

VOL. VIII.

NEW YORK AND BOSTON, SATURDAY, MARCH 23, 1861.

Written for the Bannor of Light. UNREST.

I'm weary, weary now of wandering over

Which once so beauteous seemed, and fraught with i gladness

All gay and joyous things but seem to mock me-I'm sad to-day-

All that for which my restless soul is seeking Is far away. Machinest

Hopes that would lead me ever onward, upward, In God's own light, Rise to deceive, and sink my o'er-tired spirit

In darker night.

I dream of higher spheres of thought and action, Where lives the soul ; Why should the heart by wrong be crushed, and never

Attain its goal?

I'm weary now of striving ever vainly. Ragged the way.

And joyless, is the future's narrow vista Of my life's day.

The lurid clouds that round my pathway hover, With anguish rife,

Impel my soul to crave the boon unbidden, Of rest from life.

But hark ! an answering voice from realms etherial As I complain :

A voice whose gentle tones have power to soften The wildest pain:

" Arise from out thy finite, human sorrows, Immortal one;

Why dwellest thou within the gloomy shadows Of earth alone?

Dost thou not see beyond, the glowing brightness That o'er thee bends? And are thine ears closed to the spirit voices

Of unseen friends? Be strong, be cheerful-lift thy drooping spirit From out the dust.

Thy share of well-earned joy awaits thee ; Be true, and trust."

Written for the Banner of Light.

THE MYSTERY OF

MORTON MARSH MANOR.

BY M. V. ST. LEON.

UDITH;

Newburgh, N. Y., 1861.

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considered remarkably faithful in point of likeness. This audacious act aroused me, and forgetting to be timid, I rushed forward, exclaiming-This desert wold, "Stop, or I will alarm the household I"

Instead of betraying confusion, or attempting to escape, the man turned full to me, and, stepping Now dark and cold. for the first time from out the shadow, revealed to

my startled eyes the identical apparition I had seen on the night my aunt died-even to the cloak and hat, shading the haggard, wild face and tangled

masses of hair. Something, I cannot explain what, sent a thrill through me; it was not fear, but a state of semi-consciousness; my physical faculties seemed suspended, without any loss of strength, and I stood like a statue not more than two yards distant.

Richmond, while visiting the Manor, and had been

This singular being advanced still closer; and now a mist swam before my sight. I believe I should have fallen ; but two strong arms upheld me, conveyed me to my chamber, and placed me on a lounge. When I gradually regained my perceptions, saw that the door was shut, and found I was fastened in. All was silent in the gallery, and I debated whether to leave my room by another door, leading to the other end of the house, and tell Armstrong this adventure, or wait till morning. I saw by the waning fire that some time had elapsed since I first left my chamber, and I was certain that no one remained in the gallery; so, as I felt weak and shattered in nerve, I threw myself on my bed as I was, and presently fell asleep.

When I awoke from the heavy slumber which follows exhaustion, the sun was shining brightly in at my windows. At first I wondered at my dress and position ; then the events of the preceding night recurred to memory. I was half disposed to believe it all a dream; but the door fastened on the outside convinced me of the reality.

As I reviewed the incidents they acquired a greater importance, as objects seen through the mist loom up. On further reflection, I decided not to mention the circumstance to any one as there was no danger to apprehend from this nooturnal guest, and the servants would be needlessly frightened-perhaps quit the old Manor, and raise injurious reports of its being haunted. I left my chamber, and went round into the picture hail. The family group was gone, and I wondered if its absence would be noticed, and thought not, as it was quite a small sketch.

But I found my nervous system was not so reliable as formerly. I did not enjoy the thought of passing another night in my old quarters, so'I resolved to quietly take another room, without making anvbody wiser.

prise. Drawing the bed curtains closely, excepting

them about his person. Finally he made a gesture of triumph, and untied a wrapper. It covered a ent handwritings; the latter was my aunt's. thick package, sealed securely, and after reading the direction, he tore it open. A bundle of letters fell out; these he pocketed, and hastily ran over the had come. I left directions concerning the domestic accompanying note-with an impatient exclamation administration, and bade good bye to the servants he crumpled itland put it with the rest. In so doing, something fell to the floor.

corresponding size, at the same time seating himself humble governessing once more, as I supposed. on the foot of my bed, thereby causing the curtains to part rather more widely. His back being toward me, and the likeness in front of him with a strong light on it I saw distinctly-the face of my Aunt there is a sense of mystery, and wild contrast of Murrav I

stranger be ?-evidently the same I had seen before. although when divested of the cloak his figure apcourage, and I lay revolving what would be the terhis lips he kissed it tenderly, and seemed overcome and then with a sigh arose to continue his search.

It appeared as if the principal object of his dereplaced with an attempt at neatness. The drawers the place, when, in passing the bed, the curtains stone of home, in the lower class. flew aside sufficiently to give a glimpse of me!

He started, and involuntarily drew a pistol from is breast pocket; then drawing aside the drapery, ne saw it was only a feeble woman with whom he must contend, and exclaimed : "Who are you-what have you seen ?"

"A sight that has terrified me," I answered with trange, forced calmness.

"How long have you been watching me ?"

"I was awake before you came-I was roused by the boughs of the elm-tree striking the window." "You are a brave girl. Who are you ?"

"Judith Kennedy, the nicce of the woman whose niniature you carry about you." A strange impulse compelled me to speak thus was singularly free from terror, yet I trembled nwardly like an aspen.

"So you saw the likeness; I might know whon you are by the resemblance-you have her spirit, too."

"Do I know you ?" I inquired, a strange suspicion darting through my mind.

"Only as I do you ; I never saw you before."

The dates were of successive years, and in differ-

Such a weight of sadness now began to oppress me, that I was glad my last day at Morton Marsh till next summer. Stepping into the carriage, a

bend in the approach soon hid the scene of so many He picked it up, and the rays from the lantern startling events occurring in such brief space from fell on the glitter of a gold-cased miniature. After sight, and I left the enchanted Manor and self-reexamining it, he drew from his bosom a picture of fused heiressship for the practical metropolis and

CHAPTER V.

London! Despite its smoke, and fog, and din, splendor and squalor which thrills the perceptions This sight thrilled through me. Who could this of the merely imaginative, but appals the mind of the reflecting.

Thus I felt as Ingain neared the wilderness of peared different. This belief gave me a little more buildings, whose murky shadows seemed to envelop every intruder and inhabitant in the nameless spell mination of this drama. Raising the portrait to of its influence. I cannot hold the dwellers of great cities fully accountable for all the evil in their by emotion; for some minutes he bowed his head, every day actions-so much orime and untold, unseen horrors as are hourly committed, must contaminate the moral atmosphere, and impressible sires was found, for the remaining articles were natures must reproduce the miasma that is breathed hurriedly turned over, and, when examined, all were in, purged and modified by natural refinement in the educated, and the elevating temperature of comwere relooked, and he was evidently about to leave panionship with pure children at the sacred hearth-

Having been used to relying on myself under all circumstances, I was not in the least disconcerted at finding no one at the end of my journey to escort me to Portman Square, where I arrived, weary and dusty, without the prospect of any welcome or respite from duty. But self-imposed duty ! Yes, there was a charm in that thought. Before three days were over, I was settled in my old routine whose wearing, prosaic monotony made the exciting scenes of the fortnight at Morton Manor appear like a fading dream. But the thread of romance was not destined yet to vanish from the web of my life. Christmas holidays were come, and the family with whom I lived not being of the fashionable kind that retire to a country-seat at this season, the house was full of relatives of their own sort. People of the stamp so utterly uncongenial and tiresome to me-substantial, narrow-minded, creature-comfortloving beings, purse-proud, coarse-fibred of heart and brain, and whose very sympathy even to me would have been an exemplification of asking for bread and receiving a stone. I need not have troubled myself, however, to imagine what their tenderness would have been like, for no such absurd idea as entertaining it for me ever occurred to a "I shall answer your question by another. Who soul of them. That I could have feelings was inmachine, was she not amply compensated for being the object for wrath and disdain to expend them-Among the visitors who came last, was one pair that awoke some speculation and interest in my mind. The niece of my employers, who had been something of an heiress and a country belle, had covered herself with glory, in the estimation of her family, by securing a needy baronet who had run through his patrimony, but still possessed the inalienable title, and power to confer rank on a wife. His connections were influential, however, and appeased by his timely offering of a wealthy match and prudent change of conduct, lent him their assistance to regain the footing he had perilled. Still Sir Stephen Canston was not immaculate. He considered that the enormous sacrifice of betting, gaming, and dissolute living to the shrine of propriety and consanguinity, was all that could be demanded to render him a model of generosity, and continued to practice the less open and minor degrees of these vices, without too close scrutiny from those he had propitiated so unexpectedly. The accession of an actual live nobleman in a family of enriched tradesmen, was irresistibly seductive and as the noble peer's connections had contributed, as it were, to their mutual and solid aggrandizement, Sir Stephen was a law to the whole colerie. It was of no consequence that he exacted undignified concessions, lorded it over his elders, quizzed the female portion, and sneered at the male, or even that he repaid their slavish hospitality with derision-they could not be deprived of the consequence which "my nephew, Sir Stephen," gave them during the remaining portion of time, and for this they were willing to be taxed. Lady Canston was evidently too well satisfied with position, to exact any great tenderness or devotion from her husband, which, indeed, she was hardly capable of appreciating. She was rich in flesh and color, more full of tact and high ambition than her family generally, and it was amusing to watch her daily display of some new fashionable air or item picked up by close observation in the two seasons of London life among her husband's set. There must have been a dearth of interesting objects for me to find employment in studying this couple, yet Sir Stephen might have been a man of some note, if he would have cultivated his naturally good powers. The morning after their arrival, I was in the conservatory selecting some flowers for my patroness, Mrs. Burleigh. Sir Stephen, in company with a Here was a clue which might sometime reveal all young sprig of his own family, who, being a younger his mystery to me. I would trust to the future and son, and little thought of in the august precincts where he belonged, had consented to spend a few They were of no particular interest or value, how. phen, linking arms as an acknowledgment of equalihad fallen back of the upper drawer, and on it was side, as a gentle exercise before lunch, and seeing me, either unconscious or careless of the transmis. sion of sound through the glass walls, pronounced : "There, George, that's the first bit of anythine

like blood and breeding I've seen about the Burleighs since I made my advent into their circle. They shun such things as they would the plague; shows their sense, though ; they are boorish onough without invoking contrast."

NO. 26.

"Who is she ?" inquired the Hon. George, languidly lifting his eye-glass. "Can't be-anybody, after all—a close dress, and not-lunch time yet."

"Oh, that 's nothing! These savages are so ignorant of taste, and murder les bienseances so shockingly, that I would n't be in the least surprised if some feminine of them were to descend to breakfast in a full suit of diamonds. I've got Letty into some shape; but she never was quite so uncouth as the rest.'

Letty was his lordship's wife!

"However," he continued, "I wont wrong the young lady so cruelly as to suppose her to be one of the tribe-but who can she be? A woman with that face and style would never be guilty of such anachronism in dress. I have it. She's a companion, or governess, or some such thing-old but reduced family, obliged to amuse herself by intellectual accomplishments-for a compensation. You know the circular by heart, George."

Having concluded their remarks and stroll, the two gentlemen entered the house.

There must be an inextinguishable amount of vanity in the human breast. The approbation of such persons as Sir Stephen Canston had no value in my eyes, yet this fiat of superiority did not strike me unpleasantly. Still I must do myself the justice to remark that the tribute to my personal advantages was less dwelt upon than the fact of my total dissimilarity to those by whom I was exclusively surrounded, and whom I had at times feared I might grow to resemble by force of propinquity. Sir Stephen was a critic, he had unquestionable standards to form his taste upon, and he had honestly declared me an approximation to them.

Dwelling upon these reflections, I became somewhat absent-minded, and finally found myself on the top ranges of the green house, instinctively gathering the clusters of azaleas, instead of standing in my accustomed place, and using the pole with garden shears attached. With a laugh and blush at my nonsense, I descended to terra firma.

That evening a message came from Mrs. Burleigh that Lady Canston was to sing, and I was wanted to play the accompaniments. So I went to my thankless task, for no matter how skillfully the player humors the voice of the singer, supporting by delicate embellishment in the poorer notes, and vanishing in the place where the "points" are made, thus rendering an almost indifferent performance creditable, he never receives any glory-to the vocalist is mysteriously ascribed all the effect. My task was not so trying on this occasion as it was sometimes. Lady Canston had a really good fresh voice-a genuine love of music, perhaps rather of the showy order, and required help in softening what existed, rather than furnishing what was wanting. Sir Stephen displayed unusual politeness to his sposa. He turned the music, chose the pieces, and applauded warmly. At last he even signified his ntention of taking part in a duett himself. Everybody was delighted. "Sir Stephen sung so finely;" "such a delicious tenor," etc. For my own part I was skeptical, but soon ceased to be so. That fine chest, which I could not but notice, was good for something besides being looked at : there was a degree of taste and cultivation, far beyond her ladyship's singing, that made my occupation a pleasure. Sir Stephen seemed to edjoy it himself-he warmed with the exercise of his fine powers, and graciously consented to continue. "Not a solo, Mrs. Burleigh ; you must really excuse me: but another ductt, if you please." And he selected one from "Favorita," requiring a different organ from Lady Canston's. "Why, Sir Stephen," cried the lady, "you know I am a soprano. It is out of the question for me to take the part of Leonora."

CHAPTER IV.

I now began to be surprised at Richmond's non-

This narration from Armstrong gave me an indeappearance, and the absence of even a letter, when scribable feeling. I seemed to be surrounded by a one was brought me with a foreign postmark. My palpable mystery-fascinating, yet horrible-and I cousin deeply regretted his inability to come to Morscarce knew whether I desired it to be unraveled or ton Manor himself, and attend to the necessary not. But I consented to remain at Morton Manor business, but requested that I would superintend all until my cousin's arrival, as I presumed he had domestic arrangements, as Mr. Floyd would be austarted for home on receipt of my letter announcing thorized to conduct the legal affairs. He begged me his mother's illuess, and might therefore be unpreto make Morton Marsh my home, to draw whatever pared for this lonely house; in that case, I was well sums were proper for the support of its ancient digaware I could best sustain him in his first sorrow. nity and my own comfort-in short, to constitute Several days passed after this conversation withmyself "Lady of the Manor."

М. В.

out any event to excite remark; and between the This, however, I fwould not have undertaken on any account, and at once replied to that effect, solemn isolation of this almost deserted old Manor the questionings of conscience in regard to the depromising to have a supervision of the household. struction of the will, and the speculative reveries though I might not reside at Morton, and to considthat assail one in solitude, I was fast falling into a er it my home whenever I desired rest from labor. singular state, between apathy and disordered I also gave directions for the placing of an elaborate imagination. monument, such as he described having ordered from

My chamber opened on a gallery that was used as Italy, which was now on its way to Morton. Having a sort of promenado in rainy woather, and was hung thus concluded my commissions, I retired to my with pictures and portraits. This had been a favornew chamber, expecting to spend in quiet the last its resort of mine in the days when I lived at the night I should probably pass at the dear old house Manor. There was a fine full-length likeness of my for months. This room was one that Auat Murray aunt as a bride of twenty; one of my uncle, taken had used for summer occupancy, and contained at the same time, and also one of Richmond as a boy many articles of her handiwork. One conspicuous of six or seven years, besides another of aunt at the piece of furniture was a cabinet of polished mahogaage of forty, and of my cousin when he left home for ny, dark and rich, of plain but elegant shape, and in aunt's happier days the receptacle of many 1 ancollege.

It was a week since I had watched by my Aunt uscripts, written to amuse her leisure hours. Murray's death-bed, and I sat in my room alone. I did not sit up late this night as on the precegazing at the images in the fire-brands, as I com- ding, but awoke from my first sleep at very nearly posed my mind for retiring. I nearly fell into a the same hour that had witnessed my midnight addrowse once or twice, and finally resolved to com- venture. As I lay musing on it, a branch of the mence preparations for the night. As I wound up great elm tree by the window at the foot of my bed my watch I was surprised to find it so late-past rebounded against the panes as if from the grasp of twelve. I had nearly disrobed when I heard a some one. My heart stood still for a second, and slight noise in the gallery. Thinking it of no couse- then labored heavily; was this night to be a comquence, I took no notice ; but in a minute more I panion to the last? My first impulse was to retreat ; distinctly heard footsteps. It occurred to me that but I was deeply, painfully interested in this myssome one might be ill, and Armstrong was coming tery, and there was evidently no disposition on the for me; but I at onde rejected the supposition, for intruder's part to molest or injure any inmate. I the experienced housekeeper would not call me up could not but remember the strong yet gentle supfor assistance or advice. port of those arms as I was carried back to my

"At all events," thought I, "if I am wanted, I chamber, and I resolved to see the end of this entershall hear a knock in a second."

None came, however; and still the footfalls cona chink at the foot and on one side, I awaited further tinued; they seemed to halt occasionally, and were developments with what calmness I could. soft and slow. I never was cowardly; besides, a The sash was now carefully raised, and a manperson with evil intentions would hardly choose a stepped into the room, having gained access by ploture-gallery to perambulate in so quietly. Curi climbing the tree.

osity overcame what little tremors I might be dis-I now began to repent my temerity-this was not nosed to have, and, noiselessly opening my chamber he of the cloak and hat, but a broad-chested, musdoor. I looked into the gallery. The moonlight cular, yet finely formed fellow, who lighted a dark streaming through the large, long window at the lantern, and in so doing revealed a black orape further end, made objects clearly visible; and there, mask, the large eyes shining through ghastly by half way between me and the casement, stood a tall contrast. A cold perspiration started out from me; figure, with folded arms, gazing upward at one of my only hope was in silence and escaping notice. the portraits-that of the bride-probably attracted Fortunately my orderly instincts had led me to by its conspicuous white sheen and great beauty. hang my garments in the wardrobe, and so there Presently the strange visitor moved nearer, and were no traces of my toilette to betray me.

halted again before Richmond's portrait, taken in Having examined various objects, the intruder childhood. Next he stopped before that of my uncle. | took a bunch of keys from his posket and unlocked To my amazement he now commenced to take down the drawers of the cabinet? Every roll of writing a small sketch, representing the assembled family, was carefully examined and replaced, at first; but which had been the work of a young artist friend of soon he selected occasional documents and secreted

"Are you intending to carry away my aunt's private papers?"

as examined the contents of this cabinet since oredible; a governess was a servant, and, hired as a Mrs. Murray's death ?"

"No one; the room has not been opened for occubancy for more than two years, and has not been selves on? disturbed in consequence."

"Then I will answer candidly that I do intend to ake these papers with me, especially as they are addressed to me. Are you satisfied ?" I reflected.

Notwithstanding his entering a house by stealth, and committing what would be lawfully considered ourglary, this stranger had an unmistakable air of igh breeding-there was a grace even in his unceremonious conversation, and he had certainly reeoted the greater part of the manuscripts-indeed. all but a journal and the package of letters. So I inswered heartily-

"I am satisfied that you speak truly."

"Now, Miss Judith, I have a favor to ask-that ou will remain forever silent on what you have een and heard this night."

I readily gave the promise, as it coincided with my plans, only making a stipulation that he should not again visit Morton Manor, as it might terrify the household, and cause general desertion.

"Do not fear, young lady; I have no inducement -the house will no longer contain any one that was dear to me; you may be at rest on that point." "Then you may rely on my discretion," I reeated.

"A thousand thanks; and in return for your kindness, may you never be placed in such circumstances through life as will demand the performance of such sad offices for you as I have this night painfully rendered."

Respectfully bowing, he closed the curtains, and in nother moment I heard the sash unclose, slide back again, and the last faint sound die away.

"Thus finishes the mystery which is greater than ever," thought I. "Now shall I stay here or go to my own chamber ?"

'I felt I had nothing to fear in the former course. and I disliked going through the halls at this time. But sleep did not descend on my busy brain as on the former occasion, and with weary eyes I waited for daylight. It came at last, and I lost no time in rising. I had nearly finished dressing when I saw something on the floor beneath the cabinet. It was a ring-very massive-a coat of arms set in brilliants. Trying it on my hand mechanically, I noticed that it fitted my largest finger ; of course it must have fallen with the miniature, and rolled so far as to escape the eyes of the stranger.

be patient. During the forenoon I procured the key of the cabinet, and examined the remaining papers. | days with the Burleighs and be lionized; Sir Steover. except a card with a deep black border, which ity, sauntered up and down on the paving, just out-

" London, Nov. 19th, 18-. Brighton, June 25th, 18-....

written:

"I know that, Lady Canston; but among so many young ladies, we can surely find one contralto."

Lady Canston smiled incredulously, knowing, the extent of their proficiency.

No volunteer could be found. Mrs. Burleigh then said:

"Miss Kennedy will be happy to serve you, Sir Stephen-she instructs my daughters."

This was doubtless just what Sir Stephen anticipated. Being questioned by my employer as to my ability. I simply offered to attempt the ducit. It was impossible to resist the enthusiasm of such a cooperator, and I experienced one of the rare gleams of sunshine that occasionally fell across my path. having secured the value of her money in itle and Our performance was applauded, and Sir Stephen was profuse of compliments. As my quality of voice differed too widely from that of Lady Canston to provoke comparison, she was gracious also, and aware of the improvement to her own performance. from the support of an alto, suggested future prac-tice of many duetts; I foresaw few more lonely evenings until the close of Christmas holidays.

Escaping from so much unwonted attention, I re-treated to my room to correct the accumulated school tasks of the children, that I might gain some leisure when lessons commenced again.

After this evening my hitherto monotonous life in Portman Square underwent a change. Not that I was treated with the slightest approach to equality -a most business-like brevity pervading all intercourse, Sir Stephen and the Hon. George alone beingcourteous. I sometimes pleased my fancy with pioturing the treatment I should receive as Heiross of Morton Manor 1 Sometimes I fancied Sir Stephen's deference would hardly have been greater even in that case, and I was rather annoyed as he was not so polite to the Burleigh ladies as to induce the idea of gallantry to the fairer sox universal;

My doubts were painfully settled at last. Again I was in the hot-house, when Sir Stephen

BANNER LIGHT. OF

sauntered in, affecting ignorance of my presence there previous to his cutrance. It was so well dono that I was deceived.

2

"I beg your pardon, Miss Kennedy," he said, bowing; " Mrs. Burleigh requested me to smoke among the plants when I felt inclined, as some of them look drooping ; but of course_"

"Pray don't mind me," I replied ; "I shall only stay a few minutes, and the scent of a cigar is not disagreeable."

TO DE CONTINUED.

Writton for the Banner of Light. THE REAL PRAYER. LA FACT.

BY MISS A. W. SPRAGUE.

I stood within a shadowy-aisled Cathedral, vast and dim, And listened to the organ's tone Like a perpetual hymn. 'T was not the time for service grand, When thousands gather there-Only a few with stricken hearts Bent low in silent prayer.

The pictures on the walls were works Of some great Master hand, And bade the solemn past return, Like famed Magician's Wand. And what a heaven was in the eye, And face, upturned, divine, Of that Madonna ! could one held But bow at such a shrine ?

And oh, the agony of him-The Christ upon the tree! I turned away-too much, too much Liko stern reality. And Saint and Martyr, bearing rack And torture for "His sake," O'er all the walls-enough it seemed The heart well nigh to break.

I looked again at those in prayer, And said, .. who knows the heart? Those pictures-like reality-Are but the works of art. And may not these be pictured prayers, The essence passed away-Devotion's form without the soul, These worshipers to day?

I paused in thought, and said, "thy soul, Religion, tell me where?" When through the opened door there came An answer to my prayer. A ragged, little errand boy, With bundle in his hand, Walked silently and knelt him down Where I had dared to stand.

He dropped the bundle by his side. And crossed his hands in prayer, And lifted up his little face A living picture there. And what an earnest, speaking face, How eloquent the form I Face, form and ragged garments said, " God shield me from the storm."

Madonna, Saint and Martyr face. Faded like mist away ; The past be with the past," I said, " Devotion lives to-day." That look of earnest, trusting faith. No hypocrite may wear; This poor, lone, friendless, kneeling child-The very soul of prayer." Day after day I've seen them kneel; Long prayers I 've often heard;. But never one like that to me--That prayer without a word. And when I weary of the guilt

I think of that young worshiper, And still keep faith in prayer. The Last Days at Gaeta.

That in devotions share,

It appears that the bombardment on the 11th and 12th was of extreme vio on of the powder magazines had rendered the rifled cannon useless ; but the fortress still replied with the other guns. The Neapolitan artillerymen displayed the greatest bravery. Twice they silenced the guns of the Batterie des Canucins. On the 13th, although negotiations had been partially opened, the bomhardment continued with the same violence; two batteries of the fortress were demolished, and then the capitulation was signed. It was the fortress that fired the last cannon shot. It appears that, from the demand to surrender to the moment the capitulation was signed, the Piedmontese threw 50,000 shells into the fortress. On the 14th the Sardinian troops occupied one half of the town at 8 A. M. At the same time the Queen, the Princess, the royal household and the Foreign Ministers embarked on board La Mouette. The King passed the Neapolitan troops in review. who wept as they presented arms to him. An immense crowd was assembled, and the population shed tears. The King was very pale with emotion. Royal honors were paid to Francis II. as he embarked on board La Mouette. As the vessel left, a salute of twenty-one guns was fired, and the flags were lowered from the batteries, while the garrison shouted "Long live the King!" though in presence of the Piedmontese, already in possession. A dispatch from Naples says General Cialdini and the army have attended a mass for those who died in the late struggle. General Cialdini has published an order of the day, announcing the taking of Gaeta. The tone of the order is very moderate. It concludes as follows: " Death throws a sad veil over all human quarrels. The dead are all equal. Be generous to the vanquished. Your hatred cannot last. As a soldier, Victor Emmanuel fights and forgives."

Original Essays.

MORTALITY AND MOURNING. How very fow pause to reflect on the amount of

death and mourning this globe daily witnesses, as only variations from the standard we have assumed regularly as its inhabitants witness the light of the sun! Still less do they reflect on the regularity of uniform is the developed plan of Nature, and how mortal transits. They observe not that universal necessary it is that every object and event be exactly mourning is 'measured by decades of years, and is as it is, from the most trivial to the most momentrotary in its occurrence. Nor do they detect the ous, in order to preserve her unity and integrity discriminating precision which solects its daily and unbroken, we must admit that, however oblique annual harvest of victims, nor discern that diseases things may appear as a stick is refracted in the and apparent casualities are quite as natural in- water, they are actually right, and our standard is strumentalities employed to remove human beings but partial compared with that complete one of Nafrom this sphere, as is so-called old ago, starvation | ture, and hence a limited view causes the visible or exhaustion.

If the subject of grief is a deceased child, it is con-The statistical tables of mortality exhibit a daily disappearance of over seventy thousand people, of all ages, from our earth. One half of these are conscious or a conscious condition, it is an imchildren ; a disproportionate few of mature septen. provement on that he has just left, so far as he is narians, or those who surpass the age of seventy. concerned. If unconscious, he cannot suffer from There is about an equal number of each sex, going any cause ; if conscious, his employments and surand coming; but, to offset the exit of old and young, roundings must be quite as congenial to him in his twice the number of infants are born as die, in the same new sphere as they were when he was with us; and, interval. From the fact that the seventy two thou. as it has often happened, when he had been engaged sand infants born daily, to replace nearly the same in play with his little companions, he reluctantly number of people that die daily, we infer it was a left the sport at his parent's call, so would he disforethought of Nature, or her Director; for all of like to quit his more agreeable amusements there them had been preparing, for months before, to be for the purpose of returning here, especially when he born to meet this emergency. All her procreative knows that our continual tendency is toward a reagents are duplicate, and are nearly simultaneously union with him, at an inconsiderable interval of moved to commence the work. This instigation is time. His bodily allments are over, and our anxiety essentially prophetic of the exits to occur. It some. for his health, reputation and safety is at an end. what resembles her exquisite process of supplying We must also remember that, had the child lived, by fresh particles, the places of effete particles ex. childhood is a perishable state here; it merges into creted by animal bodies.

The sad expressions, accompanied by sinking run the gauntlet of life's diseases and casualties hearts, "He is gone !" and "She is gone !" are with impunity ; and even then the mortal transit regularly repeated, every twenty-four hours, in the is inevitable. Every parent incurs the risk of a loss various languages of the bereaved in different sec- of children; and the very agony experienced by a tions of the world, over the depasted lives of more disinterested parent in the death of a child, is amthan seventy thousand human beings. Each death ple to induce him to thankfulness that his boy or occasions at least five mourners, on an average, girl has escaped such a bitter ordeal by a premature which amounts to over one third of a miliion mourn. departure, and that the departed did not live to be ers in the daily aggregate, or over a hundred and an orphan. This in behalf of his child ; and in betwenty millions annually, and in ten years, more half of himself, the reflection that the little pioneer than twelve hundred millions, which are equivalent has not only weakened his attachment to this to the population of the globe. Were there not a selection of victims, the aggre- tion for his own transit, but will be a personified gate random depopulation would vary from the few to and sincere welcome to him to his destined home. the multitudinous, in different years, and be likely Every fibre of assistance at such a orisis as the to involve also an alarming disparity of the sexes. unavoidable surrender of human life, is of inestima-Indeed, were not the forces of Nature held in check. ble value, richly worth the grief, even, as the price of devastation and depopulation would be likely to be- its purchase. Let the parent, too, remember how come universal in the conflict of unbridled elements. many years he lived without the child before its If we regard only one extremity of the order-the advent, as a demonstration that he could live comexits-we may infer that our sicknesses and acci fortably without it, and, however dubious the prosdents are absolutely owing to ourselves, and that the peot may seem at present, that he can so live again. various modes of death experienced are of our own Also, that if the child's departure is any actual loss unqualified origination and application, and not- in a universe so mathematically exact in its invenwithstanding their regluarity depends on the innu- tory of great and small, visible and invisible, object merable antagonisms exhibited by the many phases and event, aot and thought, and so precise in its of humanity ever extant; and this would ascribe to every movement, it is the parent's, and not the man the authorship of his own organization, tem | child's loss. The child's welfare is a matter of perperament, and surrounding oircumstances, which is manent moment to himself, but his terrestrial a clear reductio ad absurdum ; for, what power has a existence is only a mere gratification to the parent. man, or rather an unborn infant, to create himself? The one is a part of the youth's destiny and life; Observation of the other extremity-the births-indi- the other is merely a temporary portion of his cates not only a regular supply of numbers to re- parents' earthly enjoyment. All such consideraplace the departures, but also a numerical equality tions are relevant in a case of bereavement. of the sexes. The annual increment, too, of the The loss of a relative or friend strikes upon the

stature, complexion, temperament, constitution, circulation of the blood, digestion, respiration, insensible perspiration, organization, etc., etc., how limited it is, and we cannot reasonably wonder at our commission of what we style errors, which are in reality

for our cynosure. Then, if we further reflect how distortion.

solatory to 'remember that, whether he is in an unmanhood or womanhood in a very few years, if it sphere, and achieved an effectual step of prepara-

births over the deaths, is just adequate to allow the same strings of sensation as the loss of other objects, law of Nature, regulating this department, to be but with greater or less intensity, as the subject may permanent. Did she permit children to attain the be esteemed in value, or as instrumental in securing age of fifty, their offspring in arithmetical progres. our own happiness. Our selfishness often blinds us sion, would very shortly occasion such a throng of to the fact that our lamentation is a substitute for inhabitants, that a modification of her law would be requisite, and uniformity would be otherwise out of with the departed to determine which shall survive

this lesson. Every day you live brings you a day nearer to the entire cessation of your grief, which also becomes gradually but surely mitigated, as the interval of time from the calamity increases. Pa tience, then, is the grand talisman, and time is the grand magie panaces, which nature has provided for the alleviation of mental and cordial distress. And as the judgment belongs to a department of our constitutions altogether different from that of the emotions. It cannot deeply sympathize with the latter; and therefore, pretty much all we can expect of that faculty, is to observe and admit patience and time to be the actual indispensables in such emergency. They smooth the road, and render your once Herculean task of forgetting, one of comparatively easy achievement ; for we have permanently resident. within us the satisfactory consciousness that the obligion is not total, and that we can revive the re. officitions at our pleasure. All that nature really effects is a subjection of the blunted grief to our own control. To' those anxiously wishing themselves in com-

pany with their cherished predecessors, we would remind them of the emotional operation experienced by the homesick, or for those who are commencing a long but temporary absence. Soon as they are convinced of a speedy reunion, the anxiety subsides. The vivid zest of the actual meeting docs not continue long. You hardly realize you have been separated, so closely has the chasm of absence healed or bridged over by your mutual presence. Daily inter. course now resumes its previous monotonous tameness; and perhaps even the little jars of misunderstanding again appear. Such must be the experience ingfuture, if we continue our conscious personal identity after our mortal transit. If we do not, or relapse into literal non-entity, our uneasiness will, of course, soon cease, as we have before intimated. Patience for a few months, we repeat, is our cardinal desideratum, while time can blunt the keen edge of death's irresistible weapon. Impatience is our conthe arena whereon these two antagonisms contend for supremacy.

We cannot but conclude that the practical effects of our own judgments may not always be as we anticinated or desired ; and consequently, may be productive of much uneasiness, dissatisfaction, or misery in ourselves. This can only prove that they do not conform to the standard we have erected and adopted as our own. It does not prove that standard to be correct. Subsequent events may clearly demonstrate to us that impatience has goaded us to entertain an erroneous view subversive of our comfort, and that a correct view might have been as comfortable then, as at a future time it turns out to be. What was deemed an error of judgment often results to the contrary, in the eye of wisdom. Then, it would seem that the judgment was controlled by some power superior to us, and so influenced as to conform to the true standard erected by that controlling power-a universal and not a partial criterion : for, had we controlled it according to our desire, the result would have been reversed, and therefore so much the worse for us in the end, however agreeable it might have been in the beginning. The grand controlling power of Nature can see further, and is more disinterested than we can possibly be. Implicit trust in the perfect adequacy of this power to produce the best results, would conduce much to human tranquillity, and tend to relieve us from the oppressive feeling of responsibility ve often assume.

Death is as much an institution as life. All have an interest in it. Each is a stockholder. No one can monopolise its relief or its discomforts. It is as natural for us to lose friends as to have them born. In a loss, we are not alone : seventy thousand companions leave the earth on the same day; and our little infants are accompanied by over seventy thousand at their birth: And it is only a question of And we repeat, it no more follows that, because

[MARCH 23, 1861.

FORMATION OF CIRCLES.

DY DR. A. JOHNSON.

I am a resident of New York, and a firm believer in the beautiful and heart-cheering philosophy of Spiritualism. Among the Spiritualists of this city, have found some of the best practical Christians I have ever met with-persons who are coperating with the angels in alleviating the distresses of the sick and administering to the needs of the poor and unfortunate, living lives of sacrifice with the single motive of doing good, and following in the footsteps of their Divine Redeemer. Individuals of this class have not only the-smiles and copperation of the angels, but also the spirit of God to cheer them in their labors of love. One such Spiritualist is worth five hundred marvel-seekers, or cold intellectualists. I have thus given the favorable feature of Spiritualism, in which I find much to approve; and, on the other hand, I find much to deplore. The wonderseekers, the theoretical speculators, and combative Spiritualists, are a great drawback to this heavenly religion. It is a deplorable fact that such persons are always found, whose orude absurdities not only retard in a great degree the advancement of all truth, but their ignorant, dogmatical assumptions have driven hundreds of well-disposed persons from attending Conference meetings, because they were not willing to remain in such an' atmosphere. And many well-disposed persons, who were charmed with the beautiful teachings of Spiritualism-those who were lovers of peace, and whose religious elements were somewhat developed-could not abide this discord ; and many of that class are enjoying peaceably this doctrine at their homes, while others have gone back to the churches from which they came.

The want of order has been a great impediment to the spread and successful and practical result of Spiritualism in this city. What good is Spiritualism to the world, unless it purifies its advocates, stantly beleaguering tempter. The human heart is and they become living, practical examples of their faith ?

> My principal object at this time is to inquire through the medium of your paper, the best method of forming a Developing and Harmonious Circle, which I have endeavored to accomplish for seven years, but have failed to do, because I have not been able to find a suitable number of progressed minds who seemed to understand the benefits which would result from such a union. I have found too many whose only aim seemed to be to witness the marvelous, or to make a mere display at such gatherings, and treat spirits as if they were their slaves, and that class of persons generally pretend to know more than the spirits do, and their principal aim seems to be to convince their friends of the toys they have found to play with. So far as my experience goes, I know of nothing which is so well calculated to secure progress and harmonize individuals, as a properly arranged circle for spiritual development. I have met well-disposed persons who were unwilling to join circles where there were no more than five members. My experience is, that where there are but few members, the communications were not sufficiently varied to interest individuals to keep them together for any considerable length of time. I think that each circle should be composed of at least from eight to twelve individuals, whose intellectual, religious, and spiritual culture would be upon the same plane, and at each meeting the circle should become harmonized at once. Each member should. before meeting with the circle, withdraw his mind from all mundane affairs, and allow his aspirational nature to become in rapport with the angel world, and then there would be no loss of time when the circle met. No member should enter a circle with a selfish desire to meet his own spirit friends, or seek those of high-sounding names, or depend upon the

The Sardinians are actively engaged in clearing Gaeta of its ruins. The city has suffered enormously from the bom-

bardment.

CHILDREN .- What would this world be without children ? we often hear people ask. What would heaven be without children, is a question quite as nertinent, and forces itself upon us as the little ones are translated from this world before any blight has fallen upon their purity. Une third of those who are born upon the earth are drawn up into the heavens before sin has touched them, like drops of dew exhaled in the morning, and reflecting the glorious rainbow on the evening sky. When we lose them, our loss seems irreparable, and we go forth weeping; but we look up, and ever up, and find they are not lost, but gone to be the living transparencies of the Divine light and love, and to shed down upon us the softened lustre of the heavens. Such are the children who, in the language of Burke, are " put in the place of ancestors."

Here is a picture hanging upon the study wall, which brings up a throng of images from the past. There is the clear dark eyes which used to flash fire and sanshine, and which almost glows now from the wall; the countenance that used to light up with so much brilliancy of thought and of love. The living face vanished away from sight, but the mind and soul have plastic power over form, feature and ex. pression; so we are very sure that the spiritual body wears the same countenance as that in the picture, only beautiful in the tints of immortality, and that we are to see it again-another, and yet the same.

The following words, if spelt backwards or forwards, are still the same: "Name no one man."

the question. For this reason, then, apparently, the other; and that he escapes the mental agony among others, the heaviest burden of mortality falls we are undergoing. We would not have him or her upon the young. They are selected chiefly. The so painfully contorted within as we are by our feelexamination of both extremities of the line, rather | ings; nor would we voluntarily exchange conditions tends to show that the correspondence botween the with him, nor, if we reasoned dispassionately, have

two, removed as they are from each other in time him exchange with us, and be restored to life, a canand circumstances, proves them to be individually didate for another death, either for us to lament under the sole control of a higher than human in- again, or to transpire after our own decease, leaving fluence, and under one and the same power. him an agonizing survivor. Neither would he be

That the course of events cannot be diverted by likely to wish a return for a second trial. us, is very obvious. Ourselves are but struggling That we are to endure the pangs forever, as we straws upon the current's surface. When we enterare apt to believe at the early stage of our grief, tain bitter reflections upon our own conduct in the cannot be; for we ourselves shall not live forever sick chamber, after the decease of a friend, we must on the earth. If our conscious existence is continremember that he was mortal and a candidate for ued beyond this life, we shall again meet our friend, selection to help form the aggregate for the day, and that, too, inevitably before the lapse of many year, and century; and when we say, If we had only years, perhaps months. How old are we? what is done so and so, or omitted to do so and so, let us not the average length of human life ? how many die forget to say at the same time, If he had only lived, suddenly? and what is our chance? are questions all these reflections would have been scattered to the worthy our attention. If death makes us totally winds; his death alone, which was unavoidable, be. and permanently unconscious, of course our suffering. yond our prevention, as the event has demonstrated, ceases at that orisis. Still further, if we survive rests them with all the importance and weight the transit, our future longevity will be extended they have. Reflections are regrets over untried or enough to satisfy the most fastidious.

vain experiments; they are shadowy theories, while One of the sources of uncasiness at the death of the result stands the recorded and ineffaceable prace a friend, may be discerned in the fact that some tice of Nature, who never hesitates to enlist us into darling expectation, and some darling habit which her service whenever she needs our agency, whether has riveted itself and the expectation into our we are willing or not, or whother we are conscious hearts, have been abruptly forcebesed, snapped. Our or not what we are doing, or what will be the result occupation seems gone ; and we are suddenly thrown of our conduct. upon our own resources to commence another set of

If we survey the general aggregate of mortality habits; and we find it an arduous task, everything throughout the world, it appears that the city of but the deceased seeming tame and comparatively Boston, with its population of one hundred and fifty unattractive. We have been in the habit of living thousand, would be entitled to an average daily loss with him; we must now contract the habit to live of nine individuals. Being a city, it contributes a without him. Time alone can effect this; but nalittle more than this ratio, and by so much surpasses | ture insists upon it. But, we are in the stress, and the country. It ranges from about ten to seventeen must confront it. Resolution is required when most a day. Now, we observe that the city is continually difficult to be mustered. Patience is essential, but receiving recruits of all ages from the rural vicinity : the nerves and the emotions are wildly vibrated by and this change of temperature, habits, air, water, recollections, associations, the vacuum of disappointand light, exerts some influence either for weal or ment, and sometimes reflections. However, Nature wo on the emigrants.

makes no exception in her restorative appliances. After the decease of a friend, a review of the Soon as a wound occurs in her domain, she begins treatment may develop a series of errors, which be, without delay to repair damages. In this case, her. fore were deemed correct steps. However blind a employed remedies are time, objects, and events; propounded enigma may at first appear, its solution and the anguish occasioned by memory is one of her simplifies all previous perplexities. After Columbus most significant hints for us to veto the entrance or had placed the egg upright on the table, his com- stay of all thoughts relating to the deceased, and to panions instantaneously understood what before was endeavor to forget ; and that the sooner we do this apparently impracticable. The question arisesthe quicker we shall find relief and tranquility; Could we have done any differently under the cirfor we cannot reverse her wheel, neither with regrets cumstances? And how could we obviate the cir- nor actions, nor can we aid the departed by grief or cumstances? Do we originate our thoughts, the misery of our own. As a retreating object convery thoughts which suggest and instigate us to the stantly increases its distance from our standpoint, course we pursue, and necessarily control our ac- till it successively baffles the naked eye, the operations? If not, why incerate ourselves with selfglass, the spy-glass, and finally the most powerful condemnatory reflections? The loss is enough to telescope, so does the flux of time remove from our endure, without the additional scourging. However presence, and blunt the keenness of our memory familiar the acts may seem which led to the fatal with regard to the deceased. If we aid her, what result, and however close home they may thrust seems now absolutely intolerable, will in time be themselves and claim us as their authors, it is no come comfortable to endure ; and those pangs which more reason to believe them our unqualified offnow appear to be an incessant battery, will be less spring, than because our own feelings and life are and less frequent, and less and less pungent, as other familiar to us, to conclude we produced ourselves. habits supersede the ruptured one; and the lapse of Just consider carefully the jurisdiction we have a few months will enable you to regard the event over ourselves, as to our birth, parents, time, place, with considerable complaisance. Experience teaches

our friends seem extinct with their lifeless bodies, they are dormant, stagnant, dead, than that, because we cannot see the stars in a clear day or in a cloudy night, they do not exist and are not in active operation. A very thin screen will intercept the eyesight, and a very simple fact will confound the human mind. It is quite warrantable to suppose, from what we observe about us, that everything is in a congenial sphere, well adapted to it, and nicely equipped for its destined work. We may safely rest assured that, if our friends are alive in another condition or sphere, they are agreeably employed, and in a higher degree of occupation, than when among us in the visible form : so, much higher that they would no more voluntarily return to earth and don their old inert and gravitating garments of flesh, than we would retrogress into helpless infancy as a permanent state. Nor does it follow that, because we do not penetrate the real reason of things, nor comprehend the actual object of our being here, there is no substantial and systematic destiny marked out for us by the Power who, without our previous knowledge and consent, gave us existence and of course, placed us here for His purpose, and not ours solely. He has made it so agreeable to us. that we cling to life amid much adversity, and has surrounded us with pleasant externals to engage the

suspect.

other unknown purpose. While cities are builded our daily occupations, and by the external panorama, the grand work of our unrevealed destiny is new duties there now getting in readiness for us.

needs nothing to help it out; it is always near at hand, you are aware; whereas a lie is troublesome, and sets one aim, one object; and the most suitable condition a man's invention on the rack, and one trick needs a for successful communications, is harmony. great many more to make it good. Truth can live in all regions, flourish in all soils, and become naturalized in all climes.

Proposals have been made by an engineer to throw of iron.

dium for a wonderful display of spiritual power. Much more depends upon the harmonious condition time with ourselves; the event is certain, and then, the medium. All those who desire high and holy of the circle, for exalted communications, than upon communications, must become living and acting examples of their faith, in their daily intercourse with mankind. Then, by a never-failing law of affinity, they would be surrounded by an influence which would at all times interest and elevate its members ; and a band thus formed-all being baptized with the true spirit of Spiritualism-could not be easily separated, and the union and communion of such a band would form a combined experience, into which would enter, by the close proximity of the angels, the very atmosphere of heaven.

> During all my experience in circles, for years, I have found suitable conditions only six times for a very high order of spirits to approach us. Then the communications were permanently above those which were received on ordinary occasions, and they purported to come through the same spirits who had charge of the circle, and when they were questioned for an explanation, they assured us that it was owing to the harmony of our circle, which attracted spirits from the higher spheres, and they (the controlling spirits of our circle,) acted as mediums to convey to us their communications. They remarked, at the same time, that if we did not appreciate such communications, they did. If we did. not consider ourselves highly honored by the approach of such exalted beings, they did.

From my own observation, and that which I have senses and amuse the mind, while he is silently but been able to gather from this philosophy, I am effectually executing His plans in a substratum of satisfied that it requires nice discrimination to form our essence which we do not-perceive, and hardly circles, because there is a principle involved, and rules should be strictly adhered to. I am also con-

Once in a while we are surprised to behold the vinced, that in order to get good communications, unaccountable effects, as they are extruded by the more depends upon the circle than upon the spirits. interior influences outward upon the surface. We Our friends in the higher regions are just as much ascribe them to our own negligence, when analysis subject to conditions as we are; cause and effect are would prove that certain fatal results are totally in- observed in heaven as well as upon the earth. dependent of any responsibility of our own, though Spirits frequently approach circles with the hone of they may necessarily affect our feelings for still an- interesting and instructing them, and when they approach they find only one or two in attendance. on the earth's surface and are active in industry. At other times, as they themselves have said, "We volcanic action may be busy beneath, beyond human find here to-night a dark, instead of a light circle. suspicion ; while we are asleep, the assassin may be How can you expect us to enter into your atmoplotting our death. So, while we are absorbed with sphere while there exists so much discordance ?"

In the formation of circles, I believe it is necessa. ry to classify minds. Those who are merely on the doubtless industriously progressing; and the bour intellectual plane, should consist of that class, of completion will be struck by the clock of fate for These who desire physical demonstrations, should our transit into another sphere, and to commence form another circle; the scientific another; and those who are on a religious and spiritual plane, and desire to have their intuitional natures developed TRUTH .- Truth is always consistent with itself, and and harmonized, should be exceedingly careful to select only those who are, mentally and spiritually, and sits upon your lips, and is ready to drop out before upon the same plane. Each meeting should have

My reason for recommending a large circle, in preference to a small one, is, that I have observed that where the greatest amount of talent is centered, there our invisible friends make the greatest demona bridge across the Straits of Messina, binding Scylla strations; and they seem to take more interest in to Charybdis, and clinching Italian union with bonds such gatherings than we do. They will not be lacking on their part to make these meetings as varied

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and interesting as the condition of the circle will admit.

I am perfectly satisfied that our cagerness in accumulating facts of Spiritual philosophy is so great that too much time has been spent in discussion; which is well enough for intellectual culture; but such discussions do not develop the intuitional nature, which is the principal education and prepara tion we need for heaven.

Every paper which is engaged in disseminating the truths of Spiritualism, should advocate the formation of circles; for there is nothing which is so well calculated to produce a healthy tone of the cause as a heavenly-inspired circle; and from my own observations, I am fully satisfied that experiences can be had in a harmonious sircle which can be met with under no other circumstances. If this subject were properly appreciated, there would be a circle formed in every block, in every city, throughout the Union.. Any information which can be given, will be thankfully received by the writer.

In regard to mediums, as a class, I sympathize God," as, in justice to the original, we are bound to deeply with them, and more especially with those give it in our vernacular. who are not fully developed. Those who are in a transitional state, with highly nervous organizations, and as sensitive as a sensitive plant, are ex- sative case before a verb in the infinitive mood. ceedingly susceptible to all influences, and too often exposed to uncongenial atmospheres, from which in. proper-it ought-it behoveth, &c. Its presence is figence some would shrink as from an adder, were it scarcely discernible in our common translation ; its not for their poverty or surrounding circumstances, use should, however, enter into it more fully. in which not unfrequently subjects them to all manner order to give the words spoken greater force and of insults and suspicion. While in this state, they fuller meaning.

are like sheep among wolves, and sometimes become the prey of brute animals and hypocrites in human shape-vipers which should never be allowed in company with a delicate being that heaven is preparing for a high and holy mission; to destroy the fies to beget, to generate; when spoken of women. it usefulness of such an instrument, must incur a fearful responsibility.

the love of God and humanity, to club together and sus- lerally also, and not in a spiritual and figurative tain every delicate female whose medlumship is of a sense, as intended he should receive it. Well might high, moral and religious order, so as to keep them the listener to such teachings, understanding them from influences which would retard their mission. Nor can I conceive how men can be employed to a better advantage, than to nurse these tender plants of God. Mediums are but human beings, subject to met by words corresponding with such conditions of all laws, and until they shall have become sufficiently the mind-hence the answer, me thanmases-be not progressed so as to have more strength from heaven than from earth, they should be sustained. What, I ask, requires more care than a pure-minded female. suffer more mental anguish in one hour than coarser souls could possibly suffer in a week. Spiritualists, chronologically, begetment is before birth. above all others, should think carefully of this subject, and give their aid and guardianship to those who need their care.

New York, February, 1861.

NOTES HERMENEUTICAL AND OBITICAL. BY HORACE DRESSER, M. D., LL. D. NUMBER ONE.

The object in view in the exegesis, from time to time contemplated to be given, of passages from the Evangelists and Apostles of the Nazarene, is to give their proper and natural rendering into English, and hence to arrive at the true intent and meaning of the writers. The translation given to the world by King James's Commission, and which for so long time has given direction to the thought and faith of from above, must find their way into man, to perfect the people, has come to be no longer considered a him and fit him for the harmonies that will be ensafe text in the treatment of questions arising under joyed in his pathway of an eternal progression. A the teachings of physical and psychical science in receptivity of the natural to the spiritual-a union this our age. The illuminations of to-day have exa kingdom of boayon in man

they hearest the sound thereof, but canst not toll whence it cometh, and whither it goeth. Bo is every no that is born of the spirit. OBEEK TEXT.

Sec. 8. The wind bloweth where it listeth, and

Jeannon Keph. Ill: 7. Mo thanmases off cipon i-Del umas gennethenal anothen.

BANNER

8. To pneuma opou thelei pnei, kai ten phonen autou akouels all ouk oidas pothen orchetai, kai pou upagei—outos esti pas o gegennemenos ek tou pneu-

1. Me thanmases of eipon soi: The word thanmases, rendered marvel in our English translation, is perhaps clearly enough unfolded in its meaning, to the mind of the reader. Marvel, though not obsolete, is not now used by elegant writers to express the idea that was in the mind of Jesus, upon observing how his teachings were understood by his cautious guest. Astonish is the more appropriate word. He was astonished to hear him whom he declared to be "a teacher sent from God," say, "Except a man be begotten from above, he cannot see the kingdom of

2. Dei umas : The word dei is impersonal, and properly precedes a noun or pronoun in the accuand signifies, there is need-it is necessary-it is

3. Gennethenai anothen : These words we have ren. dered--- "be begotten from above." in our quotation above from the language of Jesus to the Rabbi, the former of which words, when spoken of men, signisignifies to bring forth, to bear, give birth to, &c. It would seem that Nicodemus received the language

I would advise all Spiritualists who have at heart used by his teacher. in the feminine sense, and lit. in the sense indicated by his interrogatory, be astonished, and give expression to his feelings in the language of wonder and astonishment-this would be astonished.

Both these high interlocutors were Jews, and, no toubt, spoke to each other in Hebrew, though the whose heart yearns for sympathy, in a cold world | report of their conversation comes to us clothed in the. where selfishness reigns, and where every harsh word Greek. Whatever may have been the words used, it and look are as piercing daggers through the heart ? is clear that they were not understood by the visitor What is material suffering, compared to the mental of Jesus. Anothen, meaning from above, instead of anguish of such a creature? There are those who again, never could carry the idea of a birth, whatsoever might be its relation to gennethenai; besides,

Jesus meant to teach, and he did teach, that there must be in man, in order to the existence of a divine harmony in him, not a new birth or another birth in any sense; nor a reconstruction, regeneration or recreation of him; but that into the very essence of him, into the elemental life of him, just as he is found in nature, really and substantially, without destruction of anything of him belongiug as a natural entity, perfect in all the physical bestowments of the Creator, there should come, in addition to all, an influx of the divine, setting in motion and bringing into action already existing powers, but which, aforetime, had remained barren and unproductivewhich of themselves, without the juxtaposition of a quickening element, would forever remain unfruitful. The spiritual and divine elements, which are of the divine with the natural, ever inaugurates

begins : So is every one that is born of the wind.

OF

for our frequent exercise :

Sec. 7. Be not astonished that I said to you, it is pecessary that we be begotten from above. Sec. 8. A spirit breathes into whatsoever one it chooses to inspire, and you hear its language ; but you do not behold in what way it enters, nor to what place it departs; in like manner is every one who is begotten of the Spirit.

SPIRITUALISM AND INSANITY.

Some weeks since I enclosed to you a correct abstract from the published reports of the resident physician of the Stockton (Cal.) Insano Asylum, showing the whole number of insanc persons on the subject of Spinitualism and religion from the year 1850 to 1859, inclusive. At that date the report for the year 1860 had not been made. Enclosed I send you that report, made on the 21st of this month. showing five Spiritualists, and fifteen religionists of the orthodox denominations now in the Asylum, This report I take from the Sacramento Union of the 22d of Jan., 1861, made by the resident physician, as required by law.

The case now stands thus, including the whole number from the commencement of the institution to date : Spiritualists, thirty-one : religionists seventy seven ; showing about seventy five per cent. of insane church members over those of the Spiritual faith. As you may not have received that report permit me to say, that my object in sending it was to refute the assertion made by Prof. Anderson. some months since, to his, New York auditors, that he had, the past year, (1860,) visited the California Stockton Insane Asylum, and there ascertained that there were thisty-three insane Spiritualists then within its walls. The reports show that he either willfully or ignorantly stated what was false; and in either event, it does not place him in a very enviable situation for candor and integrity of purpose. His object, doubtless, was a pecuniary advantage, and a present popularity with that class of persons who would not otherwise lend his exhibition their natronage and august presence. All obsorvers of the times do not know that no mountebank is too low for their patronage, smiles and approval, who will denounce the Spiritual theory. It is a lamentable fact, but nevertheless true. Mediums particularly seem to be objects of their especial hatred. They appear to forget that, on the day of Pentecost. the people all began to speak with other tonguesthat the prophet declared that, in the latter days, the daughters and sons should prophecy, young men should see visions, and old mon dream dreams. (See Acts ii.: 4. 17. 18.) Paul, in his Epistle to the First Corinthians, chapter 14, verse 39, says, Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues." "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy-" (1st Cor., xiv., 1; do., chap. 12, 13,)

All these things are now done through mediumsand more. They heal the sick; they see spirits and converse with them. Some mediums are lifted up between the heavens and the earth. Why not? Ezekiel says, "Moreover the spirit lifted me up, and

fests it, but is unable to explain it, any more than | But this is not all; they believe that Mary Maghe can the cases of spirit visitation and manifesta- | deleno, the best friend and follower of Christ, was tion referred to in the text before us. We render | possessed of seven ovil spirite, and that Christ drove the remainder of the Greek text as follows: In them out; also, that he drove unclean spirits out of like manner is every one who is begotten of the an insane man, and they entered into the swine, and Spirit, or, in other words, who is quickened by the drowned them in the sea. Yes, they believe this, Divino afflatus. The absurdity of the common ver- although it is uncortain who wrote the history of sion may be seen by translating pneuma into the it. I leave your readers to judge who exhibits the same English word; it would seem, surely, that greatest amount of insanity in their belief-Spiritthere can be no good reason for a different use of it ualists, or the church ? We think, after all, that if in the same sentence The same word, in the Greek they are not insane, their materialistic feelings and text, begins and ends the section. We will end the proclivities prepare them to believe in their kind of sentence with the same word as the common version | mediums, while our feeling and proclivities prepare our minds to recognize and sympathize with our If the foregoing interpretations, criticisms and kind of mediums. And while they made asses of explanations be correct, we are warranted in pre themselves by going the whole swine of Jowish senting the following reading of the passages chosen memory, we go the present inspiration, and believe it is of God. "Try the spirits!"

LIGHT.

R. B. HALL. San Jose, Cal., Jan, 27, 1861.

Written for the Banner of Light. A WANDERING SOLILOQUY.

BY J. ROLLIN M. SQUIRE.

Give me the lovely, deep, sequestered vale, Rich with the harmony of gurgling rills. Within whose realm the breeze repeats its tale. Sheltered from storms by high encircling hills. Surrounded thus, fond memories of youth

Enfold me gently in their loving arms, And lift me, with a strong and tender rath.

Above a world of constant, dire alarms, Through all the chambers of my heavy heart In such a realm, glide fancles undefined-Regrets and mournings for the cold world's art.

Blend with the joy of an exalted mind. The rippling of a rill, the rustling tree. The river surging on its pebbly strand, The sighing wood, have languages to me

I fain would wish the world might understand. Give me the thunder with it pean loud,

Shaking defigntly carth, sky and sea, Whose homestead is the vast and threat'ning cloud Which echoes back its mighty minstrelay. Give me the shock of worlds when down the night Great Jupiter the lightnings hurl, and Mars With sword uplifted burries to the fight,

And hurls his lances through the pallid stars. The mighty sea, thundering upon its shore, Or madly leaping up some craggy rock,

Which stands unmindful of its deaf'ning roar. Defiant still, to each aggressive shock ; The sea, whose white waves as they proudly rise, Break into many a weird, fantastic form, Itself proclaiming, to the arching skies

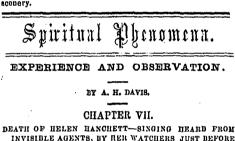
The ally of the lightning and the storm. Hath more of harmony than art hath given. And unto me a music sweeter far.

Lifting a requiem for its dead to heaven. Or raging with an elemental war.

Give fne the faultless art of Natura's hand It doth inspire-the canvas only charms : Give me the ocean, hurtling to the land.

More grand than any shock of human arms Ireland, Vale of Avoca, & May 18, 1860.

• This beautiful vale, so justly colobrated by Moore, is sit-uated in the county of Wicklow, which, thoughevery county is more or less picturesque, is by far the most interesting and attractive to the traveler. Its mountains, though not lofty, are remarkable for their beauty, while its valleys and undu-lating country blend into the softest and most enchanting are remarkable. scepery.



class in book-keeping, and where I had just built a fire, to take the blower off from the stove. Eleanor Frances and Helen were playmates; and during the last sickness of Helen, Eleanor Frances was with her most of her leisure time, up to a few hours of her death. Dr. Dods was also with them, administering to the comfort of Helen. They were both very fond of the doctor. I mention this circumstance, because I am impressed that it had much to do in the immediate development of my daughter; for, up to this point, we had not discovered the development of any medium powers in her.

3

On the evening alluded to, just as she was about to turn to come down the second flight of stairs, she saw, as she thought, a tall man coming up. Her first thought was, that it was one of my class going un: but gradually the form vanished before her on the stairs. She told no one that night what she saw. Previous to this, she was naturally very timid, and would seldom retire at night without requesting some one of the family either to go with her with a light, or to leave the door of her room open, so that she could communicate with the family. But on the night in question, after my class was dismissed, she came into my room quietly, and sat there some time, scarcely saying a word; and when I said to her, " Eleanor, you had better go to bed," she took her light and went to her room. I asked her:

"Shall I go with you ?"

She answered, "No."

"Shall I leave the door open ?"

" No." And, from that time to the present, I have never heard her ask any one to go with her, for the sake of company, or to leave a door open, through fear This I could not help noticing at the time. The next morning she told her mother what she saw : and her mother asked her why she had not mentioned it the night before.

"Because," she said, "I was afraid Sarah would laugh at me."

As soon as I had ascertained what she had seen. questioned her closely, and to my astonishment she gave a full, clear and correct description of the personal appearance of my father, who died twelve years before she was born, and of whom she had never heard me say but little.

From this time, for nearly two years, there was scarcely a day or an hour in the day, in which she did not see and describe the earthly appearance of some spirit friend of her acquaintance, long since nassed into the second sphere of man's existence; and in many instances they were individuals of whom she had but little, or no previous knowledge. She not only saw persons, but places and scenes, and described them accurately. She saw her grandfather so frequently, that he became to her almost a familiar acquaintance, as much so as though he were living with us in the family; and frequently she would speak out, saying: "There's grandfather l"

During the first year of her seeing, she spent, much of her time in sitting with others for tests ; but with me she seldom sat, and yet I received some very convincing tests through her mediumship. Others. I am told, received equally as good, tests ; but I shall relate only what I know to be facts, and leave others to relate what they know, if they are so disposed. Whenever I have received tests, either through her mediumship, or through the mediumship of others, they have generally come unsolicited and unexpectedly to me. I will give a few tests which I received through her, that the reador maygain some idea of what and how she saw.

One evening, after my class was dismissed, and as I sat at my table busily writing, she came into my room and took her seat by the side of her mother. behind me, and was sitting there quietly, when, all at once, my attention was arrested by her saying: "I see a man standing behind father. He is a short man, and seems to know father. He went to school to father, or with him, or had something to do with him about books. He talks ourious; when he talks, he twiste his mouth around so," (imitating the manner with her mouth.) As soon as she said this, I thought in a moment who was meant; for I was never acquainted with but one individual who spoke in that manner, and that was Stephen D. Lewett, of Bellingham, Mass., who died there in October, 1840, five years before she was born, and whose name I am confident she never heard me mention, and of whom 'I was not thinking, and had not for many months previous. He never went to school to me, nor, I think, with me; but we both taught school the winter previous to his death in adjoining districts, and were often together. Being satisfied as to the identity of the spirit, I now said : "If it is Stephen Lewett that my daughter sees, will you show her your father's house?" She then went on and described the house: the upright part, the ell in the rear of the house, a shop, and other particulars which had gone from my mind. Again I asked : "Will you now show her the house where your funeral services were held ?" And here, I would remark, she was never in Bellingham, and knew nothing about the place. She then described the house, and said she should think it was a large two-story white house, and remarked : "They had a long way to go." The funeral services were, held in the Baptish Meeting House in Bellingham Centre, about two miles from his father's house. She evidently did not see the steeple, and mistook it for a two-story dwelling-house. Again I asked :

nosed the deformities and falsities of the old systems 4. To pneuma opou thelei pnei. The eighth secof theology, whose currents from the pulpit have tion of the chapter from which these words are swelled into those floods which for so many generations have inundated the earth with error, and left taken, teaches Nicodemus concerning the operations upon so much of its fair face a Dead Sea of sorrow and influences of a spirit, or the spirit of a person and superstition. These systems have been sus- who has departed this life, upon a person still tained, if not caused, in a great measure, by the dwelling in the natural world, and being in his natfaulty, if not false, version of the Greek into Eng- ural body. Nowhere else in the New Testament, lish. The men who executed the task of translation where it is so constantly translated spirit, or ghost, are we able to find to nnsuma rendered wind. The committed to them by their monarch rulers, as well as the people of their age, were ignorant of the proper Greek word for wind is anemos; and by no spiritual phenomena mentioned and often described usage whatever of Greek writers can the common in the books put into their hands to prepare for the version of the words, to pneuma, be justified. Even English reader. Profoundly stupid and unknowing | in Matt. vii., sec. 25, 27, where it is said " the winds touching the facts and philosophy of the spiritual blew," the word anemcs is used. What evidence is manifestations found in the record before themhere of the ignorance of the commissioners of James concerning soiritual phenomena. The whole context nothing in their own experiences, nothing in the literature with which they were familiar, having shows that the word pneuma was speken of the soul furnished them antecodents or precedents of such or spirit of a man. It had been properly translated description --- they failed to discern the thoughts and spirit by them just before; and, if at all consistent, things in the minds of the writers. But Greek they should have absurdly rendered the words thus: words and language were before them, and they |" Except a man be born of water and of the wind, must be made to have, at all events, some significahe cannot enter into the kingdom of God. That tion in the English tongue, whether they conveyed which is born of the flesh is flesh, and that which is born of the wind is wind." the thought truly or otherwise.

By the aid of supposed analogies-by the use of Nicodemus, no doubt, had seen cases of entrancethe figures in rhetoric-by such appliances as they ment, etc., which to him were inexplicable, and by were able to summon, they turned out the text now him were set down as miracles. Jesus told him in common use, in language which, in many places, that a spirit was the producing cause of the phodistorts the thought of the writer, provents monnomena which he had witnessed. Pneo, from which strous effigies having no antitypes in the world of comes pnei, primarily signifies to breathe, whether mind or of matter, and clouds over the idea which it be as in the case of common respiration, or of was visible in the original. Had they not been thus some peculiar inspiration or expiration; and the ignorant of spirit-life and its laws, of the spiritrecord should run thus : "The spirit breathes into world and its phenomena, we should have had a or inspires opoushelei whatsoever one it wills or truer version; and the incongruous and inconsistent | chooses." Such seems to be the case now-a-days statements, the erroneous and false teachings found with all susceptible media in our mulst. in many passages of the sacred Scriptures, would 5. Kai ten phonen autou akoueis. Whatever, innever have occurred. When the ignorance of a man deed, may have been the act of the spirit, whether works wo and evil to himself alone, we are sad to entrancing or controlling in some other manner the see him suffer ; but how much deeper dur sadness to person upon whem it chose to exercise its power, the see whole generations of men suffering from his result certainly was to make itself heard. Akoueis. ignorance | Paul, the true apostle of the Spiritual -thou hearest ; and what is heard? Ten phenen-Faith, at first living ignorant of the principles and its voice, its word, its language, its speech, its dislaws of the inner life and spirit sphere, and consecourse. Has the wind the attribute of language? quently unable to discern how were produced the 6. All ouk oidas pothen erchetai, kai pou upagei. The signs and wonders of Jesus and his disciples, but spirit is not visible to the natural eye, and what is afterwards coming to perceive and understand the here affirmed of it is in harmony with its laws. operations of spirit, wisely affirmed, "concerning We discorn not its ingress nor egress. Ouk oidasspiritual phenomena, brethren, I would not have you ignorant." Another instance touching spiritual thou dost not behold ; pothen-in what way ; erchetai -it enters : nor pou-to what place : upagei-it deignorance : A dignitaty and ruler of the Jows. Nicoparts. All this is plain to any one familiar with demus, came to the Great Teacher of spiritual truth and philosophy, owning his ignorance and seeking spirit-phenomena. 7. Outos esti pas o gegennemenos ek tou pneumatos. knowledge concerning the miracles, so-called, which were done by him at Jerusalem and other places in In like manner with the invisible and mysterious Judea. The man's ignorance of spiritual matters agencies and operations of the spirit spheres, and was rebuked by the caustic inquiry, "Art thou a spiritual beings who visit us, and sometimes speak master of Israel, and knowest not these things ?" of the things of another life, to understand and solvo

Thus much by way of preface. The colloquy of Jesus and his night visitor, from transitions and completions of that state or condiwhich we have just quoted, furnishes a fit example

tion of man in the earth-life, which brings him into for the present note. We proceed, therefore, to ex- harmonious relations with this world, with the life to come, and with the Deity himself. These operaamine a scripture, and shall present it both in the common version and in the Greek text.

COMMON VERSION.

John, chap. 3, sec. 7 .- Marvel not that I said unto serve only the phenomena. He who is begotten from thee, ye must be born again

brought me unto the east gate, &c. (See Ezekiel, xi., 1.) Ezekiel further says, "That he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven," &c. (Ezekiel viii, 3.) He also says, chapter 2d, 9th verse, "And when I looked, behold an hand was sent unto me; and lo, a roll of a book was therein." (See also Dan. v., 5, and 1st buried his two oldest children. Helen was his old-Chron. xviii. 19.)

I could fill a sheet of paper with these quotations and Bible references, all of which confirm the power of spirits to communicate with mortals. What has been done may be done again. God's laws are unchangeable; and when spirits communicated in Bible times, they did so by a fixed and unchangeleave of them, he said :

able law of their being; and as the same law still exists, there is no reason why they should not now give us exhibitions of their love, goodness and power. Scripture nowhero proclaims against it, but we are

commanded to "try the spirits." St. Paul says Now concerning spiritual gifts, I would not have you ignorant." If his other epistles have a bearing and weight with the present generation, then why has not the above passage?

But our church-going friends say that we select a passage here and there. So do they; no two denominations select alike. They are no more to blame than we are, for no two men look upon the ame thing in the same light. But I claim that Spiritualists have a right, according to every princiole of reason and logic, to confound them with their wn works; nor is it unfair that we should select for ourselves.

One word more about our mediums. It is very common among the creed-loving souls to speak of mediums as insane. Now, as it is an undeniable fact that, in these latter days, men do see visions, and are lifted up between the earth and heaven by spirit-power, as we claim, and as healing by laying on of hands, and speaking with tongues, and prophecying, etc., are also claimed for our mediums. I say that, if it be & fact that they are insane. and all they do is but the ravings of the madman, then may we not, with the same propriety, and more, even, say that those who claimed to do the same things eighteen hundred years ago were also death, music, as of a juvenila choir, was heard, as if insane? And if the one is to be discarded, then, upon the same principle, discard the other ; for the present may be tested, and brought home to our senses. while the other is the "say-so" of somebody, thing ?' 'Yes,' said Nora, 'I heard music.' In the somewhere, ages since.

We believe in the present inspiration, and the church in the past. Now let us see who exhibits the most sanity: and I will only quote, or make reference to one on two passages of the Bible, and nesses are unknown to me, but they are well known then I will close. Spiritualists believe that spirits can and do communicate through our brothers, sisters and friends. The church say, "No, we don't believe it : it 's a humbug-away with it ! Spirits have no power to come to earth, or to control mediums to make them speak."

The church believe that a spirit spoke through Balaam's ass. and the ass saw the spirit and turned out of the way, and finally fell down and said to Balaam. "What have I done unto thee?" etc. Then they believe that Balaam's eyes were opened, and he saw the angel, etc.

HER DEATH. --- MANIFESTATIONS IN MY OWN FAMILY DESCRIDED AN ACQUAINTANCE OF MINE, (STEPHEN D. LEWETT, BELLINGHAM, MASS.,) HIS FATHER'S HOUSE, PUNERAL PROCESSION, AN IMPEDIMENT IN HIS SPEECH, ETC., CORRECTLY,

During the year 1856, Mr. Franklin Hanchett, to whom I have so frequently alluded in these articles,

est child, and at the time of her death, was in her twelfth year-an active, promising girl. A few weeks before her death. Dr. J. Bovee Dods delivered a course of loctures in Natick, and stopped with Mr. Hanchett. When he left, Helen and my daughter accompanied him to the cars, and when he took his

"Now remember, children, if either of you are taken sick, send for me, and I will come and cure vou."

Whether Dr. Dods foresaw that either of them was soon to be taken sick, or not. I am unable to tell: but in a few weeks after this was uttered, the hand of sickness was laid heavily upon Helen, and no earthly power could arrest it. Dr. Dods was sent for, but could not be reached till it was too late. I allude to Dr. Dods here, because I am impressed that what followed may have had some connection with his mediumship. Dr. D. was with her during the

last hours of her sickness, doing all in his power to aid the spirit in an easy flight from the rudimental to the second sphere of human existence. This was all he could do; for from the first hour he saw her. he was satisfied she could not remain long in the

form. She died Saturday morning, Dec. 6th, about six o'clock. What passed at that still hour of morning. I will give in the language of Rev. B. F. Bowles, taken from his sermon preached at her funeral, in the Congregationalist Church in this place, in the presence of some of the witnesses, and they never to my knowledge denied a word of it. And, furthermore, not one of them were Spiritualists. The following is the extract :

"The form before us, you know, was said to be dead at half past six o'clock on the morning of yesterday. Well, at two o'clock, of the same morning, while two friendly women sat by the bedside o in the air, to pass and repass the window. The watchers sat one at the head of the bed, and the other at the foot. The one at the head started, and to the one at the foot said. 'Nora, did you hear any. adjoining room sat two others. They were questioned : had they heard anything? Yes, they heard music, as of a choir of children in the air, pass and repass the window. Three times was this choir heard to pass and repass the window. The wit-I am told, to many of you. They are representatives of different religious interests.º Their sanity and veracity, I believe, are unquestioned. They are your neighbors-you can question them."

About two weeks after the death of Helen, one evening at tea time, I sent my daughter, Eleanor Frances, then in her twelfth year, into a room in the upper part of my house, where I had an evening

• Nora was a servant girl in the family, and a Ro-man Catholic. The lady at the head of the bed was a member of the M. E. Church in this place. One of the member of the Baptist Church in this place. One of the member of the Baptist Church in this place,

5.0

. "Will you show her your grave ?"

She then followed the funeral procession from the meeting house to the grave—spoke of their passing down a hill, and of rising a hill as they entered the yard. She also spoke of an enclousure, which she thought was around the grave. But the inclosure which she saw is not. I think, around his grave, but near to it. If I recollect rightly, there was but one inclosure in the yard, and that was a wooden one, around a lot near, to Capt. Lewett's lot, where the remains of Stephen lie mouldering back to earth.

In my next I shall give other tests, which I received through her mediumship.

Many a malignant old curnudgeon, says the Herald of Progress, merely to gratify his batred of his natural. heirs, has bequeathed his whole estate to some public institution, and thus immortalized himself for Benerolence !

A bachelor says the reason why women are called. the "softer sex" is, because they are so easily humbugged. Out of one hundred girls, ninety-five would prefer ostentation to happiness-a mere dandy husband. to a thrifty mechanic.

Why is a clergyman near the end of his sermon like a boy who has rent his integaments? Because ho.'s. tored his clothes.

tions of spirits, and of the Divine Spirit, alike lie hidden from the visions of the outer eye-we obabove, or has received the Divine effluence, mani-

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which are so difficult problems, are the beginnings,

BANNER LIGHT. OF

Special Contributions. BY A. E. NEWTON.

 \circ_0° 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 3233, Boston.

A STREET CONVERSATION.

Passing up Washington street, the other day, I was accosted by Mr. S----, a gentleman well-known, to the public, and somewhat prominent in the earlier. history of Spiritualism as a speaker under spiritinfluence. Drawing me one side, and speaking in a low but earnest tone, he said :

"I wish you to answer me frankly a serious question. Do you, honestly, in your heart of hearts, believe that spirits communicate ?"

"Assuredly I do, else 1 should renounce the belief as publicly as I have avowed it."

"But do you not have doubts on the subject ?"

"Never, when I have the clear use of my mental faculties. I did not avow the belief at the outset until I was thoroughly convinced by overwhelming proof; and the almost daily confirmations occurring since, under my personal observation, leave me no room to doubt, while I have the use of my rational powers."

"Well, I think you are honest, and wish I could believe as firmly. I thought I did once, but the detection of so many of these miserable impostors, pretending to be mediums, totally upset me. I used to believe that spirits spoke through me, but I now think it might have been something else. There is a power that even now controls me, makes me go from place to place interferes with my business. prevents my making money; and I find it is of no use to try to do anything contrary to it. But I do'n't believe it is spirits."

"Does not that power manifest intelligonce, and is it not distinct from your own mind ?"

"Yes: but it don't present itself as something tangible outside of me. I have called upon the spirits, many a time, to show themselves in tangible form, so that I could see and feel them, as I do you, and then I would believe. Now, if they are spirits, why do n't they do it ?"

"That spirits sometimes assume tangible forms, I do not doubt, for I believe I have felt them ; but why they do not in your case, I will not presume to say. Yet, this fact, is no proof that spirits do not act upon you. A spirit, strictly speaking, is a being invisible and intangible to our external senses. You admit that an intelligent power, distinct from yourself, and yet unseen, often impels you to do and say things contrary to your own will and judgment. It seems to me this is the same thing as admitting that spirits influence you. And I think no one who has seen you thus influenced, as I have repentedly, can rationally doubt that this is the case, whatever opinion they may have as to the character of these spirits."

"Well, it may be so. But what good does it do? Here I have been broken up in a good business. stript of all my property, and am prevented by this cursed power, whatever it is, from making money, or doing anything more than just living from hand to mouth. And this is just the way it is working everywhere. I have traveled all through the country; I know nearly all the prominent Spiritualists in New England and the Middle States ; and I know hardly one who has gone into Spiritualism earnestly but has been ruined in his business, and reduced to poverty. The only exceptions I know are some hard-fis.ed fellows, who have managed to hold their own, and, perhaps, in a few instances, to make money by the help of spirits; but where there was any openness and generosity of soul, the viotim has been sure to get fleeced, in one way or another. Now, is not this diabolical? And, besides, among all the Spiritualists I am acquainted with, I do n't know of one who has been made morally better by Spiritualism. There are a few, who were good before, that have n't been injured by it, perhaps ; but I have n't known one who has been really reformed,. while a great many have become 'free-lovers'husbands and wives have separated, families have been broken up, impostors have been multiplied, and a generally bad influence has been 'exerted upon society. Now, can it be that celestial spirits are engaged in such a work as this ?" "Your bill of indictment is surely a grave one, and no doubt it seems true from your point of vision. I do not question the influence of evil and seducing. spirits in some cases. But let us take a broader view. First, as to the pecuniary ruin of business men :--If the chief good of man consists in ' making money,' in accumulating wealth, and living in ease, luxury and selfish indulgence, becoming respectable in State street, etc , (as we'are very apt to imagine.) then it does seem that good spirits ought to help us in this. But I am satisfied that higher intelligences have a quite different opinion on the matter. They seem to think that our eager pursuit of these earthly goods, and our success in obtaining them, are real obstacles to our seeking for and laying hold of the more enduring wealth of the spirit. Hence they find it necessary, as wise and faithful guardians, if we will not voluntarily turn from the external to the internal, to so order affairs that we may be stripped of our earthly reliances and made to feel our utter helplessness, in order to call forth our yearnings toward that which is higher and imperishable. My own experience has led me to think they are right in .this: and though the lesson is a bitter one in the .learning, it is most valuable when learned. Without, then, presuming to pass judgment upon the spirits ,who have so annoyed you, or to pronounce upon all cases of alleged pecuniary loss through Spiritualism, .1 am not able to say, in any case that has come .within my knowledge, but it was the best thing that .could , have happened; and instead of these things being an avidence of diabolism, they seem to me just what should be expected, if celestial beings have actually undertaken to fit any of us for co-workers and companions with themselves."

light and warmth quicken into life things that have lain dormant. Noisome weeds, as well as fragrant flowers and pregnant buds, begin to show themselves; hideous and slimy reptiles crawl forth, aroused by the same genial rays that invite the feathered warblers. And if you do n't take care of your garden-if you adopt the free and casy philosophy. which lets everything grow that will-you expeet to see all that is most choice and valuable choked out, and weeds and reptiles run riot over the whole. Now, is the coming of spring an evil, and

sunshine a curse, because there things result? It is the same in the inner world-the gardens of our souls. You see the parallel, and I need not elaborate it. Our business is to work in these gardens-to root out of ourselves the thorns and weeds of selfishness, and to exterminate the reptiles of deceit, jealousy, slander, and all the rest of the slimy brood. I know there are some to whom Spiritualism has been a mighty aid in this work, both by stimulating all that is noble and celestial within them, and by disclosing and helping to overcome evils of which they were before unaware; showing them they were no better than others, and thus demolishing all self-righteousness and silencing harsh judgments.

Doubtless there are others in whom the effect, thus far at least, has been quite different-in whom various selfish proclivities, heretofore kept quiescent by spiritual inactivity, or cloaked over by a respectable social standing or a 'credible profession of religion,' have, under the stimulus of spirit-influence, burst all restraints, and are exhibiting a rampant growth -perhaps with no effort to check or desire to uproot them. Such persons pervert what is in itself good. to evil ends. They must inevitably reap the appropriate harvest in due time. But is it right to consider Spiritualism, or the increasing power of the great Spiritual Sun from which all this movement a roast duck, or a pair of woodcock in their true proceeds, a curse because of such results? I am satisfied that the great purpose of Spiritualism is afterwards, are placed a good ways ahead of opporthe purification and regeneration of individual souls tunities for refinement and the delights of an im--an end too often overlooked or ignored by mere marvel-seekers. If earnestly made use of for that end, it is a mighty power for good; but if abused for any selfish or base purpose, the consequences may be fearful."

Mr. S---- looked puzzled, but made no answer and I bade him good morning.

That " Lost Orb."-Who Knows?

The Herald of Progress takes exception to the fol Towing language in the Tract entitled "Evil: Its ward vision, to be brooding in silence over its own Source and Remedy," namely :-- " Hereditary and thoughts and wrapped up in exploring the mysteries transmitted evil began somewhere—that is certain; of its own existence. The fault is often to be laid and, for ought I know, just as likely on the lost to the temperament; but even that, inheritance as orb' described by Mr. Harris, as anywhere else."

nission " and would " be glad to see it expunged from future editions of the tract."

I shall be happy to gratify my good friends of the Herald, provided they can supply me with any posi tive knowledge that will justify it. That there ward to as an aim and purpose, what life is worth, should be planets or worlds in the universe older sny way, and how truly and untruly, how economithan this earth, and at the same time in worse cally or wastefully we go at the things we deem moral conditions, seems to me no more unphilo most worthy of our exertions-it must affect every sophical, than that there should be on earth individuals and communities older than others, and yet formed for securing a very small result, how unreal is sunk deeper in vice. And there are persons who the bulk of what we get, after all, and how perfectly seem to be past redemption, at least in this radi blind we are to the important points, while so remental stage of existence. Who knows but a whole gardful of the minute and insignificant ones. We orb may be equally so?

one person affects another. Who can say, then, but nor to abandon those lofty ideals that, once in life at the first violation of its pure intuitions?

I think it of any practical consequence to us. Seers once, therefore they will try to do nothing. They and spirits both assert and deny it. Perhaps they forget that it is only through suffering and long paknow. But until I get some more satisfactory in tience that any good is born to the world, and that formation, I must be so "unphilosophical" as to to begin and do something toward establishing a confess my ignorance.

Banner of Light. BOSTON. SATURDAY, MARCH 23, 1861.

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"BANNER OF LIGHT," BOSTON, MASS. William Berry & Co., Publishers.

VEGETATION.

A man can't positively declare that he has lived, until he has been startled out of his sluggishness or self-sufficiency by the sudden approach of a new Idea. How many declare, with eminent self-satisfaction, that they do not care a tiff about such or such a new movement, or about such and such plans and projects-let those that do caro make the fuss over them; for their part, they are determined to eat and drink and get rich and live / Nothing is life to them, that has not the potato and raw beef flavor to it. A slice of nice ham is a good deal more closely interwoven with their happiness than an occasional thought of kindness and charity; and season, or something hot to drink and a good ride proving intercourse. All things are clouded in a materiality; to them there is no life, except that which they can readily taste, touch and see.

Very few people are awake; very many people are asleep and vegetating. To be awake, is not to be nervous and expited all the time, for that common symptom indicates not much more than a superficial state of existence, any way; there is many a thoroughly alive and active soul that attracts no share of public attention, but seems rather, to outit is, need not be tyrannical, and hold on its grasp This the Herald deems an "unphilosophical ad- forever. We are all of us born into certain moods and conditions, it is true; but we can about as

easily be born into other and better ones, if we will. When we sit down and thoughtfully consider what we are all driving at, what we are looking forone very strangely to find how much work is per-

allow, however, that ill conditions compel the most Mind acts on mind, throughout the universe, so of us to take the views and follow courses which far as I can judge. The mental sphere of one planet they otherwise might not take or follow; yet none must affect that of another, it would seem, just as of us are therefore called upon to give up everything, an evil and tempting influence from an older world least, have flitted in divide shape across every human may have affected our race in its infancy, leading to brain. It is common enough to hear men say that because they can do nothing to right these wrong

I do not claim to know anything about it; nor do conditions, and make the world over anew all at better tendency, is to accomplish the first great measure that "costs."

up in this porcupine heap, waiting with such sublime stolidity for events to come along, and sweep us with their stronger breath quite off the planet we encumber.

The Pence Policy.

Evidently this is to be the great line of action for too, that the course to be pursued was that of Peace that, so far as concession and conciliation will accomplish the grand result so much desired of all men, these powerful auxiliaries will be tried to their | tion at least-has already been garnerod in. uttermost capacity of expansion.

It was wise in President Lincoln to issue his Exe cutive orders for the evacuation of Fort Sumter, no matter by what explanations or excuses such a step is made palatable to the pride of a powerful party. tion to this vexed question from the beginning. It is no matter that the government loses control over the fortifications by the act, while it is well established that harmony is secured by the means; a noble example has been set to a disaffected section of the country by the very government of the coun try itself, and, whatever foreign nations may think and say of the measure, it is in perfect keeping with the ideas on which our national character and power is based.

Peace is the only policy for this government, in a case like this. Our Constitutional fabric rests upon the theory that genuine revolutions are forever to be respected; and if the present Southern diaffection has assumed the proportions of a real revolution, then it is for the interest of all sides, and eminently consistent with our radical principles, that the great movement should be recognized in a proper manner, and treated even as we would ourselves insist on being treated in like circumstances. It is not so much matter what was the first cause of all this trouble: sufficient is it for the present purpose that it does really exist, and does certainly demand a sober hearing before the tribunal of the whole country ? Are they who oppose it so strenuously, and even so bitterly, afraid, then, to try their own principles by the standard of the day, and the pass. ing hour? It does indeed bear that look, at least.

If we can but put our opponents in the wrong, we have all moral forces on our side to help us. The judgment of the civilized world must then come over to us, and offer its aid. Above all, we enjoy the secret consciousness that, so far as there may be a wrong, we have kept clear of it; and, hence, that we have no need to stop to cover our tracks, but can go right straight along on the open path of our destiny. We do not see how the President could have done any less than he has, while we are equally sure that he could hardly have done any better.

Rymanitary Movement.

Miss Emma Hardinge calls the attention of the sitizens of Boston to an institution to be called "The Female Horticultural Society," which she is attempt ing to found exclusively for the rescue, reformation. and employment of homeless and outcast females The design is to make the institution self-sustaining and wholly unsectarian. Miss Hardinge's plan has met the cordial approval of the leading minds in various cities of the States, and will be presented fully before a Boston audience, next Thursday evening, at Tremont Temple, when Miss Hardings proposes to give a free lecture, explanatory of the movement, and earnestly solicits the attendance of all true philanthropists on the occasion. Notice will be given of the lecture in the day's advertisements.

[MARCII 23, 1861.

Lecturers and Lecturing. We should judge there had been a lull in the business of lecturing, during the winter just past. It has often been a matter of wonder to us how some

of the professional lecturers have held out as long as they have; we had feared even for their stock of mind and lung-power. But political complications the new Administration at Washington. These who doubtless have a great deal to do with the matter; read the considerate and well-weighed speech of when people are anxious about the future and strait. Senator Seward in Congress, last winter, were pretty ened for the present, they are not over-inclined for well satisfied what shape public affairs were going mere amusement-as the most of lectures profess to take as soon as the new administration entered to be-nor do they find in the saying of lecturing on the discharge of its duties, and as well satisfied, men any clue to the way out of present difficulties. What we may have, in the line of attractions and We have better and more satisfactory evidence, at novelties, next winter, it is not easy to predict. The the present time, that this is actually true; and changing times require men adapted to each new phase. It may be that the harvest for professional lectures, in this country-for this present genera-

ALL SORTS OF PARAGRAPHS.

Digby has read Dr. Child's book, "Whatever Is, is Right." He has no doubt of its truthfulness, for, as It is exactly the position we have supported in rela- an illustration, he says when he was a boy he was tempted to steal an article of value from his master. He took it and locked it up in his trank, with the intention of disposing of it on the first favorable opportunity. But something whispered to him to keep it. He did so. In the meantime the shop was robbed. But the article his master prized the most was safely returned to him. So good came out of evil. Digby's conscience has been expanding ever since.

A GOOD CUSTOM.-Women in the olden time were prohibited from marrying until they had spun a set of bed furniture; and this practice gave origin to the word "spinster," which is now applied to maiden ladies.

A Western editor expresses his delight at having been nearly called "honey" by the girl he loves, because she saluted him as "Old Beeswax" at their last meeting.

HUMAN NATURE .--- If the speculator misses his aim, everybody cries out, "He's a fool," and sometimes, "He's a rogue." If he succeeds, they besiege his door and demand his daughter in marriage.

Always be at work for the attainment of an object. If the object itself is not important, the pursuit is. The fox, when caught, is worth nothing; he is followed for the pleasure of the following.

Sergeant Charles Henry Pierce, of the Engineer Corps, has been appointed a Lieutenant in the army. A few weeks since, two sportsmen, firing simultaneously, killed sixty-seven wild geese at one shot, (four barrels,) at Montauk, Conn. Since then, more than fifty persons have been there to get the same shot, and came away with "nary goose."

Vehemence creates dislike, and excessive mildness contempt. Be neither so severe as to be hated, nor so tame as to be insulted.

DISCUSSION ON SPIRITUALISM .--- We understand that Mr. Treat commences a discussion. on Monday or Tues-day evening of this week, with Isaac Rehn, the able and well known representative of Spiritualism in Phil-adelphia, on the question, "Whether, does man cease at death-find are the Spiritual Phenomena the work of mortals" or, does man exist *after* death, and are the Spiritual Phenomena the work of immortals?"—Boston Investigator, 18th.

CLOUDS.

Heaven but tries our virtues by affliction, And oft the cloud which wraps the present hour Serves but to brighten all our future days. [Dr. Brown.

Some writer says: "I never knew a scolding person that was able to govern a family. What makes people scold ? Because they cannot govern themselves. How, then, can they govern others? Those who govern well, are generally calm; they are prompt and resolute, but steady and mild."

What is the difference between stabbing a man and killing a bog? Ans .- One Is an assault with intent to kill; the other, a kill with an intent togalt.

Fun is the most conservative element of society, and ought to be cherished and encouragad by all lawful meaus. People never plot mischief when they are merry. Laughter is an enemy to malice, a foe to We will add to the above, a statement of the fact dal, and a friend to every virtue. It promotes good temper, enlivees the heart, and brightens the intellect.

"Perhaps you are right," said Mr. S, doubt. fully; "but what can you say of these undeniable immoralities? They surely cannot come from any good source."

Very true. But, without conceding that everything you have specified is unqualifiedly svil, let us take a rational view of the matter. I long since discovered that Spiritualism is a different thing to different persons. Spirit-influence seems to act as a stimulant to the activity and growth of whatever is in us. It is thus a revealer of character. It brings to light hidden things. It has revealed things in myself, which I did not suspect were there before. It has doubtless done the same for others. The effect of the present powerful influx of spiritual light and heat upon humanity seems precisely like that caused in the external world by the sun in spring time. So long as winter continues, you see no signs of weeds or reptiles of any kind in your garden. You may imagine it will be only a paradise of flow-

Chat with Correspondents.

S. HINSHAW, GREENSDORO', IND .- The request you make would be very gladly complied with; but the attempt to organize Spiritualists is beset with difficulties which I as yet see no satisfactory way of overcoming. So diverse are their opinions on almost all subjects, save the one fact of spirit-intercourse, that I doubt if any considerable number of them can be held together for any length of time on that basis alone. I should be glad to see them associate for some practical purpose in the promotion of a true life, rather than for the mere main tenance of a belief; but this cannot be expected until they arrive at some more clear and harmoni ous conception of what a true life requires. However, I will re-consider the subject, and inform you of the result.

S. B. B., SPRINGFIELD, MASS .- I am happy that I to say that it is a poor enough affair, at the best. If tion. "Speak thy Truth" is an injunction as philoit constant heed.

E. LEWIS, PENNVILLE, IND .- Your order has been attended to. The publication of which you speak has been "suspended" since last Spring; and I fear by this time it is "dead, dead, dead." I can sympa thize with your loss, having suffered much more severely myself. The course of its proprietors has until you and we, after giving this matter our most not been explained to me; but I presume no wrong serious consideration, look into it for ourselves, and was intended.

Nor A DOCTOR .- Several correspondents have applied to me for medical advice and aid. I would Congo native, is, apparatly, supreme felicity with gladly minister to their needs, but the "gift of some. They do n't wish to be put to the trouble of healing" has not been bestowed upon me. Doubtless these friends have mistaken my address for that hands. They want nothing so much as peace-a of Dr. J. R. NEWTON, of No. 40 Edinboro' street, Boston, who has exhibited extraordinary power over disease in many cases. To him all such applica. problems. They beg you wont disturb them in their tions have been forwarded.

[Other correspondents will be attended to speedily.

The white man robs the Indian, and if the poor vic-The white man roos the future, and it the poor visit the imaginary man in the moon! They would, to robbing me," or "indian is killing me;" and down be sure, have all things smooth and easy—air cushcomes the parent—the Government, with its cruel weapons on the head and shoulders of the Indian. The whites have so long practiced these outrages on the Indians with the consent, and often with the aid and protection of the General Government, that they have become mere that every where; no jolting over rough roads; all the while sunshine; plenty to eat; plenty of sleep, with naps and luncheons thrown in; and, in fine, a very general fort of statu quo in affairs, such as and protection of thd General Government, that they have become more bold and outrageons than ever. gon. because they resisted the outrages of the whites which had stung them to desperation, and private scouting parties go forth ou their own hook and shoot down Indian men, women and children, as they would the ravenous beasts of the forest1-Portland Pleasure Rest

VALUABLE RECIPE. - An amalgam of chemically pure copper with mercury, possesses the property of serving as a solder for metals, and as a coment for glass and porcelain, to which it adheres strongly. At has not got control, as it stands now. Enough of the expiration of ten or twelve hours it becomes suffi. our number are asleep and snoring now; but it is ers, and fruits, and singing birds. But the increasing | ciently hard to take a polish, like brass or silver.

We all of us get through our days more as if they bothered us, than as if we enjoyed them. On many, hands the hours hang with leaden heaviness, so that their possessors are driven to all sorts of ingenious subterfuges to get rid of them. Time-life -is, apparently, the wretchedest gift of which they ever became recipients. Only to kill this day, and then the next, and so on along toward the gray hairs and the eternities-seems to be the only-problem. What a sad commentary is this to make on the character of what we call our modern oivilization! It is generally claimed that we have now secured all the comforts, and the improved inventions, necessary to a smooth passage down the St. Lawrence of existence, till we come to the Falls; but if the way we all live is to be taken as a fair commentary on the actual state and value of that civilization, we have but

can do anything to afford you pleasure and instruc- luxuries are only time-killers-why, we think the world can get along better without them, and the sophical as it is important. I shall endeavor to give quicker they become so scarce that few, if any, people can get hold of them to enjoy them, the healthier it will be for the human family at large.

Too many of us do but barely vegetate; and few enough grow and develop. It need not be so; we are only stating the lamentable fact that it is so. It will always be so, of course, until one and another, resolve to change the conduct of our lives radically

and altogether. To lie in the sun and sleep, like the thinking-that they prefer to leave entirely to other sort of peace that means letting alone, and not coming to them with any of these vexing public security. They would not be invaded in their selfish enjoyment. Only get along without coming to

them, and that is all they ask. How they do hate to be forever in a fever, in a fuss, in a stew, over

what does n't concern them any more than it does the imaginary man in the moon! They would, to allows nothing to be overset, and no new order to

vine law, out of whose grand operations proceed changes of every sort without end, and development and progress to limits of which we now have but feeble conception? It is well that the God Somnus cause for gratitude that we are not all of us rolled this paper in Ohio and other Western States.

that Miss Hardinge's movement has attracted much attention in the various places where she has lectur. Let us laugh when we can. ed. and she deserves encouragement for the self-sacrifices she is making in bahalf of woman.

New Bedford.

Intelligence from this whaling city informs us that the people are not so far engrossed in the worship of the "money king" but that many of the most influential, public-spirited and liberal citizens portraits of lecturers and mediums to editors of spiritare sustaining and carrying on a series of Spiritual lectures, in Concert Hall, every Sabbath, at which all the best lecturers and trance speakers are engaged. Dr. Charles H. Crowell, of Boston, spoke last Sabbath to crowded houses, and, we learn, gave great satisfaction. Dr. C., though not ranked gen erally among our lecturers, has few equals in the field, and is ready to answer calls to speak when they will not interfere with his regular practice as a healing medium.

New Music. •

We have received from the enterprising publish ers, Messrs. Oliver Ditson & Co., of No. 277 Washington street, the following sheets of music, just former. published : " Valse de Beau Monde," by A. P. Lighthill, M. D.; "Merci Jeunes Amis," from the opera of the Sicilian Vespers, arranged for the piano and violin by George Case ; "Petit Enfant," a favorite French song, by Quidant; "From Love, and Home and Thee," music by W. Guernsey ; "The Old Beadle," written by J. L. Young, husic by J. W. A Cluett; "They come in Dreams "-song, words by Miss Lucy Ladd, and music by G. W. Stratton. Also Mozart's "Agnus Dei," from the First Mass, and Marcello's "Qual Andelante Cervo."

Miss Emma Hardinge.

This gifted lady medium lectured last Sabbath, afternoon and evening, to large audiences, the hall being crowded to its utmost capacity. The lectures were able and instructive, and, like all her efforts, calculated to insure popularity. Miss Har dinge will occupy the Bame desk March 24th.

Miss Hardinge's New Book.

This volume, the publication of which has been delayed somewhat, will be ready for delivery on or before Saturday, March 23d, and will be for sale at Allston Hall on Sunday, March 24th-Miss Hardinge's last Sabbath in Boston.

Notice.

JOHN CRAIG, H. B. BUTLER .- You have written for booke, but do not state in any of your letters the name of the town you live in. We have been waiting to see if some letter would not give us of a place to send to. We have other John Craigs on our books, as subscribers. The post-mark is seldom plain enough for us to determine by it.

Valentine Nicholson will solicit subscriptions for

Thomas Hood once admonished a gossiping Christian to beware lest her piety should prove, after all, to be nothing better than Mag-piety.

We are indebted to Bro. P. Butler, of Springfield, Ill., for a fine photograph of Miss Laura E. A. De-Force. Bro. B. suggests that photographers who are believers in Spiritualism would do well to send the ual papers, that they may form a cabinet of them. Our friend would doubtless be pleased to supply orders for duplicate copies of this portrait, for Miss DeForce is one of the most, beautiful as well as popular and gifted speakers in the field of Spiritualism.

BRIGHT MOMENTS.

There are moments of life that we never forget, Which brighten and brighten as time steals away; They give a new charm to the happiest lot. And they shife on the gloom of the loneliest day.

A Dutchman thinks "honesty ish de best policy. but it keeps a man tam poor."

Opposition and persecution do more for a man than any seemingly good fortune. The sneers of critics develop the latent fire of the young poet. The anathemas of the angry church inflame the zeal of the re-

"Which is the funniest, you or I?" I, to be sure because I'm the querist.

Patrick O'Flannegan, being in an uncertain state, and not quite able to distinguish at a late hour of the night his own house from his neighbor's in a row of similar ones, concluded to make a bold push and trust to luck. Ascending the steps, he rang the bell, which was answered by the lady living next to him, and who knew him well.

"Can you t-t-tell me where P.P.Patrick O'Flannegan lives ?" said he.

"Why, you are Patrick O'Flannegan," said the lady.

"Bo-b-botheration ! I did n't ask you who Patrick O'Flannegan is; I want to know where the ould chap lives."

As storm following storm, and wave succeeding wave, give additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to the character of men.

"Bill, that's a horrid smelling cigar you've got." "Oh. well. it's only a cent cigar."

"I guess that's so-especially the scent !"

When a woman intends to give a man the mitten, she generally begins by knitting her brows.

Paper neck-ties have recently been invented. Rope neck ties for particular occasions were invented long ago.

Those who would preserve their health at this season of the year, should live on light food.-

There is yet great hope that love of country will predominate over its enemies, North and South.

A wag in New York, seeing a man drive a tack into a card through the letter "t" in the word "Boston" printed on it, seized the letter and exclaimed, "Why, what are you about. Do n't you know that laying 'tax' on 'tea' in Boston once caused a thundring muss there ?"

There is no exception to the rule of three. As your income is to your expenditure, so will the amount of your debts be to your cash in pocket.

Agent.

MARCII 23, 1861.]

NEW YORK OPIRITUAL CONFERENCE, AT OLINTON HALL.

Tuesday Evening, March 5, 1801.

QUESTION (CONTINUED).- Is the testimony of the medium, as to the source of his or her inspiration, evidence; and, if so, under what conditions is it to be so regarded 7

and scientific spirit, we are doing the utmost possible rervice to the cause of Spirituatism, although I would not do it for the sake of any sect or party by itself, but only as promoting the great, general interests of Truth, of which I look upon Spiritualism as consti-tuting an important part. The editor of the Sun-beam," as well as friend Adams, infers a great deal too much when he supposes that I tend to invalidate the real evidences of Spiritualism when I apply the known laws of psychology to all exercises of medium-ship. MR. ADAMS.-Dr. Gray says, that when I profess to see and identify spirits, my testimony is not evidence, because Ignatius Loyola, Mahomet, Swedenborg, St. ship. In continuation of his narrative of recent manifesta-in continuation of his narrative of recent manifesta-John, Harits, and others, all professed to have seen the spirits by whom they claimed to be inspired; and that, if we are to take *their* testimony as evidence, 'we shall be in a protty state of contaision." Now, in regard to these professed mediums; first, it is possi-In continuation of his narrative of recent manifesta-tions at the last meeting, the speaker gave an account of what had since occurred. A globe of phosphores-cent light had appeared at the height of the husband's knees, had rested on it, and he distinctly felt its weight, as about equal to that of a human head—after it had been rapped out. "I will rest my head on your knee." This was several times repeated. Then dark bands appeared across the globe of light which resem-bled the fingers of a human hand outspread—and these were succeeded by the outline of a human face in pro-file, the features of which could not be fecognized. A communication was written on a card held under the table, in which it was announced that the inquirer should see his wife, as sho was, exhorting him to pa-tience; and giving directions as to the conduct of the meetings. The communication added—"Every pure thought is a beautiful gem in your future home, and ble they may have been mistaken, because the splitts alleged to have appeared to them, never, in many cases, occupied the human form; and therefore they had no guide to go by; not being able te summon up spirits they had seen and known on earth, and conspirits they had seen and known on earth, and con-Pare their accounts; and, secondly, no ono is able to disprove, positively, that they did see and hear the spirits, as they asserted; and, therefore, no one has the right absolutely to contradict them. Thirdly, their visions were, in all cases, evidence to themselves, as is proved by their having uniformly acted from their impressions, and devoted their lives to demonstrating their genuineness, in define of the contempt and obloguy of the world. Fourthly, all these instances show that the testimony of those mediums was also thought is a beautiful gem in your future home, and every Christian act is a flower in the avenue of the heart, to which your soul is linked." He remarked, that many are disappointed who go obloque of the world. Fourthly, all these instances show that the testimony of those mediums was also evidence to others—as in the case of Lo, ola, who, when he had proclaimed his vision, and set forth his preten-sions to the world, immediately gathered disciples around him; and so, also, with Mahomet, and others, down to Joe Smith and Mr. Harris. Now, it does not follow, as has been argued from these inspiring spirits, respectively, they must therefore have been halluchna-ted, and incapable of affording evidence on the point; for certainly their impressions were evidence to them to circles expecting such manifestitions as these, but it should be remembered that much depends on the moral condition of the inquirer; which, in this in-stance, was such as might be supposed singularly fa-vorable, in respect to his carnestness and depth of feeling—his devoted affection and profound grief, the latter greater to provide for might market and profound grief. latter aggravated by previous skepticism. The speak-er desired to correct an error in the last report of his for certainly their impressions were evidence to them-selves, and also to their numerous followers. We remarks, where he was made to state that the inquirer. in this case, had begun by giving the medium his pre-vious, history, suppressing his name. On the contrary, he had concealed, purposely, both his history and his name, and this evidently was important to take into bundlessite. know that all inspiration has come to the world through mediums; and shall we set down the greatest number of them as "frogs of Egypt," "false proph-ets," etc.? I trow not. It is true, we are to take the assertions of mediums with proper caution, and com-pare their subjective impressions with the objective consideration. DR. HALLOCK .- In this matter we must, I think, book through a glass darkly, as it is a question incapa-ble of being by absolute demonstration, and in which we must call to our aid such collateral testimony as. evidence, in every case, in order so eliminate the truth. I maintain, further, that the mediums alluded to served useful purposes to mankind, in their own places served useful purposes to mankind, in their own places and times, as well as Jeaus, comparatively. Is this denied, because their teachings are not adapted to our im rovement? Theslaw which proceeded from Moses was only suited to its particular use, until, by its aid, his people were developed to a higher plane of truth. Who shall say that the doctrine of Mahomet has ac-complished no great or beneficial work—though, to be sure, often by bloody and dirty means? And who shall say that, in the consummation of the toilsome work of ages, it is not Modern Spiritualism which is destined to gather under its sheltering wings, all the will go to make up sufficient evidence. I think that no same mind entertains a doubt but that the other planets and stars, like the earth, are inhabited by inplanets and stars, like the earth, are inhabited by in-telligent, moral agonts; yet no one has demonstrated this conclusion, but we reach it by means of certain facts which make it a logical necessity. And it is just so with other matters which have entered into this dis-cussion. For instance, my friend Adams asks, who can prove that the Virgin and her babe did not appear to Loyola? that is, who can demonstrate it? for there is proof enough to satisfy any sensible man. How do you know that the inspiration of Quaker preachers does not come from God, as they assert? yot we all feel we have abundant proof it does not; because these phe-nomena claim to proceed from the human brain, and it is inconsistent for a superior power to assume to be that which it is not. in order to impress an inferior destined to gather under its sheltering wings, all the nations and tribes and sects which have been gradually prepared, by the doctrines of these enthusiasts, for the reception of the light it brings from the kingdom of heaven? I admit there is some importance to be at-tached to that view of the subject according to which tacked to that view of the subject according to which the medium does not see the very spirit or potency which the appearance before him represents. But this seems to me a most momentous argument in favor of the genuineness of his impressions, because this may be the only possible mode of enabling the medium to describe the spirit, for identification, and thus prove the source of his inspiration. The spirits visit us for purposes of encouragement and consolation, and to convince us of immortality, and therefore their first object is to identify themselves beyond a doubt; and this they affect by coming to us, so to speak, deaf, and blind, and halt, with every particular mark and feature by which they may best be recognized; so that the subjective impression of the medium may be con-firmed by the atrongest objective testimony. Shall we torture and pervert these benevolent endeavors, on their part, into attempta to decelve us? By no means; It is inconsistent for a superior power to assume to be that which it is not, in order to impress an inferior plane of intelligence. And so, on the other hand, it might be asked, can you prove it is not the *Devil* who prompts the utterances in question? This would be the interrogatory on the part of the vulgar, and we should reply by asking what sort of a devil he must be, who manifests himself for the purpose of do-ing good. That is, the question is answered the mo-ment you look at the thing done and see that it is plainly anti-diabolical, super-devilish. In these cases, ment you look at the thing done and see that it is plainly anti-diabolical, super-devilish. In these cases, we are driven back by a logical necessity to the human brain as the real origin of these impressions and we can reasonably entertain no more doubt of humanity be-ing at the bottom of them, than that the other planets of the star system are inhabited. We are, besides, to look at the collateral evidence which is adduced, and then judge as to the spiritual theory of the explanation. This notion of *infullibility* has been the besetting sin of the world, the tyrant of mankind through all ages—and has moulded human institutions in every country, with more or less of advantage to the race, in each instance, but always with a wide margin of injary and unprofitableness. Now the very genius and practical effect of Spiritualism is to emacipate us from the enslavement of this idea—from all subjectheir part, into attempts to deceive us? By no means; we say, rather, that within the drapery of this appearwhich glistens white and beautiful behind the veil; and, as the noontide splendor of the sun is revealed through clouds, so do we recognize, beyond dispute the living, acting, moving spirits of the beloved de-parted. And, in this connection, the afflatus that is now upon me compels me to say to Dr. Grayus from the enslavement of this idea—from all subjec-tion to external authority. This, I say, is its practical effect upon every mind which has received it as a livling and moving power. Has it not been so with us? Now, can that system which, in its very essence and inception, tends to freedom, have within it an element so self-subversive as this doctrine of infallibility? When we look at the subject in this light, the problem

- As well may the butterfly hope to by the day By the worms of the carth from which it had flown, As the angel of the carth from which it had flown, As the angel of the carth from heaven's bright sphere, Ro known by the friends that are mourning him here; So I camp in the way you said it was done, To prove to you, father, that I was your sen."
- Much has been said with regard to ancient Spiritual mediums; the authority of the Scriptures is set aside. But the teachers and prophets of the Bible seldom speak of their sources of inspiration; and the "thus saith the Lord" of the Jewish seer is rather a general, symbolic expression of the supernal power by which

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BANNER LIGHT. OF

Reported for the Banner of Light.

posing the possible sources of failucies to which he is liable. I think that, by investigating this question, as to the value of the medium's testimony, in a candid and scientific splrit. We are doing the utmost possible CORA L. V. HATCH AT DODWORTH'S

HALL, NEW YORK. Sunday Evening, March 8, 1861.

AMERICAN NATIONALITY-CONTINUED. After giving a compfehensive summary of the topics of the morning discourse, the speaker continued the

subject as follows: The country which you represent presents a confused mass of nationalities, with very different characteris-tics, as we have before enumerated them; in fact, this tics, as we have before enumerated them; in fact, this population represents all the governments of Europe. All the nations of the earth will enter into its future generations; for even now the eo-called original stocks of the English. German and Irish among you, cannot trace their ancestry for more than three or four genera-tions back; and therefore they cannot tell what their derivation really is. It is the mere fact of being born on the soil which constitutes nationality among you; and therefore, for a genuine American nation, we must on the soil which constituties nationality among you; and therefore, for a genuine American nation, we must look to the future. And we must be both astonished and hopeful at the striking evidences of the advance-ment which your country has made, in spite of the efforts of demagogues, and in spite of the social usages which have been insidiously introduced by would be aristocrats. It is a wonderful proof of the sterling strength which underlies your institutions, that they have thus withstood this great tide of corruption. Not that we would be understood to denounce those who seek a refuge and a home on your shores; on the con-trary, we hall, in that very desire, an auspicious love of freedom; but we say that it is only when all nation-al prejudices then introduced, shall be disappeared, that a smooth and harmonious level of national char-acter can be attained. To this, education must mainly contribute, as well as Christianity; that which comes, not with the Bible in one hand and the sword in the other, but with the arms outstretched in kindness. The pollicial institutions of your country require

other, but with the arms outstretched in Kindness. The political institutions of your country require no change; but an improvement is greatly needed in the character of those who administer your government and laws; and while we do not object to foreign immi-gration, we protest against the introduction of those aims and opinions, which, under the influence of ig-correct and superstitution than to the influence of igaims and opinions, which, under the influence of ig-norance and superstition, tend to the entire perversion and corruption of your constitution. The original American element in your population is entirely too small to preserve any great amount of influence: while the foreign portion is not sufficiently enlightened to constitute your reliance in the present dangerous crisis; therefore the safety of your government must depend on the intelligence and moral soundness of the great mass of the usened, who are able to anyorciate the on the intelligence and moral soundness of the great mass of the people, who are able to appreciate the qualities it requires. And these are not unmindful nor careless of those institutions which have guaran-teed them the enjoyment of their possession, and opened to the gates of eminence in life; and when the religious and social freedom which they here enjoy shall have developed their good qualities, we may ex pect they will not only enter heartily upon the career of solf-improvement, but that a new nation will spring up; and that, upon this soil of your inheritance, your children will reap the harvest which you have sown. Our frame of govertment is a great ark, which can

children will reap the harvest which you have sown. Our frame of government is a great ark, which can withstand all storms without, if only it be not at lacked within. Domestic conflict may extend over your country, but it cannot be permanent, imbued ay your country, but it cannot be permanent, imbued ay your country, but it cannot be permanent, imbued ay your be closest ties. And no other result than that which is now visible, could have been expected; for the people of your Southern section, having a natural ambition for power, seek to maintain them selves in a position analogous to that which foreign nobles hold in relation to their laborers; while the sentiment of the North rejects and condemns all such concessions to the monarchical spirit, with too megci-less an acrimony, having, nevertheless, created among ourselves a republican aristocracy, perversive of the consider, in addition, the vast introduction of the forconsider, in addition, the vast introduction of the for eign element, it would have needed no prophet to foretell, thirty years ago, the existing state of things. foretell, thirty years ago, the existing state of things. And, mark our words, this has resulted not so much from the question of slavery, as from the diverse inter-ests and prejudices, in general, of your various sec-tions. The States of the North, settled by foreignors and the descendants of the Puritans, have set their faces against the chivalry of the sum youth; it has, in short, been a social quarrel, transferred into the arena of politics; and this transferrence has always been attended with disastrous effects. We predict a further increase of the difficulty: perhaps there will been attended with disastrous effects. We predict a further increase of the difficulty; perhaps there will take place a radical change in the opinions of the North, and, perhaps, an overthrow of what now con-titutes the pride of the South; for free and slave labor, side by side, is like the blending of the democratic and aristocratic forms of government—it cannot succeed for any length of time; and, in this case, it has only been the element from foreign counties which here are for the element from foreign countries which has so far kept your nation from disunion.

far kept your nation from disunion. Two results, in process of time, may be safely pre-dicted—first, the externination of slavery; second, the destruction of fanaticism—both equally desirable objects. For it is time both sections were brought to

"Western" Lecturers' Conference.

For the general good of the caute in which we are engaged, and in co operation with our co-laborers of the East, we hereby invite the lecturers on Spiritualism and connected reforms to mees at Sturgis, Michigan, on Tuesday, April, 234, for a lour days' Conference,

The of jects of this meeting are substantially the same as there of the Quincy Convention, viz: A free exchange of views and sendments, to the end that we may understand and appreciate each other, unitize our efforts, and establish a gennal co-ophrative feeling among Reform Lecturers. The calling of a National Convention at Oswego, N. Y., in August next, by the "Quincy Committee," being contemplated, we hope that the Lecturors, as lar as possible, will attend this Conference, and thus become interested in and add strength to the general movement. Although this call is particularly to Lesturers, we heartily desire the attendance of all friends of reform to meet and enjoy with us the exercises of the Conerence. Our friends at Sturgis have kindly tendered the use of the "Free Church," also the hospitality of their homes, and will do all in their power to make the Conference interesting and beneficial.

It is hoped that Lecturers who are interested and cannot attend, will indica e their co-operative views and suggestions by letter. Address "Lecturers' Conference." Sturgis, Michigan, care of J. G. Walte, or either of the names attached

Mas. H. F. M. BROWN	FRANK L. WADSWORT
F. L. H. WILLIS,	ABRAM SMITH,
MRS. LAUBA MCALPIN,	CHARLES HOLT,
N. FRANK WHITE,	A. B. FRENCH,
MRS. S. E. WARNER,	S. J. FINNEY,
LAURA A. E. DEFORCE,	WM. DENTON,
JAMES COOPER, M. D.	HUDSON TUTTLE.
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NOTICES OF MEETINGS.

ALLSTON HALL, BUNSTRAD 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 jour Sundays in March, i Mrs. Marta M. Macumber, last Sunday in March, and first two in

April. CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.— The Boston Bylritual 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 : "Special Providence."

15: "Special Providence." A meeting is held every Thursday ever ing, at 71-2 o'clock, for the development of the religions nature, or the sour-growth of Spiritualists. Jacob Edson, Chairman.

CAMBRIDGEPORT .- Meetings are held in Williams' Hall, OAMBRIDGEPORT.-Meetings are held in Williams' Hall, Western Avenue, every Bunday Afurnoon and-Evening, at 3 and 7 o'clock. Beats free to all. The following named speakers are engaged :- Mrs. M. Macumber, March 24th; N. S. Greenleaf, March 21st; Mrs. Spence through A wil; Mrs. Fannie B. Felton, May 12th; Miss Fannie Davis, Shi 10th and 26th; Mrs. R il. Burt, June 2d and 9th; Miss L. E. DeBorce, June 10th, 23d and 30th; Mrs. F. O. Byzer dur-ing August; Leo Miller, Esq., during October; Miss Emma Hardinge, Sept. 1st and 8th.

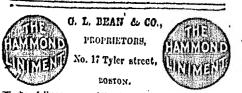
Hardinge, Sept. 1st and 8th. LowELL.—The Spiritualists of this city hold regular meet-ings on Sundays, forenoon and afternoon in Wolls's Hai, They have engaged the following named speakers:— Miss Emma Hardinge the last Bunday in March; Mrs. M. S. Townsond during April; Mrs. F. O. Hyzor, during May; Miss Lizzle Doton in Juno; R. P. Ambler in July; Mrs. Mary M. Macumber in August; Warron Chase three first Bundays in September; Miss Fanny Davis in October. GLOUCESTER.—Spiritual meetings are held every Bunday: the Town Hall. The following named speakers are engaged: Mrs. N. J. Willis, of Lawrence, March 24th; Mrs. M. B. Kin-röy, March Stet; Mr. E. B. Sawyer, April 7th; Mrs. Eitza-beth Clengh, April 14 h and 21st. New BEDFORD.—Music Hall has been hired by the Spirit-

New Bedronn.-Music Hall has been hired by the Spirit-ualists. Conference Meetings held Sunday moraings, and speaking by modume, Afternaon and Evening. Speakers on-gaged :--Mrs. Fanny B. Felton, March 24th and 31st; Mrs. Danforth, April 7th; Mrs. E. L. Rose, April 14th; Hon. F. Robinson, April 28th; Mrs. M. B. Kenney, May 5th and 12th. PUTNAM, CONN.-Engagements are mude as follows: H. B. Storer, for March; Warren Chase, for May; Miss L. E. A. DeForce, Aug.

POBTLAND, MR .- The Spiritualists of this city hold regular PORTLAND, MR.--The Spiritualists of this city hold regular meetings overy Buuday in Lancastor Hall. Conference in the foreason. Lectures atternoou and evening, at 21-4 and 7 o'clock. Speakers engaged :--G. B. Stebbins, March 24th and 21st; Charles A. Hayden, first two, and Miss Fannie Davis last two Babbaths in April and first two inMay; Mrs. M. S. Townsend the last two Bundays in May and the first Sun-day in June; Mrs. M. M. Macumbor last four Sundays in June; Miss Lizzie Doten during September; Miss Laura De Forge during October; Mrs. Anna M. Middlebrook during November. November

November. PROVIDENCE.—A list of the ongagements of speakers:— Miss Lizzie Doten in March; H. B. Storer, two first, and Warrei Chase two last Sundays in April; Miss Emma Hardinge in May; Mrs. F. O Hyzor in June; Laura E. De Force in July; Mrs. A. M. Spence in Soptember. Oswzgo, N. Y.—Meetings are hold every Sunday attornoon and evening at 2 and 7 1-2 o'clock F. M., in the Universalist Church, (formerly Episconal.) Seats free. Speakers engag-ed.—Warren Chase for March; E. V. Wilson. April; H. B. Storer, May; N. F. White, June; Miss Emma Hardinge, July; Miss A. W. Sprague two first Sun days in August; Mrs. A. A. Currier, November.

New York.-Moetings are held at Dodworth's Hall regn-larly overy Sabbath. Mrs Cora L. V. Hatch will speak overy Sabbath till further notice. Meetings are held at Lamartine Hall, on the corner of 29th strong and Sth Avenue avenue Burder market.



cheerfully recommend the HANMOND LINIMENT to the affleted. Having the power to look into its Health properties, I have watched its effects upon severe cases of Ohronio Rhoumatism; many cases have been cured; three persons have been cured of White Swellings by the use of this Liniment. If I was in the earth-form, I would speak in praise of . its merits. I can still look into the human system and sym-pathize with the afflicted. A Lintment has long been needed one that is absorbant, and relaxative, and this Liniment will meet all the wants, for Rhoumatism, Spinal Ourvature, Stiff Joints, &c. From the Spirit of John Dix Finnen

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NEW BOOK BY

EMMA HARDINGE

IN PRESS,

WILL BE READY FOR DELIVERY MABCH 23D,

THE WILDFIRE CLUB, BY

EMMA HARDINGE.

"That the dead are seen no more, I will not undertake to "Inter the check are seen to more, I will not undertake to maintain, against the concurrent testimony of all ages, and ill nations. There is no people rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion which prevails as far as buman nature is diffus-ed could become universal only by its truth." Vide "Ras-selas."-[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 I shall where'er it be. - [Fertue,

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spirit, divine or otherwise. The inspiration of these men is also proved by the fulfillment of their predictions after very long periods of time; and this fact is to us like the shadow of a great rock in a weary land. If we had in our hearts more of heaven's own inspira tion, we should know more than we do of the spirit-power which is behind and within the manifestations we are disputing about; but we are now like those doubting disciples to whom Jesus said, "If you will do the work of the Father, ye will know."

D. GRAY read extracts from an article in the Sunbeam, of February 23d, published at Cleveland, in which he was charged with attempting "to invalidate all evidence of spiritual intercourse," and with advocating views tending "to a condition of utter skepti-cism." He denied that his remarks as quoted in that article afforded any ground for such accusations; and said that his progress toward "total unbelief" must have been pretty slow, for he had advocated these same views for more than ton years. It did not fol-low, because he held that the theory of the medium as to the source of his inspiration is not to be taken for Go pel, that he might not think that the testimony of the utterance itself carried due weight. I by no means reject the just and universal belief among ancient Jews; I only question the alleged source of this inspiration. Because we wish to avoid studie bigotry, are we to be forever charged with infidelity? I repeat my assertion, that if the bare testimony of the medium, as to the source of his inspiration, is to be taken as evidence, we are reduced to a state of pitiable confusion by being obliged to concede all the claims of the various mediums who have imposed their theories on different ages and countries. Can it be for me to say any medium may be mistaken when John the Revelator himself has sent his confession of a mistaken impression as to a spirit's identity, down the long line of succeeding ages? I do not say all me-diums are necessarily hallucinated, but merely that they may be so, and that, therefore, we should remain our guard against the various sources of illusion to which they are liable. God gave us our faculties for this very purpose—and especially the stern, cool, keen power of analysis, which I am desirous of applying to power of analysis, which I am destroated a superbeam," I maintain that our faith in Spiritualism does rest on physical evidence. We don't wish to live in castles in the air, however splendid, but to build our edifice on the solid ground; yet according to this authority, it would seem that I, as well as my unfor-tunate co-laborers Dr. Hallock and Mr. Partridge, am down in the mud. We are denounced in this article as unfaithful to the cause of Spiritualism, merely for assorting that Mrs. Hatch does not known with cer-tainly the source of her inspiration. Now, can any human being venture to say she does know it? So as to Dr. Dexter and Judge Edmonds—I am somewhat versed in Swedenborg's works, though not in those of Bacon, and I say confidently there is not a trace, in their hock. of the Swedish score alconoid enterties their book, of the Swedish seer's clear and splendid system of philosophy. I do not say he was not present with those gentlemen, but only that he did not manifeat his presence by any characteristic expression or demonstration. In general, how can the mere asser-tion of the medium ever be ovidence? I agree fully with what Mr. Adams advanced respecting the uses served by Moses, Mahomet, etc., on their respective ages and countries; but the question comes to this: Anewo to full down at their feet, and acknowledge their infallibility, and so sink again to the level of the Fetish-worshiping African? As to Judge Edmonds's present cointion respecting the inspiration of his book present opinion respecting the inspiration of his book, it would be no evidence, either way, bearing on the question; but until he comes forward to contradict me, I shall hold to my former assertion, that he does not now think it was dictated by the very spirits of Bacon and Swedenborg. The marching and counter-marching of ideas in this and similar cases, goes to prove that the medium's theory in no one of them sts on a demonstrable foundation. I shall thankfully submit myself to the correction of any man, who. in the cause of truth, and not to serve the interest of any sect or party, shall show me I am mistaken. I do not charge any mediums with culpable error: but my opinion is that they have often drawn wrong infer-ences, as to the source and nature of their rapport by reasoning from the character of their interior experi-rules which are to power on interior interior experi-rules which are to power on interior interior experi-

respect to any medium whatever; and if he were as ject. respect to any medium whatever; and if he were as true to the cause of truth as I trust I am myself, he would thank me, from the bottom of his heart, for ex- ing, was "The Identification of Spirits."

When we look at the subject in this light, the problem will be solved—we shall begin to see dry land again. Whenever we feel disposed to submit to these claims of a supernal origin as grounds for an infallible au-thority, let us consider that a piece of written paper, held in the hand of a psychometrical subject, may, after the lapse of ages, enable him to reproduce the character and state of mind of the writer; and cannot we suppose that more occult agencies than are con-nected with such bits of naper may be sources of unnected with such bits of paper may be sources of un-conscious and unreliable inspiration? And, again, we should consider, as I have formerly reasoned, that what is done on the part of the spiritual world has always an element of superiority. Is this so with what claims to proceed from Calhoun, Theodore Parker, &c.? Are not those utterances, on the contrary, invariably below the standard of those great men's

earthly productions? As friend Adams stood on this platform, who could doubt the real source of his inpiration ?- that it was simply the reproduction, in a spiration 7-that it was simply the reproduction, in a semi-conscious state, of his antecedent Methodism? At Dodworth's Hall we merely listen to the average sentiments of the popular mind on the current topics of the day, not equaling the more profound state-ments and arguments of the press or of the stump. Again, whenever the spiritual world has touched on the natural, the unmistakable end of use is the promotion of some great and humane purpose-the suggestion of pregnant questions, which it is profitable to take home and analyze in the light which has thereby been thrown on them. Now I would like to see the man who has been so impressed by the performances in question. Yet, if there were such a thing as infallible authority, and these great leaders of public opinion surposed that they would spend their time in giving xamples of the current thought of the country Would they not utter important and practical truth, instead of showing how nicely they can clap logic on either side of a question, and leave it exactly as it was? Onght we not to exhaust all possible sources of fallacy, in our explanation, before we charge great nen, who were always earnest and vigorous, if not men, trifling?

DR. RANDOLPH .- My experience of Spiritualism as a medium has been wide and varied; and I cannot say I know in all cases who spoke through my lips; but that, under certain conditions, I have been used by certain intelligences. I am as positive as that two and two make four. In passing under this control, a man virtually loses his identity—he himself is for the time being a nonenity, and his testimony relative to what takes place under these circumstances, is worth literally nothing. It is just as when I stand before a mirror with my eyes shut, and a bystander sees my image, which is unseen by myself. I have been under the control of fifty or sixty different spirits-the last one that of Pope Gregory the Great (Hildebrand) Now, I will take my eath that I saw the appearance of a man in priestly garb, and I believe, though I cannot swear, that there was a human being behind those canonicals and that triple crown. I felt the those canonicals and that triple crown. I felt the desire to impart a communication from this source. and forthwith a dreamy influence enveloped mo, as if I were floating on a cloud, and this slumber deopened until all outside noises were hushed to my cars—and this lasted for ten or fifteen minutes; but other people have no proof of these things, nor can I produce any -because a man cannot at the same time be outside and inside of himself. But that there are spirits who come back and talk, and use us as mediums. I know well. That I have, on various occasions, seen and conversed with those who scenned to be different spirits, as A, B or C, I also know. That they were really such spirits, as an honest man, I cannot affirm; but only spirite, as an nonest man, I cannot animi, but only that they presented corresponding appearances. No identification is possible, in the nature of the case. A good actor can personate any character, just in the same way. I have sometimes been psychologized into an idea: I have sometimes been psychologized into same way. I have sometimes been psychologized into an idea I have since relinquished; yet, on the other hand, I know that spirits have told me things beyond the reach of my own conceptions. The more I see, the less I pretend to know of these matters. The subject expands itself into a vast and indistinct horizon around me, and it stretches, above and within me, into an immensity, amid which I can only stand in awe and amazement. And when 1 hear a man say that he knows this and that particular item in this that he knows this and that particular item in the infinite account—when he goes into details as to occu-pations and modes of life in those far-off spheres of being. I can only look at him in astonishment, and think that, if he lives long enough, he will find out his mistake. My hope is from experience, achored firmly on immortality; but what are to be its modes and conditions I do not know, nor can I noint out the ence merely. In examining this subject I intend no personal dis-were to any the true which are to govern our investigations; and it is too late in the day to set up a philosophy on the sub-intert

. ...

their senses-that which follows out abstract ide the name of practical good, and that which, under the name of democracy, cherishes a false pride of no-bility. Nor is a revolution less needed for that bility. 1 "codfish" "codish" aristocracy among you, which seeks to es-tablish itself as the noblest portion of your society, in sight of their forefathers' reputation, as if they themselves were anything more than Jonah's gourd, which withered in the frost of a single night; while the middle classes, constituting the bone and sinew of your population-those who do not care who were heir ancestors, but are not aslaamed to toll for an honest livelihood and a good name-are alone reliable for succor and defence, in time of peril. These have been too much swayed by demagognes, be hitherto

cause they carelessly thought the government going on well enough; but they have been brought to their senses by seeing the bark of State drifting on the quicksands, through the excesses of functicism and the short-sighted selfshness of party leaders.

and proclaim the t ue and immovable basis of Amerit, can nationality. A brighter prosperity will get dawn upon our country, but not to-day; will get dawn our government, an old politician is holding on to power with one hand, and feeling for the grave with the other; and his associates, whose whole lives have been spent in plunder and corruption, care far no in-terests but their own. You have two securities to rely upon—the beauty and that intalli-The people, to whom future generations are to look, must rise up in the majesty of their native integrity, and proclaim the t ue and immovable basis of Ameri-

terests but there own. You have two securities to rely upon-the beauty and justice of your theory of govern-ment, and the intelligence which, in spite of super-stition and corruption, has spread through all classes of your society. If you wish to leave your children a rich inheritance, give them an honest name, and an education which will enable them to apprehend and apply correctly the constitution and laws of the coun-

apply correctly the constitution and laws of the coun-try they will be called to rule. Instruct them that virtue and morality give higher titles to esteem than all the dignities monarchs can bestow; and that it should be their highest ambition to be an American tizen, capable of aspiring to the Presidential chaim-though that is, at present, not at all a desirable cleva-tion, seeing it can be occupied but for four years, or, if the incumbent be very successful and popular, for four years more, during which time he is subject to the voice of the nation, and, after which, he becomes no more than any other citizen. True greatness is derived from truth, honor, integrity, worth, and education.

We have thus endeavored to give, as concisely as possible, our ideas on this subject; and we trust we have offended none who claim to be American citizen for, if we have erred, it was on the side of charity and ustice. We have not had time to enlarge on these bopics, or to refer to statistics in support of our views, but we are animated by the liveliest hope that this country, which possesses the germs of such greatness t be ruined by the indifference or selfi-nness children. Remember. we conjure you, that the first requisites in the characters of American clitzens are sterling integrity and honor, and that, if these are preserved, the government will take care of itself.

A Card,

Subscribers to the Macon, Ga., "OHRISTIAN SPIRITUALIST," re hereby notified that by an arrangement with the proprie tors of the "Banner of Light," they will each receive fou

consecutive numbers of the latter publication, in lieu of the remaining numbers of the Spiritualist due them. This is done by the undersigned to make good the deficiency in the second volume of the Spiritualist, and in hope that all who receive these four numbers of the Banner will transfer their subscription and good-will, thereafter, to that excellent pa per. Circumstances over which the proprietor of the "Spiritualist" has no control, have induced him to discontinue his parer. L. F. W. ANDREWS.

Macon, Ga., March 8, 1861.

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P. S. My Spiritualist exchanges will please continue their avors, and change the address to that of the Georgia Citizen. L. F. W. A.

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The Messenger.

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

We hole to show that spirits carry the characteristics of their earth-life to that Boyond, and to do away with the erro-neous idea that they are more than rivirg beings. We be-lieve the public should know of the spirit-world as it isshould learn that there is evil as well as good in it. We ask the reader to receive no decrine put for spirits in these columns that does not comport wi

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

MESSAGES TO BE PUBLISHED.

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

false? Wednesday, Jan. 80.—How many kinds of electricity are thero? and does electricity travel? Stephen Whipple, New Orleans; Thomas Emery Stone, Due Ilill, Mo.; Ann Eliza-beth Burgoss, South Boston; Botsoy Worthen, Hampton Falls, N. H.; Patrick Murphy, Dover, N. H. Thursday, Jan. 31.—Do disembodied spirits know disease and recovery? Ebenezer Frances, Boston; Mary Elizabeth Cordiss; Thomas Boswell, Frycburg, Penn.; Mary Burus, Brooklyn, N. Y.

and recovery Ebonezer Frances, Boston; Mary Enzabedi Cordiss; Thomas Boswell, Fryeburg, Penn.; Mary Burns, Brocklyn, N. Y. Friday, Feb. 1.—Is the human soul finite or infinite? and how shall we know that the soul may be unfolded harmoni-ously? Joseph W. Leyon, Boston; Michael Brady; Charles Jackson Masters; Peter Leroy. Thursday, Feb. 7.—Is Spiritualism a Science or a Religion? Wm. H. Pervere, Dover, N H.; Jake Morse; Mary Augusta Sewari, Georgetown, D. C.; Mary L. Ware. Friday, Feb. 8.—Why do not spirits assist in breaking up the Union? Major Christian, Montgomery, Ala; Abigail Phillips; Mary Sweeney, New York. Saturday, Feb. 9.—How may the African race be elevated to the standard of the Anglo Saxon race? Isance P. Lincoin, Byringfield, III.; Frances Almeda Whortley, New York; Wil-lam Murphy, Boston; Nancy Davidson. Tuesday, Feb. 12—Is not American Slavery unconstitution-al? Charles T. Wentworth, Worcester, Mass.; Alice D. Lacy., Montreal; Samuel Robbins, Salem; Anua Smith; Wr. Jones.

Wednesday, Feb. 18.-Have not religion and morality greatly degenerated in America? John O'Donnell, Margaret Ellen Corbett, New Bodford; Billy Murry, East Cambridge;

Ellen Corbett, New Beelord; Billy Murry, East Cambridge; Joseph Astor. *Thursday, Feb.* 14.—How may principles are there in the economy of nature? and does not every epoch in life give us a new principle? David Bartlett, Augusta, Mo.; Josiah S. Parker; Mary Louisa Shaw; Juliet Hersey.

Eternal Happiness.

"What proof have we that the whole human family are destined to be supremely happy ?"

This is the question given us to answer this afternoon.

In reply we will ask, What proof is there that man will not be supremely happy? What proof is there that man has not the elements of happiness in his own being? Nature can nowhere furnish you with this proof, but she will give us proof that man's destiny is to become happy. Live as long as he may in sorrow, that desire to become happy or to ovorreach the boundaries of misery, will have its effect. God implanted this power within each in-dividual of the human family, that it might grow and bring the individual to happiness in the end. From the fact that all desire to be happy, you may know for a positive certainty that all will be happy. There is not one living in mortality, or who ever did live, who does or did not desire happiness. Nor is there one who fully expects that God has appointed a place wherein to punish the sins of those who have sinned against him.

Some may have believed it in the external, but that belief comes only by external education. There was nothing in the soul to substantiate such a theory, and it has no immortality; and if it has none, it must die with the body, and go back to the ages whence it came.

You can have no better proof that God decrees you shall be happy, than that you have in your own being--a desire for happiness; for so sure as you have this desire, God must satisfy it. Why did he give it to you, if he did not give you wherewith to satisfy it? Nature never wastes anything. God never bestows anything in vain. That which seems to be a mere nothing, contains the elements ofttimes of eternal power. "Lord Jesus remember me when thou comest into

thy kingdom." Was it the simple prayer offered by the malefactor that was heard and answered by the Eternal through Jesus? No. But the internal desire for peace, for rest, for liberty, for life; and God through Jesus could not have answered in any other way. He might have said, "I demand peace and joy, for it belongs to me. Though my sins are as scarlet, I demand to be white as snow, for I desire to he happy."

Our God is a natural God, and he works through natural means continually. He places within the soul of each individual the seeds of all that is to be. When first the soul awakes to conscious life, it knows for a positive certainty that eternal happiness belongs to it. God cannot rob it of this-he has no power to do it. Believe us, he has no power to do it, for God cannot trample upon his laws any more than you can. You have no right to rise up and condemn your brother because he sins. God hath not given you anything in your composition to give you this right. He says, "I will take ven-geance-not you." This simply means that the God of the individual will attend to the demand, and carefully, too. Now, then, oh spirit who hath questioned us, turn and look within the mirror of your own soul, and see if you cannot discover a something reflected from thence that will give you a knowledge you so much desire. From the fact that you desire it, it must come. Man is endowed with a power by which he can grasp all that is necessary for his advancement, for his peace, for his comfort, for his everlasting unfoldment. Who gave it to him? The same God whom you have been taught to believe will consign one part of his children to eternal damnation. He hath given each one this power, and by that power all must attain salvation. Believe, we say, in this God, and you shall be saved. What is this "Lo, I am with God, and where does he dwell? you always, even unto the end of the world." With you, and you, and you, each form of individualized life. And must that portion of Deity sink in eternal misery? No; it must rise; it must robe itself in garments of rightcoueness and immortality. So, then, fear not, you who stand quaking on the verge of the hell that hath been pictured to you. Know that it is but a picture—that there is no counterpart in your own souls ; and, if there is none there, hell cannot be real; and the same God who calleth to all his creatures continually, who sendeth forth his thunder every hour, who bringeth into new life every moment, will not at any time so forget himself as to fail to answer your demands-his child, his subject ; so ask him for eternal happiness and if he be God, he must give it you. Jan. 26.

will be just what he needs now. I have lost sight of some of my relations that existence of a Divine intelligence.

were trainsplanted before myself, and I suppose it is because they had more faith than I did, or have not so strong a desire to communicate with earth's pro-than the human. Step down in the human.scale as ple as I have.

Now, if you will be so kind as to publish my poor

letter, I shall feel under obligations to you. I sup-pose it might have been disease of the heart I died given all an internal belief in him, if not in the exof. I went to sleep, and did not know when the

change took place. I was found a corpse on the fol-lowing morning. The story in regard to my death that was quite rife shortly after my death, is totally untrue. I had no desire to take my own life, nor did I do so. I will give you the year of my death, if that will answer you-1847.

I speak slow, because I would not use my own' body any better than in this way. Jan. 26.

Samuel Adams.

I come back to get a little information. I have been to you before-sometime ago. I want to know what is to be doue in case a pensioner dies? Well, suppose the State of Massachusetts was indebted to me for a certain amount of pension money-I want to know if they ought not to pay it to my heirs? The State never manifested a desire to be just to me. I have got those who are relatives to me who are no better off than I was. They attempted to deny owing me; but if I had lived long enough, I should have proved my claims. 1 know they owe me, and I want to know if they have not a right to pay those I left. I proved my service, but they did not consider it positive proof. I never could learn exactly what the trouble was. They were always

going to see to it, but never did. I was in the war of 1812. I got disabled in it; and I thought I'd come back and see if I could make anything out of it. I tried a good while at it here; but the longer I tried, the further off I got. I think the laws of Massachusetts are bad.

If I could only get the law to recognize my rights, it's all I can do. I suppose this is but another one of the trials

that wont amount to anything. I had a great

many of them here. If there is any chance of my folks getting my pension money. I want them to. If they can't, I'll not trouble myself about it any longer. It's been a thorn in the flesh to me for years, and I will be done with it now.

Me happy? Yes, I'm as happy as I can be now. I'd like to get my pension, for I'd then see my folks better off, and that would make me happy.

My name was Samuel Adams. - I lived in Boston, and was a wire-worker. I kept in Devonshire street, once in Water street, and in Federal street.

I aint going to tell about my'injuries. I always got mad when I talked of them. I was old enough to know a great deal. I was only mistaken in one thing; that was, I did n't believe in any hereafter. is I was mistaken.

I do n't like your laws at all-they are rotten all through-there is n't a sound limb clear through, There's one terrible thing that ought to be done

away with-surmising a thing to be true, and then reporting it for a fact. 1 'm particularly agin Massachusetts. Yes, it 's

my native place—wish it was n't. It wont be any use to trouble my head about that

pension money any more, will it? Good day, then. Jan. 26.

Ada Augusta Doane.

I wish to communicate with William Doane, in New York. My name was Ada Augusta Doane. William Doane was my father. I was fourteen years old. I died of disease of the throat, two and a half years ago. I have a mother and two sisters with

My father is a wine merchant. I have communicated once in writing, and for a while I thought my father would meet me and let me speak with him but he h s forgotten to do so, and I have waited until I am weary, and I thought if I came here and spoke, I would meet him this way. I will describe myself, so he may know it to be me.

I was very slim and straight; had light brown hair, and dark blue eyes. I had a scar on my left hand. I was burned when I was very small. If my father will please to pay attention to my coming condition; but wherever my body floated, I seemed here, he will make me very happy. Jan. 26. That 's all, sir.

The Soul.

one thing in particular to speak of to him, but 1 he must study the act, and not only one act, but | too material, and these children are being brought think I can give him some general information that every net, and see if he does not find in every son and daughter of God, a hope proven at least in the

far as you will, and there is a force oven there I was a paper manufacturer by occupation; did not do much business for some few years before I gave up all of earth. God to you.

Inasmuch as Jehovah claims all men, he has ternal.

These external things are but poor realities when compared with the internal. They are but the fruit of a variety of conditions and circumstances. If you would know the man or woman in spirit, study not the one act or word, but all; and, in so doing, you shall read the true Jehovah.

Love! what a divine manifestation! When it shall be more perfectly unfolded in the human family, how glorious the result! Inharmony, discord and war, such as now exist, shall be known no more ; Love shall sit upon the throne of judgment, where

Revenge now sitteth. When love shall be better unfolded, heaven shall be upon earth, and the song and daughters who are clothed upon with flesh, shall better know their God, and shall know more of joy; and love shall be as a sea of glass, which shall reveal the glorics of the future life. For lo I it hath the key to all the chambers of heaven, and it alone can open them.

Oh, listen to it as it comes to you in the soft voice of charity. It shall lead you to the holiest of temples, where you shall commune with God.

Love, then, is the highest unfoldment of soul, ac cording to our conception. And there are no atheists, and never can be any, and every soul must be immortal, because they are Gods of themselves. Jan. 29.

Isaiah S. Keith.

How strange things turn out. I always imagined should have the privilege of walking the earth in bodily form again. I supposed it would be my own body that would be raised; but instead of that, we borrow bodies for the time being.

I was drowned in the Kennebec eleven years since this time. My name was Isaiah S. Keith. I claim Kennebunk, Mc., as my native place, or former home. I was then, thirty-nine years old-eleven years ago. There seems to be a great drawing from earth to us, and the crowds are immense who are passing from our place to their old homes. I have been told this was in consequence of the proper con-dition of the earth to receive disembodied spirits. It is better adapted to their reception now than at any time before.

It would seem it is natural in more than one way. It is from the condition of earth and the condition of the minds on earth, and that of those who are divested of the mortal body. From my early youth I was subject to what might be called fits. think I am right in saying that I was attacked with one of them when I was drowned. I will here give a little account of my feelings after I was first sepa-

a fittle focould of my feetings after 1 was fittle separ-rated from my body. It will be interesting, even if my friends do not believe in my coming. My first sensation after being immersed in water, was as if a great multitude of horsemen were passthe surface of the water being as hard ing over me glass, on which the horsemen could ride. It seemed to me as if every one that passed over me must touch me. The noise was terrible! After this passed away, I had a desire to sleep, I was so very weary. I scemed to feel a sense of weariness creeping over me; and if I had been resting after a hard day's work, on a bed of down, I'd not have felt easier. And I hoped those people would not return again with their great noise, for they would disturb me. After that, I found myself standing about a foot from the water, supported by the air, and yet I appeared as much myself as I ever was. And I was struggling with an intense desire to grapple my body and draw it to myself. The desire to gather it to myself, as though I had been separated from it, was terrible. I soon saw I had no control of it, but had somehow or other miraculously escaped from it, and I thought "I have got two bodies; and if I ever reclaim the other, what shall I do with them? Shall I walk about with two bodies ?" All these thoughts passed through my mind-for mind to have a desire to place myself directly over it. 1 suppose the attraction had not been severed. After remaining in that condition, what seemed to be hours, I looked about me with a desire to get away rom that place, and immediately I reco

up in the same manner, and we return to ask that

light be shed upon their pathway. Those of our family who have entered our spiritual home later than ourselves, are more happy than we are, because they came with more light. And now, that it shines for all, once more before I leave I will paper would respectfully solicit a-little light on the ask the guardian of the children to see to it, that following items: spirituality is given them, that they may come up to the higher life, knowing where they are coming and whom they are going to meet-not a few who stand from the flesh. We want them to know this, beto this sphere.

James Good,

My name was James Good. I was here some ing an interview. I don't care when I get it, so that I get it under favorable circumstances; but have it I will. As far as he is concerned, it won't make much difference whether he held the same body he now does, or after the leaves it; but so far as I am concerned, it does make some difference. Jan. 29.

Susan Cassell.

My name was Susan Cassell. My father lives up in Southac street. I was nine years old when I died. I can't help laughing, it seems so funny here. I've got a white body now-2 is it going to be mine al-ways? My father's name is William, and mother's name is Ellen. You can go where you wants to, here, can't you? When I was sick, a year ago, I had hot spells; and that's what I died of. Father wants me to come back, and he'd give me a firstrate medium to talk with. He wanted me to come where all the white folks come first; and I got a white body. My head aint curly, now. I used to brush and like other folks. It was n't good when the boys and

see I'd grown white so soon, and my hair grown to straight, and I can't talk all I want to. My father is a barber. He told me to tell you

he 'd sell you good hair oil, if I'd come here. His shop is most up to Roxbury. Jan. 29.

Written for the Banner of Light.

TO MISS EMMA HARDINGE. Suggested by her lecture at "Bryan Hall," Chicago, in

behalf of the homeless and abandoned females.

Dear lady ! pardon me the crime If I in careless, awkward rhyme Crave just a moment of thy time From duties high and holy :

With throbbing heart and tearful eye I listened to thy thrilling cry For those left in the streets to die-The homeless and the lowly.

Oh, falter not, but onward press,

'Till all they hopes of happiness For thy frail sisters in distress

Shall ripen to fruition ; The wreath of fame thou may'st not win, But she-the saved from shame and sin-The poor discarded Magdalen,

Will breathe a deep petition,

And bless thy name, and hourly pray That God will guard thee every day, And send thee strength to aid alway

Each erring child of sorrow. The rich will heed thy righteous call-For rich and poor alike may fall-And wealth, at least, but " buys the pall

That poverty must borrow.'

But faint not, though the proud pass by With lofty and averted eye, For God will prosper all who try

To walk in paths of duty. Thy toil is in a noble cause.

And earnest men will surely pause. And lend their aid till inster laws Shall drape our earth in beauty.

May more of hope, and less of fear, Repay thy toil from year to year ; May gentle spirits linger near

Correspondence.

Apparitions and Apiritualism.

A constant reader, and sincere admirer of your .

1st. In Chambers' Information for the People, Vol. 2, page 326, we have an account of the burn. ready to assunge their sins and weaknesses, but the ing of Bessy Dunlop, on a charge of witcheraft. She whole party of humanity who have been set apart avowed that her familiar was one Thome Reid, the ghost of a soldier slain at Parkle, in 1547, and who, cause we want them to find comfort after they come after his death, seems to have become an inmate of elf-land. She related that this Thome Reid, who appeared frequently to her in the likeness of an elderly man, gray-coated, and gray-bearded, wished weeks ago, and requested an interview with Thomas her to go with him to the fairy country, and gave Lord, of Hartford. Simply say I come here, request- her herbs to cure various diseases On the same her herbs to cure various diseases. On the same page is an account of Alison Pearson, who admitted her familiarity with fairies, from whom she frequently received herbs for the curp of disease, and that Patrick Adamson, who was created Archbishop of St. Andrews by James VI., actually took the medicine prescribed by this woman, by which he believed that his illness was transferred to one of his horses.

Now if these, and many other cases that might be given, were mere delusions, and not real cases of obsession, may not the speaking, seeing, healing, and other mediums of the present day, be laboring under a similar delusion? and may not those who take, and believe in the efficacy of the prescriptions of Mrs. Mettler, and others, be placed on the same footing with Archbishop Adamson? Is the spirit-land any more a reality than fairy-land and grease my hair to make it straight. I elf-land? If intercourse with departed spirits is a want so black as my father and mother; yet I was reality now, thay it not have been then ? and without just as good to be black; but I wanted to get white, the enlightening and liberalizing influence of saithe enlightening and liberalizing influence of science, brought to bear on the human mind since the girls call you nigger. Tell my father I came here, but I had to laugh to days of James VI. of Scotland, and James I. of England, might not Mrs. Conant, Cora Hatch, and a host of other mediums, share the same fate of Bessy Dunlop, and Alison Pearson, whose familiar or guardian spirits could not save them from the stake and the fagot? Let us hear something on this subject

through the BANNER. 2d. I have been much interested in reading the

communications purporting to be given by spirits, through Mrs. Conant, and I consider them the strongest evidence of spiritual intercourse that could be given, if the persons communicating could be identified, and the assurance given that the medlum knew nothing of the parties, or their circumstances, previous to the communications being given. A few supposed identifications have been published in the BANNER-but so few, compared to the number of messages published to the world, that the inquiring mind finds great room to doubt. I see numbers of messages from persons who died but a few years ago, in Boston and other places near it, which might be investigated with but little trouble, and the result published to the world. In a late number of the BANNER, there is a message from a man who says that he died four years ago in the Utica Asylum for the Insane, and makes some very sensible remarks on the treatment of those laboring under insanity. Would not such a case be easily investigated, and the truth ascertained? We who live out here in the West, see but few of the phenomena of Spiritualism, and have to depend upon the papers for our knowledge of its operations. We are not satisfied with bare assertions, but want evidence that will satisfy the inquiring mind. Give us the reason why so few identifications of messages are published. They bear every mark of honesty in the medium; but unless they can be so identified as to satisfy the public of their truth, no good can be accomplished by continuing to publish them. Let us have an article in the BANNER concerning these messages, and their value as evidence on the subject of spirit intercourse, and you will gratify many western readers besides.

Your humble subscriber, Decatur, Ill., Feb. 15, 1861. J. N. WILSON.

Elijah White.

It's pretty hard work. 1 've come here from New Haven. My name was Elijah White. I was nine-teen years old. I 've been dead as now about six weeks. I made a promise to come here just as soon as I could. I've tried to come before, but I could not do it. I was sick about thirteen months. My folks are all disbelievers in Spiritualism, but

I believed it. They said if I would come and appear

like myself, they would believe. I gave my mother a copy of the "Harmonial Phi-losophy" just before I died. I knew she had never dared to read it; but she promised me before I died that she would read it. I give this only as proof that I remember it, and that I come here.

You will oblige me by saying I have but very little power here, and was unable to say all I wanted to seem to have almost lost the power to make sound. I did n't speak a loud word for something like seven months before I died. Jan. 26.

Jackson T. Elton.

I have endeavored, through a variety of ways, to reach my brother, who is residing in Philadelphia but I have been unsuccessful, and was obliged to come here as a last resort. I am not partial to the public way in which we are obliged to come; but we sometimes avail ourselves of what we do not exactly like.

I wish to hold communication with William Elton of Philadelphia. My own name was Jackson T. Elton. I lived to be sixty one years old. 'I have no | the soul. He must not take the words for truth, but | we knew nothing about. We worshiped on a plane 4.

 $f_{1} \to f_{2}$

What is the highest manifestation of the soul? is the soul of the atheist immortal ?"

Love is the highest, the grandest, the noblest manifestation. Not that which is bounded on all sides by two humans, not that which is limited, but a love as infinite as Jebovah-a love that can look upon all the unfoldments of nature, and say, "I love you because God has made you." A love that will stretch forth its hand at all times to save humanity -a love that will wander through hell, if need be, to save the children of the Father-a love that will look with soft eyes upon all God's creatures_a love that owns no enemies, that stands in opposition to none. This we conceive to be the highest manifestation of the soul.

When Jesus was passing through the agonies of death, then that highest manifestation was given Every other act of his life might have been pure and holy, but none bore so much resemblance to God, to the Divine, as that legated to the human race, at his last hour. After thirty years of sorrow and despair, coming up to Calvary's Mount to be crucified by his enemies, behold what a Divine un foldment was there I When the soul was crushed beneath the iron heel of opposition, it gave forth its most holy incense, and it gave it forth in this wise "Father, forgive them, for they know not what they do." Can you conceive of a higher unfoldment, of anything more Godlike-anything that stands above Look from the very depths of your soul, and

ask from thence if you can have a conception of anything more grand and noble? Love, pure and undefiled, that giveth to all their

meat in due season, that carrieth in the right hand the sceptre of charity continually; that saith to all the sons and daughters of God, "Ye are mine in brotherhood; though you stand in opposition to me in thought, I love you."

Now the soul gives out these manifestations. and unfolds itself in this way better when crushed than at any other time. When the waves of sorrow roll over it, and darkness closes around it, the tomb of darkness brings out offtimes that glorious and grand manifestation, love-infinite in its nature, boundless, eternal, having no beginning, no ending. Oh. what is higher, what is holier ! We can conceive of noth If our questioner can, he stands outside the ing. If our questioner can, he stands outside pale of humanity as connected with Divinity.

Is the soul of the atheist immortal? In the first place, we inform our questioner that

there are no atheists; there never was one, there never will be one. The soul prohibits it, the God of man denounces it. The internal never did disclose it, and never will, even if the external approve it. You may wrap yourself up in the belief in the external form, and yet in the internal you do believe in a Supreme Intelligence. Inasmuch as God hath made you, he hath given you this grand principle,

and nothing can rob you of it. If the atheist have a soul at all, it is immortal, for all souls are.. If he has once been admitted into conscious life, he can never pass out of it. He may disbelieve as long as he pleases in the externa', yet he is immortal, and destined one day to believe in the same God that is recognized by the flower, the tree, the rock, the sea, the air. Everything that is sounding out praises to God, he, the atheist, must one day harmonise with.

Can you find for one instant one who claimed to be an atheist, who passed from this life without others may have the light. ever giving a hope, at least, of a Supreme Father? No, you cannot find even one, as the individualized souls who have passed beyond the physical, will and the father of the children wandered in darkprove.

of his God, he must study more the unfoldment of church; but the true Christ and God of humanity

1.

oldest brother standing by me-Joseph. He called me by name, and said he was glad to see me here, but sorry to see me under such circumstances.

"Do you know the folks are very anxious about you ?" he asked.

I had never thought of that. "What!" said I,

am I not to control my body again?" He answered me that I should have known that by the ineffectual efforts I had been making to control it.

My brother then asked me where I would like

o go. Well, I told him, I would like to go where he wished to take me.

"Then I will take you home."

"What !" said I; "have you not forgotten it, so "No," said he; "we frequently go there."

Then I asked him what he had done with his body, for I never thought but he used that.

"I had done with that long ago," said he. I seemed to have a dread of going to my friends and he said he could not take me, unless my will or

desire was strong enough. "What !" said I. " cannot you take me there ?"

"No." said he, "there is no law of force here. cannot take you to any place you do not desire to go -you have done with he law of force." Then, said I, I have a desire to rest. And with

this, he took me to a place where I soon found some I had known on earth, and I rested so sweetly! I seemed to be partly conscious and partly unconscious. A complete picture of my life passed slowly before me. Yet it.did not make me unhappy, although I saw many dark spots upon it.

Why should these acts make you unhappy ?" said my friends, " as they were natural to you, and you but lived out your nature in them?"

This was so different from my religion, that I was lost in wonder.

This is a part of my experience. If I could get a private interview with my friends, I would give them more of it, and prove myself to them; and, more than all, I would give them something to take away all fear of death, and make them happier than they have been since they have arrived at years of discretion.

I'll thank you for writing for me, and hope to see you again. Jan. 29.

Sarah Hanscomb.

I hope I shall be as fortunate as some others. I wish to communicate with reference to my brother's children. He is unable to, and for that reason I desire to.

My name was Sarah Hangcomb. I lived at Elliot. Maine. My brother's name was Stephen. There were seven children left without a father to care for them, and it may seem strange we have not made an effort in their behalf, before. We will here say that we have made many efforts. We sometimes sow seeds that spring up, and at other times wet seasons spoil the fruit of our labors.

We wish those children to know something of the better land; we wish them to be spiritually educated. It is as easy to educate them spiritually, as materially. We have suffered because of our dark spirituality, and we have returned to ask that

There are other members of our family who have come with spiritual wisdom; but myself ness for a time, because our education was too mate-If man would know more of his soul and better rial. We were taught of the Christ and God of the

Thy footsteps ever guiding ; May heaven aid thy grand design, May charity and truth combine. Until the light of love shall shine More steadfast and abiding.

I trust thou 'It live to greet the day, When thousands taught by thee to pray, And counseled when inclined to stray

From virtue's peaceful places Are gathered in some safe retreat, Where fragrant flowers the senses greet-

Where music, low and soft and sweet, With smiles shall wreath their faces. Chicago, Feb. 19, 1861. G. P. R.

The President a Spiritualist.

The Cleveland Plain Dealer is responsible for the llowing :---

"It so happened that Conklin, the celebrated test medium, was in town the day that President Lincoln arrived, on his way to Washington. Being a Repubto the distinguished visitor, he broke up his own levees at the 'Johnson,' to attend that of the Presi-dent at the 'Weddell.' The moment he sat eyes on the lion of the occasion, he recognized in him a very peculiar individual he had formerly met at his his name. He used to come alone, sit silently, and depart quietly. On one occasion he got an extraor dinary test, which was thus chronicled in . The Spiritualist,' published in New York at the time ":

A GOOD TEST.

A gentleman called upon Mr. Conklin on the eve ning of March 21st, for the purpose of communicating with his spirit friends; and after asking some twenty mental questions, all of which were correctly answered, he wrote the following questions:-"Can you inform me of Mr. K's condition ?"

It was answered—"Yes, he is present now." Q.—"When did he die?" A.—"Yesterday mo ning; he is happy, but cannot communicato yet."

The gentleman stated that Mr. K. was a friend of his, and that he had left him three days previously, in Wisconsin, twelve hundred miles distant-said by his physician to be fast recovering from a long and severe

The gentleman called again the next morning, and stated that a brother in law of Mr. K.'s had just re-ceived a telegraphic dispatch, informing him of the death of Mr. K. on the morning mentioned by the spirit.

Here was intelligence received twelve hours in advance of the dispatch, of an event which had occurred twelve hundred miles distant. (Savans, please ex-

"Mr. Conklin says that Mr. Lincoln is the identical remembers him from his peculiarities of person, his war and fraternal destruction. To me it is a horfrequent calls, and as the recipient of this particular test. So with this link of connection established between the spheres, spiritual association with the patriots of the past, thus availing himself of the wledom of the two worlds, President Lincoln ought give the country assurances of perpetual union and beace."

An old lady stepped into one of the stores of New Haven the other day, and after looking for some time obliged to have cannons piled up in our streets,"

Oswego, N. Y.

Along northern ride from the Jerseys brought me once more to this hospitable shore of Ontario, and to the same cottage-home that took me in when a stranger nearly one year ago; and nowhere in my travels have friends scemed more pleased to meet me, or given me a warmer welcome.

Last Sunday, in the rain, a large audience assembled in the old Episcopal Chapel on the west side of the river, to welcome me once more. Our friends, in consequence of the burning of two large schoolhouses, have given up their hall for a school, and taken the old church, fitted it up, and now our gospel sounds from the pulpit where once were heard Episcopal prayers, and afterward Universalist discourses, and now Spiritualism, the regular line of graduation and progression.

Professor Grimes is here stirring up the religious and the superficial and curious, and sending some ican himself, and not wishing to run an opposition | new hearers to our meetings. He is one of the aids to our cause, for he always shows how ridiculous and insufficient are any attempts to explain even the phenomena he presents, except by spirit agency. He amuses the girls and boys, and as their money rooms in New York, but at the time did not know is as good as any, he keeps up his lectures, and draws in some who belong to churches, as they can make an excuse to hear Spiritualism exposed, which expose is only a few slurs and wholesale charges, betraying either ignorance or dishonesty, or a design to aid it by disgusting the honest opponent. Mr. Grimes is evidently a good phreuologist, and makes some dead shots at character from the heads of strangers, when he has no knowledge or prejudice to enlist his feelings; but somehow most persons who hear him think he is not honest, judging probably from his peculiar manner of action and expression.

Winter is lingering round here yet; the cold winds blow and snow flies, but the ice is gone from the river, and mostly from the lake; the boats nor the birds have yet started on their summer voyages, nor have the birds returned from the South, where, perhaps, their songs are needed more than here to restore harmony and quiet among our species. Only a few persons here are convulsed by national troubles; so far from the scene of action, they do not agitate all as in some sections of the South. We all feel that there is yet hope that wise councils will gentleman' referred to in the above extract-that be prevail, and our beloved country be-saved from civil

rible thought-brother murdering brother, father arrayed in battle against son, and each engaged in destroying the property and household of the other, and all arising from political strife and the success to have his political pathway so enlightened as to or defeat of politicians and ambitious demagogues, for certainly no cause exists in our Constitution or

Government now more than twenty years ago, except the corruption of our parties and politicians. I have seen this tendency for a long time, and reat a pile of water pipes lying in the gutter, exclaimed: tired many years ago from the political field mainly " It is indeed an awful state of things, when we are in consequence of the corruption and dishonesty of the leaders of political parties. "Success, no matter

plain.)

MARCII 23, 1861.

how obtained," has become the leading principle of many men and most political and religious parties. Right, justice and equity are left out, or only used as aids to success; but I trust this tornado will open the eyes of patriots in all sections of the country.

WARREN CHASE.

Oswego, N. Y., March 6, 1861.

Tranc P. Greenleaf.

I wish to call the attention of our Spiritualist friends to Bro. Isaac P. Greenlear as a lecturer. As he has but recently come among us, he is but little known, but is really one of the best speakers in the field. He has spoken for us three Sabbaths, and is equal to any we have ever had. He has a firm voice, is a rapid and easy speaker, and his discourses have the ring of true inspiration. Send for him, friends; Bis, or as above. you will not be disappointed.

Spiritualism in this place is not dead yet. We have speaking every Sabbath, and our audiences in the evening are as large as the hall will accommo-L. G. DAVIS. date.

Portsmouth, N. II.

Inebriety and Total Abstinence.

It would be folly to doubt or dispute the worth of your paper, even by those who do not believe in spirit-manifestations; for none can read it without profit, if they are anxious to receive light. I have and Grant. seldom found an article in the BANNER but what could be endorsed by any reasonable mind that was not afraid of truth. But in your journal of the 23d I have found what I could not have expected-an article that, it strikes me, all good men must condemn-viz., "Inebriety and Total Abstinence," by Paul Pry. It strikes me that this must have found its way in your paper through your "devil," for it looks very much like a thorn amid a bed of roses. I think it will do hurt.

You will pardon me for troubling you ; but I love the cause of truth, hence I wish to destroy error.

Yours truly, John Br. CLUTE. New York, F.b. 24, 1861.

Lectures at Battle Creek.

Mrs. Frances Lord Bond has visited us recently, and delivered a course of lectures to large and appredative audiences. Her first discourse on "Social Wrongs," was well calculated to arrest attention, and "suggest thought," on subjects of vital importance to humanity. "Ancient and Modern Spiritualism" were compared, and the position that both must stand or fall together, was well sustained " Progression and Conservatism' Contrasted." and "Physical and Mental Slavery," were the subjects of the two last lectures, and appeared to give satisfaction. Mrs. Bond is a "living demonstration" that a strictly orthodox education cannot always shut out the light of reason. D. M. BROWN.

Battle Creek, Mich.

Written for the Banner of Light. ASPIRATION VS. AMBITION.

Ask not the pomp and fame of changing life, That lures the human heart unto its goal-Flauats wide o'er all the earth its colors bright, And like the wreathing serpent in our path Strikes deep its fang, and saps the very life. Ask not the fate round Mammon's God to kneel, Still less beneath ambition's altars low To bow ; for evanescent they, as tones Upon Æolus' harp when struck by winds Of night ; as fleeting as the sunbeam's ray That glints along the wave, then fades from sight. But ask for Aspirations in the soul That age and time but brighten, as the years Forever roll ; ask thou for honor, for Bright honor's sake, and live not its false show : But to its perfect standard rise, and let Thy noble efforts be the halo that

J. W. H. Tooner is propared to answer calls to lecture through the week, on Thysiology, Temperamental Philoso-phy, and the Laws of Health, Mirth and Cheerfulness. On bundays ho lectures on the Philosophy of Spiritualism-when heeded. Address, Claveland, Ohio.

when heeded. Address, Gloveland, Onio. Mns. 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. FAINFIELD Speaks in Chicago, Ill., in March; in Toledo, O., two lirst Sundays in April; in Adrian, Mich., third Bunday of April. Would make engagements in the Western States for the Summer. Address, Chicago, Ill., in care of Russell Green, Esq.

Mas. F. O. Hyzen will lecture in March, in Western New Vork ; through April, in Vermont; during May, in Low-ell, Mass; during Juno in Providence, R. I.; July in Quincy, Mass, Address till April, Spencorport, N. Y.

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

DR. F. B. RANDOLFH will accept calls to speak during the next three months, in Connecticut, Vermont, New York, Rhode Island and New Hampshire. Ho will also attend the slek wherever he may be. The friends should address him t once, at Boston.

G. D. STEDEINS will spend the last threeSundays in March in Portland, Mo. Will be in Massachusetts through the month of April, if his services are required. Aduress, Ann Arbor, Mich.

E. V. WILSON'S address is Detroit, Mich. Ho will receive calls to lecture on Bpiritualism, in Ohio, Michigan, Indiana, Illinois, and Canada West. Mr. Wilson is agent for the sale of the Miller and Grimes discussion; also that of Loveland

Miss Elizabern Low, trancespeaker, 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 Ohautauque and Cattaraugus Counties. MRs, H. M. MILLER will dovote one half her time to lectur-ing wherever she may have calls; she is engaged permanent-ly one half the time for the coming year. Address, Asbta-bula, Ashtabula Co., Ohlo.

MRS. ANNA M. MIDDLEDROOK will speak in Philadelphia the five Sundays in March. After that time her engagements are made up to September 1, 1861. Address, box 422, Bridgeport. Conn.

Prov. J. E. CHURCHILL starts for the West, Jan. 1st, 1861 to locture on the subjects of Phrenology, Psychology, Mag-netism and Olairvoyance. Will speak for the brothron en route.

JOHN H. RANDALL.-Friends in the Southern part of Mich-igan and the Northern part of Indinas, who may wish his services as an inspirational speaker, during gebruary and March, will please address immediately to Adrian, Michigan. ORALLES T. INTST intendences infinediately to Auriab, Michigan. Oralles T. Intst intends to labor in New Hampshire and Vermont, this winter, and friends who desire his services as trance speaker can have them by addressing him at Grafton, N. H.

MRS. M. B. KENNEY, of Lawrence, will speak in Lowell, Mass., March 24(1); Randolph, March 17(1): Gloucester, Mar. 31st. Bho will lecture in adjacent towns week evenings. Address, Lawrence, Mass.

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

PROF. WM. BAILEY POTTER, M. D., will attend to all calls to locture on Scientific Spiritualism, in castern Massachu-setts, through March and April. Address, Westboro, Mass. ISAXO P. GREENLEAP, trance speaker, will locture in Ports-mouth, N. H., March 17th and 24th. Post Office address, Lowell, Mass.

MRS. OHRISTIANA A. ROBBINS lectures in Hammonton, At lantic County, New Jersey, every other Bunday, and will speak in other places in the vicinity when called upon.

HON. FREDERIOR ROBINSON, of Marblehead, has prepared a course of loctures on Spiritualism, which he is ready to to-peat before societies of Spiritualists.

MISS M. MUNSON, Clairvoyant Physician and Lecturer, Ean Francisco, Cal. Miss M. is authorized to receive subscrip-tions for the BANNER.

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

Berlin, Wisconsin. DEXTER DANA will epcak in the Webster Street Church, East Boston, Sunday afternoons, April 7th, 14th and 21st, at o'clock P. M.

MR. AND MIRS. DANFORTH will speak at New Bedford, Mass. fret Sunday in April ; Wickford, R. I., April 9th ; Westerly, 11th ; Mystic, 14th. A. W. CUNTISS will respond to calls to lecture on Spiritual-ism, in Southern Minnisota. Address, Marion, Olmsted, Co.,

SANFORD MILES will lecture on Spiritualism and kindred subjects. Address, Salem, Olmsted County, Minnisota.

MISS A. W. SPRAGUE will speak at Norwich, Conn., Sun-day, March 24th; at Stafford, April 7th and 14th.

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

MES. J. B. SMITH's engagements are made up to May le' Address, Manchestor, N. H. MRS. ANNIE LORD CHAMBERLAIN (formerly Annie E. Lord) mny be addressed at Portland, Mc.

Mas, J. B. FARSWORTH, (slater of the late Mrs. Huntley,) will answer calls to lecture. Address, Fitchburg, Mass. Mas, J. Purper, Healing and Trance Speaking Medium, may be addressed at Hanson, Plymouth Co., Mass. Mas. A. P. THOMPSON will answor calls to lecture in the

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Miss FLA VILLA E. WASHDURM, ITANCO SPEAKER, Rockfor MATTIR P. HULETT, Rockford, HI. ADA L. HOYT, Chicago, Hilmols. A. B. WHITINO, Albion, Mich. Address accordingly. RBY, J. G. FIBH, Three Rivers, BL. Joseph Co., Mich. Miss. D. OHADWICK, Lindon, Gonesoo Co., Mich. Miss. M. J. KUTZ, Cannon, Kent County, Mich. Miss. LAUNA MCALFIN, Port HURD, Mich. ELIJAH WOODWORTH, Leslie, Mich. GEO. MARSH, Adrian, Mich.

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

July 21 MRS. A. C. LATHAM, of New York, Physician and Mo-dium, Clairvoyant Examinations and Communications, Healing and Prophesy, Descriptions of Development, Spirit-unl Surroundings, Prospects, etc. Her power to relieve dis-treated with magnetism and slight natural remedies. Be sure and avail yourself of her peculiar talent to see those things which it is for your good and happiness to know. Terms of treatment modernte. Examination or interview, \$1. No. 14 Oliver Place, leading from Essex street, Boston. Jan. 6.

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many a soul will therein ind relief. Therough and satisfac-tory Olairvoyant examinations will be given. Mediums wish-ing to expand or refresh their powers will do well to call. Some exclaim, "Burely discase can be healed here;" others, that "every person in Boston should see her." Let none who feel movel to call be diebarred by lack of means. Resi-dence, No. 14 Oliver Place, from Essex street, Boston, March 16, tApl29 20.00 16.00 14.00

March 16, tAp120 NOTICE.-PROF. A. H. HUSE, the Prophetic Medium, may be found at his residence, No. 12 Osborn Place, lead-ing from Pleasant street, Baston. Ladtes and gentlemou will be favored by him with such account of their past, present and future as may be given him in the oxerclase of these pow-ers with which he feels himself endowed. Price 50 cents. Nutities writter when desired. Charge, \$3. N. B. Frof. H. promises no more than he can accomplish Sopt. 15. \$80.00 25.00 48.00

Sept. 15. If ULAIRVOYANT EXAMINATIONS AND COMMUNICA-TIONS by MIS. Rockwood, assisted by MIS. Pushee, Tuesdays, Wednesdays, Thursdays and Fridays, from 9 A. M., to 4 P. M., at 155 Court street, Bostou, Mass. Nov. 8. ιſ

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

Mov. 17. M RS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-tradistance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. 8m Nov. 17. SAMUEL II. PAIST, a blind Medium, having been devel-oped as a Honling and Olarvoyant Medium, is prepared to examine and treat cases of disease. Address for the pre-sent, 634 Race street, Philadelphia. If Nov. 17, MRS. SUSAN P. TARBELL, Medical Chairvoyant, has taken rooms at the cornor of Jackson and Division sts., MILWAUKEE, Wis. Examinations, \$1. tf Feb. 2. MRS. L. F. HYDE, Writing, Trance and Test Medium, may be found at 8 Legrange Place, Boston. August 25. tf

EXAMINATIONS. EXAMINATIONS. Those who may be afflicted, by writing and describing symptoms, will be examined, discase 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 contin-uation of the treatment will cure. Terms, \$5 for examina-tion and medicine. MRS. C. A. KIRKHAM, Seeing and Trance Medium, 140 Court street, Boston, Muss. Torms, three-quaitors of an Jan. 19. tion and medicine. The money must in all cases acc ar, şi w 8m Jan. 12. M RS. S. J. YOUNG will continue her private and public Officies as usual at 33 Beach street, until the first of April, 1801. M ISS JENNIE WATERMAN, Tranco and Test Mcdlum, 8 Oliver Place, from Essex street. Terms according to time. 4mº Dec. 22.

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7

TUST PUBLISHED BY DR. STONE, Physician to the Tra-JUST PUBLISHED BY DR. STONE, Physician to the Trop Lung and Hygicobic Institute, a Treatise on the Gausses of Party Physical Decilico of Annorican People ; the Gausse of Nervous Dechilty, Consumption and Marannus. This work is one of high moral ione, written in chaste, yet thrilling language, and appeals directly to the moral con-tciousness of ALL, PARENTS and GUANDIANS especially, do, tailling ecientific and reliable alids and treatmont for cure. It will be sent by mail on receipt of two 5 echt stamps. #EP-Parents and Guardians i fall not to send and obtain this book. Young Moni faul not to send and get this book. Ladies 1 you too, should at once secure a copy of this book.

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corrheat or fleur albus, &c. Likewise, epilepsy, hysteria and nervous spasms. Now, in ninety-nine cases out of every one hundred all the above named disorders, and a host of others not named, as Consumption of the Lungs, and that most insidious and wily form of Consumption of the Bpinal Nerves, known as Tabes Doracles; and Tabes mesenterica, have their scat and origin in diseases of the Pterc Vierra. Hence the want of success on the part of oil school practice in treating symptoms only. Dr. Andrew Stone, Physician to the Troy Lung and Hygion-ic Institution, is now engaged in treating the class of modern mandlos with the host astonishing success. The treatment

is institution, is now engaged in treating this class of modern maindies with the houst assoniabing 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 ac-curate descriptions of their case, by lotter; and have the medicines sent them by mail or express. Frinted interroga-tories will be forwarded on application.

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no of the new developments of the age,

days, in the forenoon.

who will reflect!

Shall rest above thy head

Aspire to all Things pure and true, and scorn with curling lip And flashing eye their semblance, ever fair. Of all thy aspirations, none will rank More purely true than faithful love of one ; Therefore cease not to seek the only place In some fond, loving heart ; and when 't is thine, Guard thou it well as t' were a jewel raro From God, for theu wilt find without it, life Will prove a descriptirear with not one spring To grace the lone and trackless wild ; without Of music's breath, one tone, to wake the dream Of coming death.

Let aspirations, then, Fill all thy soul, and quench the light of base Ambition's fire ; for we are told by one Of holy thought and heavenward reaching aim. " The one leads to the world-the other leads To God." COBALIE. San Jore, Cal.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive rescues noticed under this next are an entry to reserve subscriptions to the Bannar, and are requested to call atten-tion to it during their lecturing tours. Sample copies sont res. Lecturers maned below are requested to give notice of any charge of tkoir arrangements, in order that the list may be as correct as possible.

MRS. ARANDA M. SPENCE will lecture in Bangor, S Sundays in March. Taunton, 4 Sundays in May. Oambridgeport 5 do in April. Providence, in Sopt. Address, the above places, or New York City.

Auross, the above places, or New York City. Mrcs L. E. A. Drefoncz will lecture at La Crosse, Wis., in March; at Decorah, and Davenport, Iowa, in April; at —Pymeuth, Mass., in May; Providence, R. I., in July; Quincy, Mass., Aug., eth, 1th and išch; Saraioga Springs, N. Y., Aug. Böth, and Sept. 1st; Putnam, Conn., Sept. Sth and 15th; Con-cord, N. H., Sopt. 23d and 28th; Portland Me., in Oct. Appli-cations for week evening loctures, addressed as above, will be received.

Waters GRASE lectures in Oswego, N. Y., five Bundays of March; in Utles, drst Sunday in April; in Troy, the second Bunday of April; in Providence, R. I., third and fourth Bun-day in April in Protann, Cours, four Sundays in May; in Stafford. Brst Sunday of June; in Willimantic, second Sun-day in June; in Windsor, third Sunday in June, Will be at the Worcestor Convention in April. Ho will receive sub-scriptions for the Banner of Light, at club prices.

Secriptions for indisanties of Light, at club prices. Miss ERMA HARDINGE will locture in Boston, in March; in Philadelphia, during April-address, care of M. B. Dyoth, Eeq., 114 South Second-street, Philadelphia. In Providence, May-address, care of Capt, H. Simons, Providence, R. I. In Worcester and Bangor, Maine, in June. In Oswego in July. Postoffice address, care of Bela Marsh, 14 Bronnfield-street, Boston. Applications for week evening lectures should be enade as foon as possible. The Sundays of the above months or one and red. are engaged.

LEO MILLEE will speak in Putnam, Conn., April 7th and LEO MILLEE will speak in Putnam, Conn., April 7th and July; vicinity of Baugor through August; Cambridgeport, four Sundays in Oct.; Providence, R. I. Hvo Sundays in Dee, Mr. M. will answer calls to lecture week evenings. Ad-dress, Hartford, Ct., or as above.

N. FRANK WRITE will locture five Sundays of March at Bikhart, Ind.; the two first Sundays of April at Battle Oreek, 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 Seymour, Conn. Applica-tons from the east should be addressed as above.

COMBITOM INCERSE Should be Addressed as above. FRANK L. WADSWORTH Spoaks in Attica Ind., March 17 and 24; Ronssalear, 11.d., March 31; Elkhart, Ind., April 7 and 14; Sturgis, Mich., April 21st and 28th; Adrian, Mich., May 5th and 12th; Toledo, O., May 19th and 26th; Detroit, Mich., New Sundays of Juno; Lyons, Mich., four Sundays in July. Address socordingly.

Muse Moser M. MACUMER will fecture the third and fourth Sundays in March in Cambridgeport, Mass.; the last Sunday in March and first two Sundays in April in Bos-ton; the last two Sundays in April at Taunton; four Sun-days in June at Portland, Me. She has no engagements for February February.

H. B. Bronzz will spoak the three last Sundays in March in Putnam, Conn.; first twoof April in Providence, R. I., and during the month of May in Oswero, N. Y. Friends in towns near these places, who desire week evening lectures, should address him at either of the places named above.

Miss Lizzis Dorew will speak the five Sundays in March, a Providence; last two in April, in Willimantic, CL; four undays in June, in Lowell, Mass. Address, Plymouth, MESS.

surrounding towns, addressed to her at Holderness, N. H. ALBERT E. CARPENTER will answer calls to lecture in the trance state, addressed to him at Columbia, Licking Co., Ohio. Kins. ISAAC THOMAS, trance modium, will answer calls to lecture in the New England States. Address, Bucksport, Me. Mns. S. E. COLLINS, No. 35 North Sixteenth street, Phila-delphia, will answer calls to lecture. Mns. C. M. Srowz, trance lecturer, will receive calls loc-to ture, addressed Vandalla, Cass Co. Mich. LEWIS B. MONNON'S address is 14 Bromfield st., Boston, in care of Bola Marsh. MRS. E. O. OLARK will answer calls to lecture, addressed at Lawrence, Mass. George M. Jackson will receive calls to locture, addressed to Bennettsburg, Schuyler Co., N. Y., until further notice. REV. JOHN PIEBFONT 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, Me., until May. CHARLES O. FLAGG, trance speaker, 59 Warren st., Charles-ORALLIE HOLT, trance speaker, may be addressed for the present at Delphi, Ind., care of Dr. E. W. H. Beck. MRS. HELEN E. MONELL will receive calls to lecture in New England. Address, Hartford, Conn.

REV. STEPHEN FELLOWS will respond to calls to lecture, ad-dressed 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. OROWELL, trance speaker, Boston, Mass. Ad-

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

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July 7. 17

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BANNER OF LIGHT.

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

Sunday, March 10th, 1861.

Miss Emma Hardinge continued her series of legtures at Allston Hall, Boston, before overflowing audiences, on Sunday, the 10th inst.

AFTERNOON DISCOURSE. The theme of the afternoon's discourse was "The Laws of God and the Laws of Man," and the text selected, " One generation passeth and another cometh,

but the earth remaineth farever." The genius of the age is changed. No more have we the mere recession and advance of the waves of progress; change is now the spirit of the universe. here is a marked difference in the efforts of all reformers of this age, from those of any which have preceded. The attempt is po longer to establish some reformatory scheme, or to legislate through old forms. There is a spirit of restless inquiry abroad. Not in the mere spirit of change are reformers agitating to destroy old institutions ; they are asking, in the true spirit of reformation, whether a better standard, yet undiscovered, does not exist. It is the belief that there is such a standard, that, while the generations pass away, that remains for-ever, which informs the efforts of the friends of progress of this day. In all the present modes of reform, or attempts at reform, those who strive to educate the people are no longer seeking to imbue the mind of youth with their favorite ideas, but to search for the spring of influence and character in the mind of youth. It is no longer "Thus saith the Lord," but, What saith the Lord.

"One generation passeth and another cometh, but the earth remaineth forever." And it is here that there is a difference between the laws of God and of man, between the finite and the infinite, between the temporary and the eternal. The most permanent foundation. the best rule, for human institutions, is to be found in the magnificent scheme of God's eter nal handiwork. Government is a part of the divine order of things. The most powerful minds, by necessity, gravitate to government and legislation. The element of government is found in the household. The father, the judgment and strength, the father, to whom is entrusted the supply of the wants of the family, the lawgiver, the ruler, the monarch. The mother, representing the loves and the affections, the delicate tendrils of human feeling that are wound about the heart. In the relations of father and mother and child we have the perfection of government. The great Father of the universe we call the Father God. Everywhere we find, in the external world, the Mother Nature. In her grand scheme of provision there seems to be recognition of our necessities, and, gathering them up, she presents them to the Eternal Father, in one grand prayer. All the wealth of the harvests of the earth are a daily answer to the prayer, "Give us this day our daily bread." So in earthly government. Every government the earth has ever known is formed upon the model of the family government, and only in proportion to its exact adherence to this model does it contain the elements of permanence.

The magistrate is placed in his position, in the divine order, not for his own benefit, for his own aggrandizement, but for that of the people. Again, there are grouped the legislative authorities of the nation, representing the mother-principle. Here are the wants and necessities and ories of the people, all represented in the many voices of the many that surround the one man. Just so long as and so far as the people are happy, the monarch is good, and the legislators are the ministering spirits. There was a day, long, long ago, when the scheme of patriarchal government realized this ideal. All the governments of earth have finally fallen. It was because the chief magistrate ceased to be the father, because the laws hedged him around in protection, because his power has been rendered illimit able. It is the sword of selfishness, that has severed the ties between the people and their ruler.

Precisely the same Divine order underlies the in stitutions of commerce and science. How is com-merce perverted! In the Divine order of God it was destined to outwork its benefit from the highest laws. It is one universal system of fraud to obtain the largest return for the smallest outlay. Is this the love of God? Think not thou wilt escape if another suffers from thy fault. There is not a star that shines on the remotest rim of space, but is anchored close within the heart of God, and sustained by His almighty love. Not one spark can be turned from its place without the destruction of the whole. And yet we fancy that when we legislate for one, and not for another, we are injuring those only who are directly affected by our action. The anguish of broken hearts passes into the heart of all. air is charged with sighs, and thick with human tears, and all proceeds from the violation of the law of Divine government. There is, too, a social law, not less potent than the others. Our social law permits us to bestow our society, or gifts, or wealth, only on those already stored with the good things of earth. In the cus toms of society is a dungeon stronger than any that ever fettered a felon. Does the law of God accord with this? Next comes the law of religion, which should or. pound all other laws. But read the Ten Commandments. "Thou shalt have no other gods before me." Ave. surely this is the law. Look abroad, and see if your God is not a unit. Where is He? Ask if He be the God of the Presbyterian or the God of the Universalists, whether He has fashioned ten thousand million curious little creatures with all the wonder of a soul and all the wondrous mechanism of the human structure, little sinless creatures that never spoke but the one simple word Mamma-ask whether it can be the God who condemns uncounted millions of such as these to perish in eternal destruction, so terrible that were there one soul heneath your feet, at this moment, in the torments of an Orthodox hell, you would, every one of you, break through the crust of earth and tear down, with your hands, to the lowest depth of hell, to snatch him from his awful fate. Is it the God who condemns His blameless children to that doom? Is it the God of Saul, or the God of Paul? The God of Saul applauded him when he held the clothes of righteous Steven, and the God of Paul denounced him unless he should turn his other check too, when he was smitten. In every age, every clime, we find the same variation. We must know God' before we can obey the law.

God's institutions are eternal, solence, with the and becomes a statue, and calls upon the race to destroy him, that the other half may be appeared. This is the scheme that has grown out of the crea-

forth their debris to fertilize the earth, and this when it laughs in the face of the joyous sun, it reevery voiceless thing that God has made. The little child, the school-boy, the young mnid, teach it you of commerce grows old and gray beneath the timehis selfish isolation, he cares only for himself. He quartz forever. ulone is the suffering one of earth that stands a victim to the laws of man. He stands outside the joyous smile of nature; he stands corrupt in all his sired to go up to battle, and, wishing to know institutions. The moment he abandons the law of whether he should be successful, sent for a certain kindness and equal justice, he places himself in the number of prophets, to report to him. Accordingly, situation of him or her he injures, and forgets that we are then introduced to a Heavenly council, where the royal law of everything in nature is to do to one

another as you are done by. O, reformers! let our parting words, then, give concerning the best means of enticing Ahab to you hope! The earth remainsth forever; generations and human institutions are passing away; who had created Ahab was insufficient to control but the earth, and her glorious law of love, her kind his fortunes. He needed the advice of one of his and tender law of justice, remain forever. She is ministers, and receives it in the proposition of one the bride of God, the mother of ye all. Go to her and learn of her, and then ye will cease to say, the laws of God and man ; for all shall be, forever and forever, the laws of God.

EVENING DISCOURSE.

"The Life and Times of Satan, or the Kingdom of Hell and its King," was the subject announced for the evening's lecture.

Before the lecture, Miss Hardinge read from the Bible passages descriptive of the Devils of the Old and New Testaments, and, also, popular accounts of the Devil as regarded in the superstitions of various modern nations, with a passage from Bailey's Festus, embodying the conceptions of the arch-fiend entertained in the ninetcenth contury. The text of the discourse was:

"I have chosen you twelve; and one of you is a devil."

The idea of a pure malignant impersonation of evil, a personal devil, such an one as this Soripture has described, such an one as for eighteen hundred years has lashed into obedience the groaning children of humanity, would appear almost too gross, too contemptible, to deal with, in the nineteenth century, were it not for the fact that his reverend name is still universally current among mon-the old theological rod yet held up to the world. In these days of science, with such knowledge as we have of the Creator's ways, we yet are called upon to conflict with the idea of a kingdom and king of pure, unmitigated evil. In reverence to that God who is Love, in reverence to that dear. Name that in all ages has welled up from the inmost heart of frail, weak, trembling humanity, as it has extended its arms to the Infinite, with the yearning cry-"Abba, Father !"-we desire to know whence comes this cant of evil, this spectre conjured up from the dark theologies of the past, terrorizing the soul of man in the name of the kingdom of hell and its

king. It is to be remembered that we have a very strong antagonism to encounter. If there is no Devil, there s no need of salvation, we need not the interposition of any power with God, to save us; Him who made we believe strong enough to preserve. It fol-lows, then, from this reasoning, that if we dismiss our Devil, we dismiss our scheme of salvation, with its necessity; and, therefore, the foundations of our churches; and with our churches we set aside our priests: ergo, we have to contend with our priests. It is the same in our scholastic and in our theologi cal system. The child can observe for himself kindness may teach him; but so long as a rod is necessary, we must have a schoolmaster to administer it, and schools in which the schoolmaster can act: ergo, if we dismiss our rod we loosen the very foundations of our schools, and dispense with school. the instruction and benefit of the race. lasters

The great has taught by Jesus, and on which the iton, or the impersonation, of the ancient myth con-universe was founded before man was, is the law of cerning the origin of evil. simple justice. The rocks teach it you. They Let us now endeavor to ascertain whether in any

respect the history of this personage conforms with clothes them, in turn, in heauty. The very flower the character theology has stamped upon it. After teaches it you; it loves the leaf that unfolds its bud; the tale of Paradise, the next mention of Satan is in the poem of Job. In this poem there is a marked turns, in its beauty, its sweet perfume to gladden change of ideas, however uniformity of terms may the day. The air teaches it you; the winds that have been preserved. Batan appears amongst the sweep off pestilence carry away the spices of Arabia on their wings. The metals teach it you; they give you use proportionate to the care and labor you agent of the Ever-living Father of the race. It is by His permission that he torments Job; and the result is to prove the worth of Job. We should never have had the legend of the patient man, the story of of commerce grows old and gray beneath the time- of Satan called it forth. Satan, here, then, is the worn, corrupt human institutions, and he is the only fire in which the thrice refined gold of Job's characone who rebels and rebels against this law. In ter was tried, which else might have lain in the

The Devil next plays a part in the history of Ahab once again the sons of God, or spirits surrounding His throne, take counsel with the Infinite One his ruin! Obviously, the power of the' Being who offers to be a lying spirit, and go out into the mouths of Abab's four hundred prophets, and entice him to his destruction. Was this the act of God, or not? If it was not, then revise your Bible; for there it stands recorded as the act of the Maker of

the Universe. You talk of the father of lies-which was the father of lies then? The next appearance of this theological demon is

in the Temptation in the Wilderness. In this nar ration we learn that the Devil took the Sinless One up into a high mountain, and tempted him. In one gospel, Satan is represented as offering the government of the kingdoms of the earth on his own account; in another, he offers it by permission. Here is either some great mistake on the part of the transcriber, or some falling off in the character of the inspiration. But still, we find the story repeated of Satan amongst the sons of God; while the brightness and purity of him, whether he withstood the Satan of his own heart, whether he battled with that Devil which he proclaimed, with his own truth-ful lips, was a bad man, and a bad man only, or with a real, personal fiend-still shines out from the temptation in the wilderness with a glory that temptation alone could have revealed. O ye strong and mighty, that have never fallen, have ye never been tempted? Ye that have written yourselves immortal, and that have come out from the fire of temptation, bless your God that amongst His shining sons ever stands the tempter, Salan, and that the foundations of Heaven are laid in the Kingdom of Hell, or darkness

We are told by St. John that the Devil was the old serpent-the same with the famous dragon, whom again and again modern commentators ob stinately persist in locating in the skies. The blend-ing of religious and astronomical ideas, in past ages, still retains its influence on modern creeds and formulas. It is obvious that the great dragon of the Revelation is nothing more nor less than a splendid constellation heralding in the darkness of Winter. Thus much for the Jewish Scriptures. When we take up the traditions of other nations with regard

to the Fall, we enter a region still more mysterious absolutely mythical. In the barbarisms of India, and the mystic savageisms of Egypt, there is no absolute personality defined as the embodiment of pure evil. Siva the Destroyer, of the Hindoos, was also the Reproducer. Typhon, the Destroyer, of the Egyptians, was the twin-brother of Osiris, the Lord of Heat. At first the dreaded deity of tempest and inundation-when the Egyptions found that the yearly deluge was the cause of the fertilization of Egypt, they grew ashamed of their Typhon, and, coming to regard him as a good, wise, and beneficent god, made him the Judge of the Dead. So with the conception of an evil spirit in the mythology of the Greeks and Romans; the hateful and loathsome deities were the sons and daughters of Jove, each one an instrument in the hand of the Supreme for

been no age when this tromendous name of Devil eral laws, no one denies. How do we know it? has not sanctioned all the crucity that only our Who told us? We see the action of certain forces origin in the wild beasts of the field could account of matter, and, for our own convenience, give it the for. But the day is ended when, it can any longer cacto aught but a smile. It is, indeed, still used express our meaning; and, from certain actions, wo amongst you as a rod of coercion. But stand upon onli them general laws. Now has God ever altered the platform of your reason, and demand what is his laws to meet our circumstances? A few years the meaning of the word. Take the definition given ago all Europe was scourged by the Asiatic cholera. by Jesus-"I have chosen you twelve; and one of The Pope and his satelites prayed to God to avert you is a devil"- a bad man, that is, the soul of a the horrid pestilence from their fair country, but bad man. Alas! we need not go very far to look prayed in vain. The rigid people of Orthodox Scot-for demons. The minds that could conceive of a land, on the other hand, felt that God would pay God capable of sanctioning and commanding the better heed to their prayers, if they cleaned horrors that have been inflicted upon humanity in highways and lanes of their cities; and God did the name of religion, are worthy of the character avert the scourge, because reason and religion acted that Jesus bestowed on Judas Iscariot.

flame, and its murky atmosphere, with no flowers, no lofty forest trees, and no glorious living things-because it is not the beautiful world of the present? Do you find it in the ages of the past-because they are not the useful, inventive periods of to-day? Do you find it in pain and suffering, those sentinels of aw? Do you find it in sorrow, that has unlocked all the streams of human sympathy and benevolence? Do you find it in crime? Why, then you must be content to have one mighty treble in creation, and no bass; to have all things in unison, with no plaintive minor strain; to have all trees ready-made oaks, and no acorns : to look for roses. and forget that they were once unlovely roots; take only the pure white lily, and forget the blackness and corruption of which it was born; take the kingdom of heaven, and forget that its foundations are in hell.

O, our Father which art in heavon, this is the Season when Thy strong hand is heavy upon us! Shall we curse Thee because the earth-shas been clothed in the white mantle of snow, because the storm king has desolated the land, and with mighty breath has swept the earth clear of pestilence and impurity? Shall we curse Thee, in sight of the tender young Spring already here, with her garlands and her blossoms all ready to come up into life? When the burning heat of Summer succeeds, and withers the tender lily, and fades the delicate roses. then rejoice, rejoice ! the vines are hanging their luscious fruit, and giving forth of their splendid luxury, to gladden thy heart, 0 man! The golden fields are ripe with corn; Nature is singing her great harvest-home! Shall we curse Thee, O God of the Summer, when the mournful sighs of Autumn sing the requiem of the dying Summer, or when the beautiful Autumn lays down her splendid crown, to die? Shall we carse Thee as each rolling year succeeds, stored with good, and growth, and light and life, and daily bread? Shall we curse Thee because man is but a child, and is growing up to the stature of manhood, and then springing up to godhead in the better and brighter world?

O, Father, we bless Thee that Satan stood amongst the sons of God ! We bless Thee for pain and suffering-a portion of Thy divine ministry-the sentiwrite, and sculpture, and give to the world germs of art and use, all forced out of stern pain and want.), God of Ages, we bless Thee that Thou hast, in the fullness of time, permitted the radiant star, Lucifer, to re-ascend to his place-hast permitted the spiritmediums of the nineteenth century to proclaim that Satan is dead, and Lucifer is risen again !

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE,

WEDNESDAY EVENING, MARCH 13, 1861.

SUBJECT .- " Special Providences." JOHN WETHERBEE, JR., Chairman.

DR. N. B. WOLFE .- A belief in Special Providences, to imply that Deity occasionally departs from, or ion of the subject, I am constrained to assume the negative of the affirmation, and will give my reasons for so doing. The priesthood tell us that the days other harmonious man-to you, sir, to myself! no contravention of natural laws-no special providences. The Orthodox conception of God and his attributes is very little in advance of that which obtained in the world, far back in the mazy solitudes of Oriental antiquity. Indeed, in the cosmogony of Hindoo religionists, Brahma, and the other Gods were more liberally endowed by their tawny worshipers with Deific character, than is to-day the God of Moses and Elijah. You can find more spiritual truth and freedom of soul in the Pantheon of Heathen mythology, than has ever emanated from the gorgeous creed edifices of St. Peters, or St. Pauls, because there is no room in our oreed-bound beliefs for the religious development and freedom of the soul. The restraints of infancy are imposed upon the movements of manhood. tinguished persons, who illustrate in their public haracter their belief and disbelief in Special Providences—they are Lord Viscount Palmerston. First linister of the British Empire, and James Buchanan, Ex President of the United States. These gentlemen shall by the limners of their own characFMARCH 23, 1861.

name of law-for the sake of applying a term to call them general laws. Now has God ever altered avert the scourge, because reason and religion acted in harmony. If there are special laws, why do we

Where is the kingdom of this mighty potentate? not see them carried out? Has there ever been any Do you find it in the acorn-because it is not the necessity for such laws? What would be the use, onk? Do you find it in the wild, weird world of to-day, to continue the miracles of Christ, when the yore, with its huge, billowy seas, and its leaping light of reason and Christianity beam universally? Some suppose that when a special dispensation of God's providence is needed, God will put forth his hand to do it. The day of such things is passed; but it does not argue that it may never come again, when it may be required. I, surely, shall not presume to say James Buchanan was not doing his duty when he proclaimed the fast. Was it not better to avert civil war by an amicable settlement than by the sword? I cannot see that the course the Ex-President pursued shows anything of weakness, imbecility or ignorance.

JACOB EDSON .- God governs the Universe through laws adapted to every possible condition the crea ture can be placed in. With the Creator there is no time or space, no past or future; it is one eternal Now. His presence in law constitutes a providence o perfect, that no effect can be rendered by any individual link in the chain of causation which does not exist in the Divine mind, and is not in accordance with His will in that sphere of activity. His general government, or Providence, must be com-posed of the special and particular. Its perfection consists in its adaptability to all the departments governed. Special Providences suppose a divine or spiritual interference, through laws affecting the ife, character and destiny of the individual and the world. All harmonious, loving souls are more or less conscious of a co-operative agency, a receptive instrumentality or mediumship, through which the Divine Father transmits from the creative sphere His special and particular messages of love which warm and purify the hearts and consciences of the

A few weeks ago, in a neighboring town, a child was playing on the floor, while its mother or nurse was ironing. The woman heard a voice say-ing, "Take up the child !" The command was repeated, and obeyed, and in a moment after the door fell from its hinges, upon the floor, directly where the child had been sitting. This was a case of special providence.

MR. THAYER.-Were we Gods ourselves, instead of men and women as we are, and like Him could we see the end from the beginning, there would be an impropriety, certainly, in coming together to speak nels that warn us of the mystery and grandeur of our own structure. We bless Thee for poverty and adversity—that starving lips and perishing frames standpoint than he does, there is a propriety in talkhave been obliged to labor, and invent, paint, and ing upon this subject. A pious old gentleman of write, and soulpture, and give to the world germs of my acquaintance was once resting himself after he had been falling trees, when he heard a voice saying "Take care !" He left his seat, and upon the spot where he had been sitting, a large limb fell, that would have killed him instantly had he remained. This he always regarded a special providence. We must talk about things as they appear to us-from our point of view. We speak of the sun's rising and sitting. To us, it does rise; but, in point of fact, we turn around with the earth to meet the sun. So it is with special providences.

MR. HUMBERT .- The universality of Providence nobody doubts or denies; not so special provi-dence. Direct or special intervention of God or Providence would be a miracle; and, if I understand it, a miracle is a violation of the laws of God -a house divided on itself; or a miracle is a law of acts in contravention to, the legitimate or organic God unknown to man until its phenomena was ex-laws of the universe. If this be a correct apprehen plained. We know that God organized attraction in plained. We know that God organized attraction in proportion to destiny; that he organized the most beautiful system of distributive justice, and one no for so doing. The priesthood tell us that the days less beautiful in the economy of means or agencies. of miracles have passed. I do not believe that If I comprehend well all the meanings of the word miracles over had a *de facto* existence, save in the *special*, it seems convincing to the mind that there is minds of the ignorant and oredulous of the race, an exception to general rules, of individualism. By who either would not or could not investigate the special providence Joshua was able to stop for causes of certain phenomena, chiefly or devoutly twenty-four hours the rotary laws of the universe; But we are indebted wholly to Christianity for the ascribed to extra natural origin. In making this by special providence a certain widow of the Bible reation of a personal Devil. And not until the assertion, I am not unmindful of the miracles as could, with a single bottle of oil, fill all the jars and oribed to our elder brother, the gentle-hearted Naza-rene, which have been held up to the admiration of Christ changed the water into wine; by special mankind for almost two thousand years. No, I providence, also, we shall see God travelling the place myself alongside of my loving Master, and curve line, as the shortest ways from one' point to with him go from place to place and witness the another, to the exclusion of the straight line. If display of his power-his natural power; but I see [God cannot violate his own have in this last ennn-God cannot violate his own laws in this last enunno power displayed that does not belong to any clated case, why should you acouse him of duplicity. in the other cases? All the laws of God are infinitely wise, and they could not be differently contrived. God provided that olive oil could not be produced but through the olive fruit. If God could produce olive oil without olives, then he could also bring a duplicate law in violation of the first. MR. GROSVENOR .cited the story of the man who went down from Jerusalem to Jericho and fell among thieves, as an example in illustration of the subject. The Levice priest did not believe he was sent that way by special providence, and so did not relieve the distresses of the poor sufferer. The poor Samaritan who "by chance" passed by, relieved the wounded man, and trusted to special providence to replenish his purse so as to pay the man's hotel bill. In the beginning God made man in his own image; and as man thrives by special actions, so does God Almighty. The stars seem to go in a straight line; but, after all, they travel in a wide sweep around the central sun.

"Thou shalt worship no graven image." Why, then, destroy the forms of beauty; for if love is worship, God himself has stamped upon your hearts the instinctive worship of beauty. "Honor thy father and thy mother, that thy days

may be long in the land which the Lord thy God giveth thee." Where is the land of the homeless wanderer? Give him a chance to obey this law, and it will be only his dutiful children that will live long. Do not the disobedient sometimes extend their life to the longest period of human existence, while the good and dutiful die young? This commandment will not work.

'Thou shalt not steal," nor kill, nor covet thy neighbr's goods. Remember this, poor hungering rogue, that, looking on the rich stores of provision first covetest, then stealest, and then killest to defond their act. No man steals that does not first covet; no man kills that does not do so because he either wishes to steal, or has first stolen. The covetous thought in the heart steels and whets the knife of murder. Remember. then, all ye that break these three commandments-they are the most divine, they are founded upon the most sovereign of all God's just and immutable laws. Yet human laws permit the monarch to cast a wishful eye on the possessions of his subjects, and make him a legalized coveter, thief, and murderer. The laws are founded on Divine order, but they do not work. At every step the partial laws of man contravene them, and impede their execution.

But the world is everywhere demanding a better, a nobler standard of right than man has set up in his Cokes and Blackstones, or in his social and seientific Institutions.

lays, and at the end of that period God saw everything that he had made; and behold, it was very and doing the work of his Maker. But from the good. Shortly after the dawn of the seventh day days when Christianity grow strong and powerful, commences the personal history of our first parents, and it became necessary to rule the consciences of commences the personal history of our first parents; and very soon after their advent on the stage of life, we take up the history of the old serpent, who, a later revelation informs us, was really the Devilalthough the Book of Genesis does not say so. The time is very short between the sixth day, when all things were pronounced "very good," and the Fall; aud yet, during that brief period, theology declares there was a tremendous war in Heaven, a mighty conflict, during which Lucifer succeeded in drawing to his side a third part of the host of Heaven, and descended bodily into an already prepared abyss, oceans of fire. No history is given of the creation of this nether world. And this transcendent battle must have occurred between the time when God pronounced oreation very good, and when he found t very bad indeed.

We are told, in modern phraseology, that there is no condition of evil, however dark or painful, of waged in the human heart-all this was spread out which Satan is not the father. Naturally arises the before the illuminated mind of Milton, and gave that question—who was the father of Satan, and whence did he come? The answer is ebvious and inevitable. And here we find either a great misunderstanding on the part of the Creator, or else the possibility of creating a power that (which Festus declares impossible) should be actually co-equal with himself. Is mortalizing him, raising him from a domon to a it possible that our God, in fashioning perfection so radiantly bright, was necessitated to create equal imperfection? Such an assumption must limit either His wisdom or His power. Nevertheless, from this contingency we cannot logically escape. Hence we find it best to ask very few questions about the origin of Satan.

His appearance on the stage of human life presents other difficulties. We find him tempting our first parents—to do what ?—to become wise—" Be-come as gods." Afterward we find the Heavenly the possibility of man's advancing any further. one was the author of man, and another the author

of Satan. Here follows the tale of the fall of man, and his driven out of Paradise. Later in the world's history, the Creator, surprised and overwhelmed that his machine does not work well, determines to destroy the whole race by a flood. But fearing, possibly, that another race like the first could not be produced, a portion are saved. But even in the life

start the new generation with a drunkard and one accursed.

What can be expected, afterward, but a constant triumph of the power of the tempter? Age after temptation, and callest forth the thews and sinews age, we find Satan rising higher and higher in the of the soul, till we become men and women, wrestscale of authority, and man, and, of course, the ling with thee! hast thou not left thy blessing upon Creator, sinking lower and lower! The rest may be us? O men and women! trace down the history of related in one of those figures which will not insult that Christianity founded in the name of him who the sacred name that we have used-Creator. We declared that if you took the sword you should per-find a sculptor fashioning statues that do not an- ish by the sword-of him who turned his check to

swer his expectation. There are laws of science, too. And while | tor cuts himself in two, one half descends to earth | with one long track of fire and blood. There has

First, of the origin and birth of this evil spirit. oreation of a personal Devil. And not until the Here we enter upon a plane of mystery. Here we death of the Master, not until the Pentecostal days find a very marked confusion in the tangled web of We find mismanagement somewhere, but at a loss to trace its beginning. are almost at a loss to trace its beginning. It is related that the world was oreated in six human belief. Hitherto, we find him among the sons of God, or shining among the stars of heaven, men, within and without the Church, with a rod of iron, the Devil became impersonated in just the requisite form.

In the advent of Milton, we find a marked era in the history and appearance of this mighty personage. Whether by Providential disponsation personage. or through the machinations of the Adversary, that hapless genius was early doomed to grope through life in utter darkness. Whatever the cause, the result was a magnificent one. If thou didst it, O Satan, thou didst well deserve to stand amidst the sons termed Hell, with its caverns, and pitfalls, and of God! For with the close of the physical eyes. there came a splendid illumination of the spiritual leyes of the man, until Heaven was opened to his view, and the archangelic hosts stood in shining array before him. He wrote the history of the skies

and saw and felt and knew what he wrote. The glorious conflict of the seasons, the mighty war stamp to his splendid conception of Lucifer, that elevated him at once from the low, mean, grovelling fiend to the resplendent Prince of the Air. This was the work which the Dovil performed by striking out the eyes of Milton, who rewarded him by imhero. From this time our Lucifer's character and personnel is changed. He is now a splendid angel-"not less than archangel ruined."-

"In shape and gesture proudly eminent."

We behold him in all his fallen majesty, and weep with him

"Such tears as angels weep."

All this grand panorama of angelic existence is raceable to the famous astronomical religion of the skies. The ancients, accustomed to observe only Council remonstrating amongst themselves, against surface truths, found their beneficent divinity in whatever was capable of ministering to their physi-"He is become as one of us," they say. Ah, is it cal and costhetic requirements. The sun was the so? were there more Creators than one? Perhaps fertilizer, the cause of that Summer which to them was life and redemption. Therefore they believed that the sole God and the sole Creator was that god

whom they supposed to inhabit the sun. Without a persistent degeneracy. In order to dispose of this god of evil, they recognized the effects of darkness disagreeable possibility that man should suddenly and winter and famine. All crime, if traced to its pecome too good, too perfect, too great, he must be source, will be found to result from want, from that starvation of the physical and moral energies that demands daily bread for soul and body. The Serpent was at one time a radiant constellation of Summer, but finally passed to the to the Autumnal sign, and hence became the symbol of destruction. This was the origin of the idea of Lucifer's fall from of the only one who was deemed worth saving, we Heaven, and also of the fall of man. O Lucifer ! radiant child of the skies ! thou Satan

that standest amidst the sons of God, doing the will

of thy Master! thou mighty spirit, that whisperest

He first dashes them in the smiter and his back to the scourge, and with pieces, then re-oreates them from the frogments of dying lips prayed Heaven for his murderers. The the old, and when, at last, they persistently refuse, religion founded and carried out in his dear and in their immobility and impassibility, to perform all hallowed name, has been marked, from the days functions that he has not assigned them, the sculp of the Apostles down to this nineteenth century,

OTS. A few years ago, the Asiatio cholera, so fatal to human life, because so little understood, was marking with devastation and death, its advancement toward England's happy homes. The people became alarmed, and the church militant, through their clergy, sought to interpose a special pleader with Providence to avert the impending danger. To do this, the First Minister of the realm was petitioned to appoint a day for national *fusting* and prayer. children, they were terribly frightened! and Pon prayer, they thought, was their only dernier.

Palmerston, with a true parental heart, saw the folly of his people, and with a slight admonition, told them "that lime-washing and clean sewers were more efficient prophylactics than fasting and prayer; and that they had the authority of the rovernment to attend to these duties at all times." All honor to the First Minister of England! All honor to the man that dare tell such a truth at such a time! Lord Palmerston was no believer in special providences.

There is no Asiatic cholera to alarm, no famineno pestilence to threaten the country over which JAMES BUCHANAN ruled. But treason, glutted with corruption and spoils, had unsheathed its murderous blade, and held at the very throat of the nation. The pirate crew ran riot through the household, and yet he called the nation to prayers / Oh, James Buchanan, my venerable friend and benefactor, by whom I've stood in sunshine and in storm-I will not upraid thee now. The slanting rays of thy life's setting sun are lengthening over the lawns of Wheat. land. Power, patronage, and official favor will nover again be dispensed by thee. The flatterer and syco bhant will now desert thee, but, dear old man, I love thee still! Your heart is good, and I know it! But why, oh why did you not call the nation to arms, instead of to prayers? Your appeal to Providence has been in vain. "God acts by general, not by partial laws."

Mr. BURKE .--- It makes no kind of difference to any one here what conclusion we come to in regard every part of the whole. It seems to me there can to this question : for the laws of God will go on the same as ever in their workings, in spite of us. God's reasons always are imperative, and no human mind can fathom them. No conclusions of men can the lesser cannot hold the greater, so God cannot be alter His established purposes. That there are gen- confined by substance.

DR. DILLINGHAM .--- I am afraid we shall not be able to fathom the Deity, with all our logic and acumen; but that Deity moves his purposes to the selfish will of man. I cannot allow.

MR. PLACE .-- It is incumbent upon a modern philosopher to explain his reasons for belief in any proposition. The facts named to-night are well authenticated-as well as human testimony can establish anything; and we cannot push such facts as Bro. Edson has stated out of sight. There are too many such cases to admit of the hypothesis of hallucination. The growth and development of a tree are governed by general laws, but when distracting forces have produced a disturbance, there is need of special efforts to remedy the defect ; and nature always seems to supply that special force. You cannot suppose life and motion without law. There is a field of general operation and special operation : and law is only the mode of operation.

DR. WELLINGTON .--- If this building were on fire, and I should give the alarm, and you escape to the street in safety, would it be a special providence? Would it be any less a special providence if a disembodied spirit, acting through a medium, were to give you the same warning? Many of us have heard most beautiful music, when no earthly hand could have produced it. Was it any more a special providence than if produced by a spirit in the body? The most necessary thing is to define our meanings, on a question like this. Some define special providences as events taking place outside of law; but I cnnnot see that anything can transpire without the power of law. I believe in special providences as I understand the term—as general laws carried out by special agents, or by indirect means—not in opposition, but in harmony.

MR. WHITTEN .-- I do not believe in special providences, nor wholly in general ones-if I did, I should believe that if God were immaculate, He could make or unmake at pleasure, unconfined by law.

JUDGE LADD .- We find in nature an infinite variety, all blending in certain unity. So there is an attraction between bodies, in the aggregate. There are laws which not only regulate the whole, but be no law that does not comprehend every particular. Dr. LEWIS .- The "substance" of the Dr.'s remarks was that life, motion and matter are one; and as