Written for the Banher of Light, ANGIE, THE OUTCAST. BY MUMA TUTTLE.

Ha! they laugh, but I've been dreaming, With a strange, a truthful seeming, That in heaven thine eyes are beaming With a lustre, pure and bright.

In heaven ! I will cease my weeping. If thy fragile form is sleeping 'Neath some mound, where flowers are peeping, Up to kiss the golden Light.

If the angels, glory hidden From my sight, thy soul have bidden, To roam o'er their Spirit-Eden, I'll not weep that thou did'st go;

But I cannot bear the thinking That thy pale young lips are shrinking, As a purple draught thou'rt drinking, From the bitter cup of woe.

Written for the Banner of Light.

JUDITH;

THE MYSTERY OF

MORTON MARSH MANOR.

BY M. V. ST. LEON.

· CHAPTER I.

Did you ever watch beside a death-bed? Is it not a weird thing to note the flickering shadows on wall and ceiling, mark the slow progress of the hours, and feel the brooding stillness that seems to loom up and fill the empty halls and staircases, conscious, meanwhile, that each moment brings nearer the final parting of soul and body?

With such thoughts in my mind, I sat gazing upon my aunt who lay in a state of unconscious lethargy.

Hour after hour the tall old-fashioned clock on since died away.

The candle swaled and flared as a faint gust swept by the door, and the charred brands smouldered sullenly in the fire-place, thickly strewn with ashes.

The wind which in the evening had sobbed and wailed around this ancient manor house, and clashed the leafless branches of the old elms in the avenue rudely together as they swaved creaking to and fro. had now subsided, and the monotonous dripping from the ivy that clustered about the window panes indicated that the storm was past.

Darkness and silence reigned within the rambling old mansion, broken only by an occasional falling ember, or that mysterious crack in the timbers as if from the footsteps of invisible feet.

Indeed an almost palpable presence seemed stealing into the house, filling every orevice, and gradual ly advancing through the dusky corridors to the rooms where I sat. If ever any one felt the icy breath of the Grim King of Terrors, I surely did Morton Marsh Manor-house.

heavy bed curtains further apart to admit more air, and drew my shawl shiveringly around me.

And now she muttered incoherently as if conversing with some one; while her glazing eyes and relaxing jaws indicated the approaching crisis. At length after another quiet interval she started

up, and gazed anxiously about, and for a moment I thought the lucid interval which so often precedes dissolution was urging her to say a few last words.

But I was disappointed—she sank heavily back again, and resumed her former incoherent muttering. By degrees the words became plainer, yet they seemed disconnected, and I felt an instinctive repugnance to possess myself of another's thoughts so unconsciously betrayed.

At length after a little silence, and still in that and with a voice and emphasis so solemn that the endured, and I remained steadfast. bare recollection thrills me to this day, said:

"It is a condemned house, God's curse rests upon

Immediately a dark color suffused her face, and chamber, and recognized me.

"Judith Kennedy," there was a painful carnest ness in her manner, "Judith Kennedy, come nearer, and listen to what I have to say-do not interrupt

I had begun to express fears that she was overtasking herself.

"I shall not suffer from speaking, and what I wish to tell must pass my lips before my soul can go in peace. And do not call the servants to witness my dying struggles-let the rigid repose give a decent calmness to my distorted limbs and features before you summon them to your assistance."

I silently assented.

Closing her eyes she remained quiet a moment as if resting from the fatigue of the long sentence, or classifying in her mind what was to follow. Then in a low, but distinct tone, very different from the former gasping utterance, she commenced.

"Judith, you know I have always been called a But of myself or my failings I do not purpose to speak; I shall soon stand in the presence of the fellow mortal."

During a short pause I gazed at my aunt.

In her youth she must have been what is called a bride home, the old manor house was one constant scene of brilliant confusion, for there were many families of excellent standing in the county who were well pleased with this infusion of fresh vigor, and entirely disposed to reciprocate the gayeties of duct. the manor.

The only drawback to the happiness of the Squire and his lady was the absence of an heir. The fine old estate which had descended from father to son for countless generations, seemed likely to pass to a a mother's rights which would produce a sense of hasten my departure." distant branch of the family, and nothing therefore injury at this abuse of confidence and indignation could exceed the rejoicings, when, on his return arms a fine, healthy boy, who promised to become a worthy successor to the stalwart, jovial Squire.

When my cousin was about six years old his father died, and henceforth so much court was paid to lit- excuse him on the score of youth, and subtile influ- find a document-bring it to me." tle Richmond as the future master, and so little restraint put upon his actions, that it was a marvel he dered it difficult, nay, even impossible, to contend was not spoiled past bearing.

Such however was not the case. I shall never forget my first impression of him, when at the age of thirteen I was offered a home by Aunt Murrey, until I should be able to depend upon my own exer-

A lonely little orphan whose pale face, red swollen eyes, and humble black garments denoted recent bereavement, I alighted in the paved court at the manor one fine summer morning, in company with Abbott, my aunt's waiting-woman, who had been sent to bring me

On the broad stone steps, in a light riding suit, booted and spurred, stood a slender handsome lad of fifteen; looking at the groom who was tightening the girths of a black Arabian, which, with a stout bay cob, had just been brought round to the door.

While giving his directions to the servant he carelessly tapped the toe of his boot with his riding whip, and with the fresh morning sun glancing down on his shining chestnut curls, and bright dark eyes the landing had boomed out its slow solemn strokes, shaded by the visor of his jaunty cap, he formed until the quivering echoes of midnight had long the most graceful picture which hangs on the walls of my memory's portrait gallery.

> No sooner did he espy us, than with an air of courteous dignity, already accquired through a sense of power to command, he advanced, and bestowing merely a casual greeting upon Abbott, took my hand saying:

> "This I presume is my cousin Judith. I am happy you to Morton Marsh, and trust soon become as familiar with the place and its inmates as if you had never been a stranger to either."

What a fascinating elegance of manner there was about this mere lad; the smile that hovered around his curving lips, and softened his brilliant eyes might have aroused the envy and fruitless emulation of many an exquisite of twice his age.

I looked the gratitude I could not express for this flattering reception, and saying:

"I will not detain you, as my mother is doubtless that night, while awaiting the coming of Death at impatient to see you-au revoir, chere cousine!" he vaulted lightly into his seat, and followed by the Presently Aunt Murrey roused from her stupor groom, dashed off down the avenue, turning in the slightly, and labored heavily for breath; I looped the saddle, and lifting his cap again, as he disappeared in an angle of the road.

I was equally well received by my aunt, who soon grew to be very fond of the shy quiet girl that was always ready to fill up any chink in her large gay household, and before long my sisterly devotion to Richmond, gained me a lasting hold on his esteem and affection.

Loud was his remonstrance when my eighteenth birthday having arrived I announced my intention of putting the thorough education I had received to some ecount in supporting myself. Aunt Murrey, too would have been glad to have me stay with her, for she had insensibly grown to consider me as her " thinking cap."

But I possessed an exceedingly independent nature and the sense of living upon the bounty of others deep lethargy, she raised her right arm impressively, however cheerfully bestowed, was not to be longer

Finding that bribes, threats, and coaxing were of no avail, Richmond finally contented himself with procuring me a most eligible situation as governess, and forcing upon my acceptance a roll of then with a groan she awoke, glanced around the crisp bank notes, on leaving me in my new quar-

> Seasons rolled on, and my short yearly vacation was always spent at the Manor House. By degrees, however I saw Richmond less and less frequently; he was at one time a University student, and at another, travelling on the continent, but although sent from abroad and occasional messages in his letters to his mother, such as:

> "Tell cousin Judith, I so much wished she could have been with us in our survey of these interestare antiqities," etc., etc.

> Little did I imagine the change which was to devastate this smiling scene of peaceful happiness!

vague rumors to his predjudice came floating down produced upon me by "mere filthy lucre." It was to Morton Manor. They were to the effect that not the miser's greedy thirst of accumulation-but strange woman-if my history were fully known ful girl of low parentage, and had even carried his to appreciate the meaning of wealth. I do not think it would belie that impression. chivalrous notions so far as to marry, and openly acknowledge her as his wife.

final Judge who knows the secrets of my heart, and when Mrs. Murrey, annoyed at its circulation, and pronounce judgment upon my elation. from his sentence there will be no appeal. I have desiring to put it down at once, wrote a request that ever been a proud woman, and I cannot humble she might be authorized to deny the statement different family interests might be joined by a marmyself even at this time to make confession to any positively, Richmond's answer confirmed the truth riage between you and Richmond, but it is worse. Bitter judgment, but my soul arose to kiss the rod of what she had heard; he stoutly defended his than useless to speak of that now. He has chosen in submission, and said, "Let it be done."

life which concerns himself only, he has the right end." fine, stylish woman, and also a very gay and worldly of unfettered liberty to choose whom he pleases, one. For several years after my uncle brought his and concluded with the significant remark that "he discard his customary appellation of Murrey, and of six and vice that cower there. It is not sufficient tion of his wife, or failed to treat her with due regard, to a strict account."

And now came a curious phase in my aunt's con-

That she was deeply grieved and mortified at the dishonor my cousin had brought upon the hitherto spotless name of Murrey, was clearly evident. But entitled to honorable consideration.

Neither was there any relenting after the first ences against which circumstances might have renand conquer.

Indeed, but that the supposition was wholly untenable, I could have believed that aunt Murrey was well satisfied to have an excuse for the line of conduct she immediately adopted.

It had been perfectly evident to me for several exclaim :--

"There is but one choice in the whole world would have been better had he never been born."

Now that all her hopes were blasted, she availed herself of the pretext to follow a course of life. which. I am sure she had long wished to lead.

She at once dropped all her fashionable associates, maintained the most rigid seclusion, even reduced her household to as few servants; as possible, and seemed impelled by some hidden remorse to a life of

great austerity. I had always noticed that aunt never manifested any of that yearing tenderness, so natural toward an only son, but I had attributed it to a somewhat cold temperament, and masculine self-reliance. Yet

I marvelled that there were so few demonstrations of pride in his manliness, intellect, and beauty, and I hurriedly said: that winning charm of speech and manner so unerringly irresistible to all save herself, although she was not always successful in escaping its influ-

All mention of his marriage was forbidden, his reception, until with the exception of the parish minister and his family, she saw no one week after ourred." week, and month after month save the house ser-

vants. Her old partiality for me continued, and she repeatedly urged me to discontinue governessing, and reside with her. But although I was glad to afford her what little satisfaction of my company I could at stated periods, I was conscious that in the jaundiced-and paralyzed, and therefore steadily declined accepting the invitation, steeling my heart alyzed lips and exclaimed: to the entreaties of this lonely woman by the reflection that I owed duties to myself as well as to others.

These retrospections passed rapidly through my mind while my aunt lay resting, with closed eyes: she now complained of the close air, and requested slightly raised.

As I lifted the sash, a gush of warm, perfumy air swept in, for it had cleared away unusually lifted forefinger. mild, and the wind was south. When I resumed my seat, aunt Murrey continued :

"You are, of course, aware, Judith, that my hus band left his property to me unconditionally, with the exception of a very handsome allowance to Richmond; subject only to his personal control; half closed, a faint groan, and that senseless image but you, probably, do not know that on hearing of was all that remained of Lucretia Murrey. the disgrace he had brought upon our name, I at once disinherited him. I am not wandering, child." she continued, seeing my start of astonishment, and

keen glance at her face, "and you need not remon- revolving these changes in my mind. A sudden restrate. My determination is unalterable, and I could find it in my heart to curse even you, if I! thought you would so break the spirit of my will as to divide with Richmond what belongs by right to myself what belonged, by inalienable right, to anto you alone. Yes, my dear, you are my sole heiress, and may the possessions --- which have proved a we did not correspond, I had numberless proofs that fatal snare to me, prosper in your hands, to the pro-I was kindly remembered, in various little gifts motion of your happiness, and that of all who may be dear to you."

I was silent from surprise.

I, humble Judith Kennedy, a lady of wealth and leisure, the means of accomplishing the good so malignity be gratified by an indifferent agent?" ing localities-she is so capable of appreciating these often hopelessly planned, and of realizing the daydreams I had wondered at my audacity in conjuring annuity of which he cannot be deprived; why need up, placed without warning in my hands!

My brain fairly reeled with excess of happy ex-Richmond had been in Europe nearly a year, when ultation. And let not the reader despise the effect

In that little word were comprised influences. independence, liberty, and rest. One must graduate At first this report was wholly discredited, but in the same school of adversity before he may dare

"I had hoped," my aunt continued, "that the

conduct on the plea, that in the one act of a man's his own course, perhaps it was the wiser in the

Strange that in speaking of her son she should moned-

to my surprise I looked in vain for that tenacity of he comes it will be but to receive my curse, and gerly told and listened to, after the frail materials

Had my aunt known that I had ventured to even at having this disreputable woman, as every one inform him of her illness. I do not know what from a short tour abroad, Angus Murrey held in his termed her, thrust in her face for recognition as one would have been the result of her, anger, but of this fact she remained in happy ignorance.

"Judith," she now said, "open my writing-desk, natural displeasure. No fond maternal impulse to and in a secret compartment at the right, you will only." I did as she desired, and gave the paper into her

trembling hand.

She slowly examined it, to make sure it was what she supposed, and then rolling it up, said:

"You may put it back. On that page are written the words that make you your own mistress, and give you a more than handsome competence become distasteful beyond measure, and whenever I fully acquired wealth, and-Judith-remember also endeavored to comfort her by alluding to a perhaps -should you ever bestow one penny upon Richmond, not distant period when my cousin would bring a so surely, if it be permitted departed spirits to reever."

So bitter was the vindictive feeling against her proper for him, and if he fails to make that one, it only child, even to the last, so terrible and unnatural was this strange energy, that, gazing upon her twiching muscles, and glaring eyeballs, I fairly trembled.

"Judith," she suddenly exclaimed with evident exhaustion, "promise me solemnly that you will never divide this property with Richmond."

I hesitated, for although such a thought had not entered my mind, I felt an instinctive reluctance to bind myself to any line of conduct.

My irresolution was at once detected. "Promise," she oried, becoming fearfully agitated Judith-I implore you-I cannot die in peace un less you swear this thing to me."

Distressed and alarmed at the effect of my silence

"Yes, yes, aunt, I promise whatever you require." She dictated a solemn form of words which I me-

chanically repeated. Her eyes now sparkled with triumph.

"You have now sworn to respect my wishes, and very name interdicted, and gradually the circle of never forget that from whatever motive you uttered her acquaintances dwindled away, chilled by their the oath, it is equally binding, and nothing can ever release you from the obligation thus voluntarily in-

> The words were scarcely spoken before she fell heavily back. I attempted to raise and support her, but she waved me off, and alone in her fast ebbing strength entered the Valley of Dark Shadows.

I stood as if fascinated, regarding this mysterious transition from living, breathing, conscious flesh to dead, stony, silent clay. Already she appeared past mental miasma at Morton Manor, I should become perception, and the grey hue settled down, the dull eye glazed. By a violent effort I unclosed my par-" Aunt !"

my own heart.

Was she already beyond call-already within the boundaries of that "Silent Land" whither the foot that the window at the foot of her bed might be could not penetrate, and my voice floated echoless? Like a galvanized corpse she sprang up in bed,

> "REMEMBER!" she cried, and fell with a dull sound.

it, then the limbs straightened themselves; the eyes

CHAPTER II.

Like one in a dream, I stood chained to the spot, morse at my late exultation overtook me, shaking my soul to its very centre. What right had I, for one instant, to appropriate

other-to build visions of the future upon the promises of insanity? But my aunt was not insane; the will was an evidence that, on her death-bed, she had but fulfilled

intentions formed during sound health. "Shame! shame!" oried conscience, sturdily. "Shall a guilty purpose be voluntarily carried out, and vindictive "But," thought I, "my cousin has a handsome

I share with him in defiance of the commands of the dead, and my solemn oath to the contrary? Why perjure myself?" As I thus reasoned, a flush of shame arose. And

frightful aspect with the mask of religious duty? Well, then, be this my punishment; I will pronounce sentence on myself unflinchingly.

Since your tender conscience, Judith Kennedy, will not permit the letter of your oath to be broken by dividing the fortune, resign it wholly.

But relentless conscience was not yet satisfied. "Judith Kennedy," it said, "look well into your deceitful heart, and drag forth the misshapen forms should hold any person who made disrepectful men- use the endearment of his christian name. Was it to relinquish your unlawful gain; you are not one possible that this icily expressed displeasure was to value greatly more wealth; you are ambitious, but a mask ever the depths of imperishable love? It and the voice of wondering admiration would sound was scarce possible to embody such a fancy, so like music in your vain cars. With your temperstrangely at variance with her reply to my often ament, to give up these long wished-for advantages repeated pleadings that my cousin might be sum- and resume a life of toil would not be so difficult, if the compensation came in the shape of fame-the "I have no dying blessing to bestow on him-if moral heroine, whose name and story should be eaof her noble organization had mouldered to dust.

"Let there be no gratification of self-love and hypocritical pride. Let not the right hand know what the left doeth; do this thing honestly, as unto the Lord, hoping for no reward, even as the bond-slave deserveth none for the performance of his duty

The will must be destroyed.

Then none will know the injustice of the unnatural mother; the son may reverence her memory, and no adulation turn a too susceptible brain, inducing after regrets and self-contempt.

Having decided upon the line of conduct to be adopted, I lost no time in putting it into execution. But with those stony, vacant eyes fastened upon me, Remember, I charge you to let no foolish scruples the thing was impossible. Feeling conscious that i years that the life of gay excitement she led was interfere with your retaining and enjoying this law- I delayed the act I meditated beyond the present state of excitement, I should lack courage to perform it at any future period, I overcame my repugnance to touching the ghastly white form before me, and bonny young wife home to relieve her of all care visit this earth, will I continually haunt you, till pressed down the icy lids over the visionless orbs. and fatigue, she would look absently at me and my reproaches shall destroy happiness and rest for- How frightfully suggestive was that rigid outline beneath the sheet I drew up as a covering.

A current of damp air now reminded me that the window was still open. I closed it, and proceeded to my task.

Taking the will from the desk again, I hurriedly read the contents. It was as I expected-by it, I was mistress of Morton Manor, and the fortune o aunt Murrey. I held it in my hand, for several minutes-should I dare to destroy it? I glanced fearfully around-all was still as the grave.

Finding that my courage was fast ebbing, I reso. lutely seized the candle—the fire was out—and knee ing by the fire-place, lighted a corner of the paper. It blazed fiercely, and dropped piecemeal, a devouring red line running round the blackened edges When it was quite consumed, I scattered the ashes beneath the brands, and rose, with a sigh of relief. Was it only fancy?

have sworn, as I glanced toward the window, that I beheld a face peering into theroom.

Instantly the consequences of any one's witnessing the deed I had just committed, rushed full upon my mind. A desire to be rid of such intolerable suspense, overcame my natural fears, and I rushed to the casement, threw open the sash, and looked eagerly into the gloom. Nothing met my strained sight-all was quiet; not a crushed twig, or quivering bough, to denote the recent presence of a iving soul.

But for all that, the vision of a pallid, haggard face, eyes lowering as midnight storms, and heavily shaded features, set in a framework of wild, black hair, was none the less distinct.

On second reflection, I was quite disposed to regard it as the phantom of a wearled and heated brain. The folds of the large Spanish mantle thrown over No response from the nearly inanimate form, and the shoulder, and the wide brimmed conical hat in the deathly silence I heard but the heavy beat of were more like the cavaliers of Van Dyck, than any thing in real life. The only mysterious aspect o the case was-why should my imagination have conjured up that particular and unusual form?

Glad to escape from a spot where I was beginning to be assailed by a thousand nameless tremors, I stretched out her bony arm, menaced me with up hurried through the dusky echoing passages, to cal the servants.

As in a dream I directed the several necessary offices to be performed, and listened to the wonder-A sharp, quick rattle, a convulsive ahudder through | ing exclamations at my courage in remaining alone her whole frame, cramping and fearfully distorting with the dying, as if they had been uttered in an unknown tongue. Now that a deed which rendered me a criminal in the eye of the law, had been perpetrated, I felt a vague terror of detection which benumbed my faculties. Linstantly wrote to Richmond, informing him o

his mother's death, and prepared myself to appear composed when the scene, which I knew would follow the funeral, should take place. Dreamily I submitted to be fitted to a suit o

mourning, but when the mantua-maker appealed to me for more minute orders, I cut the matter short by requesting her to exercise her own judgment as to what was proper. The sound of strange feet, as they trampled hea.

vily overhead, annoyed me, and I could scarce repress a bitter smile and shudder when the seals were affixed to all the desks and articles of furniture likely to contain the important document. What a mockery it seemed! How triumphantly

those shining bits of wax seemed to gleam forth their hidden knowledge upon the closed understanding of the beholders. ' It was a leaden November day that cast its som-

bre gloom over the procession that wound slowly along to the old church where the past generations -was it come to this? Was I desirous of sheltering a of Murreys rested. The service was cold and brief. young Murrey had become entangled with an art- one must be circumstanced as I had been for years, sinful impulse behind the plea of sacred obligation? and as the coffin was lowered to the side of that Was my avarioe indeed so cowardly as to screen its which held my uncle's dust, I morbidly speculated at what time, and under what circumstances, this dreary vault would open to receive me to its silent protection.

> As I expected, on our return to the house, after accompanying the now empty tenement of Lucretia Murrey's soul to its final home on earth, the seals ? were broken, and a search instituted for the will.

> > TO BE CONTINUED.

Vor the Ranner of Light. THE REALM OF DREAMS.

Dim, shadowy region that stretches away Where fields of a boundless eternity lay ; Gray, mystical land, on whose phantom-like hights Gleam flashes of fitful, phenomenal lights; Bend back from thy boundaries one answering word! Oh! grant that the spell of thy silence be stirred!

Thou strange, unknown country, whose gateway is

Where souls of the living, departed ones meet, Roll back the dark mists of thy grandeur and gloom And blazon thy hills in the livery of noon ! Too long has a veil o'er thy beauty been flung! Too long have thy prophets in mystery come!

Far, far, through the twilight thy terraces rise Like gardens supernal, ascending the skies. Deep vaults of blue other re-echo the swell That pours from the host of thy high citadel; And broad as the spread of a mighty expanse, Sweep onward the bounds of thy upward advance.

But only in slumber, when vision is dim. May mortals thy sacredness enter within. And only in dreamy repose may we tread Thy mountains and valleys, thou home of the dead. And well is it so; for the Spirit would pine To leave all thy beauty and brightness behind.

Yet strange are the glimpses that break on the soul When wreaths of thy shrouding envelop unfold. Like mists of the morning, half hidden, half bright, There gleam through thy shadows sweet pictures of

And moss-grown remembrances, green long ago. New-bud in the warmth of thy halcyon glow. From out the dark ground of thy magical scene Start distant fruitions, and things that have been Low breathings of voices we've yearned for in vain. In dear, well-known accents, salute us again; And eyes, that we closed in the dampness of death. Look love from a fount of affectionate wealth.

Oh! mighty art thou, in thy grandeur and gloom, Thou dream land mysterial—by shadows entombed. For out from the Past, with thy magical power, Thou callest the secrets of many an hour. And martyrs and heroes, in lengthened array. March forth 'neath the wand of thy sublimate sway.

Yea! mighty art thou, yet regardful, benign, For in thy gray dawning two peoples entwine. One clad in the hues of an earthly estate. . And one in the vesture immortals await; While through the blest waves of thy shadowy sea Float luciform outlines of what is to be.

Original Essays.

THE AGE OF VIRTUE.

BY GEORGE STEARNS.

Tenth Paper, Second Section .- Natural Uses of Spirit-Communion.

In the first division of this, paper I referred to some of the abuses of Spiritualism, together with certain human perils incident to a common ignor ance and misconception of the diverse characters, capabilities, and offices of disembodied spirits. I way of escaping the alleged perils, without sacrificing the valued privilege of communing with the calling this promise. I am now minded to waive its some of the rational motives to an enlightened intercourse of mankind with all the inhabitants of the invisible spheres.

I have no faith in exclusiveness. I cannot sympathize with our barbarian ancestors who shut sibility, at the same time neglecting to consider themselves up in walled cities, treated every what is the use of mediummismic communion with foreigner as an enemy, and smothered every natural the quondam inhabitants of earth, including "the desire for a hospitable acquaintance with the outside spirits of just men made perfect." world. I abhor the selfish and short-sighted policy This proposal is so reasonable, its affectional obof old Jewry-the self styled peculiar people of God- jeets are so natural and familiar to every head and who would have "no dealings with the Samaritans," heart, that a question of its utility seems much like regarded all the Gentiles as poachers, would acknow asking, What is the use of knowing anything about those ledge no truce, listen to no parley, consent to no we love, who have merely preceded us in emigrating compromise, and have no sort of intercourse with to a new country, and thom we are bound to follow their uncircumcised neighbors, other than that bel sometime in the fature? Is there, then, no real deligerent kind which was necessary to "root out the sire to commune with departed friends, and no imheathen" from the mythical land of promise. Apol | plication of it in our reverent treatment of their ogize who will for those ancient zealots, and the dead relies? in our sad recollections of their earthly spirit of Hebrew monopoly, as manifested in later sufferings? in our cherished mementos of their livtimes, even on the shores of our own New England, ing kindness? in four solemn mention of their I will not excuse the ugly saints of either age. To dying words? in our mournful visits to the lone spot me the close communion of the Puritans among where their bones are entombed? in the tears we themselves is somewhat contemptible, and their shed upon the sacred mound which hides, as we heartless repulsion of the aborigines who had wel fancy, something which we vainly seek? in the kiks comed them to a home in America, looks intolerably of a flower plucked from the grave, and the secret, selfish—all the more for the historical juxtaposition silent prayer that these tokens may be recognised of their doings with the notable examples of Roger by the soul that is not there? -is there no meaning Williams and William Penn, who in the same age in all this? And were it possible, by omen or imillustrated the happier policy of benevolence, and pression, or in any imaginable way, for the mourner discovered some of the uses of communion even to get a response to this yearning from that dear with savage spirits. Neither will I advocate by im parent or child, that brother or sister, that lover or plication the judicial principle of retribution wedded companion whose absence is mourned, who whereby certain classes of human spirits are com- has gone, as one hopes, to Paradise, but really one monly devoted to imprisonment and death, as being knows not whither, who can doubt as to what good not only worthy of punishment, but unfit to live, on it would do? account of the criminal habits to which they have Again, it seems like questioning the value of been educated, or the dispositions to crime, with foreign information. What, then, is the use of mails, which they were unfortunately born. A little more rational communion of mankind with each other, avidity with which the dailies are read, people are and of judges, jurors and legislators with undeveloped spirits in the body, would dissipate the insane notion of "punitive justice," show a readier way to cal behaves and is treated by the police of venkeep the peace among men, and tend to diminish the earthly generation of demons to people the pandemonium of disembodied souls.

Mankind have made great advances in the social state since the pokerish times of surly ignorance. The blood of democratic hearts seems at length to Shawmut are good for. What is the news? is the of yourselves, while you remain in the rudimental flow through the cold shoulders of ancient aristoc racy, melting the icy distinctions of high and low, and impelling the people to shake hands without reserve. There is no more gaping at strangers; everywhere urbanity is frank as well as fearless, and etiquette assumes the mien of friendship. It locomotive can bear us? Is it possible that nobody cannot be said now, as formerly, that " natious separated by a narrow frith abhor each other." They what preparations they are making, or neglecting to do not contrive artificial obstructions to intercourse, as of yore. The Chinese Wall is found to be more suppose there are no events worth knowing outside substantial and enduring, than were needful for the of your little temporary habitation? le it likely safety of the people it was made to protect. In that all the folks in the other mansions of the other means, learning that the old enmities were the progeny of older ignorance, and that acquaintance cerned, therefore, for the means of communicationfor railroads and telegraphs—than for military and for souls in Erebus? Hear, then, the cry of anforts, and more merchantmen than men of war. Herald of Spirit-life, and Tribune of Psychedom-all more lasting, and toleration less expensive than ity, and the jubilee of converted saints and infidels!" victory; that industry and trade are more profitable

have as yet been imagined.

mankind toward each other for a series of generations, that the natural utilities of social intercourse were generally ignored in primitive times; that they are slowly learned by experience, and are only beginning to be appreciated after the lapse of ages. This reflection discloses the fact that human society is progressive, and warrants the expectation of an ultimate Cosmopolitan Communion as the medium of universal harmony.

The common mind is susceptible of two very distinct motives to association. These are known by experience as the assurance of getting good and that of doing good, and are best distinguished by the proposal to give or receive. But it is manifest that individual susceptibilities to these apparently inconsistent pleasures are exceedingly various. Children and all undeveloped souls have very little pleasure in giving; men and women of ordinary character prefer to receive; while only the greatest and best minds are able to approve the saying of Jesus, that it is superlatively blessed to give. Now let it be conceived that mankind have been moved hitherto to associate almost solely for the purpose of getting good, and, notwithstanding the general success to this end, it is easy to see wherein and wherefore few, if any have as yet tasted the honey of personal communion. It is in and for the sheer want of that generosity of feeling and action which are due to a wise conception of the unitotality of Nature, which makes of all worlds one Universe, and of all spirits one everlasting and ever-growing community. It is no extravagance, however, to say that humanity will in time outgrow the folly of selfishness, which is characteristic of puerile spirits, and cannot consist with human greatness. None can help growing, while development roots out error and fosters benevolence. Individual maturity, therefore. will put every soul on the track of the excellent Nazarene, like him to find the highest enjoyment in doing good. Then a world of loving angels, some of whom are now occasionally entertained as strangers. will be manifest even to eyes of sense. I mean that Heaven will appear on Earth through a wisely beneficient Spirit Communion of normal men and women.

Let it be furthermore conceived that men and angels are all of one species, and that human nature is identical, only progressive, in all spheres of its development; and it will be seen that the two general motives to human intercourse ought also to obtain between the mundane and supermundane brotherhoods. Indeed, since all who dwell in the Spirit-world once dwelt on earth, having the same birth and destiny as mankind, it is rude and monalso expressed an intention to follow up that reveal. strous for us in our sublunary sojourn to be indiffer ment with some suitable suggestions as to the best ent to the interests of our former bodily and future spiritual associates. Moreover, since old and young, wise and ignorant, and all sorts of character have wise and worthy in the better land. Without re- passed on before us, it is probable, even without reflection, that we might both get good and do good by fulfilment to another occasion, that I may present an inter-spheral reciprocity of thought and sympathy. But in view of the testimony of many who have made the experiment, much to their own satisfaction, it seems that nothing short of a superstitious insanity can make anybody hesitate to try the pos-

telegraphs, and newspapers? As I infer from the generally fond of news. What is going on in Europe, and the four quarters of the globe; how every ras. haste to know before dinner, and again before bedtime, every day. To tell their impatient inquisitives of this and a world full of casualties, is all that such flaming prints as the Beralds of Gotham and habited it; he you can have no positive knowledge most popular inquiry on earth. News of all sorts, and from the farthest regions of this lower world, is desirable enough, and doubtless very useful; why not then from the upper world, to which it is commonly understood we are all going as fast as Time's cares what the inhabitants of that world are about. the same." make, for our approach? Why Man! do you these days we are becoming conscious of security by Father's house are idle? or that everybody in Hades -all the late citizens of earth -are gone to sleep, and that nothing happens while they are dreaming? forestalls the need of defense. We are more con- If not, would you not like to hear the latest news the Great Author of life in his all-wise provision, from Paradise, or read the doings of a moral police has instituted proper means for the sustenance of naval preparations. We build more factories than gelic news boys repeating "Celestial Chronotype, This is because we have discovered that commerce about the ball of Progress, the death of Superstition,

instituting the gentler mien of nations toward each ity of the world's great library-the written wit and which relate to the lower, to convey our ideas of entirely, but that his belter part subsists after the other, as manifest between us and our mother wisdom of past ages? Do the authors of ancient matters pertaining to the higher Spheres. What dissolution of the body; and this original notion for country by many fraternizing acts, especially that lore know less now than when they lived on earth? sustenance spirits need, in the Spheres above the the soul's immortality has induced the most learned of becoming the guest of her old rebel in America, No; they are wiser, not only for being older, but Earth Sphere, is of a nature which is in conformity and most ancient nations to include that belief of as she recently did in the person of her royal prince, for being exalted to a superior plane of intelligence, with what you call the sustenance of the vegetable the possibility of the visible interference of spirits The international sympathy excited on that occa. Why study the essays of Franklin, Bacon, Aristotle, kingdom, and which I can in no better way explain upon certain momentous and awful occasions. There sion indicates nothing less than the prospective for and other departed sages, yet have no interest to than to say, that the growth or advancement of the is nothing more commonly talked of than apparimation of a Universal Brotherhood, which event learn their later thoughts upon the same or other spirit is a matter of necessity, under the different tions of departed spirits, of domons and ghosts. will be followed by greater social advantages than subjects? It is likely that after their longer ex- degrees of sublimation to which it permits itself to Several respectable authors have written upon this perience and maturer meditations, they are now be brought. Thus, if a spirit has no desire for pro subject. It was deemed no unwelcome task to col-Thus it appears from a glance at the conduct of prepared to revise their former works, and improve gression, it will have no affinity to attract it to a lect and extract from the most learned and judisomewhat upon their comparatively juvenile lucu- higher plane, where provision is in waiting to de clous, the most remarkable narratives which prove brations. Why not prefer their best teachings? velop it to a still higher. Why should Christians and Infidels be careless of This is as near as I am now able to give you an learning whether Paul has accepted "the Age of idea of spirit life in the Second Sphere: therefore. Reason," or Thomas Paine "The Epistle to the Gala | we will pass, as we have already done from a lower, instance when the witch of Endor raises up Samuel tians;" or whether both have not found a better gos to a higher Sphere; and in doing so, we must pass at the desire of Saul. The book of Job, where pel than that of doubt or faith, since graduating to what is called the dividing line. But here we have Eliphaz observes that God oftentimes calls man to the world of more than sensuous or rational discern- not to so great a degree, to experience the trying repentance by visions and dreams. When our

> knows more about astronomy to-day, than when he After the spirit assumes its spirit form in the sired Abraham to send Lazarus to his brethren, last looked through a telescope. Our earthly ex- Second Sphere, there is no perceptible change in the he evidently supposed it possible for the dead to amples of clairvoyance demonstrate the superior apparent form of the spirit; as it advances from return and converse with the living. The reality, powers of disembodied souls to prosecute the op- Sphere to Sphere yet there is a continued change in therefore, of the apparitions of angels, domons and tional purpose of scientific discovery. The moral its organism, which I can in no better way explain departed souls, cannot be denied without destroying probability, not to say certainty, that Copernicus to your minds, than to say, that it is continually the authority of the scriptures, which relate and and his Spirit-born disciples could tell us all about becoming more and more transparent as it is in suppose them. We may also confirm ourselves in the Moon which earthly astronomers are eager to as lits onward development more and more delivered of this great truth, that spiritual beings as well as certain, is in itself an item of use which the most the particles of matter which pertain to the rudi departed souls, as angels and domnous, are invested materially-minded student of Nature ought to ap mental Sphere. Consequently, in its passage from by the Supreme Being, with an extensive power preciate. Here is suggested the means whereby all Sphere to Sphere, it retains the same body, in a dif- of acting upon sublunary bodies, and causing in the natural sciences may be greatly advanced. ferent degree of refinement. In its passage from them very great and very dreadful alterations. Job. Through the colectic testimony of superior spirits, the Second to the third Sphere, the spirit does not we may learn not merely whether our neighboring encounter so many startling scenes, as it does when planets are inhabited, which is still a matter of uncertainty with most scientific inquirers; but how long since, and with what sort of people; that is, to the third Sphere, it loses all of what is called planetary races have attained. Some of the plansocial order. It is not unlikely that something of their exemplary ways might be copied with advantage to ourselves; and our own aspiring race in visiting such as they have an affinity for, who would surely take courage from the history of other climbing worlds.

Such are some of the immediate uses of Spirit Communion. Thoughts of other uses crowd the

Spiritual Phenomenn.

EXPERIENCE AND OBSERVATION.

BY A. H. DAVIS.

CHAPTER V.

Circle and teachings of 1853 continued: - The Secon Sphere-In this sphere spirit is not entirely disconnected from matter-Matter in the Second, on the same plane, or degree of refinement, as spirit in the First Sphere-Affinity the controling power of the Second Sphere-Some remain in this sphere centuries without desire of adin this ophere! - The language of Earth incompetent to convey the true ideas of advanced spirits .- The Third Sphere. There is but one death, but the spirit is constancy, by undergoing a change in its passage from marks concerning these teachings.

or Spiritual Sphere of Man's existence. In relation to this Sph re, Martin Luther continues:

"Some make a great mistake in alvancing the idea that Spirits in the Second Sphere are entirely disconnected from matter. Such is not the case. In the Sphere we are now considering matter appears in a greater degree of refinement; still there is matter in this sphere, as well as in the Sphere we have advanced from. All matter, in this Sphere is of as high a degree of refinement as is the spirit in the rudimental or first Sphere. It is a fixed law in nature, that nothing can advance faster than the power which impels it on; or, in other words, that the fountain cannot rise above its source. The material part of this Sphere is continually acting upon the lower Spheres, as well as the spiritual ugon the spiritual. When spirits enter this Sphere, they follow the law of affinity, which is the controlling power of this sphere. As there are so many different degrees of developement in this Sphere, all find their proper level; whither they are attracted. Some remain for centuries in this Sphere, and manifestly imbibe so little desire for anyancement, that geance; here, there and everywhere, everybody is in they come to the belief, that there is no higher attainment for the IMMORTAL MIND."

"That there is matter in this Sphere, you must take on the responsibility of spirits who have in-Sphere. I do not say that we inhabit earth, positive earth, as you understand the expression; but that in this sphere, there is a combination of refined mat ter, which in every degree answers the same purpose to those who are residents here, as the gross material of your earth does to the inhabitants of

You may have heard from some source, that spirits are compilled to labor, to provide fool and clothing in this sphere; but I am of the opinion that the language used to convey such ideas is figurative. But that the spirit waen it is removed all his creatures, in whatever sphere they may be called to pass a portion of their existence.

In the language of men, there occurs no expression which will convey a true idea of many things Sons, 1827." is less dangerous than subjugation; that peace is the birth of Freedom, post-mortal cures of deprav- which we as advanced spirits, have to encounter; hence, you will perceive how hard it must be at times Finally, it looks like disputing the worth of know. to express ourselves in a manner to be completely than plunder. It is this discovery, together with ledge. But who really doubts the use of tooks, such intelligible to your minds. From this cause, we are the larger growth and culture of humanity, which is as our earthly betters write? Who ignores the util often under the necessity of making use of terms, even of the most barbarous, that man does not die Indian who refused it, saying he did n't like pig, but

it enters the second from the rudimental sphere."

"When the spirit has passed from the second to what various stages of development the several earthly propensities. Here, it is in full and perfect compliance, with the laws of spiritual progression ets, as Jupiter and Saturn, are much older than our and harmony. No spirit can be elevated to this world, and our young bumanity is probably far out- plane, who has not been so far divested of earth stripped by its seniors, in individual excellence and desires, and earth passions, as to become transparent, both outwardly and internally.

Spirits in this sphere, fixed their chief occupation are below them, either in the second or in the rudilongings, to render such aid as is in their power :another look at the subject toward its remoter the higher spheres and earth. Some remain much ment. o o We will now pass on with our teachings to the Fourth Sphere."

patient with me, kind reader, and I will soon give sphere of man's progression. Before closing the were accordingly executed." you more of the Phenomena of Spiritualism; and chapter I will give some of the leading heads, with. This gift of seeing spiritual writing is quite comindeed, these teachings, coming to us as they did, out making any extracts from my written report. were of themselves, a marked phenomenon; but Monday evening, December 19th. The communical most direct modes of impression. with this article I shall aim to give all the extracts tion from Martin Luther was continued; and the I have not unfrequently seen sentences appearing I have to make at present, from my reports of our following subjects were treated upon; viz:-The one after another, written on a table or on the ceilsittings in the winter of 1853 and 1851; and shall FOURTH SPHERE.—The change in the spirit from the ing. The writing seems frequently to be brilliant then proceed to give facts in relation to the Phen- third to the fourth Sphere not so great, as in the like characters in golden light, but on a white lower grades—Spirits in this Sphere, live to do good, ground the appearance is as of writing with ink. In my last chapter, our teachings had brought us for the sake of the act; they delight in the scenes to the point called Death, when the spirit leaves that surround them-communication from Herschel the First or Rudimental, and enters upon the Second | with a desire that his teachings should be incorporated into the notes. December 26th: The communication from Martin Luther was continued, and the subjects treated upon were as follows :- The FIFTH SPHERE -From this sphere, none but such as felt a strong desire to benefit their friends ever return to earth-Spirits do not linger long in this sphere-in the passage of the spirit from this to the sixth Sphere, there is not so much of a realization of advancement as is the case in the lower Judge Lynch, at a point about a mile and a half Spheres-the change is made more in compliance from his place, by a company of eight Irishmen, for with an inward desire for advancement, than from having killed a pig belonging to them, he was any change of will or purpose. Enjoyment in the SIXTH SLUERE is so great, that many think that they have arrived at all that is for them to attain. The SEVENTH SPHERE :- None from earth have ever advanced to more than the first three circles of this sphere-what is given from advanced spheres, is

> given by impression. Besides the subjects already alluded to, we received subjects, from which I may at some future time make further extracts; but I shall leave them now, and pass, in my next chapter, to my experience have not witnessed and experienced as much as others, I think I shall be able to give some facts, intercourse, as far as testimony can be relied upon

understand to mean a change of condition, and not necessarily of location. The spirit passes on to differ ent degrees of refinement; becoming more and more sublimated, or divested of gross material, till finally it emerges into the great center of life, which is

ANECDOTES OF THE DEAD. MR. EDITOR-I have in possession a well worn

book, with the following title page :-

"News from the Invisible World; or Interesting Auccdotes of The Dend. In a number of well attested facts; showing their power and influence from the Earth body, is not so far sublimated as in the affairs of mankind; with several extracts to exist without sustenance outside of itself, you and original pieces from the writings of the best will have no great difficulty in imagining. But authors. The whole designed to prevent infidelity, show the states of seperate spirits and evince the certainty of The World to Come. By John Tregortha. A new and improved edition. There appeared Moses and Elias talking with him.' Manchester. Printed and published by J. Greave &

> could hardly have had a more pertinent preface-I of the Indian was shown to be peaceable and honest, will quote a portion of it:

"It has been the general opinion of all nations, men for their pig. The dead pig was given to the

the reality of these several appearances.

"For the return of spirits after death, the scripture supporses it in more instances than one; for conflicts of the death struggle; for there is but one Saviour walked upon the sea, the disciples oried out There can be no reasonable doubt that Newton death; and that is the death of the earth body, for fear. 'It is a spirit.' When the rich man de-9., 12 -- 21."

> Then follow 450 pages in narrations, poetry, and quotations. I will copy a few if you think they will be instructive or entertaining:

Page 250. "A remarkable occurrence, extracted from Mor-

ton, who took it from Dr. H. Moore.

"In the northern part of England. (I think Lancashire, for I had the story from a clergyman of that county,) the minister before he began to read prayers at church, saw a paper lying in his book, which he supposed to be the bans of marriage. He opened it, and saw writen in a fair and distinct hand, words to the following purport: 'That John mental sphere, to become acquainted with the P. and James D. had murdered a travelling man, souls desire; and when fully aware of the souls had robbed him of his effects, and buried him in such an orchard.' The minister was extremely mind for uttorance. Yet I pause for the present, and that power isdaily being augmented. This sphere startled, and asked his clerk hastily if he had obligingly hinting that another section may follow is a sort of connecting link, or medium, between placed any paper in the prayer-book. The clerk declared he had not; but the minister prudently longer in this sphere than others; their minds not concealed the contents of the paper, for the two being so far advanced but what they find ample names written therein, were those of the clerk and employment for a long time in laboring for the good sexton of the church. The minister then went of others, without looking so much to self advance directly to a magistrate, told him what had happened, and took the paper out of his pocket to read it, when to his great surprise nothing appeared I will now bring my extracts from the teachings thereon, but it was a plain piece of white paper. of 1853, to a close for the present; although I have The justice accused the minister of whim and fancy, given but a small amount of what was received and and said that his head must certainly have been diswhich I have in my possession. But I have copied, tempered, when he imagined such strange contents I think, enough to give the general reader, an idea of upon a blank piece of paper. The good clergyman the character of those teachings. In relation to the [plainly saw the hand of God in this matter, and by interest and importance of these teachings, and the earnest entrenties prevailed on the justice to grant source from whence they emanated, the reader must his warrant against the sexton and clerk, who were be his own judge. That they did not originate in taken up on suspicion, and separately confined and the mind of the medium, I am well satisfied, in my examined, when many contradictions appeared in vancement.—Do spirite labor to obtain food and clothing own mind; and so was every other member of that their examination; for the sex ton who kept an aleoircle. These teachings continued through the win- house, owned the having lodged such a man at his ter and into the spring months of 1854; and yet, I house, and the clerk said he was that evening at the have made extracts from my notes only up to the sextons', but no such a man was there-but the Sphere to Sphere. In this Sphere Earth propensities circle held Monday evening, December 19th, 1853; olergyman recollecting that the paper mentioned are lost - Occupation in this Sphere - Concluding re and have given but a small portion of what was the dead body to be buried in such an orchard, a received up to that point. I stopped with the past circumstance which had before slipped his memory, The reader may begin to think that the last two, sage of the spirit from the Third to the Fourth the place was searched, and the body was found. and the present chapter, bear but little relation to Sphere.º The teachings continued on through the on hearing which the sexton confessed the fact the caption at the head of my articles. But be Fourth, Fifth, Sixth, and into the seventh or highest accusing the clerk as his accomplice, and they both

From Belshazzar's Feast to our own day the laws Yours, are the same.

TEST OF SPIRIT PRESENTED

MR. EDITOR :- A. E. Horton, of Fort Atkinson, Wis., late of Pilot Hill, Eldorado Co., Cal., relates. the following as his first experience in Spiritualism of which he was then, as of every other spiritual faith, skeptical. News having come to him at his store at Pilot Hill, that an Indian was about to be hung under the miners' law, as administered by induced to inquire into the matter, supposing he knew the Indian about to be hung. Seizing his revolver, and leaving one of his men in the store, he started for the scene at his ordinary walk, but being twice bidden to "hurry-hurry," by what seemed to be a voice addressed to his outer senses. while on looking round in every direction no person was to be seen-he started on a run, and reached teachings from other spirits upon a large variety of the place just as they were about to bring the Indian out of the Irishman's shanty to execute him. "I then." he says, " crowded into it, (this shanty) and finding the Indian to be one I well knew, and had and observation of the manifestations; and if I often trusted in and about my store, questioned him as to the truth of the case. He stated that he had neither killed nor tried to steal the pig, but which will tend to establish the truth of spirit that his dogs had seized it, and he was in the act of clubbing them off when the Irishmen discovered him, and felled him to the earth, from the wounds of which assault he was still bleeding, and covered o The term Sphere, as used in these teachings, I with blood. They then bound him and brought him to their shanty with intent to hang him. I asked the Irishmen if they saw him kill the pig. They said no, but they saw him raise his club, and saw his dogs at work, and meant to hang him according to miner's law, and bade me 'lave the shanty.' I renlied that I knew the old Indian to be honest, that he was a cripple, and that the first man who laid his hand on him to execute him, should be medicated by a pill from my revolver, (and a Californian in those days meant what he said, if he was not a braggart.) I then told the old-Indian, after enticing him to walk out ahead of me to my place of business. (constituting myself his rear guard, revolver in hand) -and likewise the Irishmen, that if they would follow to Pilot Hill, we would have a miners' court called together and give the Indian a fair trial; if found guilty I should then wash my hands of the matter. They followed me, and soon there were mustered about one hundred and tifty miners, who elected a jury of twelve men Had the book been compiled for our own day, it to try the case upon testimony. When the character he was acquited, and a sum made up to pay the Irishloved squirrel better. The Indian was a hunter, or trapper of these, and was orlopled by having his shoulder dislocated permanently—the head of the bone being thrown outside of the socket, and upward, so that his elbow was drawn in, and rested nearly upon the pit of his stomach, which, when he presented his hand to be shaken, made him an awkward figure. And here is the nub of my story.

About three years after this event, (having returned to Wisconsin, read of the phenomena of Spiritualism and became interested in it), I visited New York, a stranger, and in the entry of Dodsworth Hall, after attending a lecture, I heard parties talking of circles. I made known my wish to inquire into the subject, and being a stranger to mediums and the city, was invited to attend a private circle in Grand street. The medium was a trance or clairvoyant medium. Soon after I entered she described to me the spirit of my brother standing by my side, described his very features, complexion. hair, etc., exactly, and told me he had lived and died what the orthodox term an infidel-which was true. I then reflected, that she might easily have supposed I had lost a brother, and guessed at him by seeing me-though I had no whiskers or mustache as she had described him to have. I said to myself, this is not the evidence I want; she immediately said, there is an old Indian wishes to speak to you, and I said "Very well, let him speak." She then immediately threw her elbow into the pit of her stomach, and projecting her hand exclaimed, "How do you do, brother-don't you know me?" I paused and said no; when like a stroke of lightning it came to me from the mouth of the medium, "I am that old Indian whose life you saved in California !-Who shall deny this to be evidence? Five years having transpired since the death of this Indian. he comes to me and not only talks to me as was his custom, by calling me "brother;" but when I fail to be reminded as to what particular Indian among many I had known was hailing me-he not only all at once displays himself theatrically both in posture and deformity, but tells me briefly and sententiously of the service I had rendered him, under trying and peculiar circumstances. Can the world wonder that old time sayings and fossil creeds are breaking up under such demonstrations of spiritual truth? Had I not have hurried to his resoue, as warned by the words, "hurry"--"hurry," I had lived and died as my brother did, without believing that "if a man die he shall live again." A. E. HORTON

MRS. L. F. HYDE, TEST-MEDIUM.

MESSES EDITORS; -Among the very few good and reliable test-mediums, now before the public, for giving tests of spirit identity and intercourse between the nether and supernal world, is the lady whose name I have placed at the head of this article.

It has been my privilege to know many mediums, some of whom have reputations co-extensive with the country and the teachings of the Harmonial Philosophy; and I know of none, that have given more reliable tests to the inquirer than this lady. A'few of the many I have been made familiar with, will illustrate the quality of her mediumship.

The Rev. J. P. called upon a medium of New York, and received a communication of a most convincing character, from the spirit of a cherished friend, long in the "summer land." Mr. P. inquired if there was any medium in Boston through whom the spirit could communicate, to which the spirit replied "yes," and indicated Mrs. Hyde, who was entirely unknown to Mr. P. by reputation or otherwise.

On his return to Boston, Mr. P. made inquiry for, and found Mrs. Hyde at 48 Wall-street. He'desired a sitting, and though unknown to the medium, as soon as she was entranced, the spirit that had promised Mr. P. in New York, spoke, making allusions to the promise, calling Mr. P. by name, and mentioned the relationship existing between them, and the ties of consanguinity. The identity was complete and Mr. P. who has visited many of the very best mediums in the country, bears willing testimony to the superiority of Mrs. Hyde's medium powers.

Another gentleman, well known as a successful business man in Boston, lost a son, who was also engaged in business of a mercantile character. This son, a man of thirty-five years' growth, dled suddenly and his business was left very much unsettled. The father sought an interview through Mrs. Hyde. Papers and their character were described-where they could be found, private letters alluded to, names given of men, houses and dogs, and much other information by which the intelligence was clearly recognized as the spirit of the young man. All parties were entirely unknown to the medium in her normal condition.

A third gentleman, (a skeptic in the power of spirits to return and communicate with those in the earth form) Judge B, sought an interview with Mrs. Hyde, and found her at her rooms in her house on Wall street. The Judge and the medium were entire strangers to each other, and vet, as soon as she became entranced, she called his name, and gave him unmistakable evidence of the presence of one of Massachussetts' most distinguished and most honored statesmen. The Judge asked the controlling spirit to describe the place and time, when they had had their last interview on earth, which was at once done to the minutest particular. The tears trickled down the judicial face of the Judge, attesting that some fountain had unexpectedly been opened by the medium. The Judge then inquired of the spirit, who had induced him to visit this medium. when the name of the advising party, a friend of the Judge was promptly given.

One more case may be cited, I hope, without making this article too lengthy for your columns. A stranger visited Mrs. Hyde's rooms, and desired to commune with the spirits. Mrs. H. was soon entranced, when a spirit claiming to be that of a late partner in business with the individual present announced himself, and established an unmistakable identity; and affirmed that only ten days had expired since his departure from the earth form. The gentleman was astounded, and as the spirit had called his name, he concluded that the medium knew all about him and his business. He accordingly shaped his line of investigation somewhat different. He went home and sent his sister to the medium; then a brother; again another sister closely veiled and hooded; and so continued for a space of several weeks, thinking to surprise the medium into a disclosure of duplicity. To all these, though they came masked, and at irregular times the same spirit responded and stated the object of their mission to the medium.

The tests were conclusive, and conviction of the great truth of spirit communications has settled deep into the hearts of that family, who are now "diligent to delve" for light and truth.

Any number of equally good tests could be added to the foregoing, to establish the high claims of Mrs. Hyde to public consideration, as a test medium, for

spirit investigation; and as she is a lady of unblemished integrity of character, it gives me pleasure as a friend to truth, to call public attention to her merits as a medium, and her worth as a woman. Very Respectfully,

Boston Feb., 1861.

For the Banner of Light. I'VE SEEN THE SHOW. THE OLD MAN TO HIS BOY.

Threescore and ten I've watched the show! The Mammoth web of Life, With motley woof of joys like tow, And iron warp of strife.

My boy! near by me patient sit, While I recount each Act Of this wild play-its scenes of wit, Or drama, farce, or fact.

I've found that those who gazed with grief, And turned their backs in scorn. Calling the Showman Cheat! and Thief! Came first to gaze next morn !

I've heard the Priest the work abuse, And brand it false and vain; Then seen him kiss the waiter's shoes, Some carnal bone to gain !

I've heard men cry, " The Union's all!" At loaves and fishes rail-Then seen them beg the crumbs that fall, And bless a fish's tail!

I've seen Reformers urge the tide Of war on public sin: Then, Jehu like, their hobbies ride, An office sty to win !

I've seen the Lawyer, plunging, wade Black mud his villain through ; Then laugh to think what fools he'd made, Of Court and Jury too !

I've seen the Doctor carve and roll His solemn pills of bread-Wax plump of face and gaunt of soul, On subjects live and dead!

I've heard the plous Merchant cry-"With justice I'm content!" Then seen him thumb his vards so slv. To sponge à quarter cent !

I've seen the Deacon, fresh from prayers, Weigh out his sugared sand-Water his rum and girl down stairs, Shouting for Caanan's land !

I've seen the Farmer milk his pump, And sell the creamless whey-Then smite his breast a godly thump. And talk of Judgment Day!

I've seen the gloved Aristocrat Butt heads with unctious goats-Paw ragged loafers like a cat, And take his pay in votes !

I've heard grave Parsons flippant prate, Of Satan's Pit of Elves-Then send their neighbors through that gate, And take to Heaven themselves!

I've seen grey Maidens in their ire Young Hymen spit and roast; And then play bride in bride's attire. And bundle with a ghost !

I've seen our Church man, red with spleen, Crush feeble virtue's fame : Then crown her child St. MAGDALENE, For slips of taste the same!

'I've seen them pile on wayward Jack His every sin, and steep ! Then rock the sins of saints, alack ! In Satan's lap, to sleep !

I've seen swart Justice, 'neath its wing, Wash Mammon head and hoof: Then, Haman-high, poor Laz'rus swing, On circumstantial proof!

I've seen at large "HIS HONOR" moved, Who'd robb'd the Public Draw; While pale, boy-thieves, in prison proved The equity of Law!

I've seen the Church award her grace To Vice, that owned her Plan : But Virtue doom, that could embrace No creed, but love to man!

I've seen before the Altar placed, Unholy misers first; While poverty, as sunlight chaste,

Was frowned away accurat!

I've ever seen that Might was Right; That Wrong was Right, in gold-But that the Right, with gold nor might, Was cabbage—bought and sold!

I've seen it all in Life's short space; And this have come to know-He must, that here would win the race, Outsham Prince Barnum's Show! AN OLD OBSERVES. New-London, Conn.

THE VICTOR (N.Y.) CONVENTION.

The Spiritualist Convention at Victor, N. Y., on the 6th, 7th and 8th insts., was one of the mostnovel and interesting character. The officers were John H. W. Toohey, of Cleveland, O., President; L. K. Coonley, Vice President; U. Clark, of the Spiritual Clarion, and Mrs. S. C. Cleveland, of the Penn Yan Chronicle, Secretaries; Marcenus Wright, Wm. Dickenson of Victor, H. B. Smith of Avon, Miss Olive H. Frazer of Elmira, and Mrs. W. Reynolds of Pultneyville, Excutive Committee.

Three sessions, two hours each, were held each day; the morning sessions devoted to ten minutes voluntary speeches, narration of facts and experiences; the afternoon and evening sessions, opened for select addresses, and closed by volunteer speakers. James G. Clark, the inimitable vocalist, favored each session with his touching and harmonic songs. Among the regular speakers were the venerable ex-Rev. John Plerpont, of Boston; whose solid facts, sound logic and unaffected eloquence, were irresistible; L. K. Coonley, whose clear reasoning and religious fervor were well adapted to all appreciating minds; M. A. Hunter of Granger, a trance speaker of fearless thought and pioneer zeal; Mrs. S. S. Chappell of Phonix, the heroic inspirational sister whose mission promises to prove wide and useful, and whose appeals stirred the depths of every listening soul; Miss Mary

J. King, the trance speaker, and the Assistant of the Clarion, whose modest mein and womanly influence mingled with the harmonic breathings of spirit-life, and J. H. W. Toohey, whose chaste rhetoric, bold oratory and original thoughts flashed the deepest convictions home to all who heard. Among others who participated were G. M. Jackson, the trance speaker of Bennettsburg; Chauncy Barnes, the agitating medium; Father Lowell, the eccentric, outspoken. ice-breaker; J. E. Churchill, the artist; H. Bulter, the healing medium of Wellsboro, Pa.; I. Allen of Lockport ; J. W. Seaver, the stirring pioneer of Byron Centre; L. E. Barnard, the lecturer from Ohio; G. W. Ripley of Montpelier, Vt.; Dr. Rodgers of Brockport, and U. Clark of Auburn.

The following significant resolutions, by Br. Tooley, were discussed :-

Resolved, Since day unto day uttereth speech, and understand their motives. There should be no comnight unto night addeth knowledge, that experience promise. We should be true and free and pure, though is progress; and that a love of Scientific knowledge and Spiritual truth, rather than a fear of God and a into the new, only as we become disintegrated from dread of hell-is the beginning of Wisdom.

Resolved, That Spiritualism in aspiring to be the exponent of nature and the herald of destiny, must become practically, as well as sympathetically, the expositor of Man-the champion of his rights, the harmonizer of his relations and the friend of universal freedom.

Resolved. Since "life is real and life is cornect." that the nobler loves and aspirations of the soul should not be cramped, confined or crushed by the assumptions of "thus said the Lord" in the past; nor by a thus said "the people" in the present-as wisdom is approved of hor children, independent of church dogmatism or governmental pretentions.

Resolved. That Spiritualism in thus proclaiming its independence from all creeds, ecclesiastic and secular, does but authorize the belief that the Institutes of the Divine Rectifude are organic in nature-constitutional to the soul and blissful in aspiration; and that practical life will reflect the divine harmony of the original plan, so soon as angel wisdom inspires, and scientific sense educates the race.

Resolved, However, that in thus dissenting from our fathers and protesting as we do against the cant and tyranny of churchism, as well as the slavery and hypocrisy of fashion; that we do but acknowledge our obligations to, and show our respect for the good and true of all times and climes; men and women, who in ignoring the authority of mere custom-did so-not because they loved man less, but nature and God more.

Resolved, Therefore that tolerance is a necessity, and respectful spiritual and social intercourse a blessing; and that all religion (so-called,) that makes sacrifice a virtue and suffering a necessity, is the offspring of ignorance and the enemy of healthy and harmonic

Resolved, Then, that to be true men and women, we need freedom from the bondage of ignorance, the superstition of mere personal belief, and emancipation from the authority of cant, custom and public opinion. And finally be it Resolved, That Spiritualism, in com-

mon with the philosophy of the body, seeks to make each soul a law unto itself—and each organization a temple, fit for the indwelling of a holy spirit, in order that communion of spirit and angel intercourse may be an actual and practical part of daily life.

The enthusiasm of the Convention was somewhat stimulated by the manner in which the meeting was excluded from the lecture room of the Universalist church which had been previously engaged for the occasion. Due notice of the Convention was publish ed, and all the preliminaries were arranged, when, a few days before the appointed time arrived, REVEREND W. W. DEAN, pastor of the Universalist church, bustled around among some of his most bigoted parishioners and official members, and succeeded in getting a small majority to vote the lecture room closed against the Convention, regardless of previous contract, regardless of the notices gone out, regardless of the impossibility of securing another place for the meeting. regardless of all the principles of honor, justice, and toleration, regardless of the fact that some Spiritualbuilding the church.

The Universalist lecture room having been closed, he Victor committee, consisting of Marcenus Wright, Vm. Dickinson, D. Goodwin and E. Fisher, issued the following circular, appointing the Convention at Hepkin's Hotel Hall:

rellow Citizens :- In consequence of unexpected intelerance, and presumptive meanness, on the part of a ligoted Minister in this place, together with a certain Trustee and two or three Members of a Church heretofore supposed to be devoted to the dissemination of Christian sentiments and feelings in this community, since calling themselves Christians,) we have been oliged to accept the use of the Hall above mentioned, here being no other place where a public meeting could be held. The hall which has been closed against us-who only ask the privilege in kindnessand honesty, of worshipping Deity according to the dictates of our own conscience, and as we feel called the history of our country. upon to do a cording to our best understanding-has and many distinguished strangers from abroad, who ago, We ask only justice and what is right ;-will you grant it? or will you persecute us for our honest opinions-opinions we cannot control, since our minds it is true, gentlemen, (as we are assured you are,) why of Mr. Monroe's, which we have stated substantially try to keep it from the minds of the people here. Are you afraid of your priestcraft? If the truth is with you, it hath eternal endurance in its nature, and Spiritualism cannot prevail against it, nor harm you in such case. But if you deny our rights, and it should ultimately be decided that the truth is with us, your most unmanly tyranny will prove your ruin; for, in wealth, or wrong, because supported by a few would. be aristocratic lords? Nay, give us only justice, sim-

awhile will take the same hint, and learn never to contribute a dollar or even their countenance or personal attendance towards any church or ministry not openly or avowedly dedicated to freedom and humanity. The eternal truth, and threatened with an utter overthrow of their tottering and toppling hierarchies, now seem to wage a blinded and an insane warfare. The Victor Convention, after all, was a success, though the Hall in which it met was rather inconvenient and the weather extremely cold and stormy. The most cheerful and harmonious spirit dominated, and the lessons of the occasion went out among the people. Many happy allusions were made to the closed lecture room and its priestly guardian.

will meet you on the common level of Universal Broth-

The frank and fearless expressions, the bold and independent positions, the earnest and heroic resolves and the harmonic sentiments recognized by all the attendants, all reporting encouraging signs of progress, all breathing the same spirit of sympathy and fraternity without recognizing any external authority, creed, organization or sworn compact, all asserting the gospel of angel manifestations and individual liberty. Each had some personal experience to narrate, showthe midst of trials and tribulations, and in many instances dissolve all their old relations with parties, churches, neighbors, friends and families, and stand as it were, alone with the angel world. Many noble ism. Napoleon, that chief of military intrigues, only appeals were made for believers to stand firm and true dared to make a similar proclamation at the height to the deepest, divinest, purest intuitions of their own of his career and at the head of the invincinic veterans unfolde, souls, though all the world frowned, and of his Imperial Guards. It is not generally known even nearest and dearest friends for a time failed to that this declaration of Mr. Monroe's gave rise to I minds, the subjects are held forth as downright

all save fled and angels forsook us. We could be born the old and stood out individualized, independent of all external institutions, customs, prejudices and opinions. We were to pass on unmoved by the slanders and misrepresentations of the outer world; seek first the kingdom of God in our own natures; seek our true relations and maintain them at all hazards, without violating the rights of others or ignoring any obligations or sympathics, belonging to our respective spheres. On these points, the venerable John Pierpont and other speakers dwelt with heroic eloquence. Are Spiritualists prepared to act accordingly. Much more is involved than many now anticipate. It was contended that Spiritualists should stand above all slanders, suspicions and hasty/judgments against each other, and condemn no man or woman under any circumstances. We were all more or less marks for our enemies, and if we joined them in denouncing each other, or even kept silent, we condemned ourselves-we exposed ourselves to similar censure-we compromised our sentiments and proved traitors to our principles. If we judged each other by the false standards of the Church, or of so called popular opinion, we did violence to the teachings of the eternal life. During one session of the Convention a slight controversy arose, and one of the brethren began to make some allusions to the past alleged failings of another brother who was present, when the whole Convention, with unanimous voice, called for order, and insisted on silence in regard to the past alleged failings of all mortals whose present seekings were for the good and true. That scene afforded one of the most melting and overwhelming evidences of the power of Spiritualism. The rebuked brother himself sat down in silence, and, regretting his haste, declared that he scemed forced by unseen intelligences, who designed only to point a moral against the sin of raking up the past and pronouncing judgment.

Let such Spiritual Conventions become rife throughout the country, and the cause of humanity will more rapidly progress. The meeting was formally closed on Friday evening, with a vote of thanks to the few noble, indefatigable friends who opened their homes in Victor; but several of the speakers remained over Saturday and Sunday, continuing the Pentecostal season of celestial refreshing.

URIAH GLARE, MRS. S. C. CLEVELAND,

HALL. Sunday Evening, Feb. 17th, 1861.

THE MONROE DOCTRINE, Before proceeding to elucidate the subject of this discourse, it may be well to state, that we deem no apology necessary for the introduction of such themes, on this, or any other occasion. The present state of public sentiment, and the intimate relations between political religious and moral welfare, in this country are sufficient reasons for appealing to the sense of human justice in any manner which may seem effectual ; ists and other liberal citizens had contributed towards | nor can it be thought unsuited to the sanctity of the day, to refer to truths which had their origin in the highest human minds, prompted by the purest motives. Were it not that your present principles as a nation, have reached a state which clearly tends toward the destruction, not only of your governmental fabric, but of the deeper interests of morality, we might pass by these topics, and leave them to work out their own results. But we cannot help comparing the doctrines, which were given forth under the high-

> purpose to elucidate the well-known theory or proposition-commonly called the Monroe Doctrine. Politicians will understand at once, what this term refers to-in the mind of the general public, it implies merely a passage, rather vaguely understood, in

> est principles of patriotism and integrity, with the

wicked and reckless efforts of demagogues at this day,

to destroy the glorious structure, which was created

under the guidance of those principles. 1 therefore

Between the years 1816 and 1824, James Monroe, been used during several years past for almost all pur | the immediate successor of Madison and the immediate poses within the range of reason, as Catholic Meetings, | predecessor of John Quincy Adams, in the Presidential Theatrical Exhibitions, Negro Lectures, Concerts, and chair, in one of his annual messages to Congress, gave on several occasions Spiritual Lectures and Manifesta. utterance to a theory which at once became incorpor tions, with a variety of other things. We call upon ated with the foundation of your government, and is you, people of Victor, to reprove this act of closing part of the secret of its success, and of the admirathe doors against a portion of your fellow-townsmen, tion which the world has bestowed upon it. It was this; that hereafter, no European Government should have had this hall on former occasions, and who were be permitted to exert any control, either by the acquispromised it on this occasion more than two months ition of territory, the establishment of protectorates, or the open exercise of political influence, over any part of the American Continent-in other words, that the people of this Continent have the sole right to conare only the subjects, and not the masters of evidence? | trol their own political affairs and relations. The im To us, Spiritualism is true; and if you are not afraid mediate occasion, out of which arose this affirmation

if not in his exact words, was as follows :-Columbia, and the other provinces of Spain, in South America, under the lead of Simon Bolivar, a man inferior only to Washington, in all that constitutes a wise and patriotic statesman, desiring the final overthrow of the influence of the mother country, and Europe in general in their affairs, sought for and oball good faith, do you think that the people of Victor | tained, (probably with the approval of Great Britain) will decide in favor of injustice because clothed with the support of these United States. As they afforded great sources of revenue to the parent countries, the latter refused the recognition of their independence ple justice, with forbearance and toleration, and we as long as possible. This could not be endured by our government. It could not look calmly on and see those fair provinces convulsed and devastated, to We trust Spiritualists and all unsectarians, after serve the interests of monarchs who had nothing in common with the people, and therefore under the influence of patriotism, and against the remonstrances of part of the commercial interests of this country, Mr. Monroe resolved to give Liberty the greatest guarconflict is hastening in which Spiritualists can no anty within his power, by establishing the principle longer compromise an iota of their principles or rights. of this theory, as permanent and fundamental in the Bigoted secturians, like maddened Pharisees, despe- policy of his government. He never failed to call to his rate in view of the mighty onward marchings of God's aid and counsel the most patriotic of his countrymen, and being well versed in governmental policy and diplomacy, he had no hesitation in uttering the sentiment we have quoted. But when announced, the mercantile class in this country was roused to great fear, lest the result of the conflict which might ensue with European powers, should be disastrous to our commercial interests; consequently, the greatest efforts were made to counteract this policy. But their end was never accomplished, and we may say that, since that time, until now, it has been the settled and recognized policy of this country; and no protection on this continent by a European power has been tolerated, with the single exception of that exercised by speakers during this Convention, were significant of England on the Mosquito Coast, which was always the high grounds being taken by the masses of Spirit a fruitful source of difficulty, and has virtually been ualists. There was no reckless or wholesale denuncial abolished. Even the British possessions which lie tion against opponents, but the broadest charity was north of us have been sometimes relieved from tyranny exercised. About twenty public and private speakers and persecution by the appeals and influence of were present from various parts of the country, and your own government. But this objection on the part about forty different localities were represented by the of the commercial classes was at last removed. The magnitude of this doctrine is fully realized only when we reflect that no monarch on earth-that no other government, whatever, has ever dared to assume such a privilege-to take such a stand-with reference to so vast an extent of territory, Alexander the Great, in the plenitude of his power, would never have vening how all Spiritualists are compelled to come out in tured upon such a declaration, without being pro pared to enforce it at the point of the sword; nor was such a doctrine known in the Roman Empire, save in its strictest form as an all-grasping military despot-

the American party, with the influence and the fall of which you are all acquainted, and which did much to establish the popularity of the doctrine. The policy of our government has been to hold this position, in defiance of all other powers; and this it has so far done, that although Great Britain has, at times claimed the right to derive revenue from portions of this Continent she has never dared to collect it, without first informing our Government; nor has she dared to enforce any tyrannical authority on this Continent, for fear this Government should regard it with the utmost displeasure. Thus, not by force of arms, but simply by her moral influence, this nation has held in check the efforts of tyrants in the New World; for the successive revolutions which have distracted Mexico, arose lot so much from the influence and intrigues of Spain, as from the ambition of petty rulers, and it now seems as if through the influence of our former virtuous example, Mexico may at last establish her freedom, while that of America is about to fall. Strange, that a theory which has led to such majestic results-so well calculated to establish freedom on a basis-after being enforced for nearly a third of a century, should be so entirely disregarded now! When we consider that, on this Continent, embracing quarter of the habitable globe, these United State having first established their own liberty, after conflict with one of the most powerful Government in the world, next declared, " We will uphold liberty among neighboring nations in spite of all monarchs and recognize any Government which seeks to con quer its independence from any tyrants," we may wo say that history has never given birth to a more majestic sentiment! If this be not calculated to en courage the spirit of Liberty among our weaker sis ters; if this be not extending to them a helping hand, by lending them our moral influence to quel the tyrants who would injure them for selfish ends, then, we do not know what moral ability and integrity are! Acknowledging this, the statesmen, politicians and patriotic writers of our country, have all been loud in the praise of this doctrine, as a most high and noble conception of policy, and it has remained until very recently, by unanimous consent, the policy of your government-and the terror of all the monarchs of Europe, who have ever dared to propose a protectorate over any part of this continent, in defiance of your republic; and we have always been regarded as giving the greatest guarantee of freedom. and as bequeathing the richest inheritance to after generations, by thus proclaiming that justice and freedom would ever find support in our government. You know the influence which our government has CORA L. V. HATCH AT DODWORTH'S brought to the support of oppressed and struggling nationalities, elsewhere; how they have sought from it advice, assistance, and protection; and how, in granting them, tyrants have been defied and their power restrained. Noblest, truest, and most sublime is that doctrine or theory in any department, which has bequeathed to future ages the highest inheritance of Justice and Freedom, and which, simply in virtue of its moral integrity causes the right of sovereigns to be held in abeyance, effectually subdued by the power of right! And this government, engaged in the enforcement of such rights and the establishment of such principles, until finally the whole Continent with its boundless territory and its countless millions of revenue, might claim and exercise the same privileges with ourselves, the world besides not daring to say nay-this government, we say, so engaged, would present the greatest moral spectacle, were it not for the dark picture of the present before us. .

Sunday Morning, Feb. 25th, 1861. SLANDER.

"Thou shalt not kill. Thou shalt not steal. Thou shall not boar false witness against thy neighbor." "Who steals my purse steals trash; 'tis something, nothing Twas mine, 'tis his, and has been slave to thousands; But he who filches from me my good name, Robs me of that which not enriches him,

And makes me poor indeed!"

The commandment to which we have referred, and the passage we have quoted, bear distinctly and posi-tively, upon the subject of this morning's discourse, which is Slander. While we condemn all vices, and crimes, we must remember that charity is the greatest of all Christian virtues, and that it is our duty to look with compassion upon all who err, in any way. Probably, of all the commandments of the Old Testament which apply to the relations of human beings to each other that which refers to the bearing of false witness, is the most important, for killing and stealing, though great crimes, are in some cases, so lightened by loosely dealing with them, in a manner sanctioned by social custom, or Christian usage and law, that we regard them with some degree of leniency, and even argue that they are right. If a man kills another, he may have been impelled by some cause he deemed sufficient; and at the worst, he can never, indeed, restore the life of his victim; but still he has not injured his soul; the community pities the sufferer, and inflicts a just punishment on the murderer. If a man steals, the full extent of his offence is at once admitted; and a legal theft, after all, brings with it its own punishment; the person robbed is commiserated by all classes, and the person who steals is committed to the penitentiary or jail, for a certain period to give him the opportunity of repenting of his misdeed. But slander is that insidious form of evil—the careless or malicious injury to character, which constitutes the great bane of Christian society. It is an offset to the benefits, directly and indirectly, resulting to society, from the rapid and universal diffusion of intelligence, that it should aid in the growth of this evil, which actually gives rise to nearly all forms of vice and crime. may seem a wholesale assertion, but before we close we may be able to prove that murder, theft, and all other forms of criminality, may be attributed directly or indirectly, to slander. There may be said to be three forms of slander. I. The circulation of what is calculated to do injury to the reputation of another, through mere carelessness or loqua-city. 2. Calumny which has its rise, in a spirit of Mvy, of another's success, or good qualities. 3. The wilful and malicious fabrication of falsehood, for the purpose of depriving others of their social happiness and reputation. The last, we are glad to say, is not very prevalent, and is generally condemned. The first is really more injurious, because, being a milder form of the vice, it is more carelessly and habitually committed. I honor more the man who kills his brother, thinking himself justified by tho law of self-preservation, or by motives of revenge for unendurable wrong; or him who, under the pressure of want, or some crushing social evil, commits a theft-I honor either of these more than him who wilfully and willingly deprives his neighbor of his good name; and, consequently, of peace of mind and social prosperity. Insidious in its working as some subtle poison, the victim of slander endures all the tortures of a lingering death, losing at last, friends happiness and reputation—all, perhaps, from a single careless expression of a pretended friend. So prevalent is this evil, that no person, however good or great, escapes the calumny of society. It is customary to criticise motives, if we cannot con-demn actions, and to say thoughtless things, without one hard feeling toward the object of our

censure, or a wish to do him harm. When these have traveled round their circuit they are magni-

fied into accusations of vice or crime, sufficient to

ruin the reputation of any one. It is not Christian

to speak loudly against great and open evils in

society, when such as these can be secretly and

safely committed. It is better to die by the hand of

the midnight assassin, than to have the founda-tions of life sapped by the breath of slander. No person among us is wholly free from this disease;

from this habit of uncharitable criticism; of in-

sinuating ideas to the disadvantage of others. For

instance, without really knowing anything about

people, we say, "They may be good people, but I don't like this or that in their behavior." This

expression of opinion soon becomes a positive asser-

tion; and before it has passed through a dozen

with which the imagination is familiar, and which has, in confinement, years in which to explate and away along with them the very life and marrow proof of that individuality. otherwise would never perhaps be thought of. And report his misconduct; while he who peculates on a of Spiritualism; for if we cannot allow of identifiwhile we would not conceal from the public mind sufficiently large scale, has no sad opportunity for cation in these cases, how do we know that our own anything likely to throw light on the real nature recollection while onjoying, in impunity his ill-gotten relatives come back at all? Must we not be forand results of crime, we do say that this met od of gains. Yet this one with his seared conscience, left ever in doubt as to the most important and inter showing young people every shape of sin, before in quiet possession of that for which he stained his they would otherwise think anything about it, is soul with guilt, should most receive the pity of positively the most fruitful source of wrong-doing among them. If you would preserve the virtue the minds of your household against the entrance of the young, you should take heed lest, by bringing of this insidious viper. Wherever this spirit of and, if my testimony shall not be received by others, and going possession whether it speak thought. them into participation with social slauderers, you slander gains possession, whether it speak thought it will not fail to give me complete satisfaction in become the means of sinking them in vices they lessly, through envy or through maliee, all the would not have dreamed of. The surest guaranty foundations of happiness and roligion fall to the Dr. Gray related the story of Ignatius Lovola's of their purity and safe-guard against temptation, ground. You cannot be truly virtuous—you cannot is the shielding them from the very knowledge be loyal and faithful to country or family, nor even of vice and crime. It is a very general error to to yourselves, as men, unless this motto shall guide suppose that the more information the public receive on the subject of vice and crime, the less speak evil of none. When you cannot speak well, danger from them. This may be very well in remain eilent. Then, no harm will be done through the case of those of disciplined minds and sufficient your utterances; and you will never give encouragefirmness of character, but let us see how it applies ment to that highest form of vice, (which most inju to others. We read of a murder, which may have riously affects persons of high moral nature,) the been prompted by some motive of which we know habit of speaking ovil of characters, when you nothing; instantly there springs up in the community a disease—a mania, for murder. A man under the pressure of some imagined social wrong, commits suicide—he is, perhaps, a monomaniac. Immediately we hear, on all sides, of similar cases, caused by publicly parading before weak minds, the motives and influences in the first case. We would not conceal a beneficial example; but the result, in these cases, is like that which follows the infliction of capital punishment, which gaping crowds are called upon to witness, as a means of deterring them from crime, while, in reality, it is simply barbarous—diabolical—utterly unsuited to a Christian country, and worthy only of the darkest ages of despotism and superstition. From the fact that all persons are gifted with some degree of intelligence and goodness, and anything calculated to weaken morality tends to impair the strongholds of society, it should be remembered that anybody who is guilty of any thing to the prejudice of public virtue, is guilty of conspiring against the public welfare, by attacking its very foundations.

Again, we often, in more thoughtlessness, and without the least intention of doing wrong, repeat

the utterances of others which muy have originated in malice or envy; these when sufficiently circulated, become fixed and positive facts, and often produce an entire wreck of mental and moral integrity in the subject of them. For instance, a young man, at the commencement of his business career, is, porhaps, groundlessly assailed, or, through indiscretion, commits some trifling error. It is inferred from this, as a positive fact, that he is unfit for business, or is guilty of some grave offence; all this is calculated to do him serious injury, and if it goes on, he is at last ruined in public esteem, and in his own, and plunges into reckless dissipation. This is no uncommon occurence with young men just beginning life; and yet the older and wiser should remember that even if they do wrong, this is the very class which most need encouragement and consider ation; and that their own reputations will not be enhanced by breathing imputations against others. And often the names of aged and worthy men are defamed by every epithet which the thoughtless or the malicious can give thom. The highest positions afford no security. For instance, the present President of the United States cannot escape from the universal calumniation, which is the habit of our society. He is accused of every form of public crime, from high treason to embezzlement; and this because he either simply fails to do what is generally expected of him, or through lack of judgment, falls short of what his situation requires. And even if he be weak, it is no reason why Christian men should calumniate him as they do. But in fact, no man in high station can escape the imputations of those who differ from him in opinion, or avoid criticism, misrepresentation, of civilized life; each look, word and act, forms a target for the whole volley of the traducer. This may seem a strong assertion, but it is a true one; skepticism? I do not look for fitful, jerking inspirand we honor more the man who professing to be a stions from prophyts, in these days. Spirits, at preright round. This man was Dr. Chapin. Since we otherwise exercised about the immediate troubles of calculated to discharge successive volleys without robber, or a murderer, commits crimes justly looked upon as horrible by Christian society, than him who would destroy through thoughtlessness, envy, or and their trutk is confirmed by their appeals to our work in our vital mechanism, unperceived and unmalice, the reputation of another. A man may be moral sense and our intelligence. murdered, and pass into a better life; he may be robbed of all his possessions, yet still have something to sustain him; but if he lose his good name, he has nothing to do but to drag out a life of infamy and very in.

In a may be morat seems and our intelligence.

Mr. Hoyle remarked that he had thought it but power residing in us, sufficient unconsciously to our power residing in us, sufficient unconsciously to unrelight to the assertion made by Mr. Adams, solves, to produce the rappings and other phenomena of Spiritualism? Why cannot such force be exercited and every in.

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Solves, to produce the power residing of solves, sufficient unconsciously to our power residing in us, sufficient unconsciously to our power re and regret. Let this be unrestrained, and every influence calculated to encourage Christian virtue, will fall to the ground. Yet it is encouraged in the domestic circle; the young and innocent are asked all kinds of questions, and hear criticisms which they do not at the time understand, but which fosters in them that spirit which afterwards becomes the bane of lives. You shall see a young man just had been made by Mr. Adams, without due circumentering upon life, full of high principles and joyous hopes, who will be caused, perhaps by one breath of contagious slander, to retire from his position and same source, unless corroborated by outside evidence. plunge into dissipation, because society is so full of thoughtlessness on this subject. We should remem-ber in our conversation, that all who listen to our had not washed the sand before using it, and so not wholly the work of an old friend, the devil. unguarded remarks cannot possibly know we do not could not positively say it did not coutain some forintend to inflict injury—that the slight utterance of what perhaps is not really meant, kindles the spark which soon spreads into a flame, destructive of an individual's character and happiness; a train of gunpowder is not surer in its effects; the insidiuous | with regard to his not washing the saud; nowever, faith in a future life. After some weeks, he came to fatal. It says the manhood, the intelligence, the integrity, of its victim, and sends him to the grave. while the moral evil itself, at first reluctantly admitted, at last is adopted in our social usage. So prevalent and so firmly established is this system of encouraging slander, that I can scarcely believe this is the enlightened age which boasts its society of them, giving minute particulars of their exto be established on a basis of integrity. The extent of the vice is almost incredible. Your laws doom the murderer to death, for the security of society; but the condemnation of the man rests with his conscience; not with you, who can, none of you, say, "I am entirely pure from like wrong." There should be due allowance made; if a man steals, you do not know what wrongs he has enwhat years of struggle and temptation; how society may have scoffed at him, and prevented him from getting an honest livelihood; lastly you may not know the inherent weakness in his moral nature, which provented him from resisting its evil impulses. You should treat him as an invalid—with skill and consideration. So with any indiscretion, moral or social; and even as respects this vice of slander, while we condemn the slanderer, as the vilest of murderers, we would apply the law of this propensity, three things are essential:

1st-Charity; the greatest of Christian virtues. 2d—The control of speech; the great freedom of speech and of the press in this country, is one cause of the prevalence of inuendo and scandal. Never speak unguardedly; always reflect, that what you say may be misconstrued; and that, with the best down your life to serve.

3d-We should not expect more from others, than situation. Then, if they excel this standard, we there certainly are more involuntary mistakes, the shall rejoice; if they do not equal it, we shall not products of hallucination than in any other form condemn. It is necessary for every member of of mediumship. But in the case of a seeing mesociety to guard against hasty criticism of the dium, who sees spirits in his normal state with his actions and motives of others. It would be far eyes open, and identifies them satisfactorily, I do better if we spent the time thus wasted, in self- think his impressions are, to him, at least, evidence; dealt with by themselves. But, in fact, we often upon others. Yet if the whole world were seeing endeavor to conceal our own faults by making those mediums, there would then be no difficulty in inducgates the right to condemn others, though itself may which cannot be demonstrated to others as the fact of

will be prepared for a manhood of usefulness and honor; while, in the opposite case, you will be fit only for a carreer of blackguardism and political

NEW YORK SPIRITUAL CONFERENCE, At Clinton Hall, Tuesday Evening, Feb. 26, 1861.

QUESTION (CONTINUED).—Is the testimony of the medium, as to the source of his or her inspiration, evidence; and, if so, under what conditions is it to be so regarded ?

Dr. Young corrected an error in the previous report referring to his relation with his spirit-father and Jesus Christ. He wished to be understood that he was impressed, on occasions, to ask himself what his father would do, in like circumstances; and he believed his father's spirit was always with him. and that it supported and assisted him, and simi-

larly with the spiritual influence of Jesus. He then entered into a critical examination and comparison of the different views entertained of the question by previous speakers. Dr. Gray's theory and Mr. Partridge's he thought mutually contradio tory; while Mr. Adams' hypothesis was directly inconsistent with his own account of his conversation with Judge Mason, the latter being still in the body. That narrative would go to show that it was impossible to establish a spirit's identity, for Judge Mason was unconscious of the conversation; and if he were really present during the vision, without conscious-ness, the fact would refute the notion of a spirit's individuality, for we cannot disconnect consciousness from intelligent, voluntary operations of the mind. Dr. Hallock's theory is the profoundest of all, since it represents a spirit as so clairvoyant, so stupendously advanced, that it cannot be recognized, unless by some circumstance or peculiarity—which might, after all, possibly be given or assumed by some other spirit. He referred to the well-known case of Laura Bridgman, the blind-and-deaf-mute, of Roston, who having learned the finger alphabet, was observed to use it in her sleep, so that her attendants could perceive what she was dreaming about; thus showing that the spirit has as much need of the form, as the form has of the spirit. As to the instance on which Mr. Ingalls laid so much stress, where his mind anticipated the spirit communication, he thought it might be explained by supposing that gentleman to be clairvoyant with the spirit, as he was well-known to be favorably organized and endowed-all these various explanations leave us perfectly at sea. In my view, as it is evident, in cases of genuine trancespeaking, that another intelligence is speaking behind the screen. When that intelligence gives a plausible and consistent account of itself, we are bound a feeling which I cannot describe. Mr. Harris of individual a pressing sense of the need there is that falsehood; and this evil extends to every form a to accept it as the olderest identification possible. If company with a friend, I once passed close to a control one thing may be "interpolated," why not every-et for the whole volley of the traducer. This thing; so as to leave us at last in a barren waste of man in the street, of whom I knew nothing, but it is a true one.

> or overflowing-not to proceed against it by the reductus ad absurdum, but to submit it to the test of careful experiment. He had, accordingly procured sea sand from Coney Island; had dried it thoroughy, and found that the water overflowed when poured in only to about half the capacity of the vessel. He therefore felt warranted in saving that the statement spection; moreover, such a fallacy, once exposed must impair the value of all testimony from the In answer to questions, the speaker described in deeign substance, such as chloride of sodium.

MR. ADAMS.—I think some of the conditions the gentleman's experiment deceptive, especially with regard to his not washing the sand; however, result. As bearing on the question before the Conference, the speaker narrated a very recent instance pression and appearance, so as to leave no room impressed very strongly; moreover, in two instances, I actually saw the spirits; and, in those, I am confisensorium by my guardian angel. The speaker repeated the statements and arguments on this point, of writing mediums we are to examine the evicised, as regards what purported to be inspira-Even in our own Scriptures, there are passages, from which their inspiration ought to be regarded as stance where the prophet Daniel says that "those who sleep in the dust shall awake"

punishment which follow in this passage are monstrously inconsistent with just conceptions of the Deity. So with a similar passage in Matthew, ch. 25. And as the inspirational writers of our modern mediums, whether writing, rapping or tip ping, may be mistaken, also. Especially is this true weare conscious we should ourselves de in the same with regard to trance-speakers, in whose utterances examination; and left the faults of others to be also though I am not prepared to force such evidence of others more prominent. This should not be; we ing others to believe we had seen our relatives and should view the whole human family with charity. friends, from the other world. Friend Hallock as-The most odious of vices is that egotism which arro- serted that there are many facts of consciousness be no better. The noblest of virtues is that which one's own existence; this is because they are axioms deals justly and kindly with all men. While we look which form the foundation of all reasoning, and are with abhorrence upon the rarderer, we regard the known to be true the moment they are stated. Just

Dr. GRAY related the story of Ignatius Loyola's

conversion and his costatio vision of the Virgin

Mary and Infant Jesus during which he was de clared to have been invisibly sustained, three feet above the floor of the chapel, face downwards. He declared that the Virgin encouraged him, on this occasion, to proceed with the organization of the Society of Jesus, which afterwards made so much turmoil in the world, and which still exists. He had all the evidence that friend Adams claims, in his own case. Mr. Harris believes that the Deity in person appeared to him, to inaugurate, through him, the New Jerusalem Church on a new platform—and if that sort of testimony is reliable, a fortiori, Mr. Harris, claiming to have communed with the Great Spirit, must have the strongest of all. For a great many persons believe, in spite of Mr. Adams' assumption and exclusion, that God, has appeared in human form. It is a long story and an old one. It is surely more reasonable to suppose that men in general—who, like Loyola, Harris, Swedenborg, John the Revolator, think they see the spirits who inspire them, face to face—are mistaken, hallucinated, than to suppose they are all right; for if they are right, we are in a pretty state of confusion. Neither is friend Adams' testimony as to what undoubtedly transpired in his own consciousness, evidence as to is hard telling what sort of men and women we the source of his inspiration. For do we not know that the earthly habiliments and bodily marks and scars are not those of our friends in the spirit-land? Is not the risen body a different thing in substance, and, to a certain extent, in form, from that which w bear about with us here? The first manifestation to me of the spirit of my little boy, took place through a medium who sawihim, fifteen years after his departure, just as when he lived on earth. I have no doubt she saw him, but her testimony is but a single hint in the evidence which establishes the fact to me. My point is, that the visual representation of my boy, before the medium, was a different thing from what he really was in the spirit world. And so my boy assured me, for he said he did not wish and the next question is, did the medium know who was ever thrown upon the corresponding part of the ignored almost entirely. bodily organ; but does the medium know the potency which produced that spectrum? The evidence which establishes Spiritualism is entirely outside of all this; it is the connection of these phenoment ence upon our natures which constitutes the only reliable proof of their genuineness. I am far from denying that consciousness plays an important pert but facts capable of demonstration.

Mr. Pink. We know we possess a great nany powers we are not conscious of. For instance, when proves how really incompetent are those who would I was introduced to Thomas L. Harris, I celt a complacently assert that they possessed all the skill of it? The speaker went into an examination of the objections made by previous speakers to the genu-ineness of the prophet Daniel's inspiration, maintaining that it was sufficiently borne out by the fulfilment of his predictions, and that he had good evi dence, as well as all other Scripture prophets, that the source of his inspiration was more than human; views of the resurrection and last judgment.

Dr. Young raised the point that, if we do not accept the testimony of the medium when in the true medium condition, as to the source of his inspira-

DR. GRAY related a fact of recent occurrence in illustration of his doctrine of evidence. A friend of their inefficiency for a crisis, of course the matter thing you have accomplished is, to make us desired mine lost his wife last Christmas Day, to whom he was deeply and devotedly attached. His grief was the more profound and inconsolable, as he had no me for relief. I recommended him, as an only resource, to try to obtain an interview with his wife, in which he had proved his power of identifying through the despised Spirit-rappings, and we went spirits, to the perfect satisfaction of two ladies together to Miss Catharine Fox's. He there gave from Charleston, S. C. perfect strangers to him, his history to the medium, without his name; and He had described the father and brothers of one the first manifestation which occurred was his being seized on his knee by a human hand, which was not the hand of the medium, as they were inside mine for doubt. I knew I was correct, felt the names nor her feet, which were resting on my wife's. After this had produced, on the part of the mourner, an carnest state of attention, he wrote a number of dent it was not a mere impression made on my questions, without allowing Miss Fox to see them. Answers were rapped out; he said nothing, but man ifested intense excitement. He afterwards showed advanced by him on former, occasions. In the case me the questions, declared the answers were correct, and that some of the words in which they were condence of the documents they produce, according to veyed were such as his wife would have been likely the general rules in such cases, and accept or to uso. At the second interview, he had brought to reject them according as their matter and style the circle a small photographic likeness of his wife agree, or not, with their pretended source. This on a card. I was not with him on this occasion, but right of examination the world has always exer. he testified to me that the raps had spelled out to him, "Charles, hold the card under the table." He tional writings, and has rejected multitudes of them. did so, when it was seized by a hand, and was found all is overruled for ulterior good. We have observed series of capital articles, always excepting the Tales the exact handwriting of his wife, expressing her charity even to him, for, without charity, the best of us are as absolutely nothing. To curb and root out this propensity, three things are as absolutely nothing. To curb and root out this propensity, three things are as absolutely nothing. it bore was written by a human being, not in the Now, modern Spiritualism teaches us that the body here. The third interview took place last night onrthly body can never undergo a resurrection; when the intelligence desired the room to be dark-and, moreover, the threats of retributary eternal ened, and said that it would try to manifest itself to actual sight, on the external plane.

Soon after, while we were sitting in darkness and silence, a small globe of light appeared about two fruits neighbored by those of baser quality. feet in the rear of Miss Fox's seat, and rose to about motives, you may injure a friend you would lay Bible are thus seen to be mistaken, so I admit that the hight of his wife, when in the form. The husband was then requested to take the photographic card from his pocket, and held it over the space between the two divisions of the table. He did so, when another globe of light arose so as to ilin that was seen the outline of a human face, distions; then communications in writing; then the construction of a temporary figure, in time and space, corresponding to the party alleged to be the spiritual agent. My criterion is this—that the in-dividuality of the Spirit must be made out by characteristic munifestations by phenomena peculiar to itself. Although it may be said that they may be manufactured for the occasion by mischievous

villains; and especially is this true of the sensi- sale robber of reputation, who is often called we can prove our own identities to each other; sible, and when he has come for the purpose of lift. another; erected cities as thickly as plums in a tive reputations of the female sex; they are blighted just and true. We are glad that this nation has nevertheless, the evidence convinces us, according ing a man from the mire of sensuality into a higher by the breath of infamy, often without the commission of the slightest wrong. This practice, more servants, and will not allow high officers to escape admit the necessity of cautious investigation in this to the certainty of a demonstration in physical selection. than all other influences, prompts to orine -because merited consure. True, they are to be more pitted matter, and that a large number of spirit manicone. The phenomena which force upon us a constant is the greatest boast of the age; given the frequent hearing of the name suggests the deed than offenders of lower degrees, for the petty thief festations are not genuine, but we should not throw viction of individuality, are to be held as sufficient a generous support to churches of every denomina-

Banner of Night

NEW YORK, SATURDAY, MARCH 9, 1861. OFFICE, 143 FULTON STREET, N.Y.

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NATIONAL TROUBLES.

If we went along smoothly all the time, and never his jack-plane against an ugly knot in the wood, it should be. For nothing is truer than that prosperity virtues, or weakens them by dilution, at the least. Were we to be permitted to go on as a nation, at the is almost certain that we should forget both ourselves and the objects of our free government, in the prosperity that would have spoiled us, for very self-

taught me to reject from that category everything others who never went into public life at all. It is, its travel. on the whole a good thing for us, however; for it strange and unaccountable influence from that man, and ability, and, besides, brings back upon every

a good thing for men to be made to know that they non balls, though with less rapidity. must at some time come to take upon themselves some responsibility, instead of shifting it to the convenient shoulders of their public servants. If the latter break down, or in any way virtually confess considered and settled.

referred back to the people, for their adjustment. in all future almanaes, for a warning to all winration has listened to.

have had very small chance hitherto. Though trial and trouble themselves are never to be desired-but rather the contrary, we have that abiding faith in Providence which does not permit us to forget that to bear, on the blank side, a beautiful message, in and reflected enough to know that whatever seems and the Poetry; these Tales we never had the highwrong and hard to-day, comes right and easy tor est opinion of. The two articles "German Univermorrow. Hence, grounded in the conviction that it sities" and "Gymnastics"-the latter, by T. W. Higis difficulty and trial chiefly that deduces a final ginson, of Worcester, are good enough, however, to good, it is obviously from the highest motives that we compensate for every other lack. No man with are led to welcome seeming evil from whatever a beetle's energy can sit down and read that paper quarter it may come. "The strawberry grows un on Gymnastics, and not go off straightway and take derneath the nettle," says the poet; and so are fine a pull at the ropes or a tug at the dumb bells. An

Just let us all stop and reflect, a moment, upon our past career. A small planting of colonies, way shot up in Canada, only a few mile from Quof latitude, striding on to independence, to a dignifine bits of criticism. The "Autoorat" furnishes fied national existence, to the assertion of plenary his Story, and Mrs. Stowe commences a Novel in luminate the picture, and he saw it plainly. Then authority over the face of the globe, and to unpar- the May number. Messrs. Ticknor & Fields lack from the other side of the table there came another globe of light, about the size of a human head, and comfort and external happiness. In invention, this Magazine to success. tinctly marked. This ended the last interview. I no people ever equalled us. In energy and have no doubt others will follow with still better rapid execution, we have left all other nations results. Now here were, first, physical manifestal far behind. We have thrown open virgin lands to the almost unrestricted occupancy, of the private assassin of character as more guilty; and so with regard to the identity of spirits seen by a Stirits, still, when the individual Spirit has manithe romoer for broad may no worse . an the whole- seeing medium; we cannot prove, it any more than rested his identity in the most satisfactory way pos- of communication from one part of the country to for sale all reform, liberal and spiritual publications.

Christmas pudding; lald the foundations of future universities; established a noble system of common schools that is the greatest boast of the age; given tion; grown rich and powerful withal; and, in a word, come to think there is no such thing as suc-

cossfully withstanding our progress. For this very reason it is that our life is thus far rather external and on the surface, than internal and profound. We talk much and loud, and of course consume less time in reflection and solf-ex amination. We are confident, assured, and full of self-assertion. We are impatient of restraint, and will hardly bear contradiction. Our life is fast, and therefore it lays hold upon few, and those cheap and handy, objects as it passes. We think little of a man who does not care to make a slave or a dwarf of himself by making a fortune; and, to make that fortune, we employ the Spanish theory, by doing nothing but work for a half-dozen years, and doing no work at all afterwards. We pause to take no comprehensive views of things, or to try to place objects in their proper relations; but rush in with a slap-dash and a hurrah, staking the whole wealth of our earthly happiness on the cast of a single die. Money has come to stand for everything; what was not of so much money value, was of course worth nothing. If a man was not "making monoy," he was doing nothing, and must therefore be set aside. Our literature, our mannors, our speech, our whole social state had become thoroughly imbued with this spirit, and the slang of the shop and the market was to be heard above all utterances came to an obstacle, as a joiner sometimes brings everywhere. Culture, in silence and solitude. is voted a slow coach, a wretched bore; nothing is worth the while but sensation; in that our people hold perpetual carnival. The style of living, of continued without interruption in time corrupts the thought, of speech, and of manners, has all become overlaid with a metallic veneering, as different from any that the world ever saw before, as we sinrate we have been going for the last thirty years, it cerely hope it is from any it may live long enough to see again.

But beneath all this are truly humane and noble elements, which have been crowded down and covcomplacency. A great many persons among those ered, up. They have as yet had no show. The who may be classed with the anxious and the suffer. steam, and haste, and confusion of the time ing to-day, stand quite ready to admit that we has forced them down, and, except for an occasional needed nothing so much as a general check and voice of lamentation, almost out of sight. It is correction; that we have grown rich too fast, and high time, then, these better elements were honestly me to think he had not grown, during the interval correction; that we have grown rich too fast, and high time, then, these better elements were honestly since he left the earth; but that it was necessary have become forgetful thereby; that almost any made appeal to. It is late enough in the day for us for some reason that he should appear in that form; fort of a crisis would be good for us when it came, to come to our senses, before we are divorced from If only to make appeal to a different class of facul- them entirely. And these troubles conduce to just it was that created and placed before her, that representation of my child? I say that, in these cases, a spectrum is impressed on the retina of the undue development, and to call into active play alize the instability of the property basis, and to mediums' spiritual eye, just as surely as an image those moral qualities that have hitherto been know that all merely money values are factitious and changeable. How many, for the first time, give There is one symptom of these times that cannot room to reflections, freighted with anxiety and even but strike one as not a little peculiar. It is this with dread, who have always been saved that trouble among all our politicians, publicists, and statesmen, in the past, and would a thousand times rather have with some useful end-it is their ennobling influ- not one can be found who is able to tell by what some one else take it from their shoulders for the way the nation is to be safely piloted through its future. And thus is the good that is surely to present perilous embarassment. Whatever their come of all this, to be brought about. Of course it in this matter of Spiritualism—but the impressions previous discipline in public life may have done for comes by the road of care, or it would never come made upon that faculty, in any case, is not to be them, it is certain it has brought them no wisdom at all. Our highest good is ever sent to us; we regarded as evidence for another. Spiritualism has in this regard, much above that of a great many should never seek it by the way it monopolizes for

A New Sort of Gun.

WE have just been reading a little paragraph in the papers about a new invention in the line of warlike implements, that in spite of the seriousness of the topic, actually made us laugh, in spite of ourself. A Mr. McCord, it seems, of Sing Sing, has thought of by ourselves, why may there not be some that they and they alone, were the great men of the of competent judgment, who have examined the arm, Nothing could be so good for these men themselves, from a hopper, so that the only labor of loading is that since it brings them per force to a standard by of shooting the balls like grain into the hopper! It can be which they had never before thought it necessary to kept in action from hour to hour, or even from day apply themselves; and makes them feel how small to day, just like any other piece of machinery, and they are, how much they must of necessity shrink it is thought might be propelled by steam! This mafrom their former assumed dimensions, and of what chine is certified to fire 240 balls per minute, forty and, in the course of his argument, explained his little comparative account they are in the manage- balls to the pound. The inventor expects, however, ment of the world, any way. And then again, it is to soon construct an arm that will discharge can-

Good-bye, Winter.

You have been a cold companion, and we are not so sorry, therefore, to see you leave. The one good must revert to the people themselves, by them to be more ardently the opening of Spring. The chilly snows, heaped and frozen, have made us all sick and And this is precisely what the men at Washing- tired to death of them. Sleighing has proved too ton are doing now. Declaring their entire incapa- much like work. The mercury in our thermometers city to grapple with a problem of so unexpected a has run pretty low, and we have hardly seen much nature and of so gigantic a size, they are ready of it during the season. Then there were, certainly, enough to propose that the whole matter shall be two or three biting days, that deserve to be set up This is a confession of faith in the genuine popular ters to come! If the people fancy such weather as sovereignty such as we like indeed. It fully equals we had, one day last month, with the meroury down all that Jefferson held on behalf of man's competo about of thirty degrees below zero, or if tency to govern himself, and is the most emphatic they can so much as say they can endure it, we say, assertion of a truly democratic faith that this gone- let them go to Siberia, Greenland, or the open Polar at once. For ourselves, it would kill us outright. We remarked that this nation needed a trial, an only getting used to such a snap. Those who are in obstacle, or even a crisis of some sort, in order to love with real Winter, ought to have been out all call out from the deeps of its being, elements that night, on that famous eighth of February, and come in to tell their friends how it seemed, the next morning.

Literature.

THE ATLANTIC MONTHLY FOR MARCH contains a article entitled "a Book of the North" contains a humorous and sprightly account of a little out-of the skirting the Atlantic shores between a few parallels | bec, in the course of which are to be enjoyed many

Spiritual Circulating Library.

Our friend Bela Marsh, to meet the wants of the spiritual reading public of Boston, has opened a whole world, and millions of men and women have Circulating Library for the use of investigators of come among us and increased our national wealth Spiritualism, and liberal minds generally. His and health thereby. We have barred the land with catalogue embraces many choice works, and is arrailroads; constructed bridges; excavated tunnels; ranged in good tase. Bro. Marsh's establishment is spanned ravines thought impassable; built steam at No. 14 Bromfield Street, Boston, and in addition

Special Contributions.

The contributor to this department is responsible for no other portion of the paper. Lotters and communications designed specially for him should be directed to care of Box 3236. Boston.

Again, from the principle of self-love, when de-

SPIRITUAL PROGRESSION.

The idea of Unlimited Progression is attractive to most people. There is an almost universal longing for something better-a yearning for something conceived of, yet unattained, which predisposes the mind to the acceptance of such an idea. The common experience of each individual in the present life, and the current history of the race, seem to foretoken and illustrate the doctrine. -

We are individually introduced into conscious existence at zero, and thence advance through successive stages of growth, unaware of any limit to what we may acquire. We see nations which a few centuries since slowly emerged from barbaric ignorance, now making rapid and accelerating advances in science, refinement, and the useful arts. New discoveries and cunning inventions are springing forth day by day. None of us can set bounds to this progress. And since its mainspring is in an insatiable desire of the human mind to know and to enjoy, the inquiry seems rational, Why should it not continue, in some form, so long as mind shall continue to •exist?

With modern Spiritualists the doctrine of Progression is a favorite one. But they, like others, are not agreed as to its nature and methods. Many ially the consequence of luxury and selfish indulhave but vague and questionable notions respecting gence. The more entire the surrender to the lower it. Some hold that all human beings are inevitably destined to eternal advancement in good or in happiness, and this by virtue of an innate and irrepressible power operative within themselves, superior to human life principle may not sooner or later reach volition. Others think it is determined, in some the limit of its potency, and then like other natural measure, at least by choice, and that there is such a products, fall into desuctude and disorganization? thing as progression from good to had, and from And who can reveal what agonies may attend the bad to worse, at least through an indefinite period of existence—ending perhaps in ——?

These are important questions. Let us not be satisfied with an answer on the authority of any mind can wish for endless progression in mere man or Spirit. Let us rather examine them in the selfishness? What else could this be but to "dwell light of the authoritative laws written in our own constitutions and experience.

Every visible living organism is, doubtless, the embodiment of an invisible life-principle. These lifeprinciples differ, of course, in their qualities and potencies, as the visible organisms differ in forms. functions, and duration. The life-force of an annual plant, for example, expends itself in a single season; that of an oak may continue to expand for centuries. The life-principle of an insect may exhaust itself in a few days or hours; that of an elephant may flourish for a century. All these reach at last the limit of their power of expansion or pro- Deity-is capable of receiving within itself a germ of gression, when decay of the visible organism suc-

organisms, doubtless continue to exist; perhaps for germs) be quickened into activity, and may expand a season they remain individual entities-some till it pervades and possesses the whole personality. suppose they may be always such. The more proba. This process may be more or less rapid, accordingly ble theory seems to be that they are eventually ab- as it is favored or otherwise by surrounding con sorbed by higher forms of life; and thus man, being ditions. Receptivity, or humility and teachableness the highest form of all, may combine within himself the elementary life-principles of all creatures below him. In this way he is capable of becoming cessive putting off or clarifying of all human lovesa universe in himself.

low. Who can say that the same may not be the jects, in so far as they minister to the selfish life. res the body? Though this may continue to exist and to expand, even for ages in the after-life, easy and smooth, unmarked by severe experiences, body, reach a limit somewhere? (Observe that I am | it is often attended, in its earlier stages at least, This question is asked, rather to provoke careful inquiry than to give a definite answer here.

Let us turn to another thought. Two kinds or modes of progression are readily conceivable. One may be termed continuous; the other ascending. The stand the uses of such discipline, will not go whining you answer yes or no? first is a progressive expansion of the powers and about under it to excite sympathy, nor boasting of capacities pertaining to any one degree or quality of it as evidence, that they are special favorites of the life; the second, an ascension from a lower to a higher degree of life.

The familiar example of the caterpillar and butterfly affords a partial illustration of both. The creature progresses first from an apparently lifeless egg to a full-grown creeping caterpillar. This is continuous progression. Reaching its limit on that plane of life, a transformation takes place, and forth comes the winged, soaring butterfly. Here

of existence. Man has at least a double life; and he is capable of realizing both these modes of progression.

First, he may advance in the development of all that pertains to his strictly human life principle or selfhood. This includes not only physical develop ment from infancy to maturity, but all possible achievements of human intellect in all departments of science, art, ornament, luxury, and social improve ment. Perhaps none may tell what possibilities are yet latent in the merely human life-principle or "soul" of man. These we may expect will be progressively manifested in the life of the race on earth, and in the experience of individual souls in the after

Secondly, man may rise out of the first or "natural" plane of existence, to the enjoyment of a higher degree or quality of life. This, in distinction from the human, may be called the divine life; or in distinction from the "natural," it may be termed the Spiritual degree of life.

These distinctions are not fanciful or arbitrary. Let us endeavor to get clear ideas of them. All lifeprinciples are, no doubt, primarily loves; that is, life of any kind is a manifestation through matter of a subtle essence or potency, which, for want of a better term, we may call a love. It attracts and draws to it that which is like itself. Loves, then, must be of different qualities. The basic-element of any individualized being must be a self centering, selfpreservative love. Nothing else can constitute or maintain individuality. On the contrary, the peculiar element of the universal Being must be universal, all comprehending love-

This is the distinction between self-love and divine love. The one cannot be, as some seems to imagine, merely a refinement of the other. The difference is that of a discrete degree. The one centres and ends in the individual self; the other overlooking self, expands and delights in the Universal, the Absolute,

the Right, the True—that is, in God. It "Takes every creature in, of every kind," while self-love is the cen'rifugal force which

divine love is the centripotal force which strives to round his course lute an orbit of beauty and eternal harmony. The first is necessary to make him a man; but unless subordinated to the latter, he

other hateful " works of the flesh." From divine or Fear not to publish the whole truth, and may the spiritual love, on the contrary, spring spontaneously Our land of gold is a land of spiritual darkness, and humility, generosity, justice, beneficence, charity, and all sweet graces of the spirit.

If these distinctions be correct, the first mode or kind of progression cannot be properly called Spiritual. It is but a continuous development of the Princeton, Mass., for pressing out tallow.—Ex. human natural or selfish life-principle. And even could we be sure that this process can go on endlessly, it is doubtful whether in itself it would be and was now bound to go in for the "fat." desirable-albeit it is the kind of progression that most people seem to be dreaming of.

Such progression, of itself, is not certain to produce happiness. Who does not know that the most learned, talented, skillful, luxurious, and powerful, whether nations or individuals, are far from being always the most happy? In truth, is it not a law written in our constitutions, attested by almost uni-

Nay, more: Does not progress in this direction point directly to decay and dissolution? Loss of power, both in nations and individuals, is proverbappetites, the more rapid the decay. Who can say that there is not a disintegration of the mental structure itself? Who can affirm that the merely slow process of this " Second death ?"

These are questions not to be too lightly dismissed. But even if the case be otherwise, what thoughtful with everlasting burnings?" No "orthodox hell" need be more dreaded than a "heaven" of selfish-

ness, if such a thing were possible. What, then is Spiritual progression?

Its first stage is, being born or introduced from the natural into a higher degree or quality of conscious life, as distinct from the highest human as this is from vegetable life.

Its rationals may, perhaps, be briefly stated thus Man's human life-principle, being the apex and crowning product of Nature, (or of God through Nature)—the highest point where she approaches the Universal Spirit, which in its nature is an unselfish love. This germ, under suitable influences These life-principles, when set free from decaying and proper conditions, may (analogously to all other are plainly among the requisite conditions. As the process advances, it causes an overcoming and suc a surrender of the selfish will into sweet acquiescence The animal life-principle, or soul of man—that with the Universal Will—a calm, joyful trust in an which is distinctively numan in him, constituting all controling Power, and an all directing Wisdom. him an individual-seems to follow the same law, It does not require the death of the physical body, so far at least as the visible organism is concerned | nor does it necessarily follow this event, as some This reaches a period of maturity, or highest de- imagine; but it does require a voluntary dying to, velopment; after which decay and dissolution fol- or withdrawal of the affections from, all earthly ob-

case with the invisible organismethe soul-which With some persons-those of a plastic, yielding the process may who can positively assert that it may not, like the with others who are more positive and self-willed, speaking of the human soul-not of the Spirit.) by struggles, agonies and heart rendings indescribeable. All who experience it must expect a sufficiency of severe discipline, to induce a letting go of all external ties and reliances, and a resting solely upon the internal and the everlasting. Those who under-Almighty; but will joyfully and modestly accept its lesson, as intended for their profit.

This kind of progress may be expected in due time to deliver its subjects from all bondage to earthly passions-from all pride, envy, jealousy, and other unlovely traits—and introduce them into a new world of perpetual youth, of unselfish love, of ever-increasing delights.

This is Spiritual Progression; it embraces and is accending progression-advance to a higher grade presents in a rational form, the grand truth underlying the church dogma of "regeneration" or "new birth." It is an ascension from the natural to the spiritual plane of conscious life.

THE CONVENTIONS.

I have a word to suggest in behalf of speaker and mediums who may wish to attend the Confer pecially when held at a distance from their fields of pecially when held at a distance from their fields of others; or their case may, by change of circumstances, labor. I have good reasons to believe that several become his own. It behaves him, too, in his own case, of our best lecturers were detained from the Quincy Convention, much against their wishes, by the imperative obstacle of an empty pocket. Will not the friends who are enjoying the ministrations of these laborers in various localities, see to it that the like

Miss Euma Handings will lecture in Blanchard's Hall East Stoughton, March 12th and 13th, Tuesday and Wednesday evenings.

MR. AND MRS. ABRAM SMITH Will speak at Valparaiso and Crown Point, Ind., the first three Sundays in March. Afterward they will visit Momence and Joliette. Friends desiring their presence on week evenings, please address them at Valparaiso, care of J. Pierson.

Miss Emma Houston designs passing the summer months in New Hampshire and Vermont. Those wishing to procure her sert of as a lecturer on Sundays or week evenings, will please address her as early as possible, at East Stoughton Mass. She lectures in Sutton, N. H., the four last Sundays in throws man out, making him an individual world, June, the 2th, 16th, 23d, and 30th.

All Sorts of Paragraphs.

THE RIGHT STAMP .- Bro. W. S. Smart writes us from Jacksonville, Cal., as follows: " Enclosed find \$2.50, which will pay for the BANNER OF LIGHT for Again, from the principle of self-love, when de- fifteen months. May your Light continue to shine unvoloped inordinately, it is well-known, spring pride, til the dark dens of superstition be irradiated with envy, jealousy, hatred, revenge, tyranny, and all the beams of the glorious Harmonial Philosophy. mediums are sadly needed, as well as lecturers. But though in darkness, we wait in patience."

The printing press used in printing the first edition Digby suggests that it has been put to good use

that it had been used on "lean matter" long enough,

Poverty, ignominy and death, are accounted the most formidable trio of mortal calamities. Let us therefore endeavor to counteract their influence by their only proper antidotes, occupation, virtue and true religion.

THE ERRORS OF THE PRESS.—"Really," said a printer, in conversing with a literary man about errors of the press, "gentlemen should not place such unlimited confidence in the eyesight of our hard worked versal experience, that living for merely selfish ends, whether refined or gross, leads somer or later to disappointment and bitterness?

The disappointment and bitterness?

The disappointment and bitterness?

The disappointment and bitterness? вау:

· See the pale martyr in a sheet of fire;' instead of which we made him say :

· See the pale martyr with his shirt on fire.' " The critics were down fierce on the poet; but we don't see why. A man "with his shirt on fire" must be a highly poetical object, as his life would be in imminent danger.—Hoston Courier. A man who is willing to be flattered, often gets

> A gentle angel wendeth Throughout this world of woe, Whom God, in mercy sendeth To comfort us below. Her looks a peace abiding
> And holy love proclaim;
> O follow then her guiding,
> Sweet Patience is her name!

She leads us through this tearful And sorrow-stricken land,
And speaks, resigned and cheerful,
Of better days at hand; And when thou art despairing, She bids thee clear thy brow. Herself thy burden sharing. More hopeful far than thou.

THE library of the late Leigh Hunt has been for some days on sale at Ticknor & Fields', Boston. We believe that it was purchased entire by one of the firm. in England. It is, indeed, a matter for congratulation that these consecrated books have come to Boston, where so many love the gentle noet, and will prize as a treasure a volume or an autograph.

which he lives, must depend on the generosity of the few for his bread and the malice of the many for his The fashionable ladies of England are beginning to

HE who writes against the abuses of the ages in

wear striped stockings of red, white, and blue, or of other harmonious colors. The effect is said to be very The Romans worshipped their standards; and the

Roman standard happened to be an eagle. Our standard is one one-tenth of an eagle-a dollar-but we make all even by adoring it with tenfold devotion. No wonder the heart should fail, And a heavenly purpose fade.

The eye grow dim and the check grow pale.

When none stand rand cradles of hell So many poor victims should hold, When the good are content to worship their God, And the rich to worship their gold. Move patiently on, O earth ! Till Meroy's wandering dove
Shall fly to the rosy realm of its birth.
And rest in the bosom of love;

Move patiently on till the crucified Christ Shall gather his radiant crown From the lowly flowers and bleeding heart.
That the world has trampled down. It is said the Southern girls are as patriotic and bel-

igerent as the men. We do suppose, says Vanity Fair, that if a regiment of gallant young Northeners went to Charleston just now, the fair ones would rise en masse and take them all-for better or worse. QUANDARY.-If a person catch hold of your ear,

and demand if he has the wrong pig by the car, would Men would live exceedingly quiet, if these two

words, mine and thine, were taken away. Why are many of the factories at the North like

race horses? Because they are running on short time.

PATIENCE.

Learn to suffer and endure—

Triumph fails to patience never;
Under sorrow lieth cure; Under sorrow lieth cure;
Long to bear is mighty lever.
Like a falcon to the lure,
Fortune stoops to patience ever;
Summer dries thee, ford secure,
So thou wait by winter's river;
Chain and bolt may hold thee sure;
Link and rivet file will sever;
Keep thee patient, strong and pure,
Last, and God will be the giver.

The vultures tenderly watch over the sick lion. Kind nurses I for night and day they hover round, and do not leave him till he dies. If they do not pray for him, what is the same to them, they prey on him. This is real kindness, and the vultures are rewarded.

I AM averse to the communication of my religious cnces and Conventions to be held for their benefit the coming season. Being but slightly identified with this class, I can speak freely. It is well known that many of them are poorly able, if at all, to bear the expense of attending these meetings, especially when held at a distance from their fields of the season that case of the season the communication of my religious tenest to the public; because it would countenance the pregumption of those who have endeavored to draw before that tribunal, and to seduce public opinion to erect itself into that inquisition over the rights of conscience, which the laws have so justly proscribed. It behoves every man who values liberty of conscience for himself, to reast invasions of it in the case of to give no example of concession, betraying the common right of independent opinion, by answering questions of faith, which the laws have left between God and himself.—JEPPERSON.

Pleasures, while they flatter a man, sting him to death.

laborers in various localities, see to it that the like does not occur again?

Once more: The time of the proposed National Convention was fixed in August, for the reason that many speakers reserve that month to themselves for rest and recreation. Some, no doubt, have already engaged for that month. Will not the societies who have engaged them, in view of the benefits which may be derived from their attendance at that Convention, generously grant them a release for the third Sunday, should they desire it?

Lectures.

death.

There are eighteen Diseases of the Head and Scalp, that cause a loss of hair and in some instances promature blanching and a subject of direct the suppressed of direct the suppressed secretion can pass off, and in every of the perce open so that the secretion can pass off, and in every form against pestilence; and during the great plague of London, in the region of Charles the Second, amulets of arsenic and quills filled with quicksliver were worn in the same way, as a safeguard against that fearful secondary. What are they now? Certainly in many cases not so innocuous. The corrosive minerals that were then hung harmlessly over the stomach, are now forced into it, to the imminent peril of health and life. Fortunately, however, we are not utterly abandoned to the tender mercies of the mineral mongers. Professor Holloway, the enlightened Samaritan course. Such were secondary the standard and in some excess the hair, and have been deceived by them, and in some cases that hair, and have been deceived by them, and in some cases that hair, and have been deceived by them, and in some cases that hair, and have been deceived by them, and in some cases that hair, and have been deceived by them, and in some cases that hair, and have been deceived by them, and in some cases that hair, and have been deceived by them, and in some cases that hair, and have been deceived by them, and in some cases that hair, and have been deceived by them, and in some cases that hair, and have been deceived by them, and in abandoned to the tender mercies of the mineral mongers. Professor Holloway, the enlightened Samaritan of the nineteenth century, has furnished the world with two vegetable remedies, sufficient for the cure of all the diseases which afflict the internal organs, the muscles and the fleshy fibre. His Pills and Ointment are at once curative and conservative. They sustain the constitution and the vital strength of the body, while they break up the very sources of disease. Fever and ague, bilious remittants, and all disturbances of the organs of digestion, give way under the action of the pills, with wonderful uniformity; and maladies that affect the skin are relieved with no less certainty by the ointment. Thanks to the enterprise and energy by the ointment. Thanks to the enterprise and energy of their greatinventor, these remedies are not confined to a nation or a continent. To use the words of Shak-speare, the field of their usefulness is "broad and gen-eral as the vital air." and includes both hemispheres. -N. Y. Democrut,

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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—9 • • But live again I shall where'er bo.—[Festus.

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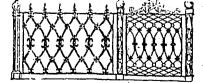
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The Messenger.

Each message in this department of the Banness we claim was spoken by the spirit whose name it bears, through Mas. J. H. Conaer, while in a condition called the Trance. They are not published on account of literary merit, but as joets of spirit communion to those friends who may recognize them.

We hope to show that spirits carry the characteristics o We hope to show that spirits carry the characteristics their earth-life to that beyond, and to de away with the erroneous idea that they are more than Finitz beings. We believe the public should knew 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 decirine put forth by spirits, in these columns, that does not comport with his

son. Hach expresses so much of truth as he perceives-

MESSAGES TO BE PUBLISHED.

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

Thursday, Jan. 24.—Is there any difference between soul and spirit? and what is the difference? Daniel McCiusky. Sow York; Ichabod Peaslee, Hartford; Margaret Melville, Nor Pelford.

New Bedford,
Friday, Jan. 25.—What is the true philosophy of disease,
and the best method of cure? Joseph Smith, Mormon Elder;
George W. Graves, Methuen; James L. Draper, Chleago.
Saturday, Jan. 20.—What proof have we that the whole
human family are destined to eternal happiness? Elijah
White, New Haven; Jackson T. Elton, Philadelphia: Samuel
Adams, Boston; Ada Augusta Doane, New York.
Tueday, Jan. 20.—What is the highest manifestation of
the soul? and is the soul of the Atheist immortal? Isaiah
B. Keith; Barah Hanscom; James Good; Susan Cassell, Boston.

8. Keith; Sarah Hanscom; James Good, Good, James Good,

Cordies; Thomas Boswell, Fryeburg, Ponn.; Mary Burne, Brocklyn, N. Y.

Briday, Feb. 1.—Is the human soul finite or infinite? and how shall we know that the soul may be bacolded harmoniously? Joseph W. Leyon, Beston; Michael Brady; Charles Jackson Masters; Peter Leroy.

Thursday, Feb. 7.—Is Bpiritualism a Beience or a Religion? Wm. II. Fervere, Dover, N II.; Jake Morse; Mary Augusta Beward, Georgetown, D. C.; Mary L. Ware.

Friday, Feb. 8.—Why do not spirits assist in breaking up the Union? Major Christian, Montgomery, Ala; Abigail Phillips; Mary Sweeney, New York.

Saturday, Feb. 9.—How may the African race be elevated to the standard of the Angle Baxen race? Isaac P. Lincoln, Bpringdeld, Ill.; Frances Almeda Whortley, New York; William Murphy, Boston; Nancy Davidson.

Theaday, Feb. 12—Is not American Slavery unconstitutional? Charles T. Wentworth, Worcester, Mass.; Alice D. Lacy, Montreal; Samuel Robbins, Saleria; Anna Smith; Wm. Jones.

Wednesday, Feb. 13.—Have not religion and merality

m. Jones. Wednesday, Feb. 13.—Have not religion and morality eatly degenerated in America? John O'Donnell, Margaret-llen Corbett, New Bedford; Billy Murry, East Cambridge;

Josoph Astor.

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

Is the Soul Tempted?

Is the soul ever tempted, and if it is, does it ever yield to temptation ?

Yes, the soul is tempted always, but not according to the accepted definition of the word temptation.
To be tempted simply signifies to be attracted.

The soul as an essence, as a principle, never changes. It is continually the same. Mark us; in

principle, in essence, in element, we say it is the

And yet this element is subject to the law of temptation, or, in other words, the law of attraction. By the force of that law, the soul throws off its corruscations of life, or unfolds itself, or gives to you, in the external life, of its hidden treasures.

There are many forms of temptation, or many degrees belonging to the law of attraction. Man has hitherto misunderstood it. He has placed upon it a orown of evil; he has robed it with a garment of rags, and he has done this because he did not understand it—because he failed to read it in its internal depths; and thus he only reasoned from what it gave in its externals.

Yonder sun tempts the earth to yield up her store, but if there were no corresponding law of attraction or temptation in the earth-principle, it could not obey the law of attraction centred in the sun. So it is with the soul; a legion of angels may come near to you and tempt you to an enjoyment of the beautiful, but unless there is a corresponding force or power or element in your own internal being, you cannot be tempted to enjoy the beautiful, or, in other words, you cannot be attracted by that point or degree in the law. The vast variety of forms that you call evil, existing with you are not what you sup-pose them to be. Each form is simply a something that has been born by the law of temptation or attraction. When two individuals meet, if the one happiness to her here, for her dreams have not been throws out his power of firmness, and there is a corresponding power in the other, believe us, it comes to the surface immediately, and the consequence of this is discord, inharmony, war. Thus all discord is but the result of law—positive fixed law. Mark us, the soul, in essence, cannot be affected by any law, or changed. It cannot be enlarged; but when it unfolds itself, it throws off—it gives to you in conscious life, of its stores that have been heretofore hidden from you. The great Eternal Father is continually drawing his children toward him by temptation, and yet the prayer saith, "Lead us not into temptation." We shall hereafter speak with reference to this prayer more particularly. We say the great Father is continually drawing his children to him by temptation.

This is the mighty school in which all are being educated, and yet within each individual, or conscious soul-principle, there are the germs of all you see in the external world; or, in other words, man, the conscious soul, has an unfailing supply, or source, in his own being. Hence he is to live continually true to his own soul-essence, to gather that which will continually unfold him to those around him.

When the animal nature of the individual is brought in contact with gross degrees of the law of temptation, the result is a throwing out, or unfolding of a like substance or like life in the individual. When a Jesus was tempted by that intelligence called evil, mark you the result of that temptation, or that power of attraction. Certain spirits came to him, using all that point of law you understand under the head of firmness, that they might arouse himthat they might induce him to turn from the path he was walking. Behold, a corresponding power was called forth, and he said. "Get thee behind me." Here there was a positive good from a positive evil. It was necessary for that part of his nature to be unfolded; the degree of law was necessary to produce the effect we see in the age in which he lived. How wise, then, was the great Eternal in sending the evil ones, that this point of law might be strengthened, unfolded. This same law has its influence, or uses its power over each one of God's children. By temptation you all progress; you all throw off your old garments by this law. Then cease to ignore that which is but leading you on in the vast highway of human existence—that which does not simply point the way, but ever goes before, and draws you out from the internal of your soul.

Then, in this sense, the soul is tempted, but not necessarily changed; for the soul can no more change in its qualities than the God of all can change, and all his unfoldments problaim him the same yesterday, to-day and forever. Jan. 23.

Thomas Dall.

The novelty of my position pleases and suprises me. When I was informed that I could speak through a human body, I supposed I should have one near like the one I lost. But I see there is a wast contrast, and I am led to wonder a little; but so long as it acts as my mouth-piece, I suppose it will answer my purpose. I find myself in the possession of all the organic system, and I consider it as much a miracle as any of those claiming to be such in the time of Christ. I was a little rising fifty years of age when last in my own body; I resided in this city, (Boston), and followed the sea for a live-lihood, for a number of years—in the capacity of captain for the last twelve or thirteen years of my business life. I retired from business some few years before my death—three, I think.

I have a confession to make here which may astonish some of my acquaintances, but none of my most intimate relations. Instead of passing out of my body under natural circumstances, I left it under unnatural circumstances. I cannot t ll the precise cause of this, but I know I was owerfn y acted

the change. Be great was the power that, at the subsequent removals. The one with whom I am last, I was unable to resist it. I remember distinctly I had my market basket in my hand going out to make purchases, and in passing through the hall, this unaccountable power seized me, and I retraced my steps, passed through the kitchen, and went into the most extreme apartment, and there hung myself. I do not think the whole operation occupied more than twenty minutes. Yes, I believe in twenty minutes or less from the time this power seized me, I was free from my body-a very strange circumstance, but nevertheless a true one. A near relative was the first to discover my body. With great presence of mind, she called but one person into her confidence; they removed me to my chamber, where every effort was mode to restore what was lost. They then gave out word that I had died suddenly in a fit, not wishing to bring disgrace upon the family, and perhaps death upon my mother, then lying

Some fourteen years have passed since then-a little more-and I come back, not because I suppose I shall benefit any one who may know me by my confession, but because I feel it to be my duty to make such. I have ever regretted this last act of my life, on earth. I have ever felt unhappy in consequence of it, although I did not see any way to avert the darkness. I do not see any way now by which I might have averted it; but I am told there is a way, and that all may come in possession of that know ledge who strive to. I would suggest that all who may be affected as myself, make very strenuous efforts to obtain that way; for if they come to Spiritlife by suicide, they will suffer—if from no other causes, from principles inculcated educationally. For a long time, I felt unfit to meet any of my friends in this sphere, and when my dear mother came to me. I feared to meet her, feeling that she knew of my death. I feel that Nature had not had her perfect work, but that I had thrust myself, where

I did not belong.
If this should be seen by any of my family, I hope they will think kindly of it, and believe that I come from sincere motives. Not only this, but I hope it will induce them to investigate the things pertainng to the new life. I am satisfied that all who do

this in the right spirit will gain a reward.

My name was Thomas Dall. I resided at the outh part of Boston. Jan. 23.

Mary Frances Moody.

I've been here three or four times, and I could'nt speak. I used to live in South Berwick, and was eight ears old. My name was Mary Frances Moody, and had a fever, and died. I have got a mother here with me. Her name is Sarah, and she could n't learn to speak so well as I, so I have to come. I've got a brother Joseph, and if you'll please to let me speak to him, I'll like you very much. I don't know where he is, so I want you to find him for me. He was nineteen years old when I died. I've been here three years. I should like to talk with my father when it's right. Mother says he has gone from Berwick now, and he is not with my brother. I've got two brothers here with me, and a sister.

I was the youngest child, and I come here last and I'm nearest to earth; that is why I can speak better. have been here before, but I had too much fear to speak, the superintendent said. Jan. 23.

Laura Hodgdon.

I'm Laura Hodgdon. I was born in Salmon Falls ; died at Lowell. It is nearly nine years since. I was sixteen years old. I was in the spinning room at the Massachusetts [mill]. I have a mother, two sis-ters and one brother. I suppose they don't know I can come back, but I should like to let them know. I was taken sick on Wednesday, and died on the folowing Sunday. I believe they called my disease congestion. I think the trouble must have been in my head, as I had so much pain there.

I should be very happy where I am if I could speak where I wish to. We are not troubled about how we shall get along here, but we have other troubles that will make us sad if we led them. Hidd not find the religion that my mother beneves he, and that I tried to believe true. No one seems to know more about it than I do. Many I ask about it say. "I am as much disappointed as you are." But I meet with many who tell me they are not disappointed, and I believe those people learned more at out the Spirit-world than I did before I died; I would like to have my friends learn more than I did. My grandmother has been here since last March only. She was very old, and very rigid in her belief, and she tells me that her religion which gave her so much happiness on earth, is a source of great unrealized. Yet she is not very unhappy, for she is ike others who are disappointed. She believes God is just and good, only she didn't understand him: my folks are Presbyterians.

I will ask my friends to meet me at any place where I can write and speak, and I will tell them many things I cannot tell them here, and I will thank you for writing for me, and bid you good day. Jan. 23.

Walter Fobes.

I heard of this thing, and thought I'd try, myself. I think I have taken lessons enough to know how to talk according to my fashion. I don't know what class of people you are in the habit of receiving, but I've been told you took in all sorts, and done for

First place, I'll tell you what I came for. I've got a wife and three children: I don't know as it would be a bad idea to speak to them. For two years before I died, I drove a back in New Yorkhailed from the Astor House. I am a little green at this business, but I suppose I'll learn by practice. It is a deuced hard world to get through with on this side or ours. I take it, the world has a good many sides, and every time you shift quarters you come out in a new rig. My name is Fobes-commonly known as Walt

Fobes. My name was Walter.

I poked myself into a place in New York, pretty well up town, where they had a sort of a school for us Spirits—I don't know what to call it—and I didn't meet with a very good reception there, for they didn't want anybody they didn't know. I got a friend to spell out my name by a machine they had there, but it didn't amount to anything. My folks lived in Heald Court. My wife's name

is Mary Ellen. I had some kind of a disease, which didn't come out. The doctors said I'd taken a violent cold, and it would come out in a few days; it did come out, but on the wrong side. It was his business to have

the old body, as long as I got rid of it. FROM THE PHILADELPHIA CIRCLE. THROUGH S. H. PAIST, MEDIUM.

known, but he didn't. I didn't care a shilling about

SARAH BEARN .- I wish I could convince my husband of Spiritualism. He reads the BANNER, but still does not seem inclined to have his mind made

up either one way or the other. My name is Sarah Bearn. I died at Rochester, N. Y., my husband is engaged in selling farming implements, and machinery, he was in Philadelphia about the 20th of October, 1860. He boarded in

BARAH HESTER COR .- "Oh, Mother, I hear such pretty music, such bright songs; it is the angels singing, they want me to go home with them. Now, mother, don't hold me back, because I want to go so This is what I said to my mother, before I died, and when I came here, I found the angels were here. And oh, how beautiful everything around me was! But still, mother, I felt drawn to you, because you felt so bad, and cried so much, when I left you Oh, mother, you must not feel so badly, because Christine is better off, and she will come back when she can, and try to soothe you.

My mother's name is Alice Walmsley, and she

lives in Buffalo, N. Y.

I will try to say something by which I may be re-cognised. My family are all Episcopalians, or at least lean that way. There is something beyond that, however, for them to learn, and I have come to see whether I can start them on the right track. It is not my intention now to give a lengthy communication, but simply to tell the family that after they left Haddington, and went to Elkton, Maryland, I look over the library, since, and find most if not all been for the poor of the city.

upon periodically, for a number of weeks prior to was with them, and I have followed them in their most desirous to communicate lives in Dabuque, Iowa. They tell me that you send our letters to them; direct this, then, to Mrs. J. E. Coe, Dubuque, Iowa, and it will reach her. My name is Sarah Hes. ter Cos.

> J. Pollock .- I am a Democrat, I don't care who likes it. There is one thing that is a satisfaction to me-that is, that I bear the same name as a former governor of your State. A little while after he was elected, which I helped to do, I was kicked in the head by a horse, which caused my death. I can't exactly tell where the stable was. There are two men, Tom and Jack, there, and they will be perfectly wild when they see this, for they always thought pretty well of Jim Pollook. I lived in the southern part of Philadelphia, and I was kicked while curry. ing a horse; it was in the southern part of the ity; it was old Southwark; I think it was down Sixth street. I have one brother and two sistersmy brother is in California; I don't know where my

> EDWARD HARRIS .- I am here to try to communicate. I died with the cholera in 1849. I was on my way from Philadelphia home, at which place I had been going to school. Before I arrived at home I was taken with the cholcra, and I stopped at a hotel. Everybody seemed to be afraid of me, and I did not receive the care and assistance which I required. My name is Edward Harris. I resided at East-town, Md. I used to have an uncle who told us stories about people coming back from Hell, and burning holes in the knuckles of those who undertook to shake hands with them. I find it is very comfortable to come back, but have no desire to harm any one. Please send a copy of this to Stephen Harris, East-town,

FRANK ANDREWS.—I have come to say something; by which I may be recognized—but, at the same ime, if a person is to be judged by the company he keeps, I would profer not coming yet. Jim Pollock has a company with him that I don't like, altogether, and consequently I preferred waiting till the last spirit had communicated, so that you might be positively certain that neither he nor I were connected with that party.

The circumstances of my death were rather peculiar. I attended a party, and during the time it was going on, I left the house, and I commenced coughing violently, and spit up what I considered to be a part of my lungs. I then went to my own residence with some assistance—this was immediately across the way. I laid down on a settee, and called for salt, and exclaimed. "I am dving." wife, and other friends, came around, but I expired almost immediately. I am desirous that this should be published, as many of my friends in Philadelphia would then have an opportunity to see it. I left two children and a wife.

My name is Frank Andrews; I died in Colerain: Lancaster Co., Pa., about eight years since. Please send a copy of the Banner to the postmaster, at Colerain, Lancaster Co., Pa.

SLATER BROWN.-Well, it seems singular that I should come, but I am like a good many others, and have an interest in making myself known. I feel as though I wanted to convince everybody that we can come back and talk to them. I was a great business man when I lived on earth, and am somewhat inclined that way now. I have been in spirit-life five or six years. I would like to come and give a communication to my children and friends. I can observe and foresee things better now than I could while on earth. I was an old man when I left earth. yet I feel young enough now. I was mistaken, it is seven years since I came here, time flows faster than I thought. My name is Slater Brown-anything sent to Squire Housekeeper, at Chestnut Level, Pa., would be recognized.

WHATP

She was working a slipper; but she didn't like that;
She sang a little melody, that would 'nt do;
She tried to read a little, then she played with the cat,
And then commenced a note—"Dearest, why did n't

you—?"

And then she tore it up, and then tried to keep still. And watch the spent sun till he dropped behind the

He was reading a novel, but he did n't like that, So he took down his fishing-rod, that would not do; Then he whistled to his dog, then he put on his hat,

you?"

And then he tore it up, and tried to keep still

And watch the spent sun till he dropped behind the
hill.

The sun dropped out of sight, and she walked up the He, too, quite by chance, of course, came along; So they met, and they stopped; not a look would either

deign;
Then he said—nothing, and naught had she to say,
At last he look'd up at her, and she look'd up too— "Why didn't you—Dearest?"—" Dearest didn't you—?" [Once a [Onoe a Week.

Correspondence.

Newburyport Matters.

Undoubtedly there is much that is spurious mixed with the truth in Spiritualism, and of course, some mediums who cannot always be relied upon. I am always glad to give my testimony to what I know and can affirm to, and it gives me pleasure to bear testimony to the mediumship of H. L. Bowker, of Natick, whose advertisement is in your columns. He is psychometrical reader. I have known of his power from personal evidence, and believe any one who shall write to him will be fully satisfied. He is an utter stranger to me, having never seen him, and I only desire to call the attention of friends to him as a truthful and reliable reader of character, etc.

We do not hold public meetings now, as the accommodations are not such as to suit; yet, the cause goes on fluely; circles are held, and mediums are developed, of which the public never hear. There is, however, a lack of knowledge in conducting circles, and from this lack the best developments are not attained; circles being held by these who have a desire to know for themselves (called curiosity, but in fact, is a desire to investigate without being exposed), they lose much knowledge which they might get by consulting those who have had advantages. This I think to be a growing evil, one which all possible means should be taken to reform.

An amusing incident recently took place in one of our orthodox churches. The pastor was taken suddenly sick and called upon a Baptist clergyman to conduct a meeting for him. The people met, when lo, a babe was brought in to be baptized, a deacon went into the pulpit for advice, the clergyman said he could perform the rite but should need more water, as the child must be covered all over. The audience smiled, appreciating the joke, and finally the parents not desiring the child to be bathed carried it away till some more propitious occasion.

I have before spoken of our Public Library; there is a fund belonging to it, the income being applied to the purchase of books; there is a superabundance of books on all subjects, and especially religion, except Spiritualism. The Spiritualists are a goodly number, and as the fund was left for the whole people, we last year applied for the purchase of spiritual books. Among the lists was the works of Davis, Edmonds, Owen, Tuttle, Harris, etc., but they were refused, on the ground that they did not buy books of an immoral tendency. I have taken occasion to

the modern novels are on the shelves. I also have seen many books which are unworthy a place in any library; among them are Rabelais' works, Grammont's Memoirs of the Court of Charles II., and even the Ten Days of the Decameron by Boccaclo; certainly some of the vilest books ever written, and they were purchased by a committee of five, three being orthodox elergymen. I have been told that there were others much worse. This being their criterion, I am glad they consider Spiritualism to be immoral, for it is the opposite of what they consider fit for the public eye. I have since conversed with one of the clergymen, and he said his greatest objection is that Spiritualism, being of a transitory nature, the library should not be hampered by any expenditure, in that direction, that it would soon blow over, etc., and at the same time said they had put Pres. Mahan's book on the shelves. And so it seems they do consider it of enough moment to let the people see whatever is written against, and there certainly should be liberality enough at this day to hear both sides, but the truth is they do not intend, so far as the Church can help it, to allow the public to have any chance to investigate, but to take their ipse dixit as in their own church.

He further said Spiritualists were not a class fitted to investigate, that he could select from the public those who would be likely to believe in the delusion; much of the phenomena he believed to exist, but it could be explained by natural laws. I asked him why he did not propose an explanation, as we were ready to give them all the opportunities to investigate. He said it was a subject for scientific men, and not the clergy. Scientific men have investigated and they are obliged to admit to themselves at least that no other than the spiritual theory can account for it. The Harvard committee dare not make a report for they can only say that it is of a spiritual origin and having the experience of the past before their eyes, they dare not give their opinion. Prof. Hare the "Farrady of America," after thoroughly examining, gave the result of his investigations over, after which he was hooted and derided by the Comineering followers of old dogmas. If there was one man in America esteemed by all as a great and scientific man, it was Prof. Hare before becoming a Spiritualist. The Harvard Professors have not moral courage equal to Prof. Hare and dare not reply; the fact is patent to all that priestcraft has such an overruling power that they can' crush any one who steps before them. It is this that prevents many of the popularly called scientific men from investigating and believing; tis a humiliating admission but true nevertheless. England can teach us a great lesson on this score; look at the manner in which our mediums are received by the first minds in that country and compare it with our own.

I hope and trust a better day is at hand, for in our city government this year there is a liberality quite unexpectedly, the board of Mayor and Aldermen is composed wholly of Unitarians, Universalists, Spiritaulists or Liberals in religious sentiment, and the other board has but two persons who are members of a church. And what is more noticable is the fact that the defeated candidates were nearly all orthodox, the candidate for Mayor being a clergyman of the Christian denomination. A sign of the times worthy of notice, showing that the public have more faith in liberals than stringents in belief.

The Herald recently published an item stating that a Spiritualist of this city who awhile ago had left his family and gone away with an affinity, had returned to his wife again. This is not so, in the first place, the man did not leave his family for an affinity, but because for twenty years he had lived with a woman with whom he had never agreed. the parting was mutual, being satisfied that twenty years of trial was sufficient to show they could not agree. He came home to see that his family were properly cared for, and without the least intention And then commenced a note—"Dearest, why did n't of living with his wife again. There are many families who prefer to live a lie, rather than meet the unmerited opposition of those who mind other people's business instead of their own.

The same paper recently had an article on Swedenborg in which it is charged " that Spir tualists claim him as favoring their fantasies." Swedenborg was a bigot, after his kind, albeit a far seer in spiritual things, true he charged his followers to beware of spirits, but he knew that they were not then able to discriminate; Spiritualism has opened the door to all that Swedenborg alone enjoyed and it exposes many of the fantasies of Swedenborg as all who are conversant with his writings may know. Will any of his followers, at this day agree with him that water is a simple element when science shows it unmistakably to be a compound? Swedenborgians should be chary about calling Spiritualism a vagary

when their great leader is so open to criticism. Rev. Mr. Guinness has been holding meetings in this city for some weeks. He has created a good deal of interest in the Church, but not out of itjust as well, for there are as many in as out of the church who need reforming. He said he did not ask anything for his services, but after a while gave a hint that a little of the needful would be acceptable; he does not believe in preaching for money, but thinks he should have money for preaching. There was a collection taken up in the Churches last Sunday, to pay for his valuable services. It seemed to me it would have been better for him to have had one of his own meetings set apart for his benefit night, but perhaps it would remind him of when he was on the boards.

It appears to me to be a severe commentary on our settled preachers, to import a sensation preacher to get up a revival. We have twenty clergymen, with a population of about 13,000 -a good supply, and ought to get along without outside help., This preaching is an expensive luxury; the annual tax for this city cannot be less than \$40,000, this is from an actual computation. I do not think, taking all the churches on an average, that there are three persons in each, whose income is equal to the pay of the pastor. Is there any reason why a clergyman should receive more than others; that he should live more luxuriously than the society? Any one, on looking back will find that ministers' salaries have increased at least 100 per cent., while no other branch has held its own. Is there not a little too much of the mam worship?

But I have digressed a little from Mr. Guinness. He was formerly an actor by profession, and herein lives much of his power, he appeals to the affections. On one occasion he portrayed a death scene in the pulpit, so vividly, that all were carried away by his feelings. If the same number of persons outside the Church should go night after night to a theatre, as the people do to hear Mr. G., they would properly be called dissipated, for it is nothing less than religious dissipation, and it is the same sentiments and passions which are appealed to in both cases. A goodly sum of money was collected for Mr. G. a great deal more, I dare say, than would have

These revivals may do some good. I do not doubt they do, but there is much of the ridiculous mixed with it. Of the large number who were converted a few years ago in this city, few are now in the narrow way. It is impossible to renew, at this time, the excitement of that day; the whole public mind is too much interested in matters relating to national affairs, to get into a religious excitement.

NEWBURYPORT, Feb. 14, 1861.

F. L. Wadsworth, Torre Maute, Ind.

Week following week has passed away since I lest

the snow clad hills and fields of New England, westward bound-to speak to friends of reform as the 'spirit moveth." I have thought ere this to send to you, and through you to my eastern friends, my thoughts and feelings as far as convenient or profitable. Geneva, (O.,) was my first place to lecture. Good men and women live there. I chanced to find them full quiet enough for health. I left them four lectures which I hoped served them for the time. Geneva friends are sure - like iron, though sometimes cool, they are hard to bend. Painesville I stopped at next, and the "Disciples" permitted me very graciously the use of their church -which was comfortably well filled. Cleveland came next-two weeks there-audiences small according to their custom-with few exceptions. I stopped with my kind friends Mr. and Mrs. Lawrence. Mrs. H. F. M. Brown still lives and thrives at 288 Superior-street where she dispenses the Gospel" according to A.-J. Davis, Thomas Paine and other notables. Chagrin Falls was my next place for a week. Good audiences and interest. Thence to Milan, where seven times I have beenalways with pleasure, for 'tis one of the sunniest places on the Western Reserve. East Norwalk, in close proximity, has its Spiritual "meeting house" where one snowy evening I talked to a good thoughtful audience. Thence on I went via Dayton-where the never-to-be-discouraged "Davis" lives all of the time-and where S. J. Finney is now engaged. Thence I went to Richmond, (Ind.) Here are located a large number of thinking men and womenenough of intelligence and soul, if combined, to form one of the best liberal societies in the West. As it is, they stand headed "Friends of Progress," "Spiritualists." "Liberal Sunday Institute," etc.three would-be permanent stalks to one root-Liberalism. I gave three lectures here-enjoyed myself, and in one of the best of houses rested. I had appointments at this place for two Sundays (20 27th of Jan.) 26 and 27, the "Friends of Progress" held their "Quarterly" at Dublin, 18 miles awayand, to work for the best results, most people went to that place. We had a fine time. Dr. James Cooper, Ella Gibson, Charles H. Holt, John Hobart, etc., were there to speak to those who came to hear. We had five lectures—with a quantity of spley suggestive talk thrown in. I shall long remember Dublin and the "Friends of Progress." Sometimes I have said to myself-I will go there again. I went from there to Indianapolis-a city on a plain. The "The Steeple City." The "Capitol City" "big" enough and old enough to be ashamed of its conservatism; of its-late and long sleeping just beginning to wipe the Theological and Political cobwebs from its face and ask "What's up?"-"what's up?" The PEOPLE are up-and thinkingand because of this sham democracy and Old Theology are going up. Indianapolis makes a promise to alasp hands with its neighboring cities and help on the moving mass. I gave three lectures there to good and increasing audiences, and shall give more on my way North in March. Jacob Eldridge, and others are active here and good speakers would be well received and do much for the advancement of Liberalism. Feb. 2nd, I came to this place-here, for the present, let my journal be vailed. In general, I can say, as far as I am able to observe, dull times are West. Relative to Spiritualism, 1 ju from observation, it is doing well, comparing the past with the present, those least favorable to it, can but admit its gain. I have never before been in the West (and I have been here much,) when there was so great a degree of investigation manifest as "The world rolls on the Light grows stronger-

The People's advent's coming,

So mote it be, dear BANNER and friends, we will still work on "each in time and place," and who can effectually say "thus far shalt thou go and no far-Yours,

F. L. WADSWORTH. Terre Haute, Ind., Feb. 11, 1861.

Sarah M. Thompson, Toledo, Ohio.

There has never been a time, since I have been a laborer in this cause, when there has been such an anxiety manifest in the general mind, as there is at present. During the past three months, I have been laboring in different parts of Michigan in the northern borders, at different towns on St. Clair river. I find the majority of first class minds ready to lay off their garments of superstition, and adopt the liberal sentiment of the age. Infidel minds are being aroused, and in them do I see the noble structure of reason developed. The instant our philososophy is proved to them, that instant they cry out, as with one voice, "Immortality is ours." As our aged fathers and mothers greet me with their thousand "God bless you's," it repays me for all the deprivation and censure that I, as well as other mediums, must share from the outside pressure. I would here say to the people of St. Clair, Newport, Detroit, Monroe, Dundee, Dearfield, Hudson, Jonesville, Moscow and other inland towns, I thank you

are true to your own nature. I have witnessed at the house of Mr. Wilbur in Adam's township, three miles from Hillsdale, the most astonishing manifestations.

for the noble generous spirit you have manifested to

me, for the cause's sake. May God bless you, and

good spirits guide you, as I know they will, if you

Mr. John McQueen, of Hillsdale, and wife, are the mediums. He was formerly a member of the Methodist Church, and his wife is still a member. The manifestations are these:-

Rapping, spirit writing without the aid of physical hands, musical instruments being played upon spirit hands presented to each one in the circle, and last, but not least, the voice was distinctly heard and the force that was brought to bear upon the centre of the table, at that instant, was so great, that every person was raised from their seats at one and the same time.

This investigation has been going on for several: months. There were about sixty persons present on Wednesday night, witnessing these demonstrations. It was a request of the family that I should make a brief report of what they are wit. nesses of from time to time.

The perfume of a thousand roses soon dies, but the pain caused by one of their thorns remains long after; a saddened remembrance in the midst of mirth is like that thorn among the roses.

OBITUARLES.

PASSED ON, at Great Falls, N. H., Feb. 4th, 1861, Henry II. Braoy, aged 39 years. For the last twenty years, Brother Bracy has been a resident of Great Palls, in which time he has over been estoemed for his many social qualities and virtues. He was a general favorite with the people as a prompt and efficient citizen. His musical talent as teacher and musician introduced him to the various Churches, from which he learned the different articles of faith. To none of these could be subscribe as a whole, seeing some truth in all, but none all truth. Possessing a reasoning and inquiring mind he could not be satishe had examined the different isms of the fied until day for himself. He was among the first to investigate the phenomenon of Spiritualism, and with the carnestness of the soul, did he seek to know the truth for himself, that he might find a sure foundation upon which to build his hopes for the future. Becoming satisfied with regard to the origin of the manifestations, he worked in earnest to give to others what to him was so choice a boon. He gathered up the beautiful angel thoughts, and stored them in his interior being (as he expressed it) just in season to prepare for the exchange of the material for the spiritual body. In earnest did he resist the encroachment of disease until satisfied that he must go, then shone forth in the quiet peaceful smile the expressive words "I am ready. The river of dea h is transformed into the river of life, all radiant with angel forms. Tell the clergy and skeptics to come in, though I can speak but in a whiper, I can prove to them this faith is a sure support in the hour of dissolution." Thus did our Brother in triumph pass on.

He leaves behind him a wife and three children. over whom he will doubtless watch, and to whom he will minister the consolation of our beautiful faith until they join him in his angel home.

The Methodist minister with a commendable Christian spirit, tendered the use of his Meeting House for the funeral services, which was accepted and will be remembered with the kindest wishes of the friends of Bro. Bracy, and may we not hope that the fraternal flow of soul, which was thus manifested on their part, may not only remain to bless their own souls and unite them in the bonds of a universal Brotherhood, but spread until it shall liberalize and Christianize the Freewill Bantist people, who refused the use of their House after Bister Bracy decided to carry out the wishes oft expressed of her husband, in which she heartily concurred, to have a Spiritualist attend the funeral It was my privilege in connection with Sister Hollis, of Great Falls, to speak on the occasion, and it afforded me much pleasure to realize again the strength and beauty of our faith in the hour of The circle of believers in that place have been called upon three times within a year to pay the last tribute of respect to the mortal form

First, Dr. Williams, an earnest laborer in the cause, and a genial soul outgrew the external and ascended to the higher life last spring. Then in November, Brother Charles Bisford burst the bonds that bound him to this life, to join the angels; and as one after another of their number joins the hosts above, they grow strong in the hope of reunion, while at the same time their souls are refreshed by the earnest inspiration which come to them from those that have gone before.

Yours for the cause of truth.

N. S. GREENLEAF.

Passed on before us, in Stoneham, Mass., Feb. 1st, Anna Eliza, wife of Chester Green, and eldest daughter of Samuel S. and Mary Weed, aged 20 years and 8 months.

She has left two blooming little ones, and a kind and affectionate companion. While his hopes of future happiness, have been thus early blasted, we deeply sympathize with him, in this sudden bereave-ment. As he has been made to realize, that earthly pleasures are but momentary, may he seek for higher joys, that will endure forever, trusting in that God who doeth all things well. May his remaining life here, be an example of Him whole love and devotion to endure with fortitude the severest affliction. While the many serrowing friends are deeply moved by this sad and unexpected bereavement, there is joy mingled with the cup of sorrow, as some of the mouring ones are consoled in the belief of spirit com munion, and immortality. While the parents deeply mourn the departure of their loved one, they can look back even to her childhood, and be comforted in een a dutiful and affectionate child. They also believe, that sometime previous to her departure, she was made sensible of spirit presence, as she had disclosed to her mother an interview which she had with a little sister, (then in spirit life) while alone in her room, stating that he both saw, and conversed with her distinctly, with out the least fear. Many are the like demonstrations, frequently occurring throughout our land. Then why may we not willingly recognize, and frankly acknowledge a communion with our dear departed; while they come to us in love, as angel messengers, preparing us to ascend up higher. May the few mourning friends who have been made to rejoise in the light which Spiritualism has thrown around them, ever press onward, imparting unto others, what to them has proved a light through the darkness, thus enabling those who most deeply feel their loss, to look cheerfully forward, to a happy reunion with her of whom they now speak

She is not dead! But just beyond This earthly toll and strife; She dwells with those, before her borne Unto that Higher Life.

She ever lives! ascending thus Along that holy clime; Ee'er knowing more of God's true love, Through never ending Time. B. S. LOVEJOY.

[Printers of N. H. please copy.]

Passed to the spirit life, January 22d, in Boston Joseph N. Leyon, only child of Marie A. Leyon, aged 23 years. His body was brought to this city for burial—the place of his birth and early life. He was a young man of rare promise, having a peculiarly happy disposition—one whom all loved; his acquaintance was not large, being of a retiring nature, but he was appreciated, being mild, affable

For four years he had been failing, but was not confined to his house but a few weeks. His disease, consumption, flattering as usual, at times prostrated him, but he would apparently recover to the joy of his mother, who would believe he was yet to be spared, but only to be more surely disappointed.

Mass. L. E. A. Desonor will locture at La Grosse, Wils., consumption, flattering as usual, at times prostrated him, but he would apparently recover to the joy of his mother, who would believe he was yet to be spared, but only to be more surely disappointed. be spared, but only to be more surely disappointed. weeks before he died, he had a severe attack of bleeding, but rallied, saying that he should not stay much longer. During his illness, which was painful, he never murmured or complained. Six weeks before he was confined, he was developed as a medium for painting and drawing of spirit likenesses and landscapes, also for unity and persona-He has left many evidences of what he would have done if he had remained in the form. Spiritualism has lost a valuable friend and medium, He always, during his Alness, said he was happy. but would like to stay longer for his dear mother's sake. The day before he died, he said he wished some good Spiritualists would come in, and Mrs .. Conant called, he talked with her about the spirit life, promising he would come to her, he gave full directions for his funeral, as though going on a journey. A friend said, "I wish I could bear your journey. Oh! no he answered, it is all right. An hour before he died he made a beautiful prayer, such as mortals rarely are blest to hear, just as he passed away, he said, "I am going dear mother, good-bye, give my love to all, I love everybody."

A happy glorious death, such as only those who glorious knowledge can experience. He leaves a loving mother, who although in her loneliness says, "Is my only child gone? can I not see him more?"—has the glorious consolation that her loss is his gain; that he lives and loves her still; that she can still converse with him face to face and know that although a man die he does live again.

Newburyport, Jan. 1361.

Born into the Spirit-Life, at Evansville, Ind., Feb 2nd, 1861. Mrs. Mary Hunt Graham, (consort Dr. D. M. Graham,) aged 29 years. Native of Dorby' Eng., recently of Pittsburgh, Pa.

Our sister was a firm boliever in the beautiful doctrines of modern Spiritualism, and had for many years, been made the recipient of spirit-influences, thereby proving to herself and others the great truth of immortality and spirit-intercourse with mortals.

The day previous to her departure to the Spirit-Land, she was made conscious of the presence of spirits, and saw many who she readily recognized as lowed kindred, who had long since passed to the other side."

Though a family of little ones claimed their mother's care and guidance, yet the blissful assurance that in spirit, she could watch over, and care for them yet more tenderly, filled her spirit with happy resignation, and bidding the dear ones around an affectionate adieu, with a promise to return quickly, and a sweet smile beaming from her care-worn countenance, passed into joy "'neath the shadow of the Death-Angel's wing."

The writer of this was invited to offer the consolations of the beautiful Gospel of the Angels, upon the occasion, and gladly extended to the bereaved friends, that consolation which the "dear immortal" alone can give. LAURA DE FORCE.

Oleveland, O., Feb. 18th, 1861.

In Newburyport, Feb. 9th, Forest Linn, youngest ohild of Harrison and Clara S. Robinson, aged 3 years and 3 months. This is the sixth child which our brother and sister have witnessed the departure to the Summer Lands; and while so repeatedly called upon to mourn, 'tis not like those who have not our glorious consolation. It seems unnatural to be called upon to witness the departure of these whom we have a right to expect to do the duty of laying away our bodies, yet with the knowledge that they will be the more ready to receive us when we depart, we can say, "all's well." Rev. Mr. Bruce, (Universalist), attended the funeral, and in the course of his remarks quoted freely from the spiritual belief of Swedenborg; in his prayer he spoke of the children who had gone before us only a little way off, the children who were left (four in number), being no more of the family than those in the spirit world. Mr. Bruce I should think was a good Spiritualist.

Sister Robinson is a medium, and while missing the bodily form of her beautiful boy, knows that he is in the keeping of angel methers to be given to her again at the proper time.

NOTICES OF MEETINGS.

ALLSTON HALL, BUHSTRAD PLACE, BOSTON.—Lectures are given here every Sunday afternoon at 2.30, and at 7.15 o'clock in the evening. The following speakers are engaged: Miss Emma Hardinge, first four Sundays in March; Mrs. Maria M. Macumber, last Sunday in March, and first two in April.

prii. Conperence Hall, No. 14 Brompield steest, Bostom.-CONFERENCE HALL, NO. 14 BROMFIELD STREET, BOSTOM.—
The Boston Spiritual Conference mosts every Wednesday ovening, at 7 1.2 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 7 1.2 o'clock, for the development of the religious nature, or the soulgrowth of Spiritualism. Jacob Edson, Chairman.

CHARLESTOWS.—Sunday meetings are held regularly at Jontral Hall, afternoon and evening.

CAMBRIGHPORT. — Meetings in Cambridgeport are held every Sunday afternoon and evening, at 3 and 7 o'clock r. m., in Williams Hall, Western Avenue. Seats Free to all. M., in Williams Hall, Western Avenue. Seats Free to all.
Lowell.—The Spiritualists of this city hold regular meetings on Sundays, afternoon and evening, in Welle's Hall,
They have engaged the following named speakers:—
Miss Emms Houston the third Sunday, and Miss Emma Hardinge the last Sunday in March; Mrs. M. S. Townsend during
April; Mrs. F. O. Hyzer, during May; Miss Lizzie Doton in
June; R. P. Ambler in July; Mrs. Mary M. Macumber in
August; Warren Chase three first Sundays in September;
Miss Fanny Davis in October.

Mozsons:—Meetings first and third Sundays in each month

FOXBOR'.—Meetings first and third Sundays in each month in the Town Hall, at 1 1-2 and 6 o'clock r. m. The following named speakers are engaged: Mrs. M. S. Townsond, March 17th; H. P. Fairfield, May 5th.

GLOUGESTER.—Spiritual meetings are held every Sunday, at the Town Huli. The following named speakers are engaged: J. H. Currier, March 10th and 17th. LEONINSTEE, MASS .- The Spiritualists of Leominster hold

regular meetings on Sunday, at the Town Hall. Services com-monce at 1 1-2 and 7 1-4 p. M. WORDESTER.—The Spiritualists of Worcester held regular bunday meetings in Washburn Hall.

LAWRENCE.-The Spiritualists of Lawrence hold regular neetings on the Sabbath, forencon and afternoon, at Law NEWBURYPORT.—Regular meetings are held every Sunday

PUTNAM, CONN.—Engagements are made as follows: H. B. Storer, for March; Warren Chase, for May; Miss L. E. A. DeForce, Aug.

PORTLAND, Mr.-The Spiritualists of this city hold regular PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Bunday in Lancaster Hall. Conference in the forencen. Lectures afternoon and evening, at 2 1-4 and 7 o'clock. Speakers engaged:—H. B. Storer, the first two, and G. B. Stobbins, last two Sundays in March; Charles A. Hayden, first two, and Miss Fannie Davis last two Subbaths in April and first two inMay; Mrs. M. S. Townsund the last two Sundays in Mayand the first Sunday in June; Mrs. M. Macumber last four Sundays in June; Miss Lizzic Doton during September; Miss Laura DeForce during October; Mrs. Anna M. Middlebrook during November.

Province Mrs. —A list, of the angagements of speakers—

RROVIDENCE.—A list of the ongagements of speakers:—Miss Lizzie Doten in March; H. B. Storer, two first, and Warren Chase two last Sundays in April; Miss Emma Hardinge in May; Mrs. F. O. Hyzer in June; Laura E. De Force in July; Mrs. A. M. Spence in September.

Uswago, N. Y.—Meetings are hold every Sunday afternoon and evening at 2 and 7 1-2 o'clock P. M., at Mead's Hall, East Bridge street. Seats free.

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

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

Meetings are held at Lamartino Hall, on the corner of 29th treet and 8th Avenue, every Sunday morning Lyons, Mich.-Mrs A. C. Stowe in March; Mattle F. Hu-

Milwaukte, Wis.—Meetings are held every Sunday at Good Templare' Hall, at 3 and 7 1-2 o'clock r. m. Sr. Louis, Mo.—Meetings are held in Mercantile Library Hall every Bunday at 10 1-2 a. m. and 7 1-2 o'clock r. m.

MOVEMENTS OF LEGTURERS.

Parties noticed under this head are at liberty to receive abscriptions to the Banner, and are requested to call attention to it during their iccturing 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

e as correct as possible. Mäs. AMANDA M. Spence will locture in Bangor, 5 Sundays in March. Taunton, 4 Sundays in May, Jambridgeport 5 do in April. Providence, in Sopt. Address, the above places, or New York City.

MISS L. E. A. DEFORCE will locture at La Crosse, Wis. be received.

be received.

WARBEN CHASE lectures in Oswego, N. Y., five Sundays of March; in Utics, first Sunday in April; in Troy, the second Sunday of April; in Providence, R. I., third and fourth Sundays in April; in Putnam, Conn., four Sundays in May; in Stationd, first Sunday of June. Will be at the Worcester Convention in April. He will receive subscriptions for the Engage of Light at club prices. Convention in April. He will rec Banner of Light at club prices.

Miss A. W. Sprague will speak in Putnam, Conn., fourth Sunday in February; in Strafford, Conn., first and second Sun-days in March; at Bristol, Conn., third Sunday in March, and New Haven, Coun., fourth and fith Sundays in March.

MISS EMMA HARDINGE will lecture in Boston, in March; in Philadelphia, during April—address, care of M. B. Dyott, Esq., 114 South Socond-street, Philadelphia. In Providence, Misy—address, care of Capt. II, Simona, Providence, R. I. In Vorcester and Bangor, Maine, in June. In Oswego in July. Postoffice address, care of Bela Marsh, 14 Bromfield-street. Boston. Applications for week evening lectures should be made as soon as possible. The Sundays of the above months

MRS. LAURA MCALPINE, formerly of Port Huron, Michigan will answer calls to lecture. Address, care of Mrs. H. F. M. Brown, Cleveland, Ohio, or, D. Davis, Dayton, Ohio. LEO MILLER will speak in Quincy, second and third Sundays in March; in Philadelphia, four Sundays in May, Mr. M. will anawor calls to lecture week evenings. Address, Hartford, Ot., or as above.

N. Frank Whitz will lecture five Sundays of March at Elkhart, Ind.; the two first Sundays of April at Battle Creek, Mich.; the two first at Tolodo, O.; the four Sundays of May at Detroit, Mich.; the five Sundays of June at Oswego, N. Y. Address, through July, at Seymour, Com. Applications from the east should be addressed as above.

FRANK L. WADSWORTH Speaks in Evansville, Indiano, March 3d and 10th; Attlea Ind., March 17th and 24th; Renssalfar, Iud., March 31st; Elkhart, Ind., April 7th and 14th; Burgis, Mich., April 21st and 28th; Adriau, Mich., May 5th and 12th; Toledo, O., May 19th and 20th; Dotroit, Mich., five Sundays of June; Lyons, Mich., four Sundays in July, Address accordingly. five Sundays of June; Address accordingly.

MRS. MARY M. MACUMBER will lecture the third and fourth Sundays in March in Cambridgeport, Mass.; the last Sunday in March and first two Sundays in April in Boston; the last two Sundays in April at Taunton; four Sundays in June at Portland, Mo. She has no engagements for Educate.

H. B. Stones will speak first two Sundays in March in Portland, Me.; three last in Putnam, Conn.; first two of April in Providence, R. L., and during the meathof May in Oswego, N. Y. Friends in towns near those places, who desire week evening lectures, should address him at either of the places

Miss Lizziz Dorsn will speak the five Sundays in March, in Providence; last two in April, in Willimantic, Ct.; four Sundays in June, in Lowell, Mass. Address, Plymouth

FRANK CHASE, Impressional Medium, will answer calls to lecture on Politics and Religion, and the Philosophy of Things. Address Sutton, N. H.

J. W. H. Toohby is prepared to answer calls to lecture through the week, on Physiology, Temperamental Philosophy, and the Laws of Health, blirth and Cheerfulness. On Sundays he lectures on the Philosophy of Spiritualism-when needed. Address, Oleveland, Ohio.

MRS. FANNY BURNAME FELTON, by the request of old friends, has returned to Boston and renewed her course of Silect Circles during the week. She will still remain in the lecturing field, and speak on the Sabbath, in places not too remote. Address No. 25 Kneeland street, Boston

H. P. FAIRPIELDSpeaks in Chicago, Ill., in March; in Toledo, O., two first Sundays in April; in Adrian, Mich., third Sunday of April. Would make engagements in the Western States for the Summer. Address, Chicago, Ill., in care of Russell Green, Esq. MRS. F. O. Hysen will lecture in March, in Western New

MRB. F. O. HYMER WIll locture in March, in Western New York: through April, in Vormont; during May, in Lowell, Mass; during June in Providence, R. I.; July in Quincy, Mass. Address till April, Spencorport, N. Y.

MRS. AUGUSTA A. CURRIER Will lecture in St. Louis, Mo, during March; Cleveland, Ohio, four Sundays of April. She will speak in the Eastern States until late in the Fail, when whe will again visit the Wost, lecturing through November in Oswego, N. Y. Address J. W. Currier, Lowell, Mass., box 835 acres above. Mas. S. E. WARNER will lecture in Grand Rapids in March;

at Battle Creek, third and fourth Sundays in April. She has no engagements for May, June or July. Address as above. DR. P. B RANDOLPH will accept calls to speak during the next three months, in Connecticut, Vermont, New York, Rhode Island and New Hampsbire. He will also attend the sick wherever he may be. The friends should address him strongs at Roston. at once, at Boston.

G. B. STEBBINS will spend the first two Sundays in Marc in Detroit, Mich.; the last three in Portland, Me. Will be in Massachusetts through the month of April, if his services are required. Address, Ann Arbor. Mich. Those who desire examinations will clease enclose \$1.00

E. V. Wilson's address is netton, and a the war receive calls to lecture on Spaceunitem, in Ohio, Michigan, Indiana, Illinois, and Canada west. Mr. Wilson is agent for the sale of the Miller and transes discussion; also that of Loveland

MISS ELIZABETH Low, trancespeaker, of Loon, Cattaraugus Co., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co.,) every fourth Sabbath. She will answer calls to locture 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, Ashtaula, Ashtabula Co., Ohio.

MES. ANNA M. MIDDLEBROOK will speak in Philadelphia the five Bundays in March. After that time her engagements are made up to September 1, 1861. Address, box 422, Bridgeort, Conn

PROF. J. E. CHURCHILL starts for the West, Jan. 1st, 1861 to lecture on the subjects of Phrenology, Psychology, Mag-netism and Clairvoyance. Will speak for the brethren en

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

MRS. M. B. KENNEY, of Lawrence, will speak in Lowell, Mass., March 10th and 24th; Randolph, March 17th; Glou cester, March 3ist. She will lecture in adjacent towns week evenings. Address, Lawrence, Mass.

PROF. WM. BAILEY POTTER, M. D., will attend to all calls to lecture on Scientific Spiritualism, in eastern Massachusetts, through March and April. Address, Westboro, Mass.

Miss Bell Scougall, of Rockford, Ill., will receive applications to lecture in the New England States during February,
March and April. ISAAC P. GREENLEAP, trance speaker, will lecture in Ports-mouth, N. H., March 17th and 4th. Post Office address,

MRS. CHRISTIANA A. ROBBINS lectures in Hammonto iantic County, New Jersey, every other Sunday, and will speak in other places in the violnity when called upon.

Hon. Frederick Robinson, of Marblehead, has prepared a course of lectures on Spiritualism, which he is ready to repeat before societies of Spiritualists. MISS M. MUNSON, Clairvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive subscrip-

tons for the Banner.

G. W. HULLISTON, M. D., will answer calls for lecturing in Bouthern Wisconsin and Northern Illinois. Address New Berlin, Wisconsin. Gro. W. Brown, will receive calls to lecture, addressed Spirit Guardian," Bangor, Me.

Mrs. J. B. Smith's engagements are made up to May lat Address, Manchester, N. H. MRS. ANNIE LORD CHAMBERLAIN (formerly Apple E. Lord)

Mrs. J. B. Farnsworth, (sistor of the late Mrs. Huntley,) will answer calls to lecture. Address, Fitchburg, Mass. MRS. J. PUFFER, Healing and Trance Speaking Medium may be addressed at Hanson, Plymouth Co., Mass. Mrs. A. P. Thompson will answer calls to lecture in the

prounding 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. Isaab Thomas, trance medium, will answer calls to lecture in the New England States. Address, Bucksport, Me Mns. S. E. COLLINS, No. 35 North Sixteenth street, Phila-elphia, will answer calls to lecture.

J. H. CURRIER will lecture at Gloucester, Mass., March 10th MES. C. M. Stows, trance lecturer, will receive calls lecture, addressed Vandalia, Cass Co. Mich. LEWIS B. MONROE'S address is 14 Bromfield st., Boston, in

care of Bela Marsh. MRS. E. O. CLARK will answer calls to lecture, addressed at

GEORGE 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 Modford, Mass. J. S. LOYELAND will receive calls for lecturing. Address Willimantle, Conn.

W. K. RIPLEY will speak alternate Sabbaths at Hampden and Lincoln, Me., until May. CHARLES C. FLAGO, trance speaker, 59 Warren st., Charles-own, Mass.

OHARLIE HOLT, trance speaker, may be addressed for the present 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, addressed to him at Fall River, Mass.

L. Judd Pander's address is in care of Dr. J. G. Atwood No. 882, 16th street New York. th street, New York. CHARLES H. OROWELL, trance speaker, Boston, Mass. Ad-

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

Mas. E. Cloude, trance speaker, 2 Dillaway Place, Boston. Mas. M. H. Coles, care of B. Marsh, 14 Bromdeld st., Boston. Dr. O. H. Wellington, No. 2 Harrison Avenue, Boston. H. L. Bowere, Natick, Mass., or 7 Davis Street Boston. De. H. F. Gardner, 46 Essex street, Boston. Mass., John C. Cluer, No. 5 Bay street, Boston. Mass., H. Burr, 66 Carver st., Boston. Dexter Dana, East Boston, Mass. BENJ. DANFORTH, Boston, Mass.

DEXTER DANA; Rast Boston, Mass.

BENI, DANYORTH, Boston, Mass.

C. II. DELLYIELD, box 3314, Boston.

DR. O. O. York, Boston, Mass.

Mes. Sarah A. Byrrks, 33 Winter st., E. Cambridge, Mass.

Mes. E. F. Atkins, Codar Avenue, Jamaica Piain, Mass.

Rev. Shlas Tyrrell, No. 43 Warren Street, Roxbury.

J. V. Mansyleld's address is at Cholsea, Mass.

Miss Erma B. Chase, West Harwich, Mass.

Miss Erma Houston, East Stoughton, Mass.

Miss A. F. Pease, South Wilbraham, Mass.

Miss A. F. Pease, South Wilbraham, Mass.

Miss A. F. Pease, South Wilbraham, Mass.

Miss M. E. B. Sawyer, Baldwinville, Mass.

Miss A. P. Pease, South Wilbraham, Mass.

Miss A. P. Pease, South Wilbraham, Mass.

Miss M. E. B. Sawyer, Mass.

C. R. Young, box 85, Quincy, Mass.

C. R. Young, Dox 85, Quincy, Mass.

O. Halks P. Ricken, Lowell, Mass.

J. H. Currier, Lawrence, Mass.

H. A. Tuoker, Foxboro', Mass.

J. J. Look, Greenvood, Mass.

D. E. L. Lyon, Lowell, Mass.

D. E. L. Lyon, Lowell, Mass.

W. E. Rick, Lawrence, Mass.

MRS. SUSAN SLEIGHT, trance speaker, Portland, Maine MRS. SUSAN SLEIGHY, TRANCO SPEAKER, POTLAND, MAINS.
CHARLES A. HAYDEN, TRANCO SPEAKER, LIVOTMORE FAILS, MC.
ALONZO R. HALL, EAST NOW SHAFON, ME.
MRS. CLIYTON HUTCHINSON, TRANCO SPEAKER, MILIOTA, N. H.,
EZRA WILLS, WIHIRMSTOWN, Vt.
MISS FLAYIA HOWE, WINDSOY, POQUODOCK P. O., CONN.
ANNA M. MIDDLERROOK, BOX 422 Bridgeport, CONN.
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MRS. M. J. WILCOXSON, STRATOTO, CONN.
DANIEL W. SNELL, NO. 6 Princo st., Providence, R. I.
L. A. GOOFER, Providence, R. I.
MISS SUBAN M. JOHNSON, TRANCO SPEAKER, BROOKLYN, N. Y.
MRS. M. L. VAN HAUGHTON, 300 1-2 Mott st., N. Y. City.

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ROOMS, No. 81-2 BRATTLE STREET, BOSTON,

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

magnetic rapport with them.

He will furnish patients with Medicines when required, prepared by Spirit direction, having superior facilities for so

doing.
TERMS.—Examinations and Prescriptions, at office, \$1.00 family visits \$2,00; by letter, \$1,00 and two three-cent postage stamps.
Office hours from 9 to 12 o'clock A. M., and from 2 to 5 P. M.

Family practice respectfully solicited. The best references given. ASYLUM FOR THE AFFLICTED!!

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The Doctor gives particular attention to the cure of CANCERS, ULCERS, TUMORS,

and Sozas of all descriptions. Firs not of a hereditary nature, treated in the most satisfactory manner.

He would call attention to his newly discovered REMEDIES! BLOOD PURIFIER, PULMONARY SYRUP, DIORETIC STRUP,

Nervine Drops, Golden Tinoture, Lion Pills, &c., &c., &c., &c. manufactured from directions received while under spiritinfluence.

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Those who desire examinations will please enclose \$1,00, a lock of hair, a return postage, stamp, and their address, plainty written, and state sex, and age.

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

The dector would call particular attention to his invauable

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

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TOR both sexes, entitled, "The Medical Companion," prepared by an experienced Physician of this city. It
treats, first, of Chronic Diseases in general; second, of Diseases of he Sexual System of both sexes, their symptoms and
remedies; third, the Abuse of the Reproductive Powers, and
an exposure of advertising quacks. Sold by W. V. SPENOER,
Bookseller and Stationer, No. 94 Washington street. Price, 0 cents; three stamps extra, if sent by mail.

August 18.

A MBROTYPES AND PHOTOGRAPHS.

Prices from 12 1-2 cents to \$50. Washington, corner of Winter street, Boston.

March 2. 4w° (Successor to Davis & Co.)

March 2. 4wº (Successor to Davis & Co.)

A CARED,...D.R. E. WILLS, Electro Physician, and Sister, MRS. M. G. HUNTER, Chairvoyant Healer, 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, if within reasonable distance. Likewise, give written examinations by receiving the name by letter.

Please give us a cali. The poor will not be sent away empty. All obarges will be reasonable. Accommodations will be as good as in any other place in the country. We are located within ten rods of the Railroad Station.

DR. EZIKA WILLS,

MRS. M. G. HUNTER.

MRS. M. G. HUNTER. South Royalton, Vt., Jan. 10, 1861. South Royalton, Vt., Jan. 10, 1861.

NOTICE—PROF. A. H. HUSE, the Prophetic Medium, may be found at his residence, No. 12 Osborn Place, leading from Pleasant street, Boston. Ladies and gentlemen will be favored by him with such account of their past, present and future as may be given him in the exercise of those powers with which he feels himself endowed. Price 50 cents. Nativities written when desired. Charge, \$3.

N. B. Prof. H. premises no more than he can accomplish

N. B. Prof. H. promises no more than he can accomplish Sept. 15. CLAIRVOYANT EXAMINATIONS AND COMMUNICATIONS by Mrs. Rockwood, assisted by Mrs. Pushee, Tuesdays, Wednesdays, Thursdays and Fridays, from 9 A. m., to 4 P. M., at 155 Court street, Boston, Mass.

Nov. 3.

MRS. ISABELLA LANG. public speaker, under the in-fluence of the Spirit of Truth. All letters may be ad-dressed at present to Mrs. Isabella Lang, No. 2 Hingham st., Boston, Mass.

MRS. B. K. LITTLE, Test Medium and Medical Clairvoyant, No. 35 Beach street, two doors from Albany street. Terms, \$1 per hour; written examinations, by hair, \$2. Nov. 17. MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clairwoyant Physician, 48 Wall street, Boston. Patients at
a distance can be examined by enclosing a lock of hair. Examinations and prescriptions, \$1 each. 3m Nov. 17.

SAMUEL H. PAIST, a blind Medium, having been developed as a Hoaling and Clairvoyant Medium, is prepared to examine and treat cases of disease. Address for the present, 634 Race street, Philadelphia. tf Nov. 17. MRS. SUSAN P. TARBELL, Medical Clairvoyant, has taken rooms at the corner of Jackson and Division ats., MILWAUKEE, Wis. Examinations, \$1. tf Feb. 2.

MRS. L. F. HYDE, Writing, Trance and Test Medium, may be found at 48 Wall street, Boston.

MRS. C. A. KIRKHAM, Seeing and Tranco Medium, 140 Court street, Boston, Mass. Terms, 30 or 40 minutes, 31.00. Jan. 12.7 MRS. S. J. YOUNG will continue her private and public Circles as usual at 33 Beach street, until the first of April, 1861.

Feb. 9.

M 188 JENNIE WATERMAN, Trance and Test Medium 8 Oliver Place, from Essex street. Terms according to . 4m° Dec. 22. MRS. MARY A. RICKER, Trance Medium, Rooms No. 145 Hanover street, Boston. Smc Dec. 22.

GRACE L. BEAN, Writing Test Medium, 79 Leveret 1mc Feb. 16. P. COBB, HEALING MEDIUM, Hannibal, Missouri Sopt. 22

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

**Prec-oral-50 cents. A Circular of Terms for writing Nativities sent free. tf Nov. 3.

DOARD 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, Boston. Torms reasonable. Oct. 18.

SNOW'S PENS.

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

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

HUTCHINSON'S REPUBLICAN SONGSTER. In DITED by John W. Hutchinson, one of the well-known family of singers, embracing also a \$25 prize soop. Price by mail 10 cents. A liberal discount to Dealers and Clubs by the hundred or thousand. Just published by od or thousand. Just published by
O. HUTCHINSON, 67 Nassau street, New York

New York Adbertisements.

DR. J. BOVEE DOD'S IMPERIAL WINE BITTERS,

A RE universally acknowledged superior to all others new A before the public; being composed of Baberry, Spike-nard, Wild Cherry Tree Bark, Chamomile Flowers, Gentian, Solomon's Scal and Comfrey. They are the best remedy known for incipient Consumption, Weak Lungs, Dyspepsia Indigestion, Debility, Nervous Diseases, Paralysis, Piles, and all cases requiring a Tonic.

FOR SORE THROAT,

So common among the clergy and other public speakers, it As a beverage it is pure, wholesome and delicious to the

Lasto. Physicians throughout the United States use it in their

78 William Street, New York. Bold by Druggists generally.

CHARLES WIDDIFIELD & CO., Proprietors,

MRS. METTLER'S CELERRATED CLAIRVOYANT MED-icines. Pulmonaria, \$1 per bottle; Restorative Syrup \$1 and \$2 per bottle; Linimout, \$1; Neutral Zinz Mixture 50 cents; Dixentery Cordial, 50 cents, Elizir for Cholers. Wholesale and retail by June 2. If MUNSON, 143 Fulton street, N. Y. A. B. CHILD, M. D., DENTIST,

NO. 15 TREMONT STREET, BOSTON, MASS.

JUST FUBLISHED BY DR. STONE, Physician to the Trop of Lung and Hygienic Institute, a Treatise on the Causes of Early Physical Decline of American People; the Cause of Nervous Debility, Consumption and Marasmus. This work is one of Aigh moral tone, written in charte, yet thrilling language, and appeals directly to the sweat conscioumess of All, Parsnus and Guardians especially, da. tailing celentific and reliable aids and treatment for cure. It will be sent by mail on receipt of two 3 cont stamps. 20 Parents and Guardians! fail not to send and obtain this book. Young Men! fail not to send and got this book Ladles! you too, should at once secure a copy of this book. A Word of Solemn, Conscientious Advice to those who will reflect!

who will reflect!

A class of maladies prevail to a fearful extent in community, doeming 100,000 youth of both sexes, annually to an early grave. Those diseases are very imperiectly understood. Their external manifestations or symptoms, are Nervous Dobility, Relaxation and Exhaustion; Marasmus or a wasting and consumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending a hill or a flight of stairs, great palpitation of the heart; asthma, bronchilds and sore throat; shaking of the hands and limbs, aversion to seelety and to business or study; dimness of eye sight; less of memory; dizziness of the head, neuralgio pains in various parts of the body; pains in the back or limbs; lumbage, dyspepsia or indigestion; irregularitity of bowels; deranged sections of the kidneys and other glands of the body, as leucerthous 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 Lungs, and that most insidious and willy form of Consumption of the Spinal Norves, known as Tables; Dorsales; and Tubes mesenterica, have their seat and origin in diseases of the Petric Vicera. Hence the want of success on the part of old school practice in treating symptoms only.

Dr. Andrew Stone, Physician to the Troy Lung and Hyglen-le Institution, is now engaged in treating time lass of modern

The Early Physical Degeneracy of

AMERICAN PEOPLE.

on the part of old school practice in treating symptoms only. Dr. Andrew Stone, Physician to the Troy Lung and Hygienic Institution, is now engaged in treating this class of modern maladles with the most astonishing success. The treatment adopted by the Institution is now; it is based upon scientific principles, with new discovered remedies, without minerals or poisons. The facilities of cure 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. Printed interrogatories will be forwarded on application.

TO Consumption, Catarrh and diseases of the threat, cured as well at the homes of patients as at the Institution, by sending the Cold Medicated Intaling Balanic Vapore, with inhale I, and ample directions for their use, and direct corre-

The system of treatment which has been found so universisally efficacious, practiced by this Institution for Consumption and Throat Disease, is the Cold Balsamic Medicated Vapors—one of the new developments of the age.

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

The attending Physician will be found at the Institution for consultation, from 9 A. M. to 9 P. M., of each day, Sundays, in the foreneed.

days, in the foreneon.
Address,
Dr. ANDREW STONE,
Physician to the Troy Lung and Hygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs,
98 Fifth-st., Troy, N. 1.

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

Who is thoroughly read and posted in the pathology of the many afflictive and prostrating maladies of more modern origin, will devote exclusive attention to this class of diseases peculiar to her sox. Among the many diseases daily met with, and which she treats with unheard of success, are hronic inflammation and ulceration of the womb.

The Medicated Ascending Douche: a most important curative, for arousing the nervous forces. Price, \$4 and \$8.
Females can consult Mrs. Doctress Stone, confidently, by letter or personally. Address MRS. N. O. STONE, M. D.
Feb. 2. 1y Matron to the Institution, Troy, N. Y. SCOTT'S HEALING INSTITUTE,

NO. 36' BOND STREET, NEW YORK, ONE OF THE most convenient, beautiful and healthy locations in the city of New York, JOHN SCOTT, Proprietor. JOHN SCOTT. SPIRIT 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 relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half, what in justice to ourselves we could

selves 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 treated.

Hot and Cold Water Baths in the house; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January propares us to state unhesitatingly that all who may piace themselves or friends under our treatment, may depend upon great rolle, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.

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

N. B. Recipes and medicines sent by express to any part

tion and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

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

J. S.

Spirit Preparations.

STREET. NEW YORK. COOSIANA, OR COUGH REMEDY.

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

GIVEN TO JOHN BOOTT, AND PREPARED BY HIM AT 36 BOND

Price 25 cents.

PILE SALVE.

A severeign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the Spiritualist, Cleveland, Ohio, after twolve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price 31 per hor. uable remedy. Price \$1 per box. EYE WATER.

For weak or inflamed eyes this preparation stands unrivalled. It never falls to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price 50 cents. SPIRIT EMBROCATION. For Tetter, Erysipelas, Sait Rhoum, and all Serofulation of the skin, an invaluable remedy, and warranted

to cure in all ordinary cases. Price, \$1. to cure in all ordinary cases. Price, \$1.

CANCER SALVE.

This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has nover, in a single instance, failed to effect a permanent and positive cure, no matter how aggrated the case. It will be found triumphantly efficacious of itself alone, in cases where the part effected is open; and when Dr. Scott's services cannot be obtained, these of any good medium, whose powers are adapted to such complants will answer the purpose. Price, \$10.

RHEUMATIC REMEDY.

RHEUMATIC REMEDY.

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

ALATIANA, OR HAIR RESTORATIVE.

This astonishing and powerful Medicine can be used for many diseases not specified. Scarcely a day passes but we hear of its wenderful effects, and often in an entirely now character of disease. We do not claim for it the reputation of a cure all, but we do regard it as a Cure of Many. It has proved startlingly and amazingly successful in the worst kinds of Rheumatism. Neuralgia, Sprains, Brolses, Dislocated Joints, Ohilbisins, Frosted Feet, Stiff Neck, Totter, Sore Breast, Sore Nipples, Spinal Complaints, Baldness, etc. Price \$1 per jar.

\$1 per Jar.

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

DR. JOHN SCOTT, 36 Bond street, New York.

DR. JOHN SCOTT, 36 Bond street, New York.

NEW YORK HOMGEOPATHIC PHARMACY,

D. WHITE, M. D., SUPERINTENDENT,

No. 38 BOND STREET, Where may be found pure Homeopathic Medicines, in Tinetures, Triturations, Dilutions and Medicated Pelets; Medicine Cases, for physicians and family use, of all kinds and sizes; Vials, of every description; Corks, Labels, Globules, Sugar-of-Milk, Arnica Flowers and Plasters, Alcohol; Books

BIZECS; VIALE,

BUGAT-OfMilk, Arnica Flowers and Flastoce, All Medicines sold at this establishment are propared by D. White, M. D., formerly of "White's Homeopathic Pharmacy," St. Louis, Mo. The attenuated preparations are manipulated by the celebrated Dr. John Scott, one of the greatest healing mediums in the world. Address.

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

July 7.

MRS. W. R. HAYDEN,

TEST MEDIUM AND MEDICAL CLAIRYOYANT, No. 64 EAST 22D STREET, Now York. Examinations for disease when present, \$2,00; by a lock of hair, verbally, \$3,00. Sittings two dollars per hour for one or two persons. Sept. 22. BOOKSELLERS' AND NEWS-VENDERS' AGENCY.

ROSS & TOUSEY,
121 Nassau Street, New York, General Agents for the

BANNER OF LIGHT.

Would respectfully invite the attention of Booksellers, Dealers in Cheap Publications, and Periodicals, to their unequalled facilities for packing and forwarding everything in their line to alread of the Union, with the utmost promptitude cross dispatch. Orders solicited.

Bearls.

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

SITTING ON THE SHORE. The tide has obbed away-No more wild dashing 'gainst the adamant rocks, Her swayings amid seaweed false that mocks The hues of garden gay;

No laugh of little wavelets at their play; No lucid pools reflecting Heaven's clear brow-Both storm and calm alike are ended now.

The rocks sit gray and lone;
The shifting sand is spread so smooth and dry That not a tide might ever have swept by, Burring it with rude mean; Only some weedy fragment, idly thrown To rot beneath the sky, tell what has been ; But Desolation's self has grown screne.

Afar the mountains rise. And the broad estuary widens out, AR sunshine; wheeling round and round about Beaward, a white bird flies. A bird? Nav. seems it in these eyes A Boirit, o'er Eternity's dim sea, Calling, "Come thou up where all we glad souls be."

O life! O silent shore! Where we sit patient +O great sea beyond, To which we turn with solemn hope and fond, But sorrowful no more. A little while and then we, too, shall soar Like white winged sea-birds into the infinite deep;

Till then, Thou, Father, wilt our spirits keep. MISS MULOCH.

"We have a great deal more kindness than is ever spoken. Mangre all the selfishness that chills the world like east winds, the whole human family is bathed with an element of love like a fine other. How many persons we meet in houses whom we scarcely speak to, whom yet we honor, and who

> Angels. O, teach me not the barren creed, That Angels never haunt the soul; That 'tis a dream, O, never plead, I would not lose their sweet control-Low-whispering spirits, still they come And bid the dear emotions start. With visions of our childhood's home, That "Mecca" of the human heart.

O, chide me not, nor break the spell-All I have loved, or love, is here; The kind, the good, the true, they dwell In friendship's smile, and pity's tear! A little faith may rend the guise. And what our yearning hearts adore. Will change to seraphs from the skies, Who lingering watch till life is o'er.

Most men work for the present; a few for the future; the wise work for both-for the future in the present, and for the

present in the future. Reported for the Banner of Light.

LIZZIE DOTEN AT ALLSTON HALL, BOSTON, Sunday, Feb. 25, 1861.

AFTERNOON DISCOURSE.

The choir sang; the controling influences, through spirituality of his nature, and bowed his soul to the the medium, offered up an invocation, the choir sang again, and the lecturess prefaced her remarks by reading the following selection from the seventh the street wagged their tails as they came within chapter of Luke:

thapter of Luke:

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's bones, and such cown to meat. And, behold, a woman in the city, which with the him of the pharisee's bones, and such cown to meat. And, behold, a woman in the city, which with the him of the pharisee's bones, and such cown to meat. And behold, a woman in the city which with the him of the pharisee's bones, and shown the pharisee

It hath been said, that the wisdom of man is foolishness with God. We know there is an essential difference between the wisdom of God and the wisdom of man. Christ and the Church of Christ, treat sinners in a far different way from each other. Why is this? Is it because the Church fear the world will take too much courage? It is perhaps easier to swing the hammer of condemnation, than to heal with love, and men will choose power rather than love; but as men progress, they will grow up into the great hu-man observatory, and look out upon the broad wisdom of God, and bring up all that is grand in their nature, and personify it in their lives. Jesus ate with publicans, and sinners; and the woman taken in crime. knelt before him, and his holy eyes looked down into her nature through the guise of sin, and spoke to her hungering soul the words, "Neither do I condemn thee. Go, and sin no more."

He who climbs the rugged path toward human perfection, and faints on the way because of his weakness and human frailty, expecting no more of heaven than he has earned by toil and constant struggle, is the one for whom heaven's choicest glories are in wait. If you would read your brother's heart, first read your own. If you would know the effect of trials upon others, take them upon yourself. First, go into the kingdom; then open the door for others to come. When you do this, you will understand the powers that actuated the meek and There is no true religion if it is not founded upon your own soul.

Read the dictionary definition of "sinner," and then see what was the definition given by Christ. Stand them side by side with the infinite Father, and what do you think his definition of saints and sinners will be? The lexicon of heaven differs very much from that of Webster or Worcester. God sees men and women just as he made them, with their wants, longings and desires, which drag them down to those whose life he has crushed—to him, and not to a moral hell, or beckon them upward to celestial his victims, will the judgment come-for every sin heights.

There are two kinds of saints—the world's saints and the Lord's saints. The same may be said of sinners-there are the world's sinners and God's sinners. Who, what and where are the world's sit in condemnation, will look first to your own souls. They are those who make long prayers, and devour not only widow's houses, but, morally speaking, devour the widows themselves. They go to costly churches, and sit in the uppermost seats in the synagogues, and in times of stern necessity, will speculate in corn and flour, in sugar and molasses, in coal and wood; will buy low, and sell high; and while their brothers in the human family are starving, the world's saints will withhold the necessaries of life, till the price is so high that it will make them immensely rich. They draw out the last hard-earned copper of their less favored brother, to add to their treasury, and then give God the thanks for fortune's favors. They will always tell you what you should do-will point you to against the truth, and the scar marks the deed for Jesus' example. They feel their chief consequence ever. They have gone into outer darkness, where depends upon the magnanimity of the master, and there is weeping, wailing, and gnashing of teeth;

cause those in public places are thoroughly corrupt. How dare you condemn them, and call them you are, we repeat it, better than you know of.

Christ did not condemn the woman, because she to the light—because they profess the doctrine of loved much, and love is the golden key that lets his deeds.

. Deacon Pennytruce was converted at a revival meeting. He felt himself the vilest of sinners. (He was is to achieve the world's salvation, and bring the very near the truth!) He experienced the pangs of world's sinners into their true relationship to Deity. conscience, felt himself redeemed by the blood of the He will take the hand of sinners to teach them to do Lamb, and was received into the church of God. His will, and purify them till they stand perfect When the time came that was appointed for Deacon before Him. Pennytruce to die, he went off singing psalms, and while his friends were weeping around his bedside, he was translated, and entered into the heavenly kingdom. As he was led up and down the celestial courts by his angel guardians, he felt he could not be satisfied till he had listened to the wailings of the damned. The angel led him into the realms of darkness, and Deacon Pennytruce began to tremble, for fear he should lose his way, for the darkness was dense, and the stench of sulphur began to be insufferable. Soon hell was open to his hungry vision, and while he stood trembling and q aking, he beheld the damned souls writhing in torment. While he looked, he beheld one sinner: tossing and swaying on the lurid waves, more than any other the tormented of hell. He turned to his angel guide, to know who this could be, the enormities of whose life had earned him such a doom. " Lo, this is Deacon Pennytruce-wise in his own conceit. He was a Christian, and one of the world's saints."

As man enters heaven, so shall be as his view of of the world's saints. Can you not understand that in the soul is God's judgment seat? The man must be saved by his own soul. You can find these world's saint anywhere up and down the world. They attempt to serve both Mammon and Jehovah.

But, thank God, there is another side to the pic ture. Who are God's saints? Where are they, and honor us! How many we see in the street, or sit with in the how may we know them? God sets no such mark church, whom, though silently, we warmly rejoice to be with! on his creatures. There are kings who never wear Read the language of these wandering eye-beams. The heart a crown; there are prophets who never prophecy, knoweth."

R. W. EMERSON.

and poets whose words remain unspoken, and there are none but the angels who know the secret. The Lord's saints are not easily recognized upon earth. They are known, but are so rare that they are but understood. Could Jesus come to earth to day, and his blue eyes look deeply into the eyes of the be obtained by reading it, of the power and spirit people, he would be disregarded, so little is the world in which it was given through the medium. Her to know the truth. Though lips may be touched with a coal from off the altar of inspiration. the voice is disregarded. But there is no greater rebuke than a real soul. A philosopher has said truly that "all things are at risk when a thinker is let loose upon this planet." So weakness and meanness tremble before the gaze of a living soul. The life of a man is the greatest rebuke a man can have. When one is ready to sacrifice his all on the altar of humanity—ready to do something ever for the aid of the suffering and the trampled upon, you find him one of the Lord's saints. Real men are they who do not talk so much as they act. Such are, in truth, the ones who write their names on the pages of the world, and pass on. Poor Jeremy Jones was one of the Lord's saints.

His name was Jones, and this was enough to put him down. What could a Jones do? And Jeremy Jones said: "Because I cannot go forth with the power of eloquence, and be heard of men, I will, at east, endeavor to serve poor Jeremy Jones, that he may be as true as can be to the great God who made me." And not one thought that ever swept over the great sea of human souls, but he tested it, whether it came from the Deity. Jeremy Jones cultivated the inflowing truths of the Almighty; and, in spite of his name of Jones, his soul and mind expanded, and the little children loved him, and even the dogs in the radius of his magnetism, and men and woman

them with disdain and contumely, saying, "because God has given to me more than he has to you, I can afford to be good, and better than you are. were cursed at birth, and born in sin.

Ah, how often do you go up and down the streets of your city, meeting the children of poverty and wretchedness who have come out of the alleys and garrets in which they live their weary lives, to beg a few pennics, and to whom a word of love would be as a star in cloudy midnight! But the saints of the world discard the entreaties of the poor children and at length the little child says in his heart, " If I cannot do anything at this business, I will do better in another, for money I must have!" And then commences a career of recklessness and crime.

The world know not how many noble-souled women have been driven by the saints of the world, into the thoroughfares of your cities, to thrive on their sin, nor how many a kind-hearted policeman has been touched by their misery, and often lending them a helping hand, said to them, "neither do l They know condemn thee; go and sin no more!" human nature in varied bearings, and know that in your aristocratic street there are women whose hearts are less chaste and pure than the condemned and outlawed night-walkers of your city.

What constitutes the world's sinners then? Simply being found our. There are sinners with blacker hearts than are ever brought before the humble Jesus. The nearer you come to the heart of Deity, the more you drink in of his deep flowing love, and of the charity that suffereth all things. with their syren smiles? When God sees justice done with the world, to whom will the bill sented, and who will settle the account? Not to those who struggled up and grasped forward for the truth and purity but to those who broke their hold

and pushed them back into the pit of sin. Who are the Lord's sinners? They are those who made the world's sinners sin. The millionaire rolling in his carriage over the bleeding hearts o goes back to its own birthplace. You who have condemned the sinner of the world will know that no one lives but has committed some error; and only the pure and spotless soul can condemn. You who The one who had every want ministered to by father, mother, sister, brother, and has clasped hands with the chosen one, and feels all is well, looks with scorn upon her fallen sister, and says, "You are not virtuous, but I am." But look into the soul of the virtuous dame, and perhaps you will find it the nestling place of fouler crimes than her frail sister ever dreamed of-of selfishness, pride, envy, and deceit.

It is said, the sin against the Holy Ghost can never be forgiven, neither in this world nor in any other. Such sinners are God's sinners. Spirits ar endeavoring in vain to escape from the penalty brought upon them by their sin. They have sinned ever. They have gone into outer darkness, where yet forget his service. Why does the Church not and it was their own choice on earth, and they have heed the divine commands of mercy to men? Be- gone to a hell, a grade lower than that of human life.

Jesus, and forget his principles. They have not the men into the world, and the world into men. It is word of love nor the hand of aid, to prevent a man the religion of eternal life. Jesus know this; the from becoming a sinner, and then condemn him for Pharisce did not. The woman who comes in contact with purity, and knows how to appreciate, can never turn back to the beggarly elements of earth. Love

EVENING DISCOURSE.

In the Evening, the medium made a prayer, in which the controlling influence saw fit to implore God's blessing upon the "Tycoon of Japan, the Emperor of China, and the President of the United States," and that the latter might " have a speedy and safe removal from his office; and as he as tasted of glory, may his soul be satisfied, and let him retire into seclusion, and above all things seek understanding!" Also to bless the succession of Presidents, and " may he who is about to assume the Executive chair be another link on the chain, which shall strengthen the bonds of harmony and peace."

Then followed a pungant sermon from the Spirit of old Mather Byles from the text: "The fathers have eaten of sour grapes, and the children's teeth are set on edge." He viewed the present eternal life; and if he is not now converted, he must enter heaven as a little child. Such was one of our ancestors morally, religiously, socially, intellectually and above all, politically. The sermon was a powerful production, and riveted close attention, and its occasional sallies of wit and sarcasm, produces demonstration of applause. The subject was handled boldly and well, and its propositions were self-evident. Only cramped space compels us to forego a longer report.

> But the feature of the evening was the improvisation of the following poem, by the Spirit of EDGAR A. Poz. We publish it in full, and though it is a masterly production, and eminently characteristic of its distinguished author, a faint conception can whole manner seemed changed, and every fiber seemed drawn to its utmost tension, so mighty and powerful was the influence. Every breath was hushed while the poem was being delivered, and it seemed as though the hearts of the vast audience had ceased beating, so profound was the silence When the medium had repeated the last line,

> "Fare you well. I go-I go !" the influence left her, and she would have fallen to the platform in her exhaustion, but for timely assistance.

> The note in introduction was given at a subse quent sitting, by the same spirit through Miss Doten, in order that the poem might be better com prehended by the general reader:

> > THE PROPHECY OF VALA.

The prophecy of VALA is founded on the Scanda navian mythology. ODIN, the great All-Father, is the sovereign power of the universe; Thon, a lesser god, of whom it is said "his mighty hammer smote thunder out of everything." Baldun was a son of ODIN and of FRIGGA. He was slain by Hörder, his blind brother, who was persuaded to the act by LOKE, an evil spirit corresponding to the Hebrew or Christian Devil. The VALKYRIEN were the genii of the battle-field. The three Nornen were the

Seeking life's secret sources, and the primal truths of God. Tell me," I cried, "oh, prophet—thou shade of

the mighty past, What of the truth in the future ?- Is its horoscope yet cast?
Thou didst give it its birth and being, thou didst

cradle it in thy breast—
Show me its shining orbit, and the place of its final rest!"

the "crack of doom," And a fiery fulmination streamed in through the frightened gloom.

stood in the halls of Odin, and the great All-Father shone Like the centre and sun of being, 'mid the glories of his throne; And Thor, with his mighty hammer upraised in

his giant hand, Stood ready to wake the thunder, at his sovereign Lord's command.

Ho, Thor!" said the mighty Odin, "our omens are an of ill, the dragon gnaweth sharply at the roots of Yggdrasill. e wild Valkyrien, as they shrick on the

battle-plain, the moans of the faithful Nornen, as they weep over Baldur slain. A woe to the serpent Loke, and to Hörder's reck less ruth.

For goodness is slain of evil, and Falsehood hath

conquered Truth! Now call thou on mystic Vala, as she sleeps in the grave of time, Where the hoary age hath written her name in a

frosty rime; She can tell when the sun will darken, when the stars shall cease to burn— the sleeping dead shall waken, and when Baldur shall return."

A sound like the rushing tempest, and the won-

drous hammer fell.

the great Heimskringla shuddered, and swayed like a mighty bell. the wailings of troubled souls, Like the gnomes at their fiery forges-howlings of restless ghouls.

out of the fiery covert of the tempest and the storm, Like a vision of troubled slumber, came a woman's stately form. There came a hush as at midnight, when the sheeted

dead awake,

And even the silence shuddered, as her words of power she spake: "Mighty Odin, I am Vala,

I have heard your thunder-call,

I have heard the woful wailing Sounding forth from Wingolf's hall, And I know that beauteous Baldur, Loved of all the gods, is slain— That the evil Loke triumphs,

And on Hörder rests the stain. But my words shall fail to tell you Aught concerning him you mourn For the leaves that bear the record From the tree of life are torn; And while Hecla's fires shall glow, Or the bubbling Geysers flow, Of his fate no one shall know-

Understand you this, or no?

"I will sing a solemn Saga,
I will chant a Runic rhyme, Weave a wild, prophetic Edda From the scattered threads of time: Know, oh. Odin-mighty Odin, That thy sons shall all be slain, Where the wild Valkyrien gather On the bloody battle plain; And thy throne itself shall tremble With the stern, resistless shook, Which shall rend the world asunder

At the day of Ragnarce. Other stars the night shall know, From the rock shall waters flow, And from ruin beauty grow. Understand you this, or no? Vainly shall the faithful Nornan

Water drooping Yggdrasill, For the wrathful, restless dragon At its roots is gnawing still. Loke's evil arts shall triumph, Hörder's eyes be dark with night, Till the day of re-creation Brings the buried Truth to light; Then a greater God than Odin Over all the worlds shall reign, And my Saga's mystic meanin As the sunlight shall be plain. Out of evil, good shall grow-Doubt me not, for time shall show. Understand you this, or no? Fare you well! I go-I go!"

There came a voice as of thunder, with a gleam of lurid light, And the mystic Vala vanished like a meteor of the

truth of the past, But each phase is greater and grander and mightier than the last—

That the past is ever prophetic of that which is yet And that God reveals his glory by slow and distinct

degree; Yet still are the nations weeping o'er the graves of the truth and right. Lo! I summon another Vala-let her prophecy tonight.
With the amaranth and the myrtle and the aspho-

del on her brow Still wet with the dew of the kingdom, doth she stand before you now: "Not with sound of many thunders,

Not with miracles and wonders Would I herald forth my coming from the peaceful spirit shore, But in God's own love descending,

With your aspirations blending, 'I would teach you of the future, that you watch and weep no more. God is God from the creation;

Truth, alone, is man's salvation: But the God that now you worship soon shall be your God no more, For the soul in its unfolding, Evermore its thought remoulding,

Learns more truly, in its progress, ' how to love and to adore ! Evil is of Good, twin-brother, Born of God, and of none other; And though Truth seems glain of error through the

. ills that men deplore. Yet, still nearer to perfection, She shall know a resurrection, Passing on from ceaseless glory, unto glory evermore.

From the truths of former ages, From the world's close-lettered pages Man shall learn to meet more bravely all the life that lies before: For the day of retribution, Is the final restitution

Of the good, the true, the holy, which shall live forevermore!" Understand you this, or no? Fare you well. I go-I go!"

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE,

WEDNESDAY EVENING, FEBRUARY 27, 1861.

SUBJECT .- " Fate and Free Agency."

REV. RICHARD THAYER, Chairman. Dr. H. F. GARDNER said this subject had excited thought in all ages, but had not been settled. Gleam ings of truth were elicited, but we could not get the whole truth. There was evidence favoring both fate and free agency. Man, unquestionably, was governed by fixed laws, but differing measurably from the laws that govern all else. Man has a triune nature—an animal nature, governed by the fatality—did not believe in special, only in a gene-laws applicable to that nature. He has a moral ral, Providence. nature, which controls, or should control, the lower or animal nature, and the third or intellectual nature, which acts in unison with one or both of the others-each have their expression through special organs of the brain. The sphere of the animal is to take care of the man: the moral to act as judge A sound like the restless earthquake, a crash like and direct, and the intellectual to enlighten th judgment of each; and any want of harmony has its legitimate effect. Man is fated to act under the strongest motive; to-day a man could not do differently from what he does, his actions date back and there the responsibility lies, and now depends upon organization: but if he knows he has these biases, then he is responsible for his acts. Animal preponderates and moral yields; moral preponderates and animal yields. A man with an equally balanced head, is the more fortunate. A man who has committed a murder, in doing it, may be a more moral man than one who did not, from the fact that he may have been controlled by antecedents inherent in himself, leading to the act over which he had no power, because he did not originate the motive or controlling influence.

> Mr. Wetherner said a thought or two had occurred to him which he would utter then. He thought the future of events, even to details, were all known. If the infinite intelligence knew, ages ago, that wood would grow scarce, and provided at a certain time that the human mind would discover coal, and also provided the supply for that demand, then all the minute details of eventuality must be known also; and that premonitions, prophecies and dreams occasionally foretold events, not coincidences, but of a complex character; and the events occurred as foreshadowed, and these being so interwoven with cotemporaneous things as that producing power, though not written in the prophecy, because those events must have been the result of antecedents, or correlative circumstances. No one can doubt the existence of these occasional facts. No one supposes them usual, but the occasional one disputing it as being only a relic of superstition has not given the matter thought. Every one feels the truth suggested by the poet when he says: " Tis the secret of life sheds its mystical lore,

As coming events cast their shadows before.' If this or these are facts, then events are known and man is but the filling up of the fabric, either warp or woof, of the picture or scroll of history— and, of course, is not free, but in the hands of fate or Divinity.

One other thought occurs: Are the actions of a man and, therefore, of Society, governed by fixed laws, or are they the result of chance, or supernatural interference? It can hardly be other than the first. Any act must be the result of its antecedents. One can never tell the whole of a man's antecedents, or his own, or the external circumstantial phenomena that bear upon his actions or the antecedents

That is the province of the Infinite. But the nearer we approximate to that knowledge, the nearor we can foretell what the future actions of a man will be, or what events will be, on the admitted principle that like causes produce like results. The cause of causation knows exactly the detail of the future. Angels may, to a certain extent, and man occasionally by segments, when conditions are right. Admitting these facts (and speakers here do in other connections) the logical conclusion clinches fate.

Mr. Rice said, the idea of a man being a free agent, is absurd. A man or a God-making one an agent, and that agent being a free agent, is a contradiction of terms. If he is free, he is no agent; does a man make himself? No!-Nothing is ours. The power that makes us, is the responsible power. Who makes the will? We did not come here of our own accord. God is infinite, and must not God do and know what he does ?-all of it? Certainly, otherwise, he is below infinite. God does, and is responsible for all. Man is no free agent at all. He is simply an instrument to do, not what he pleases, but what God pleases.

Dr. GAEDNER, explained an illusion to his remarks, and said the brain had nothing to do with the spirit. It was simply the instrument through which the spirit acted, and if a man's brain was deficient in causality, he could not manifest clearly the relation of cause and effect, and if he illustrated, he might do it by comparisons, if he had that organ developed.

Mr. HUMBERTT, the Divine will was never made patent but through eternal laws, perhaps unknown to us, but all harmonising in that great concert that we call Universal. Our destiny and the destiny of every thing conceivable, not excepting God himself, is to be confined in that universe; and in that point God himself placed a terminus to his free agency, for would he, it would be impossible to him to step out

of it. Mr. Epson thought it an important and practical question. He saw a law underlying every thing, which bespoke law and fate. The question introduces us to the sphere of causes, and that begets charity. and we can never accept the bad we see, without Then I saw that the truth of the present is but the reverting to causes producing that so called bad. I do not quite accept Dr. Gardner's view of a triune nature; I do partially. I recognize in man the divine. I think we are dual beings, rather than triune. The love element is a fountain of causes; I believe in fore-ordination or fixed fate; but man is not so far fated as to be removed from responsibility. The fate blends into a philosophical necessity, so to speak. The doctrine of a perfect Providence ap-proaches near fatalism. The Adamic plane has not much freedom in it. Back of us is a divine source of action, we feel this Providence is a perfect one, and by it we must progress until there is perfect freedom. He then read a short passage from Bushnel upon the subject, which was interesting and to the point.

Mr. Burke said the question was an old one, but not a settled one. It seemed to him that there was truth on both sides of it; and thought it would be well to find out wherein we were free and wherein we were fated. Physically man is fated, he is just

so tall and looks just so, whether he will or no.
Madame De Stael was fated to be a homely woman; man is fated in a similar way. or the reverse-mentally he is not so, he thinks as he pleases; a man may have a thought to take a watch from his neighbor's pocket, but alters his mind and thinks "honesty is the best policy." Now he alters his thought, and is free to do so. Some thing therefore is not fated and that is the mind of man.

REV. MR. THAYER said the question was one of great interest. We are free in such a sense as to make us responsible for all our actions, otherwise he is no more responsible than the plants; they are fixed in their places by the flat of God. Are the actions of men so fixed? The actions of men, in their intercourse with one another, are a libel on the thought, for we hold each other accountable to each other for our actions, thus practically endorsing free-

Mr. Rice asked the speaker if he thought a man made his thought, or that it was made for him. Mr. Thayer said man was influenced, but not so far as to remove his moral accountability. Man's actions were something more than simply the result of turning a crank.

Mr. Davies said he did not think he was fated to come here this evening, but he came of his own free will. Moses had been referred to. He did what he did by his own free will. The brother said he could change his thought, and not steal the watch; not so. He could not change the thought. He had a better one. The thought that it was wrong to steal the watch did not change, and never will; it will always be wrong to steal a watch. A man is very much the creature of circumstances. Man has more mind than any other animal. Free agency means, can he do right, or can he do wrong? Physically, man is fated, but mind is free. All created things are governed by mind. Everything in nature is subject to laws except mind. A child is not a free agent, and a natural instinct is implanted in the parent, forcing it to be his pleasure to nurture that child till it is a free agent. If we are fated, doing what we do by law, why this longing after immortality? Freedom is one of the proofs of immortality. He made a distinction between fore-knowledge and

Mr. SUMMERS said man had perfect freedom of choice. What is the meaning of conscience? The standard is the golden rule, and man has an idea of right and wrong, and exercises it if he chooses.

JUDGE LADD, said each one expresses his own ideas; to answer this question, each one must interrogate his own consciousness. Is it not a question that lies back of all consciousness? Look into the depths of our being—its capabilities and potencies never yet called forth; not the ultimation, but the central thought that governs the motive. Look back and behold the mineral. There is nothing but force and form. Higher up and we come to vegetable and animal life, and we see force, and form, and also locomotion and instinct :- instinct and force are the governing powers. Is it so with man? does he not feel he has power back of all this? Each' one feels himself to be the center of the universe, cannot onfine it. Will and the power of will, is not confined. May we not have been the elements to make the flower, and may be the power of will in the future to call from the elements the flower or form that we desire, is within our reach and must be rudimental now.

DR. GARDNER said the highest thing under God was the human will—prophetic of immutability. Men is fated, yet man is free; the power that governs is invisible. We are in the external-Spirit set free from gross matter does not see external things, but Spiritual things. All great events proceed from invisible forces.

MR. LEONARD had not much to say on this question, no one had expressed his views. Dr. Gardner had come the nearest. Don't believe we have a particle of free agency. Have no more real control events not foretold must have been known by the over our actions than we have over our belief. None at all. The only way to study this question,

is to study opeself. LIZZIE DOTON said we could not settle this question to-night, if we ever could. Have been waiting We are both free, and are to have it answered. fact is indisputable; and most people have had fated. We do just what we have a mind to, if God There were mingled murmurs and discords, like experience of it in their own family, or circle. Any will let us. I cannot see how I could do differently from what I do. I see fatalism around me and above me and I cannot help it.

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