Written for the Banner of Light. WAILING WINDS.

BY FANNY.

O, wind! around the casement-O. mournful, sobbing wind ! What seek you meaning through the world, Yet never, never find?

Mourn you that from the brook-side The Spring's bright buds are gone? Or that to fairer Summer climes The swallows' wings have flown?

Or is it that the woodlands Have lost their shades of green? That on the withering, dying leaves, The frost's cold hand is seen ?

Or is it from a feeling Of sadness, vague, yet deep-A longing for some unknown bliss That will not, cannot sleep?

O, wind around the casement ! Blow sadiv where you list: The human heart has ever felt This sense of dim unrest.

Written for the Banner of Light.

UDITH:

THE MYSTERY OF

MORTON MARSH MANOR.

BY M. V. ST. LEON.

CONCLUSION OF CHAPTER SECOND.

"Very singular," said the lawyer, as he looked in every probable and improbable spot for the dooument. "I drew up the will myself not a week before Mrs. Murray's illness, and my last conversation with her but ten days ago proved she had no thought of altering her intentions in regard to her property."

No one offered any suggestions, and after due search, the attempt to discover the will was abandoned. The general belief was, that the nearer approach of death had aroused remorse at her unnatural treatment of her son, and occasioned the destruction of the will; but that, being an intensely proud woman, she could not bear to acknowledge her injustice, and relenting, preferred to let Richmond ap pear to receive his due rather through accident than

"Well, Miss Judith," said the old lawyer as he shook my hand at parting, "at least no one can ac- a burst of bitter indignation, fresh as if it had hapdestroying the missing document, as you would have deprived yourself of a mighty handsome fortune by the means."

Involuntarily I started and trembled. How could it be that Mr. Floyd should unconsciously proclaim the very truth. Had he indeed no knowledge of my after Mr. Richmond: 'Armstrong, never dare mensecret?--for suspicion was already beginning to poison tion that name in my presence again. There was my happiness and former sense of security in my once a Richmond Murray, who was my son; he uprightness of conduct. "Yes," continued Mr. Floyd, noticing my start

and attributing it to mere surprise, "your aunt left we'd go through a kirkyard at midnight. Even you her sole heiress, and I'm very sorry that you the pastor, when he came to console with her, went should lose so much good fortune, just for the want away with a flea in his ear." of a little yellow paper." to make the to

CHAPTER III.

100

I had really done right in following the impulse to never a better mistress nor a more benevolent lady." disinherit myself. I was now half inclined to be- "Yes, yes, miss, there were some crooked corners lieve that I was in no fit state that night to decide in Mrs. Murrhy's nature, that no mortal ever did or impartially on the matter, and it was one of sufficient ever will make out; but even they won't account importance to be duly considered. If I had really for her unnaturalness to Mr. Richmond. I would n't done what the dispassionate dictates of conscience for my life, Miss Judith, that it should pass my lips would approve, why this guilty feeling and loss of to a living soul but you, and I hope you won't take self-respect, which made me apprehend that every offence; but indeed, then, I 've lived a long time, and person about me was suspicious and watchful of my I've seen a deal; and I never forget what I see,

Richmond would at least be benefited, and spared mind. Well, then, it's here-I can make nothing the knowledge that his mother's dying mention of more out of it, miss, unless Mr, Richmond is just him was almost a curse. But it occurred to me, no child of hers at all!" with a sinking sensation at my heart, that there was a most mysterious earnestness in her mention of to my wild suspicions, that I could not forbear a him, an indefinable shade of meaning, as if he were faint exclamation. something foreign to her-an object of indifference rather than of a mother's angry complaint. Por daft," continued the aged housekeeper, "but I've tions of her last words rushed across my recollection, my reasons, and good ones, too, they are." suggesting the wildest ideas. There was one solution to the whole of this singular conduct—that he whom I had always supposed to be my cousin was not my aunt's child!

The instant after this idea was developed I was shooked at myself for thus descorating my aunt's back to the Manor after several years' absence that memory, and fairly humiliated that my own depar- had seen me wife, mother, and widow. A haughtier ture from a straight forward course should have lady I hever saw, nor one that could more entirely shaken my faith in one so irreproachable as my win you over with two words when she pleased. Aunt Murray had ever been. Here my meditations My master fairly worshiped the ground she walked were interrupted by a knock at the door. On open on; and she was just as stately to him as she was ing it, the house-keeper entered.

"I hope, Miss Kennedy," she said, "that you in- let another person copy her ways to him, and no tend to stay here until Mr. Murray comes home from one dared put her consequence above his, to her abroad, which I suppose wont be long."

ter informing him of his mother's illness, sometime there was no heir yet. Mr. Murray fretted secretly previous, and was probably on his way to Morton at this-but if my mistress did, there was none the

always petted my cousin, "I'll be glad to see his So she just' takes her maid, a Frenchwoman that bonny face again. But I'm afraid he'll never take bad always been with her, and was once her nurse, to the old Manor for a steady home; when he was and off she goes to a gay watering-place, to Brighhere it never seemed like you'd suppose it would, ton. and he the heir, and an only child, too. My mistress The first hint we ever had of what was going fornever made of him, though everybody else just worshiped Mr. Richmond; and a finer, braver boy to my master, and my mistress doing well. You may was n't to be found, far nor wide. Do you know, think our surprise was in good earnest; well, miss,

confidential tone, "it was always a mystery to me what there was between them to set one against the other so-for as you know yourself, miss, it was n't in nature for any mother to be so careless of her only child as my mistress always seemed. Why. when he was little, miss, and would be ailing, she never was anxious, but would say he'd be better soon; and once, when he was so ill that we all feared it would go hard with him, instead of being by him day and night, and losing her rest and senses most, she left him to the nurses, while she took her regular sleep, saying she'd need all her strength if the sorrow should come and that she was so unused to sickness that he was better in other hands than hers—as if a mother was n't more than a college of doctors and nurses to boot. Well, he made out to win through it, the poor lamb, and what does my mistress do then? The first time he could sit by the window and see the green trees-for it was winter, mind you, when he took ill-instead of crying over him for joy, which, in-deed, though, I'd not expect from so proud a lady: but instead of talking to him cheerful-like, and planning pleasant things for him when he'd be strong enough to be about, she just read him a regular preachment, telling him how serious he ought to take his duties after such a warning as he'd had that if he did n't improve his time, and put away temptations to idleness and the like, it would have been better to have died before he recovered to do ill. Not that I mean, miss, it was n't all gospel truth, and what we ought to hear and say at the right time, but surely was n't it a strange mother to choose that time, and he just snatched from the grave?

But it was of a piece when he grew older. Surely it seemed more like she was struggling with herself not to hate him, than striving to keep down the worship he'd tempt one into. So, just finding he was sure of a cold welcome to his own home, when he'd come at vacations, Mr. Richmond took to the stables for amusement, and the whole country round for companionship, and he was just torn to pieces with engagements to come here and go there: But never a bit of a mother's pride or vanity would you see in the mistress's face, if you'd look for it till you'd be gray.

Finally, as you know, miss, Mr. Richmond finished his education and went to Europe. But there was never a look of sorrow or lonesomeness in his mother's face: and after he wrote that it was true he was married-oh, Miss Judith, I'll never forget the day that news come," continued the old woman with whiter than was my mistress's. I know there must have been some hard words in the letter to work her so; and her eyes were like coal-pits, for all the world, when she told me, in answer to my questions lives no longer-no such person is recognized here.' After that we'd no more dare speak of him than

"But what do you suppose was the reason of this coldness, Armstrong?" I now inquired. "When I came here a desolate little orphan, no parent could After Mr. Floyd left me, I shut myself up in my have been kinder than she was to me, although I chamber to think. I began to be doubtful whether was her husband's niece. And you know there was

neither, nor do folks say that I am blinder than I endeavored to comfort myself by thinking that others, and I've thought it over and over in my

So startling and unexpected was this confirmation

"Yes, miss, I dare say you think I'm gone clear

I answered by a look of inquiring interest.

"It's a long story, Miss Judith; but if I don't go back to the beginning, you'll maybe not understand it. When my master brought his young bride home, I was then housekeeper, though I'd just come to everybody else. But mind you, miss, sho'd not face; for all that, it was plainer than daylight who I informed her that he must have received my let- ruled the Manor. Several years passed away, and wiser. My master goes abroad on business, and my "Bless him!" exclaimed the old woman, who had mistress finds the old house too lonesome to stay in.

ward, was the news that there was a fine, noble heir miss," continued Armstrong, sinking her voice to a three months from the time she left us, my mistress

came home again with Master Richmond, who was a beautiful babe, though he did come before his than repaid by these dear words! But I cannot time, and my mistress was as thriving as he was. love you more for them, for from my earliest remem-But somehow her fine color never returned; and brance you have been my ideal of womanhood. As instead of her prond, lawless ways and speeches, a boy, I worshiped and exulted in your beauty and she was always as still and grand as you remember superiority, and ever have felt the absence of tenher, miss, with a look in her eyes that went to my derness on your part compensated by the honor of if the tears might freeze in them, but never melt. tell me that you wish me to remain with you-that She never seemed happy and fond with her baby, as you will continue thus toward me. young mothers are: and when the master came back and held the child in his arms, his heart too to do such a cruel thing, but she stopped him, and full to speak a word, but looking at his wife with saidmore love and gratitude in his eyes than he'd speak in a lifetime, she just went white as a snow-drift, you will destroy all comfort in your presence. It is and all but fainted. It was a queer way to be joyful over the young heir, was n't it, miss?

Well, miss, as Mr. Richmond got older, instead of indulging him, as the Squire was for doing, my mistress just fought against it; and, between wife your gratitude has found a more quiet mode of exand son, the poor gentleman had a hard time of it. pression. for he thought the world of both; and you know how natural it is to pet an only child, and he the heir. But what his mother withheld in the way of affection, was made up to him by everybody he'd come a-near. But when the Squire died, miss, my mistress had it her own way, without saying by your of the shortness of life, and finished with saying leave' to anybody. Ah, many's the time, Miss Judith, I've favored him unbeknown to her! Mr. Richmond had a will of his own, though, for all he was so kind and free from airs; so when he came to be a lad, he somehow contrived to take the place duct I choose to take. You distrust my love for he should as heir of Morton Manor. Soon, too, as he left home for school, he was so clever that the teachers had more than one blind side, and so brave and forward in all sports, that his mates just followed as he led, till he found that the heir of Morton Manor

was not to be looked down on. But it is n't for me to tell you, miss, the winning ways of your own cousin, as you lived with him for vears. You know what a warm heart he must have had to never, cast up his mother's coldness to her, but be just the most dutiful, loving son as was ever seen : why, she could n't have a wish but he'd bring never have been content to leave when he did, if she had n't driven him away entirely, This happened after he'd come home from his last college term, and stone-se pitiful like. was meaning to coax his mother to go abroad with him in his travels. Sure, miss, there's no harm of speaking to you; and I've lived here so long in on earth now, for everything looks dark in the pressuch an awful silent way, with all these thoughts ent. I will not stay for the preparations I had inin my mind, and Mrs. Murray dying by inches be- tended to make, but leave for London to morrow fore my very eyes, without letting any one be called morning, and I will not return till you permit me.' in for advice, that it is a relief to speak out at last. get some things from the closet, while she was out, side.' when I heard herself and the young master come into her chamber. Before I knew they were saying anything private, words had passed that put me in a dreadful trouble. I wouldn't have let them know what I'd heard for the world, and I was loth to hear what was coming; but I could n't get away unless I went through the room where they were; so, as I knew all was safe with me, I made up my mind to hear as little as I could, and forget as much. But it went to my heart to hear Mr. Richmond.

'Mother,' says he, 'you never loved me as only sons are generally leved, especially by widowed my duty to you? It was never in my heart to do give way to grief, hurried from the room. so. Vet I know you must have sufficient reasons?

· I am not aware that my conduct to you has been o unnatural as to excite remark or questioning,' answers my mistress, as cold and proud as an icicle.

and grieved, 'don't think I am capable of wanting trembling like a leaf. in respect to you enough to question your actions; but if you could know the yearning in my heart for and a tender mother's caress, even if it were a farewell, and I went to a life-long separation with but which I brought on unconscious partakers? that one memory to cheer me.'

· How can you place so much value on mere words?' asked my mistress, not quite so haughty, maybe, as at first.

'Not the words, mother-it's the feeling that prompts them which sets the value." But some people, Richmond, do not express their feelings by words.'

'I know; but then it comes out in action-it cannot be kept wholly out of sight.'

· Have I ever neglected to give you every advantage, or refused you any privilege due to your station?' says my mistress, hesitating-like. I was got her to bed at once. Still I was bound Mr. Richsurprised to hear her argue with him, instead of mond should get his chance; for, though I was

'I said I did not complain,' master answers, so put me beyond the pale of warm affection',

It was not in human power, Miss Judith, to resist clothes he was to take away in the morning. such sad pleading as was in Mr. Richmond's voice. and Mrs. Murray seemed quite softened. Why, mother send you? Richmond,' she says, 'I never have wounded you meaningly. You are morbid on this subject. I she has had another of her attacks. know I am not demonstrative, but I never was so. Of course there is a strength in natural ties beyond the power of any circumstances to crush out, al. but she will be stronger to morrow.' though it may not be on the surface.'

Mr. Richmond waited for no more; but, without ing over in his mind what he'd best do. with his voice all of a tremble, said-

'Oh, mother, mother, my devotion to you is more heart, sometimes. It was troubled, auxious-like, as being your son. Now I am blessed. Dear mother,

I do n't know, miss, what came over my mistress

'You agitate me terribly; if you are so vehement, impossible for me to understand or sympathize with such frenzied language and ideas. If this is to be my reward for disclaiming your charge of being an unloving parent, I must request you to leave me till

Miss Judith, I expect Mr. Richmond felt his neart was breaking, to be dashed down so sudden. He rose and fetched a gasping sob, and a groan.

'Mother,' says he, 'I can bear no more! Oh, you must hate me to torture me thus!'

Mrs. Murray had begun her hard speech, as if she was struggling to say the words, but she had ended quite firm, and she answers him now so stern: Richmond, I cannot allow this. I am not ac. countable to you for my feelings, or the line of conyou-you upbraid me with neglect and, injustice, in the same hypocritical breath that you assert your respect and devotion. Can the companionship of a child so suspicious and arbitrary be pleasant to me? I have always seen this disposition on your part to demand a show of feeling repugnant to me, and have been more at ease in your absence. You may well feel estranged from me. There can be no sympathy between us. Your birth brought me no hap. piness, and it was never by my desire that you were the heir of Morton.

Oh, Miss Judith! there was a gloomy fierceness it out for her before she'd more than speak it. He'd in my mistress's voice that made me faintish, and poor Mr. Richmond did not answer at once; when he did, indeed 't was enough to melt a heart of

> 'Mother,' he says, 'I will never grieve you again. I will go abroad immediately. I have no preferences

De not let me turn you out of your home,' in-So, as I was saying, my mistress fairly drove Mr. | terrupted Mrs. Murray. 'I merely request you to Richmond away. One evening I was in the room let me pursue my course toward you, of years past, that leads out of Mrs. Murray's, where I had gone to without comment, or attempt at alteration on your

Mother, what home is this to me? asked Mr. Richmond, for the first time with hardness; 'it is nothing but the tomb of dead hopes, since our outward life would be henceforth an acted lie. No: there are bounds to my capacity for suffering. Oh, mother, forgive me! I do not know what I say. I am glad to suffer, if you will have it so, for it links us together in some relation—and you repudiate our natural one. We may never stand face to face again, after to night. Let me, then, for one moment fancy myself, as I have ever striven to believe-your beloved son.' And he took his mother in his arms, mothers. What is the reason? Have I ever failed in kissed her several times, and then, as if he must

Mrs. Murray started as he left her, and in a low, broken voice called him by name. He did n't hear her, though, and, after she had listened a moment, as if half a mind to go after him, she came back, and Dear mother,' says Mr. Richmond, hurried-like through the chink of the door I could see she was

'Oh, God !' she cried, 'my punishment is harder than I can bear! No change, no lightening of the that confidence and intimate companionship I so burden through all time. Must I forever crush out often see between parents and children, you would that noble, loving heart, because his heritage from bestow it on me, I am sure. Much as I value my me can be my hatred only? or, when my heart is friends, and firm as I believe their affection to be, I drawn to him at times, will it always be a crime to would give all, twice over, for one endearing epithet indulge in the generous impulse, lest I neglect to make atonement to heaven and man for the sin

Here my mistress cried out, and pressed one hand to her breast, groaning, while she tried to ring the bell with the other; before she could reach it she fainted. I rushed to her, and in a few minutes she came to herself.

'Oh, ma'am l' says I, 'you've got one of those dreadful turns again. Let me call Mr. Richmond.' For you see, miss, I knew after what I'd heard, that if she was to see him in her weak state, and he knowing she was pained to part with him, for all her hard words, they'd find out the way to happiness at last. But she would n't hear to it, and I cutting her words short, and asking him to leave main sure, by Mrs. Murray's last sayings, that there was an awful deal of wrong somewhere, I knew it could n't be straightened out now-and I meek and sorrowful that my eyes dimmed over, loved the young master like my own child, to boot. and you do not understand my feelings; but, thank | So when I left her, I went to his room; for all it heaven, I have a mother, though she does see fit to was so late, there was a light under the door, and, when he opened it, I saw the chairs all full of

> 'What is it, Armstrong?' says he, eagerly. 'Did No. sir,' says I. 'My mistress is very poorly;

Does she wish to see me? How is she now?' 'I left her asleep, sir, and I think she needs rest; 'I go to London by the first train,' says he, turn-

letting my mistress finish, he rose hastily, and 'Then you wont see her till she is well again,' kneeling by her chair, as I judge, kissed her, and says I, making as if I did n't know how long he was going for.

'I am going abroad, Armstrong,' he answered, with his face partly turned away. · Why, sir, is n't this sudden ?'

'Yes: but if my mother is so ill. I don't like to

'Then that is what brought on the illness, sir,' says I; 'she seemed very much cast down about

omething.' 'She is asleep, you say?' he asked, his beautiful yes lighting up when I told him this. I wont

fisturb her; but if she wakes in the night, be sure

call me, Armstrong.' Just this minute her bell rung for me. Mr. Richand started, and said:

Bid Thomas'-that was his man-come to me as you go to my mother's room, and give her the note yourself, that I shall send by him.'

So I told Thomas that his master wanted him, and went to Mrs. Murray, feeling better than before I 'd seen Mr. Richmond. Presently Thomas comes with the letter, and I gave it to Mrs. Murray. She read it quickly, and weak as she was, made me bring pen and paper for an answer.

My mind misgave me, miss, for I did n't like the black look on her face, and I was fearing I'd done wrong to meddle, for belike I'd only get the master two hard words for every one he'd had before. Sure enough, she sent me with it to him, and he asked me to wait till he'd read it. When I looked at him he was pale as ashes, and says he-

'You can go, Armstrong. Tell my mother I shall

leave, as I expected, when I last spoke with her.' When my mistress got up next morning, Mr. Richond was gone, and we never saw him again. I went into his chamber the day he left, and a desolate looking spot it was, Miss Judith. The fire had gone all to clinkers, and in one corner of the grate was a twisted paper, half burnt. I saw it was the note I had brought the night before, and perhaps I'd no right to do it, but I was so interested for poor Mr. Richmond, that I just picked it up. It was badly scorched, but I made it out. Oh. Miss Judith! 't was a cruel letter. My mistress asked if he could not rest content with making her ill, but he must annoy her with urging a disagreeable subject still further, and begged him to leave her until she reovered her strength. I took good care to destroy the note this time, you may be sure.

Ah! how lonesome it was after Mr. Richmond was gone! I think my mistress herself would have called him back, only for pride. But he wrote regularly to her, and she answered when she pleased. Then when the neighbors were calling they seemed to find it dull without him, and my mistress had to hear of him constantly from them. Mrs. Murray kept open house more than ever to divert herself, and as the Manor was the top of the county, she never lacked for company. But she grow dreadful tired of it, Miss Judith. There was one strange thing, too, that I minded: of all the young people around, my mistress's favorite was Miss Jessie Scott, and a sweet young lady she was, indeed-as pretty as a new blown rose, and a voice like a linnet for singing. I always thought she and Mr. Richmond were great friends, and nothing could be more to my mistress's taste, you'd think, for she was from good blood and had a fortune of her own.

I do think she took the master's absence to heart, and she never missed asking after him when his mother would get a letter. Sometimes Mrs. Murray would give them into her own hands; then she would fairly color with pleasure. But my mistress must have been blind to the feeling between them; or elso she changed her mind, for once when Miss Jessie was visiting here, news came that Mr. Richmond was very ill and not expected to live. Mrs. Murray read it before the poor lamb, and she went right off, crying and laughing together, so that we'd as much as we could do to bring her out for half an hour. That seemed to open my mistress's eyes, and from that she took as strong a dislike to Miss Scott as she had

It was a great cross to the young lady, for she and no news of my master now, and she was fretted with knowing she had shown her heart so plain. The dear only knows, miss, what Mrs. Murray could fird against the match, but there it was; and Miss Jessie, soft and winning as she seemed, had pride, so they only met after that when they chanced to.

But when Mr. Richmond wrote his mother that he was truly married, we had sad days; for she began on that to draw closer into herself, and this beautiful old place, that used to be so grand and gay the year round, got like a nunnery, with only the parsonage folks ever coming to it at the last. Sure, you know the rest. miss: and glad I was when Mrs. Murray let you be sent for. Now I suppose you'll stay hero till Mr. Richmond comes?"

[TO BE CONTINUED.]

Female Health and Beauty.

Professor E. L. Robbins, in a lecture on Sanitary Science, says, in speaking of the health and beauty of women, as affected by air, exercise, light and costume, he agreed with Dr. Pritchard, that beauty was synonymous with health and perfection of organization. Of light, air and costume, the latter was the most important in its influence upon woman. Dress was far more important in its influence upon woman than upon man. Woman exercises far greater influence upon the health and welfare of the future generations of the race. The improvement of the human race must be sought in the improvement of the health of women. In the. whole animal creation, there was no such instance of the want of strength in the female as compared with the male, as in the human race. Women inhaled but about half as much air as men. The. difference was not so great in any other instance in. the animal world.

Written for the Banner of Light LEWIS.

BY ENOLA.

Our baby Lowie came to us. A witching dainty sprite, Whose every look and motion brought Its quota of delight. We watched and guarded him so safe From every breath of ill-A single year went by and he Was baby Lewie still.

Then trouble came, and all the light Seemed dimly to depart From desolated hearthstone And weary aching heart; But twice a twelve month could not steal The proud, brave heart I kept, While every night upon my arm My darling Lewie slept.

Oh Lewie, Lewie!' Shall I see His sweet face never more? In every dream I watch again The rose hued shroud he wore. The little dog he loved so well By stranger hand is fed, His useless toys are put aside; My little boy is dead.

Nay ! youthful mother, cease thy plaint-Thy darling is not dead. In a far brighter land than thine His faltering feet are led. Yet bends he from his higher sphere To kiss thy cheek and brow; Thou may'et not see him, but he is Thy angel guardian now !

Original Essays.

ANCIENT GLIMPSES OF THE SPIRIT LAND.

NUMBER TWENTY-FIVE.

Spiritualism is often rebuked for its want of power to work its signs and wonders in the sight of all Israel and the Sun. But is the more material world wholly exempt of short-comings in this direction? Do chemistry and physiology exhibit a front with lines alike marked on its phenomena as manifest in darkness and in light? Is there no "chemistry of the sunbeams"-no "progress of the primaries" in the evolution from the inorganic to the organic estate? Do not chemistry and psychology require their conditions for the manifestations they exhibit?-and shall it be objected to physiclogy that it also has its ways and means in the manifestation of the spirit for every one to profit withal? Mesmeric and odylio or Spiritual laws are a part of the universal whole of nature; and are not supernatural in their solicitings, but ask only a common tribunal before which to appear and prove their consecutive links in the universal chain of being. The soul of the imponderable world is no less individual and characteristic than when manifest through its ponderable medium of flesh: though in the circumscription of this latter, it has sadly failed of the past in its scope of vision to compass the birth and the growth of its coming estate.

Let us recur to the latest unfoldings of the chemical and physiological worlds. The laborers, in these spheres, are rather apt to make each his own the measure of the other; and both, to ignore and reject the claims of the psychological domain. Thus, they make the segment of a circle as equal to its circumference by denying that the spiritual has any notoriety in the ponderable realms they explore as connected with life and intelligence. Thus, the temple that they build, though beautiful in the way of health and material life, is open at the roof and affords no refuge to the soul from the pelting of the pitiless storm. Thus, too, the temple is left cracked and crumbling at its basis, while the stone which the builders rejected would have secured foundation, turret and spire, in the one embrace of the heavens and the earth.

We require the fulfillment of laws and conditions to prove the spiritual domain-and no less the clamist and physiologist-though their own spheres of labor may be more palpable to outer sense as having to do with more penderable modes of beingnor are they without variableness or shadow of turning in the evolution of their aspects. They are not what they were twenty years ago, or even ten. There has been progression. Their present contradicts vory much of their very latest past; but whatever the phase, they make laws and conditions the sine qua non of what they shall produce.

"The Physiology of Common Life," by George Henry Lewes, so late as 1860, is a very excellent work, within the scope of material vision. He may be said to belong to the "Broad Church" of chemistry and physiology, and is fully aware of the "effect of different conditions." The Spiritualist, whose phenomena are apparently in contradiction to the more material laws, asks no more to postulate his positions, and to prove them, than does Mr. Lewes in his chemical and physiological domain. Upon matters pertaining to food and drink, he speaks of the paradox that " water which will allay our burning thirst, augments it when congealed into snow;" and "to render this paradox more striking, we have only to remember that ice, which melts more slowly in the mouth, is very efficient in allaying thirst."

He continues-"These facts point to an important consideration, which has been little regarded by the majority of those who have written on Foodthe consideration of the profound differences in the state of substances. The chemist in his elementary analysis, necessarily gives no clue to such differences. He tells us of what elements an article of Food is composed; but he cannot tell us how those elements are combined, nor in what state the substance is. Even when he has ascertained the real composition and properties of any substance, he has still to ask the physiologist what are the conditions presented by the organism in which the substance is to undergo chemical transformation.

We know that a change in the conditions will cause a change in the manifestation of a force; so that often what ordinarily takes place in the laboratory will not at all take place in the organism. Chlorine and hydrogen are gases having a powerful affinity for each other-that is to say, they will unite when brought together in the daylight; but' if we change the conditions-if we bring them together in the dark, their affinity is never manifested; its stomach. With two heads and two tails, it seems is a humbug, and yet they will tell you that they do and thus, while in the sunlight they burst together with explosive force, producing an intense acid. they will remain quiescent in the darkness, and there for all eternity would form no combination. Again, this same chlorine decomposes water in the sun's rays; but in darkness it has no such power.

If such are the effects of so simple a change in "the conditions, it is easy to imagine how various

occur in the laboratory, and those which the same strong necessity of loving, have removed antipathies." substances present under the complex conditions of Probably this conjugal pair in the blood, separated,

phenomenal structure of Spiritualism. It is sufficiently broad too, to cover the remarkable feats set showing the same characteristics, in greater or less forth in the August number of the Cornhill Magazine, degree, of what has been noted in the last dozen ourselves witnessed. Nor was it an insuperable difficulty that light and darkness and conditions of manifestations. We saw that chemical, physiological, electrical and psychological bearings affected the transmundane as well as the mundane centersbut adjusted in harmonious conditions, there are unmistakable manifestations of supermundane intelligence of men, women and children, whom we have plain facts, when their eyes are hoodwinked by preproved to be the same we had formerly known as occupying tenements of clay-thus proving continuity of being, or the immortality of the soul. In all this, we ask no admission of miracles or susthe conditions of the spiritual law's unfolding. The saith the Lord," which is simply equivalent to what may be said by our brethren of the spirit world, as he was about to fall down and worship one of these progression towards the higher ways, and when forth in the sayings by them of old time. they shall have taken the step that grapples them conditions here no less exacting than those with which they are familiar on their grosser planes. They will find the spiritual plane a cementer of the stead, "the realm of order by mystery." We grant chemical and physiological, and that it has no more paradoxes than those they encounter in the present the term. They will find even the Holy Ghost to all this, and has made no less rapid advance than strange that the transmundane is sometimes in the of animal magnetism or mesmerism, and is well reverse ratio of chemical action. This, in some of laid out by the late Dr. Gregory of Edinburgh. This All nature is full of these apparent contradictions, category as an excrescence of past ignorance, and the clue to the past "disorderly mysteries, the

Mr. Lewis is rather savory on the infallibility of the costal. Even the Holy Ghost, is amenable to law savans who "declared bone soup to be better than and conditions, whether manifest in revivals or meat soup." The infallible word of these proved to through spiritual mediums, and cannot quicken be on a par with a "Thus saith the Lord," wherein the word and the performance appear to have been very distant of Him.

"Great was the excitement, vast the preparations. In hospitals and poor houses, machines were erected conditions at the time of working. The state of the which made an enormous quantity of gelatine. atmosphere, as well as nervous, mental and other Unfortunately the soup thus obtained was found to conditions, modify in the exhibition of psychological be far from nutritious; moreover, it occasioned or spiritual phenomena, and these are as easily tracethirst, digestive troubles, and finally diarrhoea. The lable as the things manifested on the chemical and savans heard this with great unanimity. They physiological planes. Strike out the psychological were not the men to give up a theory on the bidding domain, and you may still possess a "vast province of vulgar experience. Diarrhoea was doubtless distressing, but science was not implicated in that head and arms lopped off, and not the harmoniously The fault must lie in the preparation of the soup; developed whole. might not the fault be attributable to the soup eatwas not in the gelatine.

were daily distributed; but fortunately these with multifold relations, holding extremist parts. bone soup, or else the mortality would have been terrific. Few men to maintain a squatter sovereignty in his own parof science had any doubt until M. Donne positively | ticular " province," but he is not to suppose that assured the Academy that experiments upon him- all beyond is chaos, to be ignored or fillibustered. self, and on dogs, proved gelatine, thus prepared, to We grant him that old metaphysics and old theolobe scarcely, if at all, nutritious."

days of infallible bone-soup, some seventy years under foot of men. Dr. Lewes is open to a much ago. There has also been great advance in the interpretation of the infallible word of old Jewry. The pulpliry and churchcraft have done their utmost | narcotics. He says-" A heated church and a dull against the rising of a broader word.

It would appear from Dr. Lowes that the Amoba or Proteus, the earliest manifestation of life, has powers somewhat analogous to disembodied spirits, who have capability to appear in various aspects, as when the orthodox Satan is transformed into an angel of light and dominates the churches in the name "of the Lord." "The Amoba is a single cell: it has no 'organs' whatever, but crawls along the surface by extemporising an arm or a leg out of its elastic body; this arm or leg is speedily drawn in again, and fresh arms are thrown out; thus, as you watch it, you perceive it assuming an endless succession of forms, justifying the name of Proteus originally bestowed upon it.

So like the Amooba is the colorless blood copus cle, that many observers have not hesitated to adopt the opinion that these copuscles are actually animalcules, and that our blood is a select bivarium-an opinion not very tenable, and is far from necessary for the purposes of explanation. We may admit, and the point is of philosophic interest, that the blood copuscies are analogous to the Amooba, without admitting them to be parasites.

Considering the wondrous uniformity in the organic creation-considering how life seems everywhere to manifest itself under forms which, through endless varieties, preserve an uniformity not less marvelous-so few and simple seem to be the laws of organic combination, there is nothing at all improbable in the idea that, as the Amoba is a starting-point of the animal series, an analogous form may also be developed in the blood. In many of the lower animals the blood abounds in the Amœba-like cells. Moreover, the very substance of the freshwater Polype sometimes breaks up into several distinct masses, which can, in no respect, be distinguished from Amœba.

Although it is wrong to consider these Amebalike copuscles to be parasites, I may mention, in passing, that the blood has its peculiar parasite, and a very singular animal it is. Bilharz describes it under the name of Distoma hamatobium, as a double animal, the sexes being perfectly separate, the male lodging the female in a sort of tube extending along only to have one body. This specimen of two sin- not give a tenth of the drugs they did in former gle parasites rolled into one' is only found in the years. Why this change in their practice? It canblood of man."

Thus we see the original of "the twain being one teachings of Hanneman, and his disciples, whose flesh," and when separated, and not finding each its practice they still affect to despise. mate along the dark valley of flesh and blood, there is lamentation and woe for the loss of the "canjugal companion," "the course of love not running it; but who now believes in annihilation? not one,

secreted and ejected, gave rise to the tadpole theory Now we ask no broader platform than this for of man's beginning, in vogue some fifteen years ago. The greater lights in medicine, like the greater lights in theology, have to deplore the darkness in

which their respective spheres are merged. It would be difficult to say which is in the lower deep, old medicine or old theology. The devotees of both years in our own country, much of which we have are doubly damned by wallowing in the mire. Says Lowes, on the circulation of the blood, it " is a vast span of time for the elaboration of the discovery of the atmosphere, were factors in the sum of the a fact which, now we know it, seems so obvious that the marvel is why it was ever unknown; and the moral of the story lies precisely there, teaching, as it does, the remarkable servility of the mind in the presence of established opinions, and the difficulty which is felt, even by eminent men, in seeing conceived notions." How completely this applies to every system of old theology! Utterly fossilized, and in hell, they would continue there and employ a Cerberus to bark and bite all heretics who would pension of nature's laws, but only to seek and find subsoil their domains to let in sunlight and air, the so much needed ventilation for their asphyxied interlinked batteries of the two worlds require only estate. Even Servetus could "describe with great to be conditionally rapported to furnish a "Thus precision how the air passes from the nose into the chambers of the brain, and how the devil takes the same route to lay siege to the soul." By a parity may be seen in the vision of Patmos John, when of reasoning we may well suppose that as prince of the powers of the air, and not being ignorant of his as the Lord, who was only one of the brethren. The devices, he would take possession of the air passages chemists and physiologists, in tracing the secrets of to the lungs, the bronchial tubes, tranform them nature, are often misled by many voices say- into Gabriel's trump, and blow "by and by" acing, lo here! and lo there! still there is most of cording to the programme of the Adventists, as set

Dr. Lewes would cast the moving of psychology to the spiritual domains, they will find laws and from physiology as being "the region of disorderly mystery, which is the domain of ignorance." "A vast province" would be "added to science" in its you, if no further advance could be made than what pertains to the old metaphysicians and thespheres of their labors—nor will they find miracles ologists, dominated by the "Thus saith the Lord" or aught supernatural in the theological sense of of old Jewry. But modern psychology has changed be amenable to conditions, nor will it appear chemistry and physiology. It has taken the route its aspects, can manifest only in the light, while route, in its ultimates, will be found to blend the that exhibits its more astounding phenomena in spiritual with the physiological domain. Modern proportion to the absence of luminous material rays. psychology is amenable to laws and conditions, and stands in the same relation to the ancient but in the rythmical whole, they discourse concord- religion, or "disorderly mysteries," as the modern ant music. The miracle is thus cast out of the chemistry to the ancient alchemy. We now have 'all chance direction which thou caust not see." domain of ignorance," Sinian, Eleusinian, and Pentaotherwise than the soul and its surroundings are open to receive. If broadly open, there is much ; if narrowly, but little; if shut, none. Both mundane and transmundane batteries are qualified by the added to science," but it is simply provincial, with

There are more things in heaven and earth than ers? One thing only was positive—that the fault have been dreamed of in the "provinces" of science; and when all are brought together, and viewed from "In this high and unshaken confidence, the the highest mount of vision, they are seen to be savans pursued their course. Thousands of rations not fragmental isolations, but a homogeneous whole, We do not complain that the so gles are legitimate game, birds of night, to be There has been great advance in science since the | winged, and cast upon the dunghill to be trodden broader inference than his words convey, when he places church and sermon amongst deadliest of sermon are almost sure to provoke sleep. There are few men whose powers are equal to the task of opposing the joint operation of two such potent influences. They act on the spirit like narcotics, and the person seems as if involved in a cloud of aconite or belladonna. The heat of the church might be resisted, but the sermon is irresistible, its monotony falls like leaden accents on the ear, and soon subdues the most powerful attention."

This, then, is the church and sermon mode of putting man to sleep, and perchance to dream. We grant that church and sermon are vast distilleries of narcotine in their dark and narrow provinces. Some one is recommending Hashish as a more royal road to heaven, while Sir John Falstaff found nothing equal to Sterris Sack for ascending into the

brain. Let us rejoice, however, that the old cauldron of narcotine is "swealing awa' like a farthing candle leeted at baith eends," and like old alchemy and witchdom, is to be transmuted through the modern crucible. Dr. Lewes has experimented with "eye of newt and toe of frog," so potent in old sorcery. We are happy to learn that the Doctor etherized or chloroformed his victims before he offered them in sacrifice to the Lord of Science, and thus prevented suffering. We hope Agassiz does the same when he performs the Cesarean operation on his turtle vic-

To conclude this "Glimpse," we commend this work of Dr. Lewes, as for the most part, a very lucid exposition of the latest researches in physiclogy, but deplorably deficient in that domain where the spiritual grasps, fashions, and controls the grosser material modes of being. Secession from this imponderable domain cannot sustain itself; for it is a domain that dominates all provinces-a domain that unmiraculously caps the more visible of physiology, and sets as gracefully upon the same as the "cap of carbonate of lime" which Captain Lynch found surmounting Lot's wife while pouring her salt tears into the Dead Sea.

THE DYING OUT OF SPIRITUALISM.

The allopathist will tell you that homeopathy not rationally be accounted for, but through the

And so with Spiritualism. The materialist will tell you that it is a delusion, and he does not believe in must be the difference between the phenomena which smooth," "though accident, blind contact, and the however the skeptics may scoff at the new light,

souls.

material, orthodox Hell, as taught with so much not. unction and denunciations to the unbelievers within a few years.

it, according to our receptiveness of its influence.

unfolded, to guide them in their religious faith. PAUL PRY.

FATE AND FREE AGENCY. An Essay read before the Boston Spiritual Conference, Wednesday Evening, February 20, 1861.

by John Wetherbee, Jr.

Sometimes an individual finds himself in a train of thought of this kind: Says he to himself, "I am a conscious being-I exist-I am conscious of that existence." No power or logic can unconvince that man of this fact—and he says to himself, I look behind me, and my origin is mystery. I look forward in the dark, and still it is mystery. True, I exist, says he, but there was a time when I did not exist-and then without my little space, in the universe of external things, all went on without my aid, or even my consciousness; and as far as I can see, I am of little moment; and when I drop out, the gap will close, as readily as the ocean receives a pebble, and the world goes on, and I am forgotten. But is it so? The records of human history show a deeper current, not apparent on the surface of life's stream, and we must think before we can answer this question.

We cast our mental eyes back, and call up with ver-pleasant delight the sweet hours of childhood tmosphere, to which we are then hastening to work out our day's toil and set: the clouds of later ife had not then overshadowed us, and the early rays uncolipsed by the anxieties and cares of maturer life, spread gladness and joy, and a rosetinted hue upon our garden path, leading to the great highway of manhood. Oh! happy days of youth, say we, too quickly fled. We linger in our minds over those haloyon moments, which even now hours of later life. From the day of those early recollections, our thought-life, way back in memory's vista, till it loses itself in the distance, up to the present moment-that is our life's consciousness; that is our positive knowledge—all else is secondhand—all else is outside testimony; and this our experience teaches us, that we have been all this time, subject to a complication of laws, and that our freedom is only relative—at least, it teaches me so.

us from our fathers; surrounding circumstances, also

We find even our tiny actions and plays in youth trine of Fate. are often typical of the acts we perform at maturity The "soul growth" Brother, who often from "the child is father to the man." The boy who has confidence and leads in game; the boy who is delicate, and timid, and follows, and all other man. We find the same impulses, governing motives, though they may be upon different and larger objects.

"Charley" is a good planner, tugging to arrange a break or make a truck; and thirty years later, he is the persevering man, who, against obstacles and difficulties builds edifices and railroads.

Now if qualities and ideas are not in any way hereditary, then we should come nearer Freedom; but the evidence on this point is on the side of

I will say here that nothing in nature appears absolutely isolate; and this question whether we are mostly governed by Fate or Freedom shows some dovetailing on the principle of everything being related, in a greater or less degree, with every other thing. We see the focus, so to speak, but the surroundings are lost in the complicity of circle life. For instance, sunlight is so beautifully arranged that a ray of white light is but a blending of all the colors. No prism made by nature's dew drop, or man's handiwork to separate the ray into its elements, but shows the colors blending into each other; no line of demarkation. And again these rays coming to us in their aggregation, are said to be the source of light and heat. Is it so?' We go on the mountain two, three, or four miles high, and the rays though visible, are cold as death, and the white fields of ice show eternal winter-then it is the blending of the ray of light with the atmosphere near the surface of this planet that produces heat: not the sun alone; and the source of light also, for at a certain height the stars shine in the sun's company, and thus but for the combination or blending with the air we have neither light nor heat—and having both, our earth is covered with verdure and is radiant with life.

We know little or nothing of the "life principle," before the Conference concerns the life principle, painted on the charts of the world. It is a hard thing to tell the difference between the life principle of the plant and the animal-still harder to tell the difference between the animal and the man-of course I can see a difference in degree, but that is not the question. A horse tied to a

that keeps us on the surface of this earth, or the attend a ball, and, oh! he hoped she was not now laws of life that keep us out of the fire and out of the dancing in the ball room of hell! water, and all other laws hemming in our bodiesbut our thoughts, soul, spirits, real self, where is our freedom there? Can we do right, or can we do wrong? Can we be saints, or can we be sinners? Can we get rich in gold and narrow in soul? or rich in sympathy and narrow in purse? Can we study philosophy and dietetics and be healthy and happy? or gorge ourselves with Theology and pork and be and love for the Creator, to be perpetually condemngloomy and miserable? If yea, at our will, we are ing and reviling everything that He has created. or gorge ourselves with Theology and pork and be

which has (mysteriously to them) entered their free. But can you my friends who see the trees grow thriftly when conditions are right, and meagre when The man of creeds will tell you that these mani- they are not, and know the tree does not make the festations are the result of your own thoughts, or conditions, but that they are made for it, and see else instigated by the devil; but who now preaches man growing and acting under conditions, and say on what intelligent men believe, in the everlasting, man makes the conditions-any of them? I can-

The man looks back over life's pathway and sees his mistakes, and says, if I had done this or that No, Spiritualism is not dying out—the very atmo- I should have been there. It is no use thus to reaphere is full of it, and with every breath we inhale son; you did just what you could not help. Say not, if you should live your life over again, that you Let us then labor on hopefully in the faith, that would have been a minister and married Polly as certain as the sun and air will decompose and Sprague. No doubt you would; but there's the fate, turn our bodies into dust, will truth, through spirit and not the freedom. You may file in your objeccommunion, undermine and annihilate the creeds, tions to the judge's ruling, but in the great court of and give the world the teachings of Jesus, as now human life you will never have a new trial. What is done is done from impulse or motive, and must be the result of conditions antecedent to the act; they may be as strong as thunderbolts, or so faint as to be beyond detection, but you know not the rills, or where they come from, to produce that spring-one thing is certain-not from your "free agency," but

The Bible tells us the story of Joseph. It may be an historical fact, or an historical fiction; but that is of no consequence, as I use it as an illustration. Now Joseph was a promising young man, and, no doubt, he felt as you and I do, that he was a "free agent," and Pharach thought his dream and Joseph's knowledge saved all Egypt from destruction. But does not this story, and thousands of others of which the world is full, teach the Christian a Providence at work in the affairs of men, and to the philosopher a Divinity that shapes our ends, rough how them how

Now suppose Judah instead of Joseph had been sold to the Ishmaelites—judging by his dealing with Tamar, his daughter in law-Potiphar's wife would have found an affinity, the prison one inmate less, Pharach's dream no interpreter, and Egypt and the Hebrews perish out of the land-nipping the twelve tribes in the bud, with the unborn Moses and Joshua. Samson and Samuel, David and Solomon, John the forerunner, and Jesus the Messiah, and all the apostles sawed off in the parent stem. Really, does any the dawn of early consciousness. We see some of one think that is left to a man's "free agency" or the star that lingered in our early twilight, but the eleven men, even if they are brothers? It would look, horizon of the mind hides the advent of sun or if that were so, as if Christianity and half of modern soul, whose rays are shooting up into the world's civilization proceeding from this little fountain of circumstances depended upon the act or will of a man. Then if the instruments in the world's history of great events are under the direction of a law or a Providence, or a " fate "-then the smaller ones must be, that is self-evident.

The conclusions of the originators of more religions than the Christians have been favorable to Fate, or foreordination, which is the same thing. In the Roman Catholic, the thinking is done by the priestby memory, cast a pleasant light upon the sombre and the same may be said of the Protestant : the grand level of human society, the mass, devoting their time and thought to getting what corn, wine and Indian meal they can, with the same kind of freedom as the little microscopic shell-fish had, in its destiny, when Divinity was all the time using their selfish labors, wholly unknown to them, to make a chalk substratum, upon which, when he was ready, it piled modern England.

The Calvinist was right, or at least consistent, when Inherent biases, hereditary proclivities come with he taught the doctrine of Election, which is the doctrine of Fate. The mistake was setting up a Deity, beyond our control, play an important part in our which cannot be made an object, and should only be life, and the two influences blending in this human the great unspoken thought, leaving or forgetting machine, are twisting out the rope of life, day by day the sublime and simple ethics of the Nazarine, disand second by second; and we are the product of the gusted the human intellect with their exhibition of warn that is gathered by forces over which we a Deity—the Poet who said, "whatsoever is, is have little, yea, no control; and we fall into our right "--and the Brother who has elaborated it into a places as naturally as the coils of rope find theirs. | book, and all those who assent to it, teach the doc-

this place, with language sparkling with beauty, speaks of mankind as the great humanitarian man. and says. "what right has the head to say to the foot characteristics—we find reproduced in the future I have no need of thee?" etc, teaches the doctrine of Fate-he will speak to you, and on the side of freedom, but he will contradict his analogy.

There are two ways of looking at an object or a subject. Look at St. Peter's, close to it, and you see wood and stone; at an artistic distance, and you see the edifice. Look at this planet; by a close inspection, it is flat, perfectly still, and dirty at that. Look at it at a suitable distance, and you see instead, a globe of such magnitude, that the biggest man or object on it is but as a grain of sand, and instead of being flat and still, it is round and moving on its axis where we now are, at 1000 miles an hour, and whizzing through space at the rate of 2,000,000 miles a day. So looking closely at the details of life. we see evils and sorrows and incongruities. Take a larger range, calculate by the Angles of Celestial Geometry, and Divinity or Fate is taking a turnpike road to perfection, or "Whatever is, is right." Does a belief in this dectrine of Fate, tend to the good of man? Certainly. Man must fulfill his destiny, and does; he acts as I have said, from forces he did not make and does not control. Take the simple illustration of "Bread and Butter," what all mankind is after. He can eat little or much; he or you can eat or fastthere's a length to that rope. Like the horse tied to the stake hunger pulls us, if we stretch our tether-Hunger builds ships and raises armies, gridirons a. nation with railroads, peoples and builds up cities: and hunger has use for you, and where your place is there you must be; no skulking-no man ever did. You and I are doing on a higher plane what the

little coral does on the ground level. Many years ago, near what is now the Gulf of Mexico, God wanted a "coral reef;" and while the little occupant of that tiny shell was living out his little life, perfectly free as thought, Fate had it all either of the plant, animal, or man. The question the time. And Florida and the reef now stand

How very Christlike.—In Jackson, Cal., a Methodist preacher was called in to comfort an afflicted man. No one imputed any free-agency to the plant; family that had lost a young female member. She very few to the animal; I cannot see any really in didn't happen to be a Church member, and he was so offensive in his remarks, with reference to this fact, that the mother of the deceased fainted. He stake is as free, the length of his rope, as is the said there was scarcely a glimmer of hope that the horse who has the whole field, hemmed in only by a sins of the young woman were forgiven; that her fence. The latter has more freedom; but not free- friends had no reason for believing that she had taken a place among the redeemed; that a short Now to say nothing about the law of gravitation time before her death she accepted an invitation to

> "Mister, will you just lend pa your paper? He only wants to send it to uncle in the country.' "Oh! certainly; and ask your father if he will lend me the roof of his house. I only want the shingles to

> make the tea-kettle boil i" It is a strange way of showing our humble reverence

Spiritual Phenomena.

EXPERIENCE AND OBSERVATION.

BY A. II. DAVIS.

CHAPTER VI.

reference to her Mediumship-Tests witnessed through contradicted by facts.

Spiritualism in Natick, from the commencement turn. At first, there was considerable interest in their own minds, and not being able to stand the came from the opponents, a large number, who at first became awakened to the subject by a faint rap, have been more interested in the philosophy which the head to the neglect of the soul.

the spirits were ready, and seeking all the time to folded. give the evidence of their existence and presence. A few received this evidence, but when it came, it came suddenly, unsolicited, and unexpected. At lots were closely folded, and handed to the comleast, such has been my experience. Our meetings mittee, who sat at the table with Mrs. Coan. Mrs. were soon turned intomeetings for discussion.

majority of those who professed to be Spiritualists, wards her. If the raps came, indicating that they on the subject of manifestations, the light would could read the ballot, she retained it, and moving occasionally dawn in upon us from these bright the pencil backwards, or from right to left, wrote messengers from the spirit world.

ments the table legan to tip violently.

It was then asked: "Will you raise the table?" The answer came " yes."

I was seated at one corner of the table, and lady, (Miss Parsons) was seated at the other corner, on the same side. In a few moments an effort was while the other side, with all the hands on the top, the time in a perfectly horizontal position.

The reader, I think cannot fail to see that in the position we occupied the table could not have been lifted by the circle around it. If it was lifted by human agency, it must have been by Miss Parsons and myself; for, as I have stated before, the hands of every other individual around the table rested on the table, and as a matter of course, would tend to bear the table down, instead of raising it up. And it is also equally evident that it could not have been lifted by Miss Parsons and myself, for we were both on the same side of the table; and, furthermore, I was fully conscious at the time, that with the effort I put forth I could not have lifted a pound weight to the height the table was lifted. We simply aided in balancing our side of the table, and that was all the agency we had in the matter.

After this, we requested the spirits to hold the table down, and it was fastened to the floor so firmly that no one in the circle could start it from the floor without breaking the leaf.

The same winter, by invitation, I attended a circle at the residence of Mr. Eliab Allen, in this place. Mrs. Allen, had been having circles at her house for some time, but I had never before attended any of them, and, in fact, on the evening alluded to there were not more than two or three present who had. We had been having manifestations, such as answering questions of minor importance, when one of the company (Mr. Isaac Gale, of this place,) putting his hand into his pocket, took out a handful of change, and holding it up, asked the agent tipping the table, to tell him how many pieces he held; stating at the same time, that he did not know how many there were. The table, in response, tipped just as many times as there were pieces. We then took some corn, and repeated the experiment, and in almost every instance, the spirits counted it correctly. I then took a pencil, and making a figure on h slate, covered it with my hand, so that it could not be seen by any other member of the circle, and then requested the spirits to tell me what figure I had written, and in every instance I received the correct denomination of the figure. Mr. Gale repeated the experiment, and with a few exceptions, I believe, with equally good success.

During the spring or summer of 1856, Mirs. Ada L. Coan, (now Miss Hoyt,) visited Natick. As we have since heard considerable said, in relation to her mediumship, in one of Mr. Bly's pretended exposures of Spiritualism, I shall go into as minute a detail of what we witnessed through her mediumship as

circumstances will admit.

First, in relation to the raps, which are heard at her sittings-and which Mr. Bly asserted here she produces herself-and that spirits have no agency in them, simply because he can counterfeit them-I would say: On the afternoon previous to her public exhibition, several friends were invited to a sitting at the residence of Mr. Hanchett, where she was stopping. At this sitting I was present-Mrs. Coan sat in a chair, away from the table, and I think did not place her hands on the table during the sitting. I watched her closely, for at that time I was anxious to gain all the evidence I could, on the subject of spirit manifestation. During most of the time Mrs. Coan was busy with her needle, and compete with sewing machines, for they haven't such seemed to take but little interest in what was pass- iron constitutions.

ing. The raps came loud, clear and distinct. They were not located at any particular point, but were sometimes heard on the table near to us; at other times on the floor and on the coiling in different parts of the room. If Mr. Bly had been present, I think he would have been satisfied that Mrs. Coan did not make them.

Her exhibition, at the school-house hall, that evening, was a complete triumph. The hall was crowd-Remarks in relation to Spiritualism in Natick-Manifes ed with spectators. After some opening remarks by tations continued-A table lifted by spirits-The spirits Mr. Coles, a committee was chosen from the count for us-Mrs. Coan visits Natick-Remarks in audience, composed mostly of gentlemen who had taken no active part in Spiritualism, and several of her-Mr. Bly's assertions in relation to her Mediumship them were known to be opposers. I think there was but one on that committee identified at all with the Spiritualists. Names were written on a small of its introduction, took somewhat of a peculiar slip of paper and sent up to Mrs. Coan. The committee received these slips of paper as they were awakened to witness the manifestations. But not handed up, and laid them on the table. I am gaining that evidence which they had marked out thus particular in relating the circumstances of this sitting, from the fact that Mr. Bly stated in his outward pressure, which, as a matter of course, exhibition here that she reads the name through the paper. What she may do sometimes I am unable to say; but that she did not on this occasion, I am or the rocking of a table, fell back, and left their fully satisfied, as I think the facts in the case will places vacant for the few. And, in fact, the few show. Some of the names, at least, which were read, were written on paper selected by the writer, and has grown out of Spiritualism, than in the manifes- which was so thick, that the name could not possibly tations. This is well in its place; but other things be read through it. One of the identical ballots, are necessary. There is such a thing as cultivating read on this occasion, for Mr. Asher Parlin of this place, was preserved, and which, when Mr. Bly was After the meetings of 1853 and 1854, but little reading his ballots, Mr. Parlin offered to present to interest was felt in the manifestations; and, him to read, showing the ballet to the audience, and although there were a few who were constantly stating at the same time, that it was one of the balpraying for more evidence of spirit existence and lots successfully read by Mrs. Coan. But the only identity, yet it was found impossible to form a response Mr. Bly made was :-- "Who are you?" circle which would patiently, harmoniously, and "I do n't know you!" If Mr. Bly did not, his punctually sit a sufficient length of time to receive audience knew that Mr. Parlin's word could be rethe evidence desired. After the spring of 1854, I lied upon. This name was written on thick, heavy think I never sat in a circle composed of the same paper, and no trace of the writing could possibly be individuals, two evenings in succession; and, yet, seen without opening the paper, which was closely

Now what are the facts in relation to Mrs. Coan's reading the names through the ballots? The bal-Coan held a pencil in her right hand, and with a Notwithstanding the apathy manifested by the finger of the other, selected a ballot, and drew it tothe name inside of the ballot. She then passed the During the winter of 1855, (I think it was) a ballot to the committee, and they opened it, and ancompany of us spent an evening at the residence of nounced to the audience that the name written by a neighbor, (Mr. Charles W. Hazeltine,) where we Mrs. Coan was the same as that in the ballot. In were invited to play a game of whist. Most of the this way she read a dozen or more ballots. Now adcompany were Spiritualists, but the subject was not mitting she read the name through the paper, introduced until we were about to break up, when it (which I think I have shown in one instance at was proposed by some one of the company to have a least, was impossible,) what next? She not only sitting. Accordingly, we took our seats again read the names, but told the age, occupation, the town around the table, where we had been playing, and they were born in, where they died, and other parwhich was made of heavy mahogany. In a few mo-tioulars, which every one in the audience, I think, must have been satisfied could not possibly have been known to the medium, who was an entire stranger in the place. Where did she get this intelligence? Will Mr. Bly answer this? I shall have occasion to allude to Mr. Bly again.

I have said that Mrs. Coan's exhibition on this occasion was a complete triumph. Nearly every exmade to raise the table. I placed my hands under periment during the evening was successful; but the leaf, and Miss Parsons did the same. Every she gave an exhibition in this place afterwards and other hand in the circle was on top of the table and it was a complete failure. Why this failure, if Mrs. in plain sight of every one at the table. Without Coan is the only agent? At her second exhibition scarcely an effort on our part, we raised, or more she had equally as good an opportunity to perform properly speaking, steadied our side of the table, as at the first; and if she is the only agent in producing the raps, and in communicating the intelliwas raised as high as we could reach, and then gence which comes through her, I see no reason gradually lowered again to the floor, keeping all why she should succeed in one instance and fail in another. Her failure is as strong an evidence as I ... that tham she has no control.

GLEANINGS FROM FESTUS,-No 6.

COMPILED BY D. S. FRACKER.

Man's spirit, extolled, dilated, clarified, By holy meditation and divine Love, fits him to convene with purer powers, Which unseen surround us always, and gladden In human good and exaltation; thus The face of Heaven is not more clear to one. Than to another outwardly; but one By strong intention of his soul perceives. Attracts, unites himself to essences And elemental spirits of wider range And more beneficent nature, by whose aid Occasion, circumstance, futurity, Impress on him their image, and impart Their secret to his soul; thus chance and lot Are sacred things; thus dreams are verities.

Deity is seen From every elevation of the soul. Study the bright; attempt the high; seek out The soul's bright path; and since the soul is fire Of heat intelligential, turn it always To the all Fatherly source of light and life.

Draw to thy soul, and centralize The rays which are around of the Divinity. Count o'er the resary of truth; And walk boldly and wisely in the light thou hast; There is a hand above will help thee on. Learn Christ's faith by heart; Study its truths, and practice its behests: They are the purest, sweetest and most peaceful Of all immortal reasons or records-They will be with thee when all else have gone.

God worketh slowly: and a thousand years He takes to lift His hand off. Layer on layer He made earth, fashioned it and hardened it Into the great, bright, useful thing it is; Its seas, life-crowded, and soul-hallowed lands He girded with the girdle of the sun ; . Veined it with gold, and dusted it with gems, Lined it with fire, and round its heart-fire bowed Rock-ribs unbreakable: until at last Earth took her shining station as a star, High up the crowd of worlds.

There is a world where every loveliest thing Last longest; where decay lifts never head Above the grossest forms, and matter Is all transparent substance; the flower fades not, The beautiful die never. Death lies Dreaming, and the babe plays with his darts. It is a mart where all the holy spirits Perform sweet interchange, and purchase truth With truth, and love with love.

There is a tree in Williamstown, so situated that it draws nourishment from Massachusetts, New York, and Vermont. It stands on the spot where those three states join.

If you will calmly consider the actions of some men, you will be persuaded they are morally insane, so utterly unconscious do they appear that they are doing wrong.

Prentice thinks sewing girls cannot be expected to

ANECDOTES OF THE DEAD. From "News from the Invisible World," published in Man-chester, Eng., in 1827.

A remarkable narration of the apparition of a young gentlewoman to her sweetheart : taken down in writing from the young man's own mouth by the Editor, who, from the young man's sober behavior, believes the account to be true.

This young gentlewoman lived at St. Ives, in Cornwall, and died of the small pox in September, 1764. And her sweetheart was the son of Mr. Haine, a very reputable butcher and grazier at Scar, about twenty miles from Plymouth. The match was not approved of by the young woman's friends, and during her illness they would not suffer the young man to come to see her, though she greatly desired to see him. About the time of her illness he also was taken sick of a fever, so that it was above a month after her death before she made her first appearance to him, which is as follows:

"After I had recovered from my illness," says he, I went out one afternoon on my father's horse for a little airing; and returning home just at dark, about a mile from my father's house, I saw something pass very swiftly by me, which so affrighted my horse that he flew home with me as fast as possible. A short time after this she appeared again to me, and then I knew her; and what is remarkable, when I was on horseback she seemed on horse back, when I was on foot she appeared so too, and her appearances to me were so frequent that she | The type, the emblem of all grief below; became quite familiar, and I had no fear at all on

seeing here.
It was about a month before I had any power given me to speak to her, although I thought to do it from time to time, but could not speak, though she gave me all the opportunities she could, by walking often by my side, or very near me. My father and mother used to go to a place of worship belong ing to Mr. Wesley, about a mile off, and one even ing I went with them with a large lantern and candle, and coming home, she appeared to me as usual. I said 'Now, don't you see her?' As I With those who found the buried Saviour fiedspoke, the lantern was twisted violently out of my hand, and flung to a considerable distance. A few nights after this, as I was sitting in my father's house, it was strongly impressed upon my mind to go out that night, and with God's leave to speak to her. I went out with all the courage imaginable, and she appeared to me as usual, and I said to her: . In the name of the Lord Jesus why do you trouble me?' And I was going to lay hold on her arm. She shrunk back and said, . Do not touch me.' She blamed me for not speaking to her sooner, and said this was the very last night of her liberty to appear to me, and had you not spoken to me now, said she, 'I should have power to do you some mischief.

Then she related to me what she had te say about her family and her property. We conversed together near two hours, and I promised to fulfill all her instructions.

She appointed me to meet her that night, if I had done my business before twelve, at the church-floor where she was buried. She met me there, expressed her approbation of what I had done, and said she should now be at rest, and would trouble me no more. She said, 'My time is nearly expired. Follow me into the church.' The door was opening. She entered the church, which was illuminated with the most glorious light, and my hearing the most soft and heavenly music betokened her happiness. She bade me take notice when the music began to cease, to go then out of the church, which I did; and being very glad that all my trouble in this affair was ended, I saw her no more. J. HAINE."

It is about a hundred years since these events, and yet Spiritualism is said to be thirteen years old. There seems to be a law recognizable in most of these ancient accounts, viz., that after a certain time the spirit could not manifest itself.

After a certain number of days Jesus appeared no more in bodily form to his disciples, but only in spiritual influence. In what does this power immediately after death consist? Do we carry with us some of the earthly magnetism which enables the spirit-body to appear and act with more distinctness and power?

The sweet music and illuminated building have many a parallel in our own time. We notice also the use of the much abused term "impressed," showing us that even then the ideas of Spiritualism were quite familiar. In 1768 we find in John Wesley's Journal a full account of some spirit-manifestations that occurred through the mediumship of Elizabeth Hobson. In 1716 the manifestations occurred in the Wesley family. It seems evident that the Wesleys and very many of the early Methodists, were powerful mediums; and as John Wesley avowed his faith in spirits, others were less afraid of being laughed at by a narration of their experiences As far as I can learn, Methodism started in Spiritualism. Very many of the early converts dated their conversion to the appearance of a spirit. The same is true now. The converts will speak of seeing or two three spirits, and one they usually designate Jesus. Yet Spiritualism is the work of the Devil. and prepares the soul for destruction, according to every Methodist conference or prayer meeting. L. M. W.

What Man Thinks of Himself. It has long been our opinion that man holds fully as lofty an opinion of himself as he ought; as if the universe were made for him, and not he for the universe. Rev. Mr. Hepworth, of Boston, and the only man here who comes anywhere near the wide wake left by the preaching of Theodore Parker,-took occasion to remind his attentive congregation, a few Sabbath's ago, that, ever since the dawning of the reformation, a marked change had been going on in the popular mind relative to the real position of man in the divine economy. Man, said the speaker, is only one of the Almightv's creations. Science has latterly developed and made prominent the truth that every creation was for its own sake only; in itself it is beautiful and perfeet. From the little animalculae in the drop of water to the lion of the forest, everything has a specific object in life, independent of man. Not one hunddreth part of the influences at work in the universe have any reference to him whatever. How is it that whole races of animals and whole genera of insects and fishes of which he knows nothing that live and die without ever meeting his eye, are tributary to him? Or, how is it that the races which had their day, and which vanished long before he was created, were made with reference to him? Or, how is it that, to-day, there are whole forests of beautiful foliage in the very bed of the ocean, to which no human eye has yet penetrated, if all O'er my lone soul, that waits the dawning daythings that are, are only because they do good to The higher life-as when, the night-cloud rolled, man?

not make any lower kind merely to be tributary to Annisquan, Mass., Feb. 17th, 1861.

any higher, but rather to be a good in and of itself. He had reference only to the thing he was making, when his hand was on it. The smallest things are as really the recipients of his bounty, though in a less degree, as man, -and as truly the objects, too, of his care. Such a thought, however, takes nothing from the goodnes and benevolence of God, but only shows how great he is. It robs us not of an atom of power, but makes us more truly humble, and God more truly our common Father

> Written for the Banner of Light. W. A. H. OBIT. SEPT. 12, 1860. BY JOHN W. DAY.

Yea, a sword shall pierce through thine own soul, also, that the thoughts of many hears may be revealed, —Luke ii.; 33.

Oh sacred words the Hebrew mother heard. When stood the Saviour 'mid the wondering throng, Whose mystic depths her inmost being stirred With thoughts that through the future, drear and long, Looked anxious, fearful, human to the last-Gazing with wonder on the spirit high Whose form she nurtured in the vanished past, As eagle mother peers along the sky When down the steeps her trembling young are cast, And through the closing air their wings are fluttering fast!

Thine in the years to come shall be the course, Through mental calm, or madd'ning billows hoarse. Nerved with a waveless trust, thy step must go. To see thy loved rule in the swerving crowd-The jest—the mocking scorn of rulers cold— To kneel where Calvary feels the thunder loud. When from the cross the last faint prayer is told. And o'er the echoing tomb the priestly stone is rolled

Thus, in an humbler path we tread this vale, And see our loved ones crowned with gold or thorn, And mounting joy drops to the feeble wail . As one by one their parting souls are born To higher life. Thou wert not there at dawn, Grief chained thee. Through our woe some see the morn Of Faith's clear light along th' horizon spread, While we, in shrouding gloom, mourn o'er the pulseless dead !

Oh Faith, what art thou? Fragile as the thread The brown worm spins 'mid India's blazing noon, Thou coil'st around some hearts; while years outspread They wind themselves within a soft cocoon-A fairy palace, arched with heavenly blue, Walled in with twisted hope, and dreams of bliss, Wherein from care to hide the guiding clew, Till Heaven's own prompting burst their chrysalis. And call to grander realms and nobler spheres than this.

Delusive phantom! flerce temptation's power, Or blazing passion sears them, and they die-Not like the worm, that yields his little hour, But grope, while sombre years, or moments fly, As wills the Author of all deeds below; For prostrate faith in life, and man and God, Struck down by one wild grief, shall feel the flow Of truth's clear stream, and in the path it trod, Rise to the march once more, and kiss th' avenging

· Oh Faith, what art thou?" and my soul replied: .. It is thy joy, thy strength, thy force divine; On through the spheres of being, far and wide. I live or languish, as its powers combine With strength or weakness for each earnest deed. Its action bids the tidal currents thrill. And wakes defeat. or brings the victor's meed." Then forth from Reason's throne and earthly will An answering prayer uprose, in accents calm and still

Oh. human soul! whose mystic power Roams through the air, and sea, and sky, And fills each dark and gloomy hour With wondrous harmony-We may not know the binding chain, We only feel the loves that draw When prostrate on the earthly plain We bow before thy law !"

Thou wert not moulded in this land, Where varying light and seasons reign; Where spring-tide wakes the flowery land, And Autumn loads the wain; Where swift along the grey-browed hills December piles the whirling snow; And Winter's pealing anthem chills, And dancing frost-fires glow !

We may not ford the stream of thought, Whose sombre waves go rolling by, Lit up in transient splendor, caught From grand Eternity. Thou flow'st through wilds of frowning ill, To bowers where fadeless garlands bloom; Where the last heights of mortal will Slope to the bending tomb'l

We hall thee comrade in the isle Where childhood dreams the hours away. And far blue peaks in glory smile. And rippling waters play. When deep with hope and memory-gold. Youth's galley quits the island strand. Thou stand'st beneath the sail's white fold. Bound for thy fatherland!

We hail thee, as an elder guide When time's grey billows, chill and cold, Spread out a watery desert wide. To far horizons rolled. When dimly, by the swinging lamp That gleams within each cabined breast, We read life's blotted page-tear-damp,

And long for closing rest, We hail thee as a pilot nigh, When mast and sail go shivering down, And blinding mist-wreaths o'er us fly. And beetling sea-crags frown. We hail thee on the sinking wreck, When through the heart cold waters climb. Nor age, nor fear, nor death can check

Thy tireless wing sublime ! Pray to thy Father! we are dust-The crumbling tools His hand hath made; We die, and leave life's kindling trust To never-ending shade:

We only mourn in cheerless woe What earth hath lost-what heaven doth gain-Thine eve can pierce the blinding flow. And scan th' eternal plain.

Pray to thy Father! From His hand All good descends, all blessings flow-That led by Faith's divine command, Thy homeward sail shall go; Till foaming cape, and shoals of sin, And all the doubting wreck-fires wane, And Heaven's clear light shall welcome in The voyager o'er the main ! " 0 0 0 0 0 0

Oh thou who sleep'st beneath the wint'ry snow, Where wild winds peal their stormy lullaby, . 'Tis wrong to mourn thy bliss, though grief o'erflow The sorrowing heart, and tomb-like shadows lie The lone peak stands to clasp the primal ray It is better to say, that when God created this That higher grows, till copse, and heath, and wold, earth, and gave to it its many kinds of life, he did From one long sleep of dark burst into flaming gold!

A Haunted House-A Musical Chest-Strange Experience.

Just this side the bridge over Shield's Branch, in the lower part of the city, is a small, old, unoccupied house. We should not say unoccupied-but, not occupied by human beings. But it seems that spirits of the other world are abroad, and we are informed that they appear to have taken up their abode temporarily in this little shell. Our informant is a man who says he lives down in that neighborhood. He states that, besides himself, the substance of the story he gave us is known' to at least two or three other persons.

About a week ago, passing there late at nightafter midnight, in fact, our informant was startled by a sound much like that of a violin played very lightly and slowly. He stopped a moment, when the tune became more lively, and continued for about two minutes. He thinks it might have been heard perhaps four or five rods-not more. As soon as it ceased he went up to the house and looked in. All was silent, and no human being was to be seen. At first he saw nothing; then in one corner gradually grew the dim outline of a female face, with long hair hanging around it. He owns that he was frightened, and cannot exactly tell what occurred the next moment. He has a faint recollection of running as fast as his legs could carry him-of hearing his name called two or three times in a strangely musical but unearthly voice; and there his knowledge of events ceases.

On Monday night last, he resolved to test the truth of his senses, by a little investigation. At eleven o'clock, he repaired alone to the neighborhood of the house, and sat down to listen and to observe. An hour he sat, and neither saw nor heard anything. He remembers striking a match and looking at his watch-it was a few minutes after twelve. There he lost himself-a haze came before his eyes. he tried to rise, but could not, and tried to scream. but could not. This is not all. When he came to his senses, he stood looking into the old house-he heard the music as before-at first could hear nothingwas sure the melody came from somewhere not more than ten feet away-directly it ceased, and then in the corner again grew the outline of that womanly face-plainer and plainer, till he saw it as distinctly as he could any one's face in the broad daylight. He was bolder this time, and stood looking at it until it faded away into the air. Then he took himself off as rapidly as possible. Since then he has made no further investigation. He is satisfied there is a ghost about the house. We leave our readers to place what credence they please in the story-he told it as if it were true.-[Alton Courier.

From the Cattaraugus Freeman. Strange Dream.

I wish to make public a very singular dream, which was literally fulfilled at the death of my wife. She had been ill for some time. The day before her death she fell into a trance-like slumber, and on waking she told me what she had seen and heard; that she lingered three hours in dying; that the clock was striking six as she breathed her last: she told who went for the friends, and where they were; who laid her out, and the remarks they made; who watched with her, and the remarks they made; how the shroud was made, and coffin, giving the inscription on the plate-her name, "Died April 4, 1849, A. 84 v'rs and 1 mo." She told who took charge of the funeral; how the procession was formed: who made the prayer at the house; how the boys were dressed, (their garments were made afterward and out of the house;) that the minister met us: how the mourners sat, and who were there; told the hymns, the text, the minister's name, some things he said, and the manner he treated his subject; told to whom I applied to dig the grave, his excuse, and then who did dig it. Seeing all this, she reflected and reasoned with herself-" I must be dead, for I have seen all that has happened for two days. I am not in hell, for I suffer no pain; if in heaven it is not as I expected." Then she awoke, and after telling the dream, requested me to remember it, as it might prove true; and if it did, it would prove the reality of future life.

And here I must add, it did all prove most wonderfully true! Nothing was done, however, to make it so. The Rev. Mr. Fisher was sent for to preach, and when, after the funeral, I told him the vision, he said "it was not a dream-it was of God," and he knew it because of the part he took. He got a subject nearly arranged for the sermon, when he lost it and could net recall it. He took another, and lost it. But a few minutes before he started, the text he used came to mind, and he prepared his sermon on the way. And that one just met the dream. I have stated simply the truth. I believe. Others may doubt. I leave the facts for all to consider. It may be a mistake that Death leads us

.. To that undiscovered country From whose bourne no traveler returns." WILLIAM ARMS.

Napoli, Cattaraugus Co., N. Y.

The Making of Shoes. We are becoming more mechanical, more the creatures of machinery, every day we live. Who has any proper idea of how our clothes are turned out. Who has taken the pains to satisfy his curiosity—if he have any-respecting the manufacture of the single article of shoes? In a late number of the New York Tribune. we find a letter put to this very matter. The writer observes that .. The extent to which machinery is taking the place of hand labor, is strikingly illustrated in making ladies' shoes. I recently visited a manufactory in Haverhill, Mass., where with the machinery in use, twenty-five persons turn out 600 pairs daily. All the stitching is done by sewing machines run by steam-a combination of the two greatest mechanical inventions. Every operation, except fitting the shoe to the last, even to the final polishing, and cutting the pegs out of the inside to prevent them from hurting the foot, is done by machinery. One of the greatest curiosities is the pegging machine, which inserts the awl, cuts out the peg from a strip of wood, and drives them in, all at one operation, and so rapidly, that it will pegs two rows around the sole of a shoe in twenty seconds. The facilities in this manufactory are such that the raw calf-skin and sole leather can be taken in the basement of the building, and in half an hour turned out in the form of a complete pair of shoes."

A QUEER THOUGHT .- A few mornings since a little boy of four or five summers was riding through a piece of woods in the suburbs of Boston, when, glanceing upward, he saw smoke rising above the tree tops, but looked in vain for its source. After pondering a moment, he exclaimed, with all the simplicity of child hood. After Mamma, I guess God is smoking his pipe!"

The Newbury port Herald states that there is a physician in that city who has attended births of three thousand children.

Dictionaries are like watches; the worst is better than none, and the best cannot be expected to go

The worst kind of fare for a man to live on is

Brad thinks he must have passed through many equalt.

The Inundations in Moliand.

Special Contributions. BY A. E. NEWTON.

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

SPIRITUALISM IN RELIGION.

NEW BERIES.

No. II .-- The Pricathood.

A prominent feature of all religious systems and all church organizations in the past has been the Priesthood. This has assumed various forms, from the imposing hierarchies of Brahminism, Judaism, and Romanism, down to the simple eldership and itinerant ministry of our most democratic religious

There are not a few who look upon the pricethood, in all its forms and functions, as an unmitigated evil, a curse to humanity. They regard a priest as the embodiment of arrogance, self-righteousness, craft, love of domination, spiritual despotism, and the natural enemy of all progress. It is too true that the nominal priesthood of the past has often carned such a reputation. But it behooves us as candid seekers for the truth, to inquire whether these repulsive characteristics are inherent in the priestly function itself, or whether they arise merely from perversions of a function which is normal and necessary to human society. If the former, let the order be abolished forever; if the latter, let it be reformed.

The word "priest" appears to be a contraction of the Greek word presbus, or presbutes, which means an old man, or an ambassador, old men being usually employed by the ancients to perform such services. From the same source is the word "presbyter," meaning merely elder, or older. The prominent idea involved is that of age, or eminence in wisdom, which age and experience are usually supposed to confer.

The priest, then, according to primitive usage, is simply a person qualified by superior age or wisdom to be an instructor, guide, and assistant to the young, the ignorant, and the inexperienced.

And is not this a perfectly natural, nay, indispensable function in human society? In the nature of things, there must always be the childish and the ignorant, who need to be taught; and there must always be the more mature and advanced, whose office and pleasure it is to teach. And since, in spiritual matters.

"We measure age by wisdom, not by length of years;
We count time by heart-throbs, not by figures on a dial," it may not unfrequently happen that the beardless youth and the maiden in her teens may become priest or priestess to them of heary head and totter-

The function of the priest has been usually limited to a single department—the teaching of the religious doctrines of his particular sect, and the performance of its ceremonials. But the fundamental idea of the priestly office underlies every form of teaching, in every possible department of human culture.

. There are priests, yea, and high-priests, of Science as well as of Religion. All who, by virtue of natural genius or patient study, have penetrated more deeply than others into the arcana of nature, become thereby the authorized priests and revelators of her mysteries to such as seek their aid. Our schools, colleges, laboratories and institutes are their temples, and numberless are their reverent followers. And we have priests of Music and of Song, whose praises are on every tongue, and whose high function is devoutly acknowledged by every harmonic soul. We have priests of Art, of Beauty, of Commerce, of Mechanics, of Agriculture, and of Human Physical Culture. Often these know not their office, and appreciate not the high function they are exercising for the benefit of humanity."

Nor are the priests of Religion to be found alone, nor chiefly, among those who are set apart in the Church, consecrated by the imposition of episcopal hands, invested with sacerdotal robes, and dignified with the senorous title of "Reverend Sir." Nay, nay. The true priests in spiritual things are far oftener found among the lowly and untitled. They are those who in sincerity of soul and self-abnegation, have sought to know the right, and to no itwho have had personal knowledge of the mysteries of the spirit, and experience of the inner life-who have learned, often through sorrow and suffering, rightly to estimate the shadows of the mundane, and to lay hold on the realities of the eternal. Such have become old in wisdom, if not in years. Such wisdom is to be had, not from books, nor from hishops' hands, though both these may be helps toward its attainment. It comes only of inward growth. They who have it may be ignorant of theologies, yet they alone are competent to aid and succor others who may be struggling after them up the steeps of spiritual progression.

The lineaments of the true priest in spiritual things, are thus sketched by Mrs. Stowe, in portraying one of the most lovely characters in "The Minister's Wooing:"

"Yet was she, at that moment, unknown to herself, one of the great company scattered through earth who are priests unto God—ministering between the Divine One, who has unveiled himself unto them, and those One, who has unveiled himself unto them, and those who as yet stand in the outer courts of the great sanctuary of truth and holiness. Many a heart, wrung, plerced, bleeding with the sins and sorrows of earth, longing to depart, stands in this mournful and beautiful ministry, but stands unconscious of the glory of the work in which it waits and suffers. God's kings and priests are crowned with thorns, walking the earth with bleeding feet, and comprehending not the work they are performing." they are performing."

And again:

1. There are soul artists, who go through this world, looking among their fellows with reverence, as one looks amid the dust and rübbish of old shops for hidden works of Titan and Leonardo, and, finding them, however cracked or torn or painted over with tawdry daubs of pretenders, immediately recognize the divine original, and set themselves to cleanse and restore. Such be God's real priests, whose ordination and anointing are from the Holy Spirit; and he who hath

O Not long since, the writer visited, for the first time in his life, a traveling institution vulgarly known as a "Circus," but in this instance dignified by the more pretentious title of "Hippodrome." Its entertainment consisted of feats of horsemanship, and dis-plays of human strength and agility. Educational prejudices and inability to conceive of any use of such exhibitions, had heretofore caused them to be passed by on the other side. The result was a complete revolution of sentiment—the birth of a new idea. In these performers, whose almost incredible feats at first sight seemed only an absurd and reckless trifling with life and limb for the mere amusement of a gaping crowd, we at length saw the priests and priestesses of Physical Development, demonstrating to the people the possibilities of strength, suppleness, agility and self. command which exist in these wondrous mechanisms, our human bodies! Though the majority of the spectators, doubtless, only wondered and applauded, yet there could not fail to have been some to whom the suggestion came, "If such possibilities are mine, why not cultivate them for purposes of use and blessing to others?" And, though the performers themselves may have been actuated by no such motive, and dreamed of no such end, yet it may be better that the idea-should be taught in that way than not at all.

not this enthusiasm is not ordained of God, though the subject of "Evil" some months since, (which whole synods of bishops laid hands on him." This definition of the priestly function makes it

identical with that of the "mediator" or "medium." The true priest in spiritual things stands between advertised in these columns, the higher and the lower realms of being or stages of growth; his office is to help, not to dominate. He may offer his services, but never force them upon any. The proof and scal of his divine commission is, that he actually quickens and stimulates the spiritual life, the growth of all that is good and pure and noble, in those who feel his influencethat he actually ministers to the spiritual needs of those who seek his aid.

True, the priestly office has often been perverted from this. The nominal priesthood, of nearly every sect and time, has sought to control and to use the masses, rather than to aid them-to think for them. rather than help them to think for themselves-to repress rather than stimulate individual progress In so far as it does this, it becomes a millstone about the neck of humanity-a curse of which society should rid itself as speedily as possible.

It has been claimed that one peculiar and essential function of a priesthood is the offering of sacrifices. Though strenuously repudiated by some, and absurdly interpreted by others, yet there is a momentous spiritual truth underlying this idea, which it may be well to unfold.

The Roman Catholic Church, insisting on the sacrificial office of her priesthood, requires them to offer a daily sacrifice in the "Holy Mass." It tenches that the Lord of Glory himself is actually present in the consecrated wafer of the Eucharist, New England, and who have held out such pecuniary when understood in its literal or external sense.

On the contrary, Protestants have utterly denied this function, and have run into an equally absurd extreme in the opposite direction. Says a high authority: "If the word priest be taken to denote a person commissioned by divine authority to offer up a real sacrifice to God, we may justly deny that there is a priest on earth. Under the Gospel, there is but one priest, which is Christ; and but one sac rifice, that of the cross."

This is doubtless the common belief of the Protestant world, yet it is hardly possible to conceive of a greater mistake. It needs but a single ray of spirit ual light to dispel such darkness.

What is a sacrifice? and what was the spiritual meaning and use of the sacrificial rites in the old religions? The answer is plain, when we look into thousand dollars—and no ways backward about our own experience, instead of into the tomes of telling of it, either-who is worth that amount, and theologians. A sacrifice is simply giving up a lesser or earthly good for the sake of a higher or spiritual one. If our hearts are set upon any transient or else to boast of; or, if he has, that he is totally ununworthy object, as wealth, fame, position, reputation, etc., we all know that these must be given up before we can seek or rest upon the higher and the eternal. This giving up is a sacrifice-greater or arrogating to himself quite all that is worth possessless according to the strength of our devotion to the

The Jewish shepherds found their chief wealth in their flooks and herds. On these their affections rested. They were therefore called upon from time to time to devote or sacrifice the choicest of these treasures, in order to show and keep alive their attachment to the unseen Power who guided them.

It is a spiritual law, that just in proportion as room in us for the higher and purer to come in: him. How many suffer themselves to be thus misor, in proportion as our affections are withdrawn led! Thus it comes, we oftentimes consider that from outward and earthly things, so only will they an individual is puffed up with an importance which cling to the inward and the spiritual. This is the is not real to him, and true; that we see persons, philosophy of sacrifice. Without it, in one form or for example, eager to exhibit their proportions in a another, there can be no spiritual progress.

Now, in the light of this simple truth, written in fices? That is, he or she who would attain any properly out of sight. eal eminence in this department, must, for the We admit the vast influence that resides in shows sake of the inner and higher treasures of the imitself as the last, complete, crowning sacrifice neual power and usefulness.

The Catholic, then, is right in the principle, though he gives it a miserably external and solemnly farcical interpretation. And the Protestant is abis "commissioned by divine authority" within himthat can be offered), whenever and wherever he forward stopping its journey altogether. feels an inward prompting so to do. Even an old

(Rom. xii. 1.) In fact, the law of sacrifice is the universal connature can emulate or conceive.

Such is a hasty view of the Priesthood, as seen his influence upon the multitude.

from the spiritual standpoint. Note.-Since the foregoing was written, I have noticed that a valued and prominent co-laborer in the Spiritualistic field recently advocated, in a Convention in Central New York, a resolve affirming that "all relioften attended by suffering. In fact, multitudes can be induced to let go their grasp upon the material and selfish goods of this life, and to seek for those which are real and substantial, only by suffering. True, this reluctance may arise from "ignorance" of the philosophy of spiritual progress: but this can be learned by many only by severe experience.

. o Buck's Theological Dictionary.

inquiries were not answered at the time, for reasons which he doubtless understood,) will find a full reply in the tract entitled" Evil: its Source and Remedy,"

Banner of Night

BOSTON. SATURDAY, MARCH 16, 1861.

OFFICE, 3 1-2 BRATTLE ST., BOSTON.

TERMS OF SUBSCRIPTION. Clubs of four or more persons will be taken at the follow

Business Letters must be addressed. "BANNER OF LIGHT," BOSTON, MASS. William Berry & Co.,

THE BANNER RETURNED TO BOSTON.

At the urgent solicitation of friends in Boston, who felt that the BANNER OF LIGHT was needed in and is veritably offered in sacrifice by the officiating | inducements as are satisfactory to us, we have repriest! Nothing seems more absurd than this, turned to Boston; and we shall, for the present, at least, have our principal office in this city.

We deem it unnecessary to state the causes which led to our removal to New York, or to elaborate upon those which have induced our return; but we will simply state that both movements have resulted in giving greater stability to the enterprise we are engaged in.

We have associated with us a gentleman of well known and tried integrity, and of means, and the business of the Banner of Light will hereafter be carried on at the old office, No. 3 1-2 Brattle street, Boston, under the name of

WILLIAM BERRY & Co.

REAL AND UNREAL.

Many a man is worth ten, fifty, or a hundred nothing more. When we hear a person boasting of his wealth, it always strikes us that he has nothing conscious of it, which is about the same thing. Much, if not all, depends upon the estimates we put on life and character. There is no use in a man's ing for it may possibly turn out that somebody else has got a little something worth talking about,

It is an easy matter to delude ourselves with the shows of things. Almost every man likes to be flattered, even where he can see through the disguist as he could through a coarse netting; and this love of flattery too often leads one insensibly into a totally untrue estimate of himself, both as we surrender our baser and selfish loves, so is there it regards his value to himself and to others around public capacity, who ought, by every consideration, to desire chiefly privacy and seclusion; that so every consciousness, what is plainer than that the many have the itch for office and public favor, who true priest in spiritual things is an offerer of sacri might better be quiet and do what they can to keep

because the external must always be symbols, or mortal spirit, give up and cease to delight in those symbolic, of the interior and the thing signified; but external things which materialistic men and women | the error lies with stopping at the symbol, and not most value-must be willing to be "crowned with pushing forward to the thing signified. As an illusthorns, and to walk the earth with bleeding feet," tration: money adds greatly to the opportunities a if need be; yea, to lay down even the external life man may have to lead a beautiful life—considered methetically, at least; but thousands-which are cessary to enter upon the highest condition of spirit- the great majority—stop short of this most desirable end, and are entirely taken up and absorbed with the means to it only. They become blind to the only thing money can indeed do for them, in consequence of the excessive glitter of the money itself. It is surdly in the wrong. For surely there cannot be a certainly a remarkable instance of the human mind single child of the Eternal Father in existence but | being turned from its course by a sidewise consideration; that is, of its taking up with nothing but the self "to offer up real sacrifices" (the only real ones aids it was going to have on the road, and thence-

What a shaking there would be, if the assump-Hebrew discovered that "the sacrifices of God are tions and pretensions of men could be suddenly [not bullocks and burnt-offerings, but] a broken stripped from them, and their real natures for but a heart." And Christians must have studied the single moment exposed to view! We fear the ma-"Gospel" to poor advantage, who have not learned jority would be quite discouraged for poor human that the avowed aim of the religious system of the nature altogether. Undoubtedly the unreal in a New Testament is to make of its believers, as a great many instances is passed currently for the whole, "a royal priesthood, to offer up spiritual real, and does good service, too, until found out. sacrifices." (See 1 Peter, ii. 5, 9.) Nay, more: that Evon if it should never be found out, it may be said each individual Christian is taught to offer, not that, under certain circumstances, it performs just Christ, but his own body, as "a living sacrifice," as serviceable a part. Hence many would say that which is declared to be "a reasonable service." if it is as well—that, if the false is to all intents and purposes proved as good as the true, the need of taking any more trouble to be true than the contrary, dition of eminence in every department of progress. does not at all become apparent. The reasoning is The student who would become an acknowledged specious and worthless. It omits to take the one priest of science, must forego the ease, comforts and radical fact of all others into consideration, viz., that selfish indulgencies of an indolent life, and become it is not the appearing false or the contrary, but the an earnest and laborious questioner of Nature's being false, that makes all the difference. No matsecrets, else he can never become competent to reveal ter if the untrue does, for a time, answer as well them to others. So of every order of true priest- under some circumstances, as the contrary; it is hood. Sacrifice or self-denial is the condition of enough for a man to know that it does not at all upward progress-the price of all eminence. And answer for himself; that if, as regards himself, he when practiced unselfishly, for the good of others, it is false in one point, he is false in all; and that it is is the noblest and most Godlike trait which human of the first importance to a man that he feel assured of his own truth, before he sets about reckoning up

Most of our shams come into vogue from our arrant love of show. Everybody admits it is an empty affair, and freely laughs about it, at that. Yet they continue its worship, and admit it into their practice. They know they are shamming, but in Central New York, a resolve affirming that "all rellgion that makes sacrifice a virtue and suffering a necessity, is the offspring of ignorance and the enemy of
healthy and harmonic progress." Perhaps the meaning of our friend was right, though his words seem to
conflict with one of the plainest principles of our
common nature, as stated above. I cannot conceive
of ascending progress without sacrifice, in the sense
above defined; and this, taking people as they are, is
often attended by suffering. In fact, multitudes can
be induced to let go their grasp upon the material and deserves the execration and contempt it gets on this side and that, the same to be much more universal, too, than it is.

What can be the Reason? Some of the questions that are thoughtlessly, yet most seriously, put by the press, are laughable in-"Excension."—The unknown friend who, over deed. For example: we read a lugubrious newsthis signature, addressed me several inquiries on paper paragraph, the other day, in which it was

narrated that a certain man and committed suicide: and then much wonder was expressed at the act, of individual happiness?

The Country.

already settled in every mind that a fraternal war When the dyke broke at Leeuwen the waters rushed is sure to be the direct event that could befall this through with such fearful violence as to carry all country and this age, the doubting mind ought to before them; houses, barns, and trees tumbled down lose no time in solving the problem by the most di- at their approach; how, then, could the laborers on reet and practicable route. Those who are calling the dyke and their families resist the crushing out most lustily for the immediate application of strength of the flood and the ice masses? The deforce to the present unhappy emergency, as if, not scriptions sent me from the scene of desolation are knowing how to untie this Gordian knot, they were really shocking. What the poor creatures, whose at least certain that they can out it, little think homely dwellings but recently afforded them a comthat this is no government of force, as between its fortable shelter, have had to encounter in the form component elements and members. "Have we no of cold, nakedness, and starvation, is almost ingovernment, then?" they inquire, with a doleful oredible. Truth, indeed, in this case is stranger, expression. Not if the popular consent is gone, for much stranger, than fiction." it is upon that alone on which our whole fabric of government rests. It is useless to complain of the death of governmental force, while the sole strength that can flow into it is withdrawn. If any complaint is to be made, it should be against those who. on one side and the other, have virtually withheld cations from the World of Spirits." "Given through their present consent and assent from the old ar a lady." It was "published for the proprietor." rangement. No matter, for the present, whether it and that was all-Louid learn about it, except who is so withheld for a proper or an improper reason, a printed it. sufficient, or an insufficient one; all we are now looking at is the fact as we find it. Force did not so much value, that I ought not to hesitate to rebring us together, but interest, which begat fraternity; and as soon as the interest dies, away goes regard it as the most valuable and important work the fraternal feeling along with it. Even the olden that the literature of Spiritualism has yet produced. memories and associations, potent as they are al- Its truths are of intense interest, its style is simple ways admitted to be, are not powerful enough to and unpretending, and there is a kindly tone perovercome the aversions begotten of divided interests vading it that is very grateful, and no one can rise and feelings. We have faith to believe that the from the perusal of it without benefit. people of this country are, every day, coming to see more and more clearly that the interest of all sections, and of the great cause of humanity that is your readers to it. It must do great good, and deposited with them for safe keeping, is to preserve peace; to concede and keep conceding, where vital principles are not concerned; and, even then, to keep down their own prejudices and passions, to remember that they are but human themselves, and to allow the very largest room for the necessary play

The Early Birds.

of human circumstances and human conditions.

We have certainly seen the "early birds" this year. They were hardly of the kind that is after the "worm," for it could not be that worms of any kind have showed their heads above ground yet The little dears that we allude to were, perhaps, a handful of sparrows, and as many more gay blue birds. They appeared to be tickled enough at the Spring's early return, and hopped about in the haunts of last year with a joy that let us at once into the secret of their sentiments. People who would scorn to be thought in the least degree sentiwhen the blue birds come back. Their cheery chirp. across the fields and orchards, is something a great thus far been duly appreciated. deal pleasanter than a snuff of odors from the trop- Miss Hardinge's lectures at Allston Hall, Bos. ics, and sets cascades of liquid delight tumbling ton, on Sunday afternoon and evening, March 3d, were and tossing in every soul. We like to watch the fine productions, and were listened to with close attenprofessed *practical* people, the hard and unsentimen tal ones, at the time these happy "barbingers of Spring" return and set up their songs of praise again.

Has it occurred to many of our contemplative and bservant readers, how desolate a landscape would be without the sight and sound of birds? It is sometimes said—though it is too plainly true to require repetition—that no landscape is perfect and superior article. complete without a man in it. It is hardly less true, and none the less true of a summer landscape, that it is not exactly what the beholder wants, until he appear in our next issue. sees beautiful birds winging across the open reaches, and flitting in and out the copses and belts of woodthis his soul, is regaled with the songs of innocents, that may be supposed to have caught the inspiration of their little songs direct from the happy plains of Paradise. But the early Spring bird's single twitter strikes a profounder chord of feeling than the glorious, full throated singing of June, because with the note streams forth also the whole beautiful picture of Summer, which, like other oljcots of delight, appears to the best advantage while yet in expectancy and the distance.

Marriages in Massachusetts. The annual report (the eighteenth,) of the births.

deaths and marriages in Massachusette, has recently been presented to the Legislature of the State. There are some interesting and instructive items Council, has appointed Thursday, April 4, as a day of among the marriages, which we quote, to the following effect. In the year 1859 there were 11.475 marriages in the State—a decrease of 634 from the average of the five previous years. Sixty-two persons were married on every day of the year on an average. There are more weddings in October, November and December than in the other months. Less widows and widowers than usual were married a second time last year; 91 out of 100 of the women married were brides for the first time, and 84 out of 100 of the men had not been married be. the Creator create it, then? The "good book" says fore; 96 out of 100 bachelors selected maids, and only 4 per cent. chose brides who had been brides before: 66 out of 100 widowers selected maids, and 34 married widows. Of the maids, 89 in 100 were united to bachelors, and 11 in 100 were wedlocked with widowers. Of the widows 42 in 100 were bestir themselves in this matter. They should rememchosen by bachelors, and 602-58 in 100-became ber that angels are looking down from their heavenly the wives of those who had been husbands before, abodes upon and blessing those who feed the hungry Of the 10 widows under 20 years of age, 9 married of earth's children. bachelors; of the 86 widows between the ages of 20 and 25. no less than 74 married bachelors. The Niagara Falls, called the "Mute and the Blind," has marriage tables include one man aged 31 married to the following paragraph: "How this Paper is Puea girl only 12 years of age; one man of 35 to a girl LISHED.—The editor is a blind man, the compositors of 18; one man of 58 to a girl of 17; one of 53 (afth are deaf and dumb, the press-work is performed by the marriage,) to a maid of 19; a bachelor under 50 to blind, the papers are folded by the blind and wrapped a maid over 70; a widower over 70 to a widow un- by the mutes." der 25 years old. One hundred and ninety-five boys married before they were 21 years of age, 5 of whom were only 16 years old, 8 of 17, and 39 of 18 years. Four hundred and seventy girls were married before they were 18 years old, one of whom was only 12 ster, interspersed with strong Union sentiments. years, 4 of 13, 4 of 14, 47 of 15, 129 of 16, and 285 Contrary to his expectation, the loyal display called of 17 years.

Holland has been overflowing again. The dykes and the cause of it inquired into, because "he was have hardly been sufficient to proceet the squatters said to be above want," and worth a good deal of in these lowlands. A late letter from Amsterdam, money ! There it is: if a man is only worth some- however, says like this: "Thank God the frightful thing, what can induce him to commit suicide? desolution of our inundated districts begins to abate, What can a man want more, if he has but managed and the waters are returning to their natural chanto lay up a little? Life has answered its great nels. But what scenes of distress, agony, and end, of course, if the person living has secured ten, penury, do they leave behind them! Some villages twenty, or fifty thousand dollars! Oh, the shameful are entirely destroyed; not a vestige of a habitation hollowness of all this !- and the public journals of remains to show that they were the dwelling-place the day lending countenance to a superficiality that of man. Nearly forty thousand acres of cultivated is so full of mischief! When will our people learn land have been submerged, and their cultivators that, while money is to be desired as a means to been driven from their dwellings to seek shelter in independence, and so to wider and more permanent schools and churches, and to eat the bread of charity. usefulness, it is not the only element of manhood, The number of cattle drowned or killed it is imposnor the single proof of merit, nor yet the last test sible to state with accuracy, but it is said to amount to several thousand. This, however, is a slight calamity compared with the loss of human life, which, notwithstanding every effort made by the authori-We ought now to enjoy peace. If the point is not ties to render assistance, has swollen to a high figure.

> Further Communications from the World of Spirits."

Messas. Editors-On Saturday last, I found lying on my table, a pamphlet called "Further Communi-

I read the pamphlet, and it seems to me to be of commend it strongly to the perusal of every one. I

Allow me to commend it to your perusal, and if you agree with me, ask you to call the attention of comes very well-timed.

The external manifestations are dying out, and we are well prepared for the higher truths which spiritual intercourse must be able to teach us. And now they are coming, and in the same humble, unpretending way, that the external first came.

I inquired, through the printer, the source whence they came, and I ascertained. It is of great respectability; but that is of little value compared with the truths themselves. Yours ever,

J. W. EDMONDS. New York, Feb. 26, 1861.

All Sorts of Paragraphs.

We regret exceedingly to be obliged to apologize to our readers and correspondents for the numerous critical and typographical errors in our last week's paper. Events beyond our control was the cause; but we shall take especial care that nothing of the kind occurs again. It has been our constant endeavor to mental, nevertheless let the whole cat out of the bag present the public a paper worthy the cause we advocate-and we are pleased to know that our labors have

tion by large audiences. See renov

On our fifth page will be found the report of a powerful lecture upon the subject of AMERICAN NA. PIONALITY, delivered by Mrs. Hatch, at Dodworth's Hall, New York, on Sunday afternoon, March 3d. See advertisement, in another column, of

Mesers. Warren & Ludden's new patent combination pen. It is pronounced by competent judges to be a

An article on "MORTALITY AND MOURNING," from our esteemed correspondent "o," is in type, and will

THE HESPERIAN-A Ladies' Monthly Magazine. published in San Francisco, by Mrs. F. H. Day-is a land; nor, unless his sense of hearing, and through perfect jewel. The illustrations in the February number are: The Great Crater of Kilauea, Volcano of Mauria Loa. Hawaii, the Zelma Mantle, and a pattern for flannel skirt, embroidery for muslin skirt, edging pattern, braid patterns, and insertion patterns; also. a full-sized paper pattern. Its literary department displays unusual talent. As the new volume commences with the next number, now is the time to subscribe. Terms, \$4 per annum. Address as above.

> Mrs. M. M. Macomber lectures before the Spiritualsts of Cambridgeport, on Sunday, March 17th. The Herald of Progress comes to us this week sparkling all over with gems.

The Aquarial and Zoological Gardens, are a very popular and entertaining place of resort.

MASSACHUSETTS ANNUAL FAST. - His Excellency Gov. Andrew, with the advice and consent of the fasting, humiliation and prayer.

The World's Crisis, the organ of the Second Adventists, contains the following "PETITION.-O Lord of love, look from above on all thy saints below; for in this age it's all the rage to make an outward show." We think so.

Mr. Richard Sands, the world-renowned circus proprietor, died recently at Havana.

The Providence Weekly Times says tobacco is "the most vile and filthy weed which grows." Why did nothing was created in vain. What was tobacco created for? Digby is anxious to ascertain. This very point has puzzled him sorely. Answer, if you

Much aid is yet needed to prevent death by starvation in Kansas. The philanthropic everywhere should

A MUTE-UAL CONCERN. - A newspaper published at

CHANGE OF FEELING IN LOUISIANA .- In New Orleans, on Washington's birthday, Mr. Cuthbert Bullet, Kentuckian by birth, and a merchant of long and distinguished standing in the city, decorated his house with American flags, and the busts of Clay and Webforth plaudits from the entire procession as it filed. feeling in Louisiana, and that the Union sentiment is constantly increasing.

RELIEF FOR KANSAS .- Seventy tons of provisions have been shipped for Wyandotte and Topeka, in both of which places supplies will hereafter be kept. The rush for a few days past has been tremendous. Little seed wheat, compared with the wants of the country. has as yet been received, and it has to be distributed in small quantities.

The Aroostook (Me.) Railroad bill passed the House In the Legislature, March 1st. It provides for a line of railway from Mattawamkeag, thence to the mouth of the Baskahegan, and then branches, one line running to the boundary south of the St. Croix Lakes, whence it will connect with the New Brunswick road, and the other line to Houlton,

Some coercionists think a warlike naval expedition should be sent to take Charleston; others say, adds Vanity Fair, one should be sent to Sack-its Harbor.

A gentleman who arrived from the South a day or two since, relates an anecdote that was current in Georgia, though but little was said about it in Charleston. The gunners at Fort Moultrie recently anchored a rice tierce equi-distant, from Forts Moultrie and Sumter, and fired between byenty and thirty shots it without effect. Major Anderson watched their pro ceedings for some time, and then aiming and sighting one of his large guns, shivered the tierce at the first

It is rumored that Gen. Scott has two light draught does not, cannot by all the powers of his volition, steamers ready to start at an hour's notice to take make his belief. So we conclude that all beliefs are It is rumored that Gen. Scott has two light draught supplies or reinforcements to Fort Sumter. They are probably the Mohican and Pawnee. Some of the naval officers have volunteered to lead the expedition. and will return all the compliments that may be received from the shore batteries. Doubted.

Ex-President Buchanan was received at his home (Lancaster, Pa.) on the 6th, by a large concourse of people. The military and citizens escorted him to his residence. The bells were rung and a salute fired. He made a brief speech, thanking his fel low-citizens for their kind reception, and expressed the hope that the Constitution and the Union might be preserved.

Among the resolutions offered in the Missouri Convention on the 6th, was one by Ex-Gov. Stewart, that no overt act had been committed by the Federal authorities, justifying either secession, nullification or revolution. Also one by Judge Orr, that we have the best government in the world, and intend to keep it. THE PRESENT ASPECT OF THE COUNTRY .- The North desires a peace—the South desires a piece.

Where is the "River of Time" located?

THE WHEAT PROSPECT IN OHIO .- The present sea-The Wheat Prospect in Onio.—The present season, it is said by those whose interest it is to keep booked up in such matters, will be an exceedingly favorable one for the growth of the wheat crop. So far as we have heard, the wheat fields throughout Hocking County present a very flourishing appearance. Providence still smiles upon our land, notwithstanding the political troubles with which we are afflicted.—Hocking (O.) Sentinel.

LATE FOREIGN ITEMS .- In the English House of Commons on the 19th ult., a motion for more equality in assessing and levying the income tax was carried by a majority against the government.

It has been decided that the armaments of the war vessels Warrier and Black Prince shall consist of hun-

dred pounders, Armstrong guns, on the main deck, and seventy pounders on the upper deck. The Daily News says the Great Eastern will leave

the first week in March for Norfolk, Va., where she has been guarantied a cargo, chiefly of cotton, for England, the freight of which will amount to \$75,000. The Italian Parliament was opened by Victor Emmanuel in person on the 18th.

The proclamation for the emancipation of the serfs in Russia was to be issued on the 3d of March.

A direct transaction has taken place between the Banks of St. Petersburg and France for the change of thirty million francs in gold for the same amount in

silver.

Fresh disturbances had commenced against the Christians in Cochin China.

A conspiracy in favor of Prince Murat had been dis-

covered at Naples.

The Papal Zouaves had invaded the Sardinian terri-

zano. The famine in the northwest provinces of India was very severe.
The number of troops made prisoners at Gaeta was

eleven thousand, and seven or eight hundred cannon.
Sixty thousand muskets were found there. Three
Generals accompanied Francis II. to Rome, and twenty-five are prisoners. Gen. Cialdini had been ordered
to summon the commander of the fortress at Messina to surrender.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, MARCH 6, 1861.

SUBJECT .- " Fute and Free Agency."

Mr. Arnes.-Fate and free agency are ordained of God, and are harmonious. We ask, If everything is ordained to be, why should we suffer pain? Because pain is in the ordinance. There are many contradictions in philosophy that are too stubborn for us to get over. Time will get over these contradictions.—An Almighty Being has given infinite variety in the manifestations of life. We dance the figure of life each one in the way peculiar to himwith a spark of himself; that spark never goes out.

Destiny in tribulation is seen clearer than in pros perity. Every one wishes to be better; no one wishes to be worse than he or she is. This desire to be better is an evidence of immortality. No one desires to causes of destruction, why did-you persist to confide the change himself for his neighbor. This self-love elements of the part. The laws that produced the desires to be the part. The laws that produced the desired to be desired to be act. ment shows a fixedness in God's doings. The time, bility of the net. The laws that produced the destruction of your fabric are all right and good. satisfied with all the dealings of God with humanity.

MR. ELMER.—This question is an everlasting question. Many doubt if there is such a thing as fate. discord with them. My opinion is that there are certain things that are within human control, and many things that are always with the strongest battalions and the heaving within human control. If I had had my way, est artillery." In this case Providence means Fate, instead of being born in a little country town, I would have been born in a large town like Boston. But I did not order the place of my birth, so I was born as fate ordered. If I could have ordered the time of my birth, I would have had it thirty years later, that I might have enjoyed the developments of this age; but the time of my birth was in the hands of fate.

Mn. SUNDERLAND.—These men that have spoken have spoken their mind, and I agree with them. The diffculties on this question originate in the mul-The difficulties on this question originate in the muitiplicity of man's faculties. All the phenomena of defensive. The knowledge of the laws of force and life are preceded by fixed laws, and what we do is the moral turn of mind of his men, judiciously put result of one of these laws. These laws make our in motion, were the secret of his success. I do not in motion, were the secret of his necess. fate. Had fatality been taught to me in my earlier see any fate in it; but I see the knowledge of laws life, it would have saved my taking the poison of opposite teachings. The constitution of nature can ciously organized. never be altered; the laws that come before our acts cannot be altered. I believe in the doctrine of fate. The only sense in which the human will is free, is arbiter. The mind in many instances having but to its freedom from the contact of any other human

come around to the position of fatality. When we certain extent. For example, if I had in my posses-know that law precedes action, and governs it, we shall seek to learn and understand that I w. The burn them I would call it a counteracting of the opposite position keeps us in ignorance without reason. We must sometimes recognize the individuality of man and his relation to the law that gov erns him. Man must always obey law, and always acts according to law. Responsibility is always present; but man has only a limited responsibility.

Dr. Child.—A river flows along its channel of its own accord, we say—while it is really the invisible law of gravitation that makes it flow. Why don't the banks and meadows that lie along the river side flow, too? Because an invisible creative positive provided in the same and thus my free agency performed a judgment. I cannot see anything else but the history of the act. flow, too? Because an invisible creative power has MR. PLACE.—If I believe that fixed laws govern made the banks and meadows solid and the river the universe to work out the best good of humanity, fluid. An invisible power makes the river and I am a fatalist. But I think that man has the makes it flow. Man has a nature peculiar to him power of choice, through which comes his reason

past. It is said there is already a very great change of These faculties that lay the foundation of moral action are no less from an invisible power that lies back of their production than are the drops of water that make the river. And there is no less an invisible power that stimulates these faculties to action, than there is the invisible power of gravitation that makes the river flow.

It is the ruling of this invisible power that we call fate; it is simply the effects of this invisible power that we call free moral agency. The view that sees free moral agency defined in human actions, sees no further than outside effects. The view that sees fate in human actions, sees causes that cannot be seen with sensuous eyes. Both views are right-each to its condition. When the soul of man first wakes up in the physical world, it only sees physical things. In infancy and in childhood the physical world is all that commands attention. In after years the soul reaches out in its thoughts and feels for things unseen, and it begins to find and learn that there is a cause that has produced the physical world; that sustains it and governs it by invisible laws. The views of free moral agency are of the sensuous world, and come before the views of fatality that are of the unseen spiritual world. Every human soul has passed, or will pass, the ordeals of a belief in free moral agency. Mark the views of progressive men on this floor; they believe in both; they stand one foot on the solid land of free moral agency in their belief, and the other foot on the limitless sea of spiritual destiny, with some fears and hesitancy to launch away. They are passing from one belief to the other, and the passage is pontaneous, not voluntarily-no, never, for man right, for the womb of nature gives them birth and her bosom nurses thom. Little girls make rag babies, and rook them as if they were realities. But anon these little girls grow to womanhood and become real mothers of real immortal children, whose embryotic existence is now invisible. It is not wrong or unnatural for little girls to make rag babies and treat them as real babies are treated. So it is not wrong or unnatural for the soul of man in its early childhood to treat free moral agency as real, living agency. Neither is it wrong nor unnatural for the little girl, when grown to womanhood, having come to the altar of matrimony, to bring forth to light and beauty a bud of immortality. So it is not wrong or unnatural for the maturer man to look for and find the real cause of human actions in the great sea of spiritual light and love, held in the hand of wisdom, which is a safe destiny for human. ity. Free moral agency belongs to the same family, some members of which have been christened virtue, morals, vice, sin, justice, injustice, holy, unboly, high, low, wrong and evil. All these, to the soul, are only rag babies, that will be laid aside for the acceptance of coming realities, wherein we shall recognize the governing power of destiny; wherein we shall have certain and abiding evidence of spiritual power that produces and rules all things with undeviating order and perfect design. Free moral agency is the rag baby of our spirital childhood; and fatality, which, in another word, is faith in God, is the real living child of eternal life.

Rev. Mr. Thaver.-This is a most interesting question for us to consider. I hope that there will be a time when the darkness that now clouds this subject will be dissipated, and we shall be enlightened. Young children, I think, are under the nfluence of fate; but when the child comes to years of discretion, it learns what is right and wrong—then it acts for its own free moral agency. Why scold to young children, if their acts are fated?
[A voice—That is fate, too.]

MR. WETHERBEE .- If I were ever satisfied of the truth of a doctrine—a doctrine that cannot be refuted—it is the doctrine of fate. It is a hard matter to make people believe this doctrine before their time. But a want of belief in this doctrine does not alter the action of law that makes our fate. We are going on bee-line route to perfection, under the direction of destiny. It is said that to have things right we must go back to childhood, and when we get there. we have found that we have got further still to go. Who expects that everything will all burst out into perfection at once? Fatality teaches us that there is a ruling power that works with undeviating law. from a begining onward, with many designs and ends. We all do just what we cannot help, at all times. Fatalism is demonstrated throughout all Pontifical soldiers had fortified themselves at Nanlook.

> PROSPER HUMBERT .- I repudiate the word toto, as contrary and conflicting with the laws of God, as well as with the free arbiter delegated to man. The laws de God—I call them destiny; and if it were possible to establish or create anti-laws of God, I would give them the name of Fate. I repeat, there is no such thing in this universe as fate. There are laws of destiny working harmoniously, the strong prevailing over the feeble, the heavy over the light, the attractive over the unattractive. If the wind raises the ocean waves, it is a proof that the wind so far commands on water. Do you perceive any fatality in it? Is it not a constant law, that water raises in the same ratio to the inclined pressure of the atmosphere?

If you go over the sea with a vessel superior in strength to the force that all the elements combined can bear against it without danger, it will be all right; but if you know in advance that the wind will, when blowing at a certain rate, sweep away your masts; that the agitated waters will compress the hull of your vessel, and spring a leak; or that the substance you built such vessel with will be of self. Our Crenter starts us on our journey of life a nature to be destroyed by the burning element; or that the wind will bring your fabric on rocks and reduce it to fragments—if you embark on such a frail locomotive arrangement, and lose your life with it, will you call that fate? If your reason foresaw causes of destruction, why did-you persist to confide struction of your fabric are all right and good. Your fabric, not being in harmony with these laws, if you place your confidence and life in it, you should not be surprised to be brought in dangerous

Napoleon the First said that "Providence was Some persons may say that Napoleon did contradict himself, because he generally fought his opponents with inferior numbers, and that Providence or Fate must have been there for something. That would be erroneous. That captain, although commanding armies inferior in number, fought his opponents with the strongest battalions, and so, by strategical nanœuvres, concentrating forces on a certain point, so as to produce a breach, when on many other feeble points they were ordered to retreat, and would do very well if they could keep their position on the defensive. The knowledge of the laws of force and and conditions brought to his free agency to be judi-

The term free agency should give way in many instances to the more appropriate expression of free pronounce a judgment in other cases, would not be will.

Mr. Wilson.—I agree with what has been said.

The arguments used to sustain free-agency finally counteract the will or the existent laws of God, to a laws of God. Another law would follow, it is true; but the vegetation, through seed, could not be any more possible, so far as we know of these laws of

> If I read to-night this paper, I said, in answer to a gentleman, it was the result of a judgment. I had

self; he has in this nature perception, comparison, to modify and change results. Men lack breadth choice, the exercise of which makes his morals, that do not see truth in the doctrine of free-agency.

stituted for fate.

Mn. Enson, -I believe in the freedom of the will. am pleased to see so much blending of thought on the subject of fatality and free moral agency. [Rend a selection from Swedenberg.] I believe in a free determination in spiritual things. The soul that is the truest bound to law is the freest. Law controls, and we have freedom by its control.

Mr. Seaver.—Upon a question that has puzzled philosophers and divines, I do not expect to throw much light. I agree with most that has been said. I think that religious people, above all, should be interested in this question, for the claim of religious people is that God universally rules. I do n't see people is that God universally rules. I don't see the first thing to prove free moral agency. Our acts are the effects of inevitable necessity. The Rev. Mr. Thayer was tied once to the pulpit; he could not help it; and when he laft it, he could not help it; and when he laft it, he could not help it. Our thoughts and acts are all against free agency.

The reverse of the reverse o

and these acts are to accomplish the purposes of wisdom, that orders all things. The working of Infinite wisdom and Infinite power is destiny; so it is destiny that rules humanity. Man has a choice which has a semblance of free moral agency. Subject next week, "Special Providences."

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

Sunday Morning, March 3, 1861.

AMERICAN NATIONALITY. I propose calling your attention, this morning, to

the subject of AMERICAN NATIONALITY, pointing out that its present condition is the natural and inevitable result of the ambiguous and various nature of the in-habitants of this country. It is more a matter of sur-prise that this nation has attained to its present degree of prosperity and power, when it embraces such a variety and contradiction of elements, than that its progress has been impeded by difficulties and errors. On reviewing the brief yet brilliant history of this nation, we cannot avoid the conclusion that such a portentous and comet like rapidity in its rise to eminence must be accessed by a proportionally swift dealing must be succeeded by a proportionally swift decline to its proper level. American nationality is the proud boast of every native citizen among you; but when we consider that three or four generations is the farthest limit to which the oldest families among you can trace two thirds of the population; it having been thought more judicious to preserve them, even by encouraging amaignmation between the rival races, than to pursue the policy of extermination. But in the northern counthe policy of extermination. But in the northern countries, step by step, they have been driven back beyond the Father of Waters; and, except in its care of a few detached remnants of tribes, our government and people, in their treatment of the aborigines, have nothing to boast of on the score of humanity. Wars between the races have always resulted in the defeat of the native defenders; and, where war has not been sufficient, the agency of RUM, that most potent extinguisher of the agency of RUM, that most potent extinguisher of manhood, has effectually completed the task of annihilation. I do not say that the native inhabitants were as great, when the white man first landed on their shores, is they might once have been. At that time their de as any might once have been. At that time their de-generation appears to have already began; yet what unprecedented cruelty, in a people calling themselves civilized, to invade and slaughter an almost defence-less race, if it would not yield up the ground sacred to it by history and tradition, to their remorseless rapa-

olty!
But to return to our immediate theme—leaving the remainder of the poor red men to follow where their forefathers have gone. With the introduction of the white races on this continent was planted the first the white races on this continent was planted the irst gorm of native American policy and government. There are four or five distinct nationalities among us; but the Puritan element preponderates in the Northern and Northeastern States. Next comes the English, or aristocratic; and there are others, derived from the Irish, German, French and Spanish emigrations. The Puritan stock has contributed the great radical, revolutionary element to the national character. The aristocratic principle aims at isolation and exclusiveness; while the chivatrous and royalist tendencies of the tocratic principle aims at isolation and exclusiveness; while the chivairous and royalist tendencies of the Southern people are always ready for an appeal to arms, thus perpetuating the old, barbaric notions which prevailed in France and Spain, and to some extent in England. Then we have the huge Western population, mainly composed of German and Irish, who, themselves, perhaps, were originally combinations of various nationalities. Thus, of our whole twenty-five millions, not three millions were of the same stock and language; and, this being the case, we should not naturally expect entire peace and harmony among them. For, first, the element of Paritanism is among them. For, first, the element of Paritanism is too absolute and radical in its impulses—is too rigid !? its regard for law and custom to amalgamate well with those who had imported ideas and usages of a directly opposite character—and thus the two have always beer at war. But, nevertheless, even the Puritans have sought to throw around their peculiar clique a prestige of aristocratic pretension, which is, to the last degree, disgusting and inconsistent; and this has contributed greatly to prevent a harmonious and consolidated greatly to prevent a harmonious and consolidated nationality. The aristocratic element, in its turn, has endeavored to carry out its notions by means of the observances and regulations of social life, if not by positive law; and we have, in addition, those who positive law; and we have, in addition, those who would fain be considered the NOBLITY of our country, consisting of the descendants of the first families of its greatness; but who are well known to be, in many cases, most degenerate representatives of a Washington, a Jefferson, a Madison, or a Hamilton. In the Southern region, we find prevailing a warlike spirit, derived from a French and Spanish ancestry. Passing to the West, we find a vast German population, which has increased with such rapidity that nearly two-thirds of the wealth of that section is in its hands. There is, besides, to be taken into account, a less numerous though highly disadvantageous element, namely, the Jewish; which, by taken into account, a less numerous though highly disadvantageous element, namely, the Jewish; which, by
its tenacity in adhering to its strong distinguishing peculiarities, and its bigoted isolation from the rest of
the community, interposes no weak barrier, holding
as it does so much influence over commerce, to the formation of a great and homogeneous nation. When we
add to all these the Irish, and the ignorance and superstition they bring with them, it is not unnatural to
suppose, that under these diverse influences of race,
the noble features of our national character have been
deteriorated. It is only surprising that our countrymen should so far have overlooked these important influences, and that, exposed during so many years to
such an indux of populations, our country should have fluences, and that, exposed during so many years to such an influx of populations, our country should have existed at all. For, it should be remembered that we have not received on our shores any fair proportion of the sterling integrity and intellect of Europe, as represented in her more opulent and educated classes; it is from the refuse and offscourings of her jails and workhouses that we have recruited the ranks of our citizens, and even chosen political rulers and representatives. If this has not been much noticed, it is, perhaps, in consequence of our lengency, in feelings and in laws. on sequence of our leniency, in feelings and in laws, toward all classes and all races of men excepting one. Not only are all foreigners freely admitted among us, but they are received to the full privileges of citizenship after five years residence, thus incorporating among our ruling forces a vast mass of ignorance and prejudice, in the persons of voters who understand nothing of the history and principles of our government, who, in most cases, have never read or ever Banner of Light Office.

I think that the word judgment had better be sub- | heard of the Constitution or the Declaration of Independence, but who only know that they can rise to a controlling influence by the exercise of their shrewd ness and their self-assurance. Hither flock the desperate adventurers and the political refugees, from all portions of the earth; as well as the stolid and industrious German peasantry, who will deal only among themselves, thus creating a separate and exclusive commercial interest in our midst. In this way, as is commercial interest in our midst. In this way, as is very natural, your distinctive nationality has degenerated; your real aristocracy has either deteriorated through isolation, or entirely disappeared. At present, the foreign element in your society, being a combination from all the nations of the earth, prevents it from assuming the character of Americanism; though the next quarter of a century will probably bring an improvement for you now seem to be at the lowest round. improvement. for you now seem to be at the lowest round agency.

[Question.—Do you think that all do the best that they can?]

Well, I don't know. It is hard to think so, and yet I believe that we all do about as well as we know how. When we come to look, we find that certain influences control our will, which free moral agency claims make our actions.

Dr. Gardner.—Believing in the infinite power and wisdom of God, I must believe in fate—for by this power and wisdom he controls all things for wise and good results. Infinite wisdom covers all creation, from beginning to end—thus all things are made in wisdom, if made by Infinite wisdom. Infinite power covers the ground of all power, so the power that makes man act is of this Infinite power, and these acts are to accomblish the purposes of Puritan or Northern character, and that of the Southern population; for the former, although greatly modified, even in old New England, by the lapse of years, still preserves its harsh and unbending integrity, and its reprehensible bigotry in politics and religion. These, indeed, are the great working elements in Northern sentiment; which moreover while it has explayed ell moreover, while it has explayed ell moreover. are the great working elements in Northern sentiment; which, moreover, while it has eschewed all monarchial distinctions of rank, still cherishes, in Boston, especially, a sort of codfish aristocracy of old historic names, as if, around them, noble deeds were still clustered; and as if such a pride of birth were really anything but a ludicrous assumption. As an offset to these claims on the part of the Puritan, the would-be aristocracy of the South boast descent from the nobility of Southern Europe; and the two sections fire incess. aristocracy of the South boast descent from the nobility of Southern Europe; and the two sections fire incessantly at each other, from their respective batteries—saying, on the one side, "you are trying to ape nobility," and, on the other, "you are trying to found an aristocratio republic;" and so the Southerners turn up their noses in lofty disdain, while the Puritan draws his garments more closely around him, as he sweeps past his degenerate brethren. Meantime, the rest of the community, the real supporters of the State, are obliged to labor; and they do so, with as much integrity as manhood or womanhood can anywhere claim. Then we are to remember that the freedom of our instituted. Then we are to remember that the freedom of our insti-tutions guarantees equal rights to sects and denomina-tions, no less than individuals of every shade of opinion; that a spurious nobility is allowed to assert any claims which do not interfere with the general government; and, even, when aiming at such interference, if insidiously advanced, they may exert great influence. Under the same protection, foreign noblemen who have dis graced their rank at home, can wear all their honors graced their rank at home, can wear all their honors here, and be even run after; all kinds of robbery and their are perpetrated, under the name of American institutions. All this is a necessary consequence of the freedom we enjoy, but, neverthelss, it has a disastrous effect on our integrity, as a nation. What does a common foreigner, coming here, know of American principles? The Englishman looks back upon what he has left at home as the model of perfection; the Frenchman brings with him his taste for the figurests and the limit to which the oldest families among you can trace their ancestry on this soil, and that the only genuine nativeAmericans have been utterly swept away from the northern portion of this continent, we wonder at the arrogance and presumption, almost deserving to be called heathenism, which advances this claim, at the present time. But a few centuries ago the red man proudly roamed his native forests, and claimed them as his immemorial hertage; and his prayers went up from the wigwam in security. Now, Christian civilization has driven him from his home by fire and sword—and where has he found refuge? Not in any far old individual to the prosperity of the seelements, thus confusely mingled, that American principles of these elements, thus confusely mingled, that American his immemorial here, and be even run after; all kinds of robbery and theter are perpetrated, under the name of American institutions. All this is a necessary consequence of the freedom we enjoy, but, nevertheles, it has a disastrous effect on our integrity, as a nation. What does a common foreigner, coming here, know of American principles? The Englishman looks back upon what he has left at home as the model of perfection; the Frenchman brings with him his taste for the fine arts and the order of a court-hierarchy; and so with the settlers from other European countries respectively; and it is of these elements, thus confusely mingled, that American principles? of these elements, thus confusely mingled, that American nationality is composed. If you are an American by birth, you may count three or four generations of your ancestors on American soil; but the distinction you are thus enabled to boast of, you must submit a characteristic or the second of t far o.i. clime where he might have dwelt in peace, and eked out his days in something like the prosperity from which he had been driven in his own land; not even in the hunting-grounds of the farthest West, where the few miserable remnants of his tribes are rapidly disappearing before the advancing wave-of civilization. No! but they have been absolutely exterminated, by war, intemperance and disease—sent to the land of their fathers. Such, to them, have been the prints of Christian civilization! This has not been the case in the Sonthern portion of the continent, where at this moment the Indian constitutes two-thirds of the population; it having been thought gent tendencies shall have given place to a distinct and positive nationality, then we may expect the gov-ernment to be administered in accordance with the

> For the disadvantages we have dwelt upon are, if properly provided against, only temporary and incidental. A nation never attained to greatness by the policy of isolation; and when ours shall combine the best of the world's populations, it will constitute the greatest people ever known in history. The conclusion of this discourse, delivered in the evening, will be published in our next.

> > ADVERTISEMENTS.

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

SOMETHING ENTIREDY NEW! THE NEW METALLIC PEN.

THE NEW METALLIO PEN.

WARREN & LUDDEN would call the attention of all business men to their New Patent Commination Pen, which slides upon a wood pencil. This is the most floxible, cheapest and consequently the most desirable pen in use. It is diamond pointed, the points being selected from the best Iridium, and warranted to give entire satisfaction.

The testimonials received from numerous sources—(and which will appear from time to time in public print)—are of the most flattering character. The great excellence attained in the production of this pen has been accomplished by a sories of experiments extending over eighteen years.

It is reasonable to suppose that ere long this pen must take the precedence of all others now in use.

P. S. All orders will be promptly attended to, and on the most reasonable terms. Address

WARREN & LUDDEN,

160 Broadway, Room 3 Gilsey Building, New York.

March 16.

VENTRAL GUARDIANS.—Those wishing a communica-

CENTRAL GUARDIANS.—Those wishing a communica CENTRAL GUARDIANS.—Those wishing a communication from their Contral Guardians can have their wints supplied by MRS. A. C. LATHAM. The sching void of many a soul will therein find relief. Thorough and gatisfactory Clairvoyant examinations will be given. Mediums wishing to expand or refresh their powers will do well to call. Some exclaim, "Burely disease can be healed here;" others, that "every person in Boston should see her." Let none who feel moved to call be debarred by lack of means. Residence, No. 14 Oliver Place, from Essex street, Boston, March 16,

THE GREAT LECTURE

ANDREW JACKSON,

Recently Delivered through the Mediumship of MRS. CORA L. V. MATCH.

Will be published immediately and ready for delivery on the 4TH OF MARCH. This Lecture was listened to by a large and discriminating audience, and elicited the warmest praise. It is the most marked and characteristic of the series.

Price, 15 cts., or \$10 per Hundred. All orders will be promptly attended to. Address, S. T. MUNSON, AGENT, PUBLISHER, 143 Fulton Street, N. Y.

QUESTIONS OF THE AGES.

JUST PUBLISHED,

EVIL: ITS SOURCE AND REMEDY.

BY A. E. NEWTON.

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

Price 5 cents single; 50 cents per dozen. Postage 1 cent each. Sold by the author at 221 Washington street, (room 8,) Boston. Postage stamps received in payment, when or-

Bold also, by BELA MARSH, 14 Bromfield street, and at the

NEW BOOK EMMA HARDINGE

IN PRESS, WILL BE READY FOR DELIVERY ON THE FIRST OF MARCH.

THE WILDFIRE CLUB.

EMMA HARDINGE.

"That the dead are seen no more, I will not undertake to maintain, against the concurrent testimony of all ages, and all nations. There is no people rude or unlearned, among whom appartitions of the dead are not related and believed. This opinion which prevails as far as human nature is diffused could become universal only by its truth." Vide "Rasselas."—[Dr. Johnson. Belas."-[Dr. Johnson.

Spirit is like the thread whereon are strung. The beads or worlds of life. It may be here, it may be there that I shall live again—• • • But live again 1 shall where'er bo.—[Festus.

CONTENTS.

The Princess: A Vision of Royalty in the Spheres.
The Monomaniae, or the Spirit Bride.
The Haunted Grange, or The Last Tenant: Being an Account of the Life and Times of Mrs. Hannah Morrison, sometimes styled the Witch of Rockwood.

Life: A Fragment. Margaret Infelix, or a Narrative concerning a Haunted The Improvisatore, or Torn Leaves from Life History.

The Improvisatore, or Torn Leaves from Life History.
The Witch or Lowenthal.
The Phantom Mother, or The Story of a Recluse.
Haunted Houses. No. 2: The Picture Spectres.
Haunted Houses. No. 2: The Sanfard Ghost.
Christmas Stories. No. 1; The Stranger Guest—An Incldent founded on Fact.
Christmas Stories. No. 2; Faith; or, Mary Macdonald.
The Wildfire Club: A Tale founded on Fact.
Note.

BOSTON: WILLIAM BERRY & COMPANY, 8 1-2 Brattle street.

1861. Price \$1. Booksellers, and controllers of public meetings are requested to send in their orders early. Price per dozen, \$8.

Sent to any part of the United States (except California ostage free, on receipt of \$1.

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE MEDICAL TREATMENT—NUTRITIVE PRINCIPLE

DR. ALFRED G. HALL, M. D., PROFESSOR OF PRESIDEORY, author of the Nu. Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the must prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely vegetable No 230 Washington Street, Boston Mass.

Oct 1.

COMMUNICATIONS

From the Spirit World,

GIVEN BY

LORENZO DOW AND OTHERS, THROUGH A LADY. Price 25 cents.

ALSO, THROUGH THE SAME MEDIUM: THE RIGHTS OF MAN; BY GEORGE FOX. Price 6 cents.

In Press and will be issued February 14th: FURTHER COMMUNICATIONS From the World of Spirits,

On Subjects Highly Important for the Human Family;

BY JOSHUA, SOLOMON, AND OTHERS, THROUGH A LADY.

Containing Essays on the following subjects, viz:-The Value of Old Traditions, and the Progressed State of the Present Age.

The Use of a Marriage Ceremony, and the Necessity of Reform in the Social State. God in His Works. Tyranny.

The Sidereal Heavens; How, When and Where Bid they Originate? The Spirit World, and the Law which Governs There

The Second Coming of Christ.

All for sale by BELA MARSH, 14 Bromfield st., Boston. Feb. 16.

NEW YORK WIRE RAILING CO.



EXTENSIVE ORNAMENTAL IRON MANUFACTURERS Their works embrace all kinds of

IRON RAILING.

IRON VERANDAHS, IRON GRATES, WIRE RAILING, IRON FURNITURE,

WIRE FENCES IRON BEDSTEADS Iron Works for Stores and Houses, Iron

Castings, &c., &c. Also, the exclusive manufacturers of the colebrated

Composite Iron Railing.

A Catalogue containing several hundred designs of Iron York, mailed to any part of the United States, on receipt of four three ceut Postage Stamps. HUTCHINSON & WICKERSHAM.

312 Broadway, New York.

Jan. 12.

CONSUMPTION AND ASTHMA CURED.—DR. H. JAMES, discovered, while in the East Indies, a cortain cure for Consumption, Asthma, Bronchilts, Coughs, Colds and Genoral Debility. The romedy was discovered by him when his only child, a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his fellow mortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their names, with stamp for return postage. There is not a single symptom of Consumption that is does not take hold of and diesipate. Night sweats, peevishness, irritation of the nerves, fallure of memory, difficult expectoration, sharp pains in the lungs, sore threat, chilly sensations, nausea at the atomach, inaction of the bowels, wasting away of the musclos.

Address CRADDOCK & CO, 23 North Second street, Philadelphia, Pa. m9tf

HARMONIAL MARRIAGE,

A whole-souled Reformer seeks a congenial companion for life; temperamentally adapted. Only reformers under thirty years of age, with dark eyes, nutritive temperaments, and some musical talents, will please address WILLIAM, care of A. J. Davis —Co., 274 Canal street, N. Y.

N. B. Correspondence confidential. Good references given. Jan. 19. eop4te

ELF-CONTRADICTIONS OF THE BIBLE.—144 propo-bilions, proved affirmatively and negatively, by quotations from Scripture, without comment. Says a correspondent of the Herald of Progress: "The most studious reader of the the Heraid of Frogress: "Ine most studious reader of the Bible will be amazed and overwhelmed at every step in go-ing over these pages, to find how numerous and point-blank are the contradictions." Sixth edition. Price 15 cents, post paid—eight for a dollar. Sold by the publishers, A. J. DAVIS & CO., 274 Canal street, N. Y., and by all liberal Booksellers.

A MEROTYPES AND PHOTOGRAPHS.

Prices from 12 1-2 cents to \$30. Washington, corner of Winter street, Beston.

March 2. 4w² (Successor to Davis & Co.)

(Successor to Davis & Co.) ©100 PER MONTH MADE WITH BTENCIL TOOLS.—17

bell the cheapest and best -Send for my Circular, which ully explains the business. Address JOHN MILLIKEN, Lawrence, Mass., or No. 70 Third St., St. Louis, Mo.

M. MUN. DEAN,

Bosron, Mars.
Office—Old State House, (basement.) istf Dec. 29.

LIFE, FIRE AND MARINE INSURANCE AGENT,

The Messenger.

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

as tests of spirit communion to those friends who may recognize them.

We hope to show that spirits carry the characteristics of their earth-life to that beyond, and to do away with the erroneous idea that they are more than yinth beings. We believe the public should know of the spirit-world as it is—should learn that there is evil as well as good in it.

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

MESSAGES TO BE PUBLISHED. The communications given by the following spirits, will be

published in regular course. Will those who read one from any one they recognize, write us whether true or false?

Satur day, Jan. 23 —What proof have we that the whole human family are destined to eternal happiness? Elijah White, New Haven; Jackson T. Elion. Philadelphia: Samuel Adams, Boston; Ada Augusta Deane, New York.

Tuctay, Jan. 29.—What is the highest manifestation of the soul? and is the soul of the Athelet immortal? Isalah

B. Keith; Sarah Hanscom; James Good; Susan Cassell, Bos-88. Rolln; Saron Hanscom; James Good; Susan Cassen, Boston.
Wednesday, Jan. 30.—How many kinds of electricity are
thore? and does electricity travel? Stephen Whipple, New
Orleans; Thomas Emery Stone, Bue Hill, Me.; Ann Elizaboth Burgess, South Boston; Betsoy Worthon, Hampton
Palis, N. H.; Patrick Murphy, Dover, N. H.
Thursday, Jan. 31.—Do disombodied spirits know disease
and recovery? Elengang Frances, Buston: Mary Elizabeth

and recovery? Ebenezer Frances. Boston; Mary Elizabeth Cordiss; Thomas Boswell, Prychurg, Penn.; Mary Burns,

Brooklyn, N. Y.

Friday, Feb. 1.—Is the human soul fluite or infinite? and how shall we know that the soul may be unfolded harmoniously? Joseph W. Leyon, Boston; Michael Brady; Charles Jackson Mastors; Poter Leroy.

Thursday, Feb. 7.—Is Spiritualism a Science or a Religion?

Wm. H. Pervere, Dover, N. H.: Jake Morse; Mary Augusta Soward, 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.

the Union? Major Christian, Montgomery, Ala; Abigali Phillips; Mary Sweeney, New York.

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

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

Wm. Jones.
Wednesday, Feb. 13.—Have not religion and morality greatly degenerated in America? John O'Donnell, Margaret Ellen Corbett, New Bedford; Elliy Murry, East Cambridge;

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

Soul and Spirit.

Le here any distinction between the soul and spirit? and if there is, what is the distinction?

That there is a marked and positive difference between the soul and the spirit, we have before stated. But we wish to add this much: We are not the representatives of the great family peopling the spirit-world, but simply that portion who harmonize in idea with us, or of those who see and understand as we do.

From this you are to infer that there are those in the spirit-world who differ widely from us in opinion. We say we have before stated that there is a marked and positive difference between soul and spirit. We consider soul to be the principle, and the spirit to be the outworking of that principle. In other words, the soul is the thought, and the spirit the man; and again, the soul is the mediator between the immortal spirit which pervades all things and that individualized mortality which belongs to the human particularly. There is as marked difference between the soul and the spirit, to our conception, as between Theory and Experience. Theory is the child of Intuition, while Experience is the child of Theory. The one stands in closer relationship to soul or Delty than does the other. The two are distinet, and yet allied to each other. Every thought is, as it were, a manifestation of the soul, or a spir-itual being. Now when that thought merges into another sphere, comes to you in language, you in the external condition realize it and understand it; but while it stands in direct contact with the soul, you are not conscious of its existence. True, there are many who believe in the theory of thoughtreading. But believe us the thought must take upon itself a crude form or an external garment, ere you in external life can comprehend it, can read it. We give the immortal part the term soul, simply that we may appeal to your outer consciousness— that we may give you a better understanding of that principle than we could give without using the term. The soul, the deity, the principle is the power, while the spirit in all its thoughts and acts station of that power. power has never been seen, nor will it ever be Your Bible tells us no man has seen God at any time. No man has seen soul, nor will man ever see the soul element, for the soul element only becomes conscious in its connection with the human form : and if you recede from the human, expecting to gain conception of this element; you will not do so, nor can we, nor can archangels, or angels. They

We have stated that the soul was man's source of life, or power, or unfoldment. For instance, my soul is my source of life, because without that in-dividualized element belonging to me, I would not be conscious of an existence. I would not be closely allied or related to the Great Central Source, or Deity. The soul hath received direct power from the great eternal principle; and it hath received one portion of the great body of God, but all. All you find manifested externally, you find in the soul. But again we say you cannot understand it as a source, except as you understand it through the manifestations of the spirit. We have told you before that man was a threefold being -- an Immortal, a Spiritual, a Material. There is a positive distinction between these three kingdoms, and yet they are all wedded to each other, as God is

can have no more understanding of this principle

than can you who dwell in casements of flesh

But mark us, we speak of the soul. The spirit, and

that which is a manifestation of the spirit, you can

realize in external life. Nature everywhere gives

you the capacity. When you see the rock, you know what it is. It is a manifestation of the soul's

power that gives you this understanding. This is the case with all the manifestations of nature—you

are capable of understanding them, because you

have a counterpart in your own being.

wedded to all he has created. What is it that gives you a knowledge of the condition in which you exist? What is it that makes you conscious of your surroundings? It is the action of the soul or the principle upon the personality, the spirit. It is the conjunction of the two. Without this you would be no more than the beasts of the field, or the rocks, or grains of sand, or vegetation that comes forth at certain seasons by the law of attraction, or magnetic force.

We have stated that Theory was the child of Intuition. We will state a few cases. If it is not as we say, what was it that gave a Fulton his ideas? Was it his experience? No, for he had none. What gave a Newton his? His experience? No. but intuition—a direct unfoldment of the soul in that direction. Then comes experimental knowlidge; for lo! the individual sceks at once to build a theory upon this intuition or soul unfoldment. Learn to know, by the exhibitions everywhere [presented to you, that there is a great difference between soul and spirit—yea, just as much as between God and His manifestations. For the one case is the other.

God speaks through countless mouths, and all He creates become animate tongues, sounding forth His praise. And yet these tongues are not the Godprinciple; no, and there is a dividing line which may be seen and realized only through the external unfoldments of God everywhere.

Daniel McClusky.

My name was Daniel McClusky. I thought I'd like to come back, and I think so ever since I come here at all, and that's about three years.

I was with Mr. Decker some months before I was sick as hostler. He's down Albany street, New York. He keeps stable. I had the erysipelas, and I died of it. I think I would do something about right if I'd find a medium to go where I likes with, and speak where I'll be known.

about four years before I died, and one thing that has as yet a limited knowledge of the spiritual, as brings me here is to tell them all I was more right connected with, or allied to, the material. oner they are. When I got so I could see for myself, I thought I would think for myself; and when
I see the praste no better than myself, I think he's
hands of the unskillful practitioner. If possible,
no rearm Red than myself, and I no right to any

scorated ground. I defied the church, and the man or spiritual, is performing an undue amount of praste will not have me buried in consecrated labor, you should trace the effect to the cause, and ground. What the divil do I care where my carcase you will find that another organ is latent in its lies! Little odds it makes to me, and God don't care any more about where my body lies than where applying remedies to that which is strong, apply to any thing else is. There is no one piece of ground that which is weak, so it may perform that it better than another, no matter what praste walks should. over it, and says a lot of talk over it—it don't make any difference.

I come to talk about the spirit—that is all there cal form, but with all forms. is worth talking about. My brothers know more than me—read better; and I know very well how haps the direct cause of one moral defect may be the they will get my letter, and I want them to know that I'm just as well off as though I stuck in the case, what is to be done? Give strength to the weak church, and better off too, for then I'd had a house organs in the moral body, and they will draw their without a foundation; and I don't see any Catholics own from those organs already overcharged with the

was. I had no religion before I died, but I believe their normal action. there be a God, because I wonder how the things come to be, if there was no God. But, faith, I don't the human body, and will confine ourselves to it. believe he talks to one man more than another, un-

Catholic religion. He does more than he ought to know the cause and to ascertain what other organ do for the church; and faith, I think he'll have his is sluggish, or has suspended its functions for the two eyes opened when he comes here. He'll find time being, Then he will apply the remedy through that Daniel was not far off. If he'll let me speak the spiritual or the animal, as it may be, and try to to him, I'll tell him something that goes on in the effect a cure.

We will admit that nine-tenths of the ills flesh is

because we are not seen or heard. My poor mother will soon come here herself. suppose it will do no good for me to ask her not to think so much of her religion, for it has grown old ual. Seek to arouse the will forces of the individand stiff in her. Good morning to you.

Jan. 24.

Ichabod Peasley.

Jesus says, "I am the resurrection and the life. whosoever believeth in me, though he were dead, vet shall he live."

I died with the full expectation that I should rest in my grave until the morning of the resurrection. But to my unutterable astonishment I found I was complete a harmonious action of the organs—and resurrected as soon as free from the body; I found myself clothed with that spiritual body that the saints speak of; and so beautiful and harmonious were the teachings given me at that resurrection, that I could but believe all the flew, at the expense of the old.

I was eighty-three years of age. I died of no particular disease, but probably of old age. I was born in Lebanon, N. H., and I was born again at Hartford, Ct. I was then living with my daughter. I have make an appeal to those dear friends, that they may good. and not be obliged to buy oil, as I did-not be obliged to look on and ask those who are around, who they church do? They begin to pray that God may pour are and where they are, and what has become of out his spirit upon the sons and daughters of man. are and where they are, and what has become of out his spirit upon the sons and daughters of man-their religion—what has become of the fulfillment of They begin to use up the surplus of their will power, their faith on earth? I want them to get a know-or to give it out among the flock who have but lit-ledge of their life on earth, and not come as I did, the. The roult of this is, action commences among although I soon realized the truth of the new dis-the inactive members in the religious arena, and as pensation.

deas pertaining to religious things. All those false direct attack upon the disease, but upon the cause. ideas I am obliged to uproot from my nature. The work is hard and slow, but it has gone on harmoniously; and the more I see here the more I have to for the effects prove them to be so. thank God that I was created. Notwithstanding the sorrows that cluster about the children of God disease as everywhere seen, the result would be everywhere, they have enough of joy to thank God nearly allied to that we see in the church.

old man his servant has sown here to-day, for the honor and glory of Himself and the good of His direct cause. It may originate in the liver—doubt-children.

Jan. 24. less there is inactivity there. Then seek to restore

Margaret Melville.

Did you ever think that God comm knew anything.

My name was Margaret Melville; I was born in New Bedford, and died there. I've got a father and stepmother living there now. I was twenty years old, and did n't die at home, although I died in New Bedford. I suppose they called my disease consumption, but I don't know; I was never very strong. But once my stepmother said she'd thought I would have died years before, and I wonder I

did n't. I see plenty of trouble, even now. Most that troubles me is, I've got a child three years old, and it's my child; but a devil has charge of it now. I'd sooner see it gone to hell—the worst kind of an old hell the folks tell about. It's hell enough to know you've got a child here, suffering. They've told me all our letters are printed. Now if my father and stepmother get this letter, and I suppose they will, I'm going to tell her that she must treat that child better than she did me, or I'll burn the house down over her head, and her with the world, if she treats that child wrong.
I am myself, and not at all pious. It is n't right

for me to be far off. If I was good, as they call it, I'd not take care to see that child was n't abused, but should say it was God's will.

What year is it now? 1861! Is it '61? Why, 've thought I was only dead 2 or 3 weeks. What month is it? It was about St. Valentine's time when 1 died. 1 knew '58 here; yes, and I knew '59 here; but '60 and 61 1 knew nothing about.

If there is a hell like the one some folks think there is, what a roasting that old stepmother of mine will get! I told her once there ought to be such a place for such as she. I don't want to talk to her; wouldn't speak to her if she was here. I'd like to talk to my father, if he wouldn't go to her about it. He'd go to her, and she would say, Oh, it isn't me at all: the girl is all to blame.

If she should happen to find any part of her religion true, she'll get mightily stirred up here, and get warm berth sure. She believes in God, heaven, hell, and a devil. I should think she ought to; she's got devil enough in her to believe in an outside

I don't think it's any harder to set her house on fire than it is to come here. Ans.-We do have matches here, and they never fail to strike fire when we want them to.

The Philosophy of Disease. . What is the true philosophy of Disease, and the best

These are the questions given for this afternoon's discussion.

All disease, whether physical or mental, religious or moral, comes in consequence of inharmony beween the members of the organic body. It has cases, by your quack doctors, by the vast quanbeen said that all disease, as pertaining to the physical form, comes through the spirit. This is so, We have no need of these; it is be doubtless, in its strictest and most perfect sense; stitutions tend to elevate, while yours debase. Pardon but when considered from a material standpoint, it me if I am zealous in advocating my peculiar faith.

I was no Catholic. I was out with the practe is not so, or should not be considered so, because man

no nearer God than myself, and I no right to con-fess to him more than to anybody else. That's charge of one who is master of the human form, what makes me disbelieve in what was my religion. and who has a perfect knowledge of the form and My mother and my brothers are all feeling very its functions. This is the first step-perhaps the bad about me, because I was not buried in congreatest. When one organ in the body, whother huenergies, and not performing its labor. Instead of

The true philosophy of disease is inharmony or inactivity. It is not only so with regard to the physi-

Moral disease comes in consequence of this. Perwant of the necessaries of life in the outer. In this here but believe about as I do.

I was no Protestant at all. I don't know what I will draw to themselves that which is necessary to

We presume our questioner has direct reference to The wise physician will seek to know for a posiless he be better than another.

My brother Michael is thinking much about the life he find the brain over active, he will seek to

> heir to, come through the spiritual. Then the most direct effort to effect the most speedy cure will be through the spiritual energies of the individual; seek to inspire him first with a desire to be

cured-next with a hope, or faith, or belief. When you have aroused to active li'e, the energies of the spiritual body, then give or your strength to that particular part that is weak. But you must understand the spiritual of the man or woman as well as the material. Therefore it is necessary for the physician to be educated, not only in regard to the Tis now fourteen years since I left my friends. human, but the spiritual body.

He is capable of it, for as he has a type in his

own body of all in the universe, he has the power to harmonious action of all the forces in the system is necessary to health.

If there were not harmony between all the plan-ets, there would be terrible disease, and terrible would be its effects. But the Great Creator hath preserved harmony in his creation. And he hath given to man the power to preserve harmony in his world, the world-spiritual and the world material.

Again we say, when you are diseased, place your-self under the charge of one who understands you on earth one daughter and one son besides six or spiritually, materially and physically. This is your seven grandchildren. I have a brother, also, who is now upwards of seventy years of age. I wish to it well, your chance for restoration or cure is not

When spiritual disease or death is found to exist among the churches, what do the heads of the soon as proper action is gotten up, or harmony re-stored, everything moves on well, and this which is Fourteen years, I say, I have been here; my pro-stored, everything moves on well, and this which is gress has been slow in consequence of my strong a disease to them, disappears. They do not make a They do away with that which generates the evil. And though they do this unwittingly, they are wise,

If the same power could be exerted with regard to

continually.

When the heart, that particular organ in the After asking for this blessed communion with my human body, is performing an over amount of duty, friends I will leave. My name was Ichabed Peasley.

Alay the God of all bless and water the seed the and if you ask this in all sincerity, combining your activity or magnetic power, and by so doing you give the heart its proper amount of labor.

When one organ in the human body ceases

be active wrong end to make the world, and the consequence by being obliged to perform the duty of the was that all was made wrong? I did ever since I inactive organ. The effect of this is inflaminative organ. mation-suppuration, and finally dissolution, be-In the first place my mother died before I was tween the human and the spiritual. The reason five years old. In the second place, my father why man clings to the old with a certain tenacity, is brought in a stepmother for me; this was the second | because certain organs in the spiritual have not been thing wrong. In the third place, I was not strong unfolded and are inactive. The Spiritualist often enough to do hard work, and that was the third thing asks why did I not realize this great truth before? wrong; and then I didn't have any money; and that was the fourth thing wrong. Then nobody saw body has been sleeping. But when brought under body has been sleeping. was the fourth thing wrong. Then nobody saw body has been sleeping. But when brought under fit to take care of me, as I ought to have been; and proper spiritual condition, that organ was aroused proper spiritual condition. to duty and the result was a more healthy condition of the spirit as a body.

God never asks any more of his children than that which is centered within themselves. He calls only for that he has implanted within them. Now everywhere says that man is capable of being Lord of himself, and if so, he is capable of being Lord of all beneath him. This term lord or master, signifies a point or degree of wisdom. If you had no knowledge of the human form or the spiritual body, or that which is beneath you in the animal mineral kingdoms, how could you control them. or be master or Lord over them and make them serve you?

Therefore, if you would make harmony between the vast amount of bodies coming under the different classifications of your moral, intellectual, and your spiritual worlds, oh be wise; seek to know that which is at present hidden from your vision, by doing all that is in your power to bring out those hidden grains of life so requisite to your Why, I've been tied up and whipped till I improvement. If you would oure the diseases every could n't stand; and I know my child has got to where resting on humanity, seek to know what take the same. But I'll send her snapping out of causes them, seek to remove the cause, and the great general physician Nature will perform the rest.

Joseph Smith.

Popular Christianity, or religious belief, has ever carried a flaming sword in its hand. And with that sword many of the members of the religious body are cutting down without respect of persons those who do not believe precisely as they do. Everything that is new is unpopular. This has always been the case, and it always will be, no doubt, as long as men are so uncharitable and unjust. I am member of the Latter Day Saints. I'm not ashamed to own my membership. I was not ashamed to while in my body, and thanks be to the Supreme Ruler of the Universe, I am not ashamed to own it now. And I have to inform those friends who have been kind enough to call me back, that I have not delayed on account of my dislike of my position, or that I took upon myself while here, but because I found myself unable to control a medium.

I am questioned if I believe as I did on earth. I answer yes, with all the faculties of my soul. I be-lieve and I know many things which I had only faith in while here. Our opponents know but little of us. We are assured of this from the fact that their thrusts are always made at random. They strive to reach us at certain marks, but perchance those marks are not with us. They seek to overthrow us on account of our plurality of wives, but, they make no direct thrusts at us, because they know not the facts.

The wife of the Latter Day Saint is not the wife of the Christian, by any means. While we unite ourselves to sustain, to uphold, the Christian unites himself to debase, to demoralize, to unchristianize. We can prove this to be so by your peculiar dis-

We have no need of these; it is because our in-

I am no more so than the case deserves and God | coffee-house in Rathbone Place, Oxford street. 1 led

requires.
The Church charges ell manner of things upon us

now she has none save in imagination.

The same Bible that supports the Christian Day Saints.

We have no outcasts with us-we have no prostitutes—we have no children begging from door to door—we have no diseases peculiar to the Christian that one of my cousins wanted I should be bled. I need to that class who style themselves popular, and In conclusion, I wish to say that I forgive Julia all the microsynthesis and coursed may be considered. them; and because we did not want them, we laid our foundation such as would secure us from them. To prove us correct, you have but to live with us. This is the only sure way of making yourself acquainted with the weak points of our brethren. I had dark hazel Now you have but a phantom, then you would and a good beard. have a reality.

I am asked if I could live my earth experience over again, would I not do different, travel over another road? I answer no, not because I am pre judiced in favor of my beautiful religion, but be-cause, thanks be to God, I see the dark places which every one can view, who seeks to make himself acquainted with the Christian world.

Those things which seem to be evil with us, are nothing but large mountains of vapor; the distance and ignorance magnifies them greatly-close contact and clear scrutiny will give them to your vision in their true condition. And these things which now appear so degraded, so low, so ungod-like, may find a place in the highest heaven of your conception by becoming acquainted with them. When the same moral evils exist with us that exist with you, you may well cry out against us; but while we preserve ourselves from these things, you may as well give us credit for wisdom as far as they are concerned.

Now with a declaration that I am the same in thought, word, and act, as I was in the body, I leave the subject with the friends who have called me back to earth, that they may view it at their leisure and analyze it as they will. I am Joe Smith, the Mormon Elder-or so called by the Christian church.

George W. Graves.

I don't know anything about the religion of the man that's just been talking; but from what I heard of it, I don't like it, and I don't like him. I was always unfortunate enough to get in places where I didn't feel happy. For my part, I never cared anything about any religion; but the last I should choose must be his kind.

If you aint any objection, I'd like to ask for license to go see my old woman. I've got something to tell which the blind leaders of the blind have not yet er. She is sick and in a bad fix. She lives in Lawrence, Mass.

I don't know much about sickness. She is troubled with a cough and short breathing. Her name is Mary Elizabeth Graves. My name was George W. medium, (blind from childhood), and a good lecturor, Graves. That's the way I used to write it. I worked I made a visit to Lumbertown and Vincentown, and on the buildings-on the mills-on the blocks where they were building. I was a hod carrier-not a mason. I don't want to put myself up any, because I'd have to come down a peg when I got whore folks knew me. If I wasn't coming where folks knew there, and I also found the footsteps of our beloved me, I'd been a boss mason: but if I had, and any of sisters. A. W. Sprague and Amanda Spansa at II the bosses saw it, they'd say, "What a lie; he never laid a brick in his life, except in a hod." A good many of the bosses are living and they'll know me, so kind words
I'll have to be hed-carrier still. When I get where them both. I aint known, I'll be something better. That's the

way many of them do.

I was born in the little town of Plaistow, N. H. on the road from Lawrence to Newmarket. I never went to school much-generally about a month or six weeks out of a year, and that only about six years. I didn't get along a great ways.

I don't come to tell you what I want to tell to my people. I suppose the old woman will want to know if I am happy. Yes, I am happy as I can be. Others they say, are happier, but I am as happy as I can

I've been dead since the summer of 1858. I want to tell my wife about some things she don't know of. I want to tell her where her brotherut myse and I had a little trouble about. I've found out about it since I came here, and I want to tell her

No, I can't come when I please: I can't get a ticket once in a dog's age. We don't know how to work the engines. Sometimes they have got too much power for us, and then they haint got enough. We have to search all around to find an engine we can use, and then we have to make a sort of a bargain with the folks around that to get a chance to run it.

I fell and hurt myself. I was carrying up a hod of brick. We were topping out a chimney, and I missed my footing, and down I come, bricks and all. I never was all right after that. I kind of ailed some time after that—a number of weeks; some days I could not do much, and used to spit up blood. I had a kind of a vomiting all the time. The last day or two, I had Dr. Tewkesbury.

I was hard on to 46 when I died. Fortune didn't favor me, so I never got beyond a hod-carrier. I got into hard luck, and kept in it. I went along about the same all the way, and I've been about the same here. I've been trying for a long time to learn to come back.

I don't want my wife to get thrown on any of your charitable institutions; I wouldn't throw a dog on to them—rather knock him on the head.

My wife's brother-in-law, that I lent the money to. \$200. She don't know where he is. I know, and it's all right. I should come back and tell her. He cleared out, and left his wife-she's kind of a

fiery thing, and it was about even—a regular highbinder, and she don't care a great deal about him. except for his money. So I guess I'll not tell where he is. I wont if he'll pay the money. He's got a brother in this city, who is a dentist. If he knows where he is, he don't let the wife know—that's certain. If he's a mind to call on me, I'll talk with him. He may stand in the dark, and I'll tell who I be, if he is n't ashamed to talk with a hod-carrier.

James L. Draper.

I made an agreement to come here, if it was possible for me to do so: but I made no agreement to answer the questions my friends have seen fit to ask of me.

died in Chicago, on the third day of last September. I came here to day to tell my friends that I am now in possession of power to come; but I do not think I did I should not hesitate to do so.

The questions are of a domestic character entirely, relating to affairs that can be of no consequence to any but our family, and might do harm if I should answer them hero.

Say I have not forgotten the friends in Chicago particularly Messrs. Davis, Clark, Pearson, and In Nature's glorious workings, he beheld Robinson. I am under much obligation to them, and I hope they will keep me as fresh in their memory as I do them in mine. I thank them for their kind as I do them in mine. I thomas some day.

Jan. 25.

William Hurley, London, Eng.

We give place to the following communication given at a circle in Roxbury, Mass., to oblige a friend. We cannot vouch for the truth of it, nor can the party to whom it was given.

ROXBURY, JAN. 15th, 1861. Fitzroy Square, London. I had kept a first-class more sweet, then, your efforts of mercy.

what the world would call a depraved life for a time; The Church charges ell manner of things upon us brought on by a love affair. The truth is, my we never knew, conceived of, and which never had brother stole the girl I loved, and married her. Her birth with us; but yet she does this in all honesty, name was Julia. My brother's name was Archibecause in all ignorance. Let me suggest that the bald. They are now living with their children in because in all ignorance. Let me suggest that the Church make herself acquainted with our Church, Great Portland Oxford street. He is a man and she may possibly find some marks to shoot at— in large business, and well known. I have a father and two brothers in the spirit-land; Thomas and John. My brother Thomas fell down in an apoplecchurch, supports ours also; the same proof lies tie fit in the entry of number 10, Charlotte street. within the lids of that book, that will answer good I was not placed in my coffin in a shroud, but in a for the church of Christianity, and that of Latter white flannel wrapper, not used at that time, but peculiar to my mother's family; which made a great deal of talk at the time.

I looked so much like life when I lay in my coffin, claim the allegiance of right. These things we the misery she caused me in the earth-life, as I now are without. Thanks be to God, we never wanted see it was all for the best; and if they (my brother's see it was all for the best; and if they (my brother's family) will form a circle, I will manifest to them through Annie Hurley, and speak to them through Louisa Hurley in the abnormal trance condition. My height was just five feet seven and a half inches. I had dark hazel eyes, dark curly hair, white teeth,

From the Father of the preceding.

My dear children: I have a larger, a finer, a hap-pier mansion than I died in, and am now patiently vaiting for dear mother to share it with me. Tell her that I have flowers of all sizes and descriptions waiting for her. My name was Archibald Hurley. I died at the age of 73.

Correspondence.

This brave old State, washed on one side by the ocean, and drawn up on the other by two Empire States, and braced at each end by the two largest cities of the nation, seems to be located for the kitchen garden of these cities, and ought to have the most liberal population of the country. But it is not so. Her feet are yet in her marl beds, her arms raking the shores, her head in her peach trees, and on her back the Camden and Amboy Railroad Company ticketing citizens and strangers in and out of the State at either end, and taxing foreigners from New York to Philadelphia, an extra dollar for crossing the State, and paying it to the State for their own ride and monopoly. But the State has long since found this a curse instead of a blessing, but not easily disposed of. New York and Philadelphia are colonizing each end of the State, and from them the light of Spiritual truth is spreading in the borders, ferried over the great rivers; but the interior seems as yet left mostly to clerical darkness, in ascertained that thousands here have heard from their friends on the eternal shore. Last week, in company with Mr. Samuel Paist, a remarkable test lectured in each place to good audiences, and found some most excellent and devoted friends at both sisters, A. W. Sprague and Amanda Spence, still deeply imbedded there in human hearts, and many kind words of remembrance were sent by me to

On the last beautiful Sunday of February 24th, I closed my lectures in the city of Penn, and in the evening parted with my largest audience ever assembled there to hear me; and never in my experience of meeting and parting with audiences, have I been called on to part in stronger ties of sympathy and friendship; but I bade them farewell for two years, and on Monday returned to New Jersey, and by the efforts of a few friends, met a small audience, mostly inquirers, at the Temperance Hall in Trenton, and tried once more, as I did two years ago, to introduce our gospel into the capital of in-law is—who owed me, and if she can get it, it the State; but the time has not yet arrived, although will help her along a good deal. Then I want to the scales seem to be falling from the eyes of some, and there are evidences that ere long that will be a stopping place for our speakers, as they pass from one great city to another. At the house of Hon. Joshua Burr, of Vincentown, we had several most perfect spirit tests of identity, through Mr. Paist, and another medium. Among my friends came Mrs. H. F. Huntley, well known to many of your readers, who gave some of her experience in the other life. Through the interest of the Judge and a few others, that little place is opening quite extensively an intercourse with the other world, and I trust it will spread among the towns and cities, till New Jersey shall have her name enrolled, and the BANNER OF LIGHT unfurled in most of her old homesteads, as it is at Judge Burr's. WARREN CHASE.

Trenton, N. J., February 26, 1861.

Mr. Randall in Ohio.

While moving from one place to another, attending to my duties as a lecturer, I frequently hear remarks concerning the Bannen; and they convey to my mind the idea, that the BANNER is an indispensable, as well as an absolutely necessary communiis away, and able to pay it. It now amounts to eator, in the various families in which it is taken. And I say, God and good angels aid it in its efforts to disseminate light where darkness now prevails, so that the mourner may be comforted by the blessed assurance which communing spirits give, of existence when we shall have seceded from this mortal, to wear the immortal garb.

I have lately visited Geneva, O. I found the cause for which you contend, in a prosperous condition. I had good and intelligent audiences, and they greeted me with that warm heartedness which the itinerant alone can appreciate and feel grateful for. when far away from home and its endearing associations. I also visited Painesville, O. There were warm hearts there-souls that are wholly devoted to the cause of truth. They have considerable opposition to contend with; however, they have learned My name was James L. Draper. I was in my that opposition is the fire through which we have wenty-first year; a native of Massachusetts. I to pass to cleanse us of our impurities; therefore we should meet it with candor, and not excitement. I thank the friends for their many kindnesses this is a proper place to answer their questions. If to me and other advocates of our cause who have visited them. Fraternally, yours,

Milan, O., Jan. 17. J. H. RANDALL.

SHELLEY.

The wondrous harmony of laws divine; Their beauty and their peace his spirit held As with enchantment; at her flower-strewn shrine, He, day and night a worshipper, would twine His brighest hopes into a wreath of song, And woo her with sweet music to combine Her love with his: his love was pure and strong, And Nature smiled "Yes," and did to him belong,

What is there in the human heart, or what controlling power over it, that makes man so unnatural in his feeling toward his fellows? An answer is, that My name was William Hurley. I died at the age the conduct of every wicked man affords you an oppor-of 83, eighteen years ago, at No. 10 Charlotte street, tunity to forgive. His crime may be dreadful; the Written for the Banner of Light. AFFLIGTIO'NS.

BY E. A. KINGSBURY.

Full of courage, struggle on! Soon this life-work will be done. Every trial we endure. Makes a future blessing sure. Only let us steady prove. In our Labor-in our Love,

Storms may beat upon the head. Thorns grow thickly where we tread; Ocean waves of sorrow roll. Madly o'er the stricken sonl. Then, it grows in silent power. And in beauty, every hour.

Blessings are they in disguise. And though now we cannot prize Pain and anguish ; yet we know, When we leave this life below, We shall see how sufferings dire Served to elevate us higher.

PHILADELPHIA, 1861.

OBITUARY.

Feb. 18th, passed to a higher life Miss Susan M. Ayers, of East Cambridge, Mass., aged 53 years, after a long and pain-ful lilness, which she bore with true Christian patience, and sustained by the firm reliance on the realities of the spiritual world. She was, for six years, used as a medium, and many, as they listened to her voice, as departed loved ones made known their presence, will, as they miss the instruction, re-joice that, as her sufferings have ended here, she still lives to guide their footstops in the path of spiritual progression, and to assure the sisters and brothers and all her kindred that neet her again where sickness and suffering are n

Miss thy smile—thy well-known step, But with angels thou art resting, And around us watch will keep.

Holy scraphs now attend her. Pure her robes. Now free from pain, Ever onward, upward tending, We shall meet her seen again.

Then as oft-times Spirit voices Wave to us some message given, We will trust in God till summoned To the loved one now in heaven,

SOMERVILLE, MASS.

BOMERVILLE, MASS.

Death—dear Death—the kindly ferryman 'twixt earth and heaven, has set another soul across to that fair shore where breaks the morn of a far brighter life. On the 'the of January the loved one, Mrs. Frances R. S. Ames, left in care of her friends, upon the shore of earth-life, the casket in which her spiris had dwelt for 24 years. She had the cheering trust which our beautiful Spiritualism plants in the souls of its believers. The dark clouds of doubt that we so often see hovering over the death-bed were swept aside, so that she saw no death, but life—a life so real that, like one about to travel, she had, for weeks been commissioned with messages of love, which she promised to deliver to dear ones in the Morning Land. Her parting words to the stricken friends were "It is best," as gently she glided away to the angel world. What a triumph over the terrors of old theologies, when God's children go forth so trustingly, aye, joyfully, to meet the living dead, on that unseen shore which the Christian loudly praises, yet shrinks from, because he feels it shore-bound with the breakers of "eternal destruction," and laved by waves of "godly vengeance." Thanks to the dear layed by waves of "godly vengeance." Thanks to the dear spirits who have pointed us to the banner of Truth which the Father unfurled for our enlightenment; as we read, so shall be our courage, so diminish our fears, our ignorance, and our unwillingness to depart.

Mrs. Busan C. Waters. ELDRED, PENN., Jan. 20, 1861.

Bro. Dwiohr Weaven, aged 24 years, of Orange, was removed from the form, Feb. 20th, by accident, at Ashburnham. He was employed upon the VL and Mass. Railroad, and while engaged in his duties upon the train, was killed by coming in contact with a bridge that spans the road. May the faith that has sustained his afflicted parents and friends in the past. custain them in this hour of satness, and may they feel that although they have lost his presence in that dear form, yot in spirit he will watch over them, and when they are door with earth, au stornal required awaits them in the Spirit-land. with earth, au stornal rounion awaits them in the Spirit-land.

J. H. CURRIER.

NOTICES OF MEETINGS.

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

April.

ONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.—
The Boston Spiritual Conference meets every Wednesday evening, at 71-2 o'clock. (The proceedings are reported for the Banner.) The subject for discussion at the next meeting is: "Fate and Free Agency."

A meeting is held every Thursday evening, at 71-2 o'clock, for the development of the religious nature, or the soulgrowth of Spiritualism. Jacob Edson, Chairmas.

CHARLESTOWN.-Sunday meetings are held regularly at

Lowall.—The Spiritualists of this city hold regular meetings on Sundays, afternoon and evening, in Wells's Hall, They have engaged the following named speakers:—Miss Emma Houston the third Sunday, and Miss Emma Hardings the last Sunday in March; Mrs. M. S. Townsend during April; Mrs. F. O. Hyzer, during May; Miss Lizzle Doton in June; R. P. Ambier in July; Mrs. Mary M. Macumber in August; Warren Chase three dust, Sundays in September; Miss Fanny Davis in October.

Miss Fanny Davis in October.

Formono'.—Meetings first and third Sundays in each menth in the Town Hall, at 11-2 and 6 o'clock F. M. The following named speakers are engaged: Mrs. M. S. Townsend, March 17th; H. P. Fairfield, May 5th.

GLOUGESTER.—Spiritual meetings are held every Sunday, at the Town Hall. The following named speakers are engaged: J. H. Gurrier, March 10th and 17th.

LEOMINSTER, MASS — The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall. Services com-mence at 1 1-8 and 7 1-4 P. M.

Woncester.—The Spiritualists of Worcester hold regular unday meetings in Washburn Hall.

LAWRENCE.—The Spiritualists of Lawrence held regular meetings on the Sabbath, foreneen and afterneen, at Law

NEWBURYFORT.—Regular meetings are held every Sunday at 3 1-3 and 7 1-3 r. m. at Essex Hall. PUTRAM, CONN.—Engagements are made as follows: H. Storer, for March; Warren Chase, for May; Miss L. E. A.

PORTLAND, Mr.—The Spiritualists of this city hold regular

meetings every Sunday in Lancaster Hall. Conference in the forences. Lectures afternoon and evening, at 21-4 and 7

clock. Speakers enga ged :—
G. B. Stebbing, last two Sundays in March: Charles A. Hay.

G. R. Slebbine, last two Sundays in March; Oharles A. Hayded, first two, and Miss Fannie Davis last two Sabbaths in April and first two inMay; Mrs. M. S. Townsond the last two Sundays in May and the first Sunday in June; Mrs. M. Macumber last four Sundays in June; Miss Lizzie Doten during September; Miss Laura DeForce during October; Mrs. Anna M. Middlebrook during November.

PROVIDENCE.—A list of the engagements of speakers:—Miss Lizzie Doten in March; H. B. Storer, two first, and Warron Chase two last Sundays in April; Miss Emma Hardingo in May; Mrs. F. O. Hyzor in June; Laura E. De Force in July; Mrs. A. M. Sponce in September.

Oswado, N. Y.—Meetings are held every Sunday afternoon and evening at 2 and 7 1-2 o'clock r. m., at Mead's Hall, East Bridge street. Seats free. COLUMBUS, PA .- The Spiritualists of this place hold meetings the first Sunday in each menth in their church.

CLEVELAND, Onto.—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 "Penetralium," No. 1231 Chestnut street, below 18th, north side. NEW YORK .- Moetings are held at Dodworth's Hall regu-

Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning. LYONS, MICH.-Mrs A. C. Stowe in March; Mattie F. Hu

MILWAUKIE, Wis.—Meetings are held every Sunday at Good Templars' Hall, at 3 and 7 1-3 o'clock p. M. Sr. Louis, Mo.—Meetings are held in Mercantile Library Hall every Sunday at 10 1-2 A. M. and 7 1-9 o'clock p. M.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the Bannen, and are requested to call atten-tion to it during their lecturing tours. Bample copies sent res. Lecturers named below are requested to give notice of any change of their arrangements, in order that the list may be as correct as possible.

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

Miss L. E. A. Defonce will lecture at La Crosse, Wis., in March; at Decorah, and Davonport, Iowa, in April; at Plymouth, Mass., in May; Providence, R. I., in July; Quincy, Mass., Aug. 4th, 11th and iöth; Baratoga Springs, N. Y., Aug. 25th, and Sept. 1st; Putnam, Coun., Sopt. 8th and 15th; Concord, N. H., Sept. 23d and 20th; Portland Mo., in Oct. Applications for week evening lectures, addressed as above, will be received.

WARREN CHASE lectures in Oswego, N. Y., five Sundays of

MISS A. W. SPRAGUE will speak at Bristol, Conn., third and any in March, and in Now Haven, Conn., fourth and fifth Bundays in March.

Miss Emma Handings will lecture in Boston, in March; in Philadolphia, during April—address, care of M. B. Dyott, E.q., 114 South Second-street, Philadelphia. In Providence, May—address, care of Oapt. H. Simons, Providence, R. I. In Worcester and Banger, Maine, in June. In Oswego in July. Postoffice address, care of Bola Marsh, 14 Bromfold-street, Boston. Applications for week evening lectures should be made as soon as possible. The Sundays of the above months are chuzged.

LEO MILLER Will speak in Quincy, second and third Sun-days in March; in Philadolphia, four Sundays in May. Mr. M. will answer calls to lecture week evenings. Address, Hartford, Ct., or as above.

N. FRANK WHITE will lecture five Sundays of March at Elkhart, Ind.; the two first Sundays of April at Battle Greek, Mich.; the two last at Toledo, O.; the four Sundays of May at Detroit, Mich.; the five Sundays of June at Oswego, N.Y. Address, through July, at Soymour, Conn. Applica-tons from the east should be addressed as above.

tons from the east should be addressed as above.

FRANK L. WADSWORTH Speaks in Attlea Ind., March 17 and 24; Ronssalear, Ind., March 31; Elkhart, Ind., April 7 and 14; Sturgis, Mich., April 21st and 28th; Adrian, Mich., May 5th and 18th; Toledo, O., May 10th and 26th; Detroit, Mich., Rve Bundays of June; Lyons, Mich., four Bundays in July. Address accordingly.

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

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

MISS LIZZIE DOTEN 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. II. J. W. H. Tooirr is prepared to answer calls to lecture through the week, on Physiology, Temperamental Philosophy, and the Laws of Health, Mirth and Cheerfulness. On Sundays he lectures on the Philosophy of Spiritualism—when needed. Address, Cleveland, Ohio.

whon needed. Address, Cloveland, Unio.

Mus. Fanny Burdank Felton, by the request of old friends, has returned to Boston and renewed her course of Select Circles during the week. She will still remain in the lecturing field, and speak on the Babbath, in places not too remote. Address No. 25 Kneeland street, Boston

H. P. FAIRPIELD speaks in Chicago, Ill., in March; in Tolodo, O., two first Sundays in April; in Adrian, Mich., third Sunday of April. Would make engagements in the Westorn States for the Summer. Address, Chicago, Ill., in care of Russell Green, Esq.

In care of Russell Green, Esq.

Mns. F. O. Hyzer will lecture in March, in Western New York; through April, in Vermont; during May, in Lowell, Mass; during June in Providence, E. Y. July in Quincy, Mass. Address till April, Spencerport, N. Y.

Mns. Augusta A. Curarer 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 Full, when she will again visit the West, lecturing through November in Oswego, N. Y. Address J. W. Currier, Lowell, Mass., box 815, or as above.

Mns. S. E. Wanner will lecture in Grand Bonday in November

MRS. 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, Dn. P. B. Randolph will accept calls to speak during the next three months, in Connecticut, Vermont, New York, Rhode Island and New Hampshire. He will also attend the sick whorever he may be. The friends should address him at the control of th

_G. B. Stepning will spend the first two Sundays in March 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 Arber, Mich.

E. V. Wilson's address is Detroit, Mich. He will receive calls to lecture on Spiritualism, in Ohic, Michigan, Indiana, Illinois, and Canada West. Mr. Wilson is agont for the sale of the Miller and Grimes discussion; also that of Loveland

MISS ELIZABETH Low, trance speaker, of Leon, Cattaraugus Co., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co.,) every fourth Sabbath. She will answer calls to lecture in Chautauque and Cattaraugus Counties.

Mas. H. M. MILLER will devote one half her time to lectur-ing wherever she may have calls; she is engaged permanent-iy one half the time for the coming year. Address, Astta-bula Astbayla Co. Obto bula, Ashtabula Co., Ohio, iula, Ashtabula Co., Ohio.

Mns. Anna M. Middlenrook will speak in Philadelphia
After that time her cugagements

the five Sundays in March. After that time her engagements are made up to September 1, 1861. Address, box 422, Bridge ort, Conn. PROF. J. E. CHURCHILL starts for the West, Jan. 1st, 1861 to lecture on the subjects of Phrenology, Psychology, Mag-notlem and Clairvoyance. Will speak for the brothron 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, full please address immediately to Adrian, Michigan. CHARLER T. Intert 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,

Mns. M. B. Kenner, of Lawrence, will speak in Lowell, Mass., March 10th and 24th; Randolpi, March 17th: Gloucester, March 31st. 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 castern Massachusetts, through March and April. Address, Westboro, Mass. MISS BELL SCOUGALL, of Rockford, Ill., will receive applica-March and April.

ISAAO P. GREENLEAF, trance speaker, will lecture in Portsmouth, N. H., March 17th and 4th. Post Office address, Lowell, Mass. Mes. Christiana A. Robbins lectures in Hammonton, At-

lantic County, New Jersey, every other Sunday, and will speak in other places in the vicinity when called upon. Hon. FREDERICK ROBINSON, of Marblehead, has prepared a course of lectures on Spiritualism, which he is ready to re-peat before societies of Spiritualists.

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

G. W. HOLLISTOR, M. D., will answer calls for lecturing in outhorn Wisconsin and Northern Illinois. Address New Berlin, Wisconsin. GEO. W. BROWN, will receive calls to lecture, addressed "Spirit Guardiau," Banger, Me.

Mns. J. B. Smith's engagements are made up to May 1st Address, Manchester! N. H.

MRS. ANNIE LORD CHAMBERLAIN (formerly Annie E. Lord) may be addressed at Portland. Me. Mns. J. B. Farnsworth, (elster of the late Mrs. Huntley,) will answer calls to lecture, Address, Fitchburg, Mass.

Mns. J. Pupper, Healing and Trance Speaking Medium, may be addressed at Hanson, Plymouth Co., Mass. MRS. A. P. Thompson will answer calls to lecture in the urrounding towns, addressed to her at Holderness, N. H.

ALBERT E. CARPENTER will answer calls to lecture in the tranco state, addressed to him at Columbia, Licking Co., Ohio. MRS. ISAAC THOMAS, tranco medium, will answer calls to locture in the New England States. Address, Bucksport, Me. Mns. S. E. Collins, No. 35 North Sixteenth street, Philadelphia, will answer calls to lecture.

J. H. Cunnier will lecture at Gloucoster, Mass., March 10th and 17th. Mrs. C. M. Stowe, trance lecturer, will receive calls lecto ture, 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 Lawrence, Mass.

GEORGE M. JACKSON Will receive calls to lecture, addressed Bennettsburg, Schupler Co., N. Y., until further notice. REV. JOHN PIERPONT may be addressed, as usual, at West

J. S. LOVELAND will receive calls for lecturing. Address, Willimantic, Conn. W. K. RIPLEY will speak alternate Sabbaths at Hampden and Lincoln, Mo., until May. CHARLES C. FLAGO, trance speaker, 59 Warren st., Charles-

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

Mrs. Helen E. Monell will receive calls to lecture in New England. Address, Hartford, Conn. Rev. Stephen Fellows will respond to calls to locture, ad-ressed to him at Fall River, Mass.

L. Judd Parder's address is in care of Dr. J. G. Atwood No. 882, 16th street, New York. CHARLES H. CROWELL, trance speaker, Boston, Mass. Ad-Iress, BANNER OF LIGHT office.

MRS. FRANCES BOND may be addressed at Cleveland, Ohio,

Mns. E. Clough, trance speaker, 2 Dillaway Place, Boston. Mns. M. H. Colbs, care of B. Marsh, 14 Bromfield st., Boston. Dn. O. H. Wellington, No. 2 Harrison Avenue, Boston. H. L. Bowker, Natick, Mass., or 7 Davisstreet, Boston. JOSEPH H. BICKFORD, trance speaker, E

H. L. BOWKER, NAICK, MASS., OF 7 DEVISEROUS, DOSON.
JOSEPH H. BICKFORD, trance speaker, Boston.
DR. H. F. GARDNER, 46 ESSOX STROCK, BOSTON.
DR. H. F. GARDNER, 46 ESSOX STROCK, BOSTON.
DR. MRS. R. H. BURT, 66 GATYOF SK., BOSTON.
DEXTER DANA, EAST BOSTON, MASS.
BEHJ. DANYORIH, BOSTON, MASS.
BEHJ. DANYORIH, BOSTON, MASS.
GH. DELLFIELD, box 3314, Boston.
DR. C. O. YORK, BOSTON, MASS.
MRS. SARAH A. BYENER, 33 WINTOR SK., E. CAMBRIDGE, MASS.
MRS. E. F. ATKINS, COCAT AVONUC, JAMAICA Plain, MASS.
MRS. E. F. ATKINS, COCAT AVONUC, JAMAICA Plain, MASS.
MRS. BERTHA B. CHASR, WOST HAVWICH, MASS.
MRS. BERTHA B. CHASR, WOST HAVWICH, MASS.
MRS. M. F. PEASE, BOUTH WIIDTAHAM, MASS.
MRS. M. B. B. BAWKER, Baldwinville, MASS.
MRS. S. MARIA BLIES, Byringfold, MASS.
MRS. S. MARIA BLIES, Byringfold, MASS.
A. C. RODINSON, FAIl RIVEY, MASS.
A. C. RODINSON, FAIl RIVEY, MASS.
J. H. GURRIER, LAWFONCO, MASS.
J. H. GURRIER, LAWOIL, MASS.
J. H. GURRIER, LAWOIL, MASS.
F. G. GURNEY, DUXDUTY, MASS.
F. G. GURNEY, DUXDUTY, MASS.
F. J. J. LOCKB. GROENWOOL MASS.
F. J. J. LOCKB. GROENWOOL MASS.

G. Gueney, Duxbury, Mass. J. Locke, Greenwood, Mass. J. J. Locke, Greenwood, Mass. Dr. R. L. Lyon, Lowell, Mass.

CHARLES A. HAYDEN, tranco speaker, Livermore Falls, Mc. ALONZO II., Hall, East New Bharon, Mo. Mns. Clipton Hutchinson, trance speaker, Milford, N. H., Ezra Wills, Williamstown, Vt. Miss Flayia Howe, Windsor, Poquedck P. O., Conn. Amam M. M. Middlebsook, Box 423 Bridgoport, Conn. Lewis C. Welch, West Windham, Conn. Lewis C. Welch, West Windham, Conn. Mas. M. J. Wilcorbon, Biratiord, Conn. Daniel W. Brell, No. 6 Prince et., Providence, R. I. L. A. Cooper, Providence, R. I. Miss Busan M. Johnson, trance speaker, Brooklyn, N. Y. Mis, M. L. Van Haughton, 300 1-2 Mott et., N. Y. Cliy. Geo, M. Jaosson, Bonnettsburgh, Schuyler Co., N. Y. Mis, M. L. Van Haughton, 300 1-2 Mott et., N. Y. Cliy. Geo, M. Jaosson, Bonnettsburgh, Schuyler Co., N. Y. Mis, B. W. Dellayolte, No. 2 King street, New York. Mns. J. E. Price, Watertown, Jefferson County, N. Y. Mis, B. R. N. Dellayolte, No. 2 King street, New York. Mns. B. L. Chappelle, Phomix, N. Y. John H. Jenks, Jonksville, N. Y. Janed D. Goog, Onelda, N. Y. Mis, E. A. Kingsbury, No. 1903 Pine street, Philadelphia, Mis, Clara B. F. Daniels, Westheld, Medina Co., Ohlo. B. P. Leann, Middlebury, Bummit, Co., Ohlo. R. Melville Fay, Akron, Bummit, Co., Ohlo. A. B. Fernoh, Clyde, Sandusky Co., Ohlo. W. E. Rice, Roybury, Mass Mis, Busan Bleight, trance speaker, Portland, Maine, John Homare, Indianapolis, Ind.

Mas. Susan Sleight, trance speaker, Portland, Maine, John Hodart, Indianapolis, Ind.

JOHN HOBART, Indianapolis, Ind.
REV. R. HARRIS, TOTORIO, C. W.
DR. JAMES COOPER, Bellefontaine, Ohio.
MRS. BARAH M. THOMPSON, Toledo, Ohio.
MRS. J. R. STREETER, Crown Point, Ind.
LOVELL BREEE, North Ridgovillo, Ohio.
MRS. H. F. M. BROWN, Cleveland, Ohio.
W. A. D. HUME, Cleveland Ohio.
MISS FLAVILLA E. WASHBURN, trance speaker, Rockford, Ill.
MATTIE F. HULETT, ROCKFORD, Ill.
ADA L. HOYT, Ohicago, Illinois.

MATTIE F. HULETT, Rockford, III.
ADA L. HOYT, Ohicago, Illinols,
A. B. WHITING, Albion, Mich. Address accordingly,
REV. J. G. Fish, Three Rivers, St. Joseph Co., Mich.
MRS. D. CHADWICK, Linden, Genesee Co., Mich.
MRS. M. J. KUZZ, Cannon, Kent County, Mich.
MRS. LAURA MOALFIN, Port Huron, Mich.
ELIJAH WOODWORTH, Leslie, Mich.
GEO. MARSH, Adriau, Mich.

Boston Adbertisements.

A PRINTING OFFICE FOR \$10.



LOWE'S PATENT

Printing and Letter-Copying Press. The invention of this press supplies a want long felt by printers and others of a cheap and good printing press. It enables every man to have a small printing office of his own, and thus print his own Cards, Billiheads, Jacobs, Circulars, &c.; and as it is decidedly the best letter copying press yet invented, it becomes an indispensable A Silver Medal THE Lowe Press Boston appendage to the counting-room of every 230F)

appendage to the counting-room of every merchant.

With each press, if desired, we sell the stitute, 1857.

Textures, and give printed instructions for working the press, setting type, &c., so that any person, of common intellect, can execute all kinds of printing with ease. Frinting in Gold and Silver, which is supposed to be very difficult and expensive, can be done upon this press without any trouble, and at about the same expense as common printing.

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

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

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

Persons having the old-fashioned presses, with weeden.

only.

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

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

printing pressos. PRICES. Printing Office No. 1. Office complete, . . \$10.00

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

Office complete,
Printing Office No. 4.
Press, 18 by 17 inches.
Type, ink, and other fatures, LOWE PRESS COMPANY, 13 Water street, Boston, Mass.

Address
March 81. coply MRS. A. C. LATHAM, of New York, Physician and Me-IVA dium. Clairvoyant Examinations and Communications Healing and Prophesy, Descriptions of Development, Spirit ual Surroundings, Prospects, etc. Her power to relieve dis-tress and restore to health should be tested! All discasses tress and restore to heating should be tester? All diseases treated with magnolism and slight natural remedies. Be aure and avail yourself of her peculiar talent to see those things which it is for your good and happiness to know.

Terms of treatment moderate. Examination or interview, \$1. No. 14 Oliver Place, leading from Essex street, Boston. Jan. 5.

Jan. 8.

1.200 PER YEAR FOR ALL.—Only \$10 capital required! Active nen wanted to cut Steneil Plates, with Fullam's Patent Steneil Tools, the only perfect Steneil Tools made. Their superiority over all others appears in the curved side, which is patented, and by means of which a most perfect and durable die is formed, which cuts a beautiful letter, and renders the cutting of Steneil Plates a very simple and profitable business. Two hours' practice enables any one to use the tools with facility. Young men are clearing from \$5 to \$15 per day with my tools. Circulars and samples sent free. Address, A. J. FULLAM, No. 13 Morchants' Exchange, Boston.

6m Sept. 8.

DR. S. B. SMITH'S "FIFTY DROP MAGNETIC MACHINE."

Wenderful Improvement in Magnetic Machines. Invented by Dr. S.B. Smith, of 322 Canal St. New York, by which his DIRECT CURRENT Magnetic Machine is increas-ed in power ten-fold, reducible also to a minimum power for

EXTRACTING TEETH WITHOUT PAIN. The Zines never require cleaning. Expense of running no cent a week. With full directions for its medical us and for extracting teeth without pain. PRICE, \$13.
Sout by Express to all points of the Union. Address DR. SAMUEL R. SMITH,

322 Canal St., New York.

THE NEW

BRICK MACHINE

—is worked by one man, by horse and by steam—makes from 4000 to 25,000 bricks a day—costs from \$75 to \$400. For further particulars in a pamphlet giving full instructions obrick setting and burning, address, enclosing three stamps, FRANCIS H. SMITH, Baltimore.

SEWING MACHINES.

SAMUEL C. HART RESPECTFULLY calls the attention of the public to his complete assortment of

FIRST CLASS SEWING MACHINES: MORSE & TRUE, WHEELER & WILSON, LADD, WEBSTER & CO., GROVER & BAKER,

SEWING MACHINE NEEDLES, BINDERS HEMMERS, GUIDES, SHUTTLES, BOBBINS, -AND ALL OTHER-Sewing Machine Fixtures.

The above will be sold low at prices to suit the times. Persons taught to operate machines. SEWING MACHINES TO LET. AT SEWING MACHINE EXCHANGE, 17 FRANKLIN STREET, Boston.

DR. CUTTER'S IMPROVED

CHEST EXPANDING SUSPENDER AND SHOULDER BRACE. DR. CUTTER'S Braces for Ludies and Gentlemen, are superior in style, beauty of finish and durability, to any other heretofore offered the public, as an examination o, them will prove. Dr. Cutter's Abdominal Supporters are said, by competent judges, to be the best in the market.

Manufactured and for saie at wholesale by

CUTTER & WALKER Lowell, Mass. N. B. We are the Manufacturers and Importers of the world-renowned Eureka Suspender, designed for Working Men, the cheapest, best, and most durable over invented. TO THE AFFLICTED!

CHARLES' H. CROWELL. Medical Medium,

ROOMS, No. 81-3 BEATTLE STREET, BOSTON, (Banner of Light Building.)

Mr. O. is controlled by a circle of eliable Spirit Physicians, who will examine patients, give diagnoses of all discases, 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 look 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.

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

age stamps.
Office hours from 9 to 12 o'clock A. M., and from 2 to 5 r. M.

Family practice respectfully solicited. The best of
August 18.

ASYLUM FOR THE AFFLICTED!! DR. CHARLES MAIN,

No. 7. DAVIS STREET,

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

The Doctor gives particular attention to the cure of

CANCERS, ULCERS, TUMORS, and Sorms of all descriptions. Firs not of a hereditary nature, treated in the most satisfactory manner.

He would call attention to his newly discovered

REMEDIES!

nationes.

23 Persons intending to visit the above institution for treatment, are requested to give a few days' notice, to avoid confusion on their arrival. Those who desire examinations will please enclose \$1,00,

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

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

The doctor would call particular attention to his invauable DIARRHEA CORDIAL,

A medicine much needed at this season of the year, July 21

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

August 18.

TO THE AFFLICTED. BY the request of many friends, Mrs. F McQuestion again opens rooms at No. 151 Harrison Avenue, cor. Indiana St., for the Healing and Examining of those who may desire. Rooms open from 0 to 13 A M., 2 to 5 P.M., Public Sittings Tuesday and Wednesday evenings at 7% o'clock. She will speak open any subject the circle may desire.

Admittance to Evening circles 25 cents. m9 2w

MR. J. V. MANSFIELD. THIS distinguished Writing Test-Medium for answering scaled letters may be addressed at Chelsea, Massachusetts, Box Oo. His fee is three dellars and four postage stamps. Persons wishing his services will please not write any superscription on the letter they desire the spirits to answor, but send it so that it cannot be disturbed or tampered with without detection. The answer and the scaled letter will be both promotily forwarded to the writer.

10 19 both promptly forwarded to the writer.

NOTICE.—PROF. A. H. HUSE, the Prophetic Medium, may be found at his residence, No. 12 Osborn Piaco, leading from Piacasant street, Boston. Ladles 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 couts. Nativities written when desired. Obarge, \$3.

N. B. Prof. H. promises ne more than he can accomplish Sept. 15.

CLAIRVOYANT EXAMINATIONS AND COMMUNICA-Tions by Mrs. Rockwood, assisted by Mrs. Pushee Tuesdays, Wednesdays, Thursdays and Fridays, from 9 A. M. to 4 F. M., at 155 Court street, Boston, Mass. Nov. 3. MRS. B. K. LITTLE, Test Medium and Medical Clairvoyant, No. 35 Beach street, two doors from Albany street. Torms, \$1 per hour; written examinations, by hair, \$2.

Nov. 17.

Nov. 17.

RS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-voyant Physician, 48 Wall street, Boston. Patients at a distance can be oxamined by enclosing a lock of hair. Examinations and prescriptions, \$1 each. 8m Nov. 17. SAMUEL II. PAIST, a blind Medium, having been developed as a Healing and Clairmann.

oped as a Healing 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 MILWAUKEE, Wis. Examinations, \$1. If F MRS. L. F. HYDE, Writing, Trance and Test Medium, may be found at 48 Wall street, Boston.

MRS. O. A. KIRKHAM, Seeing and Trance Medium, 140 Court street, Boston, Mass. Terms, 30 or 40 minutes, 8m

MRS. S. J. YOUNG will continue her private and public Circles as usuabat 83 Beach street, until the first of April, 1861.

MISS JENNIE WATERMAN, Trance and Test Medium. Terms according to time.

Terms according Dec. 22.

MRS. LAKE, Healing Physician, at No. 18 Hudson street, Boston. All diseases treated by magnetism. Simple, natural remedies administered if required. Feb. 23. 1m MRS. MARY A. RICKER, Tranco Medium, Rooms No. 145 Hanover street, Boston. 8mº Dec. 22. GRACE L. BEAN, Writing Test Medium, 579 Leveret 1mc Feb. 16.

R. P. COEB, HEALING MEDIUM, Hannibal, Missouri, Sept. 22 PROF. LISTER, ASTROLOGER,

No. 25. Lowell Street, Boston.

25 Fee—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 Bedham street, Boston. Terms reasonable. Oct. 13.

JOB PRINTING. OF EVERY DESCRIPTION,
NEATLY AND PROMPTLY EXECUTED At this Office.

A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT STREET, BOSTON, MASS.

Rew York Adbertisements.

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

A RE universally acknowledged superior to all others now before the public; being composed of Baberry, Spikenard, Wild Cherry Tree Bark, Chamomile Flowers, Gentlan, Solomon's Seal and Comfrey. They are the best remedy known for inciplent 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 acts like a charm.

Physicians throughout the United States use it in their practice. CHARLES WIDDIFIELD & CO., Proprietors, 78 William Street, New York.

Sold by Druggists generally.
Jan. 12. 13w

As a boverage it is pure, wholesome and delicious to the

MRS. METTLER'S CELEBRATED CLAIRVOYANT MED-M. R. METTLER'S CELEBRATED ULARITYOYANT RED-licles. Pulmonaria, \$1 per bottle; Restorative Syrup \$1 and \$2 per bottle; Linimout, \$1; Neutralizing Mixture \$0 cents; Dysentery Cordial, 50 cents, Elixir for Cholera. Wholesale and retail by S. T. MUNSON, June 2. 143 Fulton street, N.Y.

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

Dec. 8.

J. P. SNOW, Hartford, Conn.

HUTCHINSON'S REPUBLICAN SONGSTER, EDITED by JOHN W. HUTCHINSON, one of the well-known family of singers, embracing also a \$25 prize song. Price by mail 10 cents. A liberal discount to Dealers and Clubs by the hundred or thousand. Just published by

The Early Physical Degeneracy of AMERICAN PEOPLE.

JUST PUBLISHED BY DR. STONE, Physician to the Troy Lung and Hygienic Institute, a Treatise on the Cause of Early Physical Decline of American People; the Cause of Nervous Debilty, Consumption and Marasmus.

This work is one of high moral tone, written in chaste, yet thrilling language, and appeals directly to the moral consciousness of All., Panenus and Guandians especially, do. tailing scientific and reliable aids and treatment for cure.

It will be sent by mail on receipt of two 3 cent stamps.

Perents and Guardians! fail not to send and obtain this book. Young Meni fail not to send and get this book. Ladies I 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, dooming 100,000 youth of both sexes, annually to an early grave. Those diseases are very imperfectly understood. Their external manifestations or symptoms, are Nervous Debility, Relaxation and Exhaustion; Marasmus or a wasting and consumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending ability and sometimes of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending ability a fight of stairs, great paipliation of the heart; asthma, bronchitis and sore throat; shaking of the hands and limbs, aversion to society and to business or study; dimness of eye sight; loss of memory; dizziness of the head, nournigiopains in various parts of the body; pains in the back or limbs; lumbago, dyspepsia or indigestion; irregularitity of bowels; deranged sections of the kidneys and other glands of the body, as loucorrhea or fleur albus, &c. Likewise, epilepsy, hystoria 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 mest insidious and willy form of Consumption of the Spinhi Nerves, known as Tubes Dorsales; and Tubes mesenterica, have their seat and origin in diseases of the Physic Vicera. Honce the want of success on the part of old school practice in treating symptoms only.

Dr. Andrew Stone, Physician to the Troy Lung and Hygienle Institution, is now ongaged in treating this class of modern maladies with the most astonishing success. The treatment adopted by the Institution is new; 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.

Consumption, Catarrh and diseases of the throat, cured as well at the homes of patients as at the Institution, by sending the Cold Medicated Inhaling Baltamic Vopors, with inhale I, and ample directions for their use, and direct correspondents.

The system of treatment which has been found so universally efficacious, practiced by this institution for Consumption and Throat Disease, is the Cold Baltamic 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, Bun-

tion for consultation, from b a. Dn. ANDREW STONE, Address, Dn. ANDREW STONE, Physician to the Troy Lung and Hygonic Institute, and Physician for Diseases of the Heart, Throat and Lungs, 96 Fifth-st., Troy, N. P.

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 maladles of more modern origin, will devote exclusive attention to this class of diseases peculiar to her sex. Among the many diseases daily met with, and which she treats with unheard of success, are chronic infiammation and ulceration of the womb. The Medicated Ascending Douche: a most important cur-

ative, for arousing the nervous forces. Price, \$4 and \$6. Females can consult Mrs. Doctress Stone, confidently, by lotter 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. SPIRIT AND MAGNETAL PRINCIPLE.

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

selves that we do not claim half, what in justice to ourselves 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 these who are afflicted. The immense success we have met with since last January purpoares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or twe in advance, so we can be prepared for them.

EXAMINATIONS.

admitted in the House, in advance, so we can be prepared for them.

EXAMINATIONS.

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

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

J. B.

Spirit Preparations. GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 86 BOND STREET, NEW YORK. COOSIANA. OR COUGH REMEDY.

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

use and give health and hope to the afflicted theusands.

Price 25 cents.

PILE SALVE.

A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the Spiritualist, Cleveland, Ohio, after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price 21 per box. 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 EMBRODATION.
For Tetter, Erysipelas, Salt Rheum, and all Ecrofulatio ruptions 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 Balve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to effect a permanent and positive cure, no matter how 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, those 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 rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, \$6

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 wonderful effects, and often in an entirely new character of disease. We do not claim for it the reputation of a cure all, but we do regard it as a Cure of Many. It has proved startlingly and amazingly successful in the worst kinds of Rheumatism, Neuralgia, Sprains, Bruises, Dislocated Joints, Chilbians, Frosted Feet, Stiff Neck, Tetter, Sore Breast, Sore hipples, Spinal Complaints, Baldness, etc. Price \$1 per jar.

\$1 per jar.

BE PARTICULAR.

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

DR. JOHN SCOTT, 36 Bond street, New York. Liberal discount made to Agents. NEW YORK HOMEOPATHIC PHARMAGY. D. WHITE, M. D., SUPERINTENDENT.

No. 36 BOND STREET, Where may be found pure Homocopathic Medicines, in Tine-tures, Triturations, Dilutions and Medicated Pelets; Medi-cine Cases, for physicians' and family use, of all kinds and sizes; Vials, of every description; Corks, Labels, Globules, Bugar-of-Milk, Arnica Flowers and Plasters, Alcohol; Books

Bugar-to-mits, Annua Joseph and Lindon, Andui, Doors on Homeopathy, &c., &c.

N. B.—All medicines sold at this establishment are prepared by D. White, M. D., formerly of "White's Homeopathia 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., 86 Bond street, New York. July 7.

MRS. W. R. HAYDEN.

TEST MEDIUM AND MEDICAL CLAIRVOYANT, No. 64 EAST 22D STREET, Now York. Examinations for dis-ease when present, \$2,00; by a lock of hair, verbally, \$3,00, when written, \$5,00. Bittings two dellars per hour for one or two persons. BOOKSELLERS' AND NEWS-VENDERS' AGENCY. ROSS & TOUSEY,

121 Nassau Street, Now York, General Agents for the BANNER OF LIGHT, Would respectfully invite the attention of Booksellers, Deal-

ers in Oheap Publications, and Periodicals, to their unequal-led facilities for packing and forwarding everything in their line to all parts of the Union, with the utmost promphitude and dipatch. Orders solicited.

O. HUTCHINSON, 67 Nassau street, New York

WARREN CRASS lectures in Oswego, N. Y., nvs sundays or March; in Utloa, 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 Stahford, firs Sundays of June. Will be at the Wercester Convention in April. He will receive subscriptions for the Banner of Light at club prices.

P. T. LANE. Lawrence, Mass.

Pearls.

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

A flush of green is on the boughs. A warm breath panteth in the air, And in the earth a heart-pulse there Throbs underneath her breast of snows:

Life is astir among the woods. And by the moor, and by the stream, The year, as from a torpid dream, Wakes in the sunshine on the buds;

Wakes up in music as the song Of wood bird wild, and loosen'd rHl More frequent from the windy hill Comes greening forest aisles along;

Wakes up in beauty as the sheen Of woodland pool the gleams receives Through bright flowers, overbraided leaves, Of broken sunlights, golden green.

Learning is an ornament in prosperity. a refuge in adversity, and the best provision in old age.

MINISTERING ANGELS.

From heaven fair beings come at night To watch o'er mortals while they sleep; Angels are they, whose sole delight It is to comfort those who weep. How softly on the dreamer's head They lay their soft and snow-white hands ! One smile I then, in a moment fled,

might worship the Great Spirit of the universe.

nce, we do not drop the golden keys of a knowledge

that has enabled us to unlock one of the truest sci-

ences the world has ever known. Consider the na-

There are our own joints, the only perfect system of

mechanics. There is the great galvanic battery of our own brain, the only perfect system of control,

outside of the giant son, that the universe can

show. There is the most perfect system of pneumatics within our lungs. Hydrostatics and hy-

draulics are all exhibited in the flowing currents of

our own life. Man is a compound of all the elements of nature—vegetable, animal, and mineral.

Man is linked with the whole material universe

from the dew-drop that glitters on the humblest plant, to the fiery spark that glows on the farthest rim of creation. How could the fathers of the race

but connect, in their thoughts, the mysterious phenomena of the heavens with the destiny of man?

The ancients recognised this universal harmony of

creation, and therefore all the phenomena of nature

-the rolling of the tides, the courses of the planets, the appearance, which we can calculate for a hundred years in advance, of those erratic bodies that shoot through the midnight skies—all these were,

with them, invested with supernatural awe, and

regarded as the arbiters of human destiny. Thus

the ancients determined that all things move forward in one vast harmonic chain of fate, and the

stars were but eternal symbols by which God manifested his dealings with man. They traced there

ed him to eat of the fruit of the tree of knowledge

for him-he must needs go forth to seek and to dis-

The first soul-teachers of the race were of two

lasses—the astronomers, who sought to observe

those phenomena necessary for the calculation of the

seasons, and a race of persons who, in subsequent

agos, were called prophets, or seers. We know that

the electric forces by which disembodied spirits com-

municate with us through the physical organization of man, constitute a gift which cannot be inherited,

in the beginning. The churches would make us bestlieve that there was in the earlier ages of the world

or can we control it, or drive it away. So it was

facility of communication with the spirit-world

which does not now exist. But those spiritual gifts which are still manifested in certain members of

the race, are identical with those which constituted

the prophets and the seers of olden time. Their possessors, with the astronomers, formed the first

wo governing classes before whom the earth bowed

down and acknowledged their authority. At first, they were but the warning angels that walked with

man in Paradise; but, at length, they became infla-

ted with spiritual pride, and in their own image created their Maker. When storm and famine and

pestilence came, their God was angry, and was to be

appeased by supplications and offerings. Hence

originated the rite of sacrifice. But there is a bet-

ter offering to God-an obedience to the higher in-

stincts of our own natures, in opposition to the

appetites and passions; and even among the

and beauty of this genuine religion. But selfishness

and pride became the rulers of man, and tempted

Then followed the second stage in the history of

man. In the mounds of Central America, in the

strange and grotesque mysteries of Masonry, among

the wild regions of the Norsemen, in the far isles

of the seas, in every land of the known world, there

are remains of a singular and mystic system, known;

sometimes, as fire-worship, sometimes as serpent-

worship. This was nothing more than the external

sign and symbol of the worship of the powers of nature. We find, everywhere, that this religion is

one—that, though the races of the earth are as widely different as color and form can make them,

the essential nature of their religions are the same.

We trace those religions from the recognition of the

powers of nature, until we find men sacrificing in external forms. The priests, the scholars, reserved

to themselves their knowledge. At last, the people lost sight of the principle of Deity, in the personali

ty. The ruling classes, as the people were ignorant, stood behind the faith, the mystery; priests were

ection. But for this, every man would have been

simple obedience would have been the only sacrifice offered by the people to Nature's God. But then

there would have been no need of the priesthood—
"Great is Diana of the Ephesians! Long live
Diana of the Ephesians!" so long as image-makers

cover the truth.

by them he fell.

The vicious obey their passions, as slaves do their

They melt away to happier lands .- [John Wilson

TRUTH.

Truth, with its golden blessings, is sending forth a ray, To lead the midnight wanderer to brighter, better day. It speaks to him of hope and love, to guide his mind

And bring him to the knowledge of the pure, colestial light.

Soon will the heaven born mystery, from ages kept concealed. Break forth in all its holiness, its beauty be revealed. The fog and mist of error will quickly pass away.

Enlightened minds will seek the truth, whatever men may say.

The truly wise man courts peace - the fool, conten-

PEACE.

Let peace, O Lord, Thy peace, O God. Upon our souls descend : From midnight fears and perils, Thou-Our trembling hearts defend ; Give us a respite from our toil. Calm and subdue our woes : Through the long day we suffer, Lord, Oh, give us now repose. - [Adelaide A. Proctor

The power of pleasing is founded on the wish to please. The strength of the wish is the measure of the

Reported for the Banner of Light. MISS EMMA HARDINGE AT ALLSTON HALL, BOSTON,

Sunday, March. 3, 1861.

Miss Emma Hardinge commenced a series of lectures before the Spiritualist Congregation at Allston Hall, Boston, on Sunday, March 3d.

AFTERNOON DISCOURSE. "THE TRUTH SHALL MAKE YOU FREE," was the text

of the afternoon discourse. When, two years ago, the medium last addressed an audience in Boston, revelation was made of some of the foundations religion. That work is not yet ended. During that time, very silent but very powerful have been the manifestations of the actual tangible denot lay claim to the discovery of the belief in immortality, we have a right to claim, in this nineteenth century, the discovery of the knowledge of the immortality of the soul, and, with that knowledge, demonstrations of its nature, its attributes and its mission, such as have never marked any other period of the world's history. Spirit power and spirit influence are found permeating the destiny of the single individual; and that individual is a microcosm of the universe. Hence may we form some conclusion of what hand it is that even now holds the rudder of this great ship of humanity. Hence it is that the speaker would claim that the great science of the age is, or should be, the anatomy of the soul, the physiology of the mind. Spirit is the cause, and spirit the effect, spirit the ruler of the destiny of the individual and the race.

In what lexicon do we find opened for man a knowledge of this most wondrous element of power? Where is the grammar and the vocabulary, where the college and the professors, that will enable this world of souls to study their own destiny, to comprehend what their own hereafter shall be? Such colleges, such teachers, are everywhere to be found It is to religion that we must look for the advancement of this science of soul. But, surely, man has a right to know something more of that spirit, that world of power, than the mere vague, transcendental conceptions which we have hitherto had of the soul. Religion closes over our inquiry the solemn veil of mystery; and man, seeking for light, simply hangs upon the lips of teachers utterly devoid of knowl edge and authority to instruct upon the nature of those spirits which this age is now proving to possess all the powers and attributes and energies that belong to life, with added powers. The evidence of the reality and the nature of the life to come is presented in the spirit circle; but you are expected to study the glorious anatomy of soul, and comprehend the physiology of mind, without any such appliances. It was the purpose of the speaker, in the discourse of the day, to treat of that prime element of the

soul, true religion. We trace it at the very threshold of the life of the race, before man, though gifted with speech, had, as yet, the means to stereotype his thoughts in writing. Even then, tradition brings us evidence that the world was ever a worshiping world. What was that worship, which man, without printed book, or stereotyped forms, must have learned from the very Author of his being? Were those words the first breathed into the ear of the father of the race? We find, from all the records and traditions of the past, that the race, at, the first, were worshipers of nature. 'The ancients did not, indeed, possess those advantages of civilization which belong to us. These are the growth of ages, The first races of men had but few wants, and these of the most simple kind. Their intellect was chiefly limited to the supplying of their sensuous wants. Hence, they were agriculturalists; and the art of cultivating the soil, the most essential to the race, called forth the utmost exercise of intellect of which they were then capable. They were thus led, first, to study the various changes of what we now term the seasons. This study opened to them that magnificent field of speculation, on which the mind of man entered when he started the inquiry—"In whose hands am I? hy whom am I governed?" He looked abroad, and everywhere he saw that the wild winds were stronger than he, he saw that the booming ocean was mightier than he, that the majestic sun, the firmament of heaven, illimitable and ever the same, were constantly manifesting a power before which his own feeble efforts shrunk into insignificance. He found himself surrounded by evidences of the most tremendous power. Everywhere he found this same power manifest—the same design, the same Providence, the power. Everywhere he found this same power manifest—the same design the same Providence, the same regularity. Everywhere he found, in the covers the whole earth. The churches and priests do we speak. We speak to ye, oh children of mod-

works around him, the presence of that principle of of every nation began to form their own sects and his own nature which we now call mind. He came creeds. Hence the apparent diversity of religious, to the conclusion that all he beheld was the effect of But their origin is all the same; they differ only in a master mind: of some gigantic soul. This was the forms of words.

his first and vital religious belief. He saw that his twould be too long a task to trace, step by step, own soul was a part of the mighty spirit that fash-the various forms and absurdities into which man loned the carth, that governs the stars and winds has fallen in attempting to limit the Infinité to the and tides, and controls the entire system of the uni- finite, to limit the eternal, and to make it subserve verse. He sought to discover this great ruling the fancies of the present moment. Throughout all spirit, and thus man fashioned his Maker in his own image. He gazed upon the ocean, but he found god who represents the history of the sun. We not there ship living Principles to called of the not there this Divine Principle; he asked of the trace him, first, in his infancy, in the obscurity of rushing winds—he found no voice to answer him, it has fine, symbolized by the phenomena Ho asked of the fire—his own hand could quench it which herald in the Spring. We find him growing or call it up. That great Principle was not in the up; we trace him in the obscurity of the hedge row fire, it was not in the water, it was not in the earth, violets and the tiny blades of grass, until he rejoices it was not in the atmosphere. He gazed upon the in the heat of Summer. Then he is sacrificed to by starry hosts of heaven, and there he met a sight so the symbol of the Lion of the Tribe of Judah. Now splendid and glorious, that something like the sublimity and majesty of God appeared to dawn upon
his soul. "That glorions king of day," he said,
"brings me light and summer, gives me heat, calls
up the flowers from the ground, and loads the forest
there.—Typhon, the Serpent, and all the hateful tree with leaves and fruit; that glorious sun lights names which the loathing of the ancients could beup the life-forces in my veins; that glorious sun is stow on this constellation, are now at hand. Woc, the revelator that brings to me knowledge of all woe, for the nations! our Sun-God must die. The things; that glorious sun was my father's sun, and Twelve cluster around him—the twelve Signs of for ages and ages my forefathers have admired and the Zodina. Lo! the hour of darkness is come, when bowed down and worshiped before it. O thou glo the Sun begins to cross the Autumnal Equinox. The rious orb of day! If thou art not the God, art not storm rages, the tempest swells, and the voice of the thou his likeness?" Yet there was something in bestroyer is heard. Darkness is upon the face of the magnificent moon that must of necessity have the earth. Our Sun-God has perished. Mourn struck the mind of man not curbed and fettered or mourn, world! the Sun is dead! But now there is forbidden to reason and think for itself. There another scene. On the 25th of December comes up were no priestly tongues then to restrain the daring the glorious constellation of the Virgin, the Woman, flights of thought; and in these mighty forms of the redeeming sign to whom the Sun shall be born nature man recognized at least a form in which he again. He is born again. Rejoice, oh nations! And ight worship the Great Spirit of the universe.

The forces of nature, their wonderful phenomena, from that, has in every age of the world been held their superhuman, resistless power, attracted, of as the period of the greatest rejoining of the whole necessity, the earliest wonder and study of the race year. This is the history of the Astronomical sys-In the sky above him, man saw a constant move tem; this is the system that underlies every mynent of certain stars, which seemed to keep pace thology of the world. This is the system which the with the progress of the sun. They came and went man Jesus came to rend in twain; but the world with regularity. He saw that with certain of these would not have it—they wanted another myth, and changes came the warmth and plenty of summer, in order that the Scriptures might be fulfilled, they and with others the darkness and tempest of winter. From these studies was born the science of the kind and true heart that spake as never man astronomy. But to the ancients it was impossible spake, of him who was sent by the Father to redeem to observe the influence that the different constellathe world from darkness, the fables of mythology; tions, the sun, and the moon, exercised upon the and priests and astronomers, and Scribes and Phariearth, without connecting them with the fate and sees, almost extinguished the pure light of the most destiny of man. We may curl the lip of scorn at intellectual and natural religion that has ever been

the theories of astrology; but let us ask whether, known.
in dismissing the science of universal correspond. These are the sources of our religions. pure teachings of Nature's religion, and their reproduction in the life and words of the Child of the manger, worthy of the corruptions which have since ture of our own structure. We talk of inventing been set up to rule the world with? Forms, dogor discovering arts and sciences. There is not an art or science of which we are not the model. mas, creeds, mysteries, have taken the place of the life of good and use which every star-beam teaches.

EVENING LECTURE.

The conflict between the powers of good and evil f light and darkness, truth and error in religion, symbolized by the war in heaven between Michael and his angels and Satan and his angels, as illustrating the history of religion and the human soul, formed the subject of Miss Hardinge's evening dis-

Spirit and matter form the perfect whole. Matter may be indefinitely sublimated. The soul is a real existence, and not that transcendental nothing which we have been accustomed to consider the spirit. What are its manifestations? The theory commonly called, in scorn, the "development theory," is, with whatever contempt it may sometimes be treated, far more worthy at least of research, than its opponents would claim. Should we go into one of the museums where are gathered the animal relics of past ages, and look upon the voiceless skeletons which have been drawn from the rocks of the globe, we should stand aghast at the long line of experimental forms which Nature has been preparing in the early cycles of the earth's history. Should we trace up the history of these vaporous masses called comets, we should find them concentrating, from the condition the image of the intellectual and moral nature of of there nebulæ, into the hardest granite. All man. In the heavens is the same conflict which we through the preparatory stages of a planet's being, recognize between the forces of our own souls. The these mighty changes are going on. The adamanbattle-ground of the heavenly forces was to them a tine mountains bear on their bruised and scarred mirror of the struggle of good and evil in the hu. brows the touch of fire. There is something more. man heart. The ancients stereotyped these thoughts in this process, than the necessary action of the law in hieroglyphics or in written language. This process, that the accessing action of the law in hieroglyphics or in written language. This primeval state of man we may well call, then, the Eden, the Paradise, where man, walking with God in the garden of innocence, saw him face to face, and recognized in every tree and blossom a beauty to born, and the sons of God shout together for joy. Even so do we find, step by step, in the world within and believes the transport of the law. and brightness that surrounded himself with hap- as in that without, the same course of preparation. piness. But the day came when the incessant crav- Everywhere we see the evidence of matter impressed ngs of intellect, tempted by the serpent of pride, with the action of spirit; the ocean waves, the rushing winds, all the great forces of nature gather of good and evil, and the garden became too simple together, and in the chemistry of nature elaborate other and higher conditions, until at last the human spirit appears. Aye, spirit; even in the rudest and nost unformed mousters of the ancient seas, there is spirit—for there is thought. Step by step we trace them up, one species after another taking its place in the order of oreation. At first, the world is fitted only for the existence of these imperfect types of being. Still the progression continues. The ruin of one age is the birth of another and a higher one, and the bright phonix of one tribe or species rises

from the ashes of its predecessor. At last, man appears, in the chambers of whose brain reside all the attributes that have hitherto been scattered in diverse habitations over the earth. Were we to take that little eye alone, what a gospel of power would you read therein! Go forth and add thereto your telescope, and O what vast realms of being shall appear on the fields of space! These rushing worlds all speak to the little, narrow compass of man's eye, in all their immensity. You cannot measure their distance: you cannot calculate their numbers; you can never estimate their splendor, their power, and their glorious antellies, their shining belts, and their vast, illimitable orbits, yet they are all there, there, narrowed down to the little half inch compass of the pupil of this eye! O, eye, human eye! what dost thou not gather up into thy small, infinitesimal space! All the beauty of the landscape, all that God has fashioned, the lovely colors of the earth, the glorious sun, the majestic constellations of heaven. It is ancients there were many who recognized the truth such power as this which constitutes man, with his spirit looking out at the window of the soul, the hu-man eye, and listening through the door of the human soul, the human ear, and winning its way to power through the medium of flesh and blood—it is such power as this which makes man the representative by whom we may conceive something of his

great Creator. We may ask the materialist, the disbeliever in God and in immortality, whether he can stand upon the mount of ages and calmly look back upon the uncounted millions of years during which mind has been preparing for the growth of his sovereignty, and then believe that his destiny is to be limited to the few brief, fleeting moments of an earthly existence? Better to be like one of these flowers; for they shall never wholly perish. In some form, every particle of their delicate tissue shall live forever Better to be a dew-drop, floating in the atmosphere and descending in blessing to the earth. That's all live forever. Its destiny may be ignoble, it may be glorious. It may be it shall one day sparkle on the crown of royalty, in the crystalized diamond; it may be it shall be part of the form of an Alexanneeded as its interpreters, because the power thus der, or a Shakspeare, or a Napoleon, or a Washing-acquired was requisite to keep the people in subtheir existence it shall live forever. Better be anyhis own priest, and the incense and perfumes of thing than that mighty soul which can for one brief moment look out on the glories of creation, and shout with rejoicing—"I live!"—and then pass away into the night, the blank of humiliation. O thou only failure in creation! O thou the last sovereign link by which all things below thee are are needed to carve her image. And so it came to pass that the Order of the priesthood was established.

Next upon the page of history we find men beginbound up! dost thou imagine thou art cut off from the Infinite Source from whence thou camest? Jt matters not whether thou wert eliminated from the ning to invent alphabets, and to write in books the dust of the field, whether thou wert the outgrowth solemn decrees which, from time to time, the priests of the atoms; thou dost never see an atom that is enunciated. These, they held, were direct revela- without a destiny, never one but is indestructible, tions from God. In this age we find the mystery of But give to thyself the same glorious destiny that

ern reason, who have heard the wonder of the view- Michael and his angels. They determined that the less rapper, whose eyes have been gladdened by the world should see light. flash of the radiant forms of the precious dead, But they did not the ence of the loved and lost-we speak to you. Let still wrought their ends in the name of synods and us see if we cannot reason out, in the very nature councils and bishoprics and creeds and forms, and the race.

for the welfare of some creature dependent upon ourselves. If we go into a foreign land, our first care is to resort to the post office to assure the dear ones we left behind us of our safety; the next, to gather up wealth, that the golden heap may gladden them; surely, there cannot be between it and us an impassable gulf of separation. For all nature is linked together. The mineral, the vegetable, the animal kingdoms are all related to each other. Not a fragment of the universe exists but in relation with all the rest. Somewhere there must be a chain in nature; somewhere the connecting link between the physical and spiritual worlds must be tangible to man. Where is the world of power, that inspires and supports and sustains us; where the hand that is stretched out to uphold and call us higher? Are not the two worlds one, and are not the loved ones who have gone before the ministers of the unseen power that comes to us? It is utterly impossible for the lower to control

the higher; always the high controls the low, the

strong the weak. Whatever, therefore, is higher than ourselves must have power over us. The bo-ings of the spirit-world hold mystic sway over man they draw your midnight curtain, they flash across the green graves of your spectre-haunted church-yard—they are ever in this world's midst. This upernaturalism is busy in the very atmosphere in which we live and breathe. Were we to consult only the necessary, inherent conviction of the truth of spiritual being and intercourse which exists in the nature of man, we might well be satisfied that the inhabitants of that world of power, that from time to time have manifested themselves, are strictly human in their character; and the only remaining question is, what has been their influence? To day, said the speaker, we tell you something of the ef forts of this supernatural world of power to subdue you, to bring forth from your souls the knowledge of your destiny, and to guide you in a world en-closed in the mystery created and fostered by priest closed in the mystery created and fostered by priest-hood and church. We purpose, now, to show you the opponents, the warriors, who have fought for you in this great battle with the Dragon and his angels. They have been as active as the forces of the enemy. We trace them, first, in that second order of the world's teachers to whom reference was made in the discourse of the morning. Dividing the kingdom of power with the astronomers, were the kingdom of power with the astronomers, were the race of prophets and seers. Wherever those strange men appeared, from the caverns or the wilderness, denouncing woe, or calling for rejoicing, we find them a mystery. They inherited not their power—it was not purchasable with gold or silver. These were they whom Michael and his angels found fit instruments to represent themselves upon earth. Gifted with a magnetic force that enabled them to form a battery with the bright bodies of spirits, they formed a link between the higher and the lower worlds. The prophets gathered the multitude around them, and ruled them by love as the priest ruled them by fear; and ever and anon we find spirits making mighty blows for the world's redemotion. There was mighty warfare carried on in spirits making mighty blows for the world's redemption. There was mighty warfare carried on in

For life we labor from day to day; for the prolongation of life we strive with all the earnestness of which our natures are capable. When we come to part with it, we struggle fearfully to retain it, on any condition. This reluctance to part with life is not the fruit of a fear of falling into the hands of the living God. The belief of men upon the character and government of God is not in accordance either with their instincts or with their works. It is the dreadful mystery into which they are about to be hastened, which they fear. We are not pre nared for it: we know not whither we are going Shall we be happy or miserable? shall we continue to exist at all? and what will be that existence? Some among us say there have been voices from the hereafter-glorious lights flashing forth from behind the curtain of darkness. We know that religion accords the power, and the past reality, of supernaturalism. But it confines that power to the ages of its own revelation. It needs a belief in supernaturalism, for its own establishment, and to keep the people in subjection. Science, too, upolds supernaturalism to a certain extent; but she has done so with many a hard and bitter grudge. She has failed to do it honor; she yields credence to the simple statements of the books of Christianity, and refuses it to the testimony of monarchs marching on to victory by the voice of oracles, of philosophers and sages guided by portents and signs, and themselves the subjects of that mysterious power which will not be crushed out of the hearts of men by a

Whence come the glorious visions of the poets? Deprive them of their fairies and gnomes, their night-riders and demon-riders, and what have they left? But for the airy creatures that sport in the moonlight, the radiant beings that dance before the eyes of the seer—but for the beautiful creations that have become so true to the heart of man that science, with all her cold crudities, cannot remove the imaginative faith in them from the human Science may take possession of the outer, gross brain, but the sweet impulses of the worship-ing heart still retain their hold on the inner nature of man. The higher instincts of our nature recognize the grand truth, with which all history is consistent, and which, in truth, forms the true key of history, that the supernal powers of the spirit world are forever mingling their unseen but all-powerful influences in the affairs of earth, and, taking sides with the warriors of good and evil in the world of matter, help to carry on the great battle of truth and progress with darkness and ignorance and wrong.

The astronomers, the astrologers and the priesthood sought to govern mankind by terror and superstition. But, on the other hand, was the true priest hood—that order into which man is admitted only by the internal gifts of his own nature. In this struggle the spiritual world-the forces of good represented by Michael and his angels, and those o vil represented by Satan and his angels-took part for the subjection or the redemption of the race Moses desired that every man should be his own priest. A powerful ally was he, of Michael and his angels. It was not by the hand of military power that Moses was enabled to control the Jewish people. A power above him strengthened his heart and his hands; the pillar of cloud by day and of fire by night went ever by his side. Joshua succeeded him in the command of that people who held the nearest approximation to spiritual truth in those days: and his hands, too, were upheld by spiritual power. And through all the history of the Jewish race we find the spirits of the patriarchs appearing before their descendants, the spirits of their departed warriors leading them upon the field of battle. From the earliest history of the race to the Pentecostal feast, we still see that communion with the world of souls, which is now decried and denounced when it appears in the form of modern Spiritualism. Not always would Michael and his angels permit the world to be trampled upon by the dragon of authority. A mighty blow was struck when the Man of Nazareth, from the obscurity of the manger, stood forth in the power of the spirit, and taught the law of duty and love. Aye, this was a mighty blow struck by

But they did not then strike their last blow. The whose purified homes have been filled by the pres- priests, the servants of the Dragon and his angels, of things, something higher, in the soul and its dessought by cruel persecutions to subject all to their tiny, than is manifested even in the semi-human own sway. But the servants of light still contended presences now delighting you with the converse of against them—Michael and his angels still struck departed friends. We desire to know their welfare blow after blow in behalf of the oppressed race. At and their destiny; but there is a centre-soul, an last a culminating hour has come. We find it in internal power, which God has clustered on that form of selfshness, that law of self-preservation, mighty blow of Michael and his Angels; he opened that makes you all useful co-workers with Him. We desire to know the destiny of the soul and of the absolute certainty of eternal life. The eyes of he race.

Swedonborg were still human, and the wildest and
The truest and strongest wish of our heart is the most incredible revelations were mingled with the love of some being near to ourselves, and provision mighty truths he taught; but the certainty of immortality was assured to man.

The next great blow came in the form of Mesmerism, which demonstrated the existence of spirit as a living and efficient POWER, apart from visible forces. But the last and great blow struck by Mithe next, to store up knowledge, that those who chael and his angels was in the revelation, to man, follow in our footsteps may, like ourselves, be armed of the truths of Spiritualism—the opening of a to battle with the difficulties and dangers that we direct communion between the material world and are undergoing. This is the outworking of our the world of souls. In this great revelation has spirit. If the hereafter bears the same relation to culminated all the progress of the ages. Its ministhe world below that we bear to absent friends in ters may be perseented, as have been the prophets this life, kindred must be the natural impulses of and seers, the mediums between man and heaven, in the spirit which has left its earthly form; and, all times; but the contest between the priesthood and the prophets now draws nigh to a close. The Dragon and his angels still contend, and will still contend, for the mastery; but the Powers of Heaven, the ministers of light and truth and freedom and genuine religion, will still meet them in the conflict. The power of the Dragon is broken by this last great blow, and the day of the redemption of the race draws nigh.

CAPILLARY DISEASES.

DR. PERRY,

THE CELEBRATED DERMATOLOGIST, and the only man in this country who has over made the treatment of Diseased Scalps, Loss of Harn, and Premature Blanching, a speciality, has established himself at 20 Winter street, Boston, (formerly the residence of Dr. Roynolds,) where he can be consulted by all who are afflicted with any diseases of the Scalp, Loss of Hair, or Premature Rianching.

Reynolds.) where he can be consulted by all who are afflicted with any diseases of the Scalp, Loss of Hair, or Premature Blanching.

Dr. Perry is prepared to treat successfully the following Diseases, all of which are productive of a loss of Hair.

Debilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandruff or Thickened Secretion, Exzenia of the Scalp, Hair Enters, Distended or Swellen Roots, and Premature Blanching.

This is the only method based upon Physiological principles which has ever been presented to the public for the restoration of the Hair.

Particular attention is called to the Doctor's Theory of treating Diseased Scalps, and Restoring Hair. It no doubt will commond itself to every intelligent and reflecting mind.

There are eighteen Diseases of the Hond and Scalp, that cause a loss of hair and in some instances premature blanching, each requiring in its treatment different remedies, Where loss of hair has resulted from any of those diseases, the first thing to be done is to remove the disease by a proper course of the restorage and thing to be done is to remove the disease by a proper course of treatment; restore the Scalp to its normal condition, keep the perse spen so that the secretion can pass off, and in every follicle that is open, new strands of hair will make their ap-

TO YOU WANT WHISKERS?

DO YOU WANT WHISKERS?

DO YOU WANT A MUSTACHE? DO YOU WANT A MUSTACHE?

BELLINGHAM'S

CELEBATED

For the Whiskers and Hair.

The subscribers take pleasure in announcing to the Citi-zons of the United States, that they have obtained the Agency for, and are now enabled to offer to the American public, the above justly celebrated and world-remowned article.

THE STIMULATING ONGUENT is prepared by Dn. C. P. BELLINGHAM, an eminent physician of Londen, and is warranted to bring out a thick set of

WHISKERS OR A MUSTACHE,

in from three to six weeks. The article is the only one of the kind used by the French, and in London and Paris I is

in universal use.

It is a beautiful, economical, soothing, yet stimulating com-It is a beautiful, economical, soothing, yet slimulating compound, acting as if by magic upon the roots, causing a beautiful growth of luxuriant hair. If applied to the scalp, it will cure hald speak and cause to spring up in place of the bald spots a fine growth of hair. Applied according to directions, it will turn RED or towy hair DARK, and restore gray hair to its original color, leaving it soft, smooth, and fiexible. The "Onguent" is an indispensable article in overy gentleman's toilet, and after one week's use they would not for any consideration be without it.

The subscribers are the only Agents for the article in the

consideration be without it.

The subscribers are the only Agents for the article in the United States, to whom all orders must be addressed.

Price, One Dollar a box; for sale by all Druggists and Dealers; or a box of the "Onguent," (warranted to have the desired effect,) will be sent to any who desire it, by mail (direct,) securely packed, on receipt of price and postage—\$1,18. Apply to or address.

HORACE L. HEGEMAN & CO.

DRUGGISTS, ETC., 24 William Street, New York.

Wheeler & Wilson's SEWING-MACHINES.

NEW IMPROVEMENTS!-REDUCED PRICES!

THE WHEELER & WILSON MANUFACTURING COM-PANY, beg to state that in the reduction of the prices of their Sowing Machines, the public shall have the benefit of the decisions of the U.S. Courts in favor of their patents. This reduction is made in the belief that they will hereafter have no litigation expenses in defence of their rights. The Wheeler & Wilson Sewing Machines will now be sold at rates that will pay fair profits on the capital invested, cost of manufacture, and expense of making sales—such prices as will enable the Company, as heretofore, to sell first-class machines, and warrant them in every particular.

They are adapted to every want that can be supplied by s Sewing Machine, and approved alike by Families, Dress Mak ers, Corset Makers, Galter Fitters, Shoe Binders, Vest Makers and Tailors generally.

ZEF Each Machine complete with a Hemmer. OFFICE NO. 505 BROADWAY, N. Y. BEND FOR A CIRCULAR. 20

istf

MY EXPERIENCE;

Footprints of a Presbyterian to Spiritualism.

BY FRANCIS H. SMITH. BALTIMORE, MD.

Price 50 cents, bound in cloth. Bent, postage free, on re-elving the price in stamps, by the author, or by July 7. WILLIAM BERRY, 143 Fulton St., N. Y.

THE MISTAKE OF CHRISTENDOM: OR, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY—312 pages 12 mo.—is sent by mail for one dollar. Also,

S. & A. HOYT,