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NO. 17.

Written for the Banner of Light. TO THE "GOLDEN ONE." A Song.

BY UPTON DYKE.

I've wandered far and wide, love, in days that swiftly The setting sun has smiled to me o'er many rolling

The tropic's heat has tinged my cheek with Nature's ripest red; My curly hair's been dallied with by many a North-

ern breeze. But all have lost their charms, my love,

And nevermore I'll roam; For in your gentle arms, my love, I've found-I've found a home.

My boylsh dreams of fame, love, my "castles in the

Ripe manhood has demolished, like a rude icono No longer wealth and honor are the playthings of my

And the pride of youth and beauty has to Lethe's keeping passed.

My heart has stopped to rest, my love, And nevermore will roam; For in your bosom pressed, my love, I've found-I've found a home !

Written for the Banner of Light.

### THE SKELETON.

BY DR HORACE DRESSER.

How old art thou, bright stream, how many ages How old art thou, bright stream, how many ages

Are veiled in Time's deep mysteries?

Where is the record of thy birth—the stages—

The cycles of thy centuries?

Thine age—a pyramid of days! Say whether:

Thou didst begin thy course of years,

When first the stars of heaven all sang together

The mighty anthem of the spheres?

[Portfolio.]

"Father," said my youngest boy, a lad of some five summers, " will you please go with me out of town next week and make a visit at grandpa's, in P-? Fourth of July comes then, and Charley says you took a trip there with him last year, and that you had a fine time of it on the Fourth, in fishing and rambling along the banks of the old river you so often talk about. Mother says she will get us ready, and I may go with you this year—it is my turn this time. I want to see that river; wont you show me the places where you used & set your traps to catch minks and muskrats when you were a boy -that place where you fell in and got wet all over, one cold morning before the sun got up, in creeping down the bank to look after your trap? What did grandma say to you when you came back, so wet all the way through the white frost you spoke of? I have heard aunty tell about Jack Frost-did he make the ground all white that morning ?"

This chit-chat of the child was enough—the words were electrical, vitalizing; slumbering memories of other days, other doings, other scenes; memories of young, hopes, of happy hours, of the joys of old the name of Ganges, sacred river, nor of Abana, syne-awoke to a living conscious realization of the past, which had given way under the pressure of the beautiful panoramic procession, father, mother, brothers, sisters, self-a boy all glad and hearty and healthful, brought up to labor in the fields, and yet joyful in the athletic exercise-finding relief from its monotonies in stealing away into the welcomed woodlands, laden with their wealth of leaves and flowers; in strolling with faithful dog and deadly rifle, with trap and spear and fishing tackle, along the verdant banks of a river. Indian and unclassic in name, yet dearer to me than streams rendered immortal by verse of inspiring poet, or paragraph of eloquent orator, golden Pactolus or imperial Tiberalong banks lined with willows and tall sycamores, pendant from whose branches were seen all along and always, the wild grape vine, in festoons, weighed down in autumn with purple clusters.

The vision had taken captive the mind-had closed up the senses, the avenues to the outer world, for the moment; but the reverie was at length broken by the boy insisting upon an answer to his inquiry whether we should spend the glorious Fourth in the country. Though evanished the vision and boyhood memories sleep again in the dream-land of days numbered with those beyond the flood, there were left upon the tablet of the mind, traces of their presentation sufficiently powerful to draw it toward a conclusion satisfactory to the child in the accomplishment of his adventure. He had struck the right chord, and its vibrations reached far away into the secret chambers of essential being, and there of parent and boyish prattle of child, had struck a rades, and the flashes of powder and patriotism-to patriote, or of cannon by those of larger growthand to shun breathing the fetid and sultry atmosphere of the crowded city in scorching sunbeams.

Anticipation or fruition-which brings the greater amount of happiness-has often been debated; it is difficult to decide the question in the case of the young expectant adventurer to Fatherland; what preparations, what observations, what expectations, fish-hooks, lines, rods, are the all-absorbing topics of incoherent utterances by night; the old hen's hest of adventure. is surely to be visited with robbery; the corn-crib sides other items, et ceteras, and sundries contemplated in course of the expedition, too numerous for inventory here. Happy childhood!

operation of contrast, the influence of scenes and things dissimilar in their nature and uses-on the human fabric-on the mental economy. How unlike are the feelings-the states of mind-in the course of a few hours travel, all the result of change of place, change of scene, all coming to pass by shifting a cog in the revolving circle of daily routine. The coup d'oeil to us was one of city stir and strife, at the start; it is now after a little ticking of the time-piece and attention to the time-table, discovered to be one of quiet stillness-of country prospect and landscape. Perchance the gazer's view was lastly of the town steeples and tall spires that pierced the very clouds; or of the abundant shipping ln harbor, lining the quays with a forest of masts and rigging-fornsmuch as twilight came on, and a deeper obscuration gathered and covered all in the darkness of night. But the light of morning reveals another and different field of vision.

" Traveler ! darkness takes its flight,"

and we find ourselves distant far from city hum and heat, from Babel tongues, from metropolitan pills and palaces, skimmering in furnace fires almost. Mountains, hills, rocks, woods, streams, meadows, and the endless creations of Nature, are visible now-are right before us. Dear dear old river, we leave thee out of the enumeration and hail thee thrice blessed. Thy baptisms when a boy-how they come gliding along over the pathway of the Past led on by Memory, busy chronicler !

"What is the name of this river," inquired the bit of a boy, our fellow traveler, whose last observation of the surroundings at the hour of embarkation upon the magnificent steamer, the evening before, had filled his mind with images of man's make and manufacture, and whose eyes had just now opened from a sound sleep to look upon the country in all its sweetness, freshness, and array of beauty. The boat had reached its destination, and lay moored in the quiet waters which had flowed down from the interior where was the old homestead, the goal of the present journeyings. The signal whistle or bell of the locomotive, called the passengers to their sents in the cars, and soon the trees, rocks and other obiects along our track, took a counter-course, and contrariwise to that pursued by the train, ran a rapid race, not with us, but from us. Such conduct on the part of these natural and rural objects, led us to fancy that they took a dislike to city fugitives, or to the puffing, smoking locomotive, or to something connected with the train; and that in words it amounted to a railing accusation; g. d. you are riding on a rail-go it-we will not-shall make tracks the other way, for ourselves, off and outside the rails, with backward footsteps, vestigia retrorsum -we like not your company nor your mode of conveyance. How deceptive are appearances!

But the river, after whose name our boy had inquired -- we told him at the time, an Indian name; but, dear reader, we will not be as communicative with you; but, negatively, will say it does not bear homestead bidden farewell to and left for final lang nor of Pharpar, rivers of Damascus! "T is a sacred stream, nevertheless-that is, to one person, at least; its waters are so clear, so bright, so limpid, leappresent. Before the mind's eye there passed in ing down precipitous ledges, at certain rocky passes, and fastnesses, swifter than the weaver's shuttle, and flowing on in their winding way to meet old Ocean's waves; who will say they will not wash away sins or leprosy, as soon, as surely, as swimmingly, as those of Syrian stream or Hindoo river -sacred, indeed, in the memory of that person whose days of infancy, of childhood, of youth, were passed in propinquity to its banks. We own up and confess to our loquacity when seeing or thinking of the beautiful river along whose side we were passing at a speed incredible and fabulous to those who once cultivated its intervales, which anon our company of cars would enter, cross over, and then be hidden from light of day in the orifice of some hill or mountain, whose dark passage became the more visible from the flery breath of our iron-horse, which never wearies, though heated and panting for the liquid element to give it life.

The frequent and sometimes enthusiastic sketches of boyhood adventures, the scenes of which had been actualized on this river, given off in the hearing of our boy, had fired his imagination and awakened in his mind a desire to become an early traveler in a region where had transpired such wonderful events! Before leaving our domicil, we had promised our little adventurer to show him the curiosities of this stream-the places where our feet, when young as his, and unaccustomed to territory outside the farm, had trodden the partridge paths in the copse-the rabbit runaways in the bushy thrilled and throbbed in the gossamer net-work of dell-the nooks and springs on the river side where feeling flung around the soul, and it was now no lie hidden in the shadow of some clump of willows, longer a matter of dubitation. Boyhood memories or beneath a congeries of tangled roots, the shy and cautious trout-the shad and salmon grounds of point of coincidence, and it was settled to seek ad- former days, where the seine was accustomed to be venture abroad - to forego witnessing military par dragged - the place where we buried, shrouded in leaves, the body of our favorite canine companion, avoid listening to the noise of crackers by pigmy which and lived and loved from a period of life when we were as young and tender as that dear boy; and last, though not least, the romantic spot on the margin of this stream, where tradition had located an Indian cemetery, now all overgrown with tall trees and thick brushwood-a slightly elevated promontory formed by the junction with the river of a cold, clear streamlet running along its base on one side thereof, the burial-place of Okahatchee, an Indian Chief, whose name and post mortem commutable-talk by day, and furnish the material for the nications will appear in the sequel of our narrative This ancient burial ground had been witness

to be the range of large operations in trapping, be- to our frequent visitations in boyhood's careless days; its seclusion and solitude had inspired in us emotions of awe and solemnity, feelings of sacredness, heightened by the action of the imagination What traveler has not observed how great is the in spreading before us the doings and realizations

of a race long since departed. How often, while loved river, and before reaching the remantic restscated there on tufts of wintergreen, resting for the ing place of the buried bodies of Okahatchee and his moment from the fatigue of a fishing or hunting kindred race, we are tempted in further attestation ramble, with our loving dog at our side sitting upon of the profound interest felt by us in their behalf, his haunches, distoning with ears erect, to the drum to draw upon the earliest records of our feelings ming of the partridge in the distance, have we fan- touching this Forest Sanctuary-this Necropolis of cied the evergreens there, the hemlocks that lined the Red Man-sacred to the aboriginal unknown the brookside and the thick pines that canopy and con- whose remains lie there, and to give from our portfolio ceal the place, through which the breezes were pass- what we wrote when young-some boyhood verses, ing, to be Æolian harps mysteriously attuned to the at the expense, perhaps, of the reader's good opinion wild music of those who once inhabited these forests, of our attempt at rhymes. We are not, however, but who now roam the happy hunting-grounds in competitors for the prize, for immortal poetry, with the spirit-land. The name of the tribe is known, Brant, Longfellow, etc. So we will here repeat: but beyond that, everything concerning the sleepers | Tell, tell me what these are whereon I now tread is veiled-the pall of oblivion rests darkly on their | The graves of the red man, long, long ago dead! history-no record tells of the chief whose name we Yes-gone away, gone to the bright Spirit Land, have just now introduced to the reader-and for ev- | And only his cerements are here where I stand. idence that a forester of such name ever lived, and No monument marks them; and nowhere are seen that his mortal remains were interred there, we are Among the low brambles and thick evergreen, indebted solely to declarations which will presently The greensward or hillock, but dark forest trees be incorporated with the incidents of our narrative evidence, indeed, which would weigh in the courts less than the smallest dust in the balance, but which is sufficient for the purposes of our story. But every field and stream and grove give abundant evi- 0 Genius, who dwell'st here, an oracle givedence of quondam Indian presence and possession-

For many years during our minority, and while Asleep with his warriors, their dust in the grave, engaged in the laborious offices of agriculture, in Their weapons of warfare, so skillfully made, which the plough and hoe were in use, we gathered Alike with their corses to moulder were laid. from the furrows of the field a debinet of curiosi- Their council fires gleaming once shone around here; ties consisting of Indian arrow-heads of flint-stone, And heard was their war-song, with notes loud and mortar pestles of stone, &c. But, alas, all these and our traps, nets, spears, fishing-tackle, gun and dog, are no more to be found.

"Passengers for P \_\_\_\_," oried the conductor, and in a few seconds our boy and self were standing on the platform before the depot, and the train turning a curve, was, indeed, to us, among things that had been. We mused a moment. What a kaleidoscope is life! At every turn in his path, with every motion of the man, comes change, a new phase-demolishment of the old!

The horse and carriage were in waiting for our ar ival, and soon we were on our winding way to the old homestead, associated with fond memories of other days. We meditate as we move homewardwonder if others have ever witnessed in their experiences and observations in life, how different is the deming or appearance of many things in advanced ears from that in childhood or youth. The village oridge across our old favorite river never seemed so short, the stream itself never appeared so shallow, the ascent from it to the top of the hill scemed slight and but a gentle slope; buildings looked smaller than ever before, the meeting-house and steeple were not so big and high; distance, which once " lent enchantment to the view," is devoid of its spell, and the ground is traveled over in almost no time. Does the memory fail, or has comparison diminished the magnitude of streams, hills, houses, heights? What cemed a long distance in childhood, is now but a step; what was then a high mountain, is now only a little hillock; what was then a sort of Saint Peter's of Rome, dwindles now to the dimensions of a modern schoolhouse beside the village green or Com-

But our meditations are abrupted by the halting of the horse at the old familiar gate opening into the door-yard of the never-to be forgotten farm house: and now come the greetings of " home

weet home," of days of yore. Never did day dawn on the fragrant fields sur ounding our birth-place, with more of beauty. It is, indeed, Independence Day of the nation; it is city thraldom. We are joyous; we saw the earliest light of morning dispelling the darkness of night; we saw subsequently the sun's rays illuminating countless dew drops that bent down the fragile grass and bathed the wide meadows in liquid diamonds: we look now upon the red blossoms of the clover, filling the air with their sweet-scented aroma; we behold and "consider the lilies of the field," yellow, freckled, bell-shaped and beautiful, peering above their grassy companions of the mead; we gaze on the fields of Indian Corn springing forth in green luxuriance; we hear the bobolink, now volant, now penchant, carol forth his quaint song with queerest music. All nature around us seems jubilant; why should not man be happy and hold high festival?

" Now, father, for the river, for fishing, or huntng. or something," shouted our adventurous boy, who came bounding with the Newfoundland dog of the farm, towards the rear door-steps, where were gathered together uncles, aunts, cousins, some siting on the sill, some on the granite, some standing with hands resting fraternally on the heads of the the doings of the day. The proposition just utin the light of a motion, it was carried nem. con.

It had been stated at this threshold meeting, that state—had desired to exhume any remains that might be discovered in the Indian Cemetery, of which we granted by the town authorities to that end; and ty. This circumstance gave direction, and the comand, for our Fourth of July exercises, to dig up In- abideth Yorever." dians! How strangely inclined, and what barbari equipped with the necessary implements of resur-

While moving onward towards the margin of our poor Yorick's skull and this Indian's are "skulls

Breathe forth their deep whispers as passeth the breeze.

Deep solitudes circle the tumults of day, And man's habitations are far, far away: Tell, tell me, shall ever these dead again live?

Perchance here's the sachem who wise counsel gave,

clear:

Their gleams and their radiance shall never more glow, Their voices are silent-all hushed years ago ! The river's bright stream saw them urge their light

skiffe, And scale its high sand banks and far intting cliffs. Brave hearted and fearless, in love with their home, 'Mong forests and woodlands to rest or to roam

No more will these red men dash over the wave, Their ashes here slumber inhumed in the grave; The chase is now over, and here never more, Will echo their voices from rocks on the shore.

Who weeps for the brave aboriginal lord, Who hallows his mem'ry with stone or with sward? Who cares for the graves of the forest-bred sons? Alas, these are they that the brier o'erruns!

Arrived at the placer of bones, our party must first fix upon a epot upon which to apply the shovel. Neither mound nor cavity seen on the surface of the ground, was a sure evidence of the presence of a grave, so long ago had there been a burial. If, on striking downward the bar, it easily penetrated the earth, it was taken as indication of former upheaval. This being the criterion, success followed, and we removed from the sand deeply down beneath the roots of a tall oak which had grown beside the grave, a skeleton of a man full-grown-all its parts being in perfect preservation; the skull being covered with a profusion of thick hair, which coming off whole therefrom, resembled a well wrought wig; on one of the finger bones was a ring oxydized and nearly consumed. Other graves were opened-the few remains in them proved to be those of children; in one of them was found a glass phial. These exhumations-the exercises of the day according to the order agreed on-being ended, most carefully are the fossils, the rewards of our labor, placed in a basket brought along for the purpose, and our company of diggers retracing their steps, shortly reach the paternal hearthstone. Next day we subjected our skeleton to thorough ablutions in the trough of the farm-yard, fed by purest water, flowing in pipes from a distant spring under the spreading arms of a giant oak which had stood faithful sentinel over the also deliverance day to ourself and dear boy from crystal fountain through many decades of the calendar of Old Time. But, alas! since the day whose incidents we have been noting, that ancient, noble oak has been severed from its firm foothold at the base of the beautiful hill, and, it is said, sawn asunder, and that to-day its scattered members are floating on the great deep and braving the billows of Ocean. We have too often quaffed the waters of that fountain, in primitive way, without cup or arti-

ficial contrivance, and too often rested our fatigued limbs under the shade of that sleepless watcher, not to pay a passing tribute of feeling to their memory -the one departed-the other desolate! And we note these not only-we linger and look around for other familiar objects and persons seen on the farm on that Fourth of July. The shad-tree that stood away in the distance on the plain, so full of blossoms and such a resort of the busy bee in the season of the ascent of shad and salmon in our almost divine old river, has fallen before the axeman's ruthless blows. That tall old shaggy-barked and scraggy-limbed walnut, and its neighbors-those straight-bodied and smooth armed chestnuts with tassal blossoms -- those rugged sitters, holding a council to settle the programme of and rock-loving butternuts, on the hill, whose plentiful products of nuts for winter store, the squirrels tered, and falling on our ears, to visit the river, took and ourself shared according to our industry in the attention of our conclave, and being considered gathering, no longer look off from the hill-topashes to ashes ! Those aged people who moved around so slowly and cautiously in our midst on that mesome recent visitors-family relatives from another morable day aforesaid, and who moved more and more slowly, seeing less and less clearly, till their years were piled up to a point above octogenarian have made mention above; that leave to dig had been longevity -- are with their fathers. The boy of a few summers who then frolicked and found pleasthat on opening the ground in sundry places, bones, ure in play with the lolling and loving dog-is utensils, etc., had been found by the searching par- grown to manhood and grappling now with the stern realities of life! "One generation passeth pany in council determined on a ramble to the river, away, and another generation cometh, but the earth

To return again to our narrative of doings with ans are we, indeed, to disturb the repose of the dead! our skeleton; if we could exercise ingenuity suf-All but the female portion of the assembly are soon ficient to get up a tale or write a story for the magazines, it should be our here among the dramatis rectionists, and on our way to the Silent City in the personae; if we could make it talk and tell his name, that would be among the marvels indeed, but, alas,

that cannot teach "-Cowper says this of some rania that have not yet lost their hair as these have-their former occupants and owners are now in that bourne from whence no traveler returns, id est, so are we taught—but we are parenthetical and digressive.

Having washed and dried in the sun's rays our relies so "fearfully and wonderfully made," we put them in condition to carry away with us to our home, flattering ourself that we would speedily review our studies of nature, and that this should evermore remain with us as an anotomical keepsake to help us revive the learning dispensed to us long since in the lecture room.

"Father, when are you going to take the ramble with me along the river, and show me the places where you went when a boy? I have been all over the fields, and I want now to visit the river, not to dig Indians, but to see a thousand things," said our boy, who came up just at the time we had completed the arrangements to carry away our anatomical collection. It was true, the boy had been all over the farm with the dog, and the things seen and heard will afford him material for the work of memory as long, perhaps, as he may live Birds sang-he saw and heard them; hens cackled, he searched and found their nests; cows came in at night from the pastures, be was ready to try his hand at milking; the horse is wanting for the harvest, he must ride him; the dog has found game in the ravine and barks aloud, he runs to loosen a stone and help him to catch the creature; he learns that there is a trout in the well, he drops him a grasshopper and laughs to see the prisoner leas and swallow it. The reminder of traversing the river-side was timely. We heeded the hint, and hastened to the river; there we pointed out to the eager listener and attentive observer all the scenes and places of any interest in connexion with our boyhood's hopes and history; our ramble and remarks, though lengthened and various, were unattended with fatigue, and after some hours of absence, we returned to the paternal fireside to enjoy its quiet and hospitality.

Our visit which had come to pass on the fourth of July, was a human event, though not quite so large, confessedly, as that inaugurated on the same day in 1776. All things human must have an end-it follows, therefore, that our visit must be looked to in that light at sometime-when shall it come to a close, is a question of time. In a council held to consider the question, it was determined it should close next day. Hence we are in preparation to return on the morrow. Having tearfully said our vales to each other, true to time, we were on the spot to take the train, "homeward bound." That whistle-shade of Gallileo! we move some, as well as the world though in diverse directions. Hills, dales, groves, and the whole landscape surrounding paternal dwelling place, soon sunk away and disappeared in the distance. We reach home in the ovening; we direct the porter to place a mysterious parcel in the piazza in the rear of our house; there it remained till morning, when much curiosity arose with our family as to its

"Tis something good to eat, sent all the way hither by good old grandma," said one of the observers.

We protested, and declared it contained nothing dible—that the tooth of Time had been tried upon it long years ago-that he had eaten and devoured all but the bones, picked his teeth and flown away more than a hundred years since the repust. Imagination was indeed up and doing.

"It is something antique then," said another look-

er-on. I guess it contains-"

We interrupted here, and informed the circle that the parcel contained the remains of something "fearfully and wonderfully made," and that we were certain of one of the elements of the manufacture; that ingredient was phesphorus.

One said tremblingly, "It is an infernal machine; we shall all be blown to atoms." Another said "It is a torpedo, oh dear!" The cry was from all the gazers-"Run, run for your lives!"

Our boy had been charged on our way back, to keep the secret of the skeleton; during all this time he kept counsel and countenance too, looking sedately as a priest of Jupiter! We proceeded to expose the fearful and wonderful manufacture, to the eyes looking out through windows and doors but just ajar. The things imagined could scarcely frighten more than did the things real. What a scampering! It is always so; we well remember our first visit to the office of Dr. ----, where he kept his medical books and various anatomical preparations; and where his students read apart, from his dwellinghouse: it shocked our young nerves.

We found ourself soon after this in a bad fix. It had been voted by the female part of our family population, such was the prevailing sentiment, at least, arrived at in some way, that this skeleton was an. unwelcome guest, and that we had better find lodge ings for it elsewhere. It occurred to us that an acquaintance, a celebrated phrenologist, had a large cabinet of skulls, etc., of all races of men, and that we would turn over to him our quiet, but avoided lodger. The phrenologist truly hospitable and the most Christian of us all, received the stranger underhis roof, and furnished him a convenient place in one of his apartments, which he had, with or without good reason, seen proper to style Golgotha. What's in a name, was said or sung long since. We feel certain. that whenever this skeleton shall speak, it will say. to the kind keeper, "I was a stranger and ye took me in."

Years roll on ; some fifteen have flown away; times change; men chinge; boys change to men-(that boy is a man now;) old dogmas are changed off for a diviner faith in man and his Maker; we walk now by faith and sight together.

We were sitting in the parlor of a lady friend, Mrs. - anxiously watching her hand engaged in writlog with a pencil. Her hand wrote on as rapidly and as well, when she looked off the paper and gave heed to a casual interruption. We observed the pencilings, and knew well whose mind alone could have dictated the words within, apart from the name and familiar signature, in female penmanship.

The hand moves again, but with different impulse -more dashingly; the chirography is coarser-bolder -more man-like.

"What means this?" inquired Mrs. 8---. "I never felt such an influence on my arm and hand before," handing us the paper.

We well know the first writing; the last was something new as surprising. It read thus: "Brave not sick; he going to stand when many fall; let big wind roar, it only makes stronger roots come up: brave mountain high, but here strong arms make foot sure; bright light all round brave; be happy come up here; brave know Indian, dig him out ground."

The affair of digging up the skeleton which we have narrated above, had never been heard of by Mrs. 8-; and besides, we had not thought of it for many years. We marked the paper at the time; it bears date April 11, 1860. Five days after this, in a conversation with Mrs. 8--; respecting the above Indian style of language, and our desire to learn the name of the writer, her hand suddenly grasped pencil and paper, and the words, "Okahatchee," Oka hat chee," were written, the latter in syllables as just quoted.

We obtained nothing more in his behalf, till June 20, when passing the house of Mrs. S--, we were invited in and informed that a few days before, in the twilight, "between daylight and dark," (Mrs. S. had noted this on the back of the paper,) when she could not well see what the pencil wrote, the following notes were given through her hand as before. The first is from the same lady who was present and wrote when Okahatchee came first time. We give her letter this time suppressing names.

"Dear H-, I intruded myself upon Mrs. S. a few moments with our kind Indian friend, and will leave here for you another evidence of that love, which as yet has knows no change. I see and know your cares, and feel your lonely position. Trust on as ever-all that you experience in life is but stepping stones quite necessary to convey you to this haven, where no injustice can rob you of the fireside and home. I enjoy this, as I know it will cheer you and make your heart lighter to know that we are. as ever near by, or actually with you. Cheer up, my dear one, look to God, and as ever bless him for all things, with your own L ......."

"Okahatchee come here to tell that the pale face Brave grow weak-he want some good Indian magnetism-he sink down low-he spirits fret cause have no home to rest he weary wing-Brave have much good in he heart, he light strong sometimethen wet, cold blanket come, and make he light grow dim and low. Brave have no right to do so; must never care when doors close gainst him. He have only to look up to where so many white winged messengers of peace, say, heaven true, and here can rest, toil on-Brave body weak, spirit strong. Okahatchee got many feathers for Brave, and all he good acts piled up high in cance-he see all when he cross the ferry and see Great Spirit wigwam, where he papeoses and the Silver Star wait for him when trail ended. Remember, Brave got faithful watchers. Sigh no more. Okahatokee go

It may be well to state here in explanation of some things referred to in these letters, that we had been made the victim of false swearing, whereby great injustice had befallen ug in the loss of " fireside and home "-that at the time of writing these letters, we were suffering some great weakness of body and prostration of physical strength, as well as from mental depression and low animation. Our Indian friend, it will be observed, calls the lady aforesaid, characteristically, Silver Star.

"July 30, 1860."-We find this endorsement on a paper, writing in pencil, as usual, by the hand of Mrs. S in our portfolio, being the next we received from the lady and our Indian, who accompanied her again. We furnish that of him only: "Okahatchee say, Brave must be good and never ory when earthlights grow dim. Remember, Great Spirit's light grow brighter all time, and many fair stars keep watch when you think nobody see. Okahatchee go."

"Feb. 22, 1861."-This date marks the last writing from these two ministering individuals. They seem to exercise just watchfulness in our behalf. We give only that of the Indian: "Okahatchee know what brave most need, and he fill his basket one these bright days-fear no pale face-Great Spirit strong-Okahatchee love and come-he go now."

These papers, and others for which we have no more room, evince towards us a deep felt interest in our welfare. The reader will judge whether they come from an intelligence related in any way to the skeleton which we did actually "dig out ground."

We have the acquaintance of another person entirely ignorant of the matters mentioned above about the bones, through whom, in the abnormal condition, since the last writing of Okahatchee, we have had frequent conversations respecting the skeleton, with what purported to be the same individual whose words in writing we have quoted. In all the talks with us he declares himself to be the rightful, veritable owner; and besides, so earnest is he for its reclamation, that he has made us promise to use our best efforts to obtain of our phrenological friend, the gift so long ago made to him, and if successful in our attempt, ever to keep it in our possession. He declines our offer to give it sepulture in its former resting place, or in some other which he may name. Nor has he at any time since our acquaintance upbraided us for invading the Sanctuary of the Sleepers, and disturbing the repose of his mortal remains.

We have entered upon the difficult offices and duties imposed on us by Okahatchee. Our friend, tho disciple of Gall and Spurzheim, may consider us demented, as, perhaps, you do already, most kind and indulgent reader, and laughing at our simplicity and credulity, may refuse us our most reasonable request. We are spared at present, however, any such judgment of his mind, for on calling to see him upon this want, we were informed of his absence from home, being on a tour of observation and research in England and Continental Europe.

### Meroic Young Ludy.

When Captain Armstrong was about to surrender the Pensacola Navy Yard, his daughter, after vain endeavors to persuade him not so to act demanded of him a dozen men, and she would protect the place until aid came; but no! he was a traitor in heart, and must so act : the dear old flag was hanled down from where it had so long waved, and the renegade Renshaw run his sword through it, venting his spleen upon the flag which had so long kert him from starvation. Human nature could not stand it, and the brave woman, seizing the flag, took her scissors and cut from it the Union, telling them that the time was not far distant when she would replace is unsultied; but for the stripes, she left them as their legacy, being their just deserts.

#### AN INDIAN LEGEND.

sufficient supply of meat to satisfy their appetites, and departed for his father's lodge. chase night and day, that he might satisfy the hun- quirf, and kept his important secret. ger of his children.

scalp lock hung from the door of the lodges.

The chief, by his skill in hunting and his great ninth day he saw a green luxuriant plant shooting patience, at length raised his large family, until his from the earth, and as he looked upon its green eldest son reached the stature of manhood. The blades he knew at once the friend with whom he young man had the fear of the "Great Spirit" in wrestled. Once each month he drew the fresh earth his heart, and, like his father, toiled patiently in to the stalk, which grewday by day, until it far overthe chase, that he might assist in providing food for stepped the stature of Wuntzh, and the shoots began his brothers and sisters. In those days, all of the to protrude from its side, from which a mass of silkpromising young men, at their entrance into man- en fibres issued; and in a short time it commenced hood, had to separate themselves from the tribe, and to dry as it had been foretold, and then Wuntzh inretire into the forest to see if the "Great Spirit" vited his father, mother brothers and sisters to the would not grant them some request. During this spot, and showed them the result of his former fasttime they were neither to eat nor drink, but were to ling. He then pulled one of the two ears, stripped spend their time in thinking intently on the request | it of its slough and roasted it before the fire. The thoy were making to the Manitou.

The son of the chief, as I said before, was good and noble, and his life had been one of labor for his brothers and sisters. When he had gone far in the forest, he commenced to pray to the Great Spirit. his heart for this occasion. Ho had often felt how how often their families had gone to sleep hungry, -St. Louis Republican. because they had no meat, and he had long determined, when his "fasting and dreaming hour' should come, that he would ask the Great Spirit to give to the red man some article of food more certain than the meat obtained in the chase. All of that day the youth prayed and thought of his request. and neither water or food entered his mouth. At night, with a bright hope in his young heart, he lay down to sleep, and soon he saw a youth magnificently attired, coming toward him. He was clad in robes of green, and green plumes hung about his comely countenance. He approached the youth with a smile upon his lips as bright as the morning, and gently taking him by the hand, thus addressed him:

"My young dear friend, the Great Spirit has heard your prayer, because your heart is fresh as the mountain stream, flowing with purity and goodness; but the boon you ask is a severe trial of suffering and patience, before you will see the accomplishment of your wishes. You must first try your strength with me, and suffer nothing to enter your lips until I am overcome, before you will receive your reward. Come, the night wears apace, let us wrestle amid the trees."

The youth had a big heart, and knew no fear, so he closed with his graceful antagonist, whom he found endued with muscles like the oak, and he had the wind of a wolf, that never exhausted with effort. Long and long they wrestled, but so nearly balanced was their strength that neither could claim any decided advantage. The day then commenced to dawn, and the stranger then said to Wuntzh, (for that was the name of the youth:)

"Enough, my friend, for this time; you have struggled manfully. Still resist your appetites and give yourself up wholly to prayer and fasting, and you will receive the gratification of your desires: farewell, until to night, when I will return to wrestle with you again."

The young visitor, with his green plumes waving over his head, and the green and yellow vestments And stood within the galleries that run with which he was clad expanding like wings, took | From end to end, and bent and gazed below his flight toward the skies, and soon became lost to watching the strange apparition. Although he was very hungry that day, and some berries and grapes tempted awfully his hungry palate, he, however, resisted successfully these natural desires, and fixed his mind on the boon for which he was struggling and the good it would bring the Red Man.

When night came, he watched intently for his heavenly visitant: nor had he long to remain in ex pectation. Soon he saw his silken wings of verdure and gold gliding through the air with tremendous velocity, and the green plumes of his head waving in graceful beauty. The two then again commenced the wrestle as they did the night before, and, although Wuntzh had neither eaten nor drank, he felt his strength greater than in the previous conflict. and gained some advantage over his celestial compet. itor. They were struggling together when the day broke in the East, when he of the green plumes thus

addressed the Indian youth: "My friend, on our next trial you will be the victor. Now listen, while I instruct you how to take advantage of your conquest. When my efforts shall cease, I will die. Strip me of my green and yellow garments, and bury me in soft and new dug earth. Visit my grave day by day, for in a little time I will return to life in the form of a plant, which you will readily recognize as me by the resemblance. Let no weed or grass grow near me to keep the dew and sunshine from my green leaves, and once a month draw the fresh earth to my body, that it may grow and strengthen. When you see ears shoot from my sides, and see that the silk which shall fall from the top shall commence to dry, then pull the ear, strip it of its garments as you do me when I am dead, and place the milky grain before the fire, which will cook the outside without destroying any of the juicy substance. Then all the race of man will have a food more delicate, sweet and nutritious than any they have ever known before. There shall be no more hunger upon the earth, except among those who have a lazy spirit, or whom the Bad Manitou' claims as his own."

Then spreading his green and yellow pinions, he again took his flight to the skies.

Wuntzh felt very weak now from hunger, it being the third day of his fast, and it required all the resolution of which he was master to restrain the gratification of his appetite. At this juncture, that his resolution and patience might undergo a severe test, his father sought him, bringing a bountiful supply of food, which he urged him to eat, saying that the Great Spirit did not exact a fast that was detrimental to the health.

Wuntzh refused the food brought by his father, would injure his welfare. His father, having the greatest confidence in his judgment, no more insist. plumes again appeared, and again the wrestle com-

ing, but when engaged in the conflict, he felt himself gelical England, in the year of grace 1861.

endowed with supernatural strength, and after a brief struggio huried his antagonist to the ground, Once when the world was young, and there were who immediately told Wuntz that he was dying, and but few red men upon it, there was a chief whose to remember the instructions he had given him. In wife bore many children. Every summer added one accordance with these, Wuntzh stripped the body of and sometimes two to his family, and they became its vesture of mingled green and yellow, and careso numerous that the chief could not give them a fully digging a grave, deposited it in the soft earth,

OF LIGHT.

and the children were continually equalling in the The whole family were very anxious to learn if wigwams. The chief, however, bore all of the ills Wuntch had received any supernatural revelation of his wigwam without a murmur, and followed the during the season of his fast, but he evaded all in-

or of his children.

Every morning before the sun's bright rays had In those days the red men all lived together in bloked upon the earth, he was beside the grave of peace and friendship. There was no war, and no his young friend, and carefully excluded every blade of grass or weed from encroaching upon it. On the whole family took a taste of the precious food, and

"I will call this plant, Mondawmin, for that was the name of my friend, and the friend of men." And to this day among the Algie tribe it bears this and to ask a request which he had long garnered in name, and every other name it bears in any language is nothing more than the same idea uttered in differfrequently the chase disappointed the red men, and ent words. This is the Algie legend of Indian corn.

> Written for the Banner of Light. THE RUINED CHURCH.

> > BY MISS A. W. SPRAGUE.

It was a sadder sight than one would think. To see that ruined church upon the hill, Deserted, dreary, lone and desolate-But then its spire would point to Heaven still. Like standard bearer wounded in the fight. Who, with his last remaining strength, upholds His nation's banner—so this dying church In its last hours, seemed bent on saving souls.

T was sad to see the windows broken through: But then they let God's air and sunshine in. The Church once closed to keep all errors out Now seemed as if it prayed more light to win. And early spring-birds entered fearless there-Within the " Church pale" unconverted came, And build their nests within the pulpit shade, And never dreamed there could be any blame.

The door stood open, all might enter in, Jew, Christian, Heathen, Mussulman, the same; As if progressing even in decay, It held no creed that fashioned faith or name. The pews were broken, doors had fallen off,

The seats torn up, the plaster paved the aisles, Strange names were written on the crumbling walls, And rubbish, panels, dust, lay heaped in piles. wondered if the ancient fathers slept

In peace within the churchyard just away, While this, their pride, their consecrated dome So all unheeded, crumbled to decay. And more, if creeds escape while churches fall, If they 've no broken doors and windows, too,

By time's or progress's hand, through which the light Of higher truths comes brightly streaming through. I climbed with fear the spaircase, weak and old, That tottered like a ship with tempest driven, And wondered if the Saints had feared as much, When through its creed they groped their way to

With heart that trembled like the saints of old, And as I gazed, and thought how sad that now

No feet of worshipers its old aisles trod, Alike forsaken by its builder, man, And him to whom they gave, its owner, God, heard the voice of children in their mirth, A group of little faces gathered there,

All unbaptized, some fresh from God's own hand, Who played and sported where they knelt in prayer. The scene grew dim, my eyes were full of tears-Why ask for Saints from those old days gone by, When here come those with morning on their cheeks,

And Heaven's own blue just prismed in their eye? Those sunny curls an angel well might wear. Those guileless hearts an angel's well might be. No prayer that came from kneeling homage there Had half such music as their tones to me.

No sermon like their joyous happy face, Their trust in all that comes and is to come; Their perfect love and absence of all doubt Strike skeptic, priest, and Pope alike as dumb, And who shall say they are not nearer Heaven Than those old Saints with all their "change of

heart "-These, fresh from God, just wandered out of Heaven. Those, traveling back with Theologic Art?

I lingered till those human angels passed, Until the sun was growing faint and dim, When, soft and sweet, amid the stillness there, The birds, Heaven's choir, began their vesper hymn; And while I listened to their .. Te Deum," That made the ruin with its echo ring, I said. " Not half so sweet the anthems loud. That many souls in dim cathedrals sing."

And while this spire keeps pointing unto Heaven. And while the birds will build their nests and sing, And while the sunny, blue-eyed children play, A strange, rich beauty to these ruins cling, And I would rather wander there alone,

Though by no worshiper its aisles are trod, To give my soul's deep homage unto Heaven, Than to the mightiest temple built to God.

Using Dead Bodies for Manure. According to the ecclesiastical laws of England, and the practice of some bigoted clergymen, unbaptized persons are denied Christian burial. On this point, the London correspondent of the New York

World tells the following almost incredible story: "A certain clergyman in Norfolk-I, through pity, suppress the name - has been for years in the habit of manuring his globe land by soil carted from the church-yard. Last year he had about fifty cartloads removed for that purpose; and when spread on his glebe land, it was found to have a large admixture of dead men's bones-skulls, and other portions of the human body being found in great abundance asking him not to press him to the indulgence, as it | This discovery led to considerable excitement in the parish, and an inquiry was instituted; and what do you think was his explanation? Why, he deemed it ed, but departing, left him to himself. Wuntzh no impropriety, because the fifty loads had been takpassed the day in fasting and prayer, and at night- en from that portion of the consecrated ground where fall, true to his promise, his friend of the green the unbaptized were usually buried. And thus the bones of the unbaptized are used openly and avowedly for manuring the parson's glebe! Such is the Wantzh was exceedingly weak from his long fast- law, and such the practice, in enlightened and evan-

### Original Essays.

ANCIENT GLIMPSES OF THE SPIRIT LAND.

NUMBER THIRTY.

The so-called miracles of all ages were simply the called miraculous gifts have always been. The only question is, how much was of this side, and how sides present a warp and woof of closely intercrossed

the India praying-machine, or those fitted to each day for the spontaneous outpouring from the blow off-bib of the retrograde Unitarian Association. Let us have a moment with the machine:

a troublesome fit, with many a grean to be rid of it. robe, ludicrous the plight—though fossils still urge it wrath to come. in blaze of new light—that we laugh with the Jewess sans fear of Paul's caveat, mulier [mum] in ecclesia about the middle of the third century, speaking taceat. Though constantly sewing, the rent is made of prophetic visions says, " besides the visions of worse, and the church tumbles through in loaded the night, even boys among us are filled with the omnibus. While some are gyrating with thumb to Holy Ghost, and in fits of costasy see, hear, and nose, and doubting the virtue of old Jewry clothes, speak things, by which the Lord sees fit to instruct the clergy ring out, with portals loud slammed, "Be- us." The Lord is here, as throughout the old theollieve the rent whole, or you'll all be damned. Open ogies, the representative or collective name for the your mouth and shut your eyes, or never you sing a more highly progressed spirits or souls, while the psalm in the skies."

garments were fashionable and fitting two and three | in the mind, distortion in the limbs, break the conthousand years ago, but it does not thence follow that stitution," &c., that "the Devil is lashed and burned the fashion is infallible for to-day. The pure gold and tortured by the exorcists, and promises to go rather the worse for wear, suggesting a better suit cast out, he manifests considerable affinity for "the from the modern progressive unfolding, where the men of God," by returning immediately to them. spiritual law is not confined to what was said by St. Paul was beset by these buffetings of Satan, and them of old time, but opens and expands to the ut. Jesus, in vision, saw himself carried by one to the most stretch of fullest regeneration.

which confines all light to ancient glimmerings. Tempter. There is no royal way that jumps natural causation to know the Lord.

greatest," when the Lord is equivalent to law and answering, and frustrated the acts of arrogant maconditions. On any other wise, the Lord cuts a gicians." very sorry figure. The Tribune, a short time since. of old Jewry, would re-enact the laws of ancient were worshiped in the temples. daily being and doing.

Christians," yet receives the miracles of Jesus and mute in public-prating in corners." the Apostles, who use the nomenclature of the times to describe interior phenomena-phenomena sessed with Devils," which is quite equivalent to modern Phariseeism-God with me, the Devil with and the disciples were made up of rather obscure you. Thus, Theophilus, Bishop of Antioch, speak. ing of the evil and seducing spirits who used to inspire the Poets and Prophets of the Heathen world, says, "The truth of this is manifestly shown; because those who are possessed by such spirits, are sometimes exorcised even at this day by us, in the name of the true God, when these seducing spirits after the flesh, not many mighty, not many noble confess themselves to be the same Demons who had are called. But God hath chosen the foolish things before inspired the Heathen poets."

Justin Martyr and Irenœus, who bear testimony to future events, visions and prophetical sayings; oth- presence." ers healed the sick by the imposition of hands," the spirits "speaking with all kinds of tongues, and laying open the secrets of men for the public good,"

So, then, according to primitive Christianity, the is taught to shoot the heathen poets and prophets, as Jews " whether they thought it possible for him to and other teachings against the devilish inspiration inspirations the manner in which Balaam's Ass acof the heathen poets, these latter continue to rise quired the gift of tongue. It would have been and push old Jewry and old pulpitry from their proved very apt instruction for our modern Sunday

spirit intercourse between the two worlds, and that to make them fitting to modern common sense. any person possessed with a devil " could be "ex. orcised by any Christian whatsoever." The philoso- to declare that all Christians were in all points ortho-

phy this is well understood in our day. We have used this gift of exorcism again and again; can lay the spirit who possesses the medium in an instant, but have learnt that there is a more excellent way, and never now resort to it. We call no spirit devil. whether in or out of the flesh, as they are all our brethren, "heirs of the self-same heritage" of suffering and salvation, and that the more kindly process in the disposition to aid them to a better estate phenomena of Nature unknown to ignorance, and will conquer far more devils than the most powerful links in the chain of unscanned causation. The and best worked batteries of exercism. Even Terlifted veil shows all this, and the naked proof points | tullian shows, without knowing the ways and means, to the interior as the source of all being. The mir- that the Holy Ghost was only a progressed or higher acles of the past have no higher source than the estate of the devil, for he speaks of a sister medium, correspondent phenomena of the present. Jewish who, "by an extacy in the spirit converses with anor Christian cannot be lifted from the common caus- gels, and sometimes, also, with the Lord; sees and ation in the parallel of all other religions. The so- hears mysteries; knows the hearts of some, and prescribes medicines to those who want them."

We have but few volumes of the ancient Christian much of the other side of the Jordan-a question fathers. We refer to Dr. Middleton's "Inquiry" as never yet decided with absolute precision. Both furnishing the basis of earliest Christian Spiritualism. Minucius Felix, who is supposed to have writrelations, and no cloth ever made therefrom, has ten in the beginning of the third century, is a rean exclusive claim to have said of it, that "This is ceiver of spirit intercourse, or that spirits outspeak the cloth the Lord made," with numberless predi- to spirits in the flesh, and says, "Nor in this do they cates of our fossil theologies as significant as the tell us a lie, though it be to their own shame. Believe nursery strain of "This is the house that Jack them, therefore, to be demons, from their own testimony and true confession." About the same time. Indeed, if we had space, we could see that the Origen declared the "manifest indications" of the equal strain of old Jewry might be rolled off as madove spirits as well as the demon spirits, and that chine doggerel with equal facility as the prayers from many had been converted "by visions, either by day or by night," and that diseases were healed which neither men nor devils could cure;" and when charged by the heathen with being devil worshipers, he replies, that " so far from worshiping them, we drive "The Lord God made the coats of skin," for Adam them before us, not by any curious magical or enand Eve to be clothed therein. Like shirt of Nessus, chanting arts, but by prayer alone, and certain plain adjurations or exorcisms, which any simple To which was added the fig-leaf flounce, the pound | Christian might perform; for even common and illitof cure, when preventive ounce had saved us all erate laymen were generally the actors in this case." from Adam's fall. Original sin had never been His disciple, Gregory, the wonder-worker, had only nor Adam and Eve made Orthodox grieve with Sisy. to send word or letter to a demon as a notice to quit. phus work on the old fig-leaf. So scanty the ward- when he would instantly decamp, and fice from the

Cyprian, the scholar of Tertullian, who wrote Devil was the name of those on the grade of lesser We grant the gold and tissue work bespangling development. "The Devils," says Cyprian, "insinthe Jewish old clothes. We do not deny that the uate themselves into the bodies of men, raise terrors has not become dim, but the tissue work has become out of the men of God, he often deceives;" though top of a high mountain and promised all the king-Let us be done then with that narrow vision doms of the earth if he would compromise with the

Arnobius, in the year 303, tells us "that Christ used to appear sometimes in those days, to just and Laws and conditions are as true of the interior hely men-not in vain dreams, but in his pure and or spiritual, as of the more ponderable modes of simple form; and that the mention of his name put being; and it is only in this way that "all shall the evil spirits to flight, struck their prophets follow on to know the Lord, from the least to the dumb, deprived the sooth-sayers of the power of

Lactantius, about the same time, testifies to simhad something to say of the "Lord-theology"—that lilar things, that the "Demons tell their names." is, of a modern Lord, who, after the pattern of him | confessing themselves to be the same Gods who

barbarism to sustain the "sum of all villanies" in | Christianity was built, then, upon the correspondthe present time. When the Bible is brought in ing phenomena of modern Spiritualism. The Heathen judgment to sustain slavery, it is time to see what church was as unsparing of Christian Spiritualism such Bible is worth, and to slough such excressen, as the Christian Church of to-day regarding the cles as adhere to them of old time, while holding fast same phenomena. Lucian tells us that " whenever to what shall commend itself to the higher light of any crafty juggler, export in his trade, went over to to-day. As each one makes the Lord after his own to the Christians, he was sure to grow rich immediheart, and sees him through the medium of his own ately by making a prey of their simplicity; and soul, as bord or fashioned by education, we may Cellus represents all the Christian wonder-workers daily know each one's Lord by the manifestation in as mere vagabonds and common cheats, " who rambled about to play their tricks at fairs and markets-Dr. Middleton rends the miraculous bandages of not in the circles of the wiser and better sort, for much in the past, and cuts himself loose from the among such they never ventured to appear; but body of much death, but fails in the application of a whenever they observed a set of raw young fellows, full law of excision by leaving a miraculous remnant slaves or fools, on these they took care to intrude to flout the law and order of a consecutive whole. themselves and to display all their arts." Caecilius He admits the "gross credulity of the primitive calls them "a lurking nation, shunning the light-

Says Middleton, "The same charge was constantly urged against them by all the other enemies of the ever present in all ages of the world, and manifest Christian faith, Julian, Pophyry, &c., and Middleunder fitting conditions, of course not confined to ton is graveled that "not to the successors of the Jesus and the Apostles. The Fathers of the Church | Apostles, to the Bishops, or the principal champions claim these gifts as pertaining to themselves as well of the Christian cause" were committed the mighty as to the Heathens, only that their own "men and things of the spirit," but to boys, to women, and women were indued with extraordinary powers by above all, to private and obscure laymen, not only the Spirit of God," while the Heathens were "pos. of an inferior, but sometimes also of a bad character.

Our author seems to have forgotten that Jesus men and women, and, according to St. Paul, of wthe offscourings of all things unto this day." Of course the characters of such would sometimes be a little questionable, but the wisdom of the worldly wise, and the understanding of the prudent, do not always avail in spiritual affairs. "Not many wise men of the world to confound the wise; and God hath This Bishop, who is supposed to have written chosen the weak things of the world to confound the within the first century, was cotemporary with things which are mighty; and base things of the world, and things which are despised, bath God the various Spiritualisms of that age. Ireneus chosen, and things which are not, to bring to naught says, "Some cast out devils, others had knowledge of things that are, that no flesh should glory in his

Justin Martyr, one of the Holy Fathers, claims. "the gift of expounding the Holy Scriptures, or the mysteries of God as granted by the special grace of God to himself." In this inspiration he saw clearly how the Rod of Moses divided the Red Sea, brought heathen poets and prophets were inspired by the water out of the rock, and made bitter water sweet; devil. or "the spirits of devils working miracles." and also how Jacob's magical wands transformed Why, then, permit this devilish inspiration to dom. Laban's cattle into "ringstreaked, speckled, grizinate very much over modern sects of Christian zled," to the discomfiture of Laban, and to the great learning? Ah! we see that while the young idea gain of godliness to Jacob. He then appeals to the instruments of the devil, thus guarded, the devil is acquire so perfect a knowledge of holy scripture, if permitted in Homer, Sophocies, Eschylus, Euripides, he had not received from the author of them the Virgil, Lucian and all, to try conclusions with the grace or gift to understand them." It is to be reoutpourings of old Jewry. But with all the pulpitry gretted that the holy Father did not include in his schools. Many things of ancient scripture yet re-Tertullian, in the second century, maintained the main that require the special gift of interpretation

This divine gift of interpretation enabled Justin

dox, embraced and believed the destrine of the millen- dead, and rendering them visible to human eyes, and ium, "that all the saints should be raised in the flesh, | making them speak and foretell future events." and reign with Christ in Jerusalem, in the cojoyment It is recorded of Simon Mague, that he confessed of all sensual pleasures for a thousand years." He of performing his miracles by the help of a disomwas also able to assert by the Spirit of God, "that | bodied soul. Ironous, Clemens, of Alexandria, and God having exeated the world, committed the care of Tertullian charge the worst kind of demonism upon it to angels, who transgressing their duty, fell in heretic Christians, while angels of the Lord minister love with women, and begot children on them, whom to themselves. The various seets of our own day we call demons, who subdued mankind to th'er pow- have not made much broader the mantle of charity. er partly by magical writings, partly by terrors and but deem that outside of their own darling creeds. punishments, and partly by the institution of sacri- the devil has all, while the Lord possesses them. By fices, fumes and libations." But how is the Jewish their fruits, however, they may be known, and not Jehovah to escape this category who was also pleased by crying, "Lord! Lord!" with bloody sacrifices, fumes, and libations? "The | Father Cyprian affirms that the demons "comtruth shall come out," says Justin that such were monly lay lurking within the statues of the Heathen demons, and that "men seized with fear called them Deities; inspired the breasts of the soothsayers. an-Gods." He would exempt Socrates, but he hardly imated the fibres of entrails of victims, directed the makes out the case when Socrates himself claims the flight of birds, and the chances of lots-involving angelic guardianship of his own familiar demon.

gift of the spirit when he receives the Sibyline ora- "filled and fatted by the steams of altars and burnt cles as equal to the word of God, appeals to them as sacrifices." divine, and says, that "by the contrivance of demons, it was made a capital crime to read them, in order to of old Jewry as the stone Gods set up and covedeter men from the knowledge of what was good;" nanted with, as at Bethel, and at other places on but it appears that the Christian church was too Jewry ground, the ambiguous givings out, the "dark much for the demons, "for," continues the builder- sayings" and Ithe "riddles" of the wise men, up of Zion, "we not only read them freely without prophets, or men of God, bears witness. Jehovah fear, but offer them, also, as you see, to your perusal, spoke by the scothsayer Balaam, who divined by

To this Dr. Middleton adds, "And it is certain that as " a sweet smelling savor to the Lord." The Lord from this example and authority of Justin, those deputed a ravon with cold pleces to feed Elijah; and silly writings were held in the highest veneration by the dove was sacred as the Fathers and rulers of the church, through all

succeeding ages."

been inspired by God, in the same manner as the the Holy Ghost to declare that "this is my beloved prophets of the Old Testament, which he confirms Son, in whom I am well pleased." Indeed, we defy by the authority both of St. Peter and St. Paul. "For it to be shown that there is not a common relationas God," says Clemens, "out of his desire to save the ship in the religions or Spiritualisms of all peoples. Jews, gave them prophets, so raising up prophets and of all ages. also to the Greeks from their own nation and lan- The spiritual experience of the ea rly Christis guage, he separated them from the vulgar, as not on- was that which shows itself to be rather probable in ly the preaching of Peter, but the Apostle Paul also the present day that " the souls of those who had declares, speaking thus, take the Greek books into been put to a violent death were generally thought your hands, and look into the Sibyl-how clearly she to be the most malevolent and revengeful, and ready speaks of one God, and of things to come ; and then to perpetrate the same acts of violence on others. take Hystasphes also and read, and you will find the which they themselves had injuriously suffered." Son of God much more clearly and evidently de- Hence capital punishment is not the way to be rid

with modern Spiritualists that God inspired the Gen. and church give Scripture for the deed. tiles, or heathen, as well as the Jews. True, when it better serves the purpose of the fathers, as the Church of the present day, the gifts of the Spirit are ascribed to the devil, or demons, instead of God. It for the previous letter from friend Loomis, of Wiswould appear as difficult to separate God from devil, consin. Our Poughkeepsie friend thinks that I appear as saint from sinner, where the propinquinty of be- in a somewhat questionable shape, in not giving ing is so marvellously close, and we may exclaim : more minutive of reference in my "Gimpses." The "What thin partitions God from Devil divide !" The names of authors with their language, in their very equilibrium is prebably maintained by the action of endosmose, or filling each other's vacancies, and thus sketches. I shall be happy to correct any misquowhat is one man's God, is another man's devil.

Justin charges the Jews with mutilating "the Greek Bibles," while Irenwus, who, says Dodwell, deal of time and care in making the collections. alived so near to the times of the apostles, as to be There have been some errors of type which may able to transmit their sayings to posterity with certainty and fidelity," affirms "that our Saviour lived to an old age, or was fifty years old at least, at the time of his crucifixion." He sustains this position in truth. from the unanimous tradition and positive testimony of all the old men who had lived with St. John and the other apostles," from whom, he says, "they all received this account, and constantly bore witness to the truth of it."

Arengus relates some other things rather hard to be received as conversations of St. John with "Our Saviour" concerning the millenium. It would appear that the New Jerusalem of old time was no more took of them wives. Irenwus also had the spiritual that all emulation is a failure. gift of expounding Scripture. In the clean and unclean animals of Moses, he finds the interior sense on the laws of God, is to chew the cud and be clean. But the unclean neither divide the hoof nor chew the oud." What then becomes of old "split-foot," or the harmonies, and Satan is transformed into an angel of light and permitted "to chew the cud" of the of other Scriptural passages.

of the Phoenix as proof of the Christian resurrection. All the later fathers take it from him, of in the house his little hands make out of cobs. A course, and refer us to the same bird, not only as man tries hard to lay up stores of wealth for future of this great article of our faith.

Christian Spiritualists "that there were a number of magicians, necromancers, or conjurors, both where the success is not yet seen but will someamong the Gentiles and heretical Christians, who time be revealed. Fame is never a success-for had each their particular demons, for their associates, perpetually attending on their persons, and obsequitous to their commands, by whose help they growing while it tries to be famous in trashy things. could perform miracles, foretell future events, call up the souls of the dead, exhibit them to open view, and infuse into people whatever dreams or visions for selfish ends. The effort is never rewarded with they thought fit." "All which," says Middleton, " is constantly affirmed by the primitive writers and soul alone that is unseen, there is success. apologists, and commonly applied by them to prove the immortality of the soul."

Martyr, "and the evolution of human souls, and of ising and enduring, and stimulates our efforts, which and of those spirits whom the magicians call the inspirors of droams, and the works which are perform. a man once dug his farm all over to find a hidden ed by them in these arts, convince you that the souls pot of gold. The gold he did not find, but his sucof men exist after death."

sensible experiments, by calling up souls from the fort in life, more useful, more real, and more abld-

falsehood with truth, and themselves sometimes de-The holy father furthermore exhibits his superior ceived," harrassing mortals that they might be

In nothing does this differ from the Spiritualism knowing that they will be found acceptable to all." blood and paunch which ascended in burnt offering

---- bird of swiftest wing,

That bears ambrosia to th' etherial king." Clemens of Alexandria, supposes them to have and was also sacred in Palestine, and medium for

of an undeveloped soul, but the ruther to set him at Thus we find the Christian fathers maintaining liberty to lead others into temptation, though priest

Nore .- Thank you, Mr. Editor, for the Poughkeepsie letter (April 14), which you sent mo. Thanks, also, words quoted, I have supposed sufficient for the tations which he or others may find. I doubt very much that any can be found, as I have spent a great have constituted " the letter that killeth," but I am prepared to show, if need be, that I have on every occasion, quoted my authors in word, in spirit, and C. B. P.

SUCCESS AND FAILURE.

BY A. B. OHILD, M. D.

"When earthly temples crumble and dissolve. We see the soul s reality."

The little child that builds a cob-house, when he spiritual than the modern. Indeed, the church of into ruins. The man who builds a costly palace. the past appears very much behind the modern un- when he builds it, does not think how soon the work folding in many respects, nor do we think there is of his hands will fall to dust again. In the efforts much room for boasting on the part of modern church | made to accumulate riches, there is but little if any worshipers when they sneer at the oracles of ma- thought that riches have wings and fly away. In hogany tables. Irenous maintained "that Enoch the indomitable perseverance for to grasp fame. and Elias were translated into the very Paradise from | there is no capacity to see that same is but a shadow which Adam was expelled, and that it was into the of earthly things that spiritual light drives away same place that St. Paul was caught up;" also af. In our constant emutative effort made to be better firmed by all the later fathers both Greek and Latin. than others are, there is no thought that better and Besides receiving the word of God that the sons of worse are not spiritual attributes; that they only God saw the women of earth that they were fair and belong to things that dissolve and crumble to dust :

Before these futile, yet lawful efforts of our, lives there is a curtain wisely held, that keeps the coming of saints and sinners. "To meditate day and night failure of each from our view. In these efforts we are led with the feeling of certain success. This feeling stimulates and makes us ambitious while we work; it keeps us industrious in our missions of Satan? Old theologies take but very little heed of existence. There is a success in all things, but the success comes not as we supposed in outward things; where we looked for success, to our disappointment saints because he shows a "double heof." This holy and grief, failures always come. All successes. father is equally happy in his gift of interpretation successes that are worthy of the name, are above our present knowledge. The spirit of the little St. Clemens, of Rome, adopted the heathen fable child is coming on to manhood; in the spirit's growth lies the child's success, not in its effects ; not really existing, but as created on purpose by God, to use; his efforts are ever a failure in the oblect refute the incredulity of the Gentiles on the subject sought—for in wealth there is no success; riches. when obtained, are like sand-banks hanging over It was a universally received doctrine among the deep running streams, that time will wash away. These efforts are the effect of the growing soul. when grasped, it is gone. Success is never found here, but it will be found in the real soul that is

Emulation has been lauded and cherished, while it is only an effort for that which fails-an effort success in the direction of its expectations-in the

In all the pursuits of our earthly existence, there is an object of success in view, which success, when "Let the powers of necromanoy," says Justin reached, is but a failure. The success seems promboys especially who have suffered violent deaths, produce our industry; but our real success is never in the thing we think it is. Like as the story runs; cess was preater; for his farm was well prepared Not what Jesus said brought life and immortality for a rich harvest by his digging. Gold is not so to light, but what was manifest through the med- good to cat as potatoes and corn; gold is not so good iums, magicians, or wise men as representatives of to wear as flax and wool. His farm produced these a "Thus saith the Lord," and otherwise called pro things, and the product was better than the pot of phets or men of God, and more or less present with gold. He learned and practiced this useful lesson. all people or nations in all religions and in all ages The gold diggers success in the object of his search of the world, with no exclusive claims for Jew or was a failure; but his success in the objects he saw Christian. Lactantius, one of the aforesaid Chris- not, and sought not, was great, and was well adapted tian teachers, speaking of certain philosophers who to his future welfare. As blindly do we all work for held that the soul perished with the body, says, real successes as did the gold digger. And as cer-"they durst not have declared such an opinion in tain shall we fail in the success of any earthly thing, the presence of any magician, or if they had done as did the gold digger fail in finding the pot of it, he would have confuted them upon the spot by gold. But there is for us all a success for every ef-

ing than was the gold digger's unlooked for and un- brief speech, and the order of business was then anexpected success. But all our successes are unseen, nounced as follows: unlooked for, and yet unappreciated. They all shall come in a way we know not and think not of.

It has been thought that a "rich man," is sound when he has large disenoumbered investments and heavy deposits; that he is respectable when he lives a Committee, to be appointed by the President. The la a good house, well furnished, wears good clothes and cats the best quality of food; that he is religious the following persons were named by the President, when he observes and obeys the ordinances of the to constitute such Committee: church : that he is virtuous when he walks uprightly before the eyes of other men; that he is great when he rules over other men; that he is hely when he appears to act against the natural demands of the sensuous world, and claims to live without any contamination by earthly things. So far as a man approaches the attainment of these things, so far he is called successful in life.

Do riches add to the real dignity, the real glory of a man? Man is said to be the noblest work of God; and it is said that a man is "ruined," when he loses all his riches. Do riches lay the corner-stone, which if torn away, undermines and causes to fall in ruins the noblest work of God's own hand? Is the glory of man, ever defaced by breaking his childish grasp of what is really no more his than it is another man's-the trash and dust called riches? Riches add beautiful poem by Gerald Massey, commencing as nothing to, and they can take nothing from a man's real success in life.

A failure in a business that promises or possesses riches, is but an incident that shall give evidence of a man's better nature, whereby his eyes are opened to see clearer the realities of existence; his heart is made more naked to sympathize with and feel the wants of the suffering and the afflicted, and he recognizes the decent level of all men, whereon stands a crucified Christ-I mean only the crucifixion of earthly glory. He feels the airs of distinction going out of his bones and muscles, and finds himself becoming a usoful member of society; in consequence of a failure, he goes to work, and by honest labor carns the bread he eats and the clothes he wears. Yes, here he finds a development of common sonse-a success in a failure. The muscles that hold money are enfeebled, and the muscles that give are strengthened, whereby he that was once rich has learned to do to others as he would have others do to him. Here is a failure of success in the attainment and in the holding of this favorite toy of all men, called riches-which, when grasped, has fled. The success is not here. But there is a success that lies not in the possession of wealth; which success is greater, which success is enduring. The success is in the development of the soul that comes not of, but with the efforts and the conflicts that are incident to the pursuits for riches. By a failure in business a man is developed in his manhood-not

ruined." From observations taken in the actual experiences of life, it appears palpably evident that all the retinue of respectable living is but a handmaid of riches; that the Christian religion, as it stands before the world now, in its externals, in its pomp and popularity, is chiefly but an aid to riches; and virtue, morals, justice, and honor in professions, are but pre tences. Fictitious notes of hand that raise the means to add to our possessions and riches, and the airs of holiness cap this superstructure of nothingness that we in our spirit babyhood have oried for, have longed for have tolled for, have lived for, and have with regrets and sorrow found our success in the attainment of, but a fallure at last. And now we find that to grasp and hold this phantom, riches, and all its retinue of earthly glories; is not the success of life. But there is an unseen success that shall triumph over every failure and endure every disappointment, every sorrow, every tear, all the misfortunes of our earthly existence.

GROVE MEETING AT HASTINGS, N. Y., HELD JUNE 29TH AND 30TH, 1861.

At 2 o'clock, P. M., of the 29th, the meeting was when, on motion, Geo. M. Jackson, of Prattsburgh, brief and stirring address, saying that he felt that elucidation of truth, and the advancement of Spiritual progress, was to occupy a far, higher position, than any office in the gift of any government on earth. For this, he understood, was a free platform, where all shades of opinion are to be toleratedwhere those of all sects, and no sects, are entitled to a fair and candid hearing.

The following officers were then unanimously

Miss E. C. Tallmadge, of Manlius, N. Y., Vice

President. A. B. Prescott, of Brewerton, N. Y., Secretary. Alex. G. Donnelly, of Bennettsburgh, N. Y., Assistant Secretary.

Business Committee-Ada Clute, A. H. Morse, E. C. Davendorf, of Hastings; Josie Choate, of Au- Ohio, gave utterance to the following remarks: burn : J. S. Smith, M. D., A. B. Prescott, of Brewer-

the time was profitably used by various persons, the past blushing with degraded shame. when the Chairman of the Committee reported a

Sophia L. Chappel followed in one of her soulness to control the entire audience.

and a few remarks from the President, the meeting til, like the sweeping and blasting sirocco, they have adjourned to meet in the hall at 8 o'clock r. u.

EVENING SESSION-8 O'CLOCK, P. M.

The Convention was called to order by the President, in a few, well-timed remarks, and after singwas, "The Horrors of a False Religion."

Grove, on the ensuing day, at 9 o'clock A. M.

The evening session is well attended, the hall being more than comfortably filled, and much interest is tion of an immortal soul. manifested by the audience. Dr. L. E. Barnard, of Ohio, has this evening arrived, and is announced as a speaker for the morning session.—Reporter.]

Mr. Fay gave notice of a given for physical manifested by the morning session.—Reporter.

SECOND DAY,-JUNE 30. 9 A. M.

The first hour and a half is devoted to a Conference, each speaker limited to ten minutes each.

A motion was at this time made, that when this Conference adjourned, it do so subject to the call of motion being seconded, unanimously prevailed, and A. H. Morse, Hastings; Cyrus Allen, Colossia

Perry Allen, Parish; J. H. Gurley, Sand Banks; Garret Sonus, West Monroe; O. Barnes, Clay; L. Hakes, Cicero ; Eliza Fralick, Phoenix : F. Alvord. Mexico: J. L. Woolsen, Syracuse; Eliza Coan, Colossi; Voiney Douglass, Pulaski; J. L. Poole, Oswego; A. B. Prescott, Brewerton; Mrs. - Newcomb, Baldwinsville; Miss E. C. Tallmadge, Manlius; W. Woolsen, North Scribe.

After music by the choir, the time was occupied until the hour of ten o'clock, in a general Conference, by Friends Dickinson, of Constantia; J. Clute, of Hastings; Miss E. C. Tallmadge, of Manlius; L. Barker, of Schenectady.

The hour for opening the regular exercises of the session having now arrived, the President read the

"I have worshiped in Nature's Cathedral, This glorious Subbath in Spring; In the temple of the living God, Where for choir the wild birds sing."

After music by the choir, Alex. G. Donnelly, of Scuyler Co., N. Y., being called to the stand, said he felt ever ready to speak in defence of the great principles of absolute truth. He believed that the true Spiritualist is connected with that radical element, which is ever above the wrongs of the age, which calls nations into being, changes history, inaugurates and consolidates new eras in the social. religious and political worlds; which is ever ready to act upon the exigencies of the times, for the amelioration of the condition of man, and to effect the immediate destinies of his country. Truth, said he, is conformity to that law of things, to that method by which they are and act, the inward-pulses of their nature, the structural motions of their primeval essence; for the everlasting judgment of nature has gone out against all liars. Whatever your hand touches to do or undo, whatever your brain sliently fancies, or your creative genius bears forth to expression, whether you plan a poem, or a battle, shape the scheme of a statue, a picture, a bargain, or a state, be true, or fail, obey the law, or reap ruin and confusion. God and Nature will bless no hollow pretence, will adopt and sanotify no sham. The strength of our country's renowned champion, the great Washington, lay in that single element of sincere, outright, everlasting honesty, which marked him from his childhood to his death-bed. Deeper than this, in the character of our world's reformer, this element of absolute integrity, this incarnation of Divine Truth, wrought a strength to do, and dare, and bear, which arose to such sublimity of greatness, that the vassal ages but make broader his renown, and they who blot out the bright names of other heroes, add newer glories to his name, as they go chained to his triumphal chariot. The truly great man is ever above the blind conversatism of his time, for in all the revolutions of the world of mind, great men are as much their results as their oreators. And I believe when the dark clouds of War have passed away, it will have paved the way for a great, a new-born era of universal freedom; for the blushing morn of Liberty will yet dawn on Southern skies. and the recording hand of Time, with pen dipped in the light of inspired truth, will chronicle the fact of universal liberty upon the grateful hearts of nations This young and gifted speaker was followed by

L. E. Barnard, who laid a very broad foundation in the Positive Sciences, thence advancing to the laws of psychological organization, the analogies and relacalled to order, and the call published in the Bannea tions of the connecting mediums of the physical and OF LIGHT and other papers, was read by A. H. Morse, mental universes, and endeavored to demonstrate the substantiality of the spiritual "strata" termed N. Y., was unaulmously elected President of the spheres, and the inevitable ever-existing communi-Convention. Whereupon he took the chair, with a cations between departed and embodied minds. He claimed to illustrate his subject from all departto be called upon to preside at a meeting like this, ments of nature, speaking with a force and familiwhich had convened for the great purposes of the arity with the principles of science, which only those who hear him can appreciate.

At the request of a number of persons, the speaker continued his remarks for some time past the hour of adjournment.

During this session we were made glad by the appearance of the Fay Boys-H. Melville, of New York notoriety, and William M., from the West.

After a few remarks from the President, the meeting adjourned to meet at 2 o'clock P. M.

AFTERNOON SESSION.

The Convention was called to order at 2 o'clock. and L. E. Barnerd continued his remarks at further length, when having taken his seat, and a song from the choir being sung, H. Melville Fay, of Akron,

As we glance at the horoscope of ages, and take into consideration what has been, and what is the During the absence of the Business Committee, scale of a world's development, we find ourselves in

The memory cells of our mind tingle with disgust. series of Resolutions, and, after their acceptance for the kaleidoscope of our vision marks ruin, desoladiscusion, proceeded to support them. He was fol- tion and woe. We see the frailty of mankind, their lowed by E. Case, of Mich., in a foreible and racy blind weaknesses and inexpedient measures traced speech in defence of the resolution relative to wo- on the map of ages, in a living history of blood and man, and in reference to the question of expediency. shame. And the effects of these weaknesses are seen even at the present day, as viewed in the living stirring efforts. After which W. Woolsen, of North monuments of tyrannical despotism, rotten institu-Scriba, spoke, entranced, in one of his most agree- tions, and depraved manhood and womanhood. All able moods, causing a spirit of pleasing mirthful- these measures, and all these traditional hobgoblins of error, were born in the womb of the dark ages, After singing by the excellent choir in attendance, were nurtured in tears, in revolution and crime, unscourged the plains of human rights, and buried their glorious principles beneath the sands of annihilated ambition. But thanks to the progress of the present age, they will soon be lost from sight. The world cannot afford for the good of its own soul ing by the choir, W. Woolsen proceeded to address longer to let such individuals with scorpion sting the audience in his usual happy style. The subject assail their fireside homes. And thus will all be chosen on which to speak by his controlling spirit, buried deep in ruins of chaotic darkness. No hand would dare descorate the name of truth and right The closing hour was occupied by Rev. E. Case, of by freeing from this dungeon of despair, the frail-Mich., in speaking upon the "Beauties of Natural ties of a world. No man would dare again let loose Religion." After which the choir favored the audi- upon humanity the whirlwind of crime, the product ence with one of their harmonic strains, and the of a million centuries. But there would it lie cn-Convention was pronounced adjourned to meet in the tombed through many long eras of festering deprayity, as long as the eternity of eternities, and only [The evening session is well attended, the hall being equalled in its flight of age, by the deathless ambi-

Mr. Fay gave notice of a series of public circles, given for physical manifestations, to be held for three evening in the village of Hastings, through the mediumship of William Fay and himself. The Meeting called to order by the President, by a choir gave one of their harmonic songs, and with a

few remarks from the President, the Convention adjourned to meet at the hall at 8 o'clock P. M.

EVENING BESSION.

Meeting opened by the President, and singing by the choir, after which Mr. E. Case favored the audience with one of his Spiritual songs, with guitar accompaniment; and then followed with a discourse elevated in its character, harmonizing in its tendency, and in its results calculated to awaken the growth and development of truth.

H. Melville Pay now introduced the following resolutions:

Resolved, That we, as a Convention, assembled to provide ways, means, and conditions for the advancement of truth, and the amelioration of all wrong and error, do most heartily approve of the mission as a principle of good, of the mission as one of human re-demption, of the mission as an angel guarded trath now in progress, by the noble efforts of our sister in reform, Emma Hardinge; and it is our wish for its

prosperity and success.

Resolved, That the report of this Convention be forwarded for publication to the Bannar op Light and Herald of Progress, and also be handed to the local papers for insertion in their columns.

Resolutions accepted.

The following resolutions were offered by A. G. Donnelly and adopted by the Convention:

Resolved, That, as a Convention, we tender our hearty thanks to the officers of this meeting for the impartial manner in which they have discharged their

various duties during its soveral sessions.

Resolved. That as speakers and friends, who have attended this Convention, we return our thanks to the noble friends in Hastings, who have so generously opened their hearts and homes for their reception.

After which Mr. Fay read the poem by Charles Mackey, entitled "Eternal Justice," and followed by brief address.

The Rev. Mr. Case then sang a song, accompanied by instrumental music, entitled, "What shall be my angel name?"

G. M. Jackson then made the closing remarks as follows: Friends of truth, brothers and sisters of a common humanity, I am now called upon to discharge the last duty I owe you as presiding officer of the Convention.

Our meeting has been a harmonious one. As we met in fraternal love, so we now shall separate. And it seems to me that no person who has attended the various sessions of this Convention can deny that the teachings of Spiritualism are good. Nor can they, without denying to God the character of such a Creator and Father as can be truly loved and worshiped by true and loyal souls-loyal to truth and humanity. We may weave ever so fine spun theories of spirits and spirit spheres, or frame in our imagination a genuine Orthodox heaven, with its personal God seated on its Golden Throne, and its small population of angel inhabitants; but at the last, we must come to earth again, and learn this greatest of all lessons :

"Learn to live it all ye can. The holiest of all lessons, The brotherhood of man."

And especially does the truth-seeker find, in all the great reform movements of the day, great truths, and a wide field in which to act.

Let no narrow creed contract our powers. For the boundless universe of man is ours,

and there is more true religion in one genuine emotion of human sympathy toward a fellow being in distress, than can be found in all the prayers and offerings, all the tithes and fastings, which have insulted the Creator since the days of Moses. We should give our aid to the cause of Human Freedom. not freedom for the black man or woman alone, but freedom to the white man or woman as well-freedom from all the galling chains of the past-freedom from that tyrant, custom-from mental slavery -and from ecolesiastical authority, whether derived from Bibles, Korans, or creeds. Amid all this discord and strife, in the political, theological, and social spheres, we know that right must come uppermost, and ever will justice be done. Then, too, will the fiery star of sectarianism set forever in an eternal night, nevermore to torment mankind by its malignant rays.

I have been pleased to notice the happy combina tion of thought, in the many eloquent speeches to which you have listened with apparent interest.

Our brother Barnard has presented to us a rich repast, gathered with much thought from the bosom of Mother Nature, that sind hearted old nurse, ever ready to present all her children the evidences of their progressive nature, in the present life not alone, but in the future, too, as well.

Our brother, E. Case, has presented to us evidences, gathered from the history of the past, and the facts of to day, of an intercourse between the summer land and the present state of man's exist. ence, which have been presented in that fervid manner which characterizes the inspired teacher of the present era.

The voice of our sister Sophia L. Chappel has been heard blending in silvery accents, adding to the harmonies of the occasion, as she has proclaimed the glorles of a higher life, and a holier love, to many a grateful heart.

And in the discourse of this morning, given by

our young brother, Alex. G. Donnelly, on the divine nature of truth, we have additional evidences of the fact that the Bible of truth to man is not yet closed. but is ever open at all times and in all climes to the seeker for higher truth.

To the scientific and historic evidences presented. were added the facts of to-day, in argument and by manifestation, by H. Melville Fay.

As we bid those friends farewell, who, from a distance, have attended this Convention, cheering us by their voice and presence; may you, as you go to your distant homes, say that in obedience to the call which brought you here, we have made "two days rogress in the right."

I am requested by the committee of arrangements. to express their thanks to those speakers who responded to the published call. They thank you for your attendance, and as you go to your fields of labor in the great harvest of Humanity, may this Convention be one of the green cases which occasionally spring up in the life and labor of the pioneer reform speaker. In the coming years of toil and tears, as perchance we may meet again at gatherings similar to these, let us make this Convention a. date in our lives and history.

Friends, as I now close this Convention, I know that our assembling has not been in vain. And I know also that our parting cannot be long, for though we may not meet here again, we all soon shall meet in the glorious summer land of the as-

piring soul. And, therefore, in accordance with the published call of this Convention, I declare it adjourned to meet the last Saturday and Sunday in June, 1862. Farewell.

A. B. PRESCOTT, Sec. A. G. DONNELLY, Assl. Sec.

The superfluous blossoms on a fruit tree are meant to symbolize the large way in which God loves to co-

# Bunner of Aight.

BOSTON, SATURDAY, JULY 20, 1861.

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Our circles are now held at the BANNER or LIGHT OFFICE, No. 158 WASHINGTON STREET, ROOM No. 3 every Monday, Thursday, and Saturday afternoon and are free to the public.

### TWO SERMONS A DÂY.

We have read, in the columns of the Springfield Republican, an article full of sense about the current practice of having two long sermons preached every Sunday by the pastors of churches in town and country; in the course of which, the writer comes out without any qualification or hair-splitting, and openly advocates a reformation, based on sanitary considerations for both body and soul. It is said further, that to superadd the work of a regular Sabbath school, to that of hearing and digesting a couple of sermons, on the same day, is a good deal more than common human nature can stand up under, and that the entire system of religious cramming ought, therefore, to be abolished, that a better may speedily take its place.

"One well considered sermon, well delivered," says the Republican, "is all that any congregation can remember and carry off. It is an absolute damage to the impression of this sermon to rush at once into a Sabbath school, and subject the mind to a new series of impressions; but when we come to follow both sermon and school with another sermon, all the impressions of the morning are wiped out, and all the impressions of the day are blurred.

o o It is notorious that the mind of Christendom has become indurated and obtunded by being constantly hammered with truth. There is no field of effort in which so much labor is worse than thrown away, as in the field of Sabbath religious instruction in well organized Christian communities. The work is overdone in the matter of preaching, beyond all question; and we may say, also, that it is underdone in other departments. Two-thirds of the Christian Church of America are doing nothing, except going to church and cramming on Sunday. They are simply passive and receptive. We do not see them in the mission school, we do not see them in any active Christian labor whatever. They pay their slip-rent, swallow the preaching, and then run to their farms and their merchandise. In short, the ministers are expected to do all the work, and the people none of it."

This is all excellent and true. The cramming business is quite as harmful in religious as in intellectual matters. In neither case is it conducive to health and good digestion, and deserves to be forthwith condemned and discarded. But the more par-"ticular point to which we are coming, and about which we desire to remark by way of just contrast and comparison, is that relating to the task im-"posed upon the clergyman's intellectual and physical powers by the necessity of regularly preparing two sermons each Sunday. On this point, the Republi-, can declares its explicit opinion, that no minister ought to be required to preach two sermons every Sabbath. We suppose, says the editor, there are fools in every community, who imagine that, on the whole, a pastor has a pretty good time, and earns his money easily; we have heard this kind of talk, not unfrequently, but we give it as a deliberate judgment, that not one man in one thousand has the power to write two good sermons a week, throughout his working year, and that not one man in five hundred is equal to the writing of even fifty-two such sermons, as (like those of Henry Ward Beecher) will fill three large octave volumes. Think of these volumes of carefully elaborated essays, by the side of Mr. Bancroft's single volume that comes out once in two or three years; and then think of doubling these volumes and making six of them; and then add to that funerals, pastoral visits, and extraordi-

nary labors of various kinds, to which all ministers are subjected. Why, the wonder is that any minisfor the week.

a downright impossibility, for a man, trained from our nerves. his youth to intellectual pursuits and regularly edu- Wo stood it as long as we could, and then cated for the skillful advocacy of the particular creed he preaches, to study out and thoroughly de- us. We tried hot remedies and cold remedies, velope in his thought two good sermons a week, how all remedies and no remedies, until at length, is it possible, by parity of reasoning, for many it- finding our efforts useless, we got our angry pasliterate and uneducated mediums to get up discourses sions roused, and told it to have its own way, and of notorious elequence, beauty, impressiveness and ache if it wanted to. It might have done this if we profundity, and preach them to the public ear and had not commanded it, but it was something of a heart Sabbath after Sabbath, two and even three a satisfaction for us to know that we were master of day? Nay, more—when these same mediums, too, it, and it was doing our will instead of it being the have undergone not the slightest preparation, have master of us. not had even the first hint of their text or topic, are confessedly ignorant of the logic, science, and coherence of their discourse, and remain entirely unconscious, afterwards, of what has escaped them until now the editorial "we" finds it no very diffiwith such wonderful readiness and fluency? And it is to be remembered, also, that these discourses from these uneducated and oftentimes illiterate men are able to hold the popular attention as those of no other preachers do, to make profound and lasting poses, and that soon it will come again with tenfold impressions on the popular heart, and even draw crowds around them, week after week and month that's their game, they will meet a bear they do n't after month, not of the common sort only but of the expect. highly educated likewise, all of whom continue to flock to such preaching with a price fixed upon it at the door-of course for the defraying only of ordinary and current expenses.

.This, now, is surely a contrast too striking to be passed over without giving it a great deal more than ordinary attention; we should, in fact, like to have our neighbor of the Republican take up this overlooked branch of the subject, and bestow upon it such candid thought as will be likely to bring it elucidation.

But, to go still further; here are not men only. who perform such notable tasks, or through whom they are performed, but women also-delicate persons in their physical organizations, who would be the last ones thought of, as capable of taking up a task to which the strong men of theological education are not equal. How is it to be accounted for. we ask, if it be insisted that these female teachers perform their work themselves and of their own volition, instead of its being performed by the power of controlling spirits through them? And how can they discourse with such readiness, and apparently without any such amount of exhaustion as one would suppose incidental to performances of like character, unless it be conceded that there is indeed a higher power employing their organization for its own purposes, to which all persons have not jet begun to pay the serious regard it so long has challenged.

These female teachers and preachers, too, are engaged in discoursing not during Sundays only, and generally on three different occasions then, but oftentimes three and four evenings in the week following. If they can do this, and still draw to hear them the first minds and the largest natures of the land, repeating nothing, always engrossing public attention, shallow streams that trickle down Swiss and Gernever tiring others or growing weary themselves. and packing their discourses full with deep and large thoughts, brilliant imagery, and the most apt and striking illustrations-how, we ask, is it possible to believe that they are not influenced from on high, lifted up as all are not lifted up, illuminated loy"; when they consider an overcharge, a false as it does not fall to the lot of all mortals to become illuminated, and, in truth, inspired to utter what perpetrator is not found out, depend upon it trade superior powers desire to have uttered, themselves and commerce have got the toothache, for nothing being but the willing mediums of the high truths else would lead them so to act like fools and mad-

There are, for example, such powerfully impressive speakers as Miss Hardinge, Mrs. Hatch, Lizzie Doten, Mrs. Spence, Mrs. Middlebrook, Miss Sprague, Mrs. Townsend, and others, in respect of whom it is perfectly safe to say, that if they relied on themselves alone, or even in part, for the regular performance of their high duties, they would utterly fail, and no one knows and feels it any more than they do. No minister of the gospel, so called and paid, could begin to do their work, or could work, either, with so wide and steady and permanent an effect. Considered in the old light in which men have been educated to view matters, they work mira cles in intellectual and spiritual performances, every Sunday, and every week; but viewed just as they are, these discourses, thus given through their peculiar organizations by spirits holding them in temporary control according to obvious natural laws, only that we duly take and appropriate them.

If any direct argument could go to make the supernatural character of mediumistic discourses plain to every man's and woman's comprehension. it is just such an argument as is suggested by the confession made in the columns of the Springfield Republican. If trained men of intellect find themselves exhausted with preparing one good sermor each week, it is plain enough that there must come in a higher than human power to carry our delicate and sensitive and uneducated mediums-both female and male-through their three, six and seven weekly discourses so triumphantly. . There is the case just as it stands. It is not answering the question to except to the quality of mediumistic discourses; on the contrary, the great majority of carefully elaborated and patiently wrought minister discourses will not stand a fair comparison with them. We challenge our friends, both in the pulpit and out of the pulpit, to look into this matter with serious thought, and see if they can escape the conclusion that presents itself inevitably to the reasoning of every can-

### Bibles for Life-Preservers.

Some of the religious journals are making capishot by having testamente in their pockets-the be made. bullets penetrating them, but not going deeper. But the Investigator, from its plane of mind, keeps even with them by declaring that if the soldiers had been reading these books, they would have been shot; and that a pocket dictionary, or even a fig of tobacco or a pack of cards, would be as impervious as those

celebrated authority; and he who makes a people's work is suspended; Mr. Owen having been appointed ballads, is of more importance than he who makes Commissioner to purchase arms for the State of intheir laws.

#### The Toothacke.

You have had the toothache; of course you have, tor lives through what all are obliged to do. None and can call to mind a thousand delightful memoknow better than the ministers themselves, that ries of your experience. We have just now a mowhen they have written one good cormon, into which ment's relief from a blessing of that sort. There is they have put their best power, they are exhausted a cessation of hestilities by the combined forces of Nature, which, armed with what seemed to be hot Now to make the proper application of all this: pincers, cambrio needles, branding irons, gimlets If it is real'y such a difficult matter, not to say such and saw files, have all night long bluzed away upon

> we laid down, and our enemy lay down with And it did ache; it danced polkas and jigs to the

> music of a Calathumpian band, in and on, over and under, this side, that side, and all sides of our bead, oult task to imagine itself a ten acre lot, covered with Canada thistle and other choice plants. We more than half surmise that the relief we now

> experience is but a withdrawal for recruiting purpower to attest our ability to bear. We opine if

> Did it ever occur to you that the toothache is a chronic disease that fastens its grip, like that of a leech, upon nearly everybody and thing? That politics and religion, trade, art, science, men, women, animals, and insects, have periodical attacks of it?

> It manifests itself in various ways. In religion it growls and grumbles over church creeds and forms. Brands as heretics all who do not bend the neck and knee to its desires; usurps God's place, and undertakes to tell mankind what it must do to be saved. It causes the church to perform the most grotesque antics, abounding with the grossest inconsistencies; undertakes to make black appear white, and white black : tries to convince us that we shall be consigned to eternal flames if we do not walk on our head, because some embalmed ancient worthy

In politics it magnifies public service for private gain. Votes this ticket to day, and to-morrow that, not knowing why, and utterly unable to give any reason for the course it adopts. It creates caucuses in back rooms, and arranges wire pullers as systematically as a General his army; cuts and dries elections, and guarantees the success of any candidate for two per cent. of the salary he is to receive. The people are a little amazed at the strange things they see and hear, not being sufficiently behind the scenes, and close observers of human nature to discern that their politics has got the toothache.

When art and science become subject to this disease, foreign works and people are exalted to miracles and gods and goddesses, though possessing not a tithe of the merit of those to be found in the studio of some unpretentious artist at home. It declares the sunset on our own beautiful hills as vastly inferior to that of Italy; and pronounces crooked and man declivities superior to our broad and clear Hudson amid its palisades, and the Mississippi with a world in its arms.

When trade and commerce cover with their huge ledgers the golden maxim, "honesty is the best polguide to purchasers, or any crime right, provided the

When society raves and rants about what it is pleased to term "poor, depraved human nature": when it charges God with folly, if not in so many words, yet more plainly in its acts; when it is not calm and self-possessed, you may safely conclude the malady is upon it.

We need write no more of the symptoms of the disease. We have written enough to enable our readers to detect its presence-and now for the rem-

And what shall it be?

We told you how we tried this and that in our own case, and likewise that our success was a failure, and that at length, wearied with repeated trials, we threw the nostrums aside and told the ache to go

And it went on. It run itself out; became apparently disgusted with its own character, and ran are the most natural affairs to be thought of. And off to a place of concealment. Let us adopt the grateful enough ought we of this present age to be, same mode of treatment with the aches uffileling when we think of these grand and glorious privi- the subjects we have enumerated, and the result will leges which beneficent power has condescended to in due course of time be equally satisfactory to us. pour into our laps without stint or condition, save | The disease will have its run, and the more we attempt to limit it, the more perverse and enraged will it become, and determinedly seek to evade our bonds. The cure is in itself. Let it twist and turn itself into a thousand incongruous forms, and it will soon reach its end. The body politic of society will then be exempt from the disease, and harmony bring to it a quiet repose.

### These Fire Crackers.

They are an insufferable nuisance, and ought to be abated. Probably all the fires that laid so much property in waste, on the recent national holiday, were caused by them, and New York papers concur, in the statement that all, or nearly all, of the twenty-six fires that broke out in that city on the same day were to be ascribed to the free throwing about of these little nuisances. Then the great danger to life and limb is to be considered, also. One of our most prominent merchants had a little girl, eleven years of age, nearly burned to death from their use. We often hear of unsuspecting persons having them snapped in their faces and losing, perhaps, an eye. Above all, where is the fun about them, or in them? Could n't an enterprising Yankee invent something else of the detonating sort-if we must express our national sentiment by a noise only-that would be tal out of the fact-"special providence," as they free from the serious objections of these things? call it-that in two or three instances soldiers in We should think the effort would be rewarded at the Federal service have been prevented from being once by a handsome fortune, and we wish it might

### Sequel to the "Footfalls."

Hon. Robert Dale Owen was known to have in course of preparation additional data, to be pub. lished as a second volume, or as a sequel to the "Footfalls on the Boundaries of Another World." which was published and so widely circulated a year or two ago; but we learn from the Herald of Most nations have a music of their own, says a Progress that for the present the publication of that

#### A Law Needed.

It rejoices us that many things are now talked manifest impropriety, not to call it criminality, of man both, than a four years' government of the permitting unfortunate orippies and hideously de- most ultra anti slavery party that could exist. formed objects to go at large along the public therthat all police and local regulations are established for obtaining their ends." for the general comfort, safety, and welfare, and that whatever tends to bring that leading purpose into peril ought to be controlled and suppressed.

We have many a time beheld creatures of hideous mien dragging their bent and crippled extremities with painful-labor after them along our streets, or holding up stumps of arms, or withered hands, or And how can or will a war be carried on? For the first requisite, soldiers, there is no sufficient or propfortunes, to excite the public compassion and extert | cr material here. The agricultural population, which a pitiful contribution from the popular purse. If here, of course, ineligible for the purpose, and ever such objects have friends competent and willing to requires armed power to keep it in order. There have them properly cared for, there is little danger have been very alarming disturbances among the of their being seen on the streets; but in all such blacks; on more than one plantation the assistance cases it is manifest that they are sent out not merely to help themselves, but to earn a wicked subsistence for those who are too lazy and worthless to obtain their own. Now such cases deserve the serious doubt, be immediately followed by a general rising attention of the public authorities. The public has of the blacks. Thus the supply of soldiers must right to demand, on the score of taste if on no other, that its promenades and highways shall be n kept clear of objects that excite so general and pro- mon with families, unaccustomed to the hardships found a repulsiveness.

But there are higher social reasons for the enactment of stringent regulations in reference to these all men who can stand and walk are enlisted, withobjects of wretchedness. Among them, and by no out inquiry or inspection into their fitness for milimeans least in point of importance, is the notorious fact that a merely casual glance at one of them by a female, in certain stages of incipient maternity, the worst and most unfit description-in most cases proves a fearful misfortune to her off-pring; and consisting of coarse and loose fiannel, which is not gociety, which ought to feel bound at least to take only easily destroyed, but promotes filth and vormin. care of itself, is a sufferer and loser to a degree not generally computed.

trifling a cause, deserves the most serious attention from men and women accustomed to regard the wellbeing and advancement of the race. It is no less than a crime on the part of our law-givers, though than a crime on the part of our law-givers, though few strong, vigorous men who have enlisted may be it be called a crime of negligence only, thus to set fit food for powder; but will they be capable of exesuspecting women, who expect to bring forth children worthy to be loved in their youth and honored in their age. Such wicked nuisances should be depicting our condition by stating that trade and abated. The lawmakers ought to give the subject commerce are at a standstill, and the circulation of their careful attention; and if they will ascend from party politics to the politics that imply and comprise the true advancement of a nation and a people, they will at once find that here is a field in which a healthy reform might be begun at once, and with the sincere thanks of parents everywhere. Instances without number might easily be cited in support of our suggestions; but we are content with simply bringing the subject clearly before the pubthose who profess to shape our laws and to have only the good of all people close in their hearts.

### Miss Hardinge.

Our readers are of course aware that Miss Hardinge felt compelled to relinquish her proposed philanthropic scheme for a time, in consequence of the peculiar condition of the times. She however, has the sincere sympathy of the good everywhere, and deserves to have their hearty co-operation. No view of distant suffering or wrong, that we cannot hope to reach, will excuse us from doing what is right and good here in our midst. Miss H. has a noble plan of operations mapped out; she is inspired with genuine faith, and her energy and enthusiasm in her holy work could not be exceeded by that of mortal anywhere.

We desire only to suggest, at this time-and that, too, without conferring with a single person on the matter, much less with herself-that it would be an excellent plan for inspirational speakers all over the land to announce that they will gladly receive and transmit to Miss Hardinge all contributions which people may be inclined to offer in aid of her humane project, of which, we have no doubt, she will make public acknowledgment, by way of a receipt, in due time and form. It strikes us that in this way the desire of this good and gifted lady, not less than that of thousands of her sympathizers. must receive an immediate impetus that would place it upon a secure footing. Suppose our speaking friends try the plan. It can work no harm, certainly; and, even if no pecuniary benefit comes of it in all cases, the project will be lodged in the hearts of many who otherwise might be led to give it no attention whatever, and who cannot fail to aid and advance it with their warmest wishes and their prayers. In early Fall will be a good time to begin the movement on a wide scale.

### Keep Cool.

As everybody is bent upon telling us that "its" very hot," we may be allowed to throw out the suggestion " keep cool." Perhaps our readers think that that is easier said than done, when the mercury so runs up the thermometer that nothing below one hundred will satisfy its ambition.

But we can keep cool, nevertheless. And this by remaining quiet in both body and mind. Stop fretting. Walk on the shady side of everything. If some wagging tongue meets you determined upon an argument, cut it off short, very short, and take the shady side. There's a cool spot in every argument; find it out and enjoy it. Lecturers need rest, and season, certainly the workers in the fields of truth and progress may rest from their labors-may step aside and let the world see his hand.

A larger amount of sickness is produced at this to enjoy continued health, and "keep cool."

### Doing Good.

Immortality are the greatest gifts of God to manbut there is one greater-The power of doing good. Without this gift, Life and Immortality would be a Paine, compiled by Joseph N. Moreau, has recently

An Englishman's Opinion of the War. The correspondent of the London News, writing from about openly, of which popular taste, or prejudice New Orleans, give it as his opinion that one month rather, would not permit us to make mention, but a of a warfare such as is now existing will prove more little while ago. And one such matter is this: the disastrous, generally speaking, to the slave and free-

"The war," he says, " is based upon no social neoughfares. Not that these poor creatures ought to cessity, upon no real rivalry between the different be needlessly curtailed of any privilege that can rections of the country; it is the result of political make them happy, and at the same time bring no madness of a struggle between individuals-individunhappiness to others; but it is to be considered uals who make the weal of the country the pretence

He continues, under date of Mny 30th:

"Provisions have risen to three times their ordinary price: a barrel of flour of two hundred pounds weight costs now fifteen dollars instead of five, and soon flour will not be to be had at all. The courts of law are closed until November, and personal security, as promised by the law, is an empty name. in other countries furnishes the fighting masses, is of the authorities has been called in to overcome the open resistance of the slaves; and an invasion from the North, especially if commanded by men like Montgomery from Kansas, or Lane, would, without come principally, if not exclusively, from among the populations of towns—day laborers, inferior tradesnen such as tailors, cobblers, most of them married inseparable from a state of war, and therefore illadapted for active service. I know that the workhouses in this city are cleared night after night, and tary service

No medical staff is as yet appointed to any of the corps; the clothing provided for these soldiers is of I have seen letters from young men (some of very respectable and wealthy families) with their regiment in Pensacola, stating that they are fed on salt So serious a result, growing out of so apparently pork and beans; that they are in rags, and devoured rifling a cause, deserves the most serious attention by vermin; and that numbers of thom are laid up with illness in private houses. About 3,000 men were encamped on the road to the lake Pontchartrain, and had in one fortnight a thousand sick. The traps for the moral and physical destruction of un-cuting without previous exercises or practice such strategic operations as can lead to any successful warfare? I leave you to judge of the chances in favor of the South, and will complete my attempt at money is—nil!"

#### Under Conviction.

In a little paragraph, in last week's paper, we made the statement, that, dropping in at an evening Conference meeting in this city, we heard a dewout brother allege that he had been for four weeks "under conviction" before his conversion, and, in wrestling with the Spirit during that time, he had lic, and urging that it receive the consideration of actually lost forty pounds of flesh! How could it be possible for a person to be in a state of conviction, so long as that, and not be converted? The notions on this topic are vague and baseless enough. Some converts profess to believe that they go to work and have a "tussle," a regular set-to, with God's Spirit, and that it is a matter of luck with them, at best, which comes off conquerer. If they resist with such desperate energy, and chance to be finally worsted in the encounter, it strikes us that it proleft it to be clearly understood that it is her design duces an odd state of mind to be called conviction. to return to the pursuit of the same with all the en- If one man flogs another down, it is natural that ergies of soul and body, in the autumn and winter, the other should be convinced of his physical suprewhen it is to be hoped that the united efforts and macy; but as for having his heart "convicted," it prayers of spirits and mortals will avail to secure is a kind of nonsense that is, we confess, to us inmuch good to an unfortunate and thoroughly wretch- comprehensible. And then, to think of being in ed class of beings, who see no escape from their mis- such a desperate encounter for four weeks, and comery but through the rent in the veil. Miss Hardinge ing out of it forty pounds of flesh worse off than you went in ! Preposterous.

This spinning of improbable yarns, at these confessionals, termed conferences and prayer-meetings, is too much like the outrageous exaggerations of the tectotallers, as they used to talk, wherein they labored to make it appear that they had been too degraded to be fit company for the swine in the gutters, on the principle that the most disgusting drunkard was the best fellow, because the hardest case for purposes of redemption. And so with these religious confessions; the man who can make himself out to have been the vilest sinner of all, and a brand not worth the plucking out from the burning, supposes himself worthy of the most attention and admiration. A coarse vanity has much more to do with it than many suppose; he who can attract the widest attention, thinks himself the best fellow, no matter by what means he manages to secure it. And this is what some of them oull religion; and yet they pretend to laugh at the serious truths of Spiritual. ism, as something after the style of mummeries, to be ridiculed and set down of the least imaginable account.

### Catching the Greased Pig.

We have frequently heard people talk about this feat, but always supposed it an impossibility. Not so, however; for the war correspondent of the Providence Journal shows, to a T, how the trick was performed, on the late Fourth, by a member of the Rhode Island regiment. The poor porker-ays he-closely shaved and thoroughly lubricated from snout to tail, was conveyed to the grena in a covered box. Piteous indeed was the expression of his innocent face, when, uncaged, he was turned adrift. Unknowing his destiny, he slowly stepped from his prison. grunting satisfaction at release. But with a whoop ten incarnate fiends rushed madly forward and endeavored to clutch his prehensile toil. Piggy of a sudden, awoke to a realizing sense of his position, and darted off uncertain where to go, and emitting the most doleful squeals. He rushed here and scouted there, having no respect for the legs of any one, and routing people in every direction. The men perspiring, hot and eager, were desperate in the chase. They grabbed and caught only to find their efforts futile. they should have it. When Nature is doing so No sooner would the prize appear to be wen than it much to prove the existence of God, and make mani- was lost. The difficulty of the capture was enhanced fest his presence and goodness, as she does at this by its being allowable only to hold the animal by his unctuous appendage-any other method being ruled out. The feat appeared impossible, but one man sub. limely rose whose intellect was adequate to the performance of the feat. He showed himself to be the season by mental excitement than from any other very Napoleon of pig-chasers. He soared supreme cause. It is well that we remember this if we wish at the arduousness of the task, and, watching for an opportunity, threw himself bodily on the victim, and seized the tail between his teeth. The squealing was terrible, but was drowned in the shricks of laughter It is the common received belief, that Life and that were undoubtedly heard in Washington."

> A volume of Testimonials to the merits of Thomas PAUL Pay, | teen published at Burlington, N. J.

War Nave.

Since the valorous attempt of Charleston chivaley to starve the garrison at Bumter, the ambition of news tellers seems to have been to ascertain by actual trial who should excel in the manufacture of stories that might create a sensation in two ways, Wid a stripe on his arm and a band to his hat. first by an astounding announcement, second by its contradiction. To such an extent has this effort been carried, that the public have lost all confidence in telegraphic dispatches, and prefer to wait the regular mode of correspondence.

Whoever reads of a battle fought, invariably places a large interrogation point upon it, and tucks it away in his vest pocket for future reference. This unreliable condition of news dispatches has brought about by the people themselves, and belief gone straight to the heart of me boy. been brought about by the people themselves, and therefore if it incommodes them, and calls out some very powerful invectives this hot weather, there is no one to blame but their own dear precious selves. They wanted news; they must have it; and the morning papers that did not contain a long array of job printing type, set out like an old lady's cap with ribbons, with a plentiful supply of interrogation and exclamation points, rules and dashes, was at once voted by the breakfast table critics as dull and tame, and not up to the spirit of the times. Oftentimes the body of the article which these flaming capitals heralded, was less than a length of the size of the head. But what of that. It was headed in good shape, and the motto of the paper seemed to be-" No matter whether right or not, go ahead." And it has been no uncommon thing to find at the bottom of the column the bitter pill of contradiction to be swallowed by the voracious reader who had so keenly relished the sweet morsel at the top.

Such matters, however, soon regulate themselves. and step after step has been taken by the authorities at Washington to restrict the special correspondents and news agents in their vocation, until public. this week the result is seen in the New York papers, which are without their customary column and a half of speculations by Washington correspondents. Perhaps the satisfaction of knowing that the main portion of the news from the South will now be divested of imaginative speculations, and confined to authentic facts from authorized sources, will be considered by respectable journalists and the public as more than a compensatory relief. The real news and live facts will be furnished to the agents of the Associated Press by official authority.

#### Col. Cowdin turned Slave-Catcher.

The redoubtable Colonel of the First Massachusetts Regiment, seems to be winning an uneviable notoriety, not only for his unsoldier-like blunders and ignorance of the most trivial military matters, but for a deed more reprehensible than all else, and which native ignorance and stupidity can hardly excuse. We let the correspondent of the Boston Traveller tells the story in his own way:

The members of the Massachusetts First have been considerably stirred up by an occurrence which has taken place within a few hours. It seems that last Wednesday or Thursday, a slave called "Wisotherwise ill-treated. It was said that his master was a mounted secessionist, and even slave-driver and the slave described a saddle, bridle and pistol which belonged to him, and was kept in the parlor of his residence, in readiness for action, should the Government forces be compelled to evacuate Wash-

Whether true or not, such was the slave's testimony, and he was immediately taken into the camp and employed by the wagoners about their horses,

him a lodging by night. master came into the camp inquiring for his slave.

He was sent to v rious parts of the camp on such Dr. Chalmers was a petersoluble. fools' errands as he deserved. While he was gone the slave was hurried first into the woods, and then into the empty aqueduct of the Washington water works, and there hidden until his claimant returned home discouraged. Monday morning, however, bright and early he was back again, still without papers, and the wagoners unfortunately being all away, he got track and eight of the fugitive he sought. When the poor fellow heard the voice of his master, he trembled like a frightened hare, and

could hardly move, so extreme was his terror. Capt. Snow, of Sumerville, was the officer of the day, and a request was made to him that the slave might be given up and remanded to bondage. But on various pretexts, the Captain delayed action, like the true and noble-hearted man he is, hoping that the slave might again be smuggled out of the way.

His master, however, went at once to the Colonel and stated his case, and the Colonel, without papers, or any legal action, whatever, without testimony even, save that of the slave and his owner informally given, and therefore not to be legally received, commanded Captain Suow, as he himself confessed in presence of the Captain and the Chaplain, W. H. Cudworth, to deliver up the slave to his master. From this order there was of course no appeal. The slave was given up, trembling with terror, and is now in bonds. What punishment he has suffered, or will suffer can only be conjectured.

### An Army crossing a River.

The sight of a large body of armed men, with wagons and camp equipage, fording a river, ought to be as picturesque as any other one imaginable. The music, the bayonets, the order in disorder, the shouts and cries and laughter, the lights and shadows over and around the moving mass, all go to impart a strange life and animation to such a scene, and to make it well worth beholding, even under circumstances otherwise full of painful reflection. A letter in the N. Y. World, written from Martinsburg, Va., furnishes the following account of the march of Gen. Patterson's column across the honor. His death had been expected for some time. Potomac into Virginia. It is full of picturesque and lively suggestions:

"No pionic party ever wended its way to the

the riverside. The fording occupied about seven hours. Three regiments of bare-legged men were constantly to be seen; one just emerged from the water and turning up for the march, another frolicing like school boys in the stream, and a third standing with impatient readiness for their turn to come. Some forgot, and rolled up only one trowser leg; oth ers stripped off all but shoes and stockings. Glissoldier-traps in straggling squads, in close order, and all bobbing up and down as their carrier's foothold was momentarily lost and regained, the picture, I repeat, was grotesquely awkward. The men ridiculed one another's outre appearance, cheered as they plunged into the clear stream, and raised an \* Dixie.' echoing chorus of miscellaneous songs. Carry me back to Ole Virginny, Gay and Happy, Bully for Major Anderson, the Star Spangled Banner,' Red, White and Blue,' and as many more were sung wildly in Pennsylvania Dutch, American million by the ten thousand was the order of the day, added to which there was occasional music by the band. The train wagons experienced but little difficulty in riding over the hard bed of the river, proper and narrowly missed being capsized."

MARY O'CONNER. THE VOLUNTEER'S WIFE.

DY HARY A. DENISON.

An' what'll you tell him? it ought to be also

For such as your honor to spake wid the pen, And say I m all right, and that mayourneen Daisy (The baby your honor) is better agen; For whin he went off, it's so sick was the childer,

She niver held up her blue eyes to his face,
And whin I'd be crying, he'd look but the wilder,
And say would I wish for the country's disgrace? So he left her in danger, and me sorely greeting,

And say will he send me a bit of his money, For the rint, and the doctor's bill, due in a week; Well surely there's tears on your eyelashes, honey.

Ah! faith I've no right wid such freedom to speak. You're overmuch trifling—I'll not give you trouble;
I'll find some one willin';—oh, what can it be?
What's that in the newspaper folded up double?
Yer honor—don't hide it—but read it to me.

What! Patrick O'Conner?-no, no, it's some other; Dead! dead!—no not him, 'tis a week scarce gone by; Dead! dead! why the kiss on the cheek of his mother— It has n't had time yet, your honor, to dry.

Don't tell me-it's not him-O God! am I crazy? Shot dead | -oh, for love of sweet heaven say no; An' what'll I do in the world wid poor Dais? O! how will I live, and O! where I will I go? The room is so dark-I 'm not seein' your honor; I think—I'll go home—and a sob quick and dry Came sharp from the bosom of Mary O'Conner,

### ALL SORTS OF PARAGRAPHS.

But never a tear-drop welled up to her eye.

Mrs. L. F. Hyde of 8 La Grange Place, will be absent from the city until the first of September, at which time she will again resume her sittings for the

Confederate bonds are bringing ten cents on a dollar in New Orleans.

The Charleston Mercury says there are intelligent men in Washington, who believe the present troubles in this country, in Europe, and in Asia, foreshadow the coming of Christ. One of these approached a politician the other day, and told him that our national troubles would soon be quieted.

"By whom?" inquired the politician. "By no less a person than Jehovah."

"Ah, indeed. But who is G. Hover? Is he a Northern or a Southern man?"

There is not a regiment in the Volunteer service of the United States, that has not enough printers in it to stock an office of a Daily Newspaper and Job Department. Wherever our forces halt, there the printers stack their muskets, and seize the " stick," to announce to their brethren at home, the advance of the grand army of liberty.

It is generally understood that Gen. Scott will shortly take the field, in Virginia, in his carriage. He is too feeble now to go in the saddle.

A man in St. Louis, out of love to the benighted men of the South, takes all the Northern papers he can get, puts them into bottles with a little flag in dom," ran away from his master, living in or near the cork, and sends them down the river, to be Georgetown, on account of having been beaten and picked up and read by the rebels below. He calls this his floating telegraph.

> It strikes us that the position of Southern Custom House officers must be very arduous just now, with such a plenty of nothing to do. The old Salem Custom House, described by Hawthorne, would be the busiest scene in the world by comparison.

The most absurd thing of even this time of rumors is the report that Gen. Butler is "disloyal"! The &c., they sharing their rutions with him, and giving General is as true to the cause as Massachusetts On Sunday July 7, the man pretending to be his herself. The very faults of his character are such

They say when his father received his weekly or fortnightly letter from his distinguished son, he carefully locked it up. By the time a little store had accumulated, his son came to pay him a visit, and then he broke all the seals, and got the writer of the letters to read them.

The accession flug taken from John Tyler's house, has been presented to the New York Historical Society, by Gen. Dix.

Tradesmen often lose their custom as field sportsmen do their fingers—by high charges.

At midnight the blue sky bends over us, dewy and soft, and radiant with innumerable stars, like the inverted bell of some great blue flower, sprinkled with golden dust and breathing fragrance.

The two most precious things now enclosed in hoops, are girls and kegs of powder-danger of blowing up from both-keep the sparks away from them. If you have no pegasus, put up with a common horse. Poets are born not made.

The great master of even a single instrument of music is indeed a wizard. He chains us in the slavery of delight, and is the only despot that rules over willing captives.

Abdul Medjid, Sultan of Turkey, whose death was announced by the last steamer, was thirty-nine years old at his death. He ascended the throne in 1839. The empire was in a disturbed condition, and his reign would have been short but for the intervention of England and Germany. Since the treaties of 1840 and 1841, the Sultan has been but an instrument in the hands of others. He had the good sense, however, to follow the advice of so liberal a minister as Reschid Pacha, in authorizing many important reforms. His conduct, also, toward the Hungarian refugees, will be remembered to his

CHEATING BY CONTRACT .- A letter from Georgetown Heights, in the Journal, says Gov. Andrew woods with greater delight than was exhibited by was there on the 4th, making examination of wagour own valiant warriors as they pushed down to one, clothing, &c. He adds, that "The unanimous

shamefully humbugged." In the Senate July 6th, Mr. Chandler of Michigan gave notice that he should introduce a bill to "confiscate the property of all Governors of States, members of Legislatures, Judges of Courts and military tening bayonets were pressed into service as supports officers above the rank of Lieutenant, who take up for shoes, pan aloons, jackets, boots, tin cups, haver- arms against the United States and abet treason, sacks, newspapers, pet pups and terrified kittens, and all such persons are forever disqualified from and the picture presented by such an odd array of holding any office of honor or emolument or trust in the government; such property to be applied to restore to Union men in the rebel States any loss they may have suffered."

Why is Mrs. Lincoln like Lazarus? Because she sleeps in Abraham's bosom.

The following anecdote is told of Mr. Spurgeon, the English revivalist: "An elderly minister from the country called upon him, congratulated him upon slang, and ever rich Milesian accent. Music for the his success, and mildly rebuked him for his eccentricities. Mr. Spurgeon took three-pence from his pocket, and said: "Dr. B ---, the other day I was so annoyed by an organ-grinder, that I gave the man save one or two of which got a little below the ford three-pence to go away. Now, will you take the same sum, or shall I make it sixpence!

MR. FAY'S MEDIUMBHIP.

[We give room below to a letter from Mr. Fay. and also to one from an old subscriber in Ohio, who story, though doubtless but one of many occurring has known Mr. Fay for several years. As to Mr. Fay's reliability, our readers must judge for themselves. We have never seen him, and know of him only by hearsny. Those who sit in his circles, if endowed with a fair share of acuteness, if they take perfectly proper means so to do, can easily detect on reading the evidently sincere heartfelt prayer of any attempt at collusion on his part. He behaves singularly in writing such a rambling, pointless epistle as the one he has sent us, at such a time as this, when he would be consulting his own interest much more by answering the objections brought against him; but we print this in order that he may have a hearing in his own way. Again, Mr. Fay has given rise to much dissatisfaction among those who were his friends heretofore, by his neglect to attend to his engagements in the East-a neglect that above all things he should avoid while resting under the suspicions of dishonesty, if those suspicions are unfounded.—EDS.

#### Letter from H. Melville Fay.

Amid all the surging tide of inward thought and outward expression that comes to us from the field reached us, or it would have been published. Please of agitated experiences in the great reform movements of to-day, we find a variety of circumstances, umns is our fault. combinations of ideas, and statements of experiences, which, in their results, are calculated to awaken either the frown of a critical world, or its first letter, in which he gave his testimony in favor of enduring love. As there are always two sides to a Mr. Fay's integrity. No injustice was intended you, question, and as the question is always answered with an affirmative and negative by the parties on both sides, so, therefore, the issue will be not the hearsay of one or both, but the positive facts elicited from the arguments of each.

I do not wish Dr. Spence to take this letter as A personal one to himself. It is not so, nor even a reply to his last; for it is the product of my own adolescent brain, and whatever I may say hold me responsible for. As the public are well aware of the difference of opinion that exists between Dr. Spence and myself, it would be useless to argue upon his individual exceptions, and still further useless to twice a war of words against all of the Doctor's since the country to meet them in a National Conference, to be held in the City of Oswego, N. Y.. commencing on Tuesday, August 13th, 1801, and continuing over the following Sunday.

The leading objects of this Conference will be the same as those of its more local predecessors—namely, the promotion of mutual acquaintance, respect and confidence among the public advocates of Spiritual wage a war of words against all of the Doctor's opinions, as, no matter what was said—I know his upon us as Spiritual Teachers.

The nature of this work is believed to be comprehenmight only result in a prolonged discussion, tiresome to the public, and uninteresting to the world. As ter as represented in my defense in reply to Dr.-Spence's first article—the famous expose; and my position taken in that defense, I shall always adhere to: for it is a position of uncontrovertible facts, and facts are all that a physical medium like myself has to do with.

There can be found by any man or set of men nothing but facts; the eternal sledge-hammers of reason can only be found by a natural method of sincere investigation, instead of by the forced and sincere investigation, instead or by the forced and unphilosophical theory of a prejudiced conception. I claim that facts are the only evidences whereby we can judge physical manifestations, and as the only evidences, therefore the only judges to give a decision upon this or any other case of a similar nature; for I do not wish to bolster up my mediumship now that it has been assailed by personal assailed by personal assailed or in Music Hall, West-First street, and will be spent partly in informal conversation for the promotion of acquaintanceship, and partly in consideration of the following question:

What are the special demands of the Age upon us as Spiritual Teachers, and how can use best become fitted to meet those demands?

Friday (should the weather prove favorable) will be appropriated to a Steamboat Excursion upon Lake Outario, and a public Grove Meeting, to be held, probable one of the famed "Thousand Islands" of the sumptions, unless those assumptions are based upon facts which will live long as the flight of time itself.

I know the Dr. will tenaciously, most tenaciously, cling to his side of the castle wall, for he has crossed overse, naturally partakes of the surroundings of that life of opposition where to-day he is centred; but it is left for the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his the transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done to him the best transfer of the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done to him the best transfer of the be is left for the public and the world to slowly lift the scales from the Dr.'s eyes, and show him that he has done no wrong, if he has only lived up to his highest quarrent misapprehension, let it be understood that this Conference is not called for the pury ose of convictions of right, but that he has been contending forming a National Organization, nor to take any acagning the angels when he knew it not, and simply against the angels when he knew it not, and simply made a great mistake, as many eminent men in the world before. Yours fraternally.

H. MELVILLE FAY. Phænix, N. Y., July 4th, 1861.

#### Is H. Mclville Fay Reliable? Considerable interest is now manifested in the

Eastern country, concerning the manifestations of spirits, through H. Melville Fay, of Ohio. Ask a resident of Akron, (Mr. Fay's native town) what he thinks of Fay as a medium, and the answer will be, He is a humbug."

I now affirm, that Mr. Fay has been repeatedly detected in his humbugging operations. I not only gather this from hearsay, but from actual observation. I have known Mr. Fay to be detected, at least, a dozen times. For the benefit of inquirers, and to give the observations of Mr. Spence a better color. I will give a minute description of some of Mr. Fay's Spiritual manifestations, which have come under my observation.

The first time that I ever attended one of Mr. Fay's Circles, was at the residence of Mr. John Boardman, Middlebury, Obio. For some unknown reason, I suspected Mr. Fay, as soon as operations commenced, and being of an investigating disposition, I set about detecting him. I produced a long, hard piece of wood, and in the darkness, reached to the ceiling and commenced a gentle rapping. (It must be remembered that Mr. Fay's manifestations are all conducted in the dark.) At first he took but little notice of it, but he soon began to think (in all probability) that there was a genuine spirit at work, it being unconnected with himself.

Speaking through the horn was immediately commenced for the purpose of describing the spirit, whose raprings were becoming more distinct. Says That spirit is the spirit of a person who died in California-(the name was also given. but I have forgotten it.) and he is a man of middle age; light hair, blue eyes, and rather tall." In fact, minute description was given of this remarkable spirit. Orders were then given through the horn for the spirit to give three heavy raps. I accordingly rapped three times; other orders were given. and assiduously obeyed. Now the point in this case is, that Mr. Fay was the speaker; otherwise, a differ ent description would have been given of the originator of the raps.

At a circle held at the residence of Mr. Camp of the same place, I observed the following: The circle being completed, and every member thereof in a satisfactory position, the ropes began to twist, and the horn to talk. Communication after communication was had, reported spirit after spirit had tied and untied Mr. Fay, when S. P. Leland asked the following question:

"Mr. Fay, do the spirits speak through your organism, in speaking through the horn, or do they speak independent of it." Says Mr. Fay: "I have nothing to do with it

whatever; the horn does not come near me." No more questions were asked on that point, but the following shortly after occurred. While a great speech was being uttered through the horn, and when the speaker was in his glory, a young lady rushed forward, and by the sense of feeling found the horn situated—where? In the air? No! It was found at Mr. Fay's lips! The medium then got angry, and would not proceed until the young lady was sent from the room.

I could enumerate several other ways in which No more questions were asked on that point, but

I could enumerate several other ways in which Mr. Fay has been detected, but I will say no more concerning it unless requested to do so. I now stand ready to prove what I have charged, and a hundred times more if need be. It is conceded here on all hands, that Mr. Fay is an assiduous humbug, and is ready and willing to do anything to make his intricate humbugging popular. NORMAN H. BARBER. Middlebury, Ohio, 1861.

A Blessing on the Boldfer.

The following incident which accidentally came to my knowledge this week, dear Bannen, tells its own throughout the Northern States. It is so replete with patriotic significance and encouragement, that I deem it worthy of public note. The lines, written in a beautiful feminine hand, were snugly tucked away in a corner of one of the pockets, and no one, I think, the writer, but will feel to respond an earnest Amen! Melrose, July 2, 1861. G. A. B.

God bless thee ! soldier one, Whate'er thy name may be: God give thee strength and hope, To make our nation free-Free from the rebel ones Who dare our laws invade! This is the wish of her, Who hath thy garment made. S. E. L.

#### To Correspondents.

"CLEEVES DURAND."-Please call and see us at your earliest convenience, or let us know where you can be addressed.

W. C. B., Chicago. - Your communication has never do not think that your non-representation in our col-

G. W. B., WILLIMANTIC. - Your criticism of Fay's mediumship was received prior even to Prof. Spence's by our not publishing it, but it got lost owing to the changes we have made in our establishment.

National Conference of Spiritualists.

The joint Committee appointed by Conferences of Spiritualist and Reform Lecturers, held in Quincy, Mass., in October, 1860. and in Sturgis, Mich., in

sively indicated in the following language, from the Call of the late Conference at Worcester, Mass.:

to the public, and uninteresting to the world. As ... The present agitated state of the public mind in for myself, the public know my position in this mat. to Religious and Theological Ideas, marks a transitional period in the world's history of no ordinary moment. The Old is passing away: the New is struggling into birth. It therefore behoves those who are called to be Spiritual Teachers, that they be qualified to lead the way to a New Age of Wisdom and of Harmony— to the inauguration of both a more vital and practical Religion, and a more just and fraternal Civilization. Anything less than these will fail to meet the demand of the time, and the promise of the opening Era."

It is proposed to devote the first three days (Tuesday, Wednesday and Thursday) to the especial benefit of Lecturers and Teachers. The sessions will be held in Music Hall, West-First street, and will be spent

ably, on one of the famed . Thousand Islands" of the

St. Lawrence. The remaining days, Saturday and Sunday, will be devoted to Public Speaking in Music Hall. The claims of Spiritualism, and its practical appli-

cation to Human improvement, will furnish an ample field for remark in these public meetings, and all speakers will be invited freely to express their views,

eral body of Spiritualists; yet the question of Organization, and every other relating to the general interests of the Movement, will be open for consideration, within reasonable limits.

Speakers who may desire to address the Conference at length on any specific topic within the general scope of its purpose, are requested to apprise the committee in advance, in order that a suitable time may be as-

In advance, in class signed them.

That there may be no disappointment, it should be understood that public gatherings of this kind are not suitable occasions for exhibiting the phenomena of the parally ending in Spiritualism—attempts to do this usually ending in confusion and dissatisfaction. Let none, therefore come expecting to witness spirit manifestations, but rather let all endeavor to manifest the spirit of charity, toleration, and earnest devotion to practical

The time for wonder and barren speculation has The hour for Action is at hand ! The friends in Oswego have generously offered to en tertain all Lecturers, and as many others as possible

tertain all testaters, and as many others is possible, free of charge during the Conference will report themselves at Mu-ic Hall, over Gordon & Purse's Store, on West First street, where the local Committee of Arrangements will direct them to places of enter-

Further particulars relative to the proposed Excursion will be announced as soon as arranged.

A. E. NEWTON, Boston, Mass. H. B. STORER. New Haven, Ct. LEO MILLER. Hartford, Ct. AMANDA M. SPENCE, New York. . W. SPRAGUE, Plymouth, Vt. L. WADSWORTH Maine. M. S. TOWNSEND, Taunton, Mass.

S. C. COFFINBERRY, Constantine, Mich. S. J. W. Tabor, of Independence, Iowa. J. T. Rouse, Fremont, Ind. BELLE SCOUGALL, Rockford, Ill. H. F. M. BROWN Cleveland, Ohio.

C. M. STOWE, Vandalia, Mich. G. W. HOLLISTON, New Berlin, Wis. Western Committee.

### Annual Festival.

The Religio-Philosophical Society invites all friends of progress, far and near, to join with them in a three days' Festival, at the Grove and Church on the east side of the river in St. Charles, Grove county/Illinois, thirty-six miles west of Chicago, on Friday Saturday, and Sunday, the thirteenth, fourteenth, and fifteenth of September.

A free platform will be maintained, upon which all

persons will be at liberty to express their sincere thoughts, without restrictions further than the ordinary rules of decorum requires, each alone being responsible for views uttered. No pains will be spared to make all comfortable who attend. The friends in the village and adjacent towns

and country will provide picnic refreshments.

A general invitation is extended to everybody, and

especially to public lecturers.

By order of the Religio Philosophical Society,
St. Charles, July 6, 1861.

### NOTICES OF MEETINGS.

NEW YORK -At Lamartine Hall, corner 8th Avenue and 20th street, moetings ato held every Sunday at 10 1-2 A. M., S. P. M., 7 1-2 P. M. Dr. H. Dreaser is Chairman of the Association.

CHARLESTOWN .- Sunday meetings are held regularly as Central Hall, afternoon and evening CAMBRIDGEPORT.-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. Hyzer during August; Mrs. M. M. Miscomber, during Oct; Miss Emma Hardinge, Sept. 1st and 8th.

LOWELL .- The Hulritualists of this city hold revular most ings on Bundays, forenon and afternoon in Wolls's Hall, Bpeakers engaged:—R. P. Ambier in July; Mrs. Mary M. Macumber in August; Warren Chase three first Eendays in Buptember; Miss Fanny Davis in October.

GLOUCESTER.—Spiritual meetings are held every Sunday, at the Town fiell.

Naw Bedronn.-Music Hall has been hired by the Spirit-May Debron.—Music Hall has been bired by the Epiriculaists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—Charles A. Hayden, July 21 and 28; Miss Debrorce, August 4: J. S. Loveland, Aug. 11; Suele M. Johnson, Aug. 25 and Sept. 1; Miss Emma Hardinge, Sept. 15th; Miss Itelle Scougall, Dec. 1st., 8th, 15th, and 224; Warren Chase, Dec. 29.

Foxnoro.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 11-2 and 51-2 p. v.

LEOMINSTER, MASS.—The Spiritualists of Leominster hold fegular 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:—Mrs. Mary Macumber, four Sundays in July.

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

meetings every flunday in Laucaster Hall. Conference in the forence n. Lectures afternoon and evening at 3 and 71-3 o'clock. Bpeakers engaged:—Miss Lizzle Doten during fleptomber; Miss Laura Deforce during October; Miss Emma Hardinge, two last Eabauths in December; G. B. Stebbins, during January, 1862; Belle Scougall, during February. PROVIDENCE.—Speakers engaged:—Laura E. Devorce in July; Mrs. A. M. Spence in September; Mrs. M. S. Towns-enn, the first two Sabbaths of Oct.; Belie Scougall in Nov.; Leo. Miller in Dec.

AOROSTIC. Mindly, from her thousand haunts, In the forest and the field Nature offers herbs and plants, Grateful remedies they yield, So that sickness may be heated

By the babbling waterbrooks, On the mountain's topmost towers. Trailing in the shaded nooks, All through summer's shining hours; Native herbs this truth have taught: In the climate where 't is caught

Oure for sickness should be sought. Mineral drugs, the wise men say, Mat the human life away; Do not trust their fatal power In the sickness smitten hour. Can you doubt the power that lies In Botanic remedies? Now, ere health has spread its wings, Mere discaso feaves fatal stings, Beek a remedy at KING's.

No. 654 Washington street, Boston.

ADVERTISEMENTS. TERMS.—A limited number of advertisements will be in certed in this paper at fifteen cents per line for each inser-tion. Liberal discount made on standing advertisements.

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE MEDICAL THEATMENT—NUTRITIVE PRINCIPLES

OR LAIFRED G. EALL, M. D., PROPERSON OF PRESIDENCE,
author of the New Theory of Medical Practice on the
Neutrative Principle, may be consulted on the treatment o
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 prostrate cases, and justly worthy
of the confidence of the afflicted. All the Medicines used are
purely vegetable No 250 Washington Street, Boston Mass.

Oct 1.

#### NOTICE.

THE undersigned has removed his office to NO. 2 HAY-WARD PLACE, where he will be happy to attend to all

On Tuesdays, Wednesdays, and Fridays, MRS. CONANT will be at his rooms for the purpose of making

Clairvoyant Examinations of Diseases.

Persons residing at a distance, who wish to avail themselves of the only reliable method of obtaining a correct diagnosis of their diseases, can do so by inclosing a lock of their hair, together with ONE DOLLAR and a three-centatamp. Prescriptions put up with full directions if desired. Fees for Examinations \$1,00 to be paid at the time. Office hours, 9 to 12 A. M., and 2 to 6 P. M.

Letters may be addressed to DA. J. T. GILMAN PIKE.

No. 2 Hayward Place, Boston, Mass.

EIGHT LECTURES BY

EMMA HARDINGE.

By numerous solicitations of the friends of progress I propose to publish the Second Series of Miss Emma Hardinge's lectures within a short time. Said lectures were delivered here during the month of February last. And the rious parties having the first series of Miss Ha tures for sale on consignment are respectively requested to remit the amount money due up to the present time, thereby assisting me necentarly in publishing the Second Series. Further, all parties who desire a consignment of the Second Series are requested to immediately notify me respecting the number they can probably sell.

Each copy will contain a splendid photograph of Miss Hardinge.

Retail price, bound in cloth, 75 cents. A liberal discount allowed to the trade. Address

W. C BRUSON. Box 8646, Chicago, Ill.

July 20. 1t A BEAUTIFUL LITTLE MICROSCOPE

A BEAUTIFUL LITTLE MICROSCOPE

MAGNIFYING objects 500 times, will be sent to any address on the receipt of 25 Unres and one red etamp. Five of different powers for \$1. Postage free. F. BOWEN, Box 815, Boston, Mass.

CONSUMPTION AND ASPHMA OURED.—DR. H. JAMES discovered, while in the East Incles, a certain cure for Consumption. Asthma. Bronchitis, Coughs, Colds, and General Debility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his follow mortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their names, with stamp for return postage. There is not a single symptom of Consumption that is does not at once take hold of and dissipate. Night sweats, peevishness, irritation of the nerves, fallure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, wasting away of the muscles. Address.

July 20. tfeew 225 North Second st., Philadelphia, Pa.

REMOVAL.

GEORGE LYON & CO., MERCHANT TAILORS,

AND

FURNISHERS,

HAVE REMOVED TO CHAMBERS NO. 158 WASHINGTON STREET, (New "Parter Building,") a few doors south of Milk street,

ORGAN FOR SALE. TITABLE for a smull church, vestry, hall or parlor, in good order, and will be sold low. Torms very liberal, fugnire at this office. THE MISTAKE OF CHRISTENDOM;
OR, ISSUS AND HIS GOSFEL BEFORE PAUL AND
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### The Messenger.

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

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

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

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

### MESSAGES TO BE PUBLISHED.

one from any one they recognize, write us whether true or Wednesday, June 12 .- Invocation ; Man's Power over Cir-

will be published in regular course. Will those who read

Wednesday, June 12.—Invocation; Man's Power over Circumstances; Hornes Bhorman, N. Y.; Andrew J. Portes.
Thursday, June 13.—Invocation; Alexander Carson; Samuel Leonard; Maria Parker; Ben Holmes.
Saturday, June 14.—Invocation; Unrest; Lydia Forguson; John B Erencer; Addie Severance.
Monday, July 0.—Invocation; Dr. Benijah Sanborn, Northampton, N. H.; Ellab Grimes, San Francisco; Ann McGraw, New Orleans; Yankee Sullivan.

#### Invocation.

Oh, our Father, while millions of thy children are this day wrapped in sorrow, may they not forget that thou art God and infinitely good. May they learn to know, oh our Father, that thy fingers of love are forever playing upon the lyre strings of all nature, and that harmony-eternal harmony-forover exists in thy universe.

May thy children know also that each tear coming down the cheeks of humanity is remembered and hallowed by thee; and, oh, as each tear is born of deep sorrow, may they feel it to be the harbinger of some unborn joy. We thank thee that in this glo-rious age of light, thy children are beginning to understand thee as they should—that they are beginning to feel thou art of infinite goodness, and that thy love forever quickens them; that though the waves of sorrow forever roll over them, thy smile is

Our Father, shall we ask thee to send especial blessings unto the American nation? As she sits bathed in tears of sorrow, and with dark clouds about her, shall we ask thee to bless her? Oh, God, we know thou wilt not forsake her: we know the dark night is but the beginning of joy. Shall we ask thee to bless those for whom their kindred have been ruthlessly torn? Shall we ask thee not to forget them? Oh, no; for we know they are thy children, partakers of thy love; and we know thy love nover sleeps—never forgets its Creator. But we will ask thy children who are bowed beneath the yoke of serrow, to look up to thee; to know that, though the night be over so long, the morning shall surely come, and they will find that thou art good. Oh, Father, shall we ask thee to bless those who

are arrayed against our beloved country? No, for they are thy children as are we; and we feel that though they stand as our enemies to-day, in the great eternity they shall stand as brothers to us. We feel that their disunion is but temporary, external. In the internal and the eternal they are with They, too, walk in sorrow; they, too, shed teafs of blood. May they feel that thou art their Father. their God. While all is darkness around, may they feel that their future shall bring forth peace. And while they war with us, may they feel that the antagonistic elements are only in external life. May they feel that the great eternal controls them, and

that thus far they may go, and no further. And while they ask thee to be with them in their dealings with their enemies, may they not fail to ask thee to bless their enemies. We ask not that thou wilt fold our enemies to thy bosom, for we know that from all sorrows thou wilt bring out peace—peace such as the American nation has never known, when the spiritual light now in the distance shall penetrate every soul, and all shall return to their thanksgiving, forever and ever. June 5.

### Nature.

The human race have ever been sending forth the desire to know how much of the beauty of earth lies in the spirit life, and how much of external beauty lives after external forms have passed away. And yet the desire, the wish, the call have remained unauswered. Echo only has told a story and echo alone answers because man has heretofore set forth his desire all is real, because all is real in Nature. But when man sends forth a call to the external, he remains

All things that have their starting point in Nature, or are based and founded upon it, are immortalsubject to a great variety of changes, yet never lost. And though subject to changes, yet they always retain their identity-their peculiarity. They never lose anything, but that which seems to pass from them is merced into something higher. The old manifestation is worked into a new one, but not lost. However minute the atom may be, that has its foundation in Nature, it has an immortal life-it must outlive the things of time, and go beyond your present externalized sense and life. Therefore, all things material are immortal. They do not pass away with the external form, or the manifestations of life necessary to them in their material form. What would the spiritualization of things be to you in the material body? You could not enjoy them. The wise architect knew this, and therefore he gave a crude form to every atom, that we might comprehend and learn of all things also.

When the beautiful sentinel of the forest lies dead in the external before you, when his leaves are lost and his limbs decayed, there seems to you to be nothing of him. Do you suppose he is entirely gone? God might as well not have created him. But you may say he has lived his appointed mission, and is dead. But nothing can ever die; the ex-ternalized part may pass into external decay, but element, remains the same, only it has gathered to itself something more beautiful. Therefore the tree lives after it has done with the body yon could see. If all these things given to you in the external life are necessary to your comfort here below us, the same forms in a more purified, glorified state are necessary to the spirit after it has lost the external. And Nature over teaches us that the spirit of man is capable of providing itself with all things necessary to its unfoldment. The spirit is just as capable of possessing itself of all things necessary for its peace, after death.

How much of the beauties of earth am I to possess after this existence, has been asked on my own death bed. Oh, had the question been turned within, the answer would have come. Now he too often had promised to cast his question out in the space beyond, instead of within. Nothing has answered my soul satisfactorily, says the inquirer. It is because you have asked of nothing, and nothing could not give

you something.

Oh, naturalist, there is a scheme to be worked out, the ultimate of which is within. And the time is coming when the philosophers of earth who have been reaching outside for knowledge, will learn to look within, and then they shall build a mansion not based upon sand, but upon the eternal rock of

Nature! who can wash out one particle of her dear self? The scheme would be incomplete with one atom washed out. None of it shall ye lose, oh student of Nature, for Nature is God, and each and every portion of his natural body is eternal. June 5.

### Stephen S. Dike.

I suppose I don't really understand what you require. My name was Stephen S. Dike. I am a native of Yarmouth, N.S. About eight months ago, I started to go on board the ship Orient, lying off the Navy Yard, Brooklyn, N. Y., and I got drowned. I was in my forty-first year. I was a seaman. My body was not got until some months after I lost it, and then it was not carried to my home. My folks do not know anything about coming back, but I want to come back. I believe the folks in the world are thunder! this is a queer place. By golly! I was a guage, to the inexpressible horror of the present edition most dead. I think we are more alive where we farmer. By thunder! what you got me rigged up tor of The Army and Navy Gazette, and to the infility than you are. I feel as though it was my folks in this way for? I've got folks at home, but I nite delight of all Kerry.

who are dead. They cannot hear me, but I can hear should be ashamed to go in this rig. They said it them. I can see them, but they cannot see me. I was a body I could use, but I did not think I was to know where they are; they do not know where I am. be rigged up in this way. i feel they are in their graves—deep graves, these bodies are. I believe that is what is meant by the second coming of Christ—that they who were in their graves—deep graves, these when I died, I dilike to go down there. I had the second coming of Christ—that they who were in Small pox—that's the reason I did u't see them. their graves should come forth, and should bear the By golly! my sister Sukey would n't know me. spirit. I was a Christian. I professed religion Tell her I came in petticoats, and it was the best I something like a year before I died. Circumstances could do. Sho is home in Norwich, I suppose. I get made me a Christian-not a follower of the English an old aunt there that she is with; they live togethmade me a Christian—not a follower of the English an old aunt there that she is with; they live togeth-Church, as my folks were, but a Baptist. I was brought to that way of thinking by the death of a little fellow who died on board ship with me. His folks let him go to sea on account of his health. I stood over him while he was sick. His mether was a Christian, and she gave him a Bible, and he used part of my portion, but I want my sister to have

to read in it, and got me to read in it, after he was the biggest part. He did n't de just right; he went too sick. I used to think a good deal of the passage off and left all the work for us to see to. He did where it said the voice of the angel shall penetrate n't like farming very well, but was always up to the The communications given by the following named spirits into the grave, and the bodies should come forth. I house loading, when he was at home. believe it is the bodies that are the graves; that the when father died, we sold our place in Vermont, angels are the voice of Christ, and these bodies are hearing the call through these graves. I want these divided between my aunt and my sister and brothfriends of mine should come forth out of their graves, er. He lost what he had, and we sold the place and and let me speak to them.

I've got a dear old mother at home, I suppose. She has been in this grave upwards of sixty years. | part. I believe she is sixty-eight or sixty-nine years old. break through? I'll balloo loud enough, at any rate.
I'm used to speaking loud, and I believe I can use power enough to make her come forth to meet me. She knows I'm gone-she don't know anything about how I can come back. Let me see her: 1'11 let her know. Oh, I have the string of the latch now. My dear old mother has said a good many times that she'd give the world to know where my father left certain papers of his when he died, that he brought with him from his home in Newcas. tle, England. I know where the papers can be found, and if my dear old mother will let me talk to her half an hour, I'll tell her. She's in good health; can come up here, if she must, but I think there are mediums right there I can use. I want any of them who read my letter to send it to her.

There was a mystery about those papers. My mother had an idea that he was married before he married her, and she had an idea that the papers would tell her of my father's early life. I have always been told that woman's curiosity was large. of my folks here, cause I'd be ashamed. Well, she can know what she wants to; if she will throw aside this prejudice about Spiritualism, and come right out and meet me, she 'll know.

I have never lived at home since I was quite small. After I had got home from long voyages, I'd generally go home and see the folks, but never lived Ans .- When you see a tree loaded with beautiful

fruit, you say, how beautiful is that fruit! Well, this is the food of the spirit. To feel these things are beautiful, is to eat them with us. Ans. - Spirits tell me who have drank, that it has

gathered such surroundings for the spirit, that they do not lose it when they leave the body, and they tell me they come back and attach themselves to these in the form who drink, and they seem to enjoy it. How much would the body enjoy liquor after the spirit had gone? This body is not needed at all. The spirit is the only real part.

I was one of those who wanted to see all there was, He was dissipated, and went to sea. and I had no money to travel with, so I went to sea, and became a sailor. I remember all I saw. Ans.-I 'Il tell you what the clothing of the spirit The spirit, after it has left the body, has a sort of

day. If you surround yourselves with good acts and take care of mother. here, all these things go to make up the quality of the clothes of the spirit, as seen by us. We are con- bear all the sorrow. tinually losing a part of your clothing, as we become better.

Ans .- Suppose you were hungry and loved peaches and I should set a beautiful peach before you. Be-fore you touched the peach, you'd wish you had one. Now that thought, wish, or desire, would satisfy the spirit as much as the fruit would satisfy your body, if you masticated it. You have a spirit within the The thought, the desire for food; is the spirit of the hunger your body feels. Well, that desire of your body. There is nothing in spirit that decays.
The spirit of the peach you cannot have while here, but the spirit of the peach is for the spirit when freed from the body. The peach in spirit-life is never made less by the desire of the spirit to have it. Oh, this is so beautiful a study, it will delight you.

I want my mother to know that all this talk here is but answers to questions from people around me. want her to furnish me with means to talk with her, as I talk with the people here. June 5.

### Laura Kinge.

My name was Laura Kinge. I was thirteen years I died at Pittsfield, where I was at school. parents live at Bangor, State of Maine. It is three years since I died. I have never spoken of it before. I have had fear of speaking—always thought I know the truth of Spiritualism.

I died of typhus fever, in the menth of September.

I died of typhus fever, in the menth of September.

was an only daughter. My mother has been very sorrowful since I left her. They fear she will be in mistaken, they was same. I do n't think my father need have any fear my spirit home. about her becoming acquainted with Spiritualism. with her, for if there is any tendency to insanity I can do much to clear it away.

When I went away she thought I was gone from her forever. She had many plans laid for me, and met with a little sister who passed away in infancy; she was hardly able to bear it. My mother was not perhaps it may be well to say she never lived at all a Christian, and had no real belief in anything but here. I will surprise my dear mother by telling her what you see here. I think she has no belief in she has another link in the chain between spirit-life these things, because the church has failed to offer more beautiful than all the rest. My mother does her anything satisfactory to her soul. They could not suppose the little one exists, but she does, and is not make the idea harmonize with her soul, and so crowned with more joy and beauty than any of us she did not become a Christian. As it is, her not hav- here. I am able to give her much knowledge of earth, ing a hope of meeting me again—that unfits her to while she gives me much of spirit-life. I can give fill her station in life. If I can get her to know we my mother much to instruct and amuse her. I am shall meet again, and that she will be as much in my far more happy than I expected to be; all my wild company as before death, that is all that will be ne- dreams are more than realized, but not in the sense many Spiritual remedies physicians know nothing of spirit life. We can have little knowledge of it about. I know they deal too much with the body, here, and that religion gives us is so imperfect that

and too little with the spirit.

My mother often says, if there is a God, she does not see his wisdom or justice in removing me from earth, just as I had begun to shine on earth. Instead of my light being blown out, it has only been renewed; it has only gathered more brilliancy. And she will see it so when she believes. I want her to know I am not dead, but that I live more in reality than in the body.

I attended school at the Institute. I wish my lear mother would come to this place so I can speak with her as I do now-or, if not, go to some place where I can come. But she must not think we can come under any and all conditions, nor must she think we are infallible, for we are not; and our means of communicating are very fallible, and often fail us when we want them most. I wish to com-mune with my father, but his mind has received so many of what he calls truths in reference to the fucommunicate with him as with my mother. That very infidelity that some look upon with so much scorn, is the very principle we can come on.

I am losing my control of the body I hold. They told me I would be able to use so much of the vital forces of the medium, and then must leave; but I did not understand it, though I see it is the case June 5.

### Orrin Barker.

was ever in. I guess I aint in beaven earth or hell. and the reportorial pencil arose. Dan gave one more My name is Orrin Barker. I'll be darned I I benignant smile on the correspondent, winked at the lived in Norwich, Ct. I was born in Vermont. By auditors, and commenced his speech in the Irish lan-

came to Boston and lost it; we bought the new place. I'm willing he should have the smallest

He 'd better keep clear of the small pox; it 's the Now do you suppose the crust is so thick I can't darnodest disease in the world. Nobody comes to see you, and when people who take care of you come, you feel so like swearing you drive them cff. I felt mean when I got over here, for I swore so much I did n't know who would claim me. God or the devil.

I saw my mother once; she died before father, when I was little. The old man died about nine years ago, and we have been round considerable.

I have no wife or children, but If I'd stayed here while longer I should have had a wife. She mar-

ried since, and her name is Bell. Her name was Martha Huchings: she came from Vermont. After she came down from Vermont, she went to Hartford and learned to make cigars. I do n't like to say I'd like to talk to her, 'cause she has got somebody else. I'd like to talk to her, but I do n't want to get her If Tom is anywhere round, and would like to talk

with me, I'd like to.

Well, I guess I'll be trotting. I don't take this rig off with me. I'm kind of glad there aint any

#### Charlotte Ann Peevey.

I've a mother in Haverhill, Mass. I wish to say things to her that I do n't wish to say here. I have been dead seven months. Three days ago it was soven months.

I was eighteen years old; when I was in my fifteenth year, I left my mother and went to Lowell to work in the mill—the Massachusetts spinning room. I staved there little more than a year, and then came to Boston. From here I went to New York, and from there came to Boston.

I have n't seen my mother but twice since I left home; I don't know as I want to see her now, but sometimes I think I want to. She was a Christian, and a good woman, but every one of her children turned out poorly. She had three. My brother lives with you, I suppose; my sister died before I did.

If I could say anything to comfort my mother, I should like to; but I can't. I am not happy where I am. I am sorry I ever left home. My mother said s. Your word to me is the clothing of your thought. I should be, and I have been a thousand times. I wish my mother knew something about this coming back, a garment that corresponds with the feelings. If but she do It. Sometimes I'd like to talk to her, very happy, it is a sort of drapery very beautiful; but and then I'm afraid she will repreach me, and then if not happy, the garment is sort of misty and hazy; I do n't want to. Oh dear, mister, I do n't know what it looks like one moving on the sea-shore in a foggy I want. My brother better go home and be steady,

I knew about Spiritualism. I went by the name your clothing. If you are satisfied with it, it is of Percival here. My name was Charlotte Ann Peegood. It is a sort of atmosphere going out from the vey. Do you know a woman by the name of ingalls, body, fitting closely to it. Sometimes spirits appear in North street? I died there. Oh, nobody cares to be clothed in garments such as they were here. for you, and it makes no matter where you go. Well, there are forms of memory, but they are not When I was here I could drink, but here I have to Those folks where I was better reform and shut

that bar up. Tell old Mother Ingalls the devil is waiting here to give her the best seat, too. She's one of the kind to sell you a glass of liquor to get you drunk, and then kick you out of doors. June Il.

### Louisa Robertston.

Oh how I pity such, whom unfortunate circumthe spirit satisfies itself as much as the food would stances are made exiles from home and friends; but

> child; I feel sure I shall be welcome and I have no fear of returning when your poor unfortunate sister feels as strong repugnance to meeting that mother. It is because society has blinded her eyes; 'tis because society has made her look more hideous than she really is. But the God of nature will open her eyes, and teach her that she is His child.

I was born in the town of South Hadley, Mass. I was twenty-four years old when I died. My disease was consumption. I died at my brother's residence. in Chicago. My mother was with me. She has a partial belief in the Spiritual communion. I promised her when dying, that if I could return I would do so, and give her some test by which she would

I told my friends the night before I died in the morning, that I could hear voices singing. They were so sweet they seemed to be heavenly; I was not mistaken, they were friends come to welcome me to

My father has been in the spirit-world near nine-I do not think he need fear letting me communicate teen years. He died of fever. Say to my mother of my brother that I have seen him ofcen, and he expresses a desire to communicate, but says he has never found an opportunity to do so. I have also to drive away her insanity. There are I supposed them to be, for I had no great knowledge no one could ever recognize it.

### A Reporter's Experience.

Mr. Russell, The London Times's correspondent, now in this country, was sent years ago to Ireland to report O'Connell's specches during the repeal agitation. The following is told as the result of his mission:

One of the first meetings the newspaper man attended was in Kerry. Having heard of O'Connell's polite qualities, he thought he would ask that gentleman's permission to take a verbatim account of the oration. The "Liberator" not only consented, but in his oiliest manner informed the assembled audience that "until that gintleman was provided with ture state, that I fear I might not be so well able to all writin' convaniences, he would n't spake a word," assuming an extra brogue, which was altogether unnecessary. Russell was delighted. The preparations began and were completed; Russell was ready. "Are you quite ready?" asked Dan.

" Quito ready." "Now are you sure you're entirely ready?" " I am certain, sir. Yes."

The crowd becoming excited and impatient. Dan said, "Now, 'pon my conscience, I wont begin the speech until the London gintleman is intirely ready." After waiting another moment or so, O'Connell I'll be darned if this is not the queerest place I advanced; eyes glistened; ears were all attention, Written for the Banner of Light. му мотивки вриит.

#### DY O. O. MEAD.

Pale moon ! lot fall thy soft cool light Upon my blanched and saddened brow, For visions pure and strangely bright, Are fleating round my spirit now.

As now, I've sat for many an hour, Entranced beneath thy virgin smiles, Until some strange, unearthly power, To distant worlds my soul beguiles.

I've roamed amid the starry throng, And converse held with beings fair; I've caught their notes of harp and song, While floating on the balmy air.

Oft, too, I've sighed for pleasures past, When hope and fancy wandered free, Ere sorrow in my path had cast Its signet of mortality.

But I would sing another song, Before thou leavest thy starry throne, For time doth swiftly flow along, And I upon its tide am borne. I sing of one whose image dear.

Whose angel voice I often hear, In the low wind's soft melody. I hear the sighing of the breeze, The murmuring of the rippling rills,

While zephyrs play among the trees,

Is shrined upon my memory;

And all the air with music thrills. The wind all burdened with performe. As if an angel's feet had pressed The fragrance from the rose's bloom. O'ercharged with sweetness, sinks to rest.

It seems a fairy hour indeed. For spirits bright to wander forth And scatter flowers o'er the mead Of life, unyielding such a growth. And now, as gently falls the light,

So softly do I feel her near. While poised on silken pinions bright, She kisses from my cheek a tear That had escaped its crystal pool. Now gently with her waving wings

She fans my feverish temples cool, And softly to my spirit sings. She sings of that bright world above, Where tender ties are severed never-Where with the objects of our love.

In happiness we dwell forever. She softly whispers words of peace. In language that can ne'er be spoken; And thus anew of future bliss. Is left within my heart a token.

#### IMMORTALITY-DR. SPENCE'S VIEWS. To the Editor of the Banner of Light:

SIR-Will you do me the favor, and Prof. Spence the justice, to print the accompanying note I have I have just received from him? Also, permit me to explain, that Prof. Spence is quite mistaken in supposing I had special reference to him in the passage ne quotes. I stated what I understood was " the theory of some Spiritualists," not "some one;" and deduced from it what I deemed certain probable conclusions, without intimating that anybody else Saying: "I am the soul of the brier; we grew at the had deduced the same.

In fact, at the time that article was written (upwards of a year ago), I knew scarce anything of Prof, Spence's peculiar views on the subject in question, his own elaborate expositions not having then been published. I had learned that he had questioned the natural immortality of all human beings; but on what grounds, I was not aware, and hence purposely refrained from attempting to state his opinions, lest I should mis state them.

· If any reader of the article referred to has so he Professor's views. I trust this explanation, with his own explicit declarations, will suffice for correction.

The fact that Prof. Spence, while pursuing a total ly independent course of investigation, should have reached conclusions so nearly identical with those which have forced themselves upon my own mind, is at least an interesting one.

A. E. NEWTON. Respectfully. Boston, July 10, 1861.

Mr. Newton :- The doctrine of the non-immertal. ity of some human beings has met the fate of all other truths that have overturned and revolutionized men's fixed and stereotyped thoughts and opinions. It has been abused, ridiculed, sneered at, spit upon, misrepresented and misunderstood by nearly every one that has approached it, while not a few have stood at a respectful distance from it and made faces at it. and poured out their indignation upon it in the bitterest epithets that could be used. A brief season of rest has been given to the subject, during which passion and prejudice have had time to cool down, while reason and philosophy have to some extent gained the ascendancy. Spiritualists, therefore, are in a better condition to investigate the subject in a calm, philosophic spirit than they were when it was first presented through the columns of the Ban-NER. For this reason I am much pleased to see that a call from one of your correspondents has induced you to give your views upon the subject, and that a Boston Conference.

Your well known calmness and moderation is be treated with civility and respect; but some portions of your article induce me to caution you against a species of injustice which is much more injurious in its effects upon those who differ from you than the bitterest words of condemnation or abuse. I refer to the neglect to ascertain the real Look at my grimy features; mountains between us opinions of those whose opinions you publicly criticize. Such a neglect is manifest in your article, and, as a consequence, I am under the necessity of assuring you that you have misrepresented (unintentionally, of course) my views upon the subject rewhen all is over,
With the red stream of my life-blood staining the ferred to.

all spirit is an ultimate or product of matter; hence that man's spirit (if he has one) must be developed in and from his material body. If this be bo so, then, it would seem to follow that in case the physical Brings golden wine!—Vanity Fair. body is destroyed before reaching a certain stage of maturity, no spirit is ultimated—no fruit is produced, as in the case of a bud blasted in the blossom. Hence no immortality and no future life can be anticipated for children who die young, nor for certain infantile races of

tation were intended, of course, to express your con- Sam!"

coptions of the process of reasoning by which some one (you do not say who) has endeavored to prove that children and all who dio prematurely are not immortal. That some one must be myself, as no one else has ever contended for the non-immortality of such cases; nor has any one ever argued the point in the manner you have represented, or in anything like that manner, except myself.

The important point in which you unintentionally misrepresented me, is this: I do not assume the position that all spirit is the ultimate or product of matter. That proposition may be proved to be true, or it may be proved to be false, and yet the argument which I employed will remain untouched. I do not pretend to know the origin of either spirit or matter; but I have assumed that they have both existed, and will continue to exist forever. I do not wish to put you to the trouble of reading

what I have published on the question of non-immortality; still I have been so often and so persistently misrepresented by others that you cannot rely upon hearsay evidence as to what my opinions are; and, therefore, if you should again have occasion to criticize them, it would be but an act of justice to your readers and to myself if you would ascertain for yourself what my opinions really are. To this end I would refer you to the BANNER of 1860, of the following dates, namely: March 31st, April 14th, June 23d, Aug. 25th, and Dec. 15. You will find from a perusal of those articles that, making due allowance for your questioning way of expressing your opinions, we do not differ from each other as much as you have perhaps supposed.

Using the word soul to mean the same as spiritbody, and the term spirit to mean principle, or power which manifests itself through the spirit-body, I maintain, lst. That a destruction of the soul necessarily destroys that individualization of spirit which manifests itself through the soul. 2d. That in some cases the soul perishes immediately upon the death of the body. 3d. That in other cases the soul may survive the death of the body for days, weeks months and years, and yet eventually perish, 4th. That in other cases the soul survives the death of the body and lives forever. Yours truly,

PAYTON SPENCE. New York, June 18, 1861.

### THE BRIER-WOOD PIPE. ... 288.6

BY CHARLES DAWSON SHANLY.

Ha! bully for me, again, when my turn for picket is And now for a smoke, as I lie, with the moonlight, out in the clover.

My pipe, it's only a knot from the root of the brierwood tree, But it turns my heart to the Northward—Harry gave it

the riot; But a softness comes over my heart, when all are, asleep and quiet.

And I'm but a rough, at best, bred up to the row and

For, many a time, in the night, strange things appear to my eye As the breath from my briar-wood pipe sails up be-tween me and the sky.

Last night, a beautiful spirit arose with the wisping Ol I shook, but my heart felt good, as it spread out its bands and spoke,

root of a tree Where lovers would come in the twilight, two ever; for company.

Where lovers would come in the morning-ever but two, together; When the flowers were full in their blow, the birds in their song and feather.

Where lovers would come in the noon time, loitering—never but two.

Looking in each others' eyes, like the pigeous that kiss and coo. And O I the honeyed words that came when the lips

were parted, misapprehended my meaning as to do injustice to And the passion that glowed in eyes, and the lightning looks that darted ! Enough: Love dwells in the pipe-so ever it glows

am the soul of the bush, and spirits call me 'Sweet-Brier.''' That's what the brier-wood said, as nigh as my tongue And the words went straight to my heart, like the

To-night I lie in the clover, watching the blossomy 'smoke; I'm glad the boys are asleep, for I ain't in the humor

stroke of the fire-bell !

I lie in the hefty clover: between me and the moon The smoke from my pipe arises; my heart will be quiet,

My thoughts are back in the city. I 'm everything I 've been; I hear the bell from the tower, I run with the swift machine.

I see the red shirts crowding around the engine house door.
The foreman's hall through the trumpet comes with a hollow roar. The reel in the Bowery dance-house, the row in the

beer saloon, Where I put in my licks at Big Paul, come between me and the moon. I hear the drum and the bugle, the tramp of the cow-

We are marching on our muscle, the Fire Zonave White handkerchiefs wave before me-Oi but the sight is pretty
On the white marble steps, as we march through the

heart of the city. kindred subject is now under discussion before the Bright eyes and clasping arms, and lips that bid us good hap; And the splendid lady who gave me the Havelock for

sure guarantee that those who differ from you will O! up from my pipe-cloud rises, between me and the

moon.
A beautiful white-robed lady; my heart will be quiet. The lovely golden-haired lady ever in dreams I see, Who gave me the snow-white Havelock—but what does she care for me?

with my sledge-hammer knuckles, she with her

jewelled band ! What care I?-the day that's dawning may see mo.

hefty clover. You say, " It has been the favorite theory of some | Hark! the reveille sounding out on the morning air; Spiritualists, if I do not misunderstand them, that Devils are we for the battle-will there be angels

there? Kiss me, again, Sweet-Brier, the touch of your lip to

### Old Sam's Defiance.

Once upon a time on a plantation in Kentucky, while a little nigger baby was encozing in a cradle, a streak of lightning came down the chimney and killed it. Old Sam, an aged darkey, came rushing men. These conclusions seem unavoidable, provided in from the storm, and after seeing what had occurthe premises be correct, that all spirit is the product | red, he let himself out as follows, gazing intent on of matter. This materialistic axiom is attributed the defunct little darkey. "Now, Lord, you tink you hab done great tings—jus' gone and killed a poor little nigger baby, what aint worf two dellurs and a half." And then, jumping from his feet, with Tho lines which I have italicized in the above quo-

## Spiritual Phenomena.

Physical Manifestations in Penu Yan, N. X.

It may be interesting to the numerous readers of the Banner to hear something about the circles the finish of the portraits, nor the exquisite taste lately held in our vilingo by Miss Wiley, of Oswego. displayed in the arrangement of the flowers. I The manifestations of spirit presence are similar to would not part with them; they have become sacred those observed in circles held by Mr. H. Melville Fay, to my household—the assurances of a living future. at present so much controverted. Miss Wiley has held her parlor circles with us about two weeks, and most intelligent citizens. Every opportunity, consistent with the conditions under which it is claimed friends here will follow him. these evidences of spirit power are given, thoroughly to test them, has been allowed and earnestly invited.

The medium, Miss Wiley, was repeatedly tied with cords by a committee of unmitigated skeptics, freely chosen by the audience, so that it seemed utterly impossible that she could extricate herself. In no instance, I believe, was the mode of tying interfered with, or dictated by the medium. In every instance, she was in a short time released, and the committees felt compelled to admit, and did freely admit that she did not and could not release herself.

a young lady of eighteen years of age has outwitted many of the sharpest minds in our county. She was also tied up by an apparently invisible power, it is you who are mistaken; the paper you have refin a manner she could not have tied herself, and while thus secured, instantly, on the light being ex- ting in your wallet you put in your bat, inside the tinguished, several instruments of music, a guitar, lining." I immediately looked in my hat, and sure a tamborine, a common triangle, and a bell, placed upon a table, commenced playing, frequently three told me it was. of them at the same time, and were carried through the air into different parts of the room, touching many persons in the circle, and being carried up to and against the ceiling. Voices were heard speaking through a common fireman's trumpet, and holding free conversations with various members of the circle. While all the circle were sitting with hands joined, spirit-hands were extended, which in one in- of New York; what length of time have I been in stance dissolved in the grasp. The commencement the City of New York? All of which questions of the music on the light being extinguished, was instantaneous, and to suppose that it was performed by Miss Wiley, involves the theory that she could free herself in about one second of time, play on at least three instruments at the same time, (difficult in the spirit land." He then called me to the winfeat, that, with one pair of hands,) and be in three dow, and written upon his arm was my wife's name, places at once.

was fully attested by her talking aloud while the instruments were being played upon. Did she have out for that. Our friend, H. B. Storer-who by the way would no more be suspected of collusion than Henry Ward Reccher would be thought capable of humbugging the congregation of Plymouth Church. hampered up and taken care of, to keep them out of mischief, and the whole circle joined hands so that no one could leave, without detection. Enough was done in the light at these circles, to arrest profound attention.

On one occasion, the table, standing against the wall, no one touching it, and the room being fully lighted, was removed out upon the floor at least a foot; the chair on which Miss Wiley sat, on her leaving it, followed her, or was made to follow her about heavy sounds, intelligently responsive to questions, were heard upon the table.

room and placed in his hand at once.

"Poh!" said an indignant skeptic, on hearing this fact, "anybody could do that."

round and take one step, then return and put your finger on it the first time, you shall have it." Several trials proved utter failures.

Miss Wiley goes East, I believe-I think to New above. York, soon. She appears to be a young lady of modest and retiring demeanor, and willing to submit to any fair test of her mediumship. She certainly has left the impression upon the community, that the startling phenomena which occur in her presence, are not produced by her agency.

We were favored with several lectures through our Brother H. B. Storer. They were worthy of minds dwelling in the light and wisdom of the spiritland. They were certainly models of an eloquent unfolding of great and central truths, which nearly concern humanity in this transition age.

It is pleasant, very pleasant to sit under the droppings of these divine truths and principles from the angel-world. Yet these, I think, are but the first drops of the coming showers of wisdom and love. Despite all opposition, they will come, and let them come. We bespeak a kind and friendly greeting, and the fullest confidence for Brother Storer, wherever he may go. Yours, fraternally,

H. M. STEWART.

Penn Yan, June 27th, 1861.

Spiritualism in Bloomington, Illinois.

It may not be without interest to yourself and readers to hear of the progress of truth in this locallty. We have a large class of people who hold liberal views. Our Spiritual friends are quite numerous and influential. We have no organization as yet for the dissemination of its truths, but its influence is steadily and permanently at work, manifesting itself in every department of society. Among those who have rendered valuable aid to the cause in this neighborhood, we must place in the foremost rank William P. Anderson, E.q., the Spiritual Artist. He spent the greater part of the past Winter and Spring with us, and produced many spirit portraits. These portraits are truly wonderful; the workmanship is of the highest order, and their faithfulness is attested by many relatives and friends of the deceased.

Mr. Anderson has brought joy and happiness to the hearts of many; through him they have been assured of the immortality of life, and that their loved ones who have gone before still live. He has produced portraits of two of my children of about life size. The one is of my daughter, who died a year ago last October. She was then three years old. This picture is most truthful; the dress, the beads, and her favorite flowers are all there. This portrait was executed in two hours and thirty-eight min-

The other is of my son, who died during the month previous to the decease of my daughter, and was then only goven months old. The execution of this picture surpasses description. The child is represented as having emerged from, or rather floating upon, a dark cloud, entwined about with a beautiful wreath of flowel's. A thin vapory mist seems to cover the form. The youthfulness of this form

renders it more difficult to recognize, but the marked features are visible. This is one of Mr. Anderson's best. I would like to give you a more extended de scription of these portraits, but I can neither doscribe the delicate shading, nor the completeness of . Mr. Anderson is on a tour to Minnesota, for the benefit of the health of himself and family. We they have been attended by a large number of our will say to our friends there that they will be richly rewarded by his coming. The esteem and respect of Yours truly,

Mr. Colchester's New York Circles.

Allow me, through the columns of the Banner, to give to the public a few tests given me by Mr. Colchester, at his rooms, No. 30 Bond street, New York. had previously called on, and had sittings with several other mediums, but was not so well satisfied with them as I am with Mr. Colchester. I first asked him if he could tell me what I had lost. He told me I had lost a pocket book with papers in it of no value. That it was picked from my pocket in a If she did do it, then, we are compelled to say that Broadway stage. I then told him that he was mistaken, for there was a paper amongst them of value. 'Ch, no," said Mr. C ...., "I am not mistaken, but erence to is a check for \$315, which, instead of putenough, the check was there just where Mr. C-

I then asked Mr. C --- if he could tell me my brother's name. The response was, "Edgar." My next question was, "Where is Edgar?" The answer, in Melbourne, Australia. I then asked several questions; among them my father and mother's name and ages; how many sisters; how long had my mother been dead: was I a resident of the State were answered correctly.

My next and last question was, "Is my wife in the spirit-land, and if so give me her name?"

The medium immediately wrote: "Your wife is Sarah E. Colby. I then wet my handkerchief and; That she remained a close prisoner in her seat tried to rub it off, but the more I rubbed the more distinct it appeared.

Mr. Colohester then told me he was to have a circonfederates to assist her? I believed we looked cle that evening, and invited me to attend. I went. There were twenty-six or twenty-seven persons present. At 8 o'clock the circle commenced. Upon the table was a small basket in which the questions were put, and I should think, to the best of my was safely imprisoned by the hands of skeptics of judgment, that there were from two hundred and adamantine shell. Every deluded Spiritualist was fifty to three hundred questions answered during the evening, and every one was answered correctly.

I have attended a great many seauces, and I must say I never saw one conducted as well as Mr. Colchester conducted the one of Wednesday evening, July 3d. Yours truly, Wm. Ambien Colley.

Fifth Avenue Hotel, July 6th, 1861.

The Study of Latin.

I wish to call your attention to a very able and original essay on " The Evils of the Excessive and three feet, without mortal contact, while loud and Exclusive Study of Latin," which has lately been published for gratuitous distribution by Rev. A. Bordman Lambert, Salem, Washington County, N. Y. One evening, a gentleman in the circle, (a dark I have, by my own academical and collegiate studies, one, perfectly dark, dark as the land of Egypt under been thoroughly convinced that Latin is often studied, the plague,) mentally requested that the bell should both in public institutions and in private self-oulbe placed in his hand. It was brought across the ture, more for its traditional reputation, derived from the dark ages, than for any real value or use. and studied to the exclusion, in part at least, of modern soience and modern thought. Thus free "Sir," said a bystandor, "here is a coin," putting development is checked by being debarred the mightone on the table. "If you will shut your eyes, turn lest of all influences under God-the influence of our present age. I wish to advise all your readers who are interested in literary education, to write at once for a copy to Rev. A. B. Lambert, Salem, N. Y., as HARVARD.

LADY OLARA VERS DE VERE. BY ALFRED TENNYSON.

Lady Clara Vere de Vere, Or me you shall not win renown; You thought to break a country heart For pastime, ere you went to town. At me you smiled, but unbeguited I saw the snare, and I retired: The daughter of a hundred Earls, You are not one to be desired.

Lady Clara Vere de Vere. I know you proud to bear your name; Your pride is yet no mate for mine; Too proud to care from whence I came. Nor would I break for your sweet sake, A heart that dotes on truer charms. A simple maiden in her flower
Is worth a hundred coats-of-arms.

Lady Clara Vere de Vere, Some meeker pupil you must find, For were you queen of all that is, I could not stoop to such a mind. You sought to prove how I could love,
And my disdain is my reply. The lion on your old stone gates Is not more cold to you than I.

Lady Clara Vere de Vere,
You put strange memories in my head
Not thrice your branching limes have blown
Since I beheld young Laurence dead. O your sweet eyes, your low replies: A great enchantress you may be: But there was that across his throat Which you had hardly cared to see.

Lady Clara Vere de Vere, When thus he met his mother's view, She had the passions of her kind,
She spake some certain truths of you.
Indeed, I heard one bitter word That scarce is fit for you to hear; Her manners had not that repose Which stamps the caste of Vere de Vere.

Lady Clara Vere de Vere, There stands a spectre in your hall:
The guilt of blood is at your door;
You changed a wholesome heart to gall.
You held your course without remorse, To make him trust his modest worth, And, last, you fixed a vacant stare.

And slew him with your noble birth.

Trust me, Clara Vere de Vere, From yon blue heavens above us bent The grand old gardener and his wife Smile at the claims of long descent. Howe'er it be, it seems to me, Tis only noble to be good. Kind hearts are more than coronets. And simple faith than Norman blood.

I know you, Clare Vere de Vere: You pine among your halls and towers,
The lauguid light of your proud eyes
Is wearled of the rolling hours.
In glowing health, with boundless wealth,
But sickening of a vague disease, You know so ill to deal with time You needs must play such pranks as these.

Clara, Clara Vere de Vere, If Time be heavy on your hands, Are there no beggars at your gate, Nor any poor about your lands? Ol teach the orphan-boy to read, Or teach the orphan-girl to sew; Pray Heaven for a human heart, And let the foolish yeoman go.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive aniscriptions to the Bannen, and are requested to call attention to it during their lecturing tours. Bample 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.

WARREN CHASE lectures in South Hardwick, Vt., four Sun WARREN CHARGE ICCUITES IN SOUR HINDWICK, VI., 1017 SUndays of July; Troy, Vt., first Bunday in Aug.; Glover, Vt., second Sunday in Aug.; Lebanon, N. II., fourth Sunday in Aug.; Lowell, first three Sundays of Sept.; Worcester, last two Sundays of Sept.; Troy, N. Y., for Sundays of Oct.; Qulney, Mass., four Sundays of Nov.; Cambridgeport, first Sunday of Dec.; Taunton, last two Sundays of Dec. He will receive subscriptions for the Banner of Light at club prices.

Miss Belle Scougall lectures in Eikhart, Ind., the four Sundays of Oct.; Providence, R. L. the four Sundays of New; New Hedford, Mass., the four first Sendays of Dee; in Troy, N. Y., the last Sunday of Dee, and the first Sunday of Jan., 1802; in Cambridgeport, Mass., the three last Sundays of Jan.; Portland, Mo., the four Sundays of February. Will residence the the last Sundays of S colve applications to locture in the Eastern States during

MISS EHMA HARDINGS will lecture in Oswego in July; in Cambridgeport, Quincy, New Bedford and Boston during Sep-tember and October; in Taunton two first Sundays in November. She will be happy to form engagements in the East for the rest of the winter, and thus informs her friends in the West of her inability to return to them this year. Postoffice address, care of Bela Marsh, 14 Bromfield street, Boston.

Miss L.E.A. Defonce lectures at Providence in July; Quincy, Mass., two first Sundays of August; New Bedford, first, and Baratoga Springs, N. Y., last of August and lst of Sept.; Putnam, Coun. 2d and 3d Sundays, and Concord, N. H., two last; Portland, Me., Oct. Address as above. MRS. FANNIE BURDANK FELTON Will lecture in Stafford. Conn. July 21st and 28th; will spend Argust in North-ampton; lectures in Springfield, Sept. 1st; in Obicopea, Sept. 8th; in Charlestown, Sept. 15th, 22d and 28th. Address, No. 25 Kneeland st., Boston.

Mns. Anna M. Mindienecok will spend the months of Soptember, October, and Novembor in Boston, and requests that all friends in the immediate vicinity of that city, deficused bottaining her services as a jectuler for the Sundays in these months, will apply as soon as possible at Box 422,

LEO MILLER will speak in Banger, Mc., four Sundays in July; vicinity of Banger through August; Cambridgeport, four Sundays in Oct.; Providence, R. I., five Sundays in Dec. Mr. M. will answer callste lecture week evenings. Adiress, Hartford, Ct., or as above.

MRS. O. M. Srows will receive calls to hold grove or two-days meetings, or to lecture in Northern Ohio, during July and August; also to lecture in Now England in the fall and winder of 1861 and 1862. Address till September, Milan, Eric Co, Ohio, care of G. W. Muars. FRANK L. WADSWORTH SPOAKS in Lyons, Mich., four Sundays in July. He will be in the east after August, 1861. Those in that region, wighing to secure his services for the fall or winter months of 1861-2, can address him at Detroit,

and States. Address at Oswege, N. Y., care of J. L. Pool. GEORGE M. JACKSON will speak at West Winfield, N. Y., the 4th Sunday of July and let Sunday of August. He will attend the Convention at Gewego, at which piace all communications may be addressed him, care of John R. Pierce. H. MELVILLE FAY lectures two first Sundays in August in Blafford, Ot. All business letters for engagements should be addressed Cambridgeport, care Geo. L. Oade, 379 Main

J. H. RANDALL may be addressed until further notice, in care of Mrs. H. S. M. Brown, Cleveland, O. Those in the New England States was may desire his services as a lecturer next shall and Winter, will please address him soon. ABBAM and NELLIZ SMITH Will answer calls to lo ture in the West during the Spring and Summer. Mr. Smith (an-tranced) will improvise music ou the Melodeen when oc-sired Address Three Rivers, Mich.

street; Quincy, care Mr. Rogers.

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

MSS. AMANDA M. SPENCE will lecture in Providence, five Sundays in Sept.; Bangor 4 Sundays in Oct. and 1 in Nov. Address, the above places, or New York City.

S. Prierrs Leland will speak at Adrian, Mich., July 21st and 28th. Friends in the East, desiring his services on Sundays, will please write soon. Address, Claveland, Ohio. Miss Emma Houston designs passing the Summer months in New Hampshite and Vermont Those wishing to produce her services as a locturer will please address her at East Stoughton, Muss.

Mas. H. M. MILLER will receive calls for Penneylvania and day York from 15th of July till 1st September. Address (ingsville, O, care of E. V. White.

MISS A. W. PPRAGUE will speak at Plymouth Notch. Vt. Sunday, July 21st; at Oswego, N. Y., lat and 2d Sundays in August and will remain at the Convention. R.v. SILAS TYRR. LL will answer calls to locture on Snir-

tualism, explaining its philosophy and phenomena. Address to South street, Bo ton Miss M. Munson, Clairvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive subscriplone for the BANNER.

Mss. M. S. Townsend may be addressed at Bridgewater, Vt., in 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. Ripley will speak in Bradford, Mc., each alternate Sabbath for the coming year; one fourth at Glenburn, and one-fourth at Kenduskeag.

W. A. D. Hume's services as a lecturer, can be

N. FRANK WHITE'S address, through July, is at Seymour, Com. Applications from the east should be addressed as H. L. BOWKER will give ticket lectures, or otherwise, on

Mental and Physical Anatomy. Address, Natick, Muss.
E. Whirele will answer calls to lecture in Southern Michigan up to July. Address, Sturgls, Mich. CHARLIE HOLT through June may be addressed, care of C. T. Nordruss, Gelova, Ashtabula County, Ohio.

Miss B. Anna Ryden, Trance Speaker, of Plymouth, Mass. will answer invitations to lecture. Mas. A. F. Pattenson, (formerly Miss A. F. Pesso) will re spond to calls to lecture. Address, Springfield, Ill.

MRS. F. O. HYZER WIll lecture during July in Qdincy, Mass. MRS. M. H. Cours, care of B. Marsh, 14 Bromiteld st., Boston MRS. A. H. SWAN, care P. Clark, 14 Bromiteld st., Boston DR. O. H. WELLINGTON, NO. 202 Northampton st., Boston, DR. O. H. WELLINGTON, NO. 202 Northampton st., Boston, DR. H. F. GARINER, 46 Essex street, Boston, Mass. M. O. QUESTION, 151 Harrison Avenue, Boston, Mass. M. O. QUESTION, 151 Harrison Avenue, Boston, Lewis B. Monros, 14 Brunifold St., Boston, Mass. O. H. Burt, 66 Carver st., Boston, Charles H. Unowell, Boston, Mass. O. H. Dellevield, bux 3314 Boston, Boston, Dellevield, bux 3314 Boston, Brn., Danforth, Boston, Mass. On Alles C. Flago, 59 Warren st., Charlestown, Mass. OI, H. Ourbier, Cambridge, Mass. Wh. E. Rice, Roxbury, Mass. Wilter St., E. Cambridge, Mass. Wilse Lizzle Doten, Plymouth, Mass. Mrs. Sarah A. Strars, Plymouth, Mass. Mrs. J. Pupper, Hauson, Plymouth Co., Mass. Mas. F. O. Hyzen will lecture during July in Quincy, Mass

MRs. J. PUFFER, Hauson, Plymouth Co. Mass. MRS. BERTHA B. CHASE, West Harwich, Mass. WM. HAILEY POTTER, M. D., Westboro, Mass.

MM. HALLEY POTTER, M. D., Westboro, Mass, Rev. John Pierfont, West Modford, Mass, Mrs. M. E. B. Hawrer, Baidwinville, Mass, Mrs. M. E. B. Hawrer, Brichburg, Mass, Mrs. L. B. Nick-neon, Marbichead, Mass, Mrs. L. B. Nick-neon, Worcester, Mass, Oharles P. Ricker, Worcester Mass, Oharles P. Ricker, Worcester Mass, Charles P. Ricker, Worcester Mass, E. R. Young, box 85, Quincy, Mass, E. R. Young, box 85, Quincy, Mass, Rev. Btephen Fellows, Fall River, Mass, A. O. Robinson, Fall River, Mass, N. S. Grennlear, Lowell, Mass, N. S. Grennlear, Lowell, Mass, H. A. Tucker, Foxboro', Mass, F. G. Gurner, Duxbury, Mass, J. J. Locke, Greonwood, Mass, Mrs. E. O. Olars, Lawrence, Mass, Mrs. E. O. Olars, Lawrence, Mass, F. T. Lane, Lawrence, Mass,

F. T. LANE, Luwrence, Mass.

Mrs. J. J. Clark, cure Win. S. Everett, E. Princeton, Mass. OHABLES A. HAYDEN, trance speaker, Livermore Falls, Me. MRS. SUSAN SLEIGHT, trance speaker, Portland, Maine, MRS. Annie Lord Chanderlain, Portland, Mc. Alonzo R. Hall, East New Sharon, Mc.

MRS. OLIPTON HUTCHINSON, Milford, N. H., MRS. A. P. THOMPSON, Holderness, N. H., MRS. J. B. SMITH, Manchester, N. H. CHARLES T. IRISH, Graiton, N. H. BRANK OHASE, Sutton, N. H. EZRA WILLS, Williamstown, Vt. Miss Flavia Hows, Windsor, Poquonock P. O., Conn. Miss. Helen E. Monell Hartford, Conn. Lewis O. Welch, West Windham, Conn. Miss. M. J. Wilcoxson, Stratford, Conn. Miss. Eliza D. Sinons, Bristol, Conn. J. S. Loyeland, Willimantic, Conn.

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JOHN H. JENKS, Jenksville, N. Y.
JARED D. GAOR, Oneida, N. Y.
MRS. F. Francara, No. 1908 Bing street, Philadala.

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### Boston Adbertisements.

CAPILLARY DISEASES.

DR. PERRY, man in this country who has ever made the treatment of Dibeased Scales, Loss or Hain, and Premature Blanching, a speciality, has established himself at 29 Winser street. Beston, (formerly the residence of Dr. 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 Dr. Perry is prepared to treat successfully the following Diseases, all of which are productive of a loss of Hair.
Dobilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandruff or Thickened Secretion, Indiammation of the Sensitive Skin, Matterated Secretion, Excema of the Scalp, Hair Eaters, Distended or Swellen Roots, and Promature Blanching.

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

Particular attention is called to the Doctor's Theory of treating Diseased Scalps, and Restoring Hair. It no doubt will commend 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 blanch-

There are eighteen Diseases of the Head and Scaip, that cause a less of hair and in some instances premature blanching, each requiring in its treatment different remedies. Where less 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 Scaip to its normal condition, keep the pores open so that the secretion can pass off, and in every follicle that is open, now strands of hair will make their appearance.

pearance.
The philosophy of premature blanching is this: Iron and days in July. He will be in the east after August, 1801. Those in that region, wishing to secure his services for the fall or winter months of 1861-2, can address him at Detroit, Mich.

Mrs. August A. Currier, Lowell, Mass., how 816, or as above.

W. Currier, Lowell, Mass., how 816, or as above.

Rev. E. Case, Jn., is now on a tour East for the Summer and Autumn and will make engagements to speak for the present in central and Eastern Rev. York, and the Now Engaged. The one preparations for the present in central and Eastern Rev. York, and the Now Engaged. The one preparations for the couraged. The one preparations for the souraged. The one preparations can be seen that the second of th

eases, must necessarily prove a failure. No one compound can be available for a dozen or more diseases; it may remove some difficulties, in other cases is uscless, and in some posi-

some difficulties, in other cases is useless, 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 bair,
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 Premature Blanching he has
in his possession the most reliable testimonials from Physi-

in his possession the most reliable testimonials from Physi-sicians, Clergymen and others in every city where he has practiced. They can be seen by calling at his office, 29 Win-All consultations free.

All inquiries or other communications should o DR. B. C. PERRY, box 2837, Boston, Mass. June 23. mmunications should be addressed

TO THE AFFLICTED! CHARLES H. CROWELL,

Medical Medium, ROOMS, NO. 158 WASHINGTON STREET, BOSTON,

(Banner of Light Office.) Mr. C. is controlled by a circle of reliable Spirit Physicians, who will examine patients give diagnoses of all dis-eases, and prescribe for the same. Those who reside at a dis-tance and cannot conveniently visit his rooms, may have cance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them. He will furnish patients with Medicines when required, prepared by Spirit direction, having superior facilities for so

TERMS.—Examinations and Prescriptions, at office, \$1.00

family visits \$2,00; by letter, \$1,00 and two three-cent post AS Family practice respectfully solicited. The best of eferences given.

August 18.

G. L. BEAN & CO., HAMMOND PROPRIETORS, UNIMENT No. 17 Tyler street, UNIMENT

HAMMOND T cheerfully recommend the HAMMOND LINIMENT to the af-

A floted. Having the power to look into its Health proper tics, I have watched its effects upon severe cases of Chronic Rhoumatism: many cases have been cured; three persons have been cured of White Swellings by the use of this Lininont. If I was in the earth-form, I would speak in praise of its merits. I can still look into the human system and sympathize with the afflicted. A Liniment has long been needed one that is absorbant, and relaxative, and this Liniment will meet all the wants, for Rhoumatism. Spinal Curvature. Stiff Joints, &c. From the Spirit of John Dix Fishen

Sold by G. C. Goodwin & Co., 12 Marshall street, Weeks & Potter, 154 Washington street, M. S. Burr & Co., 26 Trement 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 Tyler street, Boston.

1.200 PER YEAR FOR ALL.—Only \$10 capital re-1.200 quired! Active nen wanted to cut Stonell Plates, with Rullam's Patent Steucil Tools, the only perfect Steneil Tools and chera appears in the curved side, which is patented, and by means of which a most perfect and durable die is formed, which cuts a which a most perfect and durable die is formed, which cuts a beautiful letter, and renders the cutting of Stoncil Plates a very simple and profitable business. Two hours' practice enables any one to use the tools with facility. Young men are clearing from \$5 to \$15 per day with my tools. Circulars and samples sont free. Address, A. J. FULLAM, No. 13 Merchants' Exchange, Boston. 6m March 16. OTAVIUS KING, Eclectic and Botanic Druggist, No. 654

OUTAVIUS KING, Eelectic and Bolanic Druggist, No. 654
Washington street, Boston, has always on hand every variety of Medicinal Roots, Rerbs, &c., solected with great carry 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 Eelectic Practice. N. B—A liberal discount made to Physicians and Healing Mediums.

May 25.

May 25.

May 26.

BUARD FOR YOUNG CHILDREN.—Infants and young children can be accommedated with board, and careful attention, on application to Mrs. J. M. Spear, No. 1 Nowland street, aut of Dedham street, Boston. Torms reasonable.

Oct. 13.

HORACE DRESSER, M. D., LL. D., Office No. 184 West 24th Street, City of New York,

Work,

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 Bronchini or Thront milments, Scrotinia in militis multiplied pinners, and the arrest of mil Hemorrhuges. He has never falled in any case of spitting bood, nuce 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 threat.

""HIVERGIAN. HERAE, THEYSELF."

" PHYSICIAN, HEAL THYSELF."

"PHYSICIAN, HIGAL THIYSELF."

This saying of reproach has lost its force in the practice of Dr. D. His own sickness and solf-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 uselining in my strength and vital forces, till at length I was ovidently consuming away; respiration becoming difficult, and having a constant cough, with expecteration attended with raising of blood. This condition cuntinuing, I was smally 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 pawer of description, violent hemorrhages from the chest set in, whose frequency and rightfulness foreshadused 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 highs consecutively, there being six discharges, or vomitings of hood in each twenty-four hours, in large quanticles. During all this time I was unable to lie down.

At this time and on other occasions of hemorrhages about.

Mas. R. A. Kingsburt, No. 1905 Pine street, Philadelphia. Mas. S. E. Collins, 35 North Sixteenth St., Philadelphia. down.

At this time and on other occasions of hemorrhaga, physicians of every school and philosophy, tried their skill, but all their efforts to arrost the bleedings were unsuccessful. Having studied for the medical profession before ontering that of the law, I dismised all physicians, and, self-n liant, proceeded to try my own skill. 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 desporate condition. esperate condition.

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

ASYLUM FOR THE AFFLICTED! DR. CHARLES MARN,

No. 7, Dayls Street,
Boston, Mass.

Fivilis is an institution having for its basis the alleviation
of the sufferings of our common humanity. It claims no
superfority overlike establishments, its does claim equality
with all, like it, or unlike it.
The Doctor gives particular attention to the cure of Cantea. Ularges, Tunons.

ERS, ULCERS, TUMORA
Those who desire examinations will please enclose \$1,00,

Those who desire examinations will please encise 31,00, a lock of hair, a roturn postage stamp, and their address plainly written, and state sex, and age.

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

The dector would call particular attention to his invanable DIARRHEA CORDIAL,

modicine much needed at this season of the year.
July 21

SPIRIT INTERCOURSE:

R. MANSFIELD, of Borton, No. 12 Avon Place, Medium for the world of spirits. Cortifled by thousands of actual, written tests. Friends who departed this life, in various parts of the world, return and communicate through him ny LETTER—being (as far as he can learn,) the only one possessing this peculiar phase. To enable all to commune with the absent leved once, or acquire information of any kind, from any spirit, he charges one dollar for a communication, and on Maturdays, nothing to the year. Hours from 9 A.M. and on Saturdays, nothing to the poor. Hours from Da. M. FREE TO THE SICK.

FREETO THE SIGK,

WILL send prescriptions and advice to the sick free, when their complaints are stated. For Clairvoyant examinations, or Psycometrical Reading of Character, enclose \$1\$ and two three cent postage stamps, to H. L. BOWKER, Natick, Mass; or call at my office, No. 7 Davist st., Boston. P. 8—Important information has been received concerning the Laws of Reproduction, which forever removes the evils of undesigned maturity. For further particulars, address as above.

June 15.

TRANCE, SPEAKING, HEALING, AND TEST

MEDIUM.

MEDIUM.

MEDIUM.

MRS. WELTHEA SNOW offers her services to the public IVI as a Medium for either of the above forms of Spirit Manifestations. 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. Oock, Stevens Plains, Westbrook, Me.; and after August 1st may be found at the residence of Amos Cummings, Jr., Reading, Mass Terms reasonable

2mo June 22.

WAR, WAR WITH DISEASES. MRS. A. H. SWAN, Clarroyant, gives elitings daily to ex-main and prescribe for the sick. Also sits for busi-ness; finds lost goods or money. Will examine patients by their sending a lock of hair, enclosed in a letter, with one dollar; they will receive an enswer by return mail. Office, No. 14 Bromfield street, Botton, Mass. All letters to be addressed to P. Clark, 14 Bromfield street, Boston, Mass. June 15.

IVI would havite 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 will give conviction that your case is thoroughly understood-both your bodily sullictions and your mental traits and pecu-liarlies. Office, No. 202 Washington succe corpor of Bedford street, Boston. Reception Room, No. 8, up stairs, open day and ovening.

SAMUEL GROVER, Trance Speaking and Healing Medium, Rooms No. 2 Jefferson blees in the latest Medium in the latest Mediu dium, Rooms No. 2 Jefferson Place, leading from Bunnett, near Washington street, Boston. Hours, from 0 to 12 A. u., Eand 2 of F. v. Sunday and Wednesday afternoons excepted, examintation \$1. Will attend funerals. One be consulted evenings at his home, No. 3 Emorson street, Somerville, Mass.

Mass. Smos April 6.

M188 M. C. GAY, Business Clairvoyant and Trance Medium, gives sittings daily, from 0 A. M. to 7 P. M. Circles. Tuesday, Thursday, and Saturday evenings. Sittings 50 cents; Circles 12 cents. Office, 624 Washington street, oppomore than the street of the st

NA voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Examinations and prescriptions, \$1 each. 8m Nov. 17. M 188 E. D. STARKWEATHER, Rapping, Writing, Test Medium, No. 22 Pitts street, near Green street. Hours tom 9 A. M. to 9 r. M. Terms 50 cents. tf June 1.

MRS. S. J. YOUNG will continue her private and public Olireles as usual at 33 Beach street, until the first of April, 1861.

Feb. 9. MISS JEANNIE WATERMAN, Clairvoyant and Test Medium, No 22 Elliot street, Boston. 4mos May 4.

MRS. C. A. KIRKHAM, Sceing and Trance Medium, 140
Court street, Buston, Mass. 3m Jan. 14.

Hew york Adbertisements.

The Early Physical Degeneracy of AMERICAN PEOPLE.

TUST PUBLISHED BY DR. STONE, Physician to the Tro-JUST PUBLISHED BY DR. STONE, Physician to the Trov
Lung and Hygienic Institute, a Treatise on the Causes of
Early Physical Decline of American People; the Gause of
Nervous Debilty, Consumption and Marasmus.

This work is one of high moral tone, written in chaste, yet
thrilling language, and appeals directly to the moral consciousness of All, Panemys and Guardians expecially, de
tailing scloutific and reliable side and treatment for cure.

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

233 Parents and Guardians! fall not to send and obtain
this hock. Young Man! full not to send and obtain

this book. Young Men! full not to send and get this book. Ladies! you too, should at once secure a copy of this book.

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

who will reflect!

A class of maladies prevail to a fearful extent in community, doming 100,000 youth of both sexea, annually to an early grave. Those diseases are very impericelly understood. Their external manifestations or symptoms, are Nervous Debility, Relaxation and Exhaustion: Marasmus or a wasting and consumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending a hillor a flight of stairs, great palpitation of the heart; asthma, bronchitts and sore throat; shaking of the hands and limbs, aversion to society and to business or sudy; dimness of eye sight; loss of memory; dizziness of the bead, neuralgic pains in various parts of the body; pains in the back or limbs; lumbage, dyspepts or indigertion; irregularitity of bowels; deranged sections of the kidneys and other glands of the body, as loucorrhoze or fleur albus, &c. Likewise, epilepsy, hysteria and nervous spasms.

sections of the Richieys and other glands of the body, as loucorrhear or fleur albus, &c. Likowise, epilepsy, hysteris
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 Nerves, known as Tabes
Dorsales; and Tabes mesenterica, have their seat and origin
in diseases of the Priote Vicera. Hence the want of success
on the part of oid 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
maladies with the most astonishing success. The treatment
adopted by the Institution is new; it is based upon scientific
principles, with new discovered remedies, without minerals
or poisons. The facilities of cure are such that patients can
be cured at their homes, in any part of the country, from accurate descriptions of their case, by letter; and have the
medicines sent them by mail or express. Printed interrogatories will be forwarded on application.

235 Consumption, Catarrh and diseases of the threat, cured
as well at the homes of patients as at the Institution, by
according the cold Medicard Alarmic Verser with

as well at the homes of patients as at the Institution, by souding the Gold Medicated Inhaling Balsamic Vapors, with inhale, and ample directions for their use, and direct corresponder. inhale 7, and ample directions for their use, and direct correspondence.

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

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

The 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 formucon.

days, in the forencen.

DR. ANDREW STONE, Address, Physician to the Troy Lung and Hygonic Institute, and Physician for Diseases of the Heart, Throat and Lun 96 Fifth-st., Troy, N. P. TO FEMALES .... MRS. DOCTRESS STONE,

TO FEMALES...MRS. DOCTRESS STONE,

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

The Medicated Accending Douche: a most important curative, for arousing the nervous forces. Price, \$4 and \$20.

Females can consult Mrs. Doctress Stone, confidently, by
letter or personally. Address. MRS. N. O. STONE, M. D.
Dec. 17. 19 Matron to the Institution, Troy, N. Y.

BOOKSELLERS' AND NEWS-VENDERS' AGENCY ROSS & TOUSEY, 121 Nassau Street, New York, General Agents for the

BANNER OF LIGHT,
Would respectfully invite the attention of Booksellers Dealers in Cheap Publications, and Periodicals, to their unequalled facilities for packing and forwarding everything in their
line to all parts of the Union, with the utmost promptitude and
dispatch. Orders solicated.

SOMETHING ENTIRELY NEW!

THE NEW METALLIC PEN.

WARREN & LUDDEN would call the attention of all business men to their New Patent Combination Pen, which sildes upon a wood pencil. This is the most flexible, cheapest and consequently the most desirable pen in use. It is diamond pointed, the points being selected from the best Iridium, and warranted to give entire satisfaction. The testimonists received from numerous sources— (and which will appear from time to time in public print)—are of the most flattering character. The greet excellence attained 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 pon must take the precedence of all others now in use.

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

P. S. All orders win to most reasonable terms. Address WARREN & LUDDEN,

109 Broadway, Room 3 Gilsey Building, New York. March 16. ly

### Penrls.

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

A PRAYER. Guide me, Father ! God of mercy ! On the way: Never from thy holy guidance Let me stray Give that meet of joy or sorrow Pleaseth theo, Whatsoe'er thy will ordaineth BEST FOR ME.

In the shadow and the darkness Be my star; In the light, lest radiance dazzle, Go not far ! Make me patient, kind and gentle, Day by day: Teach me how to live more nearly As I pray.

Tears are the magic blossoms of the heart at parting. smiles at meeting. Sometimes they bloom at once; then joy is sorrow and sorrow is joy.

SHORTSIGHTEDNESS.

A dew-drop, falling on the ocean wave, Exclaimed in fear-" I perish in this grave;" But, in a shell received, that drop of dew Unto a pearl of marvellous beauty grew; And, happy now, the grace did magnify Which thrust it forth-as it had feared-to die; Until again, " I perish quite," it said, Torn by rude diver from its ocean bed: O, unbelieving !-So it came to gleam, Chief jewel, in a monarch's diadem .- [ Trench.

No man ever professed to contemn women till he was conscious of their contempt.

DEATH OF TIME. Sunset, like Suprise, may illume the dale. The Western gate be as the Orient bright. Life's latest drop like diamond spark exhale, Into the glorious sphere that hath no night ! So, full of joy, I strike the tuneful shell, O. Last Moon of the Year, to bid thee sweet farewell! -[Mre. Sigourney.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE TUESDAY EVENING, JULY 9, 1861.

QUESTION :- Has there ever been any inspiration that essentially differs from the inspiration of this age? MR. EDSON .- God breathes into man the breath of

life, and he becomes a living soul. The Almighty enlightens his understanding, and he becomes a quickened spirit. I have thought that the human soul, in its essential, its spiritual part, was a reproduction of the divine—the production of its interior self, the producer; that this was done through receptive instrumentalities, in such a manner as to create individual responsibilities, capacitated to enjoy without multiplying the godhead, increasing spirit, or creating matter; that inspiration and the change called death were the means through which it was performed; that there is a sense in which God lives, moves, and has his being in every living thing. Man seems to be a truine being. When harmoniously developed, he is the spiritual temple of the living God. It is with the spiritual as with the literal or Jewish templo-each has its outer, its inner, and inmost courts, or holiest of the holy. The one is beautifully expressive of the other. The construction, furniture, and service of the Jewish or literal temple, was not the result of blind chance, finite invention or design; it was the work of divinely inspired artists and artisans. Probably they did not perceive or comprehend the truths or principles expressed in the model made, any better than we perceive or comprehend the finger of God in the spiritual phenomena of our day. It was then with the Jewish the literal temple, as it is now with the spiritual, the transcendental temple. God is the maker and builder thereof; he is all in all; he inspires each and all in their different spheres of good and uso. Each artist and artisan will receive his meat in due season. The Bible prophets spake as they were moved; theirs was the day of types and shadows. The prophets that are to be will speak as they perceive, in accordance with their degree of spiritual enlightenment, for the coming is to be the day of spiritual realities. The truths of the past will be understood; we shall know there is a spirit in man, and that the inspiration of the Almighty giveth him understanding. Spiritual understanding-the result of Inspiration-is dependent upon spiritual activities. It is not a subject or thing to be taught: it is a condition of the soul, to be felt and known by experience. Individual experiences upon this subject would be interesting and profitable. The spiritual minded, loving soul, who lives in the interior department of his being (the temple of the living God) may be inspired from the Almighty, the inmost of the within, the holiest of the hely. He may commune with the cherubims and scraphims at the altar of cternal life. The quickened spirit, the resurrected Christ, may stand forth within him, constituting an open door, the way or well of life (the result of animal sacrifices,) of which, if a man drink, he will never die. He that would come unto God, or be inspired, must believe that he is the rewarder of all those who diligently seek and serve him in spirit and in truth.

Mn. KAULBACK.-Inspiration leads us to the ancient view of the subject. It has always been considered that the Jews were elected for one specific end-to receive the inspired thoughts God had for the good of mankind. That idea does not correspond or harmonize with other departments of the divine plan, where all nations look to the All-wise. The Jews were the fountain of inspiration. Theology says their theology goes for it; but the Romans were no less inspired, and the same of them. The the ologian goes to the Jewish fount; the scholar all over the world to the Greek and Roman. From the Jews came the New Testament dispensation, manifesting a deep regard for the welfare of man, irrespective of the accident of birth. The Jew was for himself : out of him grew Christianity for the world. But how much the world is indebted for the inspiration of Rome, the birth-place of the jurisprudence of the world! Newton may be as inspired as Paul; any discovery of a law or nature or what tends to human benefit must be inspiration, must be divine, must come from God. The only difference in inspiration is man's receptivity-it is God's mode of leading the race to higher conditions.

Mr. WETHERBEE .- Everybody knows the lexicographer's definition of the word; to this subject or word. a deeper import attaches itself. There is a definition equally superficial to the word man, viz, a male of the human species, or Plate's definition-a two legged animal without feathers. But in the height and

God than is convered in that definition. It has been ituality of the soul;" and all of them have spoken said great men stand like solitary towers in the of it as an upward and heavenward yearning. This city of God and accret passages running deep be- is wide of the mark. Inspiration is an inbreathing, neath external nature gave their thoughts inter- an influz; aspiration is an "outeropping," an effiuz; course with higher intelligences which strengthens and it is this latter of which they have discoursed. and consoles them, and of which the laborers on the But I am not surprised that it cludes your definition two legged animals without feathers referred to, do it did not. Because, before you can define the nanot dream. So of inspiration, there is the lexicog- ture of inspiration, you must define the nature and developed by the stand-point you take; or your in- whom or what God is-a work which none of you herent comprehensibility. I am inclined to pass over | will undertake. Perhaps it is clearer to call inspirthe whole inclined plane of the degrees of inspiration, ation the life of the soul, and aspiration the outgrowth and speakof its ultimate significance as being the of the life of the soul. But this does not help us in highest and noblest thoughts that have illuminated the least; it is terminology; that is all. It cannot the world. No age, or race, can claim the principle, or be defined. It cannot be analyzed. You must first essence, or development of it exclusively; it belongs confine that which you would dissect; but the pent to every age and to every race; all have it, and it is up essence within us, striving with divine rage to the extended finger point, or index in the direction lift itself to its divine level, cannot be fastened. We of progress and elevation and civilization. It is in- are encompassed by it as by the impalpable ether; man history, ancient and modern, barbarous and civ. power to grasp it, as that which we shall one day ilized; like the ninth wave in the ocean, we see men become transcends that which we at present are. an illuminating force, which has made them more or hended by it; that is the difference. still-born, we should still have had Christianity and itself, could never have been. tile spots of Southern Asia appear to have been the it. selected localities for the best of ancient inspiration; and now the colder or more temperate latitudes of there ever was; and so long as the Infinite Father Central Europe and our Northern States appear on is above humanity, and seeks to raise humanity the van in this respect. Nature in its bounty pro- nearer to himself, there will continue to be. Let us duced the blessing first, and the energy of man after | not be discouraged; we are not less dear to God wards and which has achieved a higher civilization than were the Israelites; and the boundless love of and a corresponding inspiration than was possible beaven is sublimely impartial. The race of the with the earlier material that built the Parthenon, the prophets is not extinct. Every lofty poem writtenpyramids, the Chinese wall and the splendors of every true painting that grows from under the Babylon and Palmyra. All nations claim their poets, artist's pencil-every pure statue that is shapen into their prophets, their philosophers and their seers, and symmetry out of marble-every wise word spokeninspiration is the bright star "Sirius" that attracts every heroic deed performed—aye, every tear of unthe magnet where the inherent power of human ad. rest and every sob of sorrow-is evidence enough to vancement lies; and the world to day is no more in- me that the inspiration of the divinity is still stirdebied to Jeremiah and Ezekiel, than to Lyourgus ring within us, and that the whole world is slowly and Pythagoras; no more to Moses than to Minos; climbing up out of lonely hell, nearer and nearer to no more to Sampson and Gideon than to Thebeus and | the high enthroned heavens. The voices from Para-

poets, prophets and philosophers of all t mes, seem to have been the outbirth coming out of what was enfolded in the race, and seems also to have of artifice, fashion, and covetousness, and the time been the inspiration needed by the mass, and the selections of inspirational thoughts taken from what has come down to us, are worthy of immortality for their truth. Sublimity and beauty neither sacred mer air. nor profane, can claim absolute superiority, and the internal evidence of all, show either the paternity of a higher intelligence or of a latent power within, capable of an action superior to its normal condition. And whatever inspired Job, or David, or Daniel, be it God, angels, or this abnormal action of a latent power, inspired Peter the hermit, Loyola the jesuit, and Luther the reformer; and that which in. spired Jesus and John and Peter and Paul, inspired Wesley and Whitfield, and Theodore Parker, and inspires today Wendell Phillips and Henry Ward Beecher, and causes some faint scintillations of light from the luminaries of this room, though perhaps the thoughts or sparks are not sufficiently luminous to ensure the speakers as yet, a permanent foothold on the pedestal of inspiration. [Mr. W. for illustration, quoted from the sacred writings of the Per. sians and Hindoos, and from the Koran, which we leave out for want of room.] I think the science or principle whence these thoughts through different channels, have come, is one and the same ; it may be God-it may be spirits, it may be the latent power made active by circumstances. I am inclined to attribute it to the latter, combined, perhaps, with the circumstances of influence-but one must be attuned to those influences, whatever they are, or the Æolian harp of inspiration will discourse no music.

and Babylon than of Troy and Carthage.

MR. THAYER.-Inspiration which we are accustomed to call holy and divine, and which the Bible represents, is not confined to the Bible, but we have it now; but in my judgment there is a difference, and there was more of it, and it was more appreciated in the ancient times than now, as a record of the facts will show. I doubt, if in later times we could find one who was so full of it as many of whom we read, in ancient times; like Daniel who prayed three times a day with a cruel death staring him in the face, yet he did so, with his window open. And the three young men we read of. Where would you find three young men now, who at the risk of being cast into a fiery furnace, would have been as firm as these, in their faith in God? Inspiration is that by which men and women are made more or less sympathetic and loving toward one another. In other words, better, and have a greater trust in God. What but inspiration in its best sense, could have induced the self-sacrifice which the early Christians manifested; they had no large houses with bright door plates on their doors as we have, on what we could read the names of Paul, John, Jesus. No; they were without homes, and traveled about doing good. and teaching the elevating doctrine of Christianity, which is love to our fellow-men.

Mr. Burke thought there was no inspiration, properly so called, in the world. We had authority for believing that it existed down to the time of the Apostles, but we had no authority to show that it had ever been felt since. The cause of its absence was contained in the sorrowful fact that we had not, in any approximate degree, learned or lived out the lessons given to us by the Master; but as soon mankind should have attained the standard set up by the great Teacher, we should have another influx of inspiration from heaven to lead us still further upward and onward in our career of light and glory.

PROF. BUTLER.-I think the Conference has assumed the shape of a conversation upon aspiration instead of inspiration. One of the speakers defined doubt of humanity their is more of the image of inspiration to be "a cropping out of the latent spir- nomens, where they are honestly produced; nor do

surface, or the males of the human species, or the and baffles your analysis; I should be astenished if rapher's definition; but there is the bidden meaning character of its source; you must, in short, tell us herent in the soul of man, like animal heat in the but we can in no wise understand it. It shifts, it human body. We see it manifested all through hu- greatens, it increases; it by so much transcends our now and then having this ground swell in them, or We do not comprehend it, but we are compre-

less marked; and many who have lived in times of . With regard to the opinion of Mr. Burke, who darkness and superstition astonish us with their will not admit the existence of inspiration in the depth of thought, and their profound intuitions. It is absence of competent authority to prove it as such, not confined to sacred or profane, to Jewish or Gen- I must call his attention to its insufficiency, by saytile, to Heathen or Christian channels, but all over ing that his method would set up the creature as the world and all through the ages, making us feel judge over the Creator. For all religious authorthat if Mary the virgin had not conceived-if Paul ity bases its pretensions upon inspiration, and only had not been blinded by the light when going to Da- claims to exercise the former as a prerogative of the mascus-if Juno had not eaten the lettuce-if the latter; whereas, by his mode, inspiration having North wind had not sunk the Persian fleet...if Aris- first created authority, shall next become dependent totle, Plato and Socrates had come into the world for existence upon the favor of that which, without

philosophy and revelation. The germ of inspiration | Touching his other view, I think it is quite likely in the race would have had its effect, and the world that, instead of needing ne further inspiration until grown in age and wisdom; it was in the race, and we have learned the lesson of the master, we shall like disease in the body it will in time come to the not compass their full significance and beauty until surface; if driven away from the face, it will find the inspiration or a piration within us shall have some other spot to coze out, or to externalize itself. larger and fuller play. For though I grant that the Certain zones, or climates, or soils, or races are more | teachings of Jesus may be a chart of perfect safety, blessed than others in this respect; and some ages still it is true that a man may have a very correct are more peculiarly ages of inspiration; the mild map of the road in his pocket, and yet fall into the climate of the Mediterranean and Egypt and the fer- ditch, because he has no light by which to examine

There is as much of inspiration in the world as Heroules-no more to the ddstruction of Jerusalem dise knock at the doors of all hearts; only let us open the chambers of our souls, and they shall pre-The high elevated and illuminated thoughts of sently become the shrines of all holy visitants. Only let us be true, simple, and single of life and purpose : not desecrating our natures with the littleness is not far off when we shall float and bathe in the inspirations of the Almighty, as the birds float and bathe in the warmth and blue of the blessed sum-

> [Reported for the Banner of Light.] SPIRITUAL CONFERENCE AT CLINTON HALL, NEW YORK.

Tuesday Evening, June 25th, 1861. QUESTION .- To what extent do communications partake

of the idiosyncracies of the mediums?

Mr. Open related a cure of long-standing rhumatism in the arm, and which had taken place very suddenly during the sitting of a circle. He spoke of some cases of disease successfully treated by Dr. J. R. Newton.

DR. BERTHOLLET objected to the termidiosyncracies as used in the statement of the question. It was strictly a medical term, and applied to persons remarkable for a constitutional inability to receive certain impressions, or in whom such impressions are deprayed, or perverted. For instance, some individuals cannot partake of certain ordinary articles of diet; others are very unpleasantly affected by the perfume of particular flowers, such as the rose; others, again, entertain a strong antipathy to the company of a cat. He thought that like constitutional peculiarities are observed in the spheres of morals and literature. Some people cannot endure certain ideas, which are quite harmless to the generality, and some are unaccountably averse to association with certain other individuals. So, also, some appear peculiarly adapted to particular forms

of religious worship. Dr. Young.-This question is like asking what influence has an instrument (as a piano, or violin.) upon the tune played. It is evident that the music does not originate with the instrument which is necessary in order to make it audible; but it is the musician that creates the melody. So in the case of an honest medium, in the genuine medium-condition, if it be granted that he is expressing thoughts he is not aware of himself, it is unsafe to declare that those thoughts come from him in any sense, even though they might happen to resemble the results of his conscious mental processes. Such an unwarranted supposition merely leaves us in a trackless wilderness, instead of putting us in the road to certainty. This method of getting over the phenomena of Spiritualism, by guess-work, destroys all their reliability. Before Spirituali:m had arisen, Alexis, the celebrated French clairvoyant, gaven strange inquirer unexpected information of his son's dangerous illness, which was found to be perfectly correct. Recently, a gentleman calling upon Mrs. Schriber in this city was told, through her, by the spirit of his wife, that his children, at his home in Dutch :ss Co., had taken out his horse, contrary to his directions, driven it, and then carefully rubbed it down and returned it to the stable, in order to prevent his detecting the fact. He had not expected from them such an act of disobedience, but he subsequently informed Mrs. S. that the account had proved true in the minutest particulars. Now, although these two facts were differently accounted for at the time of their occurrence, they must, evidently be referred to the same source, and that is, either the agency of departed spirits, or some unknown, but entirely natural, normal cause. It is not allowable to place them in different categories. I do not think the mind of the medium has any influence on the phe-

I believe that a medium can, unconsciously to him- pseudo-religion, and polluting dectrines of free-love, self, and to them, adopt and reproduce the ideas of to all the analogies of Nature.

DR. BERTHOLLET .- About twelve years ago, perhaps rendered morbidly anxious by repeated domestic afflictions, I became very uneasy respecting the welfare of my son, who was traveling, and who had not kept me apprised of his condition, as I had enjoined him to do. At last, I applied for information to a friendly medium; but she, being appreheusive lest her excited sympathies might interfere with the performance of her function, in this case, advised me to call on a stranger at a distance. I did so; and, at first she could discern nothing, but feared my son was very sick. But, the next time, she declared she saw a letter with a white envelop, and nothing more. Now, I myself never use white envelopes, but always buff, and so she said that, if I had not sent such a letter. I should soon receive one. Sure enough, it cameby the next mail, and relieved my anxiety, by giving me the desired information.

Mr. Coles .- I believe the communications vary, according to the capacity of the medium. I judge so, by analogy, from the phenomena of mesmerism, which show that one subject is more sensitive to the operation of the mesmerizer, than another, owing to same cause, spiritual communications may be modified without any dishonesty on the part of the medipowers on an imperfect instrument. But, that the medlum's mind should be impressed by the surrounding circle, I hold to be impossible, as is proved by such instances as the following, which I witnessed sion, Mrs. Schriber, being entranced, mounted on a chair, reached out at something above, and, after other forcible manifestations, would have fallen, had sho not been supported, and laid down with her face to the floor. Being asked if this was not a personation menced an animated address, saying in answer to a question, as to whether he had remained long uncon scious, after being shot, "No! you see how quick I rose!" During the discourse, an alarm of fire, near by, was heard and Mrs. Schriber's daughter rushed in with the intelligence that the premises in the rear were all in flames; which much agitated the circle until, having prevailed on them to remain, I sen out and found that we were in no danger, and that the disaster was much exaggerated. During all this time, the medium, totally unconscious of the disturbance, calmly continued her address-thus proving, beyond dispute, that no rapport existed between her self and the circle; and when she recovered from the trance she was found to be entirely ignorant of the excitement which had prevailed. This shows that the spirit controls the intellect and perceptions of the medium, as fully as the mesmerizer controls those of his subject-and we know that he does so absolutely, and without any interpolation or transfer of state.

Dr. Young did not think that musical instruments had been happily mentioned in illustration, gives the best expression possible, under such circumstances; but it is yet to be proved that the medium has anything whatever to do with the expressions of the spirit. Neither is the case of the mesmeric subject strictly analogous-for the mesmeric phenomena are due to the direct action of mind upon mind, whereas Drs. Gray and Hallock maintain that the more certain it is that the medium in the trance are being expressed, the more confident we may be that a transfer of mental conditions really takes give rise to a new solence of man.

were respectively analogous, and that spirits have powers of the medium. the mediums as completely under their control, as of the vessel containing it.

I prefer to stand alouf from such associations, while the circle, or audience. Such a notion is contrary olinging resolutely to true Spiritualism-to those blessed teachings of humility and brotherly love, which I hold dear as my hopes of immortality.

Mn Pantaidoe was sorry to hear some of the opinions just expressed by Mrs. French, and thought she would be inclined to modify them on reflection. Spiritualists, as is well known, differ in many minor subjects, but he did not think the great body of them would at all coincide with the disparaging views the had thought fit to adopt.

How is the spirit modified by the instrument through which it acts? I think there is, in the whole universe, no such thing as material existence without spirit. Spirit is everywhere, without exception, and what we call dead matter is so only relatively to the degree in which it is able to manifest spirit. Hence, everywhere, each particle of matter is, in its own degree, alive and active, the degree of activity varying in accordance with the great diversity of particles, but we may say that the same essential spirit manifests itself in all. The manifestation of spirit in stages depends on the nature of the material instrument through which it nots. The manifestation of spirit in a rock, for instance, proceeds thus: First, its structure is broken down-disa difference in cerebral organization; and, from the integrated—by the different elements of which it is composed entering into new relations of affinity; and this process affords the conditions for vegetable um. The best musician cannot fully manifest his and animal life, in their order-in all which successive forms the same spirit is constantly manifested, from the inert mineral, up to the highest grade of conscious intelligence. No spirit, in any stage, can be active, save by affinity with the matter through last Friday week, at Mrs. Schriber's. On this occa- which it acts. As an instance-we are constantly improving our soil, so that it is capable of producing better fruit-that is, the fruit progresses, because the improvement in the soil is constantly bringing a higher degree of spirit in contact with it. So the spirit in each of us manifests itself as well of Col. Ellsworth, she instantly started up, and com- as it can in its present bodily envelope. But each of us knows that his spirit aspires after a higher degree of manifestation than it can vet attain-that its desires are always above the capability of the flesh, which it is, therefore, striving to bring up and progress.

If, as the experience of many of you will attest, there is any truth in this idea, which may be expressed by saying that the medium through which the human spirit acts on the earth-plane determines, in a great degree, its action; then it is almost a necessary inference that the quality of the medium through which that spirit acts, after its departure will equally determine the quality of its expressions. Hence, it must sometimes full to express itself adequately, through a poor instrument; and there is reason to believe that the fact of a spirit's coming through a medium morally or intellectually inferior to the grade of organization which it formerly inhabited, must operate to tone down its expressions to the plane of that medium. I appeal to all Spiritualists, whether their experience does not confirm this idea? Has not each of us, sometimes, in communiby the preceding speaker. A violin, even if broken, cating with a particular spirit, through one medium, been more strongly impressed with a sense of its identity, than when communicating through another? and yet has he not, even through the latter, caught glimpses which were not to be mistaken?

Every form and mode of existence is divine; and, on the great, broad plane, I cannot recognize any sphere or state, as high or low; for all are equally valuable for the progress of the universe. My phicondition is unconscious of what she is uttering, losophy points out the upward road of eternal proand the less aware the audience are that their ideas gression; while accounting for the great diversity of manifestations from one and the same spirit. A spirit could no more spell a communication correctplace between them. Now, we know that thoughts ly through a medium who was a bad speller than it and expressions are communicated through medi- could play well on a plane out of tune; but it might ums, which could not have been imparted by the reason very soundly, for all that. The same essen andience, or by the medium's own mind, and there tial spirit passes through all stages of manifestation. fore, must be from another source, viz: disembedied from the rock up to the human being-so that the spirits - which ought to be no more a matter of lowest degree of humanity may be said to be imprisdoubt than the separate intelligence of a person who loned in the mountains; and this whole carth is dessends me a telegraphic message from Buffalo, and tined to ultimate in the spirit of man. The operawhom, perhaps, I do not know, personally. To be tions of a disembodied spirit more nearly resemble sure, they may be lying spirits, devils, or the very those of our own minds, than anything else we know Father of evil himself-that is another question; of; and, therefore, the production of a spirit-picture, but that they are intelligences outside of Humanity, through a medium, is just as instantaneous as the is as clear as A B C; and is the truth which will conception of the subject in the mind of the proposer; but the mechanical execution of the picture Mr. Coles thought the phenomena of awaking (whether the hand or pencil of the medium be used from a spiritual trance and from a mesmeric sleep, or not) will be modified, more or less, by the graphic

Mr. Adams.—There are certain analogies in na mesmerizers their subjects. The spelling of a writt ture which will help us to determine this question. ten communication is that of the medium, on the We find, there, that the media for influences do qualsame principle which causes liquid to take the shape ify those influences; as in the case of the sunbeam, passing through different strata in the atmosphere, MRS. FRENCH. - When the controling spirit is and of water taking up soluble substances. Metale. stronger than any mind in the circle, the communi- too, are media for magnetism and electricity, and cation will be entirely from the former; but when qualify those forces differently; and in some metals otherwise, I think the ideas of the more positive they exist in larger quantities than in others. The mind will modify or be substituted for it. I have nobler metals, also, are better conductors; and this known instances where this has occurred to very illustrates the idea of a difference among human good mediums. But I do not believe in the transfer mediums. This difference undoubtedly exists, just of minds. We should regard the messages that as the same musician will express the same musical come to us, in the light of their intrinsic value. theme differently, according as his instrument is the For myself, I am convinced that every word and piano, melodeon, guitar, or accordeon; and so the thought that reaches us from the other side, has a various temperaments and susceptibilities of the beneficent application to some requirement of the mediums, at the present day, modify the spirit-influrecipient; and that spiritual communications, on ences and communications received through them. the whole, are designed to give us greater happi. But these modifications are more the result of the ness in this life, and prepare us for the enjoyment imperfect development of mediums, than of anything of immortality hereafter; and this they have done, elso. The instruments, in their cases, are poor, and and are doing, for thousands of human souls. And consequently the music must be poor, also. There there never was a spirit that uttered the same senti- is not enough of the religious element in our moments before as after it had left the form; not one dern Spiritualism, and it will be a root out of the that did not come back prepared to upset its own ground, without form or comeliness, until you lift it individuality more successfully and effectively for from the miserable quagmire in which it has sunk, good. Were this not so, these manifestations would into the purer and more sublimated region where not be permitted. In the earlier years of Spiritu- bright spirits dwell. Compare the spiritual wrialism, the communications, like newly-issued bank- tings of our day with the Scriptures, and where, notes, passed current, and were accepted without among the former, can you find more than the feehesitation; we reverenced the truth we discovered, blest dilation of that fulness, sublimity, majesty, and doubted not we had a reason for our faith, until splender of diction and dramatic power, by which the counterfeit and demoniae manifestations crept the latter are so eminently characterized, and which in, and it began to be said by Swedenborgians, and stamp them as the oracles of Divinity? Until we other prejudiced sectories, that the whole had an know there are spirits that can inspire us, we shall infernal origin. This is not the way to treat those be in the state of those early Christian disciples, who have gone to the other side! Concede to them who, being asked if they had received the Holy what is right, and we shall have no more perplexity Ghost, replied they had never even heard of such an from psychology, or mesmerism, or theories of inter- influence. But what difficulty had the apostles on polation. If we had continued as truly spiritual in the day of Pentecost, in understanding and spelling our motives and feelings, our investigations would the messages of that spirit? In like mapner, the now result in even more convincing evidence than feeblest and most unlettered medium smong us, we used to obtain in those earlier and better days of when he shall have received the divine Ghrism, will Spiritualism, during the innocent infancy of our speak with other tongues, as the spirit shall give faith. When I contrast that period with the pres- him utterance. We can come into that rapport only ent, I am compelled to declare myself no longer a through earnest prayer and lofty aspirations, and a Spiritualist-not because I have ocased to love my life of corresponding purity; and through these we . fellow-creatures; or am not as willing as ever to shall be gifted with a power which shall be above spend and be spent in their service; but when you sub. doubt or cavil, and by which our lives will be as ... stitute for the subject of my profoundest convictions jewels, all radiant and sparklying in the glowing and the source of my highest happiness, theories of light of inspiration-of heaven itself.