicographers from

the Greek Kyriakon (German Kirche). which signifies naked clothed, the outcast sheltered, the sick healed, the Lord's House-a term which may be applied either' the ignorant instructed, the sinful redeemed. to a material structure dedicated to religious purposes, i or to a spiritual structure-a body of men and women.

self consecrated to Divine uses. Another word used deeper meaning in that term, regeneration, much as it | by early writers, and commonly translated Church, is intact, and bound together only by attraction. ecclesia, meaning the called out. Combining both these terms, we have this comprehensive idea : the Church (that is, cease to live for the ordinary selfish ends and alms of life.) and become built up, as living stones, into to drop the figure, the true Church consists of those men and women, in every sect and persuasion through

counted as heretics and infidels, if judged by the usual standards of belief; yet they have a place in the hearts of all who truly know them. They may not wear the name of Ubrist, even, as an outward badge ; and yet they possess the spirit of Christ, in so far as they lovingly sacrifice their own comfort for others' welfare.

all their relations. These are the members of the true Church-the real · Lord's House"-which, to use the definition of another, .. includes within itself THE GOOD of every sect and persuasion, throughout the world, excluding continues the same boing that he now is. Around none." All such hearts are ONE, however widely their heads may diller ; however divided in action by sectarian partitions. The bond of such church-union is, not this real churchfellowship is, not some shibboleth of

theory, but practical good doing, unselfish living. Here, then, in this class of persons, we find the TRUE CATHOLIC CHUBOH, whether on earth or in high-

# "The saints of many a warring creed, Who're now in Heaven, have learned That all paths to the FATHER lead Where BELY the feet have spurned."

There are, we would fain believe, numerous members of this Church Universal, scattered throughout the contending sects of Christendom, as well as outside the pale of all, though they may not recognize each other, or even know themselves.

Persons who live more in the head than in the heart. necessarily tend to place an unduevalue upon theories paper from Boston to New York. and opinions, and allow these to over-ride and stiffe the nobler promptings of the heart. This is especially gians. With them orthodoxy of belief is first-orthodoxy of heart and life are at best but secondary. As a consequence, they love "doubtful disputations," doctrinal tests of orthodoxy, and are unwilling to · let every man be fully persuaded in his own mind." But a Catholic unity can never be arrived at through the head. Minds will never see wholly alike. Unity

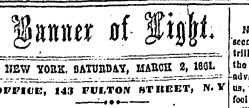
Members of the true Catholic Church are men and vomen of regenerate hearte. Some such there are already. There will soon be more. A heavenly Spiritualism is descending, and the putifying baptism of fire is being felt by many. These cannot long be content with a cold isolation, nor to remain in sectarian enclosures. They will yearn to grasp each others' narrow limitations. They will gravitate together,-

away in disgust from an institution to which anything the noble tree, bearing fragrant flowers and luscious

of use and blessing to the nations-into a vast Temple of Beneficence, wherein the hungry shall be fed, the

consists of those who are called out from the world, through every member. Or, to use the glowing words of a modern seer :---

> •The Church is God's eternal life in man. Whom human creeds but limit and restrain Its rites; its customs and its usages Are inward breathings of inspiring truth, Are presence chambers deep within the breast, Where the Eternal Splender bodies forth His thought in workings of unbounded love. Oh, man alone is holy God within Man dwelleth as he doth not in the world : And God THROUGH MAN, reharmonized and made The type and image of the infinite, Shall yet reveal Himself as ne'er before,"



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REMOVAL OF THE (BANNER" TO NEW YORK.

It has been our desire, for the past two years, to change the location of the publication office of this

With this object in view, we established a branch office in the latter city some two years since, and have meaning, as this genial season brings along its bright apt to be the case with scholars, thinkers and theolo- at last made such arrangements as enable us to effect the desired change.

With the increased facilities which a residence in the metropolis of the western world will undoubtedly give us, we hope to render our paper more attractive to our readers than it has heretofore been.

The interests of the Spiritualists of New England will be fully subserved by our contributor, Mr. A. E. Newton, whose first instalment 'of articles appears in the present number of the Banner. With such an esserve in the Future of the race? These are questions celestial love, Such hearts will tolerate-nay, rejoice teemed friend of the cause, so popular in the Eastern States, connected with our paper, we may safely feel that our friends there will not complain at the change.

Banner which have made it a local New E /gland paper, United States.

Trusting that the change we have made may prove advantageous both to our patrons, to humanity and to influence of a well developed imagination, and the the same condition, stickling with sectarian zeal, for ab- magnetism of Divine love, so surely will they attract ourselves, we leave the result in the hands of that kind Providence which moves and directs all things. We have only to add, that all business letters must hereafter be addressed to us at New York as per direo It cannot be denied that the example of the popular first into sympathetic unity,-souner or later into tions given at the close of the terms of subcription to be found at the head of our Editorial.

# Mild Governments.

A greater mistake can hardly be committed, in a free government certainly, than to think that, when the fruit; or as living stones might each spontaneously machinery of any government begins to betray signs But there is a meaning in the word Church far other | take its true place in an uprising edifice -so will all of weakness, nothing is fit to supplant it but naked than this - an idea underlying this institution greatly good willing, regenerate human souls be built up, by a authority : that where the people are, any great par-Power wiser than themselves, into instrumentalities ties of them, seriously disaffected, the best resource for setting matters right is that of force.

any credit to ourselves for this state of things, but we

surely can rejoice with all our hearts that our hands

own ends, while peace, and a desire for conciliation,

secured just what was wanted-that to coerce the colo-

nies of America, even if their complaints were base-

less, would tend to compact them in a powerful oppo-

sition, while to respectfully consider their complaints,

and grant such relief as was nowise inconsistent with

tened to by the selfish and narrow minded Lords and

Commons, the result of which was the total dismember-

ment of an empire that might, to-day, have stood the

Men are so selfish, and soffishness is always short-

This is but a return to the spirit or letter of the old times, which the better class of minds suppose we had ter Chamber of Commerce, refers to the possible effects all grown out of. Force is the child of Barbarism ; on the cotton supplies under the political crisis in the Such a church will be free from despotism, either the new era ushers in another principle, which is that United States, and tenders to the cotton manufacturspiritual or! mental. For it is a voluntary, sponta- of Fraternity. Many affect to lament, and many more ers the services of British Consuls in all the cotton neous coalescing of individualities, leach preserved do seriously lament, that there seems to be no power producing districts, for the dissemination of the wants in our constitution to compel recreant states to lose of the cotton trade, and the acquisition of information It can never become indifferent to human weal-for what they declare they can not abide; but the fault is relative to possible supplies. Lord John says that its life is the All Fathers' impartial love, pulsating rather a radical one, and to be laid at the door of hu-Government is not prepared to incur any expenditure man nature only. If we were brethren because of or any liability in the matter, but he thinks that Concompulsion, the fraternity would amount to but little; suls may be useful in ascertaining what amount of cotton may be forthcoming from their respective dis-tricts to meet any sudden demand, or what amount the secret of our system is, that we are one people no longer than we can agree to live together in harmony. Providence would appear to have so complicated cirmight be brought into the local market, if the native dealers had a reasonable assurance of finding customers cumstances around us, to have so enmeshed us with the use of necessities, that we cannot seem to live to- for it at a given time. The movement is as general in gether in close political relations except by conceding England as it is active, and it is not at all improbable and compromising at almost every point, and that we that it may lead, in due time, to a sharp and perhaps cannot separate except on terms of peace and good successful competition in the markets of the world will. Thus has war and violence come to be our im- with our own cultivators, who have become almost possible matter, save as it must bring total ruin to monopolists. both sides. We may have no good reason for taking

# [MARCH 2, 1861,

#### The Combug of Spring.

Nominally, Spring is at the door. We have not re seen the blue birds in the apple tree, nor heard th trill of the frogs in the marshy ground at the edge of the wood ; but we are assured by the feeling of these advancing suns that the new times are close upon us, when spray and leaf, winds and waters, all will fool the freshness of youth that is in store for them.

Who does not look forward to this welcome change with all the bounding delight of which his heart is capable? Who denies that life lies in thought and sentiment, quite as much as in the simple acts of esting and drinking and sleeping? We are made glad, at the thought of a returning season. Our pulses throbwith a new delight at the prospect of brighter skies, blander winds, and clearer suns. This is nothing but sentiment ; and there is hardly a human being in existence, but at some time secretly confesses to this Subscribers wishing the direction of their paper changed from one town to another, must always state the name of the town to which it has been sont. We live in an atmosphere of earth, and not yet of heaven. We Moneys sent at our risk; but where drafts on New York draw our spiritual sustemance as much from that, too, as how you are procured, we prefer to have them sent, to avoid loss. as from any other source. So we must not suddenly set ourselves up as too sublimated, in the matter of spirit, to admit that we draw in influences from the outer and visible world, and even from so trifling cir. cumstances as the sun and the earth and the green grass.

Spring is welcome alike to all,-to the sick and the well, Nothing is so refreshing to the pallid brow of the invalid as the faint breath of reviving spring through the open window, calling of pictures that were never beheld, yet have always had a clear exist. ence in far off lands and upon tropical seas. The domestic life takes on a new and more beautiful promises and suggestions. The reviving flowers begin to break forth in new exhortations to the truly awak. ened and devout spirit, in response to which both

birds and bees lend the gladdest sounds and voices." Spring is but a flash in this latitude; coming and going before we can so much as bestow upon it its proper name. Yet, brief as it is, it performs its legitimate office in the heart by awakening all the rensibilities of the same to life that is rapidly dawning over them now. It almost mel's in the lap of Summer,

which approaches hot and hurriedly. It hardly gets the eyes wide open to a perception of its beauties, before it has vanished and hidden itself in the denser We shall not materially alter any features of the leaves of full grown Summer. Yet even this narrow strip of season, preliminary to Summer and sequential but shall add to it from time to time other character- to Winter, is of all others welcome; even the bluster istics which shall render it more cosmopolitan in its of noisy March is delightful, and the dripping rains of nature ; inasmuch as New York furnishes elements water-soaked April by no means to be overlooked. for this which are to be found in no other city in the The poets may be responsible for much of this mischief if it be mischievous to be content to find a pleasure where it is not ; if so, it does but prove the healthy

compensations that a Providence has furnished, good on every hand, for on securing our own happiness,

#### The Future Supplies of Cotton.

Should this country consent to blacken its whole his tory and destroy the entire power and beauty of its Bepublican example, by entering upon a bloody civil war, forgetful of the lessons of the past, and throwing to the winds all its fondest hopes of the future, it. is clear that Great Britain must, for a time certainly, lookelsewhere for her supplies of cotton. And this is just what her leading men are engaged in speculating upon, to day. They shuff the danger to their vast laboring population-a danger not so very far off, either.

Lord John Russell in a recent letter to the Manches

feerions will no longer pass current-when nothing short of regenerate LIVING will be demanded. This implies much ; and that it is the great need of the present hour, none will deny who at all comprehend He meaning.

To unfold this department of spiritual truth, and i apply it for the revolution of individual, social and national life-in other words, to develop the practically religious and re-constructive elements of Spiritualism-is felt to be the chief work of the present and the future. Not that the phenomenal and scientific de. diseased, impure, sensual, selfish, then we are conpartments of the movement are to be ignored. These stantly streaming a foul magnetism at every pore, carare important, but not the whole. They are the ABC, I rying pollution to all around us, (unless they are fortibut not the entire literature. They are the external fled against it.) even though we speak not a word. If, foundation, but not the superstructure.

The present is a time of almost unexampled commotion and mental activity. It is one of the crises, or judgment-days, of earth. Men now live longer, think i more. In a year than in a century of ordinary time. And it is a time of extreme perplexity and distress in , and bless all about us. This is the philosophy of si individual minds. Men and women are crying out. within themselves, if not aloud, "What must I do to be saved " from various impending evils. This state in himself the divine principles of Goodness. Truth. of things is incident to the grand movement of the Parity, etc., becomes a Divine Incarnation-a living age. It marks a transition from the Old to the New. Spiritualism being in one sense the cause of these com. grosser elements around him. The more of such indi motions and perplexities-in so far as they result from viduals are joined together in harmony as one body. a mighty and general quickoning of the spiritual forces, the stronger the battery they constitute-the greater of the world, pervading nations as well as individuals-brings also the remedy. It leads and impels men and women to seek for and lay hold of eternal the Divine influx in its fulness-for we all have our FRINCIPLES-the only resource which can never fail limitations. Hence a body of men and women, havthem. Though it may be rejected by the Doctors and ing varied capacities, is required to constitute a vigorthe Chief Bulers, who are appealed to for wisdom in ous Church. Doubtless the whole of Humanity, as this hour of peril, yet true Spiritualism will be found to embrace both the corner-stone and the superstructure of the grand temple of Liberty and Harmony which the future is to rear.

It is quite probable that, in the contributions which may be offered in this department, the writer may differ somewhat, both in theory and in practical suggestions, from some of his co-laborers in the Spiritualistic ranks. He may not coincide altogether in senti- and manifesting itself through human society. And mont with even the conductors of this paper. But he as Delty can never coase to pour Himself out, or manhopes that no reader will take offence, or refuse his kind to receive, so the Church, in some form, can thoughts a candid consideration, on that account. He never cease to exist among men. has been employed not to reiterate the views of others, but to give his own ; and to prosent a phrase of thought arrogance or assumption, are actually centres and which has been heretofore but partially expressed in radiators of divine influence in this world, in greater these columns.

While he will take the liberty, as occasion may require, to dissent from others, and to point out what not one or more of such. Prominently, they are those he deems their mistakes, he hopes to be able to do this people who, without pretense or show, an constantly always in a courteous and kindly spirit; having no claim to infallibility, and no wish but to subserve the best interests of universal humanity.

Much of the profit of these labors will depend upon the degree of intimacy and sympathetic interchange between writer and readers. As our work is to be largely interior, let there be a free interflow of heart' life. Familiar correspondence (confidential when desired) is invited from any who may be perplexed with questionings, internal struggles, or strange experiences ; as well as from those who may dissent from views that are presented. A portion of time and space will be devoted each week to such correspond. ence.

Spiritualism has been with many, hitherto, but a theory and a sentiment. The times demand that it should become an earnest LIFE. Earnest men and women will make it such.

ς,

and who thus become, individually and collectively. centres of redeeming power on earth. Lot us see what this means :---

It has been made patent through modern Spiritual ism that every person is a sort of vital battery, continually giving of subtle emanations, which affect, in some degree, every other person and thing around him. These emanations partake of his personal qualities. mental, moral and spiritual; and tend to re-produce the same qualities in all whom they affect. If we are on the other hand, we are morally and physically sonnd-if we have subdued the flesh, subordinated self to the divine, and thus made our bodies temples of the Holy Spirit-then we constantly radiate a healthful, life-giving, saving potency, which tends to ennoble lent influences .

An individual, in so far as he has incorporated with Church in himself-a celestial battery, to act upon the their nower upon the surrounding world. No one per son alone, is adequate to be a receptacle or channel of

one body, is requisite to its entire completeness. Thus we have, at a glance, the simple philosophy of men and women, that God, or the Absolute Good, operates and makes himself felt in human society. We deduce then, the essential Idea of the Church to he this-it is the Divine Goodness embodying itself in.

Now, that there are men and women who, without or less degrees, every person must be aware. That

must be a God-forsaken community, indeed, which has dispensing around them the sunshine of kindness, cheerfulness, and trust-whose hearts are overflowing

ever firmly on the side of right, truth, justice-who

lives a benefaction to all around them. rostrums, nor their names blazoned in the newspapers; about fighting ; why not reason first, or, if needs must,

nevertheless, they are a felt potency, without which fight afterwards? But no; the reverse has been the society would speedily relapse into barbarism, anarchy custom, and it is likely to be until men can disci- are plain, easy and screne, and the imagination has the battle. Every man I met who was traveling and savage solfishness. They may not have a standing plino themselves, to the perfect control of their pas created them such as are perplexed, uncertain and against the wind had a face either already frozen or in any of the popular churches ; they may indeed be sions.

[Lyric of the Golden Age.]

Out from such a Church will spring all Humanities, are completely tied for permanent or wide spread mis--all wise charities,-sll needed helps, governments, chief. educational institutions, social regulations,-a beneficent commerce and a fraternal industry, in place of and parliament to consider their grievances, and rethe present selfish competitive and piratical systems. ceiving scarcely any response save delusive answers or been called out, are not to be set forth in an article in It will be, in short, a Parental Providence over all the interests of man-the Divine Goodness incorporated in Lord Chatham and Edmund Burke-those men whom human society.

Such, in brief outline, will be THE CHURCH OF THE FUTURE. whatever name it may assume. Towards it their opinion that no coercion would avail to hold the although he might be the very last man to think so. all past churches have pointed. For its descent the colonies still attached to the parent country, but that Nature has arranged these affairs much better than we nations are waiting. Sometime shall they walk in its blessed light.

Modest Love. The brightest and the chastest brow Rules o'er a cheek which seems to show That love, as a mere vague suspense Of apprehensive innocence, Perturbs her heart; love without aim Or object, like the holy flame That in the Vestals' Temple glowed Without the image of a God.

#### Our New President.

grandest political fabric on the face of the globe. Mr. Abraham Lincoln is a man of excellent good humor, and that is a great point gained on the side of a peaceful solution of our difficulties. He does not sighted. Rulers and leaders are ashamed to yield, as

get mad easily, at least, so they say-and hence he if there was any moral turpitude in getting out of the will not put himself at the mercy of his opponents. way, that greater and better results might be permitted the Church as an institution. None can fail to see Good for Uncle Abe! On the road to the capital he is to flow forth unobstructed. Let us not talk any longer that it is chiefly through the hearts and lives of godlike making speeches in the open air, to all who choose to about fairness and generosity and charity-any of uscrowd up and demand them, and has talked his lungs hoarse, long ago. He tells stories as he proceeds from town to town-reminds the girls, in this and that place, of the tender sentiments they expressed to style. A great man is he who can afford, from the him, while the canvass of last summer was going on, make-up of his character, to overlook himself once in and calls on them, without a blush on his cheeks, to a while, and consider that his own sacrifices are come up on the open platform, and receive a kiss, before the fixed gaze of thousands | Very few Presidents

have we had in this country, like that. It is not of ourselves that spoils the whole. every man who can pilot his way along to office, in so It will be a good thing for us all, in this era of civifree-and easy a style. lization, if it shall at last be made plain to us, even

#### North and South.

We observe that our Boston line of steamers to to the prejudices, of others, rather than think to drive Charleston are put on again. Why were they ever them out of human breasts by the old practices of cotaken off? Who has gained anything by that ebulli. ercion and naked authority. We trust those days are tion of massion? It must be a wonderful triumph for all gone by. The execution of constitutional laws by with charities, and goodwill to all-whose voice is any people, to succeed in driving commerce away from sufficient civil force is, on all hands conceded to be their shores, or in cutting off all commerce with the necessary, in every state ; but war upon a dissenting are ever ready to sympathise with, and to relieve, to outside world, this is very much after the policy of the people, long a portion of the same nation, is a very the extent of their power, the sorrowing and the suf. Japanese,-that nation which just now appears to different matter. For war overturns all the statutes foring-who yearn tenderly toward the erring and the be the world's oyster, to be opened by the edge of that are in operation in times of peace, and supesedes sinning, whose words are a benediction and whose the sword, if by no better means. But cool reflec. them with a totally different order. When the reign of

violence begins, then the reign of order is ended. tion has brought the senses back to their normal con-Such men and such women, wherever found, are a dition again. As soon as the fit is over, a better Mild governments are ever the surest of continuance ; real power in the community. They may not have feeling sets in. Why not, then, control the fit, in the those of force and authority only are sure to come, and wealth, or worldly wisdom, or intellectual greatness ; first of it? So we ask, in relation to all our national end the instant larger force comes into competiton with their voices may not be often be heard from pulpits or troubles, when we hear rash men talking so freely them.

Nature has furnished human kind with pleasures that hard to come by.

Having and Giving.

It is often shought by those who are satisfied to think superficially, that he who gives the least has the most. Nothing could be less true, in real actual fact. At the time these solonies were petitioning the king The pleasures of festival, especially where the act is contentuous silence, the gladdest sounds and noises. a newspaper, nor to be measured by the mere words of any man. The discriminating and generous giver the Almighty designed as well for the whole of man-does a great deal more for himself, in performing his kind as for their own country-were both emphatic in charities, than he can de for those whom he benefits, affection, concession and good will could alone effect could ourselves. If a person benefits another, whether the object desired-that force always overreached its by word, look, smile, or gift, he gets the greater benefit straightway himself. To be good or generous toward others, is, of course, to call for the best qualities from one's self, that are asleep in the soil of nature.

Why will not even a single reader of these words conceive a little plan of his own for experimenting honor, would at once disarm their growing spirit of upon this theory, and then set apart only one day for resistance, and convert them, as by magic, from foes the operation of the experiment? He would certainly find, on looking backward to it, that this was the most beautiful of all days to him, even before those golden ones, when he remembers to have made much money, or to have achieved some selfish conquest. He will point to this single experiment with a satisfaction of which he may now entertain no conception. To his eyes and heart, it will always remain a day overflowing with blessings, and stuck all over with cherished pleasures. The seeds he will then have sown, he will find to have come up for him and borne fruit, much more abundantly than for those who unless we can show that we know what these pregnant thought they reaped all the advantage, long ago. terms carry with them by way of meaning, and unless, There is nothing in the world that pays such fat divitoo, we are willing to practise after their spirit and dends as goodness.

## The Effects of Extreme Cold.

Since enjoying our " cold snap," with the mercury cheaply enough made, if they co-operate and conduce to down below twenty-five degrees, public curiosity has a great general benefit. It is this everlasting thinking been directed quite extensively to speculations on the subject of enduring the cold, and to inquiries as to how much a man can bear without actually giving in. It might be said that none of us knew much about it. by measures of stern and absolute necessity, that we previous to the test of the 8th of February, and do must have constant regard to the sentiments, and even not even yet. Bayard Taylor, however, has had a chance to " try it on," and he says of it like this :---"But there is still a degree of cold beyond that, which I-have not described. It is when there is a strong wind blowing from the North at a temperature of forty or fifty degrees below zero. The sensation with which you endure it I can only characterize as a continued struggle for life. Then you not only feel the cold, but you actually see it." The air is hasy with the frozen moisture, The sky is like a vanit of solid steel, so hard and pale does it appear. And the wind is like a blast out of that fabulous frozen hill of the Bcandinavians. The touch of it on the face is like cutting with an exceedingly dull and jagged knife. I endured this weather during two days of travel in an open sleigh, but very fortunately it was blowing on

my back, or I would have been obliged to give up just in the act of freezing. Those purple faces sur-

# MARCH 2, 1861.]

#### BANNER OF LIGHT.

rounded with rings of ice did not seem to belong to rounded with rings of ice and not scene to belong to a this book of the start that the feature from the pose of all conquests by the sword, of all enforcing of ro-human belogs. Dr. Kane described to me his sense reckless hand, has torn out half the leaves from the pose of all conquests by the sword, of all enforcing of ro-mental effect was such as to make him and his men ly; at first, and then more clearly, that upon the carlier fellows-and asserts it at the expense of human life delitious for some days afterwards. The physical effect pages of that book was written a story of happy inno. and happiness and of all those virtues which constitute of an extremely low temperature-perhaps the lowest cence, which he would fain read over again, then come in reality the highest glory of our humanity. Bat what which the human frame is capable of feeling-is a sort listless irresolution, and the idevitable action of des- constitute this great-this absolute tendency to the of slow, penetrating, deadly chill, rather than an acnto pa'r; or else the firm resolve to record upon the le ives worship of individuals? Was Alexander great? Yes. and painful sensation. But after the battle is over, on that still remain a more noble history th n the child's in murder-in devastation,-in sending misery to milentering a warm room, then a painful sensation com- story with which the book began .- Hyperion, mences. I experienced a curious counterpart of this on the African desert. During the warm hours of noonday, with the air like the blast of a farnace, I did not suffer any feeling of intense heat ; but atter sunset, when the temperature fell rapidly, then I began to hurn and glow through and through like a live coal. It would seem from that that the absorption of either heat or cold into the body, is much less sensibly felt than giving it out again."

# The Education of Children.

Dr. Bushnell, the Hartford divine, over whose liberal writings his orthodox brothers were wont, of late. to make so much dissonant discussion, has recently re-published a very suggestive little volume on the above topic, written a little above a dozen years ago. and from the same we are glad to make an extract or two.

"Children," said the Doctor, " are discouraged and hardened to good by too much of prohibition. There tors. is a monotony of continuous, ever-sounding prohibition, which is really awful. It does not stop with the ten commandments like the word of Sinai, but it keeps the thunder up from day to day, saying always thou shalt not do this, nor this, nor this, till, in fact, there is really nothing left to be done. The whole enjoyment, use, benefit of life is quite used up by the prohibitions. The child lives under a tilt hammer of commandment, beaten to the ground as fast as he attempts to rise. All commandments, of course, in such a strain of injunction, come to sound very much alike, and one appears to be about as important as another ; and the result is, that, as they are all in the same emphasis, and are all equally annoying, the child learns to hate them all alike, and puts them all away. Nothing so fatally worries a child as this fault of over-commandment. There must be no attempt to raise a conscience against play. Any such religion will certainly go to to raise cotton, and that a pound will make as much the wall ; any such conscience will be certainly trampled, and things innocent will be done as if they were erimes-done with a guilty feeling-done with as bad

effects, every way, on the character, as if they were really the worst things."

The Use of Steel Pens.

At last we are beginning to find out something. Our worthy friend and co-laborer. President Freton, of Harvard College, has made a discovery, and an important one. It is not for us to assert that he accomplished it with the aid of spirits, for we expect he is shrewd enough to keep his own secrets, and, inclined, like human nature at large, to retain the credit, rather of love so perfectly toned as those which sing in the when, a man to be recognized as great, must be somethan generously and needlessly transfer it to other shoulders. The particular secret exhumed for occultation is, that the use of steel pens by men whose occupations compel them to write much is productive of a sort of paralysis of the nerves of the arm. This statement the excellent president made of his own observathe old fashioned goose quill. He said that sad proof with the thoughts and troths which have been evolved brought to his personal notice, his predecessor-Dr. Walker, and at least six of his acquaintances, having received permanent injury from the use of this little instrument for writing. He knew of cases that can only be explained in the same way.

# The Prince at College.

The young English Prince-our Prince, in fact, has been back in Cambridge at College for some little time. Everybody was gladenough to see him, of course. He had been absent a long time, and had been traveling a long way. As he made his entry into Cambridge, then for the purpose of resuming his place in his college class once more, the bells of the town were rung, and flags and banners displayed, while the municipal

sion to visit France, was dumfounded to find, on reach- in political management to serve the purposes of his ing Calais, that men, women and children, all spoke i uncontrolable despotic ambition. All the heroes of French. In the height of the perplexity which this occasioned he retreated to bed, and was awakened in the morning by the cock crowing; whereupon he burst into the past were great in what enound show income induced Are the sages accounted great—the Ciceros and Platos? Wes—in the simple achievements of their individual a wild exclamation of astonishment and delight, and ex-purposes in the realm of intellect, in the enforcement claimed, "Thank goodness, there's English at last!"

knelt down. She again followed their lead, and, by discovered that it was a thanksgiving for safe deliver-

that all the rest of the congregation were merely specta-

behalf of the frontier Indians, and under the auspice N. Y., Feb, 17. Ex. President Fillmore, and Mr. Lincoln were present. The Buffalo Advertiser in alluding to the fact, says ;-- It shows of what spirit our all the seeking for him just now, and amidst all the condition and wrongs of the poor friendless Indians. May God help him to do them justice.

In the discussion upon hemp a short time since at the Massachusetts State House, it was stated as having been proved, that hemp could be produced, ready to manufacture, at two thirds the price required cloth as a pound of cotton.

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

# Sanday, Morning, Feb. 17, 1861.

There are no sounds so thrilling as those made by the

established after a long struggle and preparation, we question; and take pride in denouncing the advocates hail her instruments and champions as the heroes of of every popular opinion. It is no evidence of an inthe movement, when their achievements were but the dividuals' true greatness, that he has chanced to be

THE BOOK OF HUMAN LAPR ..... It is not till time, with pulses of vanity and selfishness. This is the real purlions of hearts | Were the Caesars and Catilines of

ENGLISH AT LAST !-- A Yorkshireman having occa- itome great 7 105. In supervised by great in intrigue, the present Napoleon is indisputably great in intrigue, Rome great? Yes. In rapacity and tyranny. And of their ideas and theories. The men Demosthenes,

An elderly maideal ady recently entered a church in Plato, Socrates, were truly great, not as individuals London, and was shown into a pew where there were whose mental successes cause you to dwell admiringla some four or five other ladies. At the conclusion of upon the past ages which they have adorned, but in the services, her co-pewers stood up, and, without look. | virtue of that in their conceptions which is eternal ; ing, she did the same. Her companions presently and he who proclaims as great truth through the same sources of inspiration, to day is as great as any of them, paying great attention to the succeeding prayer, she though history may never lend her enchantment to his name. Are the individuals great who have benefited ance from the great pala and peril of childbirth, and society by inventions and applications of science? Fulton, Franklin, Moore, are accounted heroes in sci-

ence, because they have brought out, under favorable circumstances, what many, greater in reality THE INDIANS .- A large and enthus astic meeting in than they have not succeeded in-because they plucked the fruit when it was ready to fall; while of father Becson, was held in S. James' Hall, Buffalo. those who watched it while still ripening, receive no more admiration than ordinary beings. It should be remembered that a man is not a truth,-an individual is not a principle. Yet they who chance to be instrun w President is to be, in his high office-that amidst ments for the development of any principle are called great inventors and discoverers. He who spies out fatigue of his journey and reception, he hould leave a solitary star and adds it to the map of the hea his hotel, and quietly and alone, go to hear of the vens, is called a great astronomer, while, perhaps, he who, through vast depths of mathematics, has solved the great problems of the universe and reduced them

to harmony, remains forgotten and unknown. The first expounders of truth receive from it no personal advantage until they are beyond the reach of praise or blame. Socrates was despised and considered a madman by most of his contemporaries. Seneca, who in spite of his faults of ambition and avarice, was un doubtedly as great a scholar, and as profound a states. man, as then existed, was not known to fame until many years after his decease. To day, your greatest men are the humblest among you in station and pretension; are the least praised and sought after, and care the least for flattery. Not one is now struggling on the vast arena of public strife, who will be called great a century hence. Napoleon III. is called great; he has reached that eminence through chance and his unrivalled skill as a political schemer; but what utterances of wisdom so profound as the silent, yet will remain of his fame a century hence, when despoever distinct utterances of Nature ; there are no voices tism will have been swept from the face of the earth; silent orbs of the sky, or the glad sounds of earth and thing more than a successful warrior or diplomatist; but will be the noblest in his aspirations, the most peaceful, the least arrogant; and the most free from stains of tyranny and crime. Now, we call a man great who persistently proclaims some individual doctrine, who dedicates himself to the expression of a tion and knowledge, at a recent examination of the out which he degenerates into a mere mechanism of single idea, by which he is entirely engrossed, to the Normal School at Framingham. And by way of offset dust. Yet how prone are we to deify and worship exclusion of all other beautiful and glorious concepand precaution, he declared for an immediate return to mere human beings, who are no more in comparison tions. In this estimate, we do not agree: it is not to us, evidence of greatness, that a man is successful in of the hurtful tendency of the steel pen had been through them, than is the instrument of music, apart forcing an opinion on other minds, for which they are from the dexterity and science of him who discourses on not prepared; and in defiance of the experience of the its strings. In human affairs we make heroes of the ma- world; that he knows how far to go in advocating a chines and the outward forms of men, while we forget theory, without danger to his popularity; that he es. From the Spirit World, the deep toped utterances of goodness and truth with- pouses a doctrine which is just enough in advance of in them. So in religion-Moses, the utterer of in- the general idea, to gain for him much admiration, at spired truth, and Jesus, the example of perfect holi- the cost of a little reproach. Such a character we think ness, are made the objects of a personal adoration ; and really but little greater than one who says nothing be in this worship of their embalmed forms, we forget their cause he has nothing to say, or who clings to the doc precepts of love and wisdom, and the depths of the trines of hy-gone ages of darkness. Nor do we call those eternity to which they came to direct us. And in the great who are always contending with the opinions of history of nations, when freedom is brought forth and others for the sake of being on the opposite side of every

NOTICES OF MEETINGS.

Macomber, inst Sunday in March, sind mist two in Aprin. CONFERENCE HALL, NO. 14 BROMFIELD STREET, BOSTON.-The Boston Spiritual Conference meets every Wednesday orening, at 71-30 clock. (The proceedings are reported for the Banner.) The subject for discussion at the next meeting is: "Fato and Free Agency." A meeting is held overy Thursday evening, at 71-20 clock, for the development of the religious nature, or the soul-growth of Spiritualists. Jacob Edson, Chairman.

## ADVERTISEMENTS.

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

QUESTIONS OF THE AGES. JUST PUBLISHED, EVIL: ITS SOURCE AND REMEDY.

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THIS brief Treatise has been pronounced by some of the L best thinkers in the Spiritualistic ranks, the most lucid, thorough and satisfactory dissection of the vexed question of Evil, that has yet appeared. It is comprised in a tract of twenty-four pages, being No. 4 of the series by the same au thor.

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Spirit is like the thread whereon are strung The beads or worlds of life. It may be here, It may be there that I shall live again-000 But live again I shall where'er ba.-[Fistus.

CONTENTS.

The Princess: A Vision of Royalty in the Spheres The Monomaniac, or the Spirit Bride.

The Haunted Grange, or The Last Tenant: Being an Account of the Life and Times of Mrs. Hannah Morrison. sometimes styled the Witch of Rookwood. Life: A Fragment.

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HERO-WORSHIP.

ingers of Nature upon the heart of man ; there are no her children ; and nothing in all the revealments of sense, and the perfection of human wisdom, compares with the silent promptings of the inner soul ; with those ceaseless and unquenchable aspirations which form all that belongs to the individual man, and with-

authorities, in the servile praseology in use abroad, "humbly craved permission to offer to His Royal Highness" their congratulations. The Prince was then duly matriculated a member of the University, swearing to maintain the supremacy of the Sovereign. her heirs and successors, the church of England as by law established, and the privileges and immunities of the university. After this there was a regular scramble among the ladies present, for the pen with which the Prince signed the matriculation book. The Prince we are told, put on his academical robes, went through the buildings with the Master of the College, Rev. Dr. Whewell, and ended the day in the Tennis Court with General Bruce.

# All Sorts of Paragraphs.

12 Read the fine story on our first page.

1 Ancient glimpes of the spiritland-No. 24 will be found on the second page of this issue.

She who loves show, is unqualified to show love.

"Paul Pry," one of our most valued correspondents in the author of a heart touching morecau on the shird page of this week's BANNER, entitled " Lead us not into Temptation,"

PI .-... The Typographical Union" South, has dissol ved its connection with the national body.

An angry word, a jealous thought, a frown-all these are little things, but powerful for evil, and are helping to huild penitentiaries and prisons.

THE DANCE, The fourth of the Ladies' Relief Soci ety's partics will be held at Concert Hall, Boston, Monday evening, Feb. 26, The committee of arrangements have engaged the services of Walker and Davies Band, one of the best in Boston, and their popularity alone will insure a crowded Hall.

Men who are disposed to punish their wives, and women who are disposed to punish their husbands who in high places are corrupt and degraded, and lift should remember that one ray of sunshine will melt an icesickle more than a whole month of nor'westers.

He nover flings the blessed mite To fill the orphan child with delight, The dog may howl, the widow may sigh, He hears them not-they may starve and die. His breast is of ice, no throubing glow Spreads there at the piercing tale of woe; All torpid and cold, he lives alone In his heaps, like the toad embedded in stone.

BOANDAL-MONGERS .- We know not, says the Porthand Pleasure Boat, whether the beings which occupy this department of animated nature, have over been classed and subdivided by naturalists, according to their species, etc., but we do not hesitate to assert, from our own personal observation, that they comprise both genders; and though the femal s can boast the most activity, the males certainly do the most her forms and outward manifestations of greatness ; to mischief. The masculine retailer of scandal bas all promote the one grand scheme she sacrifices, if need be the venom of a toad's tongue, without the jewel of all forms of uninferior existence. For this she ordains its brain. They may be called,

Gourmands of scandal, who never grieve, To give to others more than they receive.

Good :-- A jury in East Cambridge, Mass. last week awarded a young girl \$ 1300 damages for slander from the earthquake are commissioned to do their work of an old lady neighbor. This is a lesson many may terrorand destruction. This course isimitated by the profit by who seem to take delight only in what they earthly hero, not in order to subserve any great general may say detrimental to others.

ton the parent of its Liberty, and worships with bin ostentation, any doctrines which does violence to huthe heroes who aided to obtain its independence; man feelings, or causes misery and wretchedness. No their ashes are held sacred, while their deeds were dis- man has arrived at ultimate, perfect truth, so as to be respected or forgotten, and trodden under foot. We able to say, positively, "I know I am right." Thereset up the mouldering, physical form of him we vene- fore hero worship is always the result either of ignorate, and say, "This is our sovereign and our God ;" rance and folly, or of selfishness and vanity-never of we build churches and erect monuments in his honor, admiration for lofty wisdom and goodness. When we while we forget the ever-living Spirit-the giver of shall see, in public life, unselfish politicians and disinthat wisdom and knowledge which inspired his utter- terested patriots i and, in private, individual citizens The Value of Old Traditions, and the Progressed ances and his actions. We differ not essentially from extending to their brethren sympathy and aid; when the heathens, who fall down before idols of wood and stone, when we make idols of human beings, often- integrity, meekness and goodness, instead of their times for virtues they did not possess-celebrate the achievements in arms, their pride, arrogance and anniversaries of their great deeds, but forget, on all other occasions, the sublime lessons of their lives, and heroes-and knows they are not great in deeds of force. they Originate i lose sight of all the truths they inculcate, in the mock but in virtue of that truth which is enduring, of that The Spirit World, and the Law which Governs There ery of a superficial admiration. This will be so until wisdom which is immortal, of that harmony which is the human mind has burst its fetters of materialism, the purest and sweetest;-that theirs is a greatness and sees in great men something more than embodi- which cannot be quenched by the fires of prosecution ments of physical strength-until it venerates eleva- or by any material strength. True sincerity is always tion of purpose, and the inspiration of truth and good. silent, but always performing its tusk-seldom proness; until men, raised above the level of hero-worship, claiming its intentions. True renown is always care have ceased to be blind followers of the blind. For it less of worldly praise, so also, true meekness and cannot be denied, that in most cases, popular admira- piety do not require themselves to be pompously tion is really no evidence of greatness, but merely ex- enrolled on the catalogue of Christian virtues; but presses the selfishness and cupidity of the masses, or are silently seated in the soul, having no name, no the vanity of the objects of their idolatry. When you pretension, no deed, save that of love to all earth's ask in what consists their greatness; in what sublime creatures, ever striving and aspiring. Such are the act-in what evidence of a lofty morality, or a pure re- evidences of genuine greatness in all departments,-

outgrowth of natural causes, and the results of inevi- nlaced, by mere accident, at the head of some prevail-

ligion, you will get no satisfactory answer. They only in opposition to the prevailing morbid tendency happened to be placed as leaders in such and such a towards the worship of indvidual forms, of creeds national struggle; or they expounded clearly such and instead of principles, it utters what is just and persuch an accepted theory; they were the objects fect for its own true sake. When men love Justice, for the overflow of an unreasoning and idolatrous Truth and Goodness for their own sakes, because they

enthusiasm. Does the so-called great man possess know them to best, then we shall see humanity free any superior degree of moral courage, or is he from all corruption, despotism and tyranny; and the benevolent and selfsacrificing? Does he denounce hypocrisy and corruption ; does he dare unfold the dering it, on all sides, bright and beautiful, and causbanner of liberty in the face of oppression ; does he

face down bigotry and wrong ; or encounter the in- lasting. veterate evils of society; does he dare to reproach those up the poor in spirit ; does he expose the false glitter and pretension which prevail in life? No I he is a great man for none of these things ; but, because what

he says corresponds with our own views : he stands forth as the leader of our ideas ; he gratifies and flatters our most cherished vanity. By this he is great. and for this man bow down before the rotten image of their own corruption. As we have said, there is no wisdom so profound as that written in the starry Heavens, and the deep breathings of natural laws; in the harmonies of nature there are no discords ; whether in the wild bird's song, or the sweeping of the mighty winds, and roar of ocean's waves, they send up one grand unceasing poeam of praise to the master of their choir. The wisdom of the stars teaches that all the universe is built with a view to a grand and perfect result-that Nature dispenses at pleasure with any of that every thing should prey upon that which is beneathit in the scale of being-the work of ages is often torn downin a moment; and in order to work out some great general object,-that earth may be beautiful and higher forms of humanity spring up-the volcano and

andbeneficent idea, but merely to gratify the petty im-

table progress. Thus your own nation calls Washing- ing party; or that he maintains, through pride and From the World of Spirits, On Subjects Highly Important for the Human Family; BY JOSHUA, SOLOMON, AND OTHERS, THROUGH A LADY. Containing Essays on the following subjects, viz -----State of the Present Age. The Use of a Marriage Ceremony, and the Neceswe see men accounted great through their justice, sity of Reform in the Social State. God in His Works. Tyranny. tyrunny, we shall think the world knows its true

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CAPILLARY DISEASES.

### DR. PERRY.

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glory of Truth shall shed a halo round the soul, ren-

Reynolds, where he can be consolided by all who are annected with any diseases of the Scalp, Loss of Hair, or Premature Blanching.
Dr. Perry is prepared to trent successfully the following Diseases, all of which are productive of a loss of Hair.
Debilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandruff or Thicknend Secretion, Irritation of the Scalp, Dandruff or Thicknend Secretion, Excema of the Scalp, Bart and Premature Blanching.
This is the only method based upon Physiological principles which has ever been presented to the public for the restoration of the list.
Particular attention is called to the Doctor's Theory of treating Discased Scalps, and Restoring Hair. It no doubt will commend itself to every intelligent and reflecting mind.
There are eighteen Discases of the Ilead and Scalp, that causes a loss of hair nad in some instances premature blanching, each requiring in its treatment different remedies. Where loss of hair has resulted from any of those diseakes, the first thing to be done is to remove the disease by a proper course of treatment; restore the Scalp to its normal condition, keep the pores open so that the secretion cap ass of, and in orey follicle that is open, now strands of hair will make their appearance.

pearance. The philosophy of premature blanching is this: Iron and Oxygen are the principal constituents of dark hair: Lime and Magnesia of light bair. When the suppressed secretions be-tween the skins contain an excess of Line, it is taken up by

tween the skins contain an excess of Line, it is taken up by the strands, causing the heir to turn while; by opening the pores the accumulation of Line passes off with the source tions, the natural components of the hair resume their as-cendency, and the hair assemes its natural color. Because persons have tried various preparations for the hair, and have been deceived by them, and is some cases their difficulty made worse by their use, they should not be dis-couraged. The one preparation system for any class of dis-cases, must necessarily prove a failure. No one compound can be available for a dozen or moro discases; it may remove some difficulties, in other cases is useless, and in some posi-tively injurious.

some difficulties, in other cases is useices, and in some posi-tively injurious. Dr. Perry's method is in accordance with the law of cause and effect. He makes a personal examination, ascertains what disease of the scalp has or is involuting a logs of hair, or premature whitening, prescribes such remedies according to its nature and requirements, as wilk remove the disease; hence his great success in treating Capillary Diseases. All consultations free. All inquiries or other communications should be addressed to DR. B. O. PERRY, box 2837, Boston, Mass. Feb. 16.

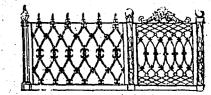
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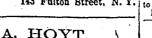
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#### BANNER LIGHT. OF

hard to stand it, so you see I'm on the humane this cause the law in the external differs from the law

Each message in this department of the BANNER we claim was spoken by the spirit whose name it bears, through Mas. J. H. Coxar, while in a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communion to these friends who may re-

The Messenger.

6

As tests of spirit communion to the pose intends who may for cognize them. We hope to show that spirits carry the characleristics of their earth-life to that beyond, and to do away with the erro-neous dea that they are more than rivirm beings. We be-lieve the public should know of the spirit-world as it is— should learn that there is evil as well as good in it. We ask the reader to receive no doctrine plut forth by spirits, in these columns, that does not comport with his reason. Each expresses so much of truth as he perceives— no more.

Our Circles.-. We shall commence holding our sittings in New New City as soon as suitable rooms can be found for the purpose. Due notice of this will be given. When this is done, they will be as open to the public as they have been in Boston.

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

Point day, Jan. 23.—Is the source of the of failed?
 Point day, Jan. 23.—Is the soul over tempted—and if so, does tevery right to temptation? Thes. Dail, Boston; Walter
 Point, New York; Mary Frances Moody, South Berwick.
 Thurston, Jan. 21.—Is there any difference between soul and epirit and what is the difference? Daniel McClusky.
 New Work; Ichabed Feaslee, Hartford; Margaret Melville, New Belford.

New Hills, Ichaba Founds, Individual Policy, Alexandrian States, Priday, Jan. 25.—What is the true philosophy of disease, and the heat mothed of cure 7 Joseph Smith, Mormon Elder; George W. Graves, Methuon; James L. Draper, Chleago. Saturday, Jan. 20.—What proof have we that the whole horman family are destined to eternal happiness? Elijah White, New Haven; Jackson T. Elton, Philadelphia: Eamuel Adams, Boston; Ada Augusta Doane, New York. Tueday, Jan. 29.—What is the highest manifestation of the soul? and is the soul of the Athelist immortal? Isalah e. Wath: Sarah Hansom: James Good; Suean Cassell, Bos-

the soul? and is the soul of the Athenet Amazon Cassell, Bos-B. Keith; Sarah Hauscom; James Good; Susan Cassell, Bos-

rooklyn, N. Y

Cordiss: Thomas Boswell, Frycburg, Penn.; Mary Burns, Broklyn, N. Y.
Priday, Feb. 1.—Is the human soul finite or infinite? and how shall we know that the soul may be unfolded harmoni-ously? Jesoph W. Leyon, Beston; Michael Brady; Charles Jackson Masters; Peter Leroy.
Thurzday, Feb. 7.—Is Spiritualism a Belence or a Religion?
Wan, II Porvore, Dover, N H.; Jake Morse; Mary Augusta.
Bowani, Georgetown, D. C.; Mary L. Ware.
Priday, Feb. 8.—Why do not spirits assist in breaking up the Union? Major Christian, Montgomery, Ala; Abigail Phillips; Mary Sweeney, New York.
Statady, Feb. 9.—How may the African race be elevated to the standard of the Angle Saxon race? Isaac P. Lincoln, Byrinsfeid, Ill.; Frances Almeda Whortley, New York; Wil-liam Murphy, Boston; Nancy Davidson.
Thurzday, Feb. 12—Is not American Slavery unconstitution-al? Charles T. Wentworth, Worcester, Mass.; Alice D. Lacy, Montreal; Samuel Robbius, Salem; Anna Smith; Wm Jones.
Wadarday, Feb. 13.—Have and religion and morality greatly digenerated in America? John O'Donnell, Margaret Mien Corbett, New Bodford; Billy Murry, Kast Cambridge; Joseph Astor.
Thurzday, Feb. 14.—How may principles are there in the

Joseph Astor.

Joseph Astor. *Thursday, Feb.* 14.—How may principles are there in the economy of nature? and does not every epoch in life give us a new principle? David Bartlett, Augusts, Me.; Josiah S. Parker; Mary Louisa Shaw; Juliot Hersey.

#### The Human Soul.

A series of questions pertaining to the soul have been given us to discuss, and we shall take up each in its regular order.

The question before us this afternoon is this : "Did not the human soul begin its existence in the human body ?"

We answer, no. The human soul, as an element. a principle, or a power, or as an essence, did not begin its existence in the human body. It has ever had an existence somewhere in the universe. But we may as well try to bring the infinite within the comprehension of the finite, as to bring the ques. tion down to the strict or entire comprehension of our questioner. The human soul, the immortal part, that which ever, has had an existence, that which ever must exist-oh, how vast the subject, how mighty even in its individual self! The human soul first came to consciousness after it took up its abode in the human body. This alliance may be called the stepping stone to consciousness. Herein the soul became aware that it was an immortal essence ; and through the medium of the body the soul began to measure its capacities, began to control itself, began to make conscious progress according to the law of its own internal being. But the soul was as perfect in its combinations and its qualifies, prior to its existence in human form, as after the event, and Its destiny was as fully marked out. And here is a

chough to face it; and if he do it face it, he if have may drift ever so where, the internal of the bolice, to back it. I came right out and met him in open contact, and he met me in the back, like any coward, Ho's scheming to get free, and I'm scheming to keep him close. We'll see which will conquer. There have keen some boasts made lately with refer-comes under the head of male and female of the head of male and female in the comes under the head of male and female in the comes under the head of male and female in the comes under the head of male and female in the comes under the head of male and female in the sector way not coming any more. ence to my not coming any more. They guess if I animal creation. When it is in active life, man ever came at all, I have backed down now. I'll let gives it the cognomen. But does it exist nowhere them know to the contrary. I'm just as strong in the traces as I ever was. I'm strong in the work, in your moral atmosphere, are but parts and porand it's the best work I ever done in my life. A tions of this male and female principle. Now the

Hard, am 1? Well, you know I'm bound to be your mother earth. hard, if I choose. You must not expect a dog to The ovils floating in your midst are but the posi-show the disposition of a calf, and you must not ex-tives of your moral atmosphere—mark us, the posi-tives —and thus they are eminently necessary in two and thus they are eminently necessary in

inside and out, as I do, and you can't be expected to member that all things are necessary for your everteel as 1 do. Ob, let me alone. 1'll bring him up lasting good. Though they come to you like mid-to the stake, and straighten him up, and he'll be night shadows, who can say they are not necessary the better for it, for he's crooked now. You remember I told you I'd burn the National

have more than some others to do with it; but there festation of life. are a good many interested, if they do n't work as If the immore

who's wrong; and we'll square up accounts when law that is brought to bear upon one soul and anhe comes here, for guardian angels generally meet those they have charge of when they come across. That's their mission; and I sha'n't be likely to for- where the external law is the same; no matter get mine, for I'vo stuck to it pretty close, to this whether it be in the male or female-the result time. Well, William, I'll go now. Jan. 19.

#### Isaác Graves Darling.

I do n't know what I shall say first. My name was Isaac Graves Darling. I was eleven years old. I died in spasms in 1859. I was born in Cohasset, Mass. I died at Albany, N. Y. I was bitten by a dog.

,I want to go home. Can 1? I know it will necessary for them to find me a medium. My father to a certain extent for the manner in which your would, if it was n't for my mother, or step mother. My father is in the grain business. I'll ask him never to mind my step mother, but get me a medium. She 's sick, and will die pretty soon, but I do n't want to wait till then.

My mother is here with me. I saw her soon as I had my last spasm. I'm much obliged to Dr. Perry; he helped me a great deal. I suffered a good deal, and knew everything just as well as I do now, only when I had the last spasm. They thought I did not know; but I. knew all about the spasms. They tie you all up in knots, and you feel like as red hot needles were running through you. I had them once in two or three hours, at the first of it, and then I had them oftener. I was bitten in my hand, but did not feel much of it until I had the first fit. My father's name is Isaac Darling. My uncle's Jan. 19. name was Graves.

# Abigail Hunt.

They told the world I slept in Jesus! "Asleep in Jesus," are the words on my tomb-stone; but God same power unfolded in the darkness or crimes of has called me from my slumber, and the dead do humanity, as in the sunlight or the unfoldment of were once dead do live-not only in memory, but in open communion with those they love on earth.

In the year 1837 I yielded up my mortal body. then lived in the town of Amesbury, Mass. My name was Abigail Hunt. I was the mother of three ohildren-two daughters and one son. These children are, now living on earth. I want to speak to me I may do so. Tell me, stranger, shall I find ac- within the concord, or circle, called male and fedess to the hearts of my children? Their names male. are Abby, Harriet, and Samuel. I cannot tell where they now are, for I know not.

My disease? 'T is faintly pictured on the walls of memory, and yet I have not forgotten it-dropsy of the chest. My age was fifty.one.

hard to stand it, so you see 1'm on the human this cause the law in the external characterial internal internal the sector internal of the law in the external of the external of the law in the external of the law in the external of t

man is a saviour, who saves the country from the one is as necessary to the other as is the sun neces. sary to the unfoldment of the germ in the bosom of

performing my mission as well as anybody. I'd like to get rid of the habit of stammering, but quisite to the unfoldment of the negative, as God is to the unfoldment of life.

it sticks to me yet. No, no, Mr. Berry, I do n't think I'm hard at all. You have n't suffered as I have; do n't see the man You have n't suffered as I have; do n't see the man to your unfoldment?

Can the earth rise up and say, " I have no need of You remember 1 told you 1'd burn the National House up if he was n't, out of it. Well, I meant it, and I had the power to do it. 1'll follow that man as long as he lives. I'm his "guardian angel," and I hope he appreciates me. I tell you I'm not alone in this. I may seem to have more then shows to do with it that there are more then shows to do with it that there are more then shows to do with it that there are more then shows to do with it that there are more then shows to do with it that there are more then shows to do with it the there are more then shows to do with it that there are more then shows to do with it that there are more then shows to do with it that there are more then shows to do with it the there are then shows the sho

If the immortal part were a variety in itself, the consequence of the unfoldment would not be what hard here as I do. We'll see, in the reckoning day, who's right and we see it is—it could not be so. The same external would be the same. And it should prove to our questioner that soul is the same, wherever found, as God is God. The soul is the independent, distinct and positive God-princple, and it must be the same under every condition of life, whether in the oak, the rose, the man or woman: and when the soul goes into the conscious part of its existence, it becomes accountable in a measure for the manner in which the soul is unfolded. You are every one accountable own souls, in the external, do rise toward Deity. −It is of vast importance that you understand this accountability, for it will give you another law, new strength, and the unfoldment will be more harmonious, more in concord with the general unfoldment in Nature everywhere.

Man, the intellectual being, often is drawn far from his primal condition, by reason of ignorance, by reason of a misunderstanding of the mortal, by reason of setting the law of the outer at too great a variance to the law of the inner. Wisdom ever gives strength for man's unfoldment. Therefore seek it. On whatever tree it grows, it is yours. Your Maker hath given you a vast variety of lessons, and he gives you one for each moment. Yes, he gives a mighty lesson upon each thought, and if you would analyze for yourselves every thought, you would see that we are correct.

Now learn to see God with a clearness of spirit. such as hath never been given you before. Learn to recognize Aod, as dwelling in the male and female forms, as one and the same thing. Learn to see the

Here are but the lights and shadows in the great picture of life, and though the source is the same, the manifestations are countless.

We believe that man has a never-failing, an inexhaustible fountain within his soul-element. This makes him a God, or an Immortal Individuality. We find this power nowhere else unfolded, until we them, and the great world from which 1 come, tells find it in Individualized Immortality, which comes

The great Eternal Principle is but an embodiment of these two principles. This is the creative power, and if it did not exist in every identified form of life, where the law of progress, where the power to unfold, where the immortality? There could be The above name we did not hear distinctly when this message was given, and are not sure whether it should be Hunt, or Lunt. Jan. 19. Untoid, where the information of its unfold-ment is as countless as the sands on yonder shore, or the thoughts which people your spiritual atmo-

If my folks don't hit on the right medium, let them get another ; and if they can't get hold of one,

let them do the husiness on this. But it takes a large amount of proof to satisfy some people. suppose I may as well own up in a way that would be called honest. I told you I had a trade, but that I never followed it. It's no matter how I got my money ; but to make it all right, I'll say I dld not get my money in a way they would think honest. Jan. 22.

#### Mary Ann Arms.

God forbid that I should say anything against any one; but I must speak freely; I must, for I know God wills it. Three months ago I left a little girl, nine years old. She was taken charge of by a Charitable Association, and the ladies told me before I died that she should be well eared for. I am sorry for them that they have broken their word; and a mother is caused much sorrow in consequence.

I was not always poor. Once I had enough. I was born of respectable parents, who had a good supply of this world's goods. I received a good edu-cation, and was taught to know something of the better things of life. Bat I married unfortunately. I separated from my husband some seven years ago; It is no matter what for; I thought I had just cause; I think so now. I did the best I could, and thought I was doing right for myself and my child. think I did do right; but sickness, in form of consumption, came upon me two years and a half ago. I was obliged to work early and late to support my child, and had little time to take care of my body. I think now I should have taken better care of it, for the sake of my child.

I have connections in this city, who have plenty of money, and no hearts. I wish I was not obliged to say it; but oh I believe it is my duty to do so Shorily after my death I found I had power to look back to see what was transpiring here. Instead of being borne away to a place of rest, I was kept here as the guardian of my child. But the highest ser-aph cannot be happy while he has an offspring unhappy on earth. As soon as I had the power of discerning, I began to experience a sorrow as deep as any I found on earth. I began to see the frailty of human promises; for many dark clouds were hanging about my child, and I doubted my power to save. But I prayed earnestly to God, and it drew around me a class of holy ones, who stood ready to

ald me; and that is why I am here so early. Oh, if I could only speak to those three represen-tatives of a Charitable Institution, as they stood about my bed before my death, I'd speak to them as mortal never spake; I'd show them a picture of give me power, I know he would. But as I may not be able to speak so to them, let me beg of those here to be true to the talents God hath given them-for he will call them to a strict account of their duty. My child was placed under the control of a cer

tain family (whom now I will not mention.) a few days after my death. She has been cruelly treated has had cause to charge God with cruelly forgetting her. I have stood over her in my spiritual form, when, had a mortal seen her, they could but pity. I know her impulsive nature will take a hard channel through which to perfect itself, unless there is a gentle hand to guide her.

The three ladies who visited me have gever seen her but three times since my death. I know what I "Salt Water Bubbles," will not need to ask of the speak, and I speak the truth. They have thrown superior merits of another book by the same author. off their responsibility-they have forgotten their It is a thrilling book, filled with daring, adventurous vows; but 1 want to tell them that if they have forgotten their vows to the poor mother, let them not forget their vows to God ; and if they made no vows to God, I do not ask them to redeem their vows to

Oh, I have seen cruelty dwelling in that Charitable Institution; I have seen it with my own spiritual eyes; I have looked at those in charge, because a great many children of the Father are dependent upon them for a correct unfoldment; and I think altar of death, and fail to keep their promise. My name was Mary Ann Arms. I was just en-

tering my thirty-ninth year. I died of consumption, three months ago, in the city of Boston. These ladies visited me a number of times the last three ladies visited me a number of times the last three 1. What wages do operatives get in the large days before I died, and made many promises, which, manufacturing establishments in your vicinity, with I am sorry to say, have not been fulfilled. May God, in his infinite meroy, watch over\_them, and I am sorry to say, have not been fulfilled. May or without board? God, in his infinite mercy, watch over them, and cause them to bloom in fragrance, is the prayer of work is the same? If a difference, the amount of the poor mother. Jan. 22.

## Jeremiah Capen.

[]Writton for the Banner of Light. IN JANSWER TO LINES ENTITLED " BEST.

Beek not to rest thy wearled soul, But as life's current glides, so with it roll ; With helm strong and compass sure, All life's storms we can endure. Why seek to rest, since we are taught By God, all nature, and our thought, That moving onward is the rule Ever portrayed [a life's great school.

But when saddened memory casts her gloom, With unguarded hands, and seems to doom Our Heaven-born bark in its deep abyss, Swiftly glide to hope, that sorrow may be less. Hope is the anchor to the soul, Love the guiding star, if left to rule. God is all in all, but not in rest-Rest is not and never can be blest.

# Literature.

LIZZIB.

GERMAN POPULAR TALES AND HOUSEHOLD STORIES. Collected by the Brothers Grimm. Newly trans-lated, with illustrations, by E. H. Wehnert. Two volumes. 450 pages each. 12mo. Boston: Cros-by, Nichols, Lee & Co., 117 Washington street. 1861.

We have no hesitation in pronouncing this the best juvenile book ever got up in our city. In the matter of the book, its illustrations and execution, there is no need of praise. All the children who read these volumes will be both interested and benefitted.

LIFE AND RELIGION OF THE HINDOOS. With a Sketch of my Life and Experience. By Joquth Chunder Gangooly, (baptized Philip.) Boston: Crosby, Nichols, Lee & Co., 117 Washington street. 1860. 360 pp., 12mo.

This book is full of interesting facts relating to the habits, manners and religion of the Hindoos. It claims that many erroneous statements, in regard to Hindoo worship, have been published by Christian missionaries. The author denies that Hindoo mothers, for their religion, or any other cause, throw their children, into the Ganges for alligators to destroy; or that Hindoo devotees throw themselves under the car of Juggernaut to be crushed to death. The book seems to be a fair presentation of the their own lives, their own principles. God would Hindoo religion, without any disguise of the ignorance and superstition that belong to it. The chapters on marriage and death are particularly interesting. There appears to be a more immediate and palpable recognition of Spiritualism in the Hindoo, than there is in the Christian religion.

> JACK IN THE FORECASTLE; OF Incidents in the early life of Hawser Martingale. By the author of "Tales of the Occan," "Salt Water Bubbles," etc. Boston: Crosby, Nichols, Lee & Co., 117 Washing-ton street. 1860. 452 pp., 12mo.

> Those who have read "Tales of the Ocean" and Salt Water Bubbles," will not need to ask of the scenes, vividly portrayed in words, and illustrated with fine engravings.

## Labor.

An esteemed friend has sent us the following queries, which we trust some of our readers will respond to, who are more conversant with the subjects upon which information is requested, than we much will be charged to those who promise at the are. The subject is a very interesting and important one :

> I wish you would procure from reliable authority and publish in the BANNER, answers to the following questions:

that difference, and the cause; also the amount they receive?

What is the price of board for males and fe-

You do n't see me praying for folks that kicked me down hill, when I was here—not a bit of it. Some folks here I like, and some I do ny like; I in Boston, generally, as servants? What is paid in mean when I used to live on earth, and I aint going printing offices, stereotype foundries—and also what is charged for board? Are there more females out of employ than males? Is there a disposition to em-My name was Jeremiah Capen. 1 was fifteen ploy males rather than females ? If so, what is the oause? 'cause I did n't have much of a chance to learn. I was born way down to Eastport, in the State of and shoe business? Also the cost for board? Did they get any increase of wages in consequence of I died in one of the places they call hospitals— the strike last year? Also any other information was carried there, and might as well been carried applicable to the subject. My main object in these inquiries is, to ascertain the truth of the assertions made by the advocates of woman's rights, that females are unjustly deprived I do n't want to say much agin them, but I say I of employment, and when employed, they are forced was n't treated well. My God, I tell you it was the to accept less compensation for the same amount of I presume you are acquainted with many persons carried there-the devilishest barn I ever saw. If I torily answer the above inquiries, without taxing venience and time will allow. Yours in the cause of progression and truth, DATUS KELLEY.

good foundation for the doctrine or theory of Fore-ordination. That the destiny of the soul was foreordained, all nature proclaims. That it came from Deity, and must return to Deity, we know. Nature, as unfolded in ourselves, has taught us this beyond a doubt. Then we say that these manifestations or unfoldments of the soul did not exist until they existed in the human form. But the soul, as a positive power, an essence, or principle, las existed throughout all eternity.

The doctrine of Foreordination, when improperly under, tood or applied, is productive of much sorrow, and in this way: The believer in the theory foolishly supposes that God, or Deity, has marked out a certain plan for each individual, and he may strive as far as he may, and he cannot step outside of it

This and this only the Lord has prescribed for you, and you must walk according to the law, and not without its boundaries.

The soul, as a principle, has indeed, and does in-deed live under the law of Foreordination. Its destiny was marked out in the beginning, and you may live ten thousand times ten thousand years in sin and you may not change the essence-soul. But the unfoldments, the ways and means by which vou are to attain an ultimate, you may ohango, and in this sense you are free-agents. You are free to choose the manner of its unfoldment, but not free to choose the ultimatum of the soul-principle.

The germ of immortality-who can tell where it began? Who can look through the vast ctornity of past ages, and behold its first condition of life? Not the finite mind-no; the power rests alone with the Infinite; and when man seeks to go beyond his own depths, or reason beyond his own capacities in the external, he is lost in the sea of mystery, and the waves of the Infinite roll over him.

But in the soul-principle there is a power that conceives of its first existence—its primal condition. But that power is not, nor has it been as yet brought to external consciousness.

Nature, in her outward unfoldment, gives but one thing at one time. She unfolds from the internal in accordance with the law of man, which is a branch of the law divine; and according to that law man, the human, can understand. By it he sees, by it he hears, by it he comprehends, if at all. But the law of the soul-principle is distinct-entirely separate from the law in the external, else the soul would become contaminated and lost in the sea of errorelse the Deity would not recognize the germ of im. mortality he hath cast out upon the sea of external conditions. That must ever remain the same. You cannot change it, because you cannot know its law.

Be satisfied that you, as a soul, as an essence, have had an existence through past ages, but as an individuality, you had no existence until you entered the human form, which is a machine, whereby the soal can outwork itself. Know you that you are masters of the manifestations of the soul, or its unfoldment to a high degree. And knowing this, let us be-eech you to hold before yourvision this power; lay it not down at any time, for you will suffer in consequence by closing your reasoning faculties upon the bright flowers blooming in the highway before Jan. 19. you.

#### Charles Todd.

I don't. see as I am ever going to get over the habit of stammering. Bome of the folks I have been accustomed to speak with, have thought I have grown silent, or tired out. But I thought I would let them know I can speak. You know who I am? Well, I'm Charley Todd. Now I am here I want to ask Mr. B. how he likes his quarters, and would suggest to him the propriety of making up his mind

Matthew Robinson. Be kind enough to inform my friends through the

columns of your paper, that I am satisfied, if not happy; that I presume I should follow the same course were I again to walk the earth, provided I me than that I have left, and if I am not mistaken, I stand as fair a chance as any to make myself not all I have to say.

only satisfied, but happy in my condition. I ask no favors—not even the favor of parden. am accountable to none but God, and I can find him always at home. Therefore, there is no necessity of my going abroad to search for him.

Bear my kindest compliments to the friends who have asked me to come, and my best wishes for their welfare. MATTHEW ROBINSON. Jan. 19.

Are Souls Male and Female?

"Are there not male and female souls, each havng a positive individuality? or, does not the soul, as identified in male forms, differ from the soul as identified in female forms ?"

This is the portion of our subject that has been presented for this afternoon's discussion.

We have before told you that the soul-principle or element was one and the same thing wherever element was one and the same thing wherever am. We are not together, though. About the chil-found; under whatever law it manifested itself, the dren-one is with her folks, and the other with element, or essence, or primal condition, was the same.

The soul-principle is a creative power. It holds within its own being the power to beget not only a something that shall resemble itself, but a some thing that shall be far from a resemblance of self, as in the soul-element may be found all the internal principles of life, wherever seen, wherever felt, wherever understood.

Then, again, the soul-principle, or immortal part the two, and they would make an effort to have of man, contains within itself the creative power, them together, if they knew it was my wish; and I and thus it must embody male and female. It could come here to let them know it is my wish. There is not be a part or portion of Deity, unless it could lay money enough belonging to the children to bring claim to these two forms. Male and female, there them together, if no more. fore, are embodied in the soul-principle, as under derstood under the term Immortality. But the manifestations of the soul depend upon the condi tion or law with which it has for the time being was, when we forget in death-we never remembered become identified. Thus, the soul embodied in the again. But I made a mistake, that's certain, befemale form manifests according to the law of the cause I am here. If it is not certain to those I come

fomale form. Hence we see a peculiar unfolding of to, it is to me, and that is enough. the affectional, that portion of the law of life I think my folks will do as I we being more intense in the female. This is not be, choose their own way.

cause the soul differs, but the soul must harmonize with the law of the external body through which it I died was between forty-six and forty-seven. I'm must manifest.

The soul-element is not only found in man, but it exists everywhere. It permeates every atom in the I've been told it was a sack of matter, or pus, the universe. But as we told you before, it only lives in result of an injury I received on the top of my head conscious life when identified with the human form. and back of the neck, some three or four years be-And we told you, also, that the manifestations of fore that.

the soul were one thing, and the soul another, both

Look where you will in the universe, you will find lowed it.

this male and female element embodied. Lo! it shows itself in every flower, in every grain of sand, where I hailed from once, whom I can use. She is in every forest tree, in every breath of wind, in one of the mediums we use. I'm blessed, stranger, every thought. Yet mark you what a vast variety if I know her name. I want my folks to go to this is given upon the external, or surface. The same medium, if they can find her, or to any other, so I soil that nourishes the rose, nourishes the violet. can speak as I do here.

The same sun shines upon it, the same air breathes I made three down and return passages from San upon it, and it is governed apparently by the same Francisco to Honolulu. I was there when gold was law. Yet the rose has a law of its own, and the first discovered-before California was much. It violet one of its own. Although the same conditions was an infernal place, then. The small hills were suggest to him the propriety of making up his mind to have a hard time of it in future. I know if you make up your mind to have a hard time, it's not so life-principle in each differs? No; but simply be-

Jan. 22.

David Parker Hyde.

One thing which suggests itself to me, is this: All the difference in men is in the rig. When you was controlled, by the same conditions. I see there is an eternity before me. Yes, a longer road is before the old gentleman who has just spoken says. Well, the same source gives a variety of children. That's

sphere.

I have lived most of my time in) that part of the spirit-land that has more darkness than light; but, according to his theory, the foundation is the same -it's only the shell that differs, and the fixing made up in the shell-the thoughts and acts.

I belonged in Dayton, Ohio, but I spent about five years of my life here. I got a little acquainted with this manner of doing things, and so I thought I'd come back. I lived in Massachusetts a spell. I 'vo been in California, and in Manchester, England. I married a lady from the latter place, and I went out there with her, and stopped about two years, and one of the children was left there. We had two, named John and Margaret.

I've a queer way of telling my story; I tell whatever comes to mind first. It's a queer lot of truck I bring to you; but it's mine, and I suppose I must bring it along.

My wife is dead ; that is, she 's as much dead as I mine. I want the two to be together, somehow, and I think I cannot do better than to come here and give a little advice about it. I do n't know how it can be brought about, except in this way. The one in England better be brought here. The folks out there have a better chance of doing this than the folks here; and if they do, I would not have the child left, except where it would be looked after pretty close. My folks are willing and able to have

them together, if no more.

I'm a queer sort of a fellow. When I was here I had not much belief in the immortality of the soul, or in the soul at all. I thought the last of us

I think my folks will do as I wish, and they can

choose their own way. My name was David Parker Hyde. My age when

blessed, stranger, if I am giving you the exact age. They said my disease was water on the brain; but

My wife's name was Margaret Healey. I might positively distinct from each other, but co-workers as well claim the occupation of carpenter as any-together.

I have an idea that there is a lady in Dayton,

to say I pity the folks I didn't like when I was here, for I do n't.

years old. I could n't read nor write very well, 'cause I did n't have much of a chance to learn. I Maine ; but I did n't die there by a good deal.

into the grave in the first place. I suppose in the pay beds they take care of them; but in the free beds they do n't.

most develish treatment. I was carried there with labor, other things being equal. ship fever, nigh as I can make it out. You know the I presume you are acquainted with many persons hospital, just in the harbor of New York. I was M-Boston and its neighborhood, who can satisfachad a horse, and could n't afford a better barn, I your time very severely. You will very much oblige would n't keep a horse; might as well tip up a go cart me, and many other readers of your very valuable and put a fellow under it. I'd never go there again, paper, by answering the above as soon as your conif I should live here twenty thousand years.

I've got an old covey of an uncle living a little way out of New York in tip-top style. He's a ship owner, sends vessels out of New York, and I thought if I went to him, he'd give me a good berth. thought he'd let me go on board and learn, and put me forward fust as I learned.

I made my way to him one day, and he said, "If you want to go on board of my ship you must go as common seaman. I'll give you a paper for a sit-uation such as you can fill." I went out in his old trap, and got the ship fover, and brought up in that him! He's having a merry time here ; but he won't have when he tacks ship.

It's a mighty good thing to come back here and hit the folks a lick that have been so generous with you !

My father died when I was a boy. When young, he had a little of something ; but this same old covey managed to get it away from him. He don't know I can come back. I do n't know as the old scamp knows I'm dead. I had the same treatment as any pauper might have. While the old covey was lying back in his chair smoking, I was popping out-geting ready to come here. .

It's kind of a satisfaction in coming back and etting him know I remember him; so I give him ny very best love. Tell him I'll remember him sternally, and introduce him to as good a situation as he gave me when he gets here.

I know about the old covey, and was as near to him as any of his children. They said, when they seen me, "Pa, who's that?" He told them, and they turned up their noses and left. I haint forgot-ten these young ones yet. The devil's tattoo will get beat in that house.

We went to Calcutta. They used me rough on board-rough! That was n't a beginning. I did n't know what I ought to do, and so I was nobody's boy. Even the old nigger cook gave me a kick every time he wanted to. We was gone something about a vear. Jan. 22.

#### To Correspondents.

J. O., N. TURNER BRIDGE .- We shall be pleased to have you act as agent for us. Every one who sees fit so to do, confers a favor on us by any exertions he or she makes to increase our list of subscribers. SUBSCRIBER, VERGENNES, VT .--- We are led to think highly of Mr. Bowker, and do not feel any fear in recommending him to you, from what we have heard of satisfy demands made upon them.

#### Mediumship.

MESSRS. EDITORS-I wish to ask you for information that is not given in the common course of your paper. First, I must premise that I have been an investigator of Spiritualism for more than two years, hencoop at last. I'm coming back now to raise merry hell with that uncle. Catch me to pray for him! He's having a moment time here that would load spirit purporting to communicate? You could answer in a very few words, and it would be a satis. faction to one who is seeking after the truth.

A. SHARP.

Yours, ANS .- Much, perhaps all, depends upon the truth and honor of the medium in cases of this kind. Some mediums do not give names with any facility, while others are developed in this particular point, so that names are given at any time. A good test medium is one who not only gives names and facts which have been known to him, but those he never heard of. Yet the case cited by our friend, does not in itself prove the medium unrollable as such. He may be in the budding of his powers-by-and-by the bud may swell, and anon burst, revealing the choice gift you seek. Criticise carefully all that is given, accepting only such as your reason tells you is good, and await in patience the result.

Mrs. A. P. Thompson in New Hampshire. A correspondent writing from New Hampton, N. H., says :-- " Mrs. A. P. Thompson has just closed her labors in this vicinity, for the present. She has spent almost seven months with us, and has truly been an instrument by which hundreds have been led to seek for truth, and to throw off the yoke of bondage, and are now thinking and acting for themselves. We all regretted to have her leave us, but her mission being pointed out to her, she, like a true disciple, was willing to go where there, was more work to do. Her mission is a glorious one, and all unite in wishing that she may be able to fulfill it to the honor and glory of eternal truth and building him. Of the other persons we cannot speak so clearly, up the true church upon earth, spoken of by the though we have no reason to doubt their ability to apostles, wherein the members shall all love one another."

# MARCH 2, 1861.]

At Newton Upper Falls, January 23d, Ma. WILLIAM BOTN-Af Newton Upper Falls, January 23d, Ma. WILLIAM BOTN-ton, aged 47 years. A firm and true friend of liberty, justice and humanity, has been summened from earth's conflicting scenes to "come up higher." But a few hours previous to his departure, ho became conscious that the pale Boatman-was waiting to com-vor pathered to welcome him to the Bylritchome. Units mas was consuming the feel ap signer." But a few hours previous to his departure, ho gathered to welcome lim to the Spirit-home. While disease was consuming the frail tenement from wnigh his spirit there is no death, but a glorious transition"—and by sonsoling messages from kindred spirits—while hit optication of the spirits and the light of a true and undefied religion has not yet dawned.
When one, who had unremittingly watched him to the spirits of sufficiency asked—" Brothered and the spirits while his spirits and the spirits

whose minds the light of a true and unargine rengion may not yet dawned. When one, who had unremittingly watched him in his hours of suffering, asked—"Brother, will you come back and iell me all?" he replied with a ferver that told of the triumph of that precious faith, and that enabled him to say, "I will! I will! I have nothing to fear!" Bound to no creed, he liv-' ed aoberly, deals justly and conscientiously with all. Bhould the Pharisee ask, "did he die as the righteous man dieth ?" his answor would be in the language of another— ""Unite me as one who have this follow.men." [-Cox.

"Write me as one who loved his fellow-men."[-Con. At New Hampton, N. H., January 25, 1861, widow HANNAH Swirzi, in her ninety-seventh year. Bhe was born in Newburyport, Mass., where she resided un-Bit after the revolutionary war was over. She was then united in marriage to Bolomon Bmith, and soon after emigrated to Banbornton, N. H., which was then but a wilderness, almost will the part of a faithful wife and mother. She had nine children—three only have survived her. She was toften each the to yob while was then but a wilderness, almost well the part of a faithful wife and mother. She had nine children—three only have survived her. She was propared. And when be to gass through many severe trials, but ever forowarned by her attendant spirit-friends, she was propared. And when be the structure of a faithful wife onder the other of the structure of a faithful wife and mother. She had nine children—three only have survived her. She was propared. And when be to gass through many severe trials, but ever forowarned by her attendant spirit-friends, she was of Godi He has the structure in March, in Western Now led to pass through many severe trials, but ever forowarned by her attendent spirit-friends, she was of Godi He has ershore, saying, "Child, behold the works of Godi He has done it for thy good.". She left Sanbornton to spend the remainder of her days

Bhe loft Banbornton to spend the remainder of her days with son, at New Hampton, where she lived for twonty-three years, receiving overy care and attention that love could be stow upon her. During the last few years of her life she was feeble in miud and body, and for some months previous to her dissolution, she could scarce recognize her family. She pas-sed away quietly, to meet with her loved once in spirit life; and as soon as she becomes conscious of the change, the family she lived with may expect to hear from her, for they brow that she still two know that she still lives.

Know that she still lives. Her funeral took place on the 23d, at the Union meeting house, Centro Harbor, where a discourse was delivered by John Colby through Mrs. A. P. Thompson, to a crowded as-sembly, on the toxt—"Howbeit that was not first which is spiritual but that which is natural; afterward that which is spiritual." It was listened to with marked attention by all, and seemed to make a deep impression on their minds, and waken an inquiry in regard to Spiritualism. It was a new thing for them to withmas a function of a more and a section of the state and an event of the section thing for them to witness a funeral conducted in such a man The discourse was excellent, and tears showed plainly the effect it had on the listenors.

#### NOTICES OF MEETINGS.

ALLSTON HALL, BUNSTEAD PLACE, BOSTON .- Lectures are given hero overy Sunday afternoon at 2.30, and at 7.15 o'clock in the evening. The following speakers are engaged : Miss Emma Hardinge, first jour Sundays in March; Mrs. Maria M. Macumber, last Sunday in March, and first two in

Maria M. Macumber, last Sunday in march, and mes ere of a April. Convergence HALL, No. 14 BROMFIELD STREET, BOSTON.— The Boston Spiritual Conforence meets every Wednesday evening, at 71-2 o'clock. (The proceedings are reported for the Banner.) The subject for discussion at the next meeting is: "Fate and Free Agency." A meeting is held every Thursday evening, at 71-2 o'clock, for the dovelopment of the religious nature, or the soul-growth of Spiritualism. Jacob Edson, Chairman.

ORARLESTOW,-Sunday meetings are held regularly at Oentral Hall, afternoon and evening. Mrs. M. B. Kinney speaks March 3d.

OAMBRIDGEPORT. - Meetings in Cambridgeport are held every Bunday afternoon and evening, at 3 and 7 o'clock r. m., in Williams Hall, Western Avenue. Seats Free to all. The following named speakers are engaged: Leo Miller Esq., for March 3d.

LOWELL.-The Spiritualists of this city hold regular meet LOWELL.--Thospiritualists of this city hold regular meet-ings on Sundays, afternoon and evening, in Weils's Hall, They have engaged the following named speakers:--Miss Emma Houston the third Sunday, and Miss Emma Hard-inge the last Sunday in March; Mrs. M. S. Townsond during April; Mrs. F. O. Hyzer, during May; Miss Lizzie Doten in June; R. P. Ambler in July; Mrs. Mary M. Macumber in Angust; Warren Chase three first, Sundays in September; Miss Fanny Davis in October.

FOREORO, -- Mostings first and third Sundays in each month in the Town Hall, at 1-2 and 6 o'clock r. M. The following named speakers are engaged: - Mrs. M. S. Townsend, March 17th; H. P. Fairfield, May 6th.

GLOUGESTER.-Spiritual mootings are held every Sunday, at the Town Hall. The following named speakers are engaged : Mrs. Olough, March 3d; J. H. Currier, March 10th and 17th. LEONINSTER, MASS.—The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall. Services com-mence at 1 1-2 and 7 1-4 p. M.

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

NEWBURTPORT.--Rogular meetings are hold every Sunday at 9 1-3 and 7 1-2 F. M. at Essox Hall. PUTWAR, CONN.--Engagements are made as follows: H. B. Skorer, for March; Warren Chase, for May; Miss L. E. A. DeForce, Aug.

Deporce, Aug. PORTLAND, ME.—The Spiritualists of this city hold regular moetings every Sunday in Lancastor Hall. Conference in the forencoon. Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged :- H. B. Storer, the first two, and G. B. Stobbins, last two Sundays in March; Charles A. Hay-den, first two, and Miss Fannie Davis hast two Sabbaths in April and first two inMay; Mrs. M. S. Townsend the last two Sandays in March the fast Sambard the last

LEO MILLER will speak in Cambridgeport, first Sunday in March; in Quincy, second a third Bundays in March; in Philadelphia, four Bundays in Muy, Mr. M. will answer calls to lecture week evenings. Address, Hartford, Ct., or as above.

J.W. H. TOOHEY is prepared to answer calls to lecture through the week on Physiology, Temperamental Philoso-phy, and the Laws of Health, airth and Cheerfeiness. On Sundays he loctures on the Philosophy of Spiritualism-when needed. Address, Cleveland, Ohlo.

MRS. AUGUSTA A. CURRIER will lecture in Str Louis, Mo., during March; Cloveland, Ohio, four Sundays of April. She will speak in the Eastern Blates until late in the Fall, when she will again visit the West, lecturing through November in Oswego, N.Y. Address J. W. Currier, Lowell, Mass., box 815. or as above.

MRS. S. E. WARNER will lecture in Grand Rapids in March; at Battle Greek, third and fourth Sundays in April. She has no engagements for May, June or July. Address as above.

Dr. P. B. RANDOLFH will accept calls to Speak during the next three months, in Concettout, Vermont, New York, Rhodo Island and New Hampshiro. He will also attend the sick wherever ho may be. The friends should address hims at once at Boston. at once. at Boston.

G. B. STEBDINS will speud the first two Bundays Ine March in Detroit, Mich.; the last three in Portland, Me. Will bein Massachusetts through the month of April, if his services are required. Address, Ann Arbor, Mich.

E. V. WILSON'S address, Ann Arbor, Mich. E. V. WILSON'S address is Detroit, Mich. He will receive calls to lecture on Spiritualism, in Ohio, Michigan, Indiana, Illinois, and Canada West. Mr. Wilson is agent for the sale of the Miller and Grimes discussion; also that of Loveland and Grant. MISS ELIZABETH Low, tranco speaker, of Leon, Cattaraugu

Co., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co.,) every fourth Sabbath. She will answer calls to lecture in Chautauque and Cattaraugus Counties, MRS. H. M. MILLER will devote one half her time to lectur

ing wherever she may have calls; she is engaged permanent-ly one half the time for the coming year. Address, Ashta-

JOHN H. RANDALL .- Friends in the Southern part of Michigan and the Northern part of Indiana, who may wish his services as an inspirational speaker, during February and March, will please address immediately to Adrian, Michigan. CHARLES T. IRISH intends to labor in New Hampshire and Vermont, this winter, and friends who desire his services as rance speaker can have them by addressing him at Grafton, N. H.

MBS. M. B. KENNEY, of Lawronco, will speak in Charles-town, Mass., March 3d; Lowell, March 10th and 24th; Randolph, March 17th; Gloucester, March 31st. Sho will lecture in adjacent owns week evenings. Address, Lawence. Mass.

PROF. WM. BAILEY POTTER, M. D., will attend to all calls to lecture on Scientific Spiritualism, in castern Massachu-setts, through March and April. Address, Westboro, Mass. Miss BELL SCOUGALL of Rockford, Iil., will receive applica tions to lecture in the New England States during February-March and April March and April.

ISAAO P. GREENLEAP, trance speaker, will lecture in Ber-lir, Mass., March 3d; in Portsmouth, N. H., March 17th and 24th. Post Office address, Lowell, Mass.

MRS. CHRISTIANA A. ROBBINS lectures in Hammonton, At-lantic County, New Jersoy, every other Sunday, and will speak in other places in the vicinity when called upon.

pleas in other pinces in the vicinity when called upon. How, Farsbears, Rosinson, of Marbledead, has prepared a course of lectures on Spiritualism, which he is ready to re-peat before societies of Spiritualists. Miss M. Mursor, Calarvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive subscrip-tions for the Resurged

G. W. HOLLETON, M. D., will answer calls for lecturing in Southern Wisconsin and Northern Illinois. Address New Borlin, Wisconsin.

GEO. W. BROWN, will receive calls to lecture, addressed "Spirit Guardian," Bangor, Me.

Mus. J. B. Surra's engagements are made up to May 1st Address, Manchester, N. H. MRS. ANNIE LOED CHAMBERLAIN (formerly Annie E. Lord) may be addressed at Portland, Me.

Mns. J. B. FARNSWORTH, (sistor of the late Mrs. Huntley,)

II. MELVICLE FAY, Akron, Bummit Co., Ohio, A. B. FRENOH, Olyde, Sandusky Co., Ohio. Da, JAMES Coopen, Bellefontaine, Ohio, Mins, Banan M. Thourgon, Toledo, Ohio. ARS, HARAN M. THOMBON, TORON, OND. HRS, J. R. B. TREETS, Crown Point, Ind. LOVELL BEEDS, North Ridgoville, Ohio, Mas. H. P. M. BROWN, Cloveland, Ohie, W. A. D. HUME, Cloveland Ohio. MISS FLAVILLA E. WASHBURN, ITANGO SPEAKO, Rockford, Ill. MISS FLAVILLA E. WASHDUMM, tranco speaker, Rockfor MATTIS F. HULET, Hockford, Hi. ADA L. HOYT, Chicago, Illinois. A. B. WHITING, Albion, Mich. Address accordingly. Rav J. G. FISH, Three Rivers, Bt. Joseph Co., Mich. MRS. D. CHADWICK, Lindon, Genesee Co., Mich. MRS. M. J. KUTZ, Cannon, Kent County, Mich. MRS. LAURA MOALFIN, Port Huron, Mich. ELIJAH WOODWORTH, Lesllo, Mich. GEO. MARSH, Adrian, Mich. JOHN HOBART, Indianapolis, Ind. REV. R. HARRIS, Toronto, O. W.

BANNER OF LIGHT.

# Boston Adbertisements. SPECIAL NOTICE TO INVALIDS.

ABSOLUTE REMOVAL OF CHRONIC DISEASES

FROM THE HUMAN SYSTEM.

DR. GREGORIE LAMONT. FROM EUROPE,

Practical Physician for Chronic Diseases, NO. 18 PINCKNEY STREET, BOSTON, MS.

CHRONIC DISEASES positively removed from the system out, in the almost instantaneous and efficacious Curzs, is, that Diseases like Falling of the Womb, Ovarian Tumors, Internal Ulcers, Spinal Complaints, Hip Diseases, Weak Eyes, &c

tornal Ulcers, Spinal Complaints, Hip Diseases, Weak Eyes, &c are frequently cured with one operation. It may be well, however, for patients coming from a distance to have a second operation. Terms for operating, moderate in all cases, and no extra charge will be made when a second or even a third operation is required. During a tour throughout the United States, I have been instrumental in restoring to a state of perfect health hun-dreds of invalids, mest of whom had been given up by every other practice, as incurable. My mode of treatment I con-clude not to explain, or make known at present. Let it suf-flee, that no pain is caused, but little or no medicine is given, and no surgical operations performed, and that it takes but from thirty minutes to one hour for inveterate cases of al-most any curable Chronic Discases; and so sure is the offect from thirty minutes to one hour for inveterate cases of al-most any curable Chronic Diseases; and so sure is the effect that but fow diseases require a second operation-excepting Deafness, Epilepsy, Consumption, &c. Exceptions are also made to these almost instautaneous curce, (to broken bones, dislocations, bad curatures of spine, and maturated tumors,) -even these will be much benefitted, always relieved from pain, and sometimes fully restores. Dr. L. gives special attention to Spermatorrhea, or Semi-nal Weakness, Also, Solf Abuse, &c. Likowise, Diseases of Women and Children, and all other complaints peculiar to the female sex.

of Women and Children, and all other complaints poculiar to the female sex. Dr. Lamont's wonderful power in the healing art can be transmitted to patients in any part of the country, who can-not visit Boston, by sending a minuto description of their disease, stating symptoms, age, sex, temperament, occupa-tion, if any-alse a likeness, if convenient. For advice by let-tor, the fee is \$1, which must be inclosed with a stamp for return postage. 2023 Consultations at the Office daily, gratis, from 9 A. M.

ECon till 6 p. ut P. S.-Hundreds of certificates of oures can be seen at the

office, in the patients' own handwriting, that have been cur ed by the Doctor. 4wo Feb. 2.

# TO THE AFFLICTED!

## CHARLES H. CROWELL Medical Medium,

ROOMS, NO. 31-2 BRATTLE STREET, BOSTON, (Banner of Light Building.)

23 Mr. C. is controlled by a circle of eliable Spirit Physicians, who will examine patients, give diagnoses of all diseases, and prescribe for the same. These who reside at a disance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into

magnetic rapport with them, Ho will furnish patients with Medicines when required prepared by Spirit direction, having superior facilities for so

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

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ASYLUM FOR THE AFFLICTED !! DR. CHARLES MAIN,

#### No. 7, DAVIS STREET, Boston, Mass.

THIS is an Institution having for its basis the alleviation of the sufferings of our common humanity. It claims no superiority over like establishments. Its does claim EQUALITY WITH ALL, like it, or unlike it. The Doctor gives particular attention to the cure of

CANCERS, ULCERS, TUMORS,

not of

1.200 PER YEAR FOR ALL-Only \$10 capital re-liates, with Fulian's Patent Steuch Tools, the only perfect Bionell Tools made. Their superiority over all educes ap-pears in the curved side, which is patented, and by means of which a most perfect and durable die Is formed, which cuts a beautiful letter, and renders the cutting of Stencil Plates a vory simple and profitable business. Two hours' practice orables any one to use the tools with facility. Young men are clearing from 55 to \$15 per day with my tools. Circulars and samples sent free. Address, A. J. FULLAM, No. 13 Merchants' Exchange, Beston.

A VALUABLE MEDICAL BOOK, A VALUABLE MEDICAL BOOK, FOR both sexes, ontilled, "The Medical Companion," pre-pared by an experienced Physician of this city. It treate, first, of Chronic Diseases in general; second, of Dis-cases of the Sexual System of both sexes, their symptoms and remedies; third, the Abuse of the Reproductive Powers, and an exposure of advertising quacks. Bold by W. V. SPENCER, Bookseller and Sigtioner, No. 94 Washington street, Price, 50 cents; three stamps extra, if sent by mail. (

A DIBROTYPES AND PHOTOGRAPHS. A Prices from 12 1-2 cents to \$50. Washington, corner, of Winter street, Boston. March 2. 4w<sup>o</sup> (Successor to Davis & Co.)

March 2. 4w° (Successor to Davis & Co.) A CARD....DR. E. WILLS, Electro Physician, and Sister, MRS. M G. HUNTER, Clairroyant lieater, would give notice that they will treat patients who may desire to be healed with or without medicine, in their rooms at South Royalton, Vt. Also, we will visit patients at their homes, it within reasonable distance. Likowise, give written exami-nations by receiving the name by letter. Picase give us a call. The poor will not be sent away empty. All charges will be reasonable, Accommodations will be as good as in any other place in the country. We are located within ton rods of the Railroad Station. DR. EZRA WILLS, MRS, M. G. HUNTER, MRS, M. G. HUNTER,

MRS. M. G. HUNTER. I. tf J26.

South Royalton, Vt., Jan. 10, 1861. MRS. A. C. LATHAM, of New York, Physician and Mo-dium. Clairroyant Examinations and Communications, Healing and Prophesy, Descriptions of Development, Bpirit-ual Surroundings, Prospects, etc. Hor power to relieve dis-tress and restore to health should be tested. All discases treated with magnetism and slight natural remedies. Bo sure and avail yourself of her peculiar tident to see those things which it is for your good and happlness to know. Terms of treatment moderate. Examination or interview, \$1. No. 14 Oliver Place, leading from Essex street, Boston, Jan. 5. 3m<sup>o</sup>

A Word of Solemn, Conscientious Advice to those who will reflect!
<sup>5</sup> A class of maladies prevail to a fearful extent in community, dooming 100,000 youth of both sexes, annually to an early grave. These diseases are very imperiectly understood. Their external manifestations or symptoms, are? Nervous Debility, Relaxation and Exhaustion; Marasmus or evasing and consumption of the tissues of the whole body; shurness of breathing, or hurried breathing on ascending a hill or a flight of stairs, great palpitation of the head, neurality pathers of memory, diziness of the hands and limbs, version to society and to business or study; dimness of eye sight; loss of memory, diziness of the head, neurality pains in various parts of the body; pains in the back or limbe; lumbago, dys, pains of the load, neurality pains of the above anged sections of the kineys and ther glands of the body, as laucorhaca or fleur albus, &c. Likewise, epilepsy, hysteria and nervous spasms.
Now, in ninety-nine cases out of every one hundred all the above named disorders, and a host of others not named, as Consumption of the Spinal Nerves, known as Tabes Dorates; and Tabs mesenterica. Hence the want of success on the part of old school practice in treating symptomes only. Dr.Andrew Stone, Physician to the Troy Lung and Hyter mediades of the Price Vierra. Hence the want of success on the part of old school practice in treating this class of modern maladies with the most astonishing success. The treatment adopted by the Institution is new yits in schoed up actentifie principles, with new discover are medies, without minerais or poisons. The facilities of euro are such that patients can be cured at their homes, in any part of the country, from accurate descriptions of their case, by letter; and have the medicines sent them by mail or express. Frinted luterrogatories will be forwarded on application. \$1. No. Jan. 5.

Jan. 6. Sm<sup>2</sup> OTICE.-PROF. A. H. HUSE, the Prophetic Medium, may be found at his residence, No. 12 Osborn Piace, lead-ing from Picasant street, Boston. Ladies and gentiemen will be favored by him with such account of their past, present and future as may be given him in the exercise of these pow-ers with which he feels himself endowed. Price 50 cents. Nativities written when desired. Charge, \$3. N. B. Frof. H. promises no more than he can accomplish Sept. 16. U

CLAIRVOYANT EXAMINATIONS AND COMMUNICA-

Tuesdays, Wednesdays, Thursdays and Fridays, from 9 A. M., to 4 P. M., at 155 Court street, Boston, Mass. Nov. 3.

Nov. 3. LI M. R.S. C. A. KIRKHAM, Sceing and Tranco Medium, 140 Court street, Boston, Mass. Terms, 30 or 40 minutes, \$1 00. Trances for a longor time are too exhausting to the medium, and she can give more satisfactory results in 30 minutes, with physical strength, than in an hour when ex-hausted by previous Boances. 3m Jan, 12. M. R.S. ISABELLA LANG, public speaker, under the in-freesed at present to Mrs. Isabella Lang, No. 2 Hingham st., Boston, Mass. 2w Ket. 9. 4

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

Nov. 17. 1 M. S. E. M. T. HARLOW, (formerly Mrs. Tipple.) Olair-transformerly Mrs. Tipple.) Olair-Tipple.) Olair-Tiple.) Olair-Tipple.) Olair-Tipple.) Olair-T SAMUEL H. PAIST, a blind Medlum, having been devel-oped as a Healing and Clairvoyant Medlum, is prepared to examine and treat cases of disease. Address for the pre-sent, 634 Race street, Philadelphia. tf Nov. 17. MRS. BUSAN P. TARBELL, Medical Clairvoyant, has taken rooms at the corner of Jackson and Division sts., MILWAUKEE, Wis. Examinations, \$1. tf Fob. 2.

M RS. L. F. HYDE, Writing, Trancé and Test Medium, August 25. tf M Circles as usual at 33 Beach street, until the first of April, 1861. M 188 JENNIE WATERMAN, Trance and Test Medium. 8 Oliver Place from Fease starts 8 Oliver Place, from Essex street. Terms according me. 4m<sup>o</sup> Dec. 22. to time. MRS. MARY A. RICKER, Trance Medium, Rooms No. 145 Hanover street, Boston. Smo Dec. 22, GRACE L. BEAN, Writing Test Medium, 79 Leveret street, Boston. 1m° Feb. 16. R. COBB, HEALING MEDIUM, Hannibal, Missouri.

# PROF. LISTER, ASTROLOGER,

No. 25. Lowell Street, Boston. 259 Feo-oral-60 cents. A Circular of Terms for writing Nativities sent free. tf Nov. 8.

BOARD FOR YOUNG CHILDREN.—Infants and young children can be accommodated with board, and carefu attention, on application to Mrs. J. M. Spear, No. 1 Newland street, out of Dedham street, Boaton. Terms reasonable. Oot, 18.

The Early Physical Degeneracy of AMERICAN PEOPLE.

7

JUST PUBLISHED BY DR. GTONE, Physician to the Troy Lung and Hygicalo Institute, a Treatise on the Cause of Early Physical Decline of Amorican People; the Cause of Nervous Debility, Consumption and Marasmus. This work is one of high moral ione, written in chasts, yst hritting language, and appeals directly to the moral con-sciourness of ALL, PARENTS and UVANDIANS especially, do-tailing scientific and reliable aids and treatment for cure. It will be sent by mail on receip to f two S cent stamps. MAD Parents and Guardians I fail not to send and ges this book. Ladies I you too, should at once secure a copy of this book.

A Word of Solemn, Conscientious Advice to those

73 Consumption, Catarrh and diseases of the throat, cured as well at the homes of patients as at the institution, by sconding the Cold Medicated Inhading Baltamic Vopors, with inhale r, and ample directions for their use, and direct corre-

The system of treatment which has been found so univer-sally efficacious, practiced by this Institution for Consump-tion and Throat Disease, is the Cold Baltamic Medicated Va-ports-one of the new developments of the age.

Patients applying for interrogatories or advice, must ind close return stamps, to meet attention.

Close return stamps, to incet attention.
 The attending Physician will be found at the Ingitu-tion for consultation, from B A. M. to 9 F. M., of each day, Sun-days, in the forenoon. Address, Dn. ANDREW STONE, Physician to the Troy Lung and Hygenic Institute, and Phy-sician for Diseases of the Heart, Throat and Lungs, 96 Fifth-at., Troy, N. P.

TO FEMALES .... MRS. DOCTRESS STONE, . THE MATRON OF THE INSTITUTION.

THE MATRON OF THE INSTITUTION, Who is theroughly read and posted in the pathology of the many afflicitive and prostrating maladles of more modern origin, will devote exclusive attention to this class of discusses peculiar to her sox. Among the many discusses duly met with, and which she treats with unheard of success, are chronic inflammation and ulceration of the womb. The Medicated Ascending Douche: a most important cur-ative, for arousing the nervous forces. Frice, \$4 and \$6. Females can consult Mrs. Doctress Stone, confidently, by letter or personally. Address MRS. N. O. STONE, M. D. Fob. 2. Iv "Matron to the institution True, N.Y.

Better or personally. Address MRS. N. O. BTONE, N. D. Fob. 2. 1y Matron to the Institution, Troy, N. Y.

SCOTT'S HEALING INSTITUTE,

No. 36 BOND &TREET, NEW YORK, ONE OF THE most convenient, beautiful and healthy locations in the city of New York, JOHN SOOTT, Proprietor.

JOHN SCOTT,

BPIRIT AND MAGNETIC PHYSICIAN.

This being an ago when almost anything in the shape o. an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been reliev-ed or curred at the Secolt Healing Institute, and estaty them-selves that we do not claim half, what in justice to ourselves we could

spondence.

city of New York,

we could.

two Bundays in May and the first Sunday in June; Mrs. M. M. Macumber last four Bundays in June; Miss Lizzle Doten during Boylember; Miss Laura DeVorce during October; Mrs. Anna M. Middlebrook during November.

**REVIDENCE.**—A list of the orgagoments of speakers:— Miss Lizzle Doten in March; H. B. Storer, two first, and Warron Chase two last Sundays in April; Miss Emma Hardingo in May; Mrs. F. O. Hyzor in Juno; Laura E. Do Force in July; Mrs. A. M. Spence in September.

Oswgoo, N. Y. -- Meetings are held every Sunday afternoon and evening at 2 and 7 1-2 o'clock F. M., at Meal's Hall, East Bridge street. Soats free.

COLUMNUS, PA.--The Spiritualists of this place hold meet ings the first Sunday in each month in their church.

CLEVELAND, OHIO .- Speakers who wish to make appoint monts at Cloveland, are requested to address Mrs. H. F. M Brown, who is authorized to confor with them.

Brown, who is autorized to conter with them. PHILADELPHIA, PA.-Moetings of Conference and circles are held at the new Hall, organized under the name of "Pen-etralium," No. 1231 Chestnut street, below 13th, north side.

Strainin, No. 1251 Onestaut street, below 13th, north side.
Nzw Yoax.—Meetings are held at Dodworth's Hall regularly every Sabbath.
Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning.
Lrons, Micz.—Mrs. J. W. Currier will speak in January;
Mrs. S. E. Warner in Feb.; Mrs. A. O. Stowe in March; Mattle F. Hulett in April.

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MILWAUKIS, Wis.-MocUngs are held every Sunday at Good Templars' Hall, at 3 and 7 1.2 o'clock F. M. Speakers engaged .-January, N. Frank White; February, E. V. Wil-

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

#### MOVEMENTS OF LECTURERS.

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

MES. AWANDA M. SFENCE will locture in Bangor, 5 Sundays in March. Taunton, 4 Sundays in May. Oambridgeport 5 do in April. Providence, in Sept. Address, the above places, or New York City.

Address, Lie abovo places, or New York City. Miss L E. A. DEFORCE will locture at La Crosso, Wis., in Alarch; at Decorah, and Davenport, Iowa, in April; at Plymouth, Mass., in May; Providence, R. I., in July; Quincy, Mass. Aug. 4th, lithand 18th; Saratoga Springs, N. Y., Aug. 25th, and Hept. 1st; Putnam, Conn., Bept. 8th and 16th; Con-cord, N. H., Bopt. 23d and 20th; Portland Me., in Oct. Appli-cations to week evaning lectures, addressed as above, will be received.

De received. WAREN CHASE lectures in Oswego, N. Y., five Sundays of March; in Utica, first Sunday in April; in Troy, the second Sunday of April; in Providence, R. I., third and fourth Sun-days in April; in Putaam, Conn., four Sundays in May; in Stafford, first Sunday of June. Will be at the Worcester Convention in April. Ho will receive subscriptions for the Banner of Light at club prices.

Miss A. W. BERAOUS will speak in Strafford, Conn., first and Soconds in March; in New Haven, second and third Sun-days in March. She will travel in the West next season, commencing at Oswego, N. Y., first Sunday in Aug, and is new making cupagements for Ohio and Michigan. These wishing to be included in the route will please write as seen as convenient.

BE convenient. MISS EMMA HARDINGE will locture during March in Bos-ton, address, care of Bola Marsh, publisher, 14 Bromfield street, Boston, Mass. In the Bpring, Summer and Fall Miss Hardinge will locture in the cast.

N. FRAME WHITE will beckure five Sundays of March at Eikhart, Ind.; the two first Sundays of April at Battle Oreck, Mich.; the two last at Toledo, O.; the four Sundays of May at Detroit, Mich.; the five Sundays of June at Oswego, N. Y. Address, through July, at Boymour, Conn. Applica-tons from the cast should be addressed as above.

FRANK L. WADSWORTH speaks in Evansville, Indiana, March 3d and 10th; Attica Ind., March 17th and 24th; Rens-salgar, Ind., March 31st; Elkhart, Ind., April 7th and 14th; Eturgis, Mich., April 31st and 28th; Adrian, Mich., May 5th and 12th; Toledo, O. May 10th and 28th; Dotroit, Mich., fivo Sundays of June; Lyons, Mich., four Sundays in July. Address accordingly.

Muses Boost T. August having rotarned from New York Biato, where she has been locturing the last three months, will romain in B: ston until the latter part of the winter, when she leaves for the South and West. During her stay in Boston would make engagements to lecture in Boston and yielnity, and also to attend funerals. Please address her at \$2 Alien street, Boston.

MRS. MARY M. MACUMBER will lecture the third and fourth Sundays in March in Cambridgeport, Mass.; the last

will answer calls to lecture. Address, Fitchburg, Mass MES. J. PUFFER, Healing and Tranco Speaking Medium, may be addressed at Hanson, Plymouth Co., Mass.

MES. A. P. TROMPSON will answer calls to locture in the surrounding towns, addressed to her at Holderness, N. H. ALBERT E. CARPENTER will answer calls to lecture in the rance state, addressed to him at Columbia, Licking Co., Ohio. MRS. ISAAC THOMAS, trance medium, will answer calls to noture in the New England States. Address, Bucksport, Me. Mns. S. E. Collins, No. 35 North Sixteenth street, Phila-delphia, will answor calls to lecture.

J. H. CURNIER will lecture in Portsmouth, N. H., Feb. 24th; t Gloucester, Mass., March 10th and 17th.

MRS. O. M. Browz, trance lecturer, will receive calls to lec-ture, addressed Vandalla, CEss Co. Mich.

LEWIS B. MONROR'S address is 14 Bromfield st., Boston, in care of Bela Marsh. MRS. E. C. CLARE will answer calls to lecture, addressed at

GZORGE M. JACKSON will receive calls to lecture, addressed to Bennettsburg, Schuyler Co., N. Y., until further notice.

REV. JOHN PIERFONT may be addressed, as usual, at West Medford, Mass. J. S. LOVELAND will receive calls for lecturing." Address,

Willimantic, Conn.

W. K. RIFLEY will speak alternate Sabbaths at Hampdon and Lincoln, Me., until May. CHARLES O. FLAGG, trance speaker, 59 Warren st., Charles

OWN, MASS. ORARLIE HOLT, trancé spcakor, "may be addressed for the resent at Delphi, Ind., care of Dr. E. W. H. Beck.

Mrs. HELEN E. MONELL will receive calls to lecture in New England. Address, Hartford, Conn.

REV. STEPHEN FELLOWS will respond to calls to lecture, ad-ressed to him at Fall River, Mass.

L. JUDD PARDER'S address is in care of Dr. J. G. Atwood No. 882, 16th street, New York. CHARLES H. CROWELL, tranco speaker, Boston, Mass. Ad-

tress. BANNER OF LIGHT office. MRS. FRANCES BOND may be addressed at Cleveland, Ohio

Box 878. MRS. C. F. WORKS will speak in Union, Me., March Sd.

MRB. C. F. WORKS Will Speak in Union, Mc., March Sd., Mgs. E. CLOUGH, trance speaker, 2 Dillaway Place, Boston-MRR. M. H. COLES, caro of B. Marsh, 14 Bromfield st., Boston-Da, O. H. WELLINGTON, NO. 2 Harrison Avenuo, Bostoni <sup>14</sup>H. L. BOWKER, Natick, Mass., or 7 Davis street, Boston, Dz. H. F. (GADDNER, 46 Essor street, Boston, Mass. JOHN C. CLUER, NO. 5 Bay street, Boston, Mass. JOHN C. CLUER, NO. 5 Bay street, Boston, Mgs. R. H. BURT, 60 Carver st., Boston, DEXTRE DANA, East Boston, Mass. BENJ, DANSORTH, Boston, Mass. O. H. DELLFIELD, BOX 3314, Eoston. DR. C. C. YORK, Boston, Mass. BENJ, DANFORTH, EGELOR, ARSS.
O. H. DELFIELD, SOX 3314, BOSTOR.
DR. O. YORK, BOSTOR, Mass
MRS. SARAH A. BYRNES, 33 Wintor st., E. Cambridge, Mass.
MRS. E. F. ATKINS, COMPACTORY, Control Street, Robury.
J. V. MANFIELD'S address is at Cholscon, Mass.
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MISS EMMA HOUSTON, East Stoughton, Mass.
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MISS A. F. PLASE, Bouth Wilbraham, Mass.
MISS A. MARIA BLIES, Springfold, Mass.
MISS A. RAIR BLIES, Springfold, Mass.
J. MARIA BLIES, BUTHON, MASS.
J. H. CURRIER, LAWYOBCO, MASS.
J. J. COLRE, FOXDORY, Mass.
J. J. COLKS, Groenwood, Mass.
D. R. L. LTON, LOWELI, Mass.
D. R. L. LTON, LOWELI, Mass.
WIS STRUES, ROTHER, MASS.
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MISS FLAVIA HOWE, Winddsor, Poquonock P. O., Conn.
ANNA M. MIDDLEBROOK, BOX 423 Bridgeport, Conn.
LAWIS O. WELCH, West Windham, Conn.
DANIEL W. SWELL, No. 6 Princo st., Providence, R. I.
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MISS M. J. WILCOSON, SIGHT, CON., DANKEL W. SWELL, NO. 6 Princo st., Providence, R. I.
L. A. COOPEN, Providenco, R. I.
MISS M. J. WILCOSON, SIGHT, SCHURT, N. Y.
MIS, M. L., VAR HAUGHTON, SOG 1-2 Mott M., N. Y. (Sity. GEO, M. JACKSON, Bonnetizburgh, Bchuyler Co., N. Y.
MRS, A. W. DELAFOLIE, NO. 3 King stroet, Now York.
MBS, J. E. PRICE, Watertown, Jefferson County, N. Y.
MRS, B. L., CHAPPELL, Phonix, N. Y.
JOHN H JESKE, JONSVIII, N. Y.
JARE D. GAOE, Ondda, N. Y.
MES, CLARA B. F. DANIELS, Westfield, Medina Co., Ohio.
R. P. LELAND, Middlebury, Summit, Co., Ohio. MRS. SUBAN SLEIGHT, trancespeaker, Portland, Maine

ture, treated in the most satisfactory manner. He would call attention to his newly discovered

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DIARRHEA CORDIAL. medicine much needed at this season of the year. July 21





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The invention of this press supplies a want long felt by printers and others of a cheap and good printing press. It enables overy man to have a small printing office of his own, and thus print his own Cards, Billheads, Labels, Circulars, &c.; and as it is decidedly the best letter-copying press yet invented, it becomes an indispensable appendage to the counting-room of every merchant. A Silver Medal THE Lowe Press Company. Boston. 0000 merchant.

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fortable living by working on these presses. The No. 1 Press has a wooden conical roller, and answers

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THE NEW

Dec. 8.

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solves that we do not claim half, what in justice to curselves we could. We have taken a large, handsome, and commodious house for the purpose of accommodating those who may come from a distance to be preated. Into and Cold Water Baths in the honse; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. Tho immense success we have met with since last January propares us to state unbesitatingly that all who may place themsolves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirons of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them. EXAMINATIONS. Those who may be afflicted, by writing and describing symptoms, will be examined, discase diagneed, and a pack age of modicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the contin-uation of the treatment will eure. Terms, §5 for examina-tion and medicine. The money must in all cases accompany the letter. N. B. Recipes and medicines sont by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of the Town, County and State in full. J. S.

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to cure in all ordinary cases. Price, \$1. CANOER SALVE. This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has naver, in a single instance, failed to effect a permanent and positive cure, no matter how aggra-vated the case. It will be found triumphanuly effections of itself alone, in cases where the part effected is open; and when Dr. Scott's services cannot be obtained, these of any good medium, whose powers are adapted to such complants will answer the purpose. Price, \$10. BUEUMATIC DEMEDY.

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all cases the package will be forwarded by the list couve, ance. Addross, DR. JOHN SCOTT, 36 Bond street, New York, 257 Liberal discount made to Agents, NEW YORK HOMCEOPATHIC PHARMACY,

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#### BANNER OF LIGHT.

# Bearls.

-elogica ----And quoted odes, and jewels five words long, That on the strotohod fore finger of all time. Sparkle farover."

The Orphan Child's Wish.

I would I were an angel, mother, an angel bright and fair. To be with you in heaven above, and dwell forever there

To hear your gentle words of love, to see your angol And nestle to your besom in a loving, long embrace.

I would I were an angel, mother, one of the shining

hand Who wear the golden crown of love in the happy morning land.

Clad in white robes of innocence, and garlanded with flowers. More beatiful than ever grow in this cold world of

ours. would I were an angel, mother, to hear the angels sing; To join them in their songs of praise to Great Jehovah,

King. I know to me you come in dreams-I feel your warm

fond kiss. And hear your words like music from a happier world than this.

And when I wake it seems to me as though a rich per-

Did scent the air around my bed, and fill my little room

And I feel so glad and happy, my heart is full of glee ! O i I would I were an angel ! Dearest mother, may it be ?

## SPIRITUAL CONFERENCE,

At Clinton Hall, Taesday Evening, Feb. 19, 1861.

Mr. ADAMS Maintained in opposition to what had been offlored by others, that two substances in nature can occupy the same place at the same time. For instance, if you fill a quart of water, the latter will not pour into it a quart of water, the latter will not run over. [This assortion being disputed by some present, the speaker recommended them to try the experiment.] Different forms of matter—the grosser and the more refined—may undoubtedly occupy the same space together. Does not magnetism pervade the magnet, electricity the whole universe—does not the soul pervade and occupy the body; and the spir-itual body pervade the natural? It does not follow, itual body pervade the natural? It does not follow, as has been alleged, because you can place a bag of corn where the spirit of Theodore Parker appears to stand, that, therefore, the bag of corn displaces the spirit, or proves it not to exist—any more than it proves that the soul cannot pervade matter; or magnetism the substance of the ungent or that a quart of water cannot be poured into a quart cup full of sand. Dr. CONWAY doubts whether the impression of the MR. ADAMS Maintained in opposition to what had

DR. CONWAY doubts whether the impression of the DR. CONWAY doubts whether the impression of the medium as to the source of his inspiration is evidence to the medium's com mind. Now, in connection with this question, I will estate that, on my way to this Conference, I stopped in at Dr. Scotts, in Bond st., where I was invited to join a circle then sitting. There were some there whom I had never before seen, and among them a lady, next to whom I sat. She had a spirit friend present whom I saw, and recog-nized as her grandmother, by name, Susannab, who thought much of the lady, and made many demonstra-tions of affection towards her. The lady recognized my description and confirmed it in every particular, and I then described another spirit relative of hors who was present; and equally to her satisfaction. I knew the source of my inspiration—knew the reality of the appearances, just as well before, as after, the lady confirmed my accounts. There is no use in deny-ing these facts—we might as well stand up to the lady contirmed my accounts. They are the stand up to the ing these facts—we might as well stand up to the truth, and i for one am willing to stand as a target in defence of it—knowing that the truth will make In defence of it—knowing that the truth will make us free indeed. (In answer to a question, the speaker stated he believed his spiritual sight was opened, yet it seemed as if he saw the forms naturally.) These acts must be domonstration. They occur daily and i derive the statements are the meride on the merid tion. acts must be demonstration. Iney occur daily and I don't need any continuatory statements on the part of others. The evidence to me is in my own Soul-sight-and to obsers, in the fact that my visions are correct. I cannot look upon it in any-other light. If I thought I was hallocinated, Spiritualism would be nothing to me. the position that mediums are under the influ some spirit, and this is the utmost we can reach, from the nature of the case. The only sure test is, the agree. ment between the character of the communication and the known character of the spirit purporting to utter it ; but even if the utterance be very unwortuy of its alleged source, we are not always justified in attributing it to the medium's own mind or volition. If a spirit were to talk Greek, or Hebrew, or immoral balderdash, through Mirs. Hatch. we might be sure it was not John C, Calhoun, but would have no light to say it was Mrs. Hatch ; who can talk neither, in her to say it was Mrs. Hatch ; who can take neither, in her own character. (The speaker commented on the case of Mahomet's alloged communications from the an-gel Gabisl.) The question is, was Mahomet in the trance state—and it so, were his communications consistent with the character of the angel Gabriel? Now it does not follow, because the culturalling satisf Now it does not follow, because the controlling spirit is an archangel, that he has greater power over the modium than the spirit of Theodore Parker might exert. The instrument may be inferior to the per--hence our reference from the sounds elicited as to the skill and rank of the performer must be void, until we discover the actual relations between them. Great damage accrues from taking overy thing the medium says as reality-but the great question with me is, is the medium at all in the medium condime is, is the meanum at all in the institut contraction tion? If not, his testimony must be laid aside. [Alr. Adams. How, when the medium sees the spirit in his natural state and recognizes it?] That must be evidence to the party seeing it. There are three prin-cipal sources of human knowledge. 1. That of man's consciousness-ideas derived directly from the external world. 2. Ideas of consciousness transferred from the external to the internal plane-the operation of man's reason and imagination upon the stock in trade gained by observation. 3. Direct inspirations from the spirit-world. We all have these inspirations, and psychologized oran. We are always in by my spirit own breasts. Just look at the folly of supposing that father. He and Jesus Christ are my sources of inspirit to follow lies will lead you to a better place than to follow the truth. I love the truth, and it is my ment

ay experience and compare it with the concen-traised jowels gathered up in bistory. For instance may bistory. For instance the charter of Theodore Tarker, but seldon visions not to vote, that they would decide they are not, what is the value of our criters? What the charter of Theodore Tarker, but seldon visions may not be evidence of a second part of discords, and the split world they are not, what is the value of our criters? What the charter of Theodore Tarker, but seldon visions may not be evidence to the concernent testimory of bistory. That it is charter of the solid to what is the value of our criters? What the charter of Theodory of bistory, that it is charter in the suble to the concernent testimory of bistory. That it is charter is the value or split frichily? I admit the the concernent testimory of bistory, that it is charter is the value of the split value the solid or several tabel to what is seen through the telecope, though the lar, and the concernent testimory of bistory. The the Month? The astromements convinced the world of the split split is the value or split is the set of the convincing proof the split is the value or the value or split is the value or split is the value or split is the value or the

previous level. In accordance with this fragmentary character, not a chapter in the Bible is of equal value throughout. So with the inspired posts. How much of meto chaff we find in Shakspener—yet ever and anon amidst trifling and platitudes flash forth these great diamonds of truth which will endure while humanify exists. The marks of high Inspiration are, short-sharp-in setting of mere platitudes, so that they stand out clear and distinct and beautiful -jewels-stored up for over in the casket of human experience. Now, I ask you to bring this testimony of ages to bear upon our modern manifestations. Another fact which bears on the question is that whatever occurs, being unmistakably of spirit origin, contains an ele-ment of decided superiority, in some of its phases. This is the case with the dealings of spirits with ma-tarial contains and the dealings of spirits with material substances. No earthly artist can make a pic-ture on folded paper, as in Mrs. French's manifesta-

tions. No science gives us the means of explaining even the first letter of our spiritual experience, viz., the rappings. We are under a logical necessity to conclude that what is solid from the spirit world should have, in some of its phases, elements of corresponding superiority over what is said by natural

ancy between the great fragmentary utterances of the world's prophets, and what comes to us every day-and between what is now done and what is said through spiritual means, what rational solution we can and for this halincination, for I grant the entire honesig of the actors. It is to be found in the transfer of bodily conditions. Disease of mind can be trans feried from one individual to another, as well as dis ease of body—it is caught by contagion, like the small-pox, and equally unconsciously. (The speaker suported this proposition, by an anocdote of Thomas 1.

Harris, who was once stopped in his relation of a very affecting narrative, by sympathy with the agonised feelings of a lady in the rear of his audience. She feelings of a lady in the rear of his audience. She swished earnestly that he would stop, and he did so, saying that he was influenced by a spirit intruder so he so that he could not go on. This case is valuable as-being the only one on record in which a mistake as to the origin of inspiration was detected at once. We know that in physical manifestations, the spirils can-not continue to exert their powers for any great length of time. This rule, as to doings, I think hulds also to asying, and would score to preclude such tendence. to sayings, and would seem to preclude such tendency to prolixity, as is shown by most trance speakers.

Dr. YOUNG combatted the views of the last speaker Dr. YOUNG combatted the views of the last speaker, especially with reference to the character of inspired communications. To support Dr. Hallock's argu-ment, the pictures produced through Mrs. French should not only be drawn with telegraphic rapidity, but should far surpass in beauty all similar o orts by mortals. As to Christ's mode of teaching, he lived in an age when the popular mind had nothing to do with government or science. All he had to do was to mo-ralize and spiritualize for it, but in our day, Spirits have a very dL corent work to perform. have a very di erent work to perform.

DR. FISH. I do not believe that this question can be settled by a positive demonstration, like a mathebe settled by a positive demonstration, like a mathe-matical problem; but I do think that any given case to which it is applicable can be judged by the rules of legal evidence. There is no other kind of proof in the matter, unless we are to rely on the thoughts and im-pressions of the medium. I think we mi ht be better employed than in these vain attempts to demonstrate what, in its very naturo, is incapable of demonstra-

MR. PINK. I like this doubting and sifting of every. bing; I am gidd to see all mere authority set aside. Jesus said, " If you continue in my doctrine you shall know the truth, and the truth shall make you free; that is, if you continue to practice my doctrine, which yet you do not understand, though you have faith, you will at last discover that you have the absoluto truth. Jesus Bight-and to decise the latest number of the rothing to me. Dn. Youxa, Read from the latest number of the "Banner of Light," an account of a test relating to Mis. Hatch's mediumship. This comes in support of the rite account of the account of the suid, "you will require no authority; and when the pricest threatens you with hell if you don't keep the beside, "you will require the latest of the mediumship. This comes in support of the the bible. The command sinks into your Miss. Hatch's mediumship. This comes in support of the the the command sinks into your thority of the Bible. The command sinks into your heart, and the very tenth commandment itself, "Thou shalt not covet." which refers to the state of the in-most fifelings; shows that obedience from the fear of Hell must be mere hypocrisy. When this is the case, the whole spiritual man is in a fog, and he cannot see the truth, because he does not love it. As to Mr. Adams' argument about two bodies occupying the same place; his example of the quart cup of sand is altogether a mistaken one, and not one of you can be-lieve his proposition if once fairly before your minds. lieve his proposition if once fairly before your minds As to the mediums identifying Spirits; if a Spirit can get up and personate any other. Spirit, and you know it to be the fact, how can you take the lostinony of the medium as, any ovidence? The more he himself examines the matter, the more he will be inclined to doubt the evidence of his own perception. I like this doubt the evidence of his own perception. I like this doubting, because the more you doubt, the nearer you will get to the truth, and to the casting of of this nonsense. At the bottom of your souls, there is an instinctive yearning after absolute truth, and if there s no truth that can satisfy it. then you, as human be ings, are the biggest lie that Nature over produced; for in every other living thing instincts are proportional to destinics; that is, Nature got up all the way to man before she told an abominable lie. But there must be satisfaction for this yearning of your soul, and. as Jesus said, you cannot find it except in the bosom of the Father. Jesus was not the Christ before he had received the Spirit of God, when baptized in the Jor. dan, nor was he understood oven by his disciples, until they received the gift of the Spirit on the day of Pentocost; and then they were ready to suffer all things with their master. The beloved apostle says, "Be-loved, believe not every Spirit, but try the Spirits." Every Spirit that confesses not that Jesus Christ has come in the flesh, that is, has entered into overy heart, convincing it of sin, righteousness and judg gained by observation. 3. Direct inspirations from neart, convincing it of sin, righteousness and judg-the spirit-world. We all have these inspirations, and there is more inspiration spoken and written every Christ within him, with his foot upon him, dead day, from this source, through the normal than the psychologized brain. We are always in contact with origins, from the source of the second sec

MR. INGALLS. There is no question which sensible men are so liable to misapprehend, as a question of evidence. No man can be convicted of crime, on the evidence of through the rappings, just as it had occurred to me.

DR. GRAY. Friend Pink is mistaken, as far as I am concerned, when he supposes we are here in a for of uncertainty, and that we are anxious to find if the rappings. We are under a logical necessity to conclude that what is said from the spirit world should have, in some of its phases, elements of cor-benedit and comfort of my convictions and experience on the subject; not to clear up my own doubts, but means. The utterances of Jeaus fully satisfy these requirements. But, when we come down to the mo-dern manifestation of trance speaking, are they so characterized? What great thought does any one take home from what purports to be delivered by simply listening to a pleasant tale, but recognize no-thing equal to the utterances of these men on earth. Let us consider when we see this monstrous descrep-take to the great fragmentary utterances of the sources of this inspiration. The greatest and most world, take the Bible upon no other or better authority than the assertion of the medium that he knows the sources of his inspiration. The greatest and most devastating wars that ever were carried on have been undertaken on the supposed infallible authority such capacities. And just such follies as were rife in the ancient world from this cause prevail among Spiritualists in our own day who place implicit confi dence in the subjective experiences of mediums. It is our duty who find sufficient cyidence outside of all this, to tear up these rotten planks on the platform of Spiritualism. We do not deny that the testimony of medium can be evidence; the form of the question shows it is admitted as a makeweight, but we say that the assertion of the mellum amounts to nothing without additional facts, in confirmation. I wish to allude to tro sources of illusion, in addition to these I have already enumerated. The first is one which I have observed in my practice as a physician viz: that highly diseased and insane persons may, in those states, be clairvoyants, and give positive physical evi

states, be clairvoyants, and give positive physical evi-dence of the fact. They are mediums and have the same impressions as other mediums, as to the sources of their inspiration. The second point is, that every form of mediamship whatsoever is subject to interpo-lation from minds in the body. Nevertheless, I say I and a spiritualist; I do verily believe that spirits exist and communicate, and that, when I leave the body, I shall be in the spiritual world, and be still in con-tact with this world, and have duties to perform here, as my departed friends have. And it is because this belief is to me such a source of ineffable happinoxs, that I shand here not to clear myself of doubt, but to

that I stand here not to clear myself of doubt, but to show the world the horrible folly of regarding the unsupported testimony of mediums as of any value.

## Reported for the Banner of Light

BOSTON SPIBITUAL CONFERENCE, WEDNESDAY EVENING, FEBRUARY 13, 1861.

QUBSTION .- "Fate and Free Agency." DR. H. F. GABDNER, Chairman.

JOHN WETHERBER, JR. read a manuscript favoring he doctrine of Fatalism. It was, as all the produc tions of this gentleman are, able, philosophical, humorous and original. Limits crowd us, but we shall publish it in full in our pext issue.

MR. HUMBERT did not believe in Fate at all-only in Free Agency : but Free Agency has an ending where the laws of God begin,

LIZZIE DOTEN, , was controled by an influence who said he had never spoken through a medium before : a single witness. I think the tables and rappings are as liable to be mistaken, as the human brain, and are as poor authority. As an instance, I was at a circle in Franklin street, where a very moral and modest young man was the medium. Among those present, was a lady who had lately lost a child, and was very anxious to obtain a communication from it—but the c:orts to get one spelledput, were ineffectual, further than a few incoherent words. While this was going on, I conceived in my own mind asentiment—a theory -on the subject, which was immediately given, through the rappings, just as it had occurred to me. s single witness. I think the tables and rappings are In my earth life, at the close of day, I once went into thou made me, and given me nower to stand up in op-position to Thy will? What is my free agency, and has few indeed to boast of -brave, true, yet humble

what is my power against Thy law?" Then a whisper assured me that as God was the all-surrounding good, He held me in His all embracing arms, Then my hardened soul gave way as though the rays of sunshine had melted the chains, and let it the rays of subshifte had melted the chains, and let it out into the presence of Delty. Again the voice spaked "When I created thee, and made thy nature, I gave thee the garden of thy own soul to collivate, and seed to sow in it; and the growth will be a well-spring of blessings." Then I began to feel the blos-soms springing up in my soul. And I exclaimed : "Give me thy hand, and let me lay it on my beating heart, that thou mayest know its fealty to thee." Then my guide spake again : "Only live in love, and you live in the highest freedom. Go forth and teach the lesson to the children of earth, and in that free. the lerson to the children of earth, and in that free-

dom, I will be with you forever?" f"Du. GARDNER .- Man is a three-fold being -a trinity

prysically, morally and intellectually, and each fac-ulty of his being is controlled by fixed and unalterable laws, each in the right direction. This may be the key to unlock this great question. The same subject will be discussed next week, when the Conference will be opened by remarks by Dr.

Gardner.

## Reported for the Banner of Light.

LIZZIE DOTEN AT ALLSTON HALL, Sunday, Feb. 17, 1861.

### AFTERNOON DISCOURSE.

A crowded house greeted this noble woman on her first appearance for some months, before a Boston audience. There is no lectures in the field of Spirit-ualism who speaks so plainly to the hearts of our peo-ple, and has such a hold upon them, as Lizzle Doten ; and as the wheel of time whirls around, bringing to us season after season, none than she received waimer and every thing else shall be added unto you. Do not worship your mediums, for they are morials like your. colves. Let them see that they purify their souls, and at length a pure and perfect people shall stand upon earth, as the result of modern Spiritualism. thanks from the souls, she has touched, or more fer-

This afternoon she was under the influence of an individual spirit, who stated that this was the first time he had had an opportunity to speak at length through a medium. In introduction to the discourse, the lecturess read what was termed some of the experience of a medium of the olden times, an extract from the life of Moses. The subject was the mediumship of Moses. She said : Moses was the representative of a class, who have ever existed. He represented a class who are in the midst of men to day, but who do not understand others, nor themselves. All me diums are born mediums, though they are mouldered to the destiny laid upon them-not that some are elected unto salvation and others unto damnation, but

elocted unto salvation and others unto damnation, but each is elected unto his own destiny. All mediums are born to fulfill some peculiar mission. They may be a thirsting one came to the altar, and because of the perfect riddle and mystery unto themelves, but they feel in themselves, that the living spirit that is kindled upon the altar of their souls, will generate a great and noble thought, which they will see the holiness of when it is thrown back upon their compro-hension. Mediums all feel of this aud Moses feit it times so full of meaning. There was never a man wanting at the time when he was demanded. Your times brought forth a Wash.

**MARCH 2, 1861.** 

na from heaven, before you condemn and denounce, me-

diums are but poor, weak human boings, and speak only that they are impressed to, by powers above or beyond them. The truth came in the time of Moses, it comes still-but its glittering kernel are ever mixed with chaff and dross.

has few indeed to boast of -brave, true, yet humple and worldly disciplined ones, who can stand on the strength of their own individuality, and yet say "thy will not mine be done!" Mortals ask, "where can you find such a medium now?" and choirs of angel voices echo. "where?"

Understand us that Mores was far from the standard of perfection. Stealing the jewels of his enemy, and putting children to death under deeds prompted by his own weaknoss and sin; and not even Jesus of Nazaown weakness and sin; and not even Jesus of Mass-reth was fully up to the soul's ideal, for he preached of an Eternal power of evil, of sin and damnation, cursed the fig tree, and condemned the soribes and pharisees.

You may soon have mediums of great power in your midst, but it will not be till you have set your faces like flint against the customs of mediums of the pre-sent day. Your mediums do too much talking. One lecture a week is enough to receive and think upon. You need discourses delivered in good English, and not rambling and disconnected ideas, and imperiors

not rambling and discontinuitation, and markets, sectors, which we want the sector of the sector of the sectors and the sectors are sectors and the sectors and the sectors and the sectors and the sectors are sectors ar sentences. Your spirit communicators give you such, now, because they cannot use faculties, their instru-ments, the mediums, do not possess, and they cannot give you harmonious ideas unless there is that in the audience to call them out, and in the medium to give them vent. Every medium was selected by the spirits above for the exercise of a poculiar power, and me-diums mut themselves possess the faculties required and used by the controlling intelligences. The sage cannot commune through an idiot, nor the poet through an unpoetical organism. Each mind must have a mediamiship united to its organization of intelhave a mediamship united to its organization of intelless and power of soil. Truth the world is seeking, and must have. By action you make your medium, and by reaction the medium influences you. Your duty is to organic—to gather yourselyed together, and seek to know of the truths of heaven.

#### EVENING DISCOURSE.

In the evening, Miss Doten's subject was "the soul's transfiguration." The text chosen by the invisible transfiguration." The text chosen by the invisible who si oke through her organism, was—Matthew iv. 17, ... Then answered Peter, and said unto Jesus, Lord, it is good for us to be here. If thou wilt, let us make here three tabernaoles—one for thee, one for Moses, and one for Elias."

She said : the subject we present is of general ap-She said : the subject we present is of general ap-plication. Not one individual here but has a living soul, and every soul must ascend the mount of trans-figuration. You are all of you better than you belleve. The old degrading church dogma of total depravity, ne soul could or would belleve. When the hungering.

MR. FRENCH wished to correct an error in/the last did not wish to be understood as having referred to any medium in particular, but as having confined her

peachment of the great facts of Splitualism, and tion of needing and her soul to tell you you have a sapped the foundation of all our faith. It is not so; soul; but you will know the voice of God within you, the question has no such relations. Its animus is and you will be in the way which is "so plain, that the merely to discover what will guard us against such miserable fallacies and delusions as, in all ages, and among all nations, have followed from their placing implicit faith in the testimony of mediums as to the in of their in piration. Unless we are to enact again the old time absurdities, we must look at origin of their in piration. the question aside from the consequences which are supposed to be involved in its settlement, and with the eyes of calm reason. The position taken by Mr. Adams cannot be true-for we cannot demonstrate to any one else even our own identity, much less the identity of other spirits. Let us ask ourselves, can a medium, a seer, be mistaken as to the source of his inspiration? Could Moses and Swedenborg have been so mistaken? Is the Quaker sect among whom I was brought up, mistaken in their honest belief that was brought up, mistaken in their honest belief that their speakers speak as they are inspired by the Holy Ghost? Is a mistake possible here? They have taken this ground for note than two hundred years; and have often given evidence that their speakers are prompted to utterances far above their stand-ard in a normal state. This fact is taken by the Quakers as evidence of the source of the inspiration, but mey they not he mistaken? Yet, underhedde but may they not be mistaken? Yet. undoabtedly

or weaker, they take a more modest ground, in stead of God or archangels; their inspirers are

men near our own times."

Let ue take the latter-

FRENCH wished to correct an error in the last Brand drink to do the will of my Father; this is the glory of God which shines in my face, jn-tas it did in the face of his son, Jesus Christ; and so it can be with you ; for you can know the absolute truth as certainly

any medium in particular, but as having confined her remarks entirely to her own experience. Dr. HALLOCK The question 1s a simple one, and yet we continue to treat it as if it involved an im-and a God; nor will you be in the contemptible situa-tion of the simple one is a simple one. wayfaring man, though a fool, cannot err therein.

MR. WEEKS. I believe, with the gentleman who has hat sat down, in the prefectibility of human naturenot that man's judgment can become necessarily correct upon all subjects, but that he may be controlled feelings making him most like God. With regard to the question it seems to be settled that the test mony of mediums, as to the source of their inspira tions is not evidence, because impression are made on their minds, having all the vividness of bodily reali ties; and, if so, how are we to distinguish between what is subjective and what is objective. In their experiences? One gentleman has denied the possibility o communications from the Spirit of God, yet he says that some of his strongest experiences as a medium. come to him by way of irresistible impressions. But night not God, if he chose to communicate, prove his identity to the medium in the same way? ne an argument against the physical manifestations. that they involve the abardity, of attributing to a spirit greater power over matter, than we have in the body—though our bodies were designed for no other nurness than to control the plus to trend. purpose than to control the physical world.

are inspired by spirits, and so. many fact MR. ADAMS. I agree with the speakers generally, go to show that they may be inspired by men in the body. We must concede the possibility of mistakes. What, in the next place, is the origin of their mistakes? that the testimony of mediums is not always to be to any belieft no matter whether we wish to or not, taken as evidence, and that it is necessary to exercise I was once a pious man as my Brother Thayer, but great caution in accepting it. At the same time, the my religion has all gone-I don't know where. It This question settled, we can walk safely, and select the wheat from the chaff. Now with regard to the very terms of the question seem to imply that such testimony may be evidence. Our caution in this mat tershould not lead us to surronder the whole ground modern mediums; without altering the nature of the testimony, without making it stronger of Spiritualism ; but we should try to distinguish the

MR, AYERS thought the Conference had been float. ing a good while among derivatives, but congratulated the meeting that they had now got a primitive sub-ject, and a most important one. He took the position hat fate and free agency were two immutable laws of God, which we can never escape from; but fate is nothing less than an assurance from God that all things are just as he designed them to be. We know pericetion belongs not to us, and we have not know-ledge, without the power to obtain it. That God is, and is to be, the all in all, is the only hope for our eternal safety. Man's free agency is a phrase in contradicting torms—as much so as freedom and slavery lor an agent for another cannot be a free actor for him elf. Every man is as free as he can conceive of, but e is bound without knowing it. He cannot avoid the intuitive consciousness that bids him protect and take are of himself.

REV. Mn. THAYER, -I cannot endorse the sentimen that everything that is done or transpires is in harmony with the designs of God, for, if it is, he has no right to be displeased with anything. I believe things are ione every day that from his very nature he cannot h bleased with. Did we come here to night because i was fated we should come, or of our own free agency came because I chose to, but had the power to stay way. I believe we were created free, and we shall h held requestible for what we do. < D

Mn. COLEMAN, -- I am not disposed to adopt either doctrine, as yet. I believe in fixed immutable laws, that man is subject to, but that he can, in a degree, I presume no one will doubt that man control. monsible for what he does ; but there is a point where accountability ends, and there is no longer fice agency. Sometimes man acts from double motives; and some times he has power of choice, and accepts that which i adopt, but not to its fullest extent, for there are some hings man cannot control. In other points, however, he is the arbiter of his own destiny. Bringing the doottine of fate and free agency together, then, they act harmoniously together, and it is folly to carry eith-er to its fullest extreme. To a certain extent I believe I am responsible, and to take away this responsibility, society falls to the ground; but there is a point beyond which we have no control of ourselves,

Mn. Epson-I bellevo in the doctrine or freedom of will and affootions to the fullest extent-not that t believe the soul has a faculty to choose correctly for teelf, but a spiritual power of choice. If a good God designed all from the beginning, how can we to be else than fated ? But, as my brother has said. I be lieve these two principles blend. like the hues of a rainbow. I believe in a fate-a Providence so perfect that the smallest is equal to the greatest in his mind, and not a sparrow can fall to the ground without bis knowledge, and who keeps the reckoning of every blade of grass. The argument of predestination is so sound that we are driven to the wall always if we attempt to combat it, but at the same time no schoolboy but knows he has the power to play marbles, or not

just as he pleases. MR. BURKE-What are we to apply fate and free agency to? I suppose it is meant to apply to man The question then would be ate men fated, or free I believe a little in both. I believe men are fated and yot are free. Is the child not fated to love a lov-ing mother? I believe the a cotions are as fixed as fate, and argument will not diminish or accelerate them. No man will say but his desires are fated. and it he carries them out, he is sometimes placed in unpleasant circumstances; so his action is free, to The mind is not free in its desire but in its acts, this, perhaps, is the first dividing.

when we see summent evidence we wish to or not. thing was to give them a form of government, with as through a grass data, so the to be seen to be the second of angels shall make be and communion my religion has all gone—I don't know where. It and expansion of spirituality. Mores was the organ, of angels shall make human love universal and im. was no choice of mine I was a Pharisee according to izing power, and the people the mass to be wrought mortal; and you shall join with us in making three the second of the two were the the my zeal in trying to upon. was no choice of mine I was a Pharisee according to apon. the character of the test, but by my zeal in trying to apon. Convert others to Christianity, I was myself converted that the religion of Spiritualism will be of no advan-After the lecture Mine that the religion of Spiritualism of or caulzation. I effect a spiritual song v

he was demanded. Your times brought forth a Wash ington, a Jefferson on Jackson, a Buchanan and a Lincoln, cach to do his work according to the condi-tions within him. The greatest man is brought forth by the greatest event of life. So Moses seemed to have come upon the stage of the world at at ime when none but he could have, tilled the post God had assigned.— He possessed a nature that all the luxuries and dalli-ances of the Egyptian court could not swerve from the and uncertainty though it was. A higher than Moses and uncertainty though it was. A higher than Moses is on the soul, and the greatest event of its mission.— shrouded in gloom that in his heart by which were it appended to in the and uncertainty though it was. A higher than Moses is only and reserved him for a grander mission.

Pharaoh's daughter, as she took the little one from you, and outstretched hands ever looking down down to the basket, knew not what an impotant turning point your immortal souls. There is a divine light in all, history of the

are mediums, never felt that you were following out at unknown life-that you stood alone and helpless in this great dignified world, and felt the labreathing of you? And what has it not cost some, and what in finite wealth has it not brought after all ! How many

water 1 Moses awed by the grandpur of his mission which is desired by the grant and in an instantial, shrank back from its responsibility, urging that he was slow of speech. But the supervising power sup-plied his deficiency, by his brother Aaron. We believe you have no purallel to this in the present day, where you have no purallel to this in the present day, where you have no parallel to this in the present day, where some souls so poor in words that they can only speak one medium is made the mouth-piece of another me diam and of God. But this double mediumship, ro-lieving Moses somewhat, was not sufficient. The Lord said unto Moses, See that they doest all the wonders before Pharach which I put in thy hands; but I will harden his heart, so he shall not let the children of israel go out of the house of bondage;" what a thankless moliumship was this; and yet many

harden his heart, so he shall not let the children of israel go out of the house of bondage?' what a thankless moliumship was this; and yet many incorporated in fle-h and blood, but insteel, to convey incorporated in fle-h and blood, but insteel, to convey called from their homes and firesides to speak words to he unthinking and unbeeding. How many a me-dium has stood before an audience with her heart and brait therebing with the niorring fire<sup>9</sup> of insufration. It to advantage.

brain throbbing with the piercing fire of inspiration. it to advantage. and yet the audience was so cold and obdurate, that Woman will arrive at truth by her intuition the words rolled back again and died at the door of philosophers will labor year after year to gain. the sanctuary l Your mediums are just what you make them. The of giving it to others. There is no truth in the invorldis in a transition, state-socially, politically, plation of the medium, unless it is so tangible that norally and intellectually. The thought of the world is changing, your institutions are the creatures of a pro-mathematical mind is not api to become a spiritualist.

changing, your institutions and are expanding to the for the teachings of angels require more successful gressive reform, and men's minds are expanding to the for the teachings of angels require more successful companion-hip of minds like Socrates and Plato. material. Man never reasons on what he understands The power of Jesus was only comprehended, when to and knows, for it requires no further test. Reason the innate strength of his soul was added the cultiva-the innate strength. He was educated in the noints of lays upon the shelf for future use. There are some but in its acts, this, perhaps, is the line dividing tine. Mn. SEAVER—certain sentiments advanced, have the finate strength of his soul was added the cultiva-tion of thought. He was educated in the points of the prevents of his soul was added the cultiva-tion of thought. He was educated in the points of Hebrew law and by this education be was tempered for the starting and nighty events of his after-life. Paul, too, understood his mission and mediumship, only as ions but what are involuntary, if we cannot avoid con tree, belief or disbellef would be optional as it is, to any belief no matter whether we wish to or not. Twas once a plous man as my Brother Thayer, but the finate strength of his soul was added the cultiva-the finate strength of his soul was added the cultiva-the prevents of his after-life. Paul, treasure: and have no better use for it. The book of an author, in which are embalmed his heart-throbs, as it was revealed to him gradually. Thus it was planned that Moses should execute his is cooperation and organization ; and having once led the children of israel from bondage, the next the institutions and laws suiled to their growth of mind The sit was planned has we suiled to their growth of mind the prevents of the prevents of the prevents of the prevents of the plane in the prevents of the plane in the plane and communice. The time is coming when the love and communice

After the lecture Miss Murdock sang will touching conditions under which the testimous of the medium in the form of organization. (effect a splithand been a free agent. I might have resisted the inge to you till you enterintosome form of organization. (effect a splithand been a free agent, in the back to the heart of even and be anything I chose to be; but I am fated to be governed you have order and system, in [the teachings and, music by J, P. Webster,

used his soul, and reserved him for a grander mission, When he was deposited in the little basket, by the river's bank, the spirit of the Lord was with him, and in the henling rays of human sympathy, that discarded the angel of the Lord watched over him. Was it one might have gathered strength to pass onward to chance that spoke to the maternal instincts of the perfect trust in God. There is a divine love which daughter of the king, and bade her preserve his lie, must enter into the hearts of humanity, and which when every male child was condemned to death? Do will never faiter in its purpose.

when every nule child was condemned to death? Do you say there was no power to shafte these events—that there is no hand at the helm of the universe? And so Pharaoh's daughter, as she took the little one from you, and outstretched hands ever ready to minister to he heads the helm of the universe? she was making in the destiny of her people and the and the sun shines upon all alike. Have you never have thrown aside sensuality. met one who seemed to Moses was brought up and educated. God needed an pride and relikeliners and whose lips, recured to be

Moses was brought up and educated. God needed an educated medium, for "knowledge is power," Some Spiritualists have repudiated the idea of educated me-diums; but let us assure you, that all they can do comes through education and refinement, and the better the cultivation, the better the instrumentality. Moses was no less a medium because educated in the haws of the Egyptians, but every lesson sank deep into his soul; and when he arrived at manhood, and was called out into attiring times, his knowledge served him well. Not only should a medium be educated in the lorr of men\_-in science, literature and arts, but there is an education of soul that comes forth to the waiting spirit from the secret councils of Delty. Have you, who are mediums, never felt that you wero following out an of the flesh, and you have felt it was blessed to be in f their presence. As they spoke burning words, and as their whole nature glowed with the divine light within

them, they seemed to be transfigured. The romem brance of one such scene is life long. If there is any one faculty lacking in the human mind

bereaved mothers have drawn consolation from the welling fountains of modern Spiritualism, and been dis-carded and disowned, because they would not turn back to the broken elsterns of the part which held no givine life in every human heart. As your earth is waten 1. Means are drawn on the indication of his manufact of the every human heart. As your earth is comprised of various strata so is man; and in the great burning centre of his being dwells the brightest spark of the Almighty, and sends forth a light that radiates from center to circumference. There are

ity never slumbers, never sleeps, but is heard all along the way of life

Woman will arrive at truth by her intuition which

Yon