## VOL. IX.

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NO. 15.

Written for the Banner of Light. REVEALINGS. BY NELLIE M. SMITH.

Alone at eve. Alone with thought and Nature, The stillness is unbroken, save a whisper Swept through the open lattice by winged zephyr, As in gay mood he woos the blushing roses.

Soul-full of life and love, the brilliant summer. In royal robes that grace her queenly beauty, Leans proudly on her golden, vine wreathed sceptre, Smiling benignly, though her power is waning.

Alone. And yet a holy Presence, living, breathing, As if another world had just unfolded Within the compass of my thought and being. Its beautiful existence -God's last creation.

I tremble in deep awe, and close my eyelids-Hushed is my heart, lest the delicious vision Vanish in air, and, lost forever, perish Ere I have treasured up its heavenly lesson.

Light, scintillant, like golden snow, is drifting Down o'er my form transfigured, strangely blending With the bright One, whose flute-like voice is waking The echoes of my heart's divine emotions.

The voice is richly moulded into words-the Presence Assumes a form of more than mortal beauty; One hand is laid upon my head in blessing, While one unfolds a scroll of silvery whiteness. "Aurora, thou art loved in heaven, where angels

Have heard thy prayer, have marked thy aspirations; And I am sent to thee with benedictions, "Uniting thus thy soul to the immortals. Write here thy name: each night while wrapped

slumber. Thy spirit-hand shall trace each day's attainments-

Of victories won, of love-wrought benefactions. "And when the scroll is filled, I'll bear thee homeward. Gone is the vision—fled the dream celestial, Yet its vibrations thrill my very being, As music lingers with the mountain echoes,

Repeating softer, sweeter still forever. Three Rivers, Mich., July, 1861.

Written for the Banner of Light.

HOW I LEFT RUSSIA. FRAGMENT OF A VOYAGE.

BY J. ROLDIN M. SQUIRE.

We had left St. Petersburg at Christmas, which (it is said) brings ill-luck; but, like misoreants, we ligion, which is that of the State, is endangered by had traveled during the time set aside for the rethese numerous sects, (they count about two hunligious fetes. Three days after our departure we dred in the whole empire,) two of which, above all and myself, at Riga, which is the capital of the three provinces, Liveland, Esthland and Curland. The city was always on a war footing, although the fleets of France and England no lorger blockaded the ports of the Baltic.

many leagues in the interior, is defended, not only They are always ready to make proselytes, even at by her fortress, but by the fort of Baldera, erected at the mouth of the Duna, where it empties into the even thousands of roubles to deliver the desire of the gulf. The city calls forcibly to mind, owing to its demon of the flesh, are the principal victims of this peculiar construction, the old German cities. Built on level ground, she is yet visible at a great distance, on account of the steeples, spires, towers, and her buildings with cupales, which form a curious mixture of gothic of many epochs; of Byzantium, Russian, if I may say that Russia has a style of her own, and psuedo Greek. The harbor lies before the town and outside of the walls, consisting only of the facto, to the dignity of apostles. river, which is large and beautiful-a magnificent sheet of water, rolling, tranquil and abundant, be tween its hollow banks, in many places more than a gratification, in spite of the rigor of the cold, from mile apart. The inhabitants cross the river by fifteen to seventeen Reaumor, all these types collectmeans of a floating bridge, which they build on ed, in several popular scenes which they arranged piles, after the breaking up of the ice, and which in a charming manner, with picturesque decoration, they semove at the first cold. Both sides of the har- although a little slovenly. Here were wooden booths bor are lined with ships of all nations, and the rude, clustered in a manner seemingly impossible, leaving badly constructed barks of the country. These barks far behind, in their homely realism, the more beaudescending with the current of the river, after having shot the dangerous passages and little cataracts, bring to the city the objects of exportation-cereals flax, tallow and hides, and wood for masts and build\_ ing purposes.

The bridge, which, at a certain hour of the day is opened for the passages of ships, serves as a promenade for the inhabitants, and, when, during the winter, it is removed, the river becomes one plain of ice-a grand, solid route leading to the sea, lined with fir trees, which have been planted there to serve as guides to travelers. The route is used by post carriages, by the diligence for travelers, and the mail coach, and is furrowed by long lines of countrymen's teams, and bored at different distances drink. Further on, but immovable, are the standinto wells-that is to say, into holes hollowed in the ard tea-boards and restaurants, which the Russians ice. It is also on certain days used for markets and fairs.

This year the field of ice presented a rare spectacle-a score of ships held in the river as in a vice. garnished with pieces of ice of all shapes pendant and galley-slaves, with the soldiers who guard them from their rigging, and on which sailors and offi- peacefully, without rudeness and without pity, becers, as if to warm themselves, went and came with cause. I must say all, the soldiers of the garrison feverish activity. These ships load in the ruder bear envy to the slaves, a little better lodged than season of the year, which, with this liveliness of they, and who get, by little jobs which they are algait, are two things equally unusual in Russia. I lowed to do, that pocket money which represents asked the reason of this, which was more patriotic their happiness and which permits of their extraorthan commercial:

"They blockade us during the summer, at Cronstadt, at Revel, at Lisbon, and above all, the allied fleets have wronged us by remaining before us. because they are nearly twenty hours long, and the They had the summer for themselves, now we have twilight of the morning is blent with that of the the winter, the winter of Russia, which obliged the evening), were now short and dim. We employed fleet to fly. The winter is ours, and we use it as them at our best. Sometimes we went out together,

you see." with nick from the harbor to the sea, or rather from our hunt after rough sketches; and as the subjects the sea to the harbor. Many ships had entered the were interesting, we were, in a few days, sufficiently stream in a line, and the ice now held them immov- satisfied, and could say with Titus : "We have not able, and the same dangers attended them at their lost our journey," and our conscience repreached us

This solution of the problem was regarded as a victory, but it was burdensome, and the operation was never attempted again.

L- and myself had some acquaintances in the city, and we profited by the forced stay which we went there to make, by continuing a series of rough sketches begun in St. Petersburg, and in Finland, and which we completed among the inhabitants of Riga and its environs. Riga, actually the old town of the Hanse, the old possession of the Teutonic knights, the ancient possession of the Swede, then of Russia, contains in her limited circuit a strange population, a remarkable agglomeration of races, long enemies, who have been reconciled, or very nearly, but who are a little, if at all, mixed. In a limited territory, if we compare it with the immense extent of the Russian empire, live the lethois, poor countrymen, degraded beyond measure, keeping their customs and their language to themselves, which is neither a dialect nor a patois; they have passed from one yoke to another, resigned, blessing God and their conquerors without revolting or complaining. The Germans, more civilized, more polished, but more restless, an essential element of the population of the town, loving the remembrance of the independence which they once enjoyed, keeping with their mother tongue, a national guard, the only one in Russia, a Ratie Haus, or council chamber, a town hall, and the exclusive right of certain trades. Lastly, the Russians, people of the suburbs, carpenters, terrace makers, small merchants, and clerks belonging to all the degrees in the ladder of governmental offices.

To these differences of origin, they add those of religion, differences at once more numerous and more profound. You see them elbowing in the same street-Israelites, clad in traditional costumes, getting by their scorn for the others to scorn themselves, and with unexampled servility. They have not the right of remaining in the city, where the police allow them sometimes, in order to draw money proportionally as they want; they have not the right of purchasing land, they may be colporteurs, smugglers, makers of tricks, (and what tricks!) drums, musical instruments, and military laborers, but veritable soldiers, never. Lutherans, Presbyterians, Reformers of every profession, Roman Catholies or Orthodox, lastly Greek Catholics, equally Orthodox, indifferently intolerant, and getting every day new converts-thanks to the law which governs marriage. The unity of this Orthodox re-

The first of these are the Starovi, or old believers, who admit the Mosaic law in its integrity: the other, the Scopti euruchs. The last, burdened with a sickly corpulence, are nearly all money changers, Riga, situated on the banks of the southern Duna, and have the reputation of growing rapidly rich. the cost of money; the soldiers, to whom they offer odious zeal. Some persons, besides, of this sectary, suffer the operation which renders them Scopti physically, only after having been married and having had children by their union, which, if we believe the religious chronicle, leaves them fruitful long after their initiation. Those of the Scopti who have made twelve conversions, are promoted, ipso

> On the principal market place, which stands between the river and the ramparts, we found to our tiful dreams of Callot. There they sold all sorts of objects, named and nameless, old and new old clothes, old boots, old odds and ends of all metals and materials, milk and eggs, butter, meat, game and fish, all frozen and stiff, as if expecting it would be necessary the following season, for want of purchasers, to decompose and resume their natural clasticity; then, utensils, objects necessary to life. wooden spoons, woolen gloves, pipes, images of saints, wax tapers, medals and beads. Among the booths circulated the tea merchants, strolling merchants, who are somewhat analogous to the wandering cocoa merchants of Paris, but who serve their infasion warm, and not la fraiche, to those who will call Restaurazzia, and the Germans Restauration, and where come to eat of tea, vodko, kwass, piroggen, (cake and meat,) of potatoes, and of pulp made of the meal of the pea; merchants, lethois countrymen, dinary enjoyment of the cookery of the market.

The days, so long during the months of the beautiful season, (it is of the summer that I speak, sometimes alone, nor did we return, neither one of I saw, indeed; the ice had been broken by hand us, without bringing to the house something from for little.

and the ramparts are near the fortress, and it is dium was sombre enough. true that Riga has not the reputation, in the eyes of its inhabitants, of being a fortress of the first order.

I was returning one day and, without being able to warm them, hiding my fingers under my pelise. I felt incapable of holding a pencil; beside, the evenng was not distant. It was nearly three o'clock, and my friend L --- was at home. I saw, coming tohoneyed smile, altogether benevolent, flat and vulgar, and in all the regularity of justice. which characterizes the Russian functionaries, (I know, especially among the Yonger, some happy exceptions, but these are rare.) He came up with me, and asked if I had not been drawing near the bastions.

I understood what he had said, but yet I was not very certain, and I would not reply to him with a cook and bull story. He spoke Russian, and asked if I had understood him.

"I do not see sufficiently the aim of your question," I said to him; "please to repeat it to me, and shall be more certain of having understood it."

This time his phrase left me nothing to desire, rearding its clearness. It was perfect.

"You will know if I have drawn in the market?" "Near the bastions."

"Near the bastions, if you like better," I replied. "You were accompanied by a person taller than

70u ?" "This person was Lud, my traveling companion," replied in the affirmative.

"What have you drawn-can you tell me?" "Very easily. Some curious types of your coun

try, equipages, merchants, booths."

"And no bastions? "No bastions."

He thought of nothing but his terrible bastions, to which we had paid no attention. In times of peace t had been perhaps inconvenient to draw them, but in times of war, in the absence of the consuls, in the midst of an alarmed population, that became a danplain to him not only in bad Russian, but in eloquent signs, what were my ideas on the subject : but there was either insufficiency on my part, or bad will on his, (which, will, perhaps never be known,) he did not more than half understand me. "Please to follow me to the house of the com

mandant." said he to me. "Which commandant? General W\_\_\_11?"

This was the commandant of the citadel. I knew him a little-an excellent man, but timorous. He had slept with one eye open since the war, and the replaced his hand upon his forehead. dreamed in his quarters of the gravity of his functions, and the best means by which to preserve his wife, his children, and his fortress from the approaches of the enemy; adding, to be just, that twenty years of captivity in the citadel of St. Petersburg, and that for an error, a similarity of names, had, perhaps, given him to reflection, and weakened er disquieted his mind, beside an unlimited devotion to his Emperor, and to his duties.

and I am at your service."

amiable, and offered me a cigar. We encountered waited to be left alone with L--. on our way many officers, in grand dress, belonging to the garrison. I saw one some distance off blow it. his nose sans ceremony, and sans handkerchief, and the most natural in the world, which, besides, is in use among the inferior officers of the garrison. That did not prevent his saluting the officer who the respect which was due him.

This scene pleased me. It is again present to my and myself: memory to-day, by reason of the circumstances in which I then found myself in difficulty. We entered the house of the commandant, who, when he saw me, extended to me his hand.

you desire of me?" I assured him that I desired nothing; that I was made an interrogative sign to the officer, asking hope, will have no result: we come to see if you attitude of a respectful conviction, presented, with- authorize us to visit?" out wincing, his verbal report. He had seen me-not only me, but another person taller than me, who was with me-making a sketch near the bastions; yourself," replied L-, angrily. "It would be he was charged by the general, as an inferior, it is useless to refuse you; search, gentlemen; we are true, to look after the security of the town-he was in Russia, and you are at home." at the service of the crown, and his duty to the Em. peror and the country was to bring me to the gen-

Indecision, sadness and a painful sense of duty and was the favorite assistant of the first colonel of his forehead with his hand and had the air of disagreeable, his manners discourteous, and his thought\_

high and short?"

The pleasantry was inopportune; the general continued determinedly to think. His hand descended resolution, he removed it.

ard," said be.

Unfortunately the market is near the ramparts, to his country, England, a plan of Revel, the exor-

"Very hard," added the general. "Be kind, general; tell me at once if I must be hanged."

The truth is, I had no inclination that way; in fact, when no species of death is agreeable to me. and when I reflected on my innocence, I called to mind that it was a country where it was not requisite to have two lines of a man's writing in order ward me, an officer, enveloped in his cloak, with a that he may be hanged—hanged without remission,

> "Hanged, no, no, without doubt, no-it is to be hoped not. What were you drawing?" I replied to him that it was some types of his

ountry. Equipages, merchants and booths. "Show them to me;" and I passed my folio to

"And those of your friend?"

"I have not them with me," "You have them not with you? You are quite sure ?"

"Oh, yes." "You have not drawn the bastions?"

The bastions again. I endeavored to banish them at my best with words, but they always returned. I learned that the officer had made with the general, who was on horseback, around the previous night on the ramparts, to see\_if anything was wanting in his fortress, or if any immediate danger threatened the bastions. The officious and unlucky officer departed, not without having offered his hand to me, moved by a sense of pity which I kindly remember, and asking pardon of me for having done his duty. I remained alone with General W ..... Ha was anxious-some idea agitated him; and the words which he had repeated, of the hardness of the times, returned to his lips again and again. Would he make a violent move, or was he moved by Rity? I did not know. He became pliant, adroit, and employed various little means and insinuations.

"You are then decided on leaving us? You leave, then, our Russia? You have your prodorojno?" ger useless, and all gratuitous. I attempted to ex- The prodorojno, is a sort of passport furnished by the military commandant.

" Not yet."

"And you contemplate being in France by the spring? Then is the renewal of hostilities."

"I pray you, general," said I, "not to make coinoldence between two things which have no affinitythe renewal of hostilities and me; the renewal of hostilities and my friend. We have nothing in common."

His face lighted up—then became sombre again;

"The times are hard." said he.

"General, how does Madame W-

"Oh! you know,"-"I assure you that I do not know,"-

"Yes, you know women, women!"

"Women?"

"Women are always sick." 0 0

An aid-de-camp of Prince S---, was coming in. "Two minutes only, Mr. Officer," I replied. "I The general extended his hand to me. I left, happy have business near here at the office of the Journal, to have been discharged so easily. I hurried home at a good pace, and, on entering, found L- talk-The officer attended me near the door, and in a ling with an engineer, a friend of ours, a young man few moments we took together the road which sepa- just graduated from the schools of St. Petersburg, rates the market from the fortress. He tried to be I did not breathe a word of my adventure, but Some one rapped at the door. I went and opened

There stood two gentlemen in green cloaks, their wipe it neatly on that part little visible of the heads nearly hidden in their embroidered collars. sleeve of his coat, an operation which he rendered Their faces were inscrutable and solemn-features peculiar in all countries to assuming people who openly appreciate the selves.

As I asked the object of their visit, one of them, was conducting me (he belonged to the army,") with evidently the superior of the other, replied with a smile almost benerovolent. He addressed both L-

> "We would wish, gentlemen, to speak a few moments in private."

"That gentleman is our friend," said I, pointing to the engineer: "you can speak before him as "How do you do?" said he to me, "and what do before us;" the friend however withdrew; he had before been one of his chiefs.

"We are charged by the civil governor," he connot brought to his house this time voluntarily. He tinued, "with a grave duty-very grave, which, we him what he wished. The officer, standing in the have anything suspicious in your house. You

This was a political visit.

"Say, rather, gentlemen, that you are authorizing

The chief bowed. The dangerous visitors were not unknown to us: we had already formerly met them, but in society, The face of the general suddenly wrinkled and not in the exercise of their deplorable calling. One, occame black, as if a heavy cloud had passed over it. the inferior, a Major N-, having a French name, responsibility were represented on it. He covered the police. His dealings were generally felt to be reputation very poor. The other baron, a man of "Do you deliberate, general, if I must be hanged the world, was a traveled man, and the malicious public had left the question of his character untouched-a rare thing in Russia. We had, Land myself, several times exchanged a few words slowly from his forehead to his lips, and on his with him at the house of some mutual friends. grey monstache; then, as if he had taken a sudden We had even, we must own, after having been repeatedly solicited, some years before, made a carica-"The times are hard—the times are hard—very ture of him, with all his friends, while dancing. It was never published, owing to the departure of As two months before, a stranger, a father of a the lady of the house. The manners of these genfamily, and trader, had been made to walk the tlemen offered a striking and complete contrast. gantlet between two lines of soldiers, each provided The one brutal, unintelligent, was actuated by a with a sort of cane, because he had, they said, sent patriotic hatred, as if he had some resentment to o The Russian army is divided into garrisons, the gratify; the other remained cold, as he ought to be, but always within the bounds of true etiquette.

They began their search-turned over the drawings on our tables, examining with attention not only the surface of the paper, but the paper in its transparency, to satisfy themselves that nothing was hidden in its thickness; lifting up the tableoloth also, to look under, " with the hope," said the baron, " of finding nothing."

The major turned over the leaves of several books, also the scrap-books, and the albums, in which were some portraits, of which a few were made from memory by L., who possessed in that way a singular talent. Among these was the portrait of the major's immediate superior, the principal Colonel of the Police.

"What do you intend to do with this picture?"

rudely demanded he.

"A memorial," replied L -The baron took the album and looked, and laughed. "It is very like him," said he, "very like."

"I have flattered him," said the implacable L-"The major having seen the baron smile, also made a sorry attempt.

At the bottom of the clothes-press, laid exposed a ournal of hieroglyphic-like writing-a very enigma.

"What is this?" asked the Major. " Notes."

"On what-on what subject?"

"Omnibus et quibusdam aliis," remarked L-

"And for what purpose? I understand nothing

It would have been more wonderful if he had; n fact it was unreadable; but he was putting a good grace on the matter. A few minutes afterwards some geometrical figures caught his eyes, and assumed to them the form of plans. He handed them to the baron. Another clothes press occupied a dark corner of the room, but it was visible; he made haste to rummage H. He there found, I know not what, enveloped in several folds, and covered with dust, which, stepping to the door, he brushed off with his hand. I then saw that the stairs were guarded by soldiers—strange precaution in a closed country where, if one were to make a bolt out of the door or window, it would result in no good, beyond pursuit and capture outside.

"What is on that press?" asked the major.

"I am not paid to inform you; look major." replied L .... "If the gentlemon will allow you to stand on his shoulder, it will be easy for you to

The fear of soiling his uniform prevented the major from attempting to get up.

He slowly opened a drawer of the press, which made a slight creaking, and looked at its contents. which consisted of family correspondence, well arranged, and guaranteed against curiosity by three envelopes, sealed with red wax.

"Permit me," said he to L \_\_\_\_, breaking one of the seals. L ..., pale with anger, threw himself before him. "These are not state secrets, but family; and I do not knew of any police, sir, who has the right to meddle with them."

"Permit me, however," replied the major, with a sarcastic expression at the same time breaking the two other seals. And though he wearied himself with searching, the details which he found were insignificant, and without value to him. He discovered a small portfolio, which was locked, and presented it to be opened.

" I should afford you much pleasure in saying I had not the key; but I desire, sir major, as far as is in my power, to be particularly disagreeable to you," said I, opening the folio.

It contained some money, and bank notes of

every color, white, red, yellow, blue, carmine, and all the tints of the rainbow, with a few Russian bills. The eye of the major suddenly brightened. We kept our gaze on him. He felt the notes with his fingers, reddened, and afterwards was quite gracious-why I do not know, and it will doubtless remain a mystery. With an air of respect he replaced the paper in its place, and took up a letter. stamped with the imperial seal, which he abstained from reading; but, by a providential compensation he discovered in the clothes-press a plan-not a shapeless plan, but a real one—the plan of a town in Russia, with the explanatory text half in Russian, half in French. He examined the plan, turning it in several ways, and then passed it to his superior, with the air of a man who had found, who was sure to find, and had not lost his time.

"Look," said he, in Russian. The baron looked, and judged it was a plan of St. Petersburg, detached from a stranger's guide. It was not, even in times of war, a hanging matter to possess that paper. I would not dare say as much of a fine bird's-eye plan of Riga, the town and fortifications, which was offered us a few months before, but which we had the sense not to accept, owing to: the complications which began to arise. It was a very large plan, for, in order to examine it closely, wehad to spread it out like a carpet in the room, and lay down on cushions. I cannot say what would. have happened if that plan, though very inoffensive in our hands, had been found during a similar search. "We have nothing to do gentlemen," said the surly

major, "but to express our regrets to you that nothing had been found-" "That we have taken a step so painful to us," said

the baron correctively, "and which was to have, as: we hoped, no bad result."

The gentlemen prepared to leave. "Is there anything more to search?" asked the-

iefiant major, addressing L\_\_\_\_. "How nothing more? pardon major, there is still the class of the windows, the wood of the doors, and the interior of the walls," replied L ......

"Is there another chamber to this suite?" asked. the major, who had instinctively guessed correctly; and he demanded to be shown to it. I asked him to. take the trouble to enter, and introduced him to the

Baveral sketches hung on the white walls, which served to relieve its monotony.

The inquisitive major discharged his duly quite faithfully, by taking down one after the other, all tho studies, to look at their backs. The baron and he very soon finished their inventory, when they turned to a double window on which were arranged some folios full of rough sketches of which some were unfinished, but, on this account, more suspicious and dangerous. Then commenced between L ....., and the major an uninterrupted series of questions and an-

" What is that?" said the major. "But you see, I hope," replied L ...., " notes, rough

sketches, and some aide-memoire."

" Some aide-memoire-for what purpose?"

" To aid the memory."

"You answer me by the question," said the major, sharply.

"I could n't give you a better," said L-, bowing.

"What will be the use of these folios?"

"Major, they are my materials to make some thing," answered L-, "but as yet I know not what; I cannot speak so lightly of the future."

"You have drawn some bastions," said the major; "that is what we wish to see."

"If you had said this to me sooner, I should have before told you that you were mistaken," said L\_\_\_\_ "there is no bastion in any of these folios; but you can see some from here," and he pointed out of the window, where were to be seen some bastions where the artillery were exercising with wooden guns.

"Nor these, neither?" and the major, by the advice of the baron, pointed out a drawer which I believed empty. Two sureties are better than one; it was the idea of both gentlemen, and they reasoned well. The drawer was full of papers, and the major began examining some which I had not expected to be found there, and passing them [to the; baron. By an unlooked for coincidence, very improbable, but true, and which I cannot yet explain to myself, the first thing which caught the eyes of the baron was his own caricature. He recognized it.

It made one of a collection of caricatures on a quadrille of the carnaval in which he took part, and carrentures which had been asked of us by the mistress of the house. That had remained unpublished, the time being unsuited for compromising publicity, and besides the mistress of the house and the compositor of the epigraphs were absent.

With anger, and without glasses the baron contemplated himself. He made a sign to the major, who reddened with indignation and pleasure, and commenced to express his dissatisfaction.

"Well, very well done, Mr. F ...," and he took his lorgnette to look at it again. "Ah! that is too bad." he continued, " I should be most curious to know, sir, if you dare say to my face, to me, to myself, what you have represented there?" and he extended the caricature in his left, and pointed at it with the fore-finger of his right hand.

The affair was taking an equivocal turn. "Why not sir ?" said L \_\_\_\_, resolutely, " That, sir, is your figure from head to foot, in one of the quadrilles of the ball of Madam W---, such as you made yourself appear last year. You will find your accomplices represented in the following pages."

The response, clear as it was, was delivered in a tranquil manner, and not aggressive. The baron said nothing, but consulted with himself, and finally took the leaf, folded it with a forced calmness, which was the more portentous. The major was looking stiff sa the statue of Peter's Feast; the baron regarded us with a cold and fixed eye, and the state of things was getting aggravating. Without speaking further he placed the folded paper in the side pocket of his cloak and continued to regard us, slowly mov-

to see if you had the courage by your opinions" said he, " and if we could frighten you;" and he drew from his pocket the evidence of our guilt and replaced it on the window, excusing himself for having crushed the paper, the whole with a courtesy which I found, I must own, rather graceful and rather witty.

"It strikes me, major, that we have seen as much as we hoped."

The major approved by a wry face; at heart, he was

indignant We talked, or rather the baron talked, a few moments, of the weather, the bastions, the war and the peace, then took leave of us, asking pardon for the step, which he threw upon the commandant and the requirements of the times. We saw them to the door, and the soldiers descended the stair-case after

We might have believed everything finished, but a benevolent and well informed man told us to keep on our guard. At the request of the chief of the police, the colonel, immediate chief of the major, our baggage was to be particularly, specially visited at the frontier at the moment of our passing from Russia to Prussia. It was not impossible that there we might be subjected to many troubles, the least of which would have been

a forced stay at Tauroggen, the frontier town. "If it is so" replied L ...., " the first thing which they will discover in our trunks, on visiting them, will be the figure and resemblance of this aforesaid polonel, little flattered this time, and embellished with divorsattributes."

It was made. Some days after, after many really touching adicux, we quitted Riga and Livland. We did not go by the mail-coach, as there was no place, but by a special conveyance—percklednoi held on runners, a vehicle not less primitive than the telegae.

A double row of furs, three pairs of stockings, felt boots, fur caps and wrappers hardly protected us from the cold. We went 'rapidly on the alternately flat and hilly road, by a route hardly deserving of the name, covered with thick and grey snow, without other accidents than some jolts which threw us suddenly in the snow, where we found ourselves sitting," the driver some little in advance of us. He rose after us, and said "That's nothing (nitchevo)," and again mounted his box, making, by way of easing his conscience a few remonstrances to his horses his little brothers," as he called them.

On the rivers, frozen and covered with snow, we went as on the beaten roads. Here long lines of fir and birch trees bordered the route, where the only living things to be seen were some Jews, some country carriers, then some cows, who patiently searched their little of existence in the rare pastures of the route. Here was Mitan, where Louis XVIII., in royal exile, held his court—a sad court. and from which he went on his last long journey, in an immense castle as naked as a barrack, without other perspective than a long white plain, where rose several groups of naked trees, and where extended as far as the eye could reach, like a soiled ribbon, a route without end. The town is for the most part built of wood. We here changed horses and sleigh, as we did at all the stations. Here, where the read was encumbered with snow, it was

room, which was a sort of large closet, half empty. Hined on both sides by serie, young men and old, women and children, armed with shovels, hammers and picks. They open passages for sleighs, and examine strangers with respectful curiosity.

Liemtschik, in passing, gave a cut of his whip to get them warm.

Here is Luthuania, a poor desolated country, with poor villages and barren fields. At the cross-roads are old columns of rotten wood, full of holes, and plously carved, giving refuge to many a wooden saint. Some aucient hishop was once charged to bless the country and make it fruitful and prosperous, but he must have very badly discharged his mission.

Near the villages on the little hills which they call mountains, the cemeteries have an air of chilling desolation, and one, especially, was a cometery of the saddest aspect I had ever seen-under a heavy sky, of a dim and mournful grey, broken only at the horizon by a band of yellow light, cold and discolored, with large black crosses of the height of a man, lifting themselves half broken and rotten from their shroud of snow, and by the side of it, meagre pines worn by the wind and entirely naked on the northern side. There come to find repose after life. the population of the villages which line the route, and which are numerous. Catholic Luthuania is peopled, but poor beyond anything I had ever seen. and slovenly beyond conception. Here were cabins which had fallen in ruins-if I may call ruins the remains of badly carved wood, disjointed by humidity, cold, and the north wind, with infected courts, doors hardly meeting, and in way of windows. shutters which they raise up during the day, and entirely close at evening to guard against indiscreet star!" curiosity. Everywhere the churches are built of wood, sometimes on layers of stone and decorated in gaudy colors of a taste more than doubtful. The poor, covered with shameful rags of all sorts, of all colors, or rather without color, came to the sleigh Women who were mothers, and who nourished their infants, discovered, in extending their hands, the little weak voice used to say, "God bless my brother naked chests and bosoms which the cold had marked with a red violet. Under their miserable tatters they shivered with their sucklings, which they tried to warm, whilst under our furs we felt the cold. Hogs, half wild, roamed in the streets, and alone appeared not to suffer; they were clad in their winter coat of coarse, close bristles, which gave them the appearance of wild boars.

We are at Kowno, a Jewish town, where we find again the oriental type, and on the head of the man the turban, introduced into Russia. In the post house we wished to take some tea. The room, stocked with second-hand articles borrowed from every country, was ornamented with colored images representing the Empress Josephine and the King of Rome. They brought us a machine for the tea, the samovar, which we pushed away with an exclamation of surprise and disgust at sight of its loathsome filth. However, we were not long in being convinced that we should have kept our exclamations for the sugar, the bread and the cups, the latter of which might have been washed, at the most, once a year. However, filthy as was the machine, the tea was made and was drank-drank, but not to the dregs.

The following day we were at Tanroggen, the town of the customs, tamojna, the frontier town, The pereklednoi entered the court-yard, and they came to search our baggage. A crowd of employees swarmed in the large room, most of them sitting gravely occupied in mending their pens. They conducted us to a director, and we found that we knew

"I am informed," said he to me, "of your pas-

I felt indifferently flattered. "I will send you a man of confident

The man of confidence arrived, and we took leave of the director.

At the third step the man of confinence began the following exordium :

"I am the father of a family," said he to us, ex-

tending his hand. Paternity is a title for commiscration.

"Am I the father of your children?" replied - to him, laughing; "if you are the father of a family, it is not my fault; but look you-what can I do to alleviate the misery of paternity?"

"Give me an imperial, Gospodin." - gave him an imperial, and the father of a family closed his hand with joy, contented with us that we had not been discontented with him. He arranged our baggage, stamped it with his mark, a and the rows of angels with their beaming eyes all white cross with a name underneath, when a chief turned upon those people's faces.

appeared at the head of the stairs. " Is it finished?" he asked.

"Not yet altogether," replied the father of a family.

"I will send you an assistant."

Ho would have been obliged, if he had waited to share the imperial, and the man of confidence And she turned and smiled upon him, and the star was too good a father to think of entertaining such an idea. He ran to the issues of the yard to see that his superiors were not coming, then stamped his books, when an old servant came to him and the baggage with the sign of liberation, and winked said: to the driver, who was no novice, and who comprehended that a glass of volko waited his return, then conducted us to the gate where we mounted into the aleigh.

" Pachol ! (away)" cried he, and bowed.

We shot off at full galop, looking quite the reverse of our sister Anne, and fearing that some one might come to pursue us; but we saw nothing but the snow which was like powder on the route, and some star, because the mother was re-united to her two clumsy vehicles conducted by Jews. Liemstchik sang, and standing on his box shook the reins of his horses. We were ascending, yet still going rapidly. Nothing more remained for us but to reach the belt of the frontier, guarded by a post, and the shining. encircling horizon.

A large bar of wood, made to raise or lower, was down on the route; a Cossack was near in a sentry-

We arrived there.

The Cossack rang a bell, and an officer came out of a cabin placed fifteen steps from the sentry-box. We exhibited, by the aid of Liemstchik and the if all was in rule. Then again appearing at the among those three, and he said: door, he raised his thumb.

The Cossack raised the bar-we were out of the Empire of all the Russias.

EXPORTATION OF COTTON.-The Montgomery Congress took cotton under its special consideration, and passed an act making it, a penitentiary offence for not less than six months, and imposing a fine of \$5,000 upon any person who shall attempt to export slow and feeble, and his back was bent. And one any raw cotton or cotton yarn from the Confederate night as he lay upon his bed, his children standing States, except through the scaports of those States round, he cried, as he had cried so long ago: Railroad companies violating the statute are subject to heavy penalties. An efficient blockade of the Southern ports will be likely to keep cotton at home the coming year.

A CHILD'S DREAM OF A STAR.

BY CHARLES DICKENS.

There was once a child, and he strolled about a some of them who were blowing in their fingers to had a sister who was a child, too, and his constant act them warm. companion. These two used to wonder all day long. They wondered at the beauty of the flowers; they wondered at the height and blueness of the sky; they wondered at the depth of the bright water; they wondered at the goodness and the power of God who made the lovely world.

They used to say to one another, sometimes, " Supposing all the children on earth were to die, would the flowers, and the water, and the sky be sorry?" They believed they would be sorry. For, said they, the buds are the children of the flowers, and the little playful streams that gambol down the hill-sides are the children of the water; and the smallest bright specks playing at hide and seek in the sky all night, must surely be the children of the stars; and they would all be grieved to see their playmates, the children of men, no more.

There was one clear shining star that used to come out in the sky before the rest, near the church spire, above the graves. It was larger and more beautiful, they thought, than all the others, and every night they watched for it, standing hand in hand at a window. Whoever saw it first, cried out, "I see the star !" And often they cried out both together, knowing so well when it would rise, and where. So they grow to be such friends with it, that, before lying down in their beds, they always looked out once again, to bid it good night; and when they were turning round to sleep, they used to say, "God bless the

But while she was still very young, oh very, very young, the sister drooped, and came to be so weak that she could no longer stand in the window at night; and then the child looked sadly out by himself, and when he saw the star, turned round and said asking alms in all the nakedness of their dress. to the patient pale face on the bed, "I see the star !" and then a smile would come upon the face, and a and the star !"

And so the time came all too soon when the child looked out alone, and when there was no face on the bed; and when there was a little grave among the graves, not there before; and when the star made long rays down toward him, as he saw it through his

Now, these rays were so bright, and they seemed to make such a shining way from earth to heaven, that when the child went to his solitary bed, he dreamed about the star; and dreamed that, lying where he was, he saw a train of people taken up that sparkling road by angels. And the star, opening, showed him a great world of light, where many more such angels waited to receive them.

All these angels, who were waiting, turned their beaming eyes upon the people who were carried up into the star; and some came out from the long rows in which they stood, and fell upon the people's necks, and kissed them tenderly, and went away with them down avenues of light, and were so happy in their company, that lying in his bed he wept for

But, there were many angels who did not go with them, and among them one he knew. The patient face that once had lain upon the bed was glorified and radiant, but his heart found out his sister among all the host.

His sister's angel lingered near the entrance of the star, and said to the leader among those who had brought the people thither:

"Is my brother come?" And he said:

" No."

tears.

She was turning hopefully away, when the child stretched out his arms, and cried:

"O. sister, I am here! Take me!" and then she turned her beaming eyes upon kim, and it was night, and the star was shining into his room, making long rays down toward him as he saw it through his tears.

From that hour forth, the child looked out upon the star as on the home he was to go to, when his time should come; and he thought that he did not belong to the earth alone, but to the star, too, because

of his sister's angel gone before. There was a baby born to be a brother to the child; and while he was so little that he never yet had spoken a word, he stretched his tiny form out on

his bed, and died. Again the child dreamed of the opened star, and of the company of angels, and the train of people,

Said his sister's angel to the leader:

" Is my brother come ?"

And he said:

" Not that one, but another."

As the child beheld his brother's angel in her arms, he cried, "Oh, sister, I am here! Take me!"

He grew to be a young man, and was busy at

"Thy mother is no more. I bring her blessing on her darling son." Again at night he saw the star, and all that for-

mer company. Said his sister's angel to the lead-" Is my brother come?"

And he said, "Thy mother." A mighty cry of joy went forth through all the

children. And he stretched out his arms and cried: "Oh, mother, sister, and brother, I am here! Take me !"

And they answered " Not yet," and the star was He grew to be a man, whose shair was turning

grey, and he was sitting in his chair by the fireside, heavy with grief, and with his face bedewed with tears, when the star opened once again.

Said his sister's angel to the leader: " Is my brother come?"

And he said, "Nay but his maiden doughter." And the man who had been the child saw his Cossack, our permit to pass; he re-entered to see daughter, newly lost to him, a celestial creature

> " My daughter's head is on my sister's boscm, and her arm round my mother's neck, and at her feet there is the baby of old time, and I can bear the parting from her, God be praised !" And the star was shining.

Thus the child came to be an old man, and his once smooth face was wrinkled, and his steps were

They whispered one another, " He is dying," And he said "I am. My age is falling from me

like a garment, and I move toward the star as a child. then and "glittering generalities," and will not And, oh, my Father, vow I thank theo that it has

Written for the Banner of Light. CHILDHOOD'S FANCIES. BY WILPHID WYLLEYS.

O! where are all those fancies old. Our years of childhood know-The wild beliefs, which after years, Have long declared untrue?

Sad havoc, time and change have made With our beliefs; perchance, Much worldly lore has smothered out The olden time romance.

They 've gone before the march of years; They 've vanished-that we know; But yet their ghosts are with us still, They follow where we go.

Let reason's pride, or learning's ken, Proclaim them all untrue, Still will our souls incline as they Of yore were wont to do.

Still ever do our apirits yearn, Ignoring reason's sway. To walk once more 'mid old beliefs, Where once we held our way. Still will old fancies haunt our lives,

Alone or 'mid the throng;

They whisper in our ear, perchance, Some old forgotten song. They bring oft-times before our sight Some old familiar face :

We start -'t is gone, and naught is there, But cold and silent space. We hear a tone come from the past-Some well-beloved tone. Which echoes down the tide of years,

Through seasons cold and lone. And then we feel some spirit near, (Such is our olden faith,) Some kindred spirit wandered back,

Across the tide of death, We shrink in awe, our hearts are stilled By a deep, nameless fear; We cannot drive away the thought That unseen souls are near.

Ol ever thus such fancies cling, Through life's long day, till night, And who can tell, but childhood's faith, Is, after all, in right? Who knows, but these wierd fancies are

Life's intuitions grand-Vouchsafed the soul untouched by sin-Of some far better land? Who knows but these are flashes bright From Aidenn's sacred bound,

Sent to each soul, ere earth's dark husks Have grown the soul around? Who knows but when the band of death Has opened wide the door-

When Azrael's wings have borne us safe.

To the far spirit-shore? Who knows but we, at length, shall find, Those fancies of our youth. Were, after all, the truest hints Of God's most noble truth?

# Original Essaps.

NOTES HERMENEUTICAL AND CRITICAL.

BY HORACE DRESSER, M. D., LL. D.

NUMBER FOUR.

THE GOSPEL.

nothing which so profoundly interests the thinking ing, "for we all, with face unveiled, beholding as man, as the Future—as the ultimate of his life. He in a mirror the glory of the Lord, are metamorphosed is so made-such is the constitution of his essential into the same likeness, from glory to glory like as self—that he must forecast his thoughts—the past from that of the spirit of the Lord." triarch of Oriental Uz, "if a man die shall he live ceived."

And it would seem that feeling these natural im- gospel, signifies glad message, good tidings, some ever were any tidings from the viewless land, how tial nihilities of the hereafter preached from the

pulp.ts of the age? The preachings of to day are no gospel, and not the term Gospel in the Greek imports. These homithem knows nothing of it himself; he denounces Faith and its glorious gospel. A sensible man, howgeneralizing disquisition in the pulpit—it affords no aliment, no evidence, to cherish and to strengthen

"—this pleasing hope, this fond desire, This longing after immortality,"

which are elements of his nature and cannot be disare not slaves to hierarchy, will not tolerate its dicta. with the glorious gospel of the Anointed One? They find outside the so-called ballowed enclosure, ing the esse with which their conscionsness has so ary, uttering incomprehensible palaver about impumuch to do. These they prefer to ignorant specula- ted, instead of practised rightcousness, as a qualifi-

waste their attention as "blind leaders of the blind," so often opened to receive these dear ones who await | They need no one to bring them to see how the facts before them verify the beautiful truths of the And the star was shining; and it shines upon his Bible, and to urge upon them its lessons-they are thomselves competent to the undertaking. To them pulpitism has "become as sounding brass, or a tinkling cymbal,"

The Scripture chosen for the present examination is the following, which runs thus in the

COMMON VERSION: "But if our gospel be hid, it is hid to them that are lost:

In whom the God of this world hath blinded the minds of them which believed not, lest the light of the glorious gospel of Christ, who is the image of God, should abline unto them." (2 Cor., chap. 4, sections 8 and 4).

GREEK TEXT: "Ei de kai esti kekalummenon to euaggelion emon en tois appolumenois esti kekalummenon:

En ois o theos aionos toutou etuphlose ta noemata ton apieton, eis to me augasai autois tou photismon tou eungglion tes doxes tou Christon, os estin eikon tou Theoa." (2 Kor-Keph., D., schi., I-D.)

Before entering on an\_exegesis of this Scripture, it may be well to examine the argument of the author, to ascertain, if possible, the point to which he is aiming. In the preceding chapter Paul had been speaking of the dispensation of the law of Moses, and also that of the teaching of Jesus, and had shown their relative glories or fitness for the ages and people for which they were respectively given. They were systems of salvation distinct and unlike, and that it might be seen how unlike as operating forces on human conduct, he had placed them side by side, by way of antithesis. The one had to do with the head, the other with the heart. The precepts of the one were written on tablets of stone, those of the other were written on the tablets of the heart. The one was a savour of death unto death, the other a savour of life unto life; the one was to be done away or abolished, the other to remain forever; the one was glorious, the other more glorious.

The apostle had referred also to the circumstance of Moses veiling his face, on his descent from the Mount, bearing the tables of the Law, because of the radiance, or halo, or glory of his countenance, which was manifested to the children of Israelits effulgence being more than they could stendfastly behold. This denoted the glory of the theocracy, and its animating power. But this vivifying principle, inner life, or energizing spirit, the Israelite was too slow of part or dull of understanding to perceive; he discerned only the outer, and lived only in the external. Moses and his system of salvation came to him veiled; that law-giver had ever been to him a "veiled prophet," and his teachings a ministration of condemnation. But that weil is now done away in Christ. The system of Jesus is not a ministration of condemnation—a ministration of death-but one of the spirit, one of righteousness, far exceeding the other in glory.

Every one familiar with the history of the people to whom Moses gave his law, will remember that at the time of its promulgation among them, they were wanderers in the wilderness-that they were as perverse and crooked in their minds as in their paths; and that they journeyed forty years bewildered and lost in a maze of zigzag and winding courses, in search of that "better country." Paul says their eyes were blinded-and it would seem that their natural eyes were blinded also. No matter what may have been the cause, the children of Israel were, in fact, lost bodily-bewildered : and besides, they were spiritually lost and bewildered, their understandings being obtuse, and hence unable to discern the way, the truth, and the life. " Even unto this day, when Moses is read, the voil is upon their heart." Such is not the case with the receiver of the doctrines of the higher faith-faith in Jesus the Christ In all the wide range of human affairs, there is \_\_for Paul concludes the chapter (verse 18,) by say-

with its ponderous volume of emoluments, and the The aim of the Apostle, in our selection, is to show present with all its perplexing engagements, cannot that the system of religion which Jesus came to esrestrain the forward march of his mind into the ter- tablish, is spiritual; that if to any one it shall apritories of the untried, cannot obliterate the far pear obscure, the observation is because of a lack of reaching propensities and desires of the inner life for ability to discern spiritual things; that, as it was continuous being. His daily observation teaches with the Israelites under the Law of Moses, so it is him that the dwellers on earth perish and pass now with the Nations under the Gospel of Jesus, for away from its face, and are no longer visible to the the potent reason that they have not risen above the natural eye. He cannot help the inquiry, is there animal plane of existence; and that because "the another and better state of being-is there a life sensual man receives not the things of the Spirit of beyond the visible, diurnal sphere?" Nor can God, for they are foolishness to him; and he is not he fail to feel the force of the language of the pa- able to know them, for they are spiritually per-

1. Et de kai esti, etc. The Greek word rendered pulses and promptings for enlightment touching the communication by welcome messenger, good angel bereafter, he would not be tardy in the resolution to news. The word evangelism is the strict and proper avail himself of any means or advantages within synonym of gospel-the one of Greek, the other of his reach, to secure knowledge of the future of the Saxon origin. The former is derived from en, imrace-that he would not neglect to learn whether plying will, good, glad, joyful; and from anggelia, mankind live on forever somewhere and somehow- signifying news, tidings, message, &c. The latter, that he would not allow incertitude and conjecture comes from the word god, meaning good, and spell a to usurp assurance and ascertainment, as far as pos- word signifying speech, news, utterance, annunciasible, of the status of humanity beyond the sepul tion, some word sent, &c. Saxon, god spell; English, chre. And especially it would seem that he would gospel. It is but natural to inquire, to what is the indoctrinate himself with whatever of revealments word generally applied—to what thing, principle, or there might be at hand, of a post mortem existence—liden, does the term relate in our text for this occaof its conditions—of its enjoyments—of its happi- sion? When asked by the Evangelists, it always ness. If there be an invisible world, and there relates to the doctrines and doings of the Great Teacher-the great System of Faith which he inculis it possible that he will ignore their evidence and cated, embracing love to the Universal Father, fel. live on satisfied with the shadowy and unsubstan- lowship with and love to man, and the glorious revealments to him of an immortal life, evinced by the signs and wonders which he did among the people, and which they and the clergy of to-day, misglad tidings. They are not welcome messages; they taken by, have called miracles. When used by our are not evangelism; they are not good Angelism, as author, as in the passage before us, it stands for that grand system of Spiritualism which Jesus camo lies tell nothing of another life that satisfies the to inaugurate, a record of whose labors and teachhearer-and for the best reason, he who delivers ings in that behalf, those historians sought to present to the world. This record is truly the Gospel the revelations of the spirit world, and inveighs of the Christ-it furnishes good, joyful, welcome, against the receivers and believers of the Higher angelic news. The burden of this Apostles's preaching was "Jesus and the resurrection," which he ever, is not content, nor can he be, with vague and called his Gospel. Glad words, mighty utterances, these, which came from the lips of Jesus, of Paul, and other of his Apostles, which, indeed, tell of and demonstrate the communion of the holy and happy ones of the spiritual world-which assure of life everlasting-which teach that death is only transiregarded. Nor would the masses of men remain tion-that resurrection of the essential man, is in. long ignorant of the real and substantial ovidences stant upon inanimation of his fieshy integumentsof Christianity, if the pulpit were honest and truth- that man is immortal! How do the comfortless and ful-did not terrify by its false accusations and miserable mouthings of the men of the pulpits, quadwanton misrepresentations. Hence the men who rate with the exalted evangelism of the Apostles,

What a misnomer is that which ipasses for the and within their own easy reach, facts and incon gospel among the people of this ago; preachments trovertible evidence for their consideration, concern- of mere placemen, with an eye single to their sal-

tion or pre-requisite for salvation, are listened to as great light -and to them which sat in the region veritable gospel truth, and the plain teachings of and shadow of death, light is sprung up." the Nazarene and his Apostles, are, by both preacher priests of low material, and external planes of the apostle, and which is most satisfactory to himself: understanding, and thereby test the virtue and lieve: in my name shall they cast out devils; they shall speak with new tongues; they shall take up the likeness of God.—2 Cor. 3: 4. serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

2. KEKALUMMENON: This word, twice used in our text, King James' commission translated-be hid, and is hid; but it requires the use of other words | He who is his own friend is the friend of all men. in English to convey the exact idea of the Apostle. Though friendship is, in the opinion of some, a trite He had just before, in the chapter preceding, several and hackneyed subject, it is nevertheless a very imtimes used the same word and that from which it portant one, and the choice of associates is a matter is derived, and the translation was allowed there to that deeply interests every young person, and one conform to his idea, to wit: a veil or veiling. There on which the ultimate success of their business and is no reason to vary its use here, and we shall en- happiness in life materially depend. For these readeavor to preserve the harmony and consistency of sons I here give a full view of the subject, drawn his thought, by using the word veil. Our reading, from the best authorities, and written out with care, therefore, runs thus: If our gospel be veiled, it is that may serve as a text-book for every young per-

8. Appolumenois: The common English translation of this word by lost, without any qualifying nature of friendship, that however desirable it may words, has given occasion to the unlearned reader, to accept it as indicative of destruction, in the bad | many young people form of friendship in the mornand fatal sense of perdition. The pulpit has ever ing of life should be realized, they will too often find neglected to correct the generally received idea of lost, as found here, in the sense of having perished. all their ardor, a train of circumstances will arise, It has left the people to believe it meant to perish, and moreover that it is affirmed of the soul-hence the word has afforded a ready text for affright and terrorism to weak and fearful minds. Lost has been used to prove the doctrine that a portion of the human race are doomed to destruction in the next life. Let us illustrate: it is said, in cases of shipwreck, that persons are lost at sea-that is, they perished in the ccean. It is time the word be no longer used in such erroneous sense.

The proper meaning, however, of the word lost, on the contrary, shows how happily our author's language was adapted to his idea. There was a class of persons whose spiritual vision was obscured whose inner face was veiled, so that they did not discern the glory of the gospel-these are likened to those who have lost their way; who are involved in a maze; who are bewildered, and know not whither they go, though confident they are journeying in the straight way which leadeth unto life; whose pathway seems to them to be leading to the desired goal. Persons who are lost in the sense of amazement of bewilderment, will not be persuaded that they are going the wrong way—that they have mistaken you going into bad company, or contracting bad the points of compass: they push on with eyes and ears open, and perhaps, meet objects such as persons. landmarks, &c., with which they are well acquainted, but now all strange to them and the same as if never seen or known before: the beautiful landscape, the song of birds, the breath of flowers -all and of which you have obliged him. He will never invite singular, those things which make up enchanting surroundings, they witness; but to lost ones all such things are unreal-are veiled. Alas for thy senses and faculties. O lost man! Hear the prophet speak of him-"hearing ye shall hear and shall not understand-and seeing ye shall see and shall not perceive; for the heart of this people has waxed gross, and their ears are dull of hearing, and their eves have they closed, lest they should see with their eyes and hear with their ears and understand with veiled, it is veiled in those who are LOST in a maze—BE-WILDERED.

4. En ois o Theos aionos toutou, etc: For the people's reading of these words we have in whom the similarity of education, kindredship and union of God of this world, &c. No doubt, most readers figure interest; but virtue, honesty and integrity are indisto themselves some Being of baleful influence, to pensable prequisites in all cases. For that love answer to this agent of mischief called here "the god of this world "-some evil Delty-Satan, whose and which is, perhaps, as strong as any human mission is said to be "going to and fro in the earth and walking up and down in it"-the Devil, as and virtue in the parties. generally received by the popular mind and described "as a roaring lion walking about and seeking whom he may devour;" but let us be undeceived and henceforth read the words o Theos aionos toutou the SPIRIT OF THE AGE, which, in our language, conveys the idea of Paul, instead of the god of this world; and cease to conjure up an evil Deity to work out that which comes of the spirit or temper of the times. It is conceded that in the case of those to whom Paul preached the Gospel, the spirit of the times in which they lived, had an evil influence upon them; he says that (ETUPHLOSE TA NOEMATA TON APISTON) hath darkened the understandings of the faithless among those over whom was a vail obscur- friendship, without virtue and integrity. ing the vision so that they became lost-bewildered -not receiving his gospel. The period, time, age, in which this text was written, was indeed sensual diabolical. What the spirit of that age produced and tolerated, may be seen in his letter to the Romans, (Chap. 1, sections 26 to 32,) written from beautiful Corinth. We forbear to give an inventory of the evils and wickedness there presented.

We are justified in the version and view above taken. There is not used here in the Greek, the for no man's friendship can be safe without honor, usual and proper word for world, which is kosmos, but AION is used, which signifies aged, period of time, dispensation. THEOS, the usual term for god, good or bad, is used here, no doubt because of its the leading objects of all rational friendships. But fitness to denote a great and powerful agency-a that which is most honorable, or has been most celeterm of less force would not meet the idea; the popular sentiment was well nigh omnipotent-hence the old Roman adage, vox populi, vox dei, the voice of the people is the voice of a god.

5. EIS TO ME AUGASAI, etc. Thus far in our inquiry we have seen the men to whom Paul presented the gospel, blind, dark in understanding, and veiled in face and eyes-we discover them groping their way, lost in a maze, bewildered. Now why this condition of things? Our version of what remains of the Greek text, shall afford the answer: Because of their not discerning the light of the gospel of the other adequate cause for the rejection of that same men-to blind their eyes to the discornment of spiritual truth, to dull their sensibilities to the elements of the inner life. Hence the hatred, the hostility, the malice, manifested against Spiritualism the company you keep. If you select for friends another name for and identical with that gospel which Paul preached at Corinth, at Athens, at Rome. Let it soon be said of the fees of the gospel of Spirit- utmost effort of human firmness and sagacity to ualism, in this day and generation, as it was said of raise yourself above them afterwards. the same class of persons and the same thing, in

Let the reader collate the following translation and hearer, treated as nullities, and nothing worth. with the common version, with which we started Let us apply the infailible touchstone of the Great these notes, criticisms, or commontaries, and say Prophet of the Hebrew Yalth, to these prating which rendering probably gives the idea of the

If our gospel be veiled, it is veiled in those who power of that which they put forth and preach for are lost in a maze—bewildered (among whom the gospel. "These signs shall follow them that be-spirit of the ago hath darkened the understandings

FRIENDSHIP.

BY EDWARD LAWTON, M. D.

Qui sibi aminus est scito huno amicum omnibus esse. son in the choice of associates.

In the first place, then, we would remark on the be that the honorable and generous notions which as they advance in years, in many cases, in spite of which sooner or later will remind them of the question so pertly asked by Goldsmith:

"What is friendship but a name—
A charm that lulls to sleep;
A shade that follows wealth or fame
And leaves the wretch to weep?"

But it will not be denied, I presume, that there is such a thing as real friendship, by the most stoical; yet nothing is more evident than that the majority of mankind know nothing about it, and therefore can neither judge well of its benefits, or be expected rightly to perform its duties. All men are judges of civility, and are capable of performing kind actions, and are therefore entitled to polite and civil treatment, but not to confidence.

By friendship, is meant something more than common civility, and it will be best understood by giving some rules by which the conduct of friends may be fairly tried. A real friend will consider your interest and happiness as in a great measure connected with his own. He will assist you in all rational and lawful pursuits to the extent of his power. He will take no advantage of you in trade. He will never deceive you in anything. If he sees habits, he will endeavor to direct you right. He will never suddenly get mad and abuse you about trifles. He will never betray your confidence, or make injurious remarks on your business or character. He will never abuse animals or property with the use or request you to do for him or yourself that which would certainly injure your health, credit or reputation. Of course, any one who lives in the constant violation of any, or all of these rules, can never be regarded as a safe friend for a prudent man.

2. The circumstances most favorable to the formation of lasting friendships, says Socrates, are long acquaintance, common connections, similarity of age, and union of interest. Their disposition, education and habits, ought to be similar. Though their heart, and should be converted and I should kindredship is undoubtedly the most exalted friendheal them." Truly did Paul write, if our Gospel be ship, yet it is not sufficient of itself without the concurrence of some of the above named circumstances. to constitute lasting and beneficial friendships.

The three circumstances most to be relied on, are which the Creator has implanted between the sexes. passion can be, will rarely survive the loss of honor

As a general rule, we should extend the hand of friendship to every one who faithfully discharges his duties, and maintains good order, and manifest a deep interest in the welfare of society; whose deportment is upright, and whose mind is intelligent; for there is nothing so repugnant to a sensitive mind, and so distant from all that Nature claims, as the reluctant, the backward sympathy, the forced smile, and hesitating manner, people will too often manifest toward those a little lower down in life, but who, in fact, are greatly above them in virtue and intelligence. Cicero says-and he knew as well as any man ever did-there can be no true, real and lasting

8. In selecting your friends, never choose a dissipated, or immoral man. He is not his own friend, and would not be expected to be yours. Never choose a dishonest, or deceitful man, he will defraud you of your property, or reputation, or betray you into danger. Never choose an imprudent or an ignorant man; the first will involve you in difficulty, and the latter in disgrace. In short, choose your friends among the wise, the honest and the learned, profitable without wisdom, or interesting without learning. Safety, interest, and the mutual interchange of thoughts, sympathies, and opinions, are brated in all ages of the world, has grown out of associations formed in the pursuit of the sciences. The study of the sciences so delightful to noble minds, is rendered doubly dear by the consociate labors of kindred and congenial friendships.

There is another friendship sometimes formed between soldiers and co-patriots in arms primarily entered into under a sense of danger for mutual safety. which becomes everlasting when subsequently supported by those good and glorious qualities which dignify and adorn human nature.

4. The surest way to preserve friendship, is glory of the Christ, who is the likeness of God; this never to ask or deny a favor which you, in similar is the reason assigned by the apostle. Is there any circumstances would think unreasonable in another, and in all cases of doubt or uncertainty, be guided gospel, to wit: the joyful intelligence of the messen- hy the laws of the land, reason, and the best usages gers from the heavens, in this age, in these times? of good society. Never do, nor require your friend The spirit of the age in which we live exerts its de | to do a mean act. Though such men may deserve leterious power to darken the understandings of well of you for a time, and be serviceable as neighbors, they can never be relied on as real friends.

5. Nothing is more certain that than that your own character will be estimated by the standing of among the vicious and unworthy, and begin your career in life with bad society, it will require the

It is therefore of the highest importance for those olden times, "the people which sat in darkness saw who expect to rise in the world, to make a fair be-

ginning in good society in the morning of life. For At this time, Dr. Charles Main, of Boston, paid me out the knowledge of any science through the aid of close of life. Let

Your chosen friend possess a steadfast mind, Where no base purpose can a harbor find; Mild, courteous, learned with knowledge blest, and

A soul serene, contentment, eloquence, An honest heart, and good without pretence."

# Spiritnal Phenomena.

EXPERIENCE AND OBSERVATION.

BY A. H. DAVIS.

CHAPTER XVII.

CONDITION OF MEDIUMSHIP IN NATICK-ADDITIONAL TESTS WITNESSED AND RELATED BY MR. H. L. BOWKER -SPIRIT TELEGRAPHING AND PREMONITION-NOTE-INTERESTING INCIDENT AT ELLIOT HALL, 1853—SOUTH-ERN VERMONT--LONDONDERRY-LANDSOROVE-WES TON-THE CONGREGATIONALIST MINISTER THERE-AN INCIDENT-EAST DORSET-ANDOVER-CHESTER, VT.-ATHOL—BARRE, MASS—MEDIUMSHIP OF MRS. L. J. AMS-DEN. BARRE, MASS-TEST RECEIVED THROUGH HER ME-DIUMSHIP-MANIFESTATION AT THE HOUSE OF MR. MAR-

In these articles, I have given but a small part of what has been witnessed by myself and others, in this place. Perhaps I have not given the best; but I have given, as far as open phenomena are concerned, what has proved the most convincing and satisfactory which have not passed under my own personal observation. As to experience, I find it impossible to give the reader an approximate idea of spirit-intercourse. as I felt it running through my whole being, bringing me, at times, into so near a relationship to the spirit-world that I can both see and feel the presence of departed friends, who now inherit other conditions. and relations in spirit-life. There have been several mediums partially developed in this place. But their surroundings, or the opposition they have met with, either in their families, or from the antagonistic elements which permeate and fill the air they breathe. have kept them back, and in a measure destroyed their usefulness in this great work of human progress-Mediums, too, to often imagine as soon as they begin to realize the influx which they receive from spiritlife, that great things are to be accomplished through themselves, and because they do not realize this at once, they become disheartened and give back. But the lack of proper development often proceeds from a lack of sympathy which their souls demand from those who, professedly, espouse the cause. Mediumship implies a sensitive organism--sensitive, not only to spirit magnetism, or control, but equally so to every other influence around them. But I am not to discuss this point now. There are those here, who, although not given to public mediumship, are daily and hourly experiencing in their own being, the convincing and consoling truths of spirit-intercourse; and, who, could they but experience a greater share of human sympathy, would progress faster, and become useful in aiding others to a knowledge of the

Before closing the record of the phenomena in this place, I will give two additional tests which occurred in the early manifestations, as related to me by Mr. H. L. Bowker. As I did not witness them myself. I will give them in his own language. He says:

"In the fall of 1853 we commenced holding circles Our meetings were usually held on regularly appointed evenings. On the evening in question, some three or four of us had started for the circle at his house; but some misunderstanding seemed to exist about the circle being held that evening; so much so, that the company concluded not to go any further that evening, but to stop at the house of Mr. Joseph Franklin, on the way, and there have a sitting. The circle consisted of Mr. and Mrs. Franklin. George Woods, a Mrs. McNeal, and myself. After sitting a short time, raps were distinctly heard, and a spirit announced himself as Washington. One of the circle then inquired if they were holding a circle at Mr. Gerry's that evening.

In reply, we were told that they were, and that Mr. Gerry was entranced. We then requested the spirit to go and announce himself to that circle, which he consented to do, and immediately the raps ceased; and nothing could be obtained for from fifteen to twenty minutes, when they came again from the same spirit. In adswer to our inquiries, the spirit stated that he had been to Mr. Gerry's and announced himself, and then left. Nothing was known of the truth of this until the next morning, when Mr. Gerry came to the village, and was interrogated as to what transpired at his house the preceding evening. He stated that he had a pircle at his house, and that nothing of particular importance took place, excepting that a spirit came about eight o'clock, while he was entranced, and after announcing himself as Washington, left; which corresponded with the time of his leaving the circle at Mr. Franklin's, and other statements."

Mr. Bowker also relates a somewhat remarkable instance of Premonition, which occurred in his own experience. This I also give in his own language. He savs:

"In the spring of 1857, in company with Mr. P. 3. Hanchett of this town, I crected a mill for the purpose of manufacturing chemicals and colors. The mill was completed about the middle of July.

Meetings, as I have already stated, were held every Sunday through the summer and fall of 1853. As there is a very interesting incident connected with the development of Mr. Gerry, as a medium, I will relate it. On Sunday evening, June 12th, the circle met as usual, but Mr. Snow, the trance-medium who usually spoke to us, was not present. In accordance with previous instruction an inner and outer circle was formed, called the Wisdom and Love circles. Mrs. Healy, wife of J. P. Healy, alluded to in the first of these articles, to be George Washington.

Mr. Gerry was in the outer circle and almost as sud-denly as thought, was thrown into the trance condition, and although in his natural condition he has no him a "living witness to the truth, known and read voice for music, joined with the choir, and most nusically too, sung in the spirit and with the understanding. (I think I have since beard him say that in his natural condition he dever sung a tune in his life.) If an angel had appeared in our midst in bodily form, read. Previously, he had had some experience as a measureric operator; and I have heard him say that a measureric operator could not affect him in the slightest degree—illustrating to my mind, the fact that mediums when brought under spirit-control, are not susceptible

wretched indeed will he be, who shall find himself a friendly visit, and while stopping at my house, I in the vale of years, worn with ago and servitude, invited him to visit my works. After we had exwithout the honor of one noble action-without the amined the premises sufficiently, and while returnconfidence of any one with whom he can interchange ing home leisurely, Dr. Main remarked to me as thoughts and reciprocate the civilities of life-with- follows: 'The spirits tell me your mill will be burned.' He then commenced describing a man, which he can contemplate the character of the great | who, he said, contemplated burning the mill; and Creator, through the medium of his wonderful works, | further advised me in regard to some precautionary and as a good man, unmoved amid the changing measures. I would here remark, the same thing scenes around him calmly view the approaching | bad been previously impressed upon my mind; but I had not given it much heed, thinking, perhaps it might be the result of my own cautiousness, or nervous imagination; but after receiving what I did from Dr. Main. I immediately commenced precautionary measures, and had nearly completed my programme, when, on the 31st of the same month, the mill, with its entire contents, was consumed by fire. and under circumstances which strongly indicated that it was the work of an incendiary. Let this be as it may, the prediction was verified."

In closing this chapter, and perhaps this series of of articles, for the present, (although if I hereafter witness or experience any new phenomena which I think of sufficient interest to publish, I shall do so,) it may be that I cannot better entertain my readers than by giving them a little of my experience and travels in the southern part of Vermont, and the western part of this state, where I have spent two or three of the past months among the snow-capped mountains of my native state, visiting the former homes and the graves of my ancestors. I have not much of phenomena to relate in these journeyings. although I felt that the companions of my home were with me there.

One thing, however, I could not help noticing. Almost every new place I visited, I saw in advance, so that when I reached there, I recognized the import of my vision, and not unfrequently, too, I saw persons as well as places. The friends of Spiritualism to me; and have aimed to record nothing as facts in this section of Vermont are not numerous, but they are as firm and united as its enemies are bitter and vindictive. Phenomena is sought after hereespecially, physical manifestations; and a good test medium would do much toward drawing attention.

My first stopping place was Londonderry. There are a few firm and tried friends here. Miss Nellie Temple, a young girl, and a trance speaker, has spent considerable time there, and as near as I could learn, has done good. I gave two lectures here. One on "Ancient and Modern Testimony," and the other on the "Nature and Condition of Spirit Manifestation," which I received during the winter of 1860, by spirit-impression, being entirely under control. Here, too, I visited my infidel relatives, as I was instructed in youth to consider them, but whose infidelity I now find consists in receiving what the church reject, viz., the evidence of the present, as well as the past. That is, they are infidels because they believe too much.

I next visited Landsgrove. There has been but little witnessed of the manifestations hero; although there are a few families that enjey the evident presence and communion of their departed friends. I found, however, one brother-Bro. Rumwell, who had come out from the Methodist ranks; and the decline of his life is made pleasant as he sojourns on the boundary of another life, by evident marks of existing intelligences there; and among some of them, he recognizes his former companions in earthlife; and his soul is filled with daily communion with these intelligences.

Weston, I regret to say, is under priestly rule, bigotry and superstition; and there are only a few that dare openly investigate, through fear of the anathematizing diction of the church. The Congregational minister—so say his neighbors—is insane in his opposition; and is as ignorant of the phenomena as he is insane in his opposition. He is living at the residence of Mr. D. M. Gerry, in this place. way back in the days of Mather, in the seventeenth century, and blind to the history of his own day. But let him be admonished that the eyes of his people are beginning to open to the great truths that are being developed in the nineteenth contury.

A notice of a lecture in the Union church was handed to the President of the Lyceum to be read. He had advanced in the reading as far as "Lecture on Spiritualism," when this reverend divine, a representative of the meek and lowly Jesus, whose doctrihes of humility, forbearance and long suffering he professed to teach, jumped up from his seat, and screeched out to the extent of his voice:

"Stop! Stop! I wont have such notices read here. It is the works of the Devil."

How long an intelligent community will suffer such indignities-such inroads upon free thought, and free investigation of new, truths, and new phenomena-remains to be seen. Not long, however. All such men will be stripped of their priestly robes, and brought to their proper level among freemen. in a free and enlightened community.

Passing over the mountain notch at Mount Tabor. wisited East Dorset. Here I found warm hearts and true friends, and an increasing interest-not only in the phenomena of Spiritualism, but in its interior workings.

On my return home I visited Andover, Chester. Rockingham, Saxton's River, Brookline, Fayetteville and Brattleborough .- In all these towns 1 found a few interested in the cause, but in some of these places there is an apparent apathy—or what appears more apparent to me, a season of rest, where there has heretofore been labor, and a waiting for the proper time to come, when there has been but little or no labor. The northern part of the State I did not visit, but am in hopes to, in the course of the season.

In Andover, I was told that Spiritualism was the prevailing religious sentiment; but notwithstanding this, but very little is being done at the present time. Spiritualism is a progressive work; and the friends of the cause should not rest satisfied with having rooted out the old theology, but should constantly seek an upward and onward tendency, to a higher plane of Spiritual development. I am sometimes led to believe that the live roots of old theology are better than the dead branches of Spiritualism. Give me life in some form; it is better than death in any form. In these remarks the friends will not was present, and was entranced by a spirit purporting understand me to refer to any particular section, but every place where seeming apathy exists. At Andover I called upon Bro. Bishop Howard. I found of all men."

At Chester I visited Bro. Stanard. Bro. Stanard and another brother, who, like Bro. Rumwell. of Londonderry, has, in the decline of life, thrown off an angel had appeared in our midst in bodily form, we should not have been more startled or surprised; for, from the company, he was the last one that would have been selected as a trance medium. This was the first of his being influenced by spirits. Since then he has been often controled, both in the normal and abnormal conditions; and if he chose to, could relate some points of experience that would be interesting to read. Previously, he had had some experience as a mesmeric operator; and I have heard him say that a ceasingly, through bitter reproach, and every day's the shackles of superstition, and stands nearly alone. Spiritualism in Chester is unpopular; and men care ceasingly, through bitter reproach, and every day's labor tells for the good of humanity. No amount of reproach will deter him from working in a good

At Rockingham I called upon Mr. Roundy and Mr. and Mrs. Wiley. Mrs. Wiley is a medium, and has been long engaged in the field. I found it very pleasant, after being through for upwards of a week among skeptics, to find again sympathising minds with whom I could converse and find a response to my own experience.

Leaving Vermont, I have one or two incidents to relate on my journey home, and then I will close. I spent about a week in the vicinity of Athol, Mass., mostly among skeptics. Not in Athol village, however, for there are a goodly number there who are and have been for a long time interested in the manifestations of this age; and a few who realize the truth through their own interior perceptions; and among these I would name Bro. Aaron Moulton and his family. Bro. Moulton does not identify himself with the Spiritualists, but, in the true sense of the term I believe him to be a truly spiritually minded man, and one who recognizes the power of spirit-intorcourse, and who has, for many years, enjoyed an evidence of their presence. In this family I found a sympathetic chord, which vibrated in unison with my own experience. Here they enjoy daily intercourse with those "invisible intelligences," which, in the language of Confucius, the Chinese teacher and law giver, "surround us everywhere;" and have erected a bower, not only on their place, but in their own hearts, where they can enjoy this sacred com-

At Athol I also visited Mr. and Mrs. Ward. They are both mediums, and Mrs. Ward, with proper encouragement, I am impressed, would make an advanced intuitive medium. Her whole soul is given to the work, and she enjoys it. Family cares, however, tend to keep her back. She is a seeing as well as an intuitive medium; and through her mediumship I received several good tests. The friends there should encourage her. At the time I was at Athol, the public were absorbed with war news, and hence but little attention was paid to any other subject.

My next stopping-place was Barre, Mass. Here, as at Athol, the principal interest was in war news. I found, however, a few who were willing to devote & little time to personal development. While at Barre, I stopped with Bro. S. D. Gustine, and family. Bro. G., and his wife are firm believers; and in their family I spent a pleasant season. Saturday afternoon, April 27, I called upon Mrs. L. J. Amsden, wife of Mr. Charles Amsden. Mrs. Amsden is a good test-medium, if I can judge from what I witnessed while there. Saturday I merely made a call. The following day, Sunday, I called again. She was influenced almost immediately after I entered the room. She first saw and described my daughter, Eleanor Frances, accurately, and even told how sho was dressed at that particular time, which I found, on reaching home, was correct. She next saw and described Mr. Franklin Hanchett, of this place, and said that I had been for some time in his employ, which was correct; and also said: "he seems now to be interested in conversing with some one, about the war." I noted the time, and when I reached home I found that also to be true. She next described his former residence—the size and color of the house, and the carriage-path that leads up to the house. She also saw and described his present residence accurately. Next she saw his daughter Helen, whose death is noticed in chapter VIL, and a spirit-friend of mine; and at this point I was thrown under influence, and felt their presence, and recognized them as plainly as though they had stood by my side, clothed in a bodily form. I could not help wishing that it had been Mrs. H\_\_\_\_ instead of myself, that received this evidence of the identity of those dear ones for whom she mourns as for the dead; but the time will come when she will receive the evidence she desires.

The night following, (Monday, April 29,) I was at the house of Mr. Marble, in Worcester. The family had been to tea, and Mrs. Marble kindly made anrangements for the comforts of the outer man. and superintended the table. After eating, I sat back in my chair, and was conversing with Mrs. Marble on the subject of Spiritualism, when the raps came loud, clear, and distinct, all around us-on the ceiling, on the table, and on the floor. We questioned the intelligence manifesting, and received answers; and I was impressed that it was through the agency of an acquaintance, who had lentered spirit-life since I left home, that the raps came: and after we left the table Mrs. Marble saw, and described her. The next morning, at the breakfast table, an impression came to me of the death of IDr. Hoyt; and I remarked at the time, that I had an impression that Dr. Hoyt, of Natick, was deadalthough at the time I had not heard of his death. and did not learn until I reached Framingham, that my impressions were true.

And now, kind reader, I will not tax your patience with any further detail of my experience at present. I prefer to speak of the experience and observation of others. That spirits do, and have, in all ages of the world, manifested themselves to the inhabitants of this earth, I think can be clearly demonstrated by reliable testimony. For the last eight or ten years my attention has been called to this fact. I have gathered allarge amount of evidence touching the phenomena of spirit manifestation in every age of the world of which we have any history, and in all its phases, from the most reliable sources, which I am preparing to bring before the world in such a form as I hope will carry with it the conviction of its truth.

## A Touching Incident.

Nearly every body knows "Little Jimmy," the blind newsboy, a bright, intelligent and cheerful lad of ten years. Mr. Britton, of the Stanwix, has given him exclusive permission to sell his papers in the house, and he is a favorite with and well patronized by those frequenting it. "Jimmy" plays on the piano and sings finely, and, we understand, has learned to do both without any regular instruction. Recently, several of the gentleman at the Stanwix were interested in conversing with him. when he asked permission of Mr. Peck! to go into the parlor and play and sing for them. It was granted, and quite a number went up with him. Sitting down to the instrument, he touched it beautifully, and commenced his song. It was a sweet, plaintive, touching song, rendered with such beauty and feeling, that, ere finished, the little fellow could be have seen, would have found tears in the eyes of every one present-tears that came without restraint, and such as do the strong man credit, for they were of the heart. At the conclusion, one of the gentlemen, Mr. Y., of New York, drew from his pocket-book twenty-five dollars, and presented it to the lad. "Jimmy" was overjoyed at the generous gift, and his gratitude, we'll be bound, fully repaid the generous donor. He declared himself "the richest boy that ever was," and started off, happy as a king, to tell his mother his good fortune. It is just such little incidents as these that make us think so well. of the world .- Albany Morning Times.

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## THE FOURTH OF JULY, 1861.

More than usual interest attaches itself this year to the celebration of our National Independence, and all hearts are moved to a high and holy patriotism, by the memories of the past and the occurrences of the present.

It is no idle flaunting of flags, no meaningless chiming of bells and firing of cannon, that proclaim to us the return of our jubilee this year. There is a voice in them all; and the people hear it and spring forth-the artisan from his work, and the student from his books; all, the rich and the poor the old and the young, and go out to " hurrah for the fourth" with a strength and an earnestness with which they never have before. And the good mother takes her children, one in her arms, and the others by the hand, and bids them unite in shouting for our freedom; and they know why they do it, for the mother gathered them around her the night before, and related to them the story of our revolutionary struggles, and trials, and triumph.

One of the good results of the present war is the bringing more vividly to the minds of the people the value of the priceless inheritance we have received from our fathers. Of late, we have thought too lightly of " the day we celebrate;" and the deep and solemn sense of the blessings and responsibilities that came to us from God through the noble acts of ous father in '76, which rested upon the minds of the people of half a century age we have allowed to degenerate into mere sound and show signifying

The oration of the day was once a truly National production, embracing in its comprehensive-view the whole country, and the best good of its entire people-an earnest, warm-hearted appeal to their patriotism, a prayer for the maintenance of unity and peace. Of late it has been, with few exceptions. only a display of bombast, bluster and brag-a tirade against some people or party, an effort for political effect or preferment.

This year the scene changes; new actors come upon the stage, and the days of '76 are revived. There is something to talk about now beside this party and that. We are in the midst of a revolution. We are fighting to preserve what our fathers fought to gain. We are deciding the great question whether man is capable of self-government. The world is looking upon us with intense interest to learn whether a slave power shall govern a free people. A distant observer might think it strange that at such a time, amid such circumstances, the people should hold festivities and celebrate that, which, to all external appearances, they have nearly lost, with songs of praise, and shouts of merry-making. But he who mingles amid these scenes and who particinates in these festivities, can plainly see that the people's innate consciousness assures them that they are battling only for Right, and that this being so. they must succeed.

Why, then, should they restrain one jubilant shout, or hesitate to celebrate not only the victories of the past, but, even now, before the matter is publicly decided, the triumphs that are surely awaiting them. and near at hand, in the future?

So, let the cannon's deep roaring voice be heard; let the bells ring their merry peals-let them ring out their far sounding notes upon the breeze-

> "Ring out a slowly dying cause. And ancient forms of party strife; Ring in the nobler modes of life. With sweeter manners, purer laws.

Ring out false pride in place of blood, The civic slander and the snite: Ring in the love of truth and right. Ring in the common love of good. Ring out old shapes of soul disease. Ring out the narrowing lust of gold;

Ring out the thousand wars of old, Ring in the thousand years of peace." For what a far different purpose do our soldiery

meet this year than they have heretofore met. Then, it was to piense the eyes and cars of the boys the house of bondage. It is not for mere parade and uscless display that the soldiers are out now-it is for the defense of our national honor, for the main. glorious institutions whose corner-stone is the old pilgrim-rock at Plymouth, and whose dome reacheth far up into Heaven.

Is it not a great privilege to live on such a Fourth f July?

than those who people our earth. The soldiers of '76 are in our midst, inspiring, with the patriot fires space and ventilation. of that period, the new-born patriots of '61. The faith in their presence and aid is not limited to a few thousands. Twelve years of rapidly accumulating evidence of the power of spirits to render such aid, have not worked their mission for nought; and now every one goes forth, like a Joan of Arc, borne up amid the battle's heat and carnage with superhuman strength and courage. Death to him is but change from one regiment to another, and the change is made because it is seen he can work to strength that he who hath it not can form no conception of-only flee before its possessor, and be puzzled the feeble brains of the deacon himself. amazed at what he sees.

We shall, none of us, forget the Fourth of July, together.

### Our Live Times.

The patriotic fervor of our citizens does not in the least abate as the warm weather comes on, and the mercury of the thermometer jumps up among the nineties. The words are in everybody's mouth: " How hot it must be for our troops down South!" Statistics of former campaigns prove that Northern men are better adapted to withstand the extremes of heat and cold than men born and reared in the ennervating climate of the South. We thought of this when we beheld the First Regiment marching through our streets, under the blaze of a summer sun, dressed in overcoats which a Spitzbergener would consider oppressive; and we unhesitatingly concluded that if they could stand that, or rather walk that, and not find themselves suddenly jellified down into their boots, they could bear up against anything that would not melt asbestos.

Our streets are continually alive with soldiery and the marching of a regiment, to its full complement of a thousand and ten men, is about a daily occurrence. Every afternoon parades and drills are held upon the Common, and citizens are surprised at the excellent discipline to which the companies there seem to have perfected themselves.

Though a large number of regiments have left, and are about to leave this State for the seat of war, our friends at a distance may yet look to old Massachusetts for a hundred thousand stout men, yet willing and ready to recite the lesson their fathers taught them at the Concord fight, at Lexington, and | mercy, to have a hand in everything-which, being Bunker Hill.

## Wonderful Birds.

The following remarkable instance of the intelligent acts of birds may perhaps be accounted for in the hypothesis that they are influenced by spirits who take this mode of interesting their friends and others on earth. We copy this from the London the fluttering heart of a young girl in the town but Daily News:

"Mlle Vandermeersch is the lady with the wonderful birds. She never exhibits in public, but at the house of the soulptor Thorneycraft, in London, not long since, she entertained an artistic and lite erary circle. The marvel about the lady and her birds is, that there is an intellectual sympathy between them. They interchange thought. The little birds answer questions put to them by the company, not, of course, by vocal bursts and sweet distin guishable notes, but by picking out the right combination of letters, numerals, phrases, and words from a pack of cards. One instance we will mention in which a superior mode of calculation seemed to triumph over a mere mechanical process. One of the birds had to tell the time from a watch which pointed to one minute past. A little pause occurred in the search for a card, and when the figure 3 was turned up instead of I, it was perceived that the time by the watch was three minutes past nine. In that lapse of two minutes, half anticipating the result, we narrowly watched for some communication between the bird and his mistress, and are quite sure that these was none; so that really the conclusion was forced upon us that the bird took into account the loss of time in finding the card."

## Peace Rumors.

The air is full of rumors about propositions lookng to a peaceful settlement of our sectional differences. One day it is reported that Jeff. Davis has sent two commissioners to the government at Washngton, proposing to treat on the basis of two speciern Confederacy outright, and a pledge on both sides to do what may be done toward reinstating may never be tolerated; and a return of the insur- for reality, even as he had intended. gent States into the Union. Another rumor is, that Senator Hunter of Virginia, Senator Bayard of Delaware, have recently been in New York, treating bounden duty to supervise the operation, with his urgently with leading Democratic politicians, and head close with the desk, making such free and strik. fashioning a petition to the coming Congress, asking ing comments as the case seemed to demand. Very for the serious consideration on the part of that few of the greater half of the population but found body of both of these very same points. It does their correspondence as well understood in the deaand meant to bring it to a close just as speedily as tion of it themselves. If he sat and listened to the possible, consistent with its own ideas of honor.

## The Picnic at Abington.

The picnic of the Spiritualists of Boston and vicin-Miss Lizzie Doten, Mrs. Montague, and others.

THE COUNTRY DEACON .- A BRETCH. It seems as if it were wicked to caricature a perand girls, and children of a larger growth. Now, it son who happens to be publicly related to religious is for victory or death, with the eyes of the world offices and ceremonials, which, we agree it certainly looking on, and the cars of millions of oppressed is, if his spirit be sweet and his intent generously listening to catch the shout of triumph that shall exalted; but where such a person happens to be biproclaim to them the year of their redemption from ased by a narrow ignorance, and governed by a petty malico which is its off-pring, and where the real facts, too, are more than a broad caricature, of themselves, it admits of a question if the portrait ought not to tenance of our freedom, and the perpetuation of the be sketched for the public and hung upon the wall:

He was a man of not much more than middle stature, stooping, little-eyed, in faded blue trowsers, and, in the summer time, in a broad-brimmed straw hat and shirt sleeves. The hat was turned up behind, and down before. His shirt sleeves, being buttoned Remember, also, that all these events are tran- at the wrist, caught the breeze like a flowing jib, and piring with other witnesses and other participators his ample trowsers, whitened with constant service across their seat, suggested most generous ideas of

He knew but a trifle, in and of himself, and therefore made that little go further than he otherwise might; nobody, either, could have been one half as positive of what he did know as he. For a living he made boots and shoes; for education he tried common justice causes in the tayern court-room; and for the support of his growing dignity he exercised the functions of a deacon of the little country church, with all the pomp and circumstance pertaining to matters next the throne. It was passing strange to better advantage there than here. Such is his belief, all the children in the country round, how so great a and armed with such a faith he goes forth with a deacon could consistently be kept in state in so small a place! I sometimes fancied the very same problem

To see him on the Sabbath was to get at once an epitome of the entire church discipline and doctrine-1861. May God grant-and we know He will-that | He it was who stood and looked around upon the aswhen the present struggle is closed, the eyes of the sembly, before sitting down in his pew, and after so world may behold, on these luxuriant shores, a wise carefully parting his coat-tails. He run his little pig people, governed by honest men, and just laws; and eyes swiftly across the galleries, and then turned and that "the stars and stripes"-God bless them !- |outstared the inborn modesty of the prettiest girl in may be the insignia on the banner of a nation, within the house, or the latest female comer. He had the whose borders no slave shall clank his chains, no privilege of passing the contribution box, which he tyrant wield his rod. To it may the oppressed of was wont to do with an air of solemnity not unlike all climes flock, and find a welcome; and then, that which he might employ in directing how to deinstead of a day, the world shall hold a year of posit a coffin in a grave. He watched to see who jubilee, and all the earth shall be glad and rejoice made the right application of the preacher's discourse, in its various parts and points. He did the frowning when the boys in the gallery came in with too dead a weight on their heels, or when he fancied the minister had struck his flint against some conconcealed point of heresy. He was mighty and imperial at all church meetings, conferences, revival seasons; and on occasions that demanded the public condemnation of church members, he was even terri-

This same deacon was of a judicial turn of mind, decidedly; that is to say, being much more of that turn than of that mind, which is a distinction worthy of general attention. He was only dogmatic, when he believed himself at the top and height of reason; he was self-willed, when he thought he was irresistably persuasive; and actually mulish and overbearing, when he deemed his position impregnable. How he delighted to correct a timid grand-juror, who had presumed to argue the case on the State's behalf! With what gravity he gave his decisions on disputed points, as the petty case progressed! And how overpowering was the unction with which he adjudged to a convicted prisoner thirty days in the county jail, or a fine of seven whole dollars with cost! What Bigwig or Buzfuz, what Nicholas Hyde or Matthew Hale ever adjourned court for dinner with one half the solemnity with which our simple town deacon shut the covers on the case, when he began to fear his wife's dinner pot might be boiling dry!

As he held firmly to the doctrine of the "divine right" of deacons in all cases whatsover, he of course believed that he ought, both in justice and literally interpreted, simply meant everybody's busi-He talked freely upon all torics that in the neighborhood; and when they did not themselves come up, he determined to fetch them up. In such work woman could not well be more energetic or industrious. Not a woman but was made to fear if she would not respect, the ban of his decisions. /Not beat quicker still on learning that the Deacon had said something about her. He thought it his duty to "lace" them all, whenever his own observation or his wife's more sweeping suggestions made such treatment imperative. If ever a scandalous tongue wagged freely without a wire in it, and under the shelter of the authority, too, assured him by his position in the church, that tongue was the one belonging to the Deacon, and protected by the sacredness of the deaconate.

But still, we agree that all country deacons, or homespun" deacons, are not like him. In truth, we are very glad to announce that they are not. One we likewise knew, whose heart was the very nest of sweetness and humility. He walked humbly, after the pattern of his Master. To know him, was to wish to know why and what he believed, also. Yet it is no more than fair to add, as a fact, that he was no wise esteemed like as the men we have described, nor had his word anything of the same force of authority. It is undeniable truth, and so it must be stated, that only such deacons as our deacon, maintain a positive place, and make a positive

This same deacon, whom we have called "ours," used to sit about in the village stores in the evenings, and there dispense his oracular sayings to a listening audience, in which there was sure to be at least one heretic, though generally a voiceless one. fied points: viz, either the recognition of the South- He spun yarns as thin as cobwebs, whose points were visible to none but himself, but at which, nevertheless, all laughed, as in a religious sort of duty the former friendships-or, secondly, the division of bound. When he condescended to "poke fun" at the common territories on the line of 36 30, below anybody present, it was always with such serious which Slavery is guaranteed, and above which it personality of meaning, that it was of course taken

When the mail was delivered to this one and that one, ofter due assorting, the deacon considered it his look as if the South was getting tired of this war, con's family, as if they had made special proclamastory of any body else, like that of a mower or a hard-handed woodchopper, he received it with so manifest an air of patronage, as to make it really a question if even to lend his ears were not a condeity at Island Grove, Abington, was attended by a scension. All this was stark Phariseeism; or, rathnot very large number, but a harmonious and happy er, its outworks and fortifications, by whose protectone. About a thousand were estimated to be pres- ing help he managed to keep up the show of his suent. After the arrival at the grove, a meeting was perior authority as well in state as in church. called to order at the speaker's stand, by Dr. Gard- Granted, that he stood high in the ecclesiastical ner, and Mr. Cragin, of Boston, was chosen chair- arrangement of the locality, it followed, with him, man of the day. Addresses were made by Henry that he had a right, by virtue of that position, to C. Wright, L. Judd Pardec, Miss Laura DeForce, stand at the nominal top of every other heap that could be erected.

On the committee for the examination of candidates for the district school, no living man could have hoped to colipse the shining glory of the deacon's stranger girl, from some far-away town, who once got her knowledge within the hard vice of his dog. matism! To display his own personal greatness and grandeur, the crushing of a delicate schoolmistress. seeking a new place, was a cheap expense for him to mercy. No Thor-Thunderer ever made a louder ringing in the realms of Scandinavia, than he did in the confused brain of such an unprotected girl.

And just so in the school. He always took a surver like that of a master over his serfs. The "few remarks" he was everlastingly invited to "offer," were the dullest prose the children ever met with outside their own lessons. He canted along through his file of set phrases, nasal and nauscous, the scarecrow of some, and the contempt of the rest. By his customary showing, any boy in the room might be which have since come to my knowledge, serve to the President--whatever attraction that may be; strengthen that impression. With your permission, and if he were to be believed, every boy was pretty sure to be called on to lend a name and a hand, to the supply of some great political demand.

The importance of such an individual in country life, is not to be measured as you would measure that of the city church deacon; the latter is not much more than a convenient affairs agent, for the transaction of business that somebody must needs perform; but the former presumes to rank by virtue of his office, in the social scheme, and there does not happen to be competition enough to keep his pretensions down to the practical and sensible standard. So he assumes righteousness with his responhedged about as it is with prerogatives so peculiar. he ventures to inquire into the ordinary expenses of the minister's family, and to express the hope that teach him frugality and practical foresight. By the same special rule, too, he gives it as his solemn opinion, formed after much and serious reflection, that the pouring of ten and passing of cake at the bimonthly sewing circles is the merest "vanity," and ought to be discountenanced and discarded. Also, that the new system of wearing hoops is a disgrace to the church, whose authority he assists in dispensing, and deserves the reprobation of men and angels.

Being the deacon, the inquiry all the while rises in his mind-What else may I not be, in the same right? And so he collects the Peter-pence, and dispenses the rewards of merit for the parish; and if the town itself happens to consist of but one of these useful organizations, no foreign tetrarch could be filled with a weightler sense of delegated powers. From the hour of public christening to that of the funeral, he thrusts himself forward as the spiritual way, yet, oftentimes of a way that all men, women and children, in their hearts, do sincerely hate and

And having thus hung up "our deacon," let the crows fall upon him and prove his hollowness and meagre fabulum.

> Written for the Banner of Light. THE CHILD'S PRAYER.

Father of all, whose circling arm Holds me securely safe from harm, A child of thine, sweet rest I know, For thou dost all I need bestow.

Within the dawn of life I stand, Before me lies an unknown land; Thou, who canst guide the steps of youth, Lead me in paths of peace and truth.

So shall I know and fear no ill: In every storm thy " Peace, be still" Shall calm the angry waves that rise, And spread above me sunny skies.

Spirit Prophecy of Gen. Jackson. We find the following extract in The Sunbeam, taken from the Age of Progress, Buffalo, N. Y., to whose editor it was addressed, in 1856, through Mr. Pardee:

"I was known by the name of Andrew Jackson when a resident of your sphere, and come to-night, my venerable friend, to bear witness before the Eternal that this, your beloved country, is to feel the fire and sword. Let it go forth through your journal to my people-mine because I love them. Tell them-though I would fain weep in proclaiming it-that they are to pass through more than Revolutionary agonies. I know this if I know anything. The voice of the times speaks it in my cars distintly and clearly. I would that this people knew where they and justice. They are, as it were, pitching pennies, while the Nation's heart throbs convulsively under the heavy load that threatens to stop and still its motion. If you could, my friend, see the mighty minds as I see them, engaged in the work of maturing events, then would you know to a certainty that the foundations of your States are to be shaken to their lowest depths. What! while the ship of State is irresistibly drawn toward the breakers, your so-called statesmen are deeply immersed in the business of individual aggrandizement. The false watch ers on the tower may cry, "ALLIS WELL"—but I say, ALL IS WRONG—that is, in the Government. To me, the White House looks like a black mass. It is fair without, but within it is full of corruption and dead men's bones. Here and there, like a stray white sheep, is found in the national councils a pure man. The end of all this cannot be escaped. Your country's worthies who have gone before, with one united solemn voice, proclaim to your people the horrors of CIVIL WAR! Nothing short of this can serve as a stepping stone to a better and more righteous condition. Causes will rush out into effects, and those who fought in the past to give you independence and | a country, by divine wisdom unto them given, are engaged in the work which shall pass you through the fire, so that, purified, the nation may come out redeemed by the influence from the higher life. You will live to see this, but fear not. God by his spirits will guide and protect those who stand fast by truth and justice. I have done." National Conference of Spiritualists,

We learn that arrangements are nearly completed for a National Convention or Conference of Spiritualists, to be held at Oswego, N. Y., about the middle of August next. The call will be issued by a appointed at Quincy, Mass., in October last, and at Sturgis, Mich., in April. It is proposed to give three days for the special benefit of lecturers, in forming acquaintances, etc., and three more for the public. One day will be appointed to a steamboat excursion on Lake Ontario, and a grove-meeting on the shore. The friends in Oswego are said to be enthusiastically in favor of the meeting, and generously intend to entertain, without cost, all lecturers who may attend, and as many more as possible. There will, no doubt, be a large gathering, though probably much less numerous than might be anticipated in a more prosperous time. The call will, we understand, be ready for publication in a few days. | tinued." Alas i

Sunday Music on Boston Common. We have always held, and frequently advocated, through the columns of the Bannen, the idea that wik and wisdom. We be to the poor, trembling, much good might be accomplished by the employment of bands to discourse sacred music on Boston Common, summer Sunday afternoons and evenings, and have carnestly hoped that the time would come when such a movement would be inaugurated by some of the liberal and wise philanthropists of our incur. The sledge hammer of his scholastic tongue city. We did not then know, nor even dream, that the was brought down upon her devoted head without suggestion would be taken up by the clergy, and so are agreeably surprised to find the following article from the pen of Rev. Geo. H. Hepworth, the popular Unitarian of our city, in a recent number of the Boston Christian Register; equally so to find his ideas endorsed by many of the secular papers of the city. He says :

"Some time since I delivered a lecture on amusements, in which I took a position deemed heretical by the Boston Recorder, and other "evangelical journals. It seemed to me at the time, that the suggessir, I will make my statements over again, and leave the remedy for the evils, which it is full time we should grapple with, to others, if that which I advocate is not satisfactory. My desire is to see some force brought to bear on the class of which I

There is in Boston church-accommodation for about one-half its inhabitants. Were every seat in every church occupied on the Sabbath, there would be from seventy-five to a hundred thousand people who do not hear the gospel preached. I do not mean by this statement to cut the city in halves, and say this half always attends church, and that half never does. Many of the seventy five thousand who last Sunday were in the street, will on the next Sunday ard. So he assumes righteousness with his respon-be in church; and many of the seventy-five thou-sibility; and there generally is about as heavy a load of one as the other. By reason of such an office, Sunday be in the street. I am very glad to correct the wrong impression which most men have when a statement is made that there is church accommodation for only half the people of the city, and to say the minister's family, and to express the hope that that as many as two-thirds of our population are, to it may not be necessary to cut his down in order to a greater or lesser extent, under the influence of the Christian pulpit.

But there is a class of men and women, and a large one it is, who, from one year's end to another, never enter a church. They can hardly remember the time when the preacher's voice was heard by them, so far as they are concerned; the pulpit is wholly useless. A part only of this class are reached by the various missions of the city. The ministry to the poor, which is doing more good than all the other religious organizations of the city put together, does in some way touch the hearts of the very many, and help them toward a higher life. But every city missionary will tell you sadly, that the most promising efforts which he makes are very uncertain. If he makes a conversion to-day, he feels that it is necessary to keep a sharp look-out for the converted one, and see that every possible incentive to right living is offered, since the temptations are so many and so strong, that the lapse from good resolutions are things of daily experience.

Now, besides the number of those who are most effaneral, he thrusts himself forward as the spiritual fectively acted upon by the missionary, there is a last beadle of the congregation. A useful man in his class, from twenty to thirty thousand strong, who never have any good influence brought to them. They never enter our churches, and are as ignorant of the value of Sunday worship as the Chise. They are not influenced by the missionary, for he finds it impossible to get at them. This large class is composed of our dangerous men and women. They are often found in our jails and houses of correction. They live certainly not by honest labor, rather by begging and stealing. And Sunday is their gala-day. They find more dupes and victims then than at any other time. They spread their snares make their worst appointments, and accomplish more on that day than on any other.

Now, sir, the question arises, How can this be remedied? Will you flood the streets with missionaries, who at every corner shall preach the Gospel to all who are willing to hear? I will join in that plan most heartily, and I will see that my Society bears it full portion of the expense of such an enterprise. But since this might be voted a Utopian rather than a practical scheme, what remedy do you offer that shall have immediate effect? What can you do to get those people out of their haunts, and give them a good impression? My plan, and it is not a novel one, was this. Station one or more bands of music on the Common; and on the most dangerous day of the week, the Sabbath, let those people whom you cannot coax into a church, be gathered together, to breathe the fresh air, and listen to music, rather than to the caths which alone they are accustomed to hear. The influence could not be bad. The experiment could not fail of accomplishing good. Religious impression is what you want to give them; and will the Boston Recorder say that this cannot be done by music? If you cannot reach them any other way, will you leave them to their doom, simply because this seems a somewhat novel, though, many chances to one, a very efficient missionary force?

For one, I am willing to urge the movement with all my might. I have no doubt that every Sabbath would produce its good results. The haunts of vice and the homes of poverty would be penetrated, if not pervaded by an influence that would soon produce good fruit. I have taken pains to notice how stand, and that their rulers could feel the issues of such a suggestion strikes the poorer classes. I have a few years to come. Then would they forsake their talked with intelligent men, members of these clasfleshpots and cat of the pure meat of righteousness cs, who knew only too well how many are the needs of those they represent. And one put his hand on my shoulder, and said sadly: "Yes, we should all go to the Common, though God knows we don't go to church; you church people don't know anything about us, you will never give us so good a thing as that. You don't care for us; you only say you do." He turned away sadly, and I felt that we didn't understand his caste of men and women.

The above-mentioned paper says the apostles would have been surprised if one had mentioned a brass band as an evangelizing power: but certainly the surprse would not have been greater than that with which, if they were present with us, they would peruse the columns of the Boston Recorder.

Some time ago, when there was music on the Common twice a week, it was noticed that the police reports contained only about half the number of arrests for drunkenness on those nights. It only shows that a right kind of people were on the Common; that a brass band was an evangelizing power of no slight importance. And if such results could be attained again, the sooner we make music a religious fixture the better. I hope some of our Boston philauthropists will undertake the work as soon as the weather permits.

## Major Winthrop.

George Wilkes, who is sending fresh and striking descriptions of what he sees in Virginia to the New York Tribune, writes thus concerning Major Winthrop and the unfortunate expedition against Big Bethel:

"The expedition against Big Bethel was mainly planned by Major Winthrop, who started from New York a private in "the Seventh." That regiment returning home, he enlisted under Gen. Butler, and his brilliant talents as a writer, braced by strong ioint Committee of Eastern and Western lecturers, seated sense, commended him to that shrewd observer for the post of Military Secretary. It was at the dinner-table the young Secretary (then Major) developed his ideas about the taking of Big Bethel! and there is but little doubt that the chagrin for its failure made him throw away his life. He was found the nearest to the trenches of the enemy, pierced by a bullet through the breast; one of hundred which he had provoked during a most rash exposure for an hour. His body was left upon the field by his comrades, being too far forward for the search. Captivated by his heroism, the sympathizing enemy took him up tenderly, laid his sword across his breast, and buried him with a soldier's honors. In his desk he left a second installment of his sprightly sketch of the campaign, for the Atlantic Monthly, marked, at the close, "to be conWritten for the Banner of Light. HEAVEN.

BY REV. E. CASE, JR.

I see a land that you do not see, Beyond the starry skies, Where the light of God's immensity In fadeless splendor lies.

I have read in the Taimuds grand and old Of the fabled worlds of story; In dreams by day and in dreams by night I have sought for their inner glory.

I have sought in the prophet's lines of fire To find that heaven of his. And where it lies in far off skies With its deathless bowers of bliss.

I have sought in the minstrel's melting song. And in the poet's lay, In music's tones as they floated round

O'er the waves by the starlight's ray. I have sought where the painters matchless skill Has blended the tints of glory. Till the rainbow's hues have left the skies And half revealed the story.

I have gone with a fancy, wild and grand, Among the clouds of even. Where they stretched away at the close of day On the shoreless sea toward heaven.

But never till now has the spirit touched And opened my inmost soul, To see that fair and fadeless clime Beyond life's earthly goal.

Now had I all bright images That set the soul on fire. And .. thoughts that breathe and words that burn. In flames that ne'er expire-

Oh, had I the poet's, painter's art, And music's deathless strain. To wake the soul and stir its chords Till ranture swelled to pain-

Then would I try to tell of heaven. But, as it is, 't were vain: So in the inner world of thought The vision must remain. Lake Ontario, May 25, 1861.

### A Great Man. George Lippard, in his work called the "Naza-

rene," thus speaks of President Jackson: He was a man! Well I remember the day waited upon him. He sat there in his arm-chair

I can see him now. We told him of the public dis-tress — the manufacturers ruined — the shrouded in harmony with one another. Every truth barergles in crape, which were carried at the head of twenty thousand men into Independence square. He heard us all. We begged him to leave the deposits where they were, to uphold the great bank at Philadelphia, Still he did not say a word. At last last one of our members, more fiery than the rest. intimated that if the bank was crushed a rebellion exist and we may not know anything about that might follow.

Then the old man arose. I can see him yet.

"Come with bayonets in your hands instead of your

those in whom he trusted—assailed by all that the snake of malice could hiss or the fiend of falsehood howl—when I think of that one man placing his back against the rock, and folding his arms for the blow, while he uttered his vow: 'I will not swerve one inch from the course I have taken,'-I must confess that the records of Romenay, the proudest days of Cromwell or Napoleoncannot furnish an instance of a will like that of Andrew Jackson, when he placed life and soul and cation from an educated spirit? fame on the hazard of a die for the people's wel-

## The Atlantic Monthly.

We have received this sterling magazine for July It contains "Our Orders," a patriotic poem; a continuation of Mrs. Stowe's story, "Agnes of Sorrento;" "Sun Painting and San Soulpture," an article of great interest, by Holmes; "The London Working Men's College," by Rev. E. E. Hale-full of good suggestions and ideas; "Emancipation in Russia;"" The Haunted Shanty," a strangely philosophical story; "Rhotneda," a poem, by Lowell; the conclusion of "Greek Lines;" "The Ordeal by Battle : " " The United States and Europe ;" " Washington a Camp," by the late Major Winthrop; "Between Spring and Summer," a poem, by James F-Clark: also a biographical sketch of Col. Ellsworth. by one who knew him well, and loved him; and the usual able reviews and literary notices.

# Howell Cobb's Pledge:

Howell Cobb pledges his honor that the city of Washington shall be taken for the use of the Confederate States. H. C. doubtless misses the familiar places in the Capit I, and longs to enjoy them once more. But it is quite laughable to hear him brag of his "honor." What little he has left, if he has any, is n't worth much. We pity the rebels if that is all the security they have for the performance of what is promised. Poor fellows! No one hereabouts would accept it. No one would take such a pledge -not even a temperance man.

## Friendly Greeting.

EDITORS OF BANNER OF LIGHT-As a matter which may be of mutual interest, and as compressing all paragraph from my note in this week's Herald of Progress:

"But, differing sincerely and greatly from Spiritualists (and only every day seeing fresh occasion to do so,) I shall be glad, when the appropriate season shall return, to co-operate with them in holding whatever discussions they may deem likely to be of service to their cause, freely adopting their own suggestion of question, points of debute, fimitations, &c., &c. If I have been particular in any of these matters before, I never shall be again; but the salience of the point, and the directness of the issue, shall both be at the mercy of the other sideas, is not the truth enough for either and for each I already have an engagement with S. P. Leland and likewise expect one with H. Melville Fay. Let the Truth have an invitation to freedom."

I shall certainly be glad to respond to the invita tion of any one or ones of either the male or female mediums who may visit this city during the season, to discuss; or to an arrangement made for any of them by Dr. Gardner, on the part of the Spiritualists. If long (that is, full) discussions are impossible or inconvenient, short ones (crowding some great issue into one or two evenings,) will be equally ac-

My address will be Boston, care of J. P. Mendum 103 Court street. Yours fraternally. Boston, June 22, 1861. JOSEPH TREAT.

The Andersons of America have got curiously mixed up in Europe. The noble Major of Fort sumter, and the fugitive slave before the Canada courts are regarded by thousands of people abroad, as one and the same individual.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE. TUESDAY EVENING, JUNE 25, 1801.

QUESTION :- The facts of Modern Spiritualism are in perfect harmony with the facility of the Bible, and furnish the strongest and most positive evidence extant of the epiritual origin of that book.

Mr. Enson.-Jesus performed miracles only when conditions were right-so with modern Spiritualism. No Spiritualist does, or can, dispute the inspiration of the Bible-neither can a Spiritualist dispute the inspiration of modern Spiritualism. The inspiration of the Bible purports to come from the Lord, Jehovah, God himself. The inspiration of modern inspirations purports to come from spirits that once inhabited the physical body. This difference in the claims of modern Spiritualism over Bible Spiritualism affords direct proof, in the former, of immortality. The claim, in Bible times, that inspiration came direct from the Lord, I think may be a question. This may be produced by an undiscovered law that governs the unseen universe of spirits--or it may be done by individual departed

Question .- What is inspiration? Holy men spoke as they were moved-this speak-

ing is inspiration. Question .- Is inspiration always produced by an individual departed spirit or a group of departed spirits?

It may be so.

-.-Inspiration is something that the MR. world does not understand. I suppose that thousands who have studied inspiration have yet learned but little about it. I am perfectly satisfied that the Bible is inspiration. And I am perfectly satisfied that there is a soul in man that the departed spirits influence, the result of which is inspiration.

Question .- What is inspiration? It is something that touches the sensations of the

Question .- How is it produced? It may be done by an individual spirit, or by a

combined and harmonious influence of many spirits. MR. THAYER .- I believe that there are different kinds of inspiration. There is divine inspiration, and there is demoniac inspiration. The facts of modern Spiritualism furnish us the best proof extant of the truth of the Bible. The Bible has errors, and Spiritualism has errors, too. But the truths of in harmony with one another. Every truth harmonizes at all times and in all places with every

other truth. Mr. Burke.-Do the facts of modern Spiritualism and the Bible corroborate one another? A fact may fact. He who testifies to the existence of a fact Then the old man arose. I can see him yet may be truthful, or ne may not. The laces of the "Come," he shouted in a voice of thunder, as his clenched hand was raised high above his white hair. It to tell the truth. All that is necessary for a testapetitions—surround the White House with your tor of the facts of the Bible, is for him to have a legions—I am ready for you! With the people at fair, honest, common-sense perception. We find that my back, whom your gold can neither awe nor buy, all that was necessary for those who told of convert-I will swing you up around the Capitol—each one of you on a gibbet as high as Haman's!

"When I think," says the author, "of that one man standing there at Washington, battling against facts of modern Spiritualism? What are the meall the powers of bank and panic combined, bediums; what is their character? The leading facts of Spiritualism are low and vulgar-raps and moving tables. This has gone, or is going by, and metaphysics comes to hold a higher place. How can a medium of undeveloped capacities be need by a

highly educated spirit? Question .- Is it necessary that a medium should be educated to become a medium for the communi-

Mediums are not reliable. Question .- How do you account for a boy's writ-Greek poetry, who has no knowledge of the G language?

I account for it by denying the truth of the asser-

Mr. Spooner.-I do not dispute that spirits that once live here come back and communicate. I do not know whether they do or not. But it seems to me that those who compare the Spiritualism of modern times to that of the Bible, are bringing it into contempt. Do spirits come back with flaming swords and eyes of fire? It is more probable to me that Moses wrote on the tablets of stone than it is that the Almighty did it. A great deal of the healing recorded in the Bible might have taken place without any spiritual influence. Liberating persons from prisons recorded in the Bible was not necessarily Spiritual. I want to know, when young Safford solves a problem, if it is a spirit that does it? [A voice-Yes. ] I want to know if Sir Isaac Newton was assisted by spirits? [A voice-Yes.] I want to know if spirits make the manifestations of human intelligence? [A voice—Yes.]

Mr. SEAVER .- While friend Burke was speaking, I was brought to the conclusion that he rests upon testimony only. I think he must have faith to believe this Bible testimony; and it is strange that he does not have faith in Spiritualism, too. I have no faith in either. It do n't follow that Spiritualism is untrue, even if the Bible is untrue. I believe that Jesus performed a great many things in his time that mediums of to-day cannot perform. No medium can walk on the top of the water, as Jesus did; nor say to the storm, Be still, and produce a calm. The manifestations of modern Spiritualism into a word may I ask you to extract the following and those of Christ are not analogous. I think Spiritualists are in the fog - their brains are clonded.

Question .- Is it not reasonable to presume that the man who sees others in a fog, with clouded vision, thinks himself out of the fog, and his own brain unclouded? How is friend Seaver? Are you not slightly tinged with orthodoxy, self righteousness? Question next week: " Has there ever been any inspiration that essentially differs from the inspira-A. B. C. tion of this age?

THE PUZZLED CENSUS-TAKER.

BY JOHN G. SAXE.

"Got any boys?" the Marshal said To a lady from over the Rhine; And the lady shook her flaxen head, And civilly answered, "Nine!"

"Got any girls?" the Marshal said To the lady from over the Rhine; And again the lady shook her head. And civilly answered, "Nine!"

" Husband, of course?" the Marshal said To the lady from over the Rhine; And again she shook her flaxen head, And civilly answered, "Nine!"

"The d--- I you have!" the Marshal said To the lady from over the Rhine ; And again she shook her flaxen head, And civilly answered, "Nine!"

·· Now what do you mean by shaking your head And always answering 'Ninc!' "
Ich kann nicht Englich!" civilly said

The lady from over the Rhine. Nein, pronounced nine, is the German for No. ALL SORTS OF PARAGRAPHS.

Dr. II. L. Bowken, fermerly of Natick, has located himself in this city, and taken rooms at the residence of Dr. Charles Main, No. 7 Davis street, which he will occupy after the third of July. Dr. B. is one of the ploneer Spiritualists of this section, and has labored as well in the cause as he has long. He is worthy of all confidence in his medical examinations. and as a psychometrist, we can ourselves from tests he has given us, vouch for his skill and correctness.

On one of the boats that run into Cincinnati, are two Irish laborers. One of them, Pat, is humpbacked. The other day Mickey, after eyeing Pat's deformity, said, " Pat, if your head were turned round the other way, begorra an' what a fine full ohest ye'd have!"

TARDY HONORS.—A meeting was held lately at the Polytechnic Institution, Regent street, London, for the purpose of raising funds to erect a monument to John Bunyan. Lord Shaftesbury occupied the chair, and the meeting was addressed by the Rev. Mr. Kirkman, the Rev. R. Maguire, and others. Resolutions pledging the meeting to efforts for the erection of the monument were adopted.

A traveler in rather a slow coach inquired of his next neighbor its name. "I think, sir, it is called the regulator, for all the other coaches go by it."

"LOVING THE SOUTH."-In a Sunday school in Fourth street, on Sunday morning last, the words "My country, 'tis of thee," were sung, after which the superintendent made some remarks on the duty of every one to love one part of the country as much as another, and then asked the children, "Do you not love the South as well as you do the North?" "No Sir!" was the the unanimous and emphatic response, which took the teacher quite by surprise, and set the house in a roar. The teacher attempted to explain the duty of loving the South equally with the North, and repeated his question, when he received the same emphatic reponse in the negetive and gave up the argument .- N. Y. Evening Post.

"THE YOUNG CALIFORNIAN."-The boys and girls of California have a prize in the monthly magazine of the above name. It is published at a very low price, by R. L. Tabor, San Francisco. It is neat, attractive, instructive, and, in a word, is just what the character of his whole reply. they all want.

ERRATUM.-Last week, by an inexcusable oversight, the types make the reporter of the Boston Conference put some most senseless words into the mouth of Dr. Gardner. Dr. G. should have been reported as saying: "Some people had said modern Spiritualism tended to a disbelief in the inspiration of the Bible. He thought the discussion of this question would tend to prove that so far from modern Spiritualism throwing any doubt on the facts of the Bible, it was only satisfactory proof extant of those facts. Spiritualism could save the Bible, but the safety of Spiritualism did not depend upon the Bible-it could stand alone."

" A gentleman in C-- had been relating to his little son, for the first time, the Bible story of Jonah. At the close, the little fellow with a knowing smile began:—
Papa, yesterday, as I was going down the street

I saw a cow on top of the Medical College.'

• Why my son,' exclaimed the father, • how can you

tell me such a thing?' was the cool reply."—Grace Greenwood's Little Pil-

FRENCH PRAYERS AND SCOTCH WISDOM .- During the long French war, two old ladies in Strangaer were going to the kirk; the one said to the other. " Was it na a wonderful thing that the Breetish were aye victorious over the French in battle?" "Not a bit," said the old lady. " dinna ve ken the Breetish aye say their prayers before ga'in into battle?" The other replied, "But canna the French say their prayers as weel?" The reply was characteristic. "Hoot! jabbering bodies, wha could understan' them?'

LUXURY OF LAZINESS .- Trollope, in his new work on Jamaica, says of the emancipated negro:-

"He lies under the mango tree, and eats the luscious fruit in the sun, sends his black urchin up for bread-fruit, and behold the family table is spread! He pierces the cocoa-nut, and lo! there is his beverage. He lies on the grass surrounded by oranges bananas and pine-apples."

Mr. Perry, of Hanover, N. H., fell headforemost from the top of a flagstaff 53 feet high, the other day, but he struck on the shoulder of another man tirely, and in five minutes was on the spot he fell

mon, actually mustered into the service and under pay.

A lot of shoes belonging to the rebel forces were captured at Phillippa. Our troops thought they had made a capital haul, and at once appropriated the much needed article. Scarcely a pair lasted a single ning, which he had previously made with Mr. Has day. The soles were made of wood, glued to the uppers, and covered with stained paper.

In the window of a shoe store, near our office, is a placard bearing the announcement, " We will not be indersold." They are all upper leather, probably.

AN INTERESTING INCIDENT. A few days ago a furitive slave, just arrived from Baltimore, was pass ng through the Doric Hall, at the State House, when ie recognized one of the soldiers wounded on the 19th of April at that city, and at once accosted him. inquiring after his health, and asked him if he did their doing so. not know him. The soldier did not at first remember his face, when the fugitive asked him if he did not remember a colored man bringing him water to of the fugitive. The peculiar circumstances of the case made the interview deeply touching. Without and two children, and when the Massachusetts sollugitive's wife tore up her clothes, to make rags to stounch the flow of blood. These rags she threw out of a window in her master's house, when her husband gathered them up and carried them to the at which I arrived in my analysis of Mr. Fay's per wounded soldiers .- Buston Herald.

Henry N. Herman, of Albany, formerly a page in the legislature, has been appointed First Lieu- York who attended Mr. Fay's circles, or who have tenant in the army, in consideration of rendering heard the testimony on the subject, including those valuable services to the government. The service rendered to the government which procured circles in this city, which was published in the Banfor him his commission is said to have been NER, and also including those who at one time spoke as follows: Herman presented himself to the Sec- favorably, at the New York Conferences, of Mr. retary of War, and laid before him his plan by Fay's manifestations. which he could penetrate the interior of Virginia I will, in conclusion, repeat what I have already and obtain important information. His interview said in the analysis, that" from certain decided menment. The reward for his services was the Lieuten-truth." ant's commission.

Gov. Sprague, of Rhode Island, is said to have become engaged to a daughter of Mr. Cameron, the Scoretary of War, since his arrival at Washington. None but the brave deserve the fair.

Stupid people may eat, but should n't talk. Their mouths will do well enough as banks of deposit, but not of issue.

The Bangor Whig recently related an incident which is quite remarkable. It says that George A. Ingalis, a private at Camp Strickland, was saved from death last week by a Testament in his breast pocket. A comrade was carelessly handling a revolver, when it was discharged, and the ball passed through Ingall's overcoat and uniform, and struck the Testament with great force, but fortunately did not go through it. The incident produced a sensation at Camp Strickland, and had a good effect upon the soldiers. Capt. Deveraux brought home the Testament, and gave it to the mother of the soldier.

Among the other exploits of Captain Cole's command, in their Potosi, Mo., campaign, was their seizure of the Jefferson County Herald, a miserable little secession sheet, edited by the notorious Sam Raymond. The outside pages of the paper had already been struck off, and contained the usual amount of secession filth. Captain Cole took full possession of the office, changed the title of the paper to the United States American Volunteer, called the printers out of his ranks, got up the editorial, and rushed the paper off in a hurry.—St.

By a pair of bright eyes twinkling beneath a pretty hood, even a smart fellow may be hoodwinked.

> FAY, AND HIS MEDIUMSHIP. Rejoinder of Dr. Spence.

Mr. Editor-Mr. Fay's reply to my analysis of his performances in the city of New York, is in keeping with the performances themselves. I do not intend to follow him in all of his reckless denials and assertions, still less do I intend to enter into a discussion with one who manufactures his facts as easily as he did his manifestations. An analysis of the following extract will suffice to show

"Prof. Spence also argues," says Fay "that my mouth was found blacked after the horn was talked through, upon lighting up. I deny the charge in toto. A man slipped up to the table in the dark and blacked the horn, and then tried to put some on me; but he made a slight mistake, and caused a little streak to be seen under my left eye, I being all the while secured by ropes. Now if I had talked through the trumpet, the black would have been in a circular rim around my mouth."

To this sample of Mr. Fay's reply, I have the following answer to present:

We, the undersigned, believers in, and advocates of Spiritualism, do hereby certify that we attended a circle held by H. Melville Fay at apprivate residence, No. 546 Broome street, in the city of New York; that we are not aware that any one at that circle stepped up to the table in the dark and blacked the horn, or Mr. Fay's eye, neither did Mr. Fay make any announcement or complaint to the circle that any one had been in any way interfering with his table, his horn, himself, or his eye; and that on one occasion when the light was struck up, we observed a black spot on his lip, but we saw no streak or mark of any kind under either of his eyes.

A. E. HORTON, ELIZA L. SCHRIBER. L. WESTBROOK, . WM. J. YOUNG, ELLEN TURNER. D. M. M. TURNER, MARY A. WILLIAMS. MARTIN L. VANHORN. ANNIE WHITE.

The person who put the blacking on the horn did the mouth of th but only on a small part of it, enough, as he hoped, to make the experiment conclusive to himself and one other person, whom he informed of what he intended to do. He feared that if he made the spot too conspicuous, Mr. Fay would leave the city, and thus prevent him from instituting still further experiments and investigations which he then contemplated. As it happened, however, the spot was larger than was intended, so that, as the above certificate shows, many, though not all of the circle, saw it; and, as Mr. D. M. M. Turner, Mr. Wm. P. Coles, Mr. below, and turned a somerset, escaping injury en- L. Westbrook, Mrs. Annie White and myself all told Mr. Fay what had happened to him, he became alarmed, and after presenting two different explana-The Federal forces are now said to number 225,000 tions of how the spot came on his lip, he left the city on the second day after, which was Saturday. Those two explanations differed from each other, and differed from the one given in his reply.

Mr. Fay left here on Saturday afternoon, although he had an engagement for a circle on Sunday evekins and the lady with whom Mr. Fay and I were boarding; and also, according to his own statement, another engagement for Tuesday evening, both of which would have been paying circles. Still, Mr. Fay became, all of a sudden, so anxious to see his kinfolks at Amenia, N. Y., that he could not be induced to stay over Sunday in this city, either by money, or by persuasion, or by that principle which usually obligates people to fill their engagements when there is no serious difficulty in the way of

On Saturday, the day on which he left, I tried to prevail on him to stay and hold the circle on Sunday drink, and rags to bind up his wounds, while he lay evening, as I had some further investigations to wounded in the street. He replied that he did, and make, and as I was particularly auxious to tie him at once recognized his Good Samaritan in the person myself, as I assured him that I thought I could tie him so that he could not get loose. He would not revealing facts which might do more harm than stay, however, to give me a chance to tie him. He good, we will simply add that the fugitive has a wife preferred going three or four hundred miles from me, and at that safe distance, announce with a flourdiers fell wounded in the streets of Baltimore, the ish, that I cannot tie him with five thousand feet of rope."

As far as I can learn, the opinions and conclusions formances, are the opinions and conclusions of fortynine out of every fifty of the Spiritualists of New who signed the favorable report of one of Mr. Fay's

with the Secretary satisfied that officer that he was tal phenomena, I believe that Mr. Fay is a medium." a shrewd young man, and well fitted for the expedi- If in that opinion I am correct, I think he will find tion he proposed to undertake. Being of a dark his visit to New York and my analysis of his performcomplexion, he made, when dressed for the charac- ances the best things that could have happened him, ter, an excellent Italian lad. He was furnished with if they should be the means of compelling him, as I an organ and a monkey, and, thus accompanied, he said, "to fall back upon his real medium powers, be visited the prominent points in Virginia, "taking they much or little, and relying upon them alone, do notes," and in due time reported to the War Depart- justice to himself, to spirits, to the public and to the Yours truly, PAYTON SPENCE. New York, June 24th, 1861.

Marinoulal Celebration.

Marmoulai Celebration.

The Fourth Annual Celebration of the Harmonialists of Grand River Valley, will be holden at Lapham ville, Kent Co., Mich., on Thursday, July 4th. 1861.

Mrs. M. J. Kuitz, and other local speakers, will be in attendance, and all speakers who can make it convenient to do so, are cordally invited to meet with us, and take part in the proceedings.

Speaking will commence at 10 o'clock A. M., and the exercises of the day will be concluded by a Social Party at Pickett's Hall, in the evening.

James Dockeray, Scc. Com. Arr.

NOTICES OF MEETINGS.

NOTICES OF MEETINGS.

Conference Hall, No. 14 Browfield Street, Boston.—
Spiritual meetings are held every Sunday at 10 1-2 a.c. M.
and at 3 and 7 1-2 r. M. P. Olark, Chairman.

The Boston Spiritual Conference meets every Tuesday evening, at 8 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:—
"Has there ever been any inspiration that essentially differs from the inspiration of this ago?"

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

Cutally recover.—Sunday meetings are held requirily at

CHARLESTOWN.—Sunday meetings are held regularly at Central Hall, afternoon and evening. CAMBRIDGEFORT.—Meetings are held in Williams' Hall,

CAMBRIDGEPORY.—Meetings are held in Williams' Hall, Western Avenue, every Sunday Afternoon and Evening, at 3 and 7 o'clock. Seats free to all. Speakers engaged:—Mrs. F. O. liyzer during August; Mrs. M. M. Macamber, during Oct; Miss Emma Hardinge, Sept. 1st and 8th.

LOWELL.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon in Wells's Hall, Speakers engaged:—R. P. Ambler in July; Mrs. Mary M. Macumber in August; Warren Chase three first Sundays in September; Miss Fanny Davis in October.

GLOUGEAUR —Schiller Investigas are held every Sunday in

GLOUCESTEE.—Spiritual meetings are held every Sunday, at the Town Hall.

New Bedford.-Music Hall has been hired by the Spirit-ARW BEDFORD.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—F. B. Felton, July 7 and 14; Chas. A. Hayden, July 21 and 28; Miss DeForce, Aug. 4; J. S Loveland, Aug. 11; Susic M. Johnson, Aug. 25 and Sept. 1; Miss Emma Hardinge, Sept. 15th; Miss Belle Scougall, Dec. 1st., 8th, 15th, and 22d; Warren Chase, Dec. 29.

Foxnono.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 1 1-2 and 5 1-2 r. v. Speakers engaged:—Miss. Fannie Davis, June 16th; Mrs. M. B. Kenzay, June 26th.

LEOMINETER, MASS .- The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall. Services com-mence at 1 1-2 and 7 1-4 P. M. PUTNAM, CONN.—Engagements are made as follows:— Miss Susie M. Johnson five Sundays in June; Mrs. Mary

Miss Susie M. Johnson, five Bundays in June; Mrs. Mary Macumber, four Sundays in July,
Pontland, Mrs.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forencom. Lectures afternoon and evening, at 3 and 71-2 o'clock. Speakers engaged:—Mrs. M. M. Macumber last four Sundays in June; Miss Lizzle Doten during September; Miss Laura Delforce during October; Miss Emma Hardinge, two last Saboaths in December; G. B. Stebblins, during January; Belle Scougall, during February, 1862.

PROVIDENCE.—Speakers engaged:—Mrs. F. O. Hyzer in June; Laura E. DeForce in July; Mrs. A. M. Spence in September; Mrs. M. S. Townsend, the first two Sabbaths of Oct.; Bello Scougall in Nov.; Leo. Miller in Dec.

ADVERTISEMENTS.

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

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE DR. ALFRED G. HALL, M. D., Provesson or Physicology, author of the New Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most prestrate cases, and justly worthy of the confidence of the afflicted. All the Medicines need are ourely vegetable No 250 Washington Street, Boston Mass.

ORGAN FOR SALE. SUITABLE for a small church, vestry, hall or parlor, in good order, and will be sold low. Terms very liberal. Inquire at this omce.

J. B. CONKLIN, Test Medium, No. 599 Broadway, New July 8.

NEXT OF KIN WANTED. Hundreds of Millions Pounds Sterling

IN CHANCERY, BANK OF ENGLAND, &c., waiting claim-ants. A Catalogue of the heirs, and names of those to whom letters should be addressed in England, will be sent whom letters should be addressed in England, will be sent post free, on receipt of 60 cents, in stamps, or two for \$1. Old claims must be presented at once. References:—A. K. Hill, Boston; J. Burnham, Ohief Police, Haverhill. Address

W. W. S. ORBETON & CO.,
June 22. tf Box 250, Post Office, Boston, Mass.

HORACE DRESSER, M. D., LL. D.,

Office No. 184 West 24th Street, City of New

Will attend to patients personally at his office, at their houses, or to their cases by letter. He limits his medical practice solely to his speciality, to wit: the cure of Bronchinl or Thront nilments, Scrofuln in nil its multiplied phases, and the arrest of nil Hemorrhages. He has never falled in any case of spitting blood, note bleed, dysentery, floodings, &c. He has faith in the power of medicines to meet all such cases, and accordingly uses them, never resorting to cauteries nor to instruments in the case of diseases of the throat.

"PHYSICIAN, MEAL THYSRLE."

This saving of reproach has lost its force in the practice of

This eaying of reproach has lost its force in the practice of Dr. D. His own sickness and self-cure shall be the only case he will report here, as evidence of his skill, in the many cases coming within his charge:

For several years I was declining in my strongth and vital forces, till at length I was evidently consuming away; respiration becoming difficult, and having a constant cough, with expectoration attended with raising of blood. This condition continuing, I was sinally forced to relinquish business (the profussion of the law, then pursued for twenty years) and give up to sickness. Reduced almost to a skeleton, and suffering pains beyond my power of description, violent hemorrhages from the chest set in, whose frequency and frightfulness foreshadowed speedy dissolution of the relations of body and spirit. The most violent hemorrhages and longest in duration, which occurred in my case, at any time, continued three days and three nights consecutively, there being six discharges, or ventitings of blood in each twenty-four hours, in large quantities. During all this time I was unable to lie down.

in large quantities. During all this time I was unable to lie down.

At this time and on other occasions of hemorrhage, physicians of every school and philosophy, tried their skill, but all their efforts to arrest the bleedings were unsuccessful. Having studied for the medical profession before effecting that of the law, I dismised all physicians, and, solf-r-liant, proceeded to try my own ukill. The result was, I recovered, and, for some years, have been well enough to practice my speciality in medicine, above named, and to heal others in the like desperate condition.

Dr. D. takes pleasure in referring to his numerous old clients and acquaintances for altestation to the foregoing report of his own case of self-cure.

NEW BOOKS.

NEW BOOKS.

L' at Decatur, Mich., between A. B. Whiting, the well-knuwn Trance Speaker and Poet, and Rev. Joseph Jones, a celebrated Western divine of the Methodist Church. Said Debate was reported verbatim by C. C. Flint, of the Chicago Democrat, and makes a neat pampalet of nearly 160 pages. Sent free to any address on receipt of forty cents, or four dollars per dozen. Also a work on "Religion and Morality," being a Criticism on the Characters of all the noted Bible men of God, Early Church Fathers, &c., with a Defunce of Spiritualism, by A B. W. This book contains historical information that cannot be found in any fifty volumes, or in the English language. Sent free for thirty conts or three dollars per dozen. Address A. B. WHITING, Albion, Mich., May 18.

THE HERALD OF PROGRESS. ... Andry Inckson Davis, Edtor.

A Journal of Health, Progress and Reform, devoted to no sect, belonging to no party, not given to one idea. The following will continue to be distinctive characteria tics of THE HERALD OF PROGRESS:

QUESTIONS AND ANSWERS. MEDICAL ARTICLES, WHISPERS AND PRESCRIPTIONS.

BY THE EDITOR.
WITH THESE AND OTHER DEPARTMENTS SPIRIT MYSTERIES.
TIDINGS FROM THE INNER LIFE,

VOICES FROM THE PEOPLE. DOINGS OF THE MORAL POLICE. THE HERALD OF PROGRESS IS published every Saturday on

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# The Messenger.

Each message in this department of the Bannan we claim was spoken by the spirit whose name it bears, through Mas. J. H. Comant, 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-

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

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

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

reason. Each expresses so much of truth as he perceives-

#### 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 \*\*

Friday, May 81.—Washington Hedge; Evil; James Maloney; Henrictta S. Sprague.

Saturday, June 1.—Uses of the Body; Martha Yates; Al

Saturday, June 1.—Uses of the Body; Marina Lines, Albort Hammond.

Wednesday, June 5.—Invocation; Nature; Stephen S.
Dike; Laura Ringe.

Tussday, June 11.—Human Will; Orrin Barker; Charlotto Ann Peovey; Louisa Robertston.

Wednesday June 12.—invocation; Man's Power over Circumstances; Horace Sherman, N. Y.; Andrew J. Forbes.

Thursday, June 13.—Invocation; Alexander Carson; Samuel Leonard; Maria Parker; Ben Holmes.

Saturday, June 14.—Invocation; Unrest; Lydia Forguson; John B. Spencer; Addle Severance.

### Lewis K. Potter.

The popular religions of the day have done so much toward narrowing some minds, that they move in a very small compass. It has been my conviction during my sojourn in the spirit-world, in connection with my return here, that minds in mortal float within a very small compass, not made by God, but by themselves.

I have never been at any private circles, without being requested to state what sphere I dwell in, and how high in that sphere. Men ask these questions because their minds are so narrow I want to tell those friends who are in the habit of asking me what sphere I dwell in, that the immortal soul is infinite. It is bounded on no side. You cannot place any limit upon it.

Talk about spheres in spirit-life. Just as though the spirit was confined to every locality. I may say I am high in the sphere to-day, because I am happy. To-morrow I may say I dwell low in the sphere, for I may be unhappy. As the spirit of man is capable of going from low to high, so it can go from high to low. You can live in heaven, if you please, or dwell in hell, if you prefer. There is no such thing as limiting the spirit. The soul of man is an eternity of itself, and I believe I shall always be traveling through the different spheres of spirit-life as I am to-day, because I shall have grown in wis-

My friends suppose that the ancients who occupy a place in sacred history are very happy. They can conceive of none as being any happier than they are. Here they make a mistake. Just as though a Jesus was any better than 1! He answered the purpose for which he was created; so did I. He gave a great light, and I may do so, too. There is not one dwelling in the lowest hell to-day, but is capable of doing as much as Jesus did.

All forms are created for good; and if I can work but one hour in a day, while another may work ten, my work is just as much in nature as his. There are just as many spheres in spirit life as there are degrees of mind; and you are not to suppose that one mind has only one degree, for I tell you one mind has numberless degrees. There is no such thing as fettering the soul.

I want to tell my friends as I told them the other day in New London: if they ever expect to realize one thousandth part of their anticipations, they are mistaken. They have been so cramped in their religious belief, that every spirit coming within their sphere is cramped, and it is no use for me to give them a new religion, until they get rid of the one. They suppose I come back as I do, speaking of their religion, because I was an infidel. I want to

tell them that they are wrong.

I had a little son only a few hours old when he passed to the other life. Now some have mourned a deal about that child, because he had not certain rites performed on him. Being Orthodox, they thought he might have gone to hell. That child has purported to commune with them. They doubt it, because they say it is only the spirits who have be-It is just as easy for a child to return, as it is for one who was matured here on earth, if taught how to control. They pretend to believe that God is infinite, and in another breath they tell you that it can-

My friends say, if you really did communicate here, go to such a place in Boston, and give us some-thing we may know you by, and tell us the name of the medium through whom you communicated here. I can do it, but it seems to be a very small item. The name of the medium was Fairfax; could not tell the other name, if I undertook.

I have been in spirit-world nine years, and I find it to be but a reflex of the earth. A great many wake here, and declare they are on earth, and until they become aware of the loss of the material body, they will not believe they are in a different condi-

I want my friends to let go of their religion, if they want to talk with me. I do not want them to call upon me until they will let go of their idols, and worship the true God, found in their very midst. My name was Lewis K. Potter. The world would tell you I was a queer old man. So I was: but 1

## Debora S. Buckingham.

I feel to bless God that I was ever born, though I saw much trouble here, and passed through a sea of affliction; yet I bless God for all. I have been trying very hard for the last three years to establish a faith in the Spiritual phenomena in the hearts of my children left on earth. But we are not always able to do what we desire, and because we fail, our

I have a son living in Albany, N. Y. He is a provision dealer. He has given some attention to this subject, has visited mediums, and he tried to investigate it; but because I have never been able to

give him a positive test, he is unbelieving.

Some weeks since, my son visited New York, and I held conversation with him by writing and by sounds. I was not able to give him the tests he required; the conditions were not right. I am not able to explain wherein they were wrong, but they were. But since that time, I have gathered to myself influences and aids to enable me to answer those questions here to-day. Not withstanding I am alone and among strangers, I am here to answer them

One of the questions is: "If this be my mother, will she tell me where she lived in 1823, and what she did then?"

In 1823, I lived on Beach street, Bostontailoress by trade. I took work from the tailors sometimes, and sometimes people came to my house and I made clothes for them.

"Will my mother tell me what her last gift was?" My last gift was a set of tea-spoons, given to me by my mother. I prized them, because they were my mother's last gift. I gave them to him because he was the oldest child.

Another question I answered there was: "Of what religious persuasion were you?"

I was a Methodist outwardly, but I was often heard to express doubts regarding many things in

Oh. God, how wondrous are thy ways! Though we cannot see the end, we feel it is in heaven. I want my son to tell my youngest son, his brother, what I have given here. If I never should come back and communicate again while he dwells in the

body, I want him to be satisfied I have come here today.

If there is a reality in anything, there is a reality in the spirit's communing with mortals. I am a stranger to all here, and I have endeavored to avail myself of what must be positive proof to him; and,

May 20. namo is Joseph L.

### William E. Cutter. "Come back and report yourself, Bill." That has

been ringing in my cars ever since I went out.
It is pretty easy to say I will if I can, but it is n't so easy to come back. I had an idea, if I could come back at all, I could do so in a few hours as well as at any time. My few hours have lengthened into most four months. My name was William E. Cutter. I died in San Francisco. I made a sort of a half promise to come back, but I did not know how, so I'm

It's a pretty good country, and the chap without here equivalent to being hard up-they'll understand As to sickly, worn out bodies, they are things not known here. It is rather hard to take one of these bodies on yourself, after you have been here a

The folks in Boston have,n't given me an invitation to call, so I'll wait for one.

I didn't know but I was a little too fast, on this

side, but it is all over now.

I want to tell the one who asked me to report, that he will have a chance to report from our side before long. Well, he'll find a pretty good country. I guess he will not regret the change—I don't. May 29.

### Anna Bowen.

I am afraid you will not publish what I tell you. My name was Anna Bowen. I was born in Providence, R. I. I was twenty-six years old. I died in Cinnow. He poisoned me—yes, he did. They said I committed suicide. It's a lie; he poisoned me, and I want his folks to know it. He's wealthy; has a wife and four children. I did not know that the suicide. It have that the suicide in the spirit world have contained and four children. I did not know that the suicide in the spirit world have contained and four children. I did not know that the suicide in the spirit world have contained in was with him, but I know it now, and he did n't make much by murdering me, for I am alive yet. I could n't be happy anywhere until I told who ki led me. He ought to suffer—I did, and he ought to. I suffered in dying, and I suffered all the six months I was with him. I vomited most thirteen

hours after I was poisoned. He made me miserable, and he knows it. He told me awful lies. I asked him for money, and he would n't give it to me. He'd always promise, and flowers from the kingdom of your fathers. never give it. Oh, would n't I have had a righteous May 30.

time, if I had known he had a family! I shall not forget him for a thousand years. did not know I was poisoned titl I got here. I'll make him dream bad dreams—such people ought to

I've only been dead a little over two years. went to Cincinnati with a man named Robert Gibbs. He was well enough. I wanted to go. He did n't ask me to go. I boarded a while with a woman by the name of Costa, in New York.

How much did he do? I only lost my body, and I can borrow one and come back and tell of it, so how much did he make? I want him to know who makes him have bad dreams. I stand by him and impress him. He thinks it is because he was so wicked. I'll let him know just how I feel. I'll get somebody to kill him. I want his folks to know of him. If he was any better now, I would n't come back to tell of him, but he is just as bad. He told me he had failed and lost all his money. That was

I am worse off here than on earth. If I did n't get a chance to come back and be revenged. I'd be more miserable. I follow him round, and shall never let him alone till I punish him. I am going to Cincinnati new. I boarded on Vine streetonce, but I wont tell you the last place I lived at. May 29.

## Invocation.

Oh, thou Spirit of the Universe, whoever and whatever thou art, we lift our souls on the wings of love and praise to thee. We adore thee, as all beaw as in nature adore thee. We come not to thee because we fear thee, but because our souls are continually rising upward and onward, and it is a part of our lives to praise thee.

Our father and our friend, as the stars praise thee at night, so do we lift our souls in adoration to thee; and as the souls who live in hell lift their voices to thee, so we who live in more genial spheres

they feel they are upheld by thee, and that while death is with them, life eternal is at their right great calamity.
hand. May they fell that wherever they go, under I have been in a lonely condition, I am told behand. May they fell that wherever they go, under whatever circumstances they are placed, in the body or out of it, thou art with them constantly, drawto thee.

## Total Depravity.

When I was in the flesh, I was taught to believe that mankind was by nature deprayed, and that there were none good on earth—no, not one. But When I get more wisdom to talk with my mother, after I became a man in spiritual things, and had if she do n't come before that, I will tell her all laid off the body of childhood, I said, why is it I about my home. am by nature totally deprayed? I had been told God created me ←called me into being, and that I should be accountable to him for every act in the body. Now, I said, if God created me, and by nature I was created totally deprayed, that God must be deprayed also. I cannot conceive of a divine God, creating anything less divine than himself. I cannot conceive of a wise parent creating a child unworthy of himself. If God be good, all his crea-

I was taught, also, to believe that out of God's being flowed all forms of life; and even when in the confines of the flesh, I could not conceive of aught totally depraved of an all-wise God. How beneath himself? Yet the world cried out against me-but the bud was truth, and it will continue to

live through eternity.
I believe that that which men call evil, is but a if it were not necessary, God would not have creathe same Christianity believes that God created all not sin. You cannot give such an one one ray of insane man.

must be good.

up, and to which you give' hideous names, are but esser stars in the firmament, and God loves all. ment. If all are parts of God, then God loves all; for, if God is a natural God, he must love all he has creaed, for it is natural for one to love self.

Man has improved from the beginning of time. Year after year he became better-something nearer the standard of human and divine perfection; and believe my wife is going to stay here long, and all those things men call evil are but the reflection she'd better not put off these things too long, but of man's infant mind. And as man advances in take them while they are in the market. I was the scale of wisdom, they must disappear. Few of never much of a religionist myself—a hardened the men of to-day believe in a personal devil. That sinner, they called me, bound to the devil. Well, if was a toy of their childhood; and, as they have I am bound there, one thing is certain—the church grown, they put away their childish toys. Then as or the Bible would never have saved me. I might You cannot conceive of any place where God is I don't believe Christ has blood enough to wash out not — where he does not make his abode. Then the sins of the world. How people can believe any where the depravity? where the sin? Again, God's of these church dogmas, I don't see. It is best law is infinite-filling all space. Then there is no for everybody to do the best they can. I pity those room for any other law, and finite power cannot who have the passion for strong drink-it's a hard break it. Men talk of breaking God's law-just as case for them. if they could do this! An atom rising at your feet, bidding the world defiance! So, then, whatever we circumstances. Everything I was ever taught about do, we cannot at any time break any of God's laws. in future life was false.

oh, may it prove seed, to spring up to the honor and do we behold! Be great it is we cannot realize the My name is Deborah S. Buckingham. My son's present ago has anything to do with those of the past. And while we view them at a distance, we cannot believe there ever was anything created God was not pleased with at all times and under all conditions. We believe there never was a sin in the world—there never was a sin committed, for sin is a violation of God's law. Some contend it never was violated. You might as well try to construct a universe as to do it.

When the murderer commits murder, we do not conceive it to be a sin, but simply a condition into which the human being was drawn at the time. He has committed the deed, because for the time, being, the lower elements of his nature rose above the higher. No man or woman ever committed murder in their right senses. He or she was for the time insane. money here is as well off as one who has plenty when in the body. I want to tell the boys there 's nothing and higher forces in their neutre. And God's level. and higher forces in their nature. And God's law moved the same, and was just as apparent through the act of murder as through any other dispensa-

And when the officer of your civil tribunal leads the culprit on to the execution, we do not concur even then that there is a sin committed. The judge believes he is doing his duty to humanity, in utter. ing the sentence of condemnation. The organs through which he is led to do it, have been stimulated to it by his education. In other words, the moral organs have been less acted upon than the physical, intellectual. Man's moral faculties are the lighest in his nature, and yet your institutions of learning do not develop them. All the rest are well cared for, we may say, but they are left to take care of themselves.

As man merges from the days of his childhood, he will see God manifested in every atom of his

lives, in consequence of the mighty flood of light pouring on the earth, for, as it floods the earth, the spirit world feels its power, and many are being liberated from the chains which have long kept them in darkness. Oh, how much reason you have to offer praise to God that you live in this century-that you may not come to spirit-life with your moral faculties shrouded in death-that you may come up hither with hands well-laden with fresh fruits and

## Ellen Riley.

I wish to get a chance to send home. I have had no chance since I have been here. I heard so much about chances, I thought I might possibly get one. It seems like a great while since I came here. My name was Ellen Riley. I was killed at Lawrence. I worked in the mill there. If I could see my mothere well taken care of, I would be happy; but she is not, and I can't feel right. It was mostly upon me and my sister she leaved for support; and since we have gone she has got nobody; and while those we have on earth are unhappy, we must be so. I want to tell her how I felt when I was dying, and what I saw when I was dead. The first sensation I had when falling, was as though a terrible weight was pushing me down, and when I had got as far as I could go it would crush me to death. But it did n't. When I got into the cellar, the beam that was across me rested upon another part of the building. I had just room enough to breathe in, but not enough to sit up nor lie down in. But when I heard them crying "fire," I knew I should die a horrible death. If could have got anything to kill myself with I should have done so, but could not. I was obliged to burn to death. I felt as though my bones were all rolling up together. But as soon as pain was over, I seemed to be surrounded by most beautiful beinge, and the first was my old grandfather. After a while, he approached me. I did n't remember him, only he looked like my mother, and they told me who he was, and I felt who he was. Presently I began to rise above all the things that were dark, and then I became unconscious. I seemed to sleep, and after a time I woke up and seemed to be at home in bed. But when they told me I was dead, I felt terribly. I asked for my mother, and they told me she was mourning for me. I asked if I could not go to her, and they told me I could. I went to her, and I saw her spirit-not her body-While earth teems with discord, and war reigneth was my body. I could not think that horrid looking among us, may we feel that there is a kingdom within to which we may turn and rest.

Seemed to be mourning over what they told me was my body. I could not think that horrid looking thing could be me; but after a while a picture seemed to be formed over it, and I recognized it. I Oh, our God, while brother wars with brother, and saw beautiful beings who did not look as if they nation with nation, may they learn wisdom. May had, been on earth, but they told they were spirits who were drawn to earth in consequence of the

cause my mother mourns my loss, for I was more attached to her than any one else. I want her to ing them, by thy divine love, nearer and still nearer | feel that it was right for me to go, and I shall feel happier for it. And then I don't want my mother to mourn because I did not receive the sacrament of the church, for it would done no good. I am only unhappy to see her unhappy.

Margaret Doherty said she came back and got much good by it.
When I get more wisdom to talk with my mother,

May 30.

## David T. Osgood.

I heard so much about coming here, I thought I'd ry it myself. My name was David T. Osgood. belonged in Hallowell, Maine. I was 56 years old. I died of dropsy of the chest and bowels. I was by trade a wheelwright. I have a wife, one son, and two daughters. One daughter is married, and I have one grand-child. I do n't know as I shall feel any better for coming here. I do n't know as any of the folks will be pleased to know I can come b I suppose they were not very sorry when I died. I don't blame them. I was in the habit of taking could I believe he had created any of his works too much liquor occasionally. Then, I am told, I was very ugly, crazy, and abusive to my family. Well, I have suffered for it, and am suffering now. want to suffer-I ought to. But I thought it might be a gratification to them to know I am senlesser degree of goodness-only-one side of the sible of all my shortcomings, and am getting my panorama of nature, and God's eternal body; and pay for them, too. They tell us here that every sin brings its own punishment-that we are not obliged ted it. Humanity agree in believing that God is to wait till resurrection, meaning by that that we all-wise, and that what he doeth is done well. Now get punished as we go along. It's a good thing, the same Christianity believes that God created all for we should forget them if we waited so long. things, and yet made some totally evil-incapable, Then, again, they say I was unfortunate, that there therefore, of rising in the scale of divine wisdom. was no sin-that I inherited an organism that led Of a necessity, that which is totally deprayed can- me to drink, and that it transformed me into an

I have had hard brushes here. Suppose you But show us, if you can, one who ever existed that should fall asleep, and should then wake up in a place has been at all times incapable of progress. There you liked very much-it is beautiful and nice, and is not such an one to be found in all God's universe. you want to live there. But after you looked at Therefore, we may come to the conclusion that all things there, you should look at yourself, and see are made good. As all sprang from goodness, they such a sight that you didn't want to stay there, for you were unfit for it. Thus you wander from All these lesser degrees of goodness which spring place to place, until you get just where you don't want to stay. This is the way we get our punish-

My wife is a good woman, but she thinks too much of the stories in the Bible-got up to frighten people. I guess she'd better give it up, or she will be as bad off on the other side as I am.

I don't know as it is right to tell, but I do n't the ages advance, there is nothing but what is good. as well have looked for salvation in a rum bottle.

Tell the folks I am getting on well, under the When we compare the present age with those in! I had an appetite for drink, the first year I came

here. I was beset continually, but I had no means of appeasing that desire, and that was as bad a hell as I wanted. I feered I might have to suffer that way eternally; but that desire has burned itself ont. I brought it here well replenished with oil, and it had to burn out. Now I am done with it, and it is good evidence I am getting along. If there is anything I can do to help my friends along, I am May 80. ready to do it.

## Mary Frances Moore.

has been buried there two years, and I have been

they called me. My father's name is Samuel T.

I had the scarlet fever. My mother has asked me to come back. I don't live as I used to. I don't any scoldings, and I have everything I want. They better, but they know better. They say hard words never make a soft one. Miss Mitchell used to scold

We do n't have school-houses and desks and books Everywhere is a school-house, and everybody a teacher, who knows more than we do.

I don't want mother to ory about me. She had n't ought to. When I died we lived in Hawkins street. do n't see my mother as I used to, but I know she cries about me, and that she wants me to come. have got a brother and a sister smaller than me-Willie and Susie. I've got an aunt with me. She's been here a long time, because she died when she was a baby-my mother's sister. Tell my mother I'll come and talk to her if I can,

if she wont cry. My father must n't sell rum, because it makes him unhappy. May 30.

### MUSING.

Play on, dear love; I do not care For any music but thine own; And let it be that simple air You touch so often when alone: Not that—nor that; nor can I tell Even how its dropping cadence goes; But last night, when the gloaming fell, It seemed the voice of its repose.

Just after dinner, you remember, I went up to my room; and-while The gold gray twilight of September
Stretched through the limes, like minster aisle
With lustrous oriel in the west,
And purple clouds in ambor laid,
Where sainted spirits seemed to rest

Then sat I, well resolved to know,
Caput and loous, every page in't,
One of the fathers, ranked in row,
The grenadiers of my book-regiment.
But, just as if I had uncoiled
His mummy from its rags and rust,
When to his inner heart I toiled, Twas to be choked with saintly dust.

With flaming glories round their head-

Then, brooding grim, I wondered: "How Far down among the distant ages. Hath this fool's babble floated now With the high wisdom of the sages? He sat, indeed, at early morn Beside the fountain of the light; But, blanker than a babe new-born He looked on day, and made it night.

There's Sappho, little but a name, And Pindar, but a fragment hoary And Phidias fills a niche-in fame With formless shadow of his glory.
Yet this big dullard, leaden-eyed,
Hath paper, type, and gilding got;
And drops, the mud-barge, down the tide
Where the immortal galleys float.

Strange doom! high wisdom wrecked and lost. Or just a splinter drifts ashore.
Through dark and stormy ages tossed,
To make us grieve there is no more.
And such as this great fellow, he
Gets handed down safe to this day— The heirloom of stupidity.

To make us grieve another way.

'Tis well, perhaps; for indolence
O'ershadowed by the ancient great,
Had sunk in hopeless reverence,
To worship, not to emulate—
But that among their matchless wise
They had their matchless fools as well,
And equal immortalities To wit and folly both befell.

And yet the oaf had curious brains For cobwebs in the nooks of thought-A spider gift for subtle trains Of useless reason, soon forgot. And many a feeble soul. I know. All bloodless in his meshes lies;
So to the spider let him go—
God made them both for catching flies."

Thus musing, in a stormy mood I flung him to his dusty nook, And left the moth her proper food.

And cobwebs to a kindred book. Just then it was, dear love, I heard. Slow-swimming through the air, a rhyme That soothed me, like a pious word,

Remembered at a needful time. Small skill have I in harmonies, Recording, with their measured roll,.
The master spirit's mysteries,
The maze and motion of his souls; But now and then mine car will catch, And keep rehearsing dreamily, A plaintive thought—a little snatch

From the Eternal melody. So with the harmonies of truth. I may not soar with those that hymn, In beauty of immortal youth. Among the clear-eyed scraphim; I can but stand without the doors, And sometimes catch a passing strain, Like that the mellow blackbird pours

In twilight woods, fresh after rain-A passing strain of plaintive thought The pathos of a common lot. Or homely incident, or feeling; Nor deep, nor broad, nor soaring high, Nor surging with the passion-strife; But rippling clear and quietly Along the common path of life.

And that is all: there was a time Of windy vanities, when I Deemed that among the harps sublime My pealm might blend its melody, wiser now-I can but sit In lowly bower of joy or grief, With thee, dear love, to share in it And pipe to give our hearts relief.

It vexed me when this wisdom came,

Then play that plaintive air to me

At first, and, wrestling with my fate, I strove awhile to fan the flame.

• And, spite of nature, to be great. Yet, what is better than to know
What God has given thee strength to be?
To live a true life here below Is more than dreaming gloriously.

You touch so often when alone, That moves in its simplicity, With natural grace in every tone.
I'm weary of all mocking birds, I'm weary, too, of straining throats: And sweetly dropt its natural words In natural fall of plaintive notes.

— Macmillan's Magazine.

## Sensible.

The Spiritual Sunbeam says it is extremely glad to find the Herald of Progress and Banner of Light, taking the high patriotic ground which it hopes all tranced, invariably manifests the peculiar charac-Spiritualits occupy. The tendency of Spiritualists teristics of the spirit controling her, whether it be is individualization, and there is danger of its de- a child, an untutored Indian girl, chief, orator or stroying our love for a special country, making us statesman. Many have been forced to acknowledge feel that our country is the world. Although absolutely this conclusion is true, so long as we live in an imperfect world, it is not practical. We must yet, for a while, act in the relations of society, nor gagements in Ohio and Pennsylvania at present. stand aloof wrapped in our individuality, while the society of which we are members, is torn in pieces.

# Correspondence.

Spiritualism in Western New York.

After a sojourn of seven weeks in several of the western counties of the Empire State, we have returned through Northern Pennsylvania to this city, where we remain only to attend to clairvoyant matters awaiting our arrival. Mrs. Miller has treated, with excellent success, several invalids here-My name was Mary Frances Moore. I was six each time she has visited the place; and although years old. I am burled out in Woodlawn. My body her time has been principally devoted to lecturing, she has inspired much confidence in clairvoyance living in heaven two years.

My mother's name is Louisia. Frances was what and spirit healing in nearly every place we have visited since we left Ohio, four months ago.

In Allegany county, N. Y., the cause of reformation is advancing. Our lectures were all well atgo to school. I aint never sick, and I do n't have tended, many times the houses being so crowded as to be quite uncomfortable. At West Almond, we use to scold me because I want good. I aint any lectured in the Baptist church. There the Methodists have held a revival and "convicted" fifty.three ometimes—teachers do n't scold here. When you do persons, all of whom, save one, were at our lectures, things that they do n't want you to, they talk kind notwithstanding an opposition meeting was holden to you, and then you do right. I went to the May- the same evening we began. These converts seized the opportunity given them, to ask all the questions pertaining to Hell and its cognates, that overexcited and monomaniac minds could invent. We remained three evenings; the interest continued to increase until the last moment.

At Cuba, Nathan R. Miller is creating an excitement, by using his healing powers, which were unfolded to his understanding in October last. He has cured sprains, swellings, tumors, fevers, diptheria, etc., simply by "laying on of hands"-and some of them had been regarded as incurable by ordinary Physicians. One man, (an opposer, too,) had a swelling upon one knee, which had been, I think, of six years standing, being very painful at times. The muscles were contracted so that the limb was several inches shorter than it naturally was. By "three operations" he relieved it of all pain, took away the swelling, and straigtened it so that the possessor has perfect use of it, and has been working in the woods chopping, logging, etc., etc., all winter without any pain or return of swelling, unless he wrenched it by lifting too hard, or over-exerting himself in deep snow. Together with this, the oil excitement is taking effect in Cuba. A company have " put down a well," and after in pumping order, letting it rest from Friday until Monday, pumped one barrel in one hour," giving the well a twenty-four barrel reputation far and near, while the reality was not one-fiftieth that amount. However, the company were arranging a steam pump and other facilities, which will give a better "show." The oil from this well is considered superior; it will burn clearly, and produce a good light in the crude state—so says a reliable

Spiritualism is flourishing in some parts of Cattaraugus county, New York. The efficient labors of Sister Libbie Lowe, and other local speakers (L. C. Howe and H. Clay Burch,) have accomplished a good work there; and the leaven which was hid by them in Chatauque county, New York, is working thorough-

We had the pleasure of visiting with them. Libbie had been quite ill for several months, and wholly unable to shed her bright influence upon a benighted world. We were glad to find her in a convalescent condition. She expects to be in the field again, soon.

At Busti, New York, the Woodward family have had wonderful demonstrations of spirit-power. During the last five years they have been visited by throngs of invisibles, and throngs of persons from every adjacent town and county have realized the benefits of the most remarkable gifts of those unsophisticated young girls; and all go away satisfactorily prepared to affirm that the demonstrations are genuine or not made by the family, at least.

The parents were among the early settlers of that town and have ever been characterized as being peaceable, honest and industrious. We enjoyed one evening in their circle. The medium (Miss Roxia) was firmly tied to her chair at one side of the large room. A strong table was placed a few feet from her, with a dulcimer, guitar, slate and pencil upon it. Soon after the lights were extinguished, loud raps were heard, giving a signal for singing, which was granted by Miss Libbie, a mere child as it were, and one of the best singers of her age I ever met.

Both instruments were played at a time in harmony with the singing; one being upon the table the other ambulating in every direction upon the floor. Any tune called for was beautifully and ac. curately played upon the dulcimer, while the guitar would keep time by its twangs upon the strings and regular beats upon the floor, all the time moving to and fro across the room. Then all was still a moment.

Soon we could distinctly hear the pencil marking upon the slate. A light being struck, we found a communication written in legible hand, in answer to a question, secretly placed on the slate by one of the investigators. Again conditions were resumed. and a more remarkable communication was written on the slate; also a promise to converse audibly with us, providing we would tie a handkerchief over the medium's mouth, so that we could know, positively, that she did not talk. Her hands were so tied she could not even raise them into her lap.

These being complied with, all eagerly listened for the audible whispers of the unseen communicant. For a long time we all alternately conversed with this ("electricity?") intelligence. The sounds of those spirit-whisperings-for what else shall I call them ?-I defy any living mortal to perfectly im-

There were some twelve persons in this circle. The strangers were placed between the members of the family and table, all joining hands so as to preclude all possibility of any contact or interference by any one in the body. What caused those raps? Who played those instruments in the dark? No human tabernacled being could do it in such a manner, in total darkness. Who transported the slate several feet, and gave the written answer to a question, unknown to any save him who asked it, and he firmly held in the circle eight feet from the slate's resting-place? Who conversed in a part of the room where there was no mortal organism, and produced spirit-lights in various parts of the room? No speaking trumpet was used. The exhibition of spiritpower and invisible presence was satisfactorily com-

We had a good circle for some friends, and candid investigators, last evening. Mrs. Miller when en-"there is something in it, after all."

Two more stops, and we shall be at home, to resuscitate our forces for a few days. We have en-H. M. MILLER.

Fraternally yours,

Thomas Gales Forster.

ums of our country and the age in which we are refined plane in civilized life; and there are, of heseverally engaged in breaking up old institutions, cessity, teachers out growing from each of these and the fallow ground of orthodox belief, for the classes, to lend them on to a more just appreciation seed which angels will sow in the coming spring, of truth, which is, in fact, all the progression I time, no one has held higher place, or been more know. eloquent and powerful at some times and places, than Thomas Gales Forster. The eloquence from his tongue has sometimes thrilled every heart in its passing away; every moment is precious to it; it is reach, when crowds were around him. In small almost impatient at the denial or lack it finds; it has circles, his visions and messages have often fallen begun to think for itself, and cannot stop. It withon hearts wounded by the arrows of death, which draws within itself, and the sphere of congenial the purched earth, making hopes and loves spring many poor souls are reaching out the tendrils of afup again, as grass and flowers from moistened soil. fection, that have, as yet, found them not, but shall Independence.

conflicts of this life, have been encouraged, strength. ened and cheered by his ministry; and many will from the spirit world. Born and reared in the he acquired those habits of life which weakened his physical system, and placed him beyond the reach of that hardy and enduring organization so often the result of a rigid New England discipline in early life. Hence in latter years, and even with the weak to leave the tobacco and rich dinners out of with spirit influence, and especially with inspiration, the conflict has greatly weakened his constitution, and impaired his usefulness. Perhaps had he been firm enough to have resisted these in early soul (and probably did not, for it had had no chance life, he might never have been in the reach of his to grow,) were ready and waiting to welcome him. scirit guides; but after he was in their reach and We have, and shall continue to have, teachers capainfluence, it would have been useful for him to have regulated his life by those rigid rules of discipline high school, and the theological seminary, and above so essential to mediumship and health combined.

Mr. F. is, by organization, exceedingly sensitive. and very refined in his feelings. His nature is gen- food in God's universe to satisfy all the hungry souls tle and yielding; strongly sympathetic, and ardently affectionate, like most well-developed mediums-so much so as to bring down the envy, jealousy and hatred of the cold, selfish and sensual parts of society—as envy is always an evidence of selfish- their gospel wont bring dollars and cents, but only ness, jealousy of sensualism, and hatred of a wicked heart, and need of repentance. (Whoever has hatred in his soul, even for an orthodox devil, had better open the door and turn it out.)

No person in our ranks is more devoted in soul and life to our cause, and the spread of the heavhas less enmity, jealousy, or hatred of rivals. His feelings of kindness are ever stretched out over all, times, in order to appreciate the helping hand.

and he would not if he could harm his worst enemies. But he shrinks from every contest of a personal character, and allows his enemies to attack and charge as they please, and leave all the defense to the voluntary action of his friends, and as most of them have enough to attend to he is often the victim of most unwarrantable prejudice. His pubin the field in this time of war and universal comhigher social and religious life.

I have long hoped Brother F. would recover his health, by putting his diet under a strict regimento the help of his old friends in this "war of the gauges;" however one word that I know trees are opening a good supply of blossoms. The we are sure, however many of us may fall in the contest, and whoseever may be killed by disease, or the masked church batteries of slauder, or the persecutions of public opinion; or however many may stand on the side issues, "switched off for a season," the "broad gauge" will conquer, and each laborer will have his and her reward, and a warrant for a quarter section or bounty in that " better land " the saints sing of so much.

WARREN CHASE. Providence, June 7, 1861.

Is the Sect called Spiritualists really becom-

ing less in numbers? By some it is argued that this is the case, and that Spiritualism is going back where it came from or has come through the bosom of the churches, and that the time is coming when we, as a sect, shall cease to be, and our principles, embraced by the churches, shall carry even those now away from them, back into them-that there is a religious element in man, that deserves and must have nourishment, and this churches and church organizations, there to receive, seeks, and at the same time engrafting its own be-

lief upon the old stock.

If the churches would receive our philosophy in the fullness thereof, perhaps we ought to submit willingly the individuality of our sect-existence to the good of the whole, upon the principle taught by an. the glory of God." There is a truth in this. We ought all to be willing to be damned, or to suffer in the Massachusetts Western at Palmer with Long our selfish gratifications, for the greater good of a Island Sound, via Willimantic, Norwich and New number. It is an undeniable fact that many of the London; this passes through the village of Stafford older Spiritualists are, and have been for some time. restless and tired, under the nothingless food so often bestowed upon them-nothingless in this, that it their meetings in the Town Hall. Dr. Calvin Hall is not what they need. It is fitted for somebody, has liberally given \$2000 in funds to support and does well its work, but it should not be expected that the man is always going to be "pleased with a rattle, tickled with a straw," though this is too often the case—and, much more, that the mind of man, when once awakened to a realization of its progression, is always going to be satisfied with the bubbles and toys of phenomenal Spiritualism, when it sees an ever-widening and boundless field spreading out before it, filled with precious knowledge, all to be gained by it, and then a thousand times more to be added to it-it grasps for more, and will have it, too. And so it is that most of our mediums fail to meet these restless, awakened aspirations. Mediums are representatives of the true state of the people; awake, toiling on, and gaining ground, but all in different degrees of development-just like the people they address. First comes the natural, and then the spiritual. This is well, and necessary. Tell a savage of the necessity of soul-growth, and you might as well talk to a stone wall. He must have a literal knock-down argument, and even then could

not be made to believe it came from disembodied

men and women, but the cry of "witches, witches,"

in some outlandish lingo, would be raised. Bava-Among the instrumental and inspirational medi- ges are only an extreme of what we see upon a more

The spiritualized nature feels no need of hearing

reiterated the alphabet of its childhood. It sees time have pierced some loved one as gentle showers on spirits-if happily it may find such, after which Some of his published discourses stand out in bold in good time. But I cannot see how this advanced relief on the face of our philosophy, containing state of men and women is going to lead them to truths as important as those in the Declaration of retrace their steps, even in seeming, or how they can go back to the antiquated husks of Mosaic teach-Thousands of drooping hearts, struggling in the ings, to find the nourishment of progression. I know of Spiritualists who have left the lectures for the reasons above, but not one who has returned to have reason to bless him, long after they leave this ohurchhood again. I know of nominal, phenomenal sphere, for the first bright ray which reached them Spiritualists who have done so, but not one who has been vitalized by the knowledge, even, that he must southward, where people live fast and pay little be born again, setting aside those who have entered regard to physical discipline or the laws of health, through the new birth-and these are the classes that we are considering now.

Nature, and our spirit-teachers tell us all, that every want shall find its supply, nay, brings it by natural law. So this want, which is becoming general every day, shall bring its supply that will be aid of mediumship, he found his mental powers too like vivers of milk and honey" to those thirsting souls who are ready to sink down in the wilderness his "bill of fare." As these were ever at variance of life, and to say they see no aid coming to their relief. Jesus Christ never came until he was wanted. Eleven poor souls, not to speak of the women, who were not, at that time, supposed to have much of a ble of filling all places, from the primary up to the that we will have a spiritual academy, and teachers to that. Therefore let none dispair, there is enough there, and of just the required kind. When we learn what we need, we shall then see that we have already a set of teachers almost out of sight, but in the true foreground-teachers that lay idle because blessings upon mankind.

Perhaps it is well, in the economy of Nature, that we should, once in a while, feel the pange of hunger, in order to realize the feast which has before been continually presented to us, and which we swallowed as the ox does water, without realizing that we enly gospel, than Thomas G. Forster; and no one had any need. It is better for us to see where we stand, and be thrown upon our own resources some-LITA H. BARNEY.

Stafford, Ct. The tardy wheels of Spring have brought the first summer month, and green leaves and wild flowers are abundant. Even the cautious walnut and tardy oak have put on their summer dress, yet the chilly lie health and sensitive nature have combined of winds and cold rains have warned the sprouting late to keep him almost silent as a speaker; but we corn and tender vines, but the song of the planting need him and hundreds more of eloquent speakers bird and martin give promise of their coming. The "babbling brooks," fed by frequent rains, still run motion, to assist in calming the troubled sea, and at high-water, and crowd the cresses to the upper directing the awakened energies to a useful and a banks and mark the mossy rooks in their hurrying march to the briny deep.

From Providence, westward, over this section of Connecticut, the frost has destroyed the cherry by magnetic aid; and come up with his giant elo- blossoms, and the winter has killed the peach and quince trees, and many plum trees also; but apple will encourage our brothers is victory; and of that spring is backward, but grass and grain look well, and the farmers keep busy as ever with that same spirit of industry which has ever characterized New England. The manufacturies are piling up cloths and shortening on labor-not for a want of material, run off the track, and tumble down precipices, or but for want of sales, still adding the abundance of comforts, and only asking a market that they may employ and reward the willing laborer.

Last Sunday I closed my labors at Potnam with five lectures in the last three days of my engagement. It is a pleasant place, with many excellent people in and about it, and long shall I remember their kindness to me and interest in my subjects, and I trust I have said some words of hope and encouragement that have not fallen on hard hearts. Brother Hollingworth brought me thence to his home in West Woodstock, and there collected his neighbors at the schoolhouse to hear me talk on the affairs of the nation and this world, as the people there hear enough about the other world on Sundays from their preachers, and fearing they shall not hear anything better they prefer to hear about this. Two nights the surplus water falling over his milldam (near which I slept in his country house) lulled stands to day, must be gratified by a return to me to sleep and awoke me in the morning with the same (to me) pleasant sound; then his little poney, which had drawn a load, each Sunday in May, ten although mixed with many errors, the aliment it miles to hear me, drew us over the hills to this, my next station.

Stafford is a large town on the north line of the state, in Tolland county, and contains five or six little villages, some of them manufacturing and quite enterprising, tastily built and industriously active. Churches are abundant, and " saving souls " cient Theology, of being "willing to be damned for is evidently attended to promptly. A railroad runs through the town from north and south, connecting Springs, two miles above which is the Stafford post office, and the village where our friends hold meetings here. WARREN CHASE.

June 1st, 1861. THE SUMMER FORENOON. Now, flaming up the heavens, the potent sun Mets into limpid air the high-raised clouds, And morning fogs, that hovered round the hills In parti-colored bands: till wide unveiled The face of Nature shines, from where earth seems. Far stretched around, to meet the bending sphere.
Half in a blush of clustering roses lost. Dew-dropping coolness to the shade retires; There, on the verdant turf, or flowery bed, By gelid founts and careless rills to muse While tyrant heat, dispreading through the sky, With rapid sway his burning influence darts On man, and beast, and herb, and tepid stream. Who can, unpitying, see the flowery race, Shed by the morn, their new flushed bloom resign Before the parting beam? So fade the fair, When fevers revel through their azure veins. But one, the lotty follower of the sun, Sad when he sets, shuts up her yellow leaves, Drooping all night: and, when he warm returns, Points her enamored bosom to his ray-Thomson

Byron enthusiastically wishes somewhere: -"That womanhood had but one rosy month To kiss them all at once, from north to south," MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the Bannen, and are requested to call attention to it during their lecturing tours. Sample copies sent free. Lecturers named below are requested to give notice of any change of their arrangements, in order that the list may be as correct as possible. H. MELVILLE FAY lectures two first Sundays in Augus

H. MELVILLE FAY lectures two first Sundays in August in Stafford, Ct. Will hold circles for physical manifestations in Cambridgeport, Quincy and Boston the first of July. All business letters for engagements addressed Cambridgeport, care Gro. L. Cade, 379 Main street; Quincy, care Mr. Rogers. At all the lectures and circles the Life, flistory and Imprisonment of the Davenport Boys can be procured, he being the only authorised agent for the sale of these works in the East.

Mrs. Amanda M. Bréncs will locture in Cambridge, ort four Bundays of July. Providence, five Bundays in Sept. Bangor 4 Bundays in Oct. and I in Nov. Address, the above places, or Now York Olty.

Miss Emma Hardings will lecture in Oswego in July vin

Attas EMMA HARDINGE WIL location in Ossego in July 710 and Cambridgeport, Quincy, New Bedford and Boston during September and October; in launton two first Sundays in November. She will be happy to form engagements in the East for the rost of the winter, and thus informs her friends in the West of her inability to return to them this year. Postofilee address, care of Bela Marsh, 14 Bromfield street, Boston.

Miss L. E. A. Defones lectures at Providence in July; Quincy, Mass., two first Sundays of August; New Bedford, first, and Saratoga Springs, N. Y., last of August and 1st Cept.; Putnam, Conn., 2d and 3d Sundays, and Concord, N. H., two last; Portland, Mc., Oct. Address as above.

Manes Chase lectures in South Hardwick, Vt., four Sundays of July; Troy, Vt., first Sunday in Aug.; Glover, Vt., second Sunday in Aug.; Lobanon, N. II., fourth Sunday in Aug.; Lobanon, N. II., fourth Sunday in Aug.; Lowell, first three Sundays of Sept.; Worcestor, last two Sundays of Sept.; Troy, N. Y., for Sundays of Oct.; Quincy, Mass., four Sundays of Nov.; Cambridge, ort, first Sunday of Dec.; Taunton, last two Sundays of Dec. Ho will receive subscriptions for the Banner of Light at club prices. receive succernitions for the banner of Light at club prices.

Mas. Farning Bungank Felron will lecture in Now Bedford, July 7th and 14th; in Stafford. Conn., July 21st and 28th; will spend Argust in Northampton; loctures in Spitingfield, Sopt. 1st; in Chicopec, Sept. 8th; in Charlestown, Bopt. 15th, 22d and 29th. Audiess, No. 25 Kneeland st.,

LEO MILLER Will speak in Bangor, Me., four Sundays in

LEO MILDER Will speak in Bangor, Me., four Sundays in July-vierlity of Bangor through August; Cambridgeport, four Sundays in Oct., Providence, R. I., five Sundays in Dec., Mr. M. will answer callsto lecture week evenings. Address, Hartford, Ct., or as above.

N. Frank Whitz loctures the five Sundays of June at Oswego, N. Y. Address, through July, at Seymour, Conn. Applications from the cast should be addressed as above. PRANK L. WADSWORTH Speaks in Lyons, Mich., four Sun-ays in July. He will be in the tast after August, 1861 days in July. He will be in the cast after August, 1801. Those in that region, wishing to secure his services for the fall or winter months of 1801-2, can address him at Detroit,

MRS. AUGUSTA A. CURRIER will speak in the Eastern States until late in the Full, when she will again visit the West, lecturing through November in Oswego, N. Y. Address J. W. Currier, Lowell, Mass., box 815, or as above.

W. Currier, Lowell, Mass., box 810, or as above.

Miss Belle Scewoall lectures in Elkhart, Ind., the four
Sundays of Oct.; Providence, R. I., the four Sundays of Nov.;
Now Bedford, Mass., the four first Stradays of Dec; in Troy,
N. Y., the last Sunday of Dec. and the first Sundays of Jan.,
1802; in Cambridgeport, Mass., the three last Sundays of
Jan.; Portland. Mo., the four Sundays of February. Will roceive applications to lecture in the Eastern States during
March of 1802. Address as above, or Rockford, Ill.

Miss Emma Houston designs passing the Summer months in New Hampshire and Vermont Those wishing to procure he services as a locturer will please address her at East Stoughton, Mass.

J. H. Randall may be addressed until further notice, in

care of Mrs. H. F. M. Brown, Cleveland, O. Those in the New England States who may desire his services as a lec-turer next Fall and Winter, will please address him soon. ARRAM and NELLIE SMITH will answer calls to le ture in the West during the Spring and Summer. Mr. Smith (entranced) will improvise music on the Melodeon when unsired Address, three Rivers, Mich.

S. PRELES LELAND will speak at Adrian, Mich., July 21st and 28th, Friends in the East, desiring his services on Sundays, will please write soon. Address, Cleveland, Ohio. REV. E. CASE, JR., is now on a tour East for the Summer and Autumn and will make engagements to speak for the present in central and Eastern New York, and the New Eng-land States. Address, at Oswego, N. Y., care of J. L. Pool. MES. H. M. MILLER will receive calls for Pennsylvania and New York from 15th of July till 1st September. Address Kingsville, O, case of E. V. White.

W. A. D. Humr's services as a lecturer, can be secured by addressing him at St. Charles till the first of July, in care of Hon. S. S. Jones Mrs. Anna M. Middlebrook will spend the months of

MRS. ANNA M. MIDDLEBBOOK will spend the months of September, October, and November in Boston, and requests that all friends in the immediate vicinity of that city, desirous of obtaining her services as a lecturer for the Sundays in those months, will apply as soon as possible at Box 422, Bridgeloft, Conn.

MRS C. M. Srows will receive calls to hold grove or two-days meetings, or to lecture in Northera Ohio, during June, July and August; also to lecture in Now England in the fall and winter of 1881 and 1863. Address till September, Milan, Eric Co., Ohio, care of G. W. Mears.

H. P. FAIRFIELD will speak the Sundays of July in Sturgis, Mich. The Spiritual Societies that may desire his services as a lecturer next-fall and winter will please address him in

uly at Sturgis, Mich. Mrs. Eliza D. Sixons will lecture in New Boston, Mass. July 7th and 14th. Address, Bristol, Conn. Miss M. Munson, Clairvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive subscrip-tions for the Banner.

Mas. M. S. Townsenn may be addressed at Bridgewater. July. Afterwards at Taunton, until further notice.

W ELLERY COPELAND will accept calls to lecture, under Spirit inducace, on Spiritualism and kindred subjects. Post-office address, Roxbury, mass W. K. Riplex will speak in Bradford, Me., each alternate gabbath for the coming year; one fourth at Glenburn, and ne-fourth at Kenduskeag.

MRS. F. O. HYZER will lecture during July in Quincy, Mass. H. L. Bowker will give ticket lectures, or otherwise, on Mental and Physical Anatomy. Address, Natick, Mass. E. WHIPPLE will answer calls to locture in Southern Michlgan up to July. Address, Sturgis, Mich.

Onable Holt through Jone may be addressed, care of C. T. Norcross, Goneya, Ashtabula County, Ohio. MISS B. ANNA RYDER, Trance Speaker, of Plymouth, Mass., vill answer invitations to lecture.

MRS. A. F. PATTERSON, (formerly Miss A. F. Peaso) will respond to calls to lecture. Address, Springfield, 111. MRS. M. H. Coles, care of B. Marsh, 14 Bromfield st., Boston

MRS. A. H. GULES, CATO OF J. MARSH, J. PROMINES ET, DOSDOR, MRS. A. H. SWAN, CATO P. Clark, 14 Bromfield St., Boston, DR. O. H. WELLINGTON, NO. 203 Northampton St., Boston, JOSEPH H. BICKFORD, TrANCE SPEAKER, BOSTON, MISS. DR. H. F. GARDWER, 46 ESSEX STREET, BOSTON, MISS. M. O. QUESTION, 151 HARTISON AVENUE, BOSTON, K. LEWIS B. MORROE, 14 Bromfield St., Boston. Mas. R. H., Burr, 66 Carver st., Boston. CHARLES H. CROWELL, BOSTOD, MASS. C. H. DELLPIELD, box 3314, Buston. C. H. DELLFIELD, DOX SSI4, BOSCOR,
BENJ. DANFORTH, BOSTON, MASS.
DR. O. C. YORK, BOSTON, MASS.
CHARLES C. FLAGO, 59 Warren st., Charlestown, Mass.
J. H. OURAIER, Cambridgeport, Mass.
MRS. BARAH A. BYRNES, 33 Winter st., E. Cambridge, Mass.
MRS. E. F. ATKINS, Cedar Avenue, Jamaica Plain, Mass.
REY, SILAS TYRRELL, No. 48 Warren Street, Roxbury.
WW. E. Roy, Roybirty, Mass. WM. E. RICE, ROXDUTY, Mass. MISS LIZZIE DOTEN, Plymouth, Mass. MISS LIZZIE DOTEN, Plymouth, Mass.
MRS. J. PUFFER, HAISON, Plymouth Co, Mass.
MRS. BERTHA B. CHASE, West Harwich, Mass.
WM. BAILEY POTTER, M. D., Westboro, Mass.
REV. JOHN PIERFORT, West Mediord, Mass.
MISS A. F. PEASE, South Wilbraham, Mass.
MRS. M. E. B. SAWYER; Buildwinville, Mass.
MRS. J. B. FARNSWORTH, Flichburg, Mass.
FREDERICE ROBINSON, Marbichosal, Mass.
MRS. L. S. NIGE-RISON, Worcester, Mass.
CHARLES P. RIGGER, WOTCESTER MASS.
OHARLES P. RIGGER, WOTCESTER MASS.
MRS. B. MASHA BLIES, Springfield, Mass.

MRS. S. MARIA BLIES, Springfield, Mass. E. R. Youro, box 85, Quincy, Mass. Rev Stephen Fellows, Fall River, Mass. REV STEPHEN FELLOWS, FAIL RIVOT, MASS.
A. C. RODINSON, FAIL RIVOT, MASS.
ISAAO P. GREENLEAY, LOWOIL, MASS.
N. S. GREENLEAY, LOWOIL, MASS.
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MRS. J. J. CLARK, CATO WILL S. EVOTELT, E. Princeton, MASS.
MRS. J. J. CLARK, CATO WILL S. EVOTELT, E. Princeton, MASS.

CHARLES A. HAYDEN, trance speaker, Livermore Falls, Me. Mrs. Susan Sleight, trancespeaker, Portland, Maine. Mrs. Annie Lord Chambealain, Portland, Mr. ALONZO R. HALL, East New Sharon, Me. MBS. CHITTON HUTCHINSON, Millord, N. H. MBS. A. P. THOMYSON, Holderness, N. H. MBS. J. B. SMITH, Manchester, N. H. CHARLES T. IRISH, GRAICOL, N. H.

FRANK CHASE, Sutton, N. H.

Ezna Wills, Williamstown, Vt. Miss Flavia Howe, Windsor, Poquonock P. O., Conn. Miss. Helen E. Monell Hartford, Conn. Lewis O. Welon, West Windham, Conn. Mes. M. J. Wilcoxeon, Strattord, Conn. J. S. Loveland, Willimantic, Conn. DANIEL W. SNELL, No. 6 Prince st., Providence, R. I. MRS. M. L. VAN HAUGHTON, 306 1-2 Mott st., N. Y. City.

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MRS. E. A. KINGSBURY, No. 1905 Pine street, Philadelphis. MRS. S. E. Collins, 35 North Sixteenth St., Philadelphia MRS. S. E. COLLINS, 35 NOTH SIXteenth St., Philadophia Mes. CLARA B. F. DANIELS, Westfield, Medina Co., Ohio. Albert E. Carpenter. Columbia, Licking Co., Ohio. S. P. Leland, Middlebury, Summit, Co., Ohio. A. B. French, Clyde, Sandusky Co., Ohio. Dr. James Coopen, Bellefontaine, Ohio. Mrs. Sarah M. Thompson, Toledo, Ohio. Lovell Berge, North Ridgoville, Ohio. John Mayner, care of H. F. M. Brown, Cleveland, Ohio. Mrs. Francer Bond, Box 378, Cleveland, Ohio, Mrs. H. F. M. Brown, Cleveland, Ohio. MRS. H. F. M. BROWN, Cleveland, Ohio. J. W. H. Tooney, Cleveland, Ohio.

Mas. J. R. Streeter, Grown Point, Ind. John Hobart, Indianapolis, Ind. Miss Playilla E. Washinger, tranco speaker, Rockford, Ill. MATTIE F. HULETT, Rockford, Ill. ADA L. HOYT, Chicago, Illinois.

Du. L. K. and Mrs. S. A. Coonley, Michigan City, Mich. Mas. D. Chadwick, Lindon, Genesoc Co., Mich. Mas. M. J. Kurz, Cannou, Kent County, Mich. Mrs. O. M. Srowg, Vandalin, Cass Co., Mich. Rny. J. G. Fish, Ganges, Allegan Co., Mich. HENRY A. WALLACE, FUSHING, Mich.
ELIAH WOODWORTH, Locile, Mich.
A. B. WHITING, Albion, Mich.
E. V. WILSON, Detroit, Mich.
Czo. Marsh, Adrian, Mich.

MRS. S. E. WARNER, Delton, Sauk Co., Wis. G. W. HOLLISTON, M. D., New Berlin, Wis. SANFORD Miles. Salem, Olmsted County, Minnesota. A. W. Curtiss, Marion, Olmsted Co., Minnesota. REV. H. S. MARDLE, Atallasa, Muscatine Co., Iowa

# Boston Adbertisements.

# CAPILLARY DISEASES.

DR. PERRY,

THE CELEBRATED DERMATOLOGIST, and the only man in this country who has ever made the treatment of Diseased Scalps, Loss of Hair, and Premature Blanching, a speciality, has established himself at 29 Winter street, Boston. (formerly the residence 2007. Reynolds,) where he can be consulted by all who are afflicted with any diseases of the Scalp, Loss of Hair, or Premature Blanching.

Blanching.
Dr. Perry is prepared to treat successfully the following Diseases, all of which are productive of a loss of Hair.
Debilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandruff or Thickened Secretion, Inflammation of the Sensitive Skin, Matterated Secretion, Ex-

fammation of the Sensitive Skin, Matterated Secretion, Examples and James of the Scale, Hair Eaters, Distended or Swollen Roots, and Premature Blanching.

This is the only method based upon Physiological princists, is the swinch has ever been presented to the public for the restoration of the Hair.

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

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

follicie that is open, new strands of hair will make their appearance.

The philosophy of premature blanching is this: Iron and Oxygen are the principal constituents of dark hair; Lime and Magnesia of light hair. When the suppressed secretions between the skins contain an excess of Lime, it is taken up by the strands, causing the hair to turn white: by opening the pores the accumulation of Limo passes off with the secretions, the natural components of the hair resume their ascendency, and the hair assumes its natural color.

Because persons have tried various preparations for the hair, and have been deceived by them, and in some cases their difficulty made worse by their use, they should not be discouringed. The one preparation system for any class of discesses, must necessarily prove a failure. No one compound can be available for a dezen or more diseases; it may remove some difficulties, in other cases is useless, and in some positively injurious.

some difficulties, in other cases is uscless, and in some positively injurious.

Dr Perry's method is in accordance with the law of cause and effect. He makes a personal examination, ascertains what disease of the scalp has or is producing a loss of hair, or premature whitening, prescribes such remedies according to its nature and requirements, as will remove the disease; hence his great success in treating Capillary Diseases, As to Dr. Perry's ability and success in Treating Diseases of the Scalp. Loss of Hair and Prenature Blanching he has in his possession the most reliable testimonials from Physicians, Clergymen and others in every city where he has practiced. They can be seen by calling at his office, 29 Winter street.

er street.

All consultations free.
All inquiries or other communications should be addressed o DR. B. C. PERRY, box 2837, Boston, Mass.

March 23. 8ms

## TO THE AFFLICTED

### CHARLES H. CROWELL, Medical Medium,

ROOMS, No. 158 WASHINGTON STREET, BOSTON.

(Banner of Light Office.)

towner of Light Collect.

28 Mr. C. is controlled by a circle of rollable Spirit Physicians, who will examine patients, give diagnoses of all diseases, and prescribe for the same. Those who reside at a distance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of the laboration of the control of the cases attended to just as well by transmitting a lock of the laboration of the control of the cases. hair by mail, by which method the physician will come into magnetic rapport with them.

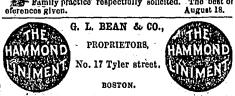
He will furnish patients with Medicines when required, propared by Spirit direction, having superior facilities for so dains.

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

age stamps.

### Family practice respectfully solicited. The best of eferences given.

August 18.



cheerfully recommend the HAMMOND LINIMENT to the afflicted. Having the power to look into its Health proper ties. I have watched its effects upon severe cases of Chronic Rheumatism; 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 Liniment has long been needed -one that is absorbant, and relaxative, and this Liniment will meet all the wants, for Rheumatism, Spinal Curvature, Stiff Joints, &c. From the Spirit of John Dix Fisher

Sold by G. C. Goodwin & Co., 12 Marshall street, Weeks & Potter, 154 Washington street, M. S. Burr & Co., 26 Tremont street, wholesale agents, Boston; Bush, Gale & Robinson, 186 Greenwich street, New York; W. F. Phillips, 149 Middle street, Portland, Maine; and retailed by dealers generally throughout the United States

G. L. BEAN & CO., Proprietors, 17 Tylor street, Boston

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

6 March 16.

OTAVIUS KING, Edectic and Botanic Druggist, No. 654 OTAVIUS KING, Edectic and Botanic Druggist, No. 654.
Washington street, Boston, has always on hand every variety of Medicinal Roots, Herbs, &c., edected with great care; pressed and put up by himself, and warranted pure and of superior quality. Also, Dr. Clark's celebrated medicines; Beach's, Thompsonian, concentrated, and most of the compounds used in the Edectic Practice. N. B.—A liberal discount made to Physicians and Healing Mediums.

May 25.

67003

DOARD FOR YOUNG CHILDREN.—Infants and young behildren can be accommedated with board, and careful attention, on application to Mrs. J. M. Spear, No. 1 Newland street, out of Dedham street, Boston. Torms reasonable.

Oct. 13.

BUY THE BEST.
CHOW'S PENS will be sent to the readers of the BANNER,
by mall, postage p. id, at the regular gross price, fine or
circular points, as ordered. Address D by mail, produce production of Address
J. P. SNOW, Hartford, Conn.,

J. P. SNOW, Hartford, Conn.,
Superintendent Snow's Pen Company.
N. B.—Mediums and Lecturers will be supplied at half the
list price Send for a circular:

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

LOVE ANE MOCK LOVE; OR, HOW TO MARRY TO THE END OF CONJUGAL SATISFACTION—as small gill-bound volume—is sent by mail for nine letter-stamps. Address GEORGE STEARNS,

FREE TO THE SICK.

WILL send prescriptions and advice to the sick free, when their complaints are stated for Clarvoyant exminations, or Psycometrical Reading of Character, enclose \$1 and two three cent postage stamps. Address, H. L. BOW-

P. S.—Important information has been received concern ing the Laws of Reproduction, which forever removes the evils of undesigned maturity. For further particular, address as above. MRS. METTLER'S CELEBRATED CLAIRVOYANT MED Michael Polimonaria, \$1 per bottle; Restorative Syrup \$1 and \$2 per bottle; Linimont, \$1; Noutralizing, Mixture 50 cents; Dysentery Cordial, 50 cents, Elixir for Cholera. Wholesale and retail by B. T. MUNSON, June 2.

BOOKSELLERS' AND NEWS-VENDERS' AGENCY ROSS &  $\overline{T}\phi$ USEY,

121 Nassau Street, New Fork, General Agents for the BANNER OF LIGHT, Would respectfully invite the attention of Booksellers Deal-ors in Cheap Publications, and Periodicals, to their unequal-led facilities for packing and forwarding everything in their line to all parts of the Union, with the utmostpromptitude and dispatch. Orders solicited.

#### ABYLUM FOR THE AFFLICTED!! DR. GETAKETEM BEAUN. No. 7. DAVIS STREET.

THIS is an Institution having for its basis the alleviation of the sufferings of our common humanity. It claims no superiority over like establishments. Its does claim requality that the control of the suffering superiority over like the stablishments.

WITH ALL, like it, or unlike it.

with ALL, like it, or unlike it.

The Doctor gives particular attention to the cure of Cannes, Ulcers, Those who desire examinations will please enclose \$1,00, a lock of hair, a return postage stamp, and their address plainly written, and state sox, and age.

Office hours from 9 A. M. to 12 M., and 210 5 F. M.

The doctor would call particular attention to his invauable

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

MR. MANSFIELD, of Botton, No. 12 Avon Place, Medium for the world of spirits. Certified by thousands of actual, written tests. Friends who departed this life, in various parts of the world, roturn and communicate through him ar LETTER—being (as far as he can learn.) the only one possessing this peculiar phase. To canable all to commune the absent loved ones, or acquire information of any kind, from any spirit, he charges one dollar for a communication, and on Burylays archive, to the sace. Now for the sace. from any spirit, he charges one dollar for a communication, and on Saturdays, nothing to the poor. Hours from 9 A.M. to 5 P.M. May 25. TRANCE, SPEAKING, HEALING, AND TEST,

TRANCE, SPEARING, HEALING, AND TEST.

MEDIUM.

MESSAGE AND WELTHEA SNOW offers her services to the public as a Medium for either of the above forms of Spirit Manifestatione. For examinations of disease especially, and as a reliable Medium, she can supply the best of references. She will answer calls for lecturing during the summer. Address until August 1st, care of J. H. Cook, Stevens Plains, Westbrook, Mec; and after August 1st may be found at the residence of Amos Cummings, Jr., Reading, Mass Terms reasonable 2m<sup>2</sup> June 22.

WAR, WAR WITH DISEASES. WAR, WAR WITH DISEASES.

MRS A. II. SWAN, Clarroyant, gives sittings daily to examine and prescribe for the sick. Also sits for business; finds lost goods or money. Will examine patients by their sentling a lock of hair, enclosed in a letter, with one dollar; they will receive an inswer by return mail. Office, No. 14 Bromfield street, Boston, Mass. All letters to be addressed to P. Clark, 14 Bromfield street, Boston, Mass.

June 15.

CLAIRVOYANT TESTS OF SPIRIT PRESENCE. M 188 O. L. McCUliDY, at Dr. Main's, No. 7. Dayle street, offers her corvices to Jersons wishing clairvoyant tests of the presence and identity of their spirit friends and such messages as may be communicated by them. Hours, from 10 to 12 A. M., and 2 to 4 P. M. tf May 11.

MRS. A. C. LATHAM, Physician, Medium and Propheters
would juyite the attention of the afflicted and those M. RS. A. C. LATHAM, Physician, Medium and Prophetess would invite the attention of the afflicted, and those seeking truthful and reliable communications. Her powers are acknowledged of a high order and of broad scope. Her ability to heal diseases is second to none. A single interview will give conviction that your case is thoroughly understood-both your bodily afflictions and your mental traits and pecularities. Outco, No. 292 Washington street corner of Bedford street, Boston. Reception Room, No. 3, up stairs, open day and evening.

May 11.

MRS. J. S. FORREST, from Providence. Independent Clairvo, saut. H. all. g and Developing Medium, can be consuited at No. 29 Castle street, Boston, a few doors from Washington street, where she will treat all diseases of a Chronic
nature by the laying on of hands. Spinal diseases, contracted limbs, and nervous prostration, and all those afflicted in
body on mind, will do well to call and test her mode of treatment. Tides hours, from 0 to 12 A. M., and 1 to 5 P. M.

Sinos

AMUEL GROVER, Trauce Speaking and Healing Modum, Roofis No. 2 Jefferson Place, loading from Bennett, near Washington street, Boston. Hours, from 9 to 13 A. K., Faud 2 o 6 P. M. Sunday and Wednesday afternoons excepted. examintation \$1. Will attend funerals. Can be consulted evenings at his home, No. 3 Emerson street, Somerville, Mass. April 6.

M 188 M. C. GAY, Business Clairvoyant and Trance Medium, gives sittings daily, from 0 A. M. to 7 P. M. Circlor, Tuesday, Thursday, and Saturday evenings. Sittings 50 couts; Circles 12 cents. Office, 624 Washington street, opposite Common street.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. 8m Nov. 17.

M 188 E. D. STARKWEATHER, Rapping, Writing, Test
Mcdium, No. 22 Pitts street, near Green street. Hours
rom 9 A. M. to 9 P. M. Torms 50 cents. tf June 1. MRS. L. F. HYDE, Writing, Trance and Test Medium, may be found at 8 Lagrange Place, Roston.

MRS. S. J. YOUNG will continue her private and public Circles as usual at 33 Beach street, until the first of April, 1801.

Feb. 9.

M ISS JEANNIE WATERMAN, Clairvoyant and Test Medium, No 22 Elliot street, Boston. 4mos May 4. M. RS. C. A. KIRKHAM, Seeing and Trance Medium, 140 Court street, Buston, Mass. 8m Jan. 14.

# Hew York Advertisements.

## The Early Physical Degeneracy of AMERICAN PEOPLE.

UST'PUBLISHED BY DR. STONE, Physician to the Troy Lung and Hygienic Institute, a Treatise on the Causes of Early Physical Decline of American People; the Cause of Nervous Debility, Consomption and Marasmus.

This work is one of high moral tone, written in chaste, yet thrilling language, and appeals directly to the moral consciousness of ALL, Parkers and Guardians especially, do tailing scientific and reliable aids and treatment for curo. It will be sent by thall on receipt of two 3 cent stamps.

337 Parents and Guardians i fail not to send and obtain this book. Young Men! fail not to send and get this book. Ladles! you too, should at once secure a copy of this book.

A Word of Solemn, Conscientious Advice to those who will reflect!

A class of maladies prevail to a fearful extent in community, dooming 100,000 youth of both sexes, annually to an early grave. Those diseases are very imperiectly understood, Thoir external manifestations or symptoms, are Norvous Bobility, Relaxation and Exhaustion; Mara-mus or a wasting and consumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending a billior a flight of stairs, great palpitation of the heart; ashma, bronchits and sore throat; shaking of the hands and limbs, aversion to society and to business or study; dimness of eye sight; loss of memory; dizziness of the head, neuralgic pains in various parts of the body; pains in the back or limbs; lumbago, dyspeisia or indige-tion; irregularitity of bowels; deranged sections of the kidneys and other glands or the body, as leucorrhose or fleur albus, &c. Likewise, epilepsy, hysteria and nervous spasms. and nervous spasms.

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 Spinal Norves, known as Tabes Dorsales; and Tabes mesenterica, have their seat and origin in diseases of the Pittic Vicera. Hence the want of success on the part of old school practice in treating symptoms only.

Dr. Andrew Stone, Physician to the Troy Lung and Hygienic Institution, is now engaged in treating this class of modern maladics with the most astenishing success. The treatment maladies with the most astonishing success. The treatment adopted by the Institution is new; it is based upon scientific adopted by the institution is new; it is based upon scientific principles, with new discovered remedies, without minerals or poisons. The facilities of cure are such that patients can be cured at their homes, in any part of the country, from accurate descriptions of their case, by letter; and have the medicines sent them by mail or express. Printed interrogatories will be forwarded on application.

The Consumption, Catarrh and diseases of the threat, cured as well at the homes of patients as at the Institution, by sending the Cold Medicated Inhaling Balsamic Vapors, with inhale 2 and ample directions for their use, and direct correspondence.

spondance.
The system of treatment which has been found so univer-

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

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

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

tion for consulcation, 100 days, in the forencon.

Address,

Dr. ANDREW STONE,

Physician to the Troy Lung and Hygonic Institute, and Physician for Diseases of the Heart, Throat and Lungs,

96 Fifth-st., Troy, N. P.

96 Fifth-st., Troy, N. P. TO FEMALES....MRS. DOCTRESS STONE.

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

The Medicated Ascending Douche: a most important curative, for arousing the nervous forces. Price, \$4 and \$5. Females can consult Mrs. Doctress Stone, confidently, by letter or personally. Address MRS. N. O BTONE, M. D. Dec. 17. 19 Matron to the Institution, Troy, N. Y.

SOMETHING ENTIRELY NEW!

THE NEW METALLIC PEN.

WARREN & LUDDEN would calt the attention of all business men to their New PATERT COMBINATION which slides upon a wood pencil. This is the most YY Dusiness men to their New Patert Commination Pen, which slides upon a wood pencil. This is the most fixible, cheapest and consequently the most desirable pen in the latest the slamond pointed, the points being selected from the best Iridium, and warranted to give entire satisfaction. The testimonials received from numerous sources—(and which will appear from time to time in public print)—are of the most flattering character. The great excellence satisfied in the production of this pen has been accomplished by a series of experiments extending over eighteen years.

in the production of this pen has been accomplished by a series of experiments extending over eighteen years. It is reasonable to suppose that ere long this pen must take the precedence of all others now in use.

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

WARREN & LUDDEN,

169 Broadway, Room S Gilsey Bullding, New York,

March 16.

ly

# Beurls.

And quoted edes, and jowels five words long, That on the stretched fore-fluger of all time Sparkle forever."

#### THEN.

I give thee treasures hour by hour. That old-time princes asked in vain; And pined for in their useless power, Or died of passion's eager pain:

I give thee love as God gives light, Aside from merit or from prayer; Rejoicing in its own delight. And freer than the lavish air !

I give thee prayers, like jewels strong, On golden threads of hope and fear; And tenderer thoughts than ever hung In a sad angel's pitying tear.

As earth pours freely to the sea Her thousand streams of wealth untold, So flows my silent life to thee, Glad that its very sands are gold.

What care I for thy carelessness? I give from depth that overflow, Regardless that their power to bless Thy spirit cannot sound or know.

Far lingering on a distant dawn, My triumph shines, more sweet of late; When from these mortal mists withdrawn, Thy heart shall know me-I can wait. [Ross Terry.

Love one human being purely, and you will love all. The heart, in this heaven, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror which It warms and fills.

#### FOREST TREES.

Welcome, ye shades ! ye bowery thickets, hail ! Ye lofty pines! ye venerable oaks! Ye ashes wild, resounding o'er the steep! Delicious is your shelter to the soul, As to the hunted hart the sallying spring, Or stream full-flowing, that his swelling sides, Laves, as he floats along the herbaged brink. Cool through the nerves your pleasing comfort glides; The heart beats glad; the fresh-expanded eve And ear resume their watch; the sinews knit; And life shoots swift through all the lightened limbs.

When I see leaves drop from their trees in the beginning of summer, just such, think I, is the friendship of the world. Whilst the sap of maintenance lasts, my friends swarm in abundance; but in the winter of my need they leave me naked .- Warwicke.

#### VESPERS.

A row of little faces by the bed-.. A row of little hands upon the spread-A row of little roguish eyes all closed-A row of little naked feet exposed.

A gentle mother leads them in their praise, Teaching their feet to trend in heavenly ways; And takes this lull in childhood's tiny tide, The little errors of the day to chide.

No lovelier sight this side of Heaven is seen, And angels hover o'er the group serene, Instead of odor in a cepser swung.

There floats the fragrance of an infant's tongue. Then, tumbling headlong into waiting beds, Beneath the sheets they hide their timid heads; Till slumber steals away their idle fears,

And like a peeping bud each face appears. All dressed like angels in their gowns of white: They 're wafted to the skies in dreams of night; The Heaven will sparkle in their eyes at morn. And stolen graces all their ways adorn.

Nature is not always understood; she is sometimes making poetry when we think she is only making

> REMEMBRANCE. Take the bright shell From its home on the lea. And wherever it goes, It will sing of the sea.

So take the fond heart From its home and its hearth, 'T will sing of the loved To the ends of the earth.

How immensely would our conversation be abridged if all mankind would only speak the truth.

[Reported for the Banner of Light.] SPIRITUAL CONFERENCE AT CLINTON HALL, NEW YORK. Tuesday Evening, June 4th, 1861.

Question .- What relation does Spiritualism bear to the events of the present Epoch?

Dr. Hallock .- In my remarks at our last meeting I did not intend to limit this subject to so narrow a point as the emancipation of four millions of negroes We must not take the lip-utterances—the loud professions of men-as any index of what they really want; the logic of their acts is the only true test of their sincerity. A short time ago, Conservatives, the pending controversy, nor what any individual among us were saying, "We must submit to neces-thinks of the present war, nor what side we ought sity-and compromise our quarrel with the South ;" but the first gun from Fort Sumter brought these timorous apologists to their feet, " with the war-cry of the Revolution on their lips." The fact that a man or woman voluntarily occupies a geographical position coinciding with principles of Freedom, is to me, a sure indication that he or she at heart cherishes those principles. Whoever really believes that Slavory is a wholly beneficent and preferable condition will make his home in a slave-holding community. Where freedom of choice exists, the logic of the soul controls the outward life. In our latitude a man may approve some of the effects of Slavery, but he loves Freedom better. It is very rarely that I am compelled to differ from my friend Dr. Gray, but this question should be looked at on both sides. It is, at first view, a plausible argument that we should not interfere with the right, on the part of our neighbor's life, to "crystalize" freely, on its own basis and according to its own laws. But suppose that your domestic life has crystalized in the usual form of a family and household, and your neighbor's in the form of a lazar-house or a powder-magazine, and that he seeks to set this up next door. The great principles of Common Law will not permit such a destructive organization to exist by the side of a higher and purer one, and they give you the right to remove the danger as speedily as possible. That is, Government does not permit the minor crystal to interfere with the great crystal, destructively, so as to endanger the very existence of society. Where there are children, there must be governments. Where there are maniacs, there must be straight jackets. But it is, also, a fallacy to suppose that as a nation we are two crystals. We make up one member of

ganizations, than a rebellion in the nursery of a is partial, not universal-human, not divine. The household would be able to destroy that other divine nature cannot fight; it has no attributes by single crystal—the family. But, again, are we to which it can generate the disposition to fight; yet have regard only to our own right to topel aggres- the divine man is willing that the human nature sion and recover our stolen property, in order to shall be true to its revengeful, ambitious impulsesour own perfection as a crystal, without concerning that is, shall be lustful, vindictive-loving home, ourselves for other human crystals? Does the Spir- nation, kindred, with jealous and exclusive fondness, itual doctrine of Salvation teach you to take care because the human nature can do no otherwise, only of your own soul, or does it enjoin upon you to until it has grown out of its limitations into the the invader has entered the sanctum of his domestic contentious feelings, yet may be pleased in bringing affections, torn his babe from the mother's arms, and together those who can fight, in order that they may dated at our side-because we have nothing to do with forth and reign supreme. In this way the divine their crystal! Assuredly our own crystal will de- spirit of the interior is related to us in the events lignesce, and utterly dissolve, unless we are mind- of to-day-related both to North and South-having ful of the right of our brother, and ready to make no preferences for either, no respect for institutions by the ruins of all past civilizations. We are to give the men and women of both sections the greatbut concerning freedom for anybody.

The man who saves his brother's soul, saves his own; and a nation secures its ultimate triumph, only by persistent efforts to protect and liberate others. The doctrine of individual sovereignty is found to be fallacious in view of the fact that no single maneven if he inhabit a desolate island-can be so far isolated from his fellow beings as to do anything solely at his own cost. In this conflict, it is the noble, philanthropic spirit of the North which gives vigor to the arm that raises the musket on the side of the Union, and expansive force to the gases that send the bullet to the traitor's heart! [Applause. We have everything to do-with wrong and injustice everywhere; and the man who folds his arms while they advanced against others, becomes himself liable to their full effects. Mr. Carlyle has told us how a poor woman, who was refused rolief, and left to "crystalize" for herself, when stricken by sickness she fell on the pavement of Glasgow. proved her sisterhood to the race by the fact that her disease slew hundreds of it. We have persistently shut our eyes to the dark side of the picture of slavery. and asked, "Am I my brother's keeper?" until, at last, we are forced to rise, as one man, to assert our own freedom. How could we suppose, for one day, that we could let this matter alone? Mr. Adams described the conditions necessary for

the precipitation of a crystaline deposit from a metallic solution, and by analogy showed how slavery. as an element in the social order of the South, prevented her from fulfilling corresponding conditions, so that it is absolutely necessary to her growth that this overmastering evil should be destroyed. Though averse to bloodshed and devastation, he maintained that the result of the pending conflict would be such as amply to compensate for all the horrors that war brings in its train. He had never been an extreme abolitionist, but he was convinced, by personal observation and experience in the South, for several years, that a change in the social system is absolutely necessary, and not so much in behalf of the colored population, (whose present status is undeniably far higher than that of the native barbarians of Africa) as for the benefit of the " poor whites" of that section, who are worse off than the slaves. The advantages enjoyed by the latter and their mixture of blood with the whites, have given them both the desire for freedom and the ability to profit by it, and it is impossible for) such a people to be much longer held in bondage. The speaker depicted the degraded condition of the great mass of Southern whites, and maintained that it could only be improved by foroibly clearing away through the agency of war, the social obstacles which at present oppose their progress. Many among us will live to witness the glorious results of this contest which is now beginning, underthe direction of a Higher Power. The industrious young men of the North are now pouring into the Southern states, where they will see one of the most beautiful and productive countries in the world, and needing only their skill, enterprise and industry to develop boundless resources. And the result of this war will be that our hardy population will send down its hundreds of thousands to colonize these fertile and delightful regions, and will give these who are now robbed of all opportunity of growth, a chance to "crystalize." I believe the negro was made for the South, and the South for him, and he has a right to stay there and labor as he alone can labor in that climate; and he will labor to much greater advantage when paid, and able to improve his condition. Thus situated, he will be a happy, dooile, kind-hearted creature, who will like us, and whom we shall like : and we shall blend harmoniously in our respective spheres. God is at the helm in this tempestuous night of trouble which is coming upon us; and though he buries his workmen, he will carry on his work, to the rejoicing of every upright heart.

Dr. PATTON SPENCE .- The question before us does not ask what relation the Negro bears to the white man, nor whether the North or the South is right in to take in it-but what relation do the doctrines and creeds of Spiritualism bear to the events of to-day? Now, as Spiritualism has no formal creed, no sharply defined set of doctrines, in order to answer the question we must let every Spiritualist speak for himself, and we shall then find that Spiritualism is many-sided in relation to overything. In the discussion before us, all sides have been advocated, and even mediums have expressed conflicting opinions. Let us search for the most divine relation of this subject-and, having found it, we shall have found the point toward which all our diverse ideas must tend, and in which they must finally be merged. Man possesses a dual organization—a human and a divine nature. His human nature is his undementary or transitional state-it is limited, solfish, circumscribed-while the divine is free, noble, unlimited, universal. The one is mortal, the other is immortal. The one must die before the other can attain supremacy; but the human nature must have ripened, and its death must be a natural one. By human nature, I do not mean the body, but the life, or something in the body, which may die before the body, but, in or put of it, must die, sooner or later. This human nature is known by its loves, by its affections and lusts, such as ambition, vanity, love of friends, of country, and all other personal limited attachments. The human nature is vulnerable, and therefore may be destroyed. The divine nature cannot suffer ; it is superior to all disturbing influences, because its relations are to the universe, and are not confined to the incident of time and space. Are my affections set upon any particular people or race—those are what I can be wounded in, through which I can be grieved and disappointed, because they grow out of my human, not my divine nature.

things no more breaks us up into two distinct or- exclusive approbation, my relation to that scotion, take care of somebody else's? He is not robbed divine-until it has died a natural death. And merely of a few weapons and a little powder; but the divine man, or spirit, though itself incapable of sold it by the pound! And we must allow institu- have what they require for the ultimate unfolding tions founded on this basis to grow and be consoli- of the divinity within them, and that it may come his suffering our own. This is the lesson taught us of any kind, but favoring all such relations as will "loose every bond and let the oppressed go free;" est scope for exercising their affections and appeor else the question will no longer be a question tites, that the vast harvest of divine natures may concerning the slavery of four millions of Africans, be ripened, and ultimately gathered into immortal life.

Mr. Goodwin thought that the two natures in man might be more properly denominated the human and the animal. The normal use of the animal powers is to overcome obstacles in the way of progression. The same argument which has been advanced in regard to slavery-that it is a necessary institution in the present undeveloped condition of minkind-might be used in favor of war, which is sometimes needed in order to tear off the swaddling-bands that obstruct the growth of a community; and, looking at it in this light, he could see nothing in Spiritualism which forbids such an exercise of our inferior nature.

Mns. Symes related a vision which had occurred to a medium two years ago. It appeared to have reference to the present state of our nation, and to indicate that the Spiritualists were to perform the part of mediators in the conflict. They were to lead the belligerents to a knowledge of their proper relations with each other; and so to inaugurate the era of "peace on earth and good will among men." The speaker enlarged upon the idea she had previously maintained, that human freedom is an affair altogether dependent, of necessity, upon the growth and advancement of races. Serfdom, villenage, existed among our Angle Saxon ancestors; and though we have emerged from the condition of chattel slavery, and are now only in the bonds of social necessites, still the fairest specimens of the Caucassian race are regularly exposed for sale, in the bazaars of Constantinople, and kept in reserve for the use of the Turkish Sultan. Are not these at least as deserving of our aid and sympathy as the oppressed

members of an inferior race? She denied that aspirations after freedom are an infallible index of fitness for it on the part of those who aspire. Boys and girls desire freedom long before they become legally entitled to it. When the higher races become free, they begin to engage in the process of liberating the lower. The Southern negroes may by this time be fitted to work for wages. Certainly they conform to a much-higher type of manhood than their kindred in Africa. who are slaughtered by thousands to form the lake of blood in which the King of Dahomey floats his cance. But the process of improvement is necessarily the work of centuries; and therefore our Southern brethren are not to be severely blamed for having prolonged the system of slavery to the partial benefits of all concerned. I only wish to reconcile the ways of God to man. We can act as we ought, only after learning exactly our place and our re-

lations in the great sphere of creation. Mr. PARTRIDGE.-To determine our question, we must keep in mind the basis of Spiritualism-whence it arose, and what are its elements and characteristics. We recognize spirit as a subtle element which pervades all forms of animated existence, and in all, manifests its own attributes, under its peculiar conditions. Our Government is only the expression of the sentiment, for the time being, of the majority of our people. But there are various degrees and qualities of life among human spirits while manifesting themselves on the earthly plane, and therefore it is necessary that their highest grade of principle and feeling as to their mutual relations, should, in a republic, be embedied and expressed, as the law of the land, which should be religiously adhered to. Spirit is the most refined element in the universe, and when it has passed from dead matter, it reaches a height of wisdom, and gains a capacity for experience far above what can be concentrated on this physical plane. But, even in this exalted sphere, it is desply interested in the maintenance of law and order on this plane; and it teaches us that we'are not to fold our arms, and say "The Lord will take care of us."

The speaker denounced the doctrine of Secession as directly tending to the establishment of military despotism; and declared that Spiritualism inculcated obedience to the laws which express the highest sentiment of the country, if we must wade through blood to enforce it. Negro slavery is not the question at issue, even with the Secessionists themselves, but it is rule or ruin. They had not allowed their people to vote on their measures, and they never intended to continue to them the right of suffrage. Spiritualism says that growth is impossible under such a government. There has been, and is, no freedom of speech for a Northern man at the South; whereas, even Jeff. Davis, if now among us, would be allowed to make his last dying speech and confession undisturbed. (Applause and laughter.) The speaker would never survive a republican form of government in this nation.

Dr. Bertholler said that in 1830, be attended a meeting of the State Colonization Society, at which a resolution was passed, which is as true to-day as

it was then. Resolved, That if Southern slavery prevails, North-

ern liberties are destroyed. This, and his subsequent experience of ten years, as a station-keeper on the underground railway, had thoroughly converted him to Abolitionism. The speaker read from Jefferson's first draft of the Declaration of Independence, the clause in which he accuses the British Government of encouraging the "buying and selling of human beings;" and adduced it as a part of the evidence that the founders of our Liberties contemplated the emancipation of the slaves. He related some anecdotes of bis connection with the underground railway at Syracuse. showing that slaveholders themselves would frequently favor the escape of their chattels. He had rather liked the business of station-master on that line. He had once had a leaning toward non resistance, but it had become a drug to him.

Some persons think what is unspeakable, and as the great family of nations. The present state of If I regard either North or South with feelings of many others speak what is unthinkable.

AN INVOLUNTARY CONFESSION.

"To sleep, perchance to dream, Aye, there's the rub."

A few years ago business called me to Montdifficulty obtained a room at the hotel. As I was somewhat fatigued and wished to be alone, I requested the landlord to give me a room with a single bed in it. This could not bethad, and I was compelled to occupy one with two beds in it, with the understanding that should other guests arrive I was to share my room with another. I did not like this, but there was no alternative. I went up to .my door, and the landlord's voice requesting me to open and traveled alone. it. I made no reply to him, concluding to let him side of the room.

was soon in bed. 'Seeing that he had not looked the door, I got up and did so, and also took from my half-lighted apartment, Mr. Saundeas found a few my pillow, and, returning to bed, was soon asleep.

bed. Presuming that he had the nightmare, I gave Now if a lady was in the room, I felt that my repu- Saunders to follow him. tation was at issue, and accordingly raised up in bed to learn whether such was the case. I saw ascended a flight of rude steps to an upper story. the man lying in bed with the coverlid over his Entering a narrow, dark passage, Mr. Saunders was head, and from his movements, discovered that he shown into a small, uncomfortable room, furnished to see whether he had company, I was startled by lord bade his guest good night, and retired. hearing him say :

have been punished for the deed. Why do you and chair against it, blew out the light, and lay

haunt me thus ?" A female voice answered :

in the room.) It was cruel, very cruel, to torture ful dream. me as you did. But I have forgiven you, George."

"Oh God!" groaved the man. Then followed a of which time I remained sitting in the bed listen-ing, and watching the agitation of the man as he conversed.

under the bed, and even pulled the covering from off tion he had placed them against the door. the man to satisfy mysolf that no one was in bed with him, but he was alone. I had decided how to

Before I had completed my ablutions, the man awoke and commenced dressing. After the first salutation of "good morning" was over, I said: "My friend, are you aware that you talk in your

sleep ?" He instantly and excitedly replied:

"No! what did I say?" "I shall not tell you, sir, but I will say this: No matter where you may be, or however inclement the weather, prefer to sleep upon the cold street, rather than within the sound of human ear."

"My God! sir, what have I been talking about?

case ?" "I shall not, sir. Never presume to speak to me again; and should you ever see me in the street, cross to the other side of the way. Remember, sir," said, as I opened the door and went down stairs.

At the breakfast table that morning, as I was sented, conversing with Col. H., the man came in and took a seat directly opposite tobme, which I no sooner observed than I gave him a look plainly indi-eating that he must address no remarks to me. He appeared to understand my look, as his countenance changed to a deathly paleness, and he remained sented, speechless, looking more like a statue tlian a human being. The waiter asked whether he would take ten or coffee, but he paid no attention to anything that was said, remaining in that mute state till Col. H. and myself had finished our meal, when he arose as we did and left the dining-room.

Once during the day I saw him in the street, he was passing up one side, as I, was going down the

A year passed, and I saw nothing more of the man. Again business called me to Montgomery. The next day after my arrival there, I was seated inside the railing, in the House of Representatives, beside Col. H., when some person touched me on my back. 1 looked round, and there stood the man whose strange scoret I possessed.

"I told you, sir, never to speak to me again. Leave me," said I, with some positiveness. "I know you did," he answered, "but I cannot

help it. I must speak to you." "I will not listen to you, sir," I replied, indignant-

y, " leave · me." " I cannot, I will not. You must hear my story,"

he continued, and he, in a few words, related the fol-"Since that terrible night that we occupied the

same room together, where you learned my secret, I have repented, if heartfelt sorrow for crime is repentance. It is true, sir, I am a murderer, and you know

it. It is in your power to hand me over to justice ; but, sir, if you have any pity for an unfortunate fellow man, who, while laboring under the excitement and, as soon as his horse was brought, mounted him of jealousy and passion, wilfully sent an innocent and resumed his journey.

Some years afterwards he met his former host and loving girl out of the world, you will refrain from doing so. She, the angel, appeared to me last, night and told me you were here. I capnot rest, sir but in a moment the quondam landlord threw down until I have from your own lips the promise that his eyes, seemed much abashed, and hurried quickly you will not reveal my crime. Do, sir, do for God's up without saying a word.

Solo promise me that you will not reveal my see ... Was a murder really meditated in this case? sake, promise me that you will not reveal my se-

"Leave me, sir, leave me. Your secret is safe." "Thanks, thanks, thanks," said he, as the tears started from his eyes, and he turned and left the House. I have never seen him since.

During my visit to Nashville, Tenn., last winter, change.

Col. P-, of that State, called on me several times. He is not a Spiritualist, nor could I, with my medlum powers, convince him that there was any trath in the Spiritual phenomena. On one occasion when he was at my room, he related to me and Mr. Alexgomery, Alabama. I arrived there late one evening, ander McK-, of Nashville, the above. When during the session of the legislature, and with some asked to account for it, upon any other hypothesis than the spiritual, his answer was: "I have no philosophy to advance. The facts, as I have stated, occurred in my presence.17 J. B. CONKLIN. No. 599 Broadway, N. Y., June 15, 1861.

## REMARKABLE PREMONITION.

In the year 1820, when the present state of Alaroom, and was soon in bed. There was a full moon bama was a comparative wilderness, a gentleman by shining through the window, giving sufficient light the name of Saunders came from a neighboring state without the aid of a candle. I had been in bed an into one of its eastern counties in quest of a place of hour or more, when I was aroused by knocks at the settlement. He was well dressed and well mounted,

At the close of a fatiguing day's ride, he stopped knock away or open it himself, as I knew it was not at a house of entertainment, which was the nucleus locked. I did so, hoping that by appearing to be or central point of a struggling back-woods village. asleep he would seek some other room; however, it containing some fifteen or twenty inhabitants. The was designed that I should have company, as the host was a grim, sour-visaged man, with small, sindoor opened and the new comer was directed by later looking eyes, which twinkled like burning mine host to occupy the other bed on the opposite points between the heavy fringe of the pointed eyebrows. The tavern building seemed to have been I took a hasty glance of my room-mate, who, left in an unfinished state by the workmen, and without making any remarks, disrobed himself and looked ruinous and old for want of paint and repairs. On entering the bar-room, which was a dingy,

pooket my wallet and watch and placed them under men, very ordinary both in dress and appearance. retailing to each other the gossip and news of the Sometime after, I was awakened by a terrible neighborhood. He seated himself in their midst, groan proceeding from the person lying in the other and awaited in silence the announcement of supper. After eating a hearty meal, feeling both fatigued

it no further thought, but turned over, and was soon and drowsy, he requested to be conducted to his asleep again. Again I was awakened by the man's room. The landlord, taking a lamp in one hand and voice, who seemed to be talking to some person, and the saddle bags of the traveler in the other, went was surprised to hear a female replying to him. out of the barroom into the yard, requesting Mr.

At the extreme end of the tavern building, they was much agitated. As I was about to get up with a bed, a chair, and a small table. The land-

As the door of the room was without look or fas-"I did it, I know I did it; but oh my God, how I tening of any sort, Mr. Saunders placed the table

down. Overcome with fatigue and drowsiness, he soon "I do not come to haunt you. I come to console fell asleep, but almost immediately awoke quiveript you. (I would here remark that the moon gave in every limb, and in a state of extreme mental perample light to enable me to see distinctly everything turbation. He had dreamed a vivid and most fright.

In his vision he saw a man, grim and dark, ascending the outer steps of the passage which led to lengthy conversation between the man asleep and his room. He bore a long glittering knife in his some invisible female, from which I learned that he hand, and came up the steps with a slow and silent had, some few months previously, committed a cruel tread. At sight of him, a feeling of apprehension and atrocious murder. All the minutia were given, a presentiment that danger was nigh-came over the time, the place, and the names of the parties. the dreamer. He sprang out of his bed, opened his The conversation lasted three hours and a half, all door and stepped out into the passage. Opposite of which time I remained sitting it the bed listening and watching the agitation of the man as he
ing and watching the agitation of the man as he a hole in the middle of the floor, over which he saw onversed.

As the clock struck four, this strange revelation hanging down to the floor beneath. As he was in ceased, and I got up and dressed. I examined the act of seizing this to let himself down, he awoke closely all about the room, looked into the closet, and found that it was all a dream. He was still in bed, and the chair and table remained in the posi-

After revolving the dream in his mind for a faw moments, his nerves became quiet, and he again fell asleep, dreaming the identical dream over, and awoke, as before, trembling and affrighted.

He got out of bed, removed the chair and table from the door, and opening it saw, what he failed to observe before, that there was another door close

shut, opposite to his room.

The full moon had risen and lit up the passages and-upper room of the inn, which were without shutthe radiones almost of day Curionity a the excitement of his dream prompting, he stepped across the passage and gave the opposite door a gentle push with his hand. It flew wide open, and displayed to the eyes of the now startled traveler, the very objects and arrangements he had seen in his dream. In the middle of the room, there was "My God! sir, what have I been talking about? a large hole, made by the removal of a short piece Tell me, I implore you! Was there a woman in the of plank; across it lay the uncorded timbers of a bedstead, from which depended a stout rope, that reached almost to the floor below.

Thoroughly alarmed by the literal and utterly unexplained verification of his dream, Mr. Saunders returned to his own room, dressed himself in great haste, and with saddle-bags thrown over his arm, stopped out upon the platform at the head of the stair steps. His intention was to leave the tavern, and, if possible, get lodgings for the night at a respectable lodging-house he had passed on the outand thus avoid explanations which might prove unpleasant both to the landlord and to himself.

The shadow of a large tree, which stood a few yards distant from the end of the building, fell upon the platform, and nearly half of the stair steps. A brilliant moonlight rested on the yard and all other objects on that side of the tavern.

Just as Mr. Saunders stepped out on the platform, he saw a man come round the corner of the house. He had a large butcher's kuife in his right hand and looked wistfully round him as he advanced. As soon as he came to the bottom step, he began to ascend the stairs with a slow and silent tread. In appearance, movement, and weapon, he was the exact counterpart of the image seen by Mr. Saunders in his dream.

What was the travelor to do, unarmed as he was, ts escape the menacing peril? He felt glued to the spot upon which he stood by the very imminence of the danger which apparently confronted him. To leap from the platform to the earth, would imperil both life and limb. A face-to face encounter with an armed man, could only end in his being desperately wounded or immediately killed. Nor was there even time to escape through the room with the hole in the floor, for the desparado had already mounted to the highest illuminated step, and was only a few feet distant from Mr. Saunders

Summoning all the resolution he could command,

he cried out:—
"Who comes there?"
Startled by the voice, the man threw up his face, and Mr. Saunders at once recognized him as the landlord of the inn. Without saying a word, he turned, and almost ran down the steps. Saunders then ran to the house on the outskirts of the village, where, after some entreaty, he procured lodgings for the night.

Early the next morning, he sent a messenger for the horse, with money to pay his bill. He made no mention of the occurrence of the previous night,

face to face upon one of the streets of Columbus, Georgia. They immediately recognized each other.

And was the dream which aroused the intended victim a veritable premonition sent to rescue him from impending death? These are questions which the writer will not undertake to answer. He can yough, however, for the literal truth of the facts herein related. They were communicated to him by the Rev. R. M. Saunders of Alabama, son of the gentleman to whom the monitary dream was vouchsafed .- Ex-