VOL. IX.

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NO. 1.

Written for the Banner of Light. UNDER-THE SYCAMORES.

BY PHRANQUE PHRANTIQUE.

Under the shade of the sycamore trees A little brook gracefully waltzes along, And green blades of grass curve their slender necks down

And blend their soft kiss with its murmuring song Over the pebbles it laughingly skips, And flirts with the roses that grow by its side, And deepens the tint of their petals' red lips,

Like the cheek of my Annie-my darling, my pride Under the shade of the sycamore trees A little brown cottage stands, near by the brook; The woodbine trails over the porch by the door,

·And I ne'er saw a lovelier, cosier nook-For nea fingers taught the green tendrils to climb Over the door and the window beside, And they grow like the gushing of musical rhyme From the heart of my Annie—my darling, my pride

Under the shade of the sycamore trees, When earth smiles in sunshine, and laughs out in flowers,

I love to retreat from the noisy old world, And mark time by heart-beats instead of by hours. With the cot 'neath the trees; and no happier bride For all the world over, no spot can compare

er twine the garland of love in her hair Than my own blushing Annie-my darling, my pride Written for the Banner of Light.

UDITH:

THE MYSTERY OF MORTON MARSH MANOR.

BY M. V. ST. LEON.

CHAPTER IV .- CONTINUED.

Notwithstanding the permission so many would have thought absurd to request, Sir Stephen held the quences-I do not intend you to fill a governess' sitweed as much concealed as possible, merely keeping uation." it alight by an occasional puff.

"Are you fond of flowers, Miss Kennedy?" he in-"Very much so," I answered, not desirous of a

lengthy conversation, nor yet wishing to show consciousness or avoidance of one.

"Most ladies are: I can't say I care much for them except when they are well chosen and held in a bouquet-holder by some fair attraction."

return I was favored with a long account of a hunt been helping himself freely to liquor. he once engaged in with a fellow student who was seem in conference with a male visitor; but when I had two or three times commenced some civil speech to terminate the story and interview, he had, in the most natural manner possible, appeared not to noto await a fresh opportunity. In vain did I cease ring for a servant." all occupation, and stand stiffly as possible, hoping he would perceive the attitude and stop-still on he held his course, till-

"Miss Kennedy," said a hard disapproving voice. So utterly unexpected was this intrusion, that I could not repress a slight start and access of color. with shame. Explanation seemed useless, so I turn-There stood Mrs. Burleigh, looking severer than ed to leave him. usual, and I could not conceal my vexation at the thought that my weapons were turned on myself.

Sir Stephen had infused a degree of earnestness real or factitious into his account, as he stood leanhe "pointed his moral" by sundry gestures, cigar in hand. And there, too, was I, facing him, evidently the open door, ran against Lady Canston and Mrs. in a state of undivided attention, the formality of Burleigh ! which was utterly destroyed by my blush and confusion.

"The hour for commencing lessons is past, Miss you will pardon my interruption of your tete-a-tete arose and admitted Mrs. Burleigh. She surveyed

with Sir Stephen." "Certainly, ma'am," replied the peer, with perfect coolness; "I was entertaining her with a college reminiscence."

A look of solemn horror crossed Mrs. Burleigh's face—the eldest Burleigh hopeful had rendered all your respectability and principle. Don't venture to college recollections "the abomination of desola- defend yourself," she added, as I was about to inter-

I quietly escaped, leaving the two together, and should place me in so equivocal a position again.

As usual, I was obliged to go into the music room that evening to be in readiness for the family when they chose to require my services. As I sat collecting my pieces for the occasion, the sound of loud laughter from the dining room, indicated that the Vladies had withdrawn and with them all restraint. To drown the echo and quell the disgust which filled had a lurking conviction that Mrs. Burleigh did not my mind at such coarseness, I began a song that I believe me guilty. No, it was an awkward expose; was not quite sure of, and which I knew would be

A footstep approached, and Sir Stephen crossed the threshold. I resolved to take refuge in stolidity, and continued my pieco. He approached the piano.

"Ah! that reminds me, Miss Kennedy, wont you be so good as to let me rehearse that trio Lady Can- avoided by leaving them immediately. ston is to sing with her cousin and myself to-night?"

To my relief his manner was indifferent and common-place. Beside, there was a sort of guarantee in the mention of Lady Causton, so hoping he would leave as soon as I had complied with his request, I ness would never have invited this Sir Stephen ran through the prelude. When the contralto joined, he said,

"Sing, Miss Kennedy."

instead."

"Oh! I can't go on so-it puts me out-please

I acquiesced. > "By-the-bye, Miss Kennedy," he remarked, when we had finished, "how long is your engagement with the Burleigh's to last. Excuse me," noticing my look of astonishment, "I have my reasons for the seeming rudeness."

Bewildered ideas rushed through my mind. Was I to receive a dismissal, and was Sir Stephen about to hint it?

"Two months longer, sir; my year is out at

Easter," I mechanically replied. "Well, Miss Kennedy, the old lynx of a hosters has a decided spite against you, and I unintentionally brought you into trouble this morning, so I owe you

I was right, then, thought I, and this is a prelude to offering me a new situation in place of the one he has deprived me of.

"Yes," Sir Stephen continued; "you need not look so blank if Mrs. Burleigh did choose to misconstrue matters-I shall extend my protection, and make it up to you."

"Thank you," said I, ignorant of the sense in which these words were spoken; I-I-am not unprovided for, and ----"

"Of course I do n't imagine you are reduced to my assistance," responded Sir Stephen, in a tone of slight surprise and relief that I did not understand-"only I hope you will permit me the pleasure of correcting my own mistakes. I had no idea I should find so few perplexities and obstacles."

"I fear, Sir Stephen," said I, not wishing to appear ungrateful for the hearty desire to make compensation," I fear, that under the circumstances, your recommendation would prove hurtful rather

than beneficial." "You are certainly a woman of the world, Miss Kennedy, and I thank you for your frankness-but there is no necessity to anticipate unpleasant conse-

"What then?" I involuntarily exclaimed.

"Since you will not abate one jot of a woman's privilege of being won, I freely offer to you, beautiful Judith, my love and protection for as long as you will accept them."

Amazement, distress, indignation, held me speechless and motionless for a moment. My face being turned from the light as I confronted Sir Stephen, he could not read the emotion depicted, and mistaking As I made no comment, his knightship was forced my silence, advanced a step and encircled me with to ask information concerning the names and habits one arm. I immediately struggled to escape, perof the plants, which I gravely communicated. In ceiving what I had not before noticed that he had

"Ah, now, Judith, do n't be prudish," he expostubitten with the botanical mania after some plant or lated, retaining me with both arms; "the ladies other, as he expressed it. I was anxious to leave are all in the drawing room, and the men have n't him, both on account of the time and a dislike to got up from the table yet-I stole off first. Como now, reward me with one, just one kiss."

But I managed to free myself,

"Keep off!" I said trembling with anger; "you have missunderstood me. Sir Stephen, and I did you. tice the intention, and gone on so, that I was obliged Keep off, I say!" for he advanced again, " or I will

With visible astonishment he answered-"Can you not rely on my generosity and affection,

sweet Judith? You shall make your own terms." I fairly groaned. He considered this a ruse to enhance my value. I could have sunk to the earth

"We do not part thus," he cried, seizing my hand resolutely; "if I have unhappily said something that has offended, I will efface the remembrance. Judith, you cannot measure my love for you; I abing one arm on a flower-stand, while with the other solutely doat on this little hand"—covering it with kisses as I wrenched it from him, and flying toward.

> Half maddened by this encounter, I stayed not for further developments, but sought my own room to arrange my tumultuous thoughts.

> Before many minutes there came a knock. I me an instant in silent wrath, then seating herself, commenced-

"Miss Kennedy, I can scarcely believe the scene I witnessed with my own eyes. I have been basely deceived in you. You have imposed on me with your quiet, modest ways, until I had confidence in rupt her indignantly"—there is no occasion to make matters worse. Fortunately Lady Canston is willing resolving that no mistimed civility, on my part, to overlook this shamelessness in silence; but I can

no longer retain you in my family." "Mrs. Burleigh," I demanded, "how was I to pro-

teot myself from unexpected insult?" "It was not unexpected insult, miss; I saw that flirtation in the green-house this morning, and this evening's disgraceful conduct is a natural result."

I saw that circumstances were against me; yet I some expiation was necessary. Lady Canston did not faint or fall into hysterics, or abuse her husband; she simply, with excellent practical sense, termed me a bold hussy, and Mrs. Burleigh joined in, glad to escape some of the embarrassment attendant on blaming the recreant Lothario, which he

"How could I have avoided this, madam?" I inquired. "By a proper degree of self-respect-by repelling

any advances in the first place. My former goverwould never have addressed her in this manner." In the midst of my distress, memory recalled the image of my predecessor—a grim, masouline maiden "I would rather not if you please; I will play it, of forty-and for once I could not but agree in an opinion, though it was shared by Mrs. Burleigh.

Helena Louisa, having been exposed to such con jesting," but communicated my intention of visiting tamination!" continued my patroness. "I cannot Oak Grove alone. conscientiously give you a recommendation, Miss Kennedy, so you will spare yourself the mortificable as I can consistently. I trust you will take been seen, and dreadful noises that had been heard will not publish your disgrace."

With this Mrs. Burleigh swept from the room with ridiculous assumption of offended majesty. A little later that night I received the amount due me. A letter which was brought me by Sir Stephen's valet. I returned unopened, as I was leaving the house next day. Thus terminated my governessing phase of life.

Nore.—We must ask the indulgence of our readers for the small portion of the story printed in this paper. The five pages of manuscript following that in type above, have been miscarried by mail. This was not known until just in season to order a duplicate, which the severe storm has probably delayed.

Written for the Banner of Light. DESOLATE ST. CLAIR;

THE DREAM THAT WAS NOT A DREAM.

BY MARY DUNBIBIN.

It was once a grand old place, but now the swallows built their nests in the crumbling chimneys, and in some places the house was falling. The walls were damp and moist, and dust gathered on the floor, and few remaining window panes. It was during a visit in the northern portion of North Carolina, that I formed one of a company of equestrians, who galoped past the ruins of the once princely residence of of the St. Clairs. It was inclosed by a high fence, though many palings were missing; from the outside, the appearance was gloomy looking enough, but as Mr. Mordant, the owner of the place, proposed going over the house and grounds, we accordingly dismounted, and leaving our horses within the inclosure, started for the house. Long gray moss hung from the tall old trees, swaying to and fro by every rustling breeze, seemingly a solemn spectral guard. We plled Edgar Mordant with more questions, in regard to the old decaying homestead, than he could answer. Why did not he improve, and repair the old place? It would be beautiful.

He laughingly replied, "The workmen were afraid

It was called "Oak Grove" by the St. Clairs, the former owners of the place—a noble wealthy family. had passed since any one had lived there.

. The old place was left in desolation to decay.

We paused in one gloomy room, in which Desolate husband. True, by the fire-place were blood stains, and we almost expected to see the ghost of Desolate St. Clair arise and face us. We passed on, echoes answering us through the deserted halls, and the old house shaking as we walked.

Now and then we were hailed by the hooting of an owl which we did not see, with "Who-who-who are you?" No doubt considering us intruders, it demanded our names.

If a window rattled, Edgar would say: "Listen girls! There's a ghost."

We had begun retracing our steps, when brother Harry exclaimed:

"Here' Ed, we 've overlooked this place." It was a small door, and locked. The key was rusty, but after a while they forced the lock. There

was a short flight of stairs, at the top of which was

another door that Edgar declared opened when he unlocked the one we were at. Mollie Gray, a sweet, nervous little fairy, whispered

to me : "O, Fannie, suppose Desolate opened that door.' "You little coward," said I, then langhingly continued, "I expect Desolate St. Clair did open that

Instantly the echoes replied : Desolate St. Clair did pen that door!" but so near like a human voice it sounded, that I started with a loud exclamation, and though they all laughed at me, it startled them also. Brother Harry called to me:

"Sis, suppose you were to see her;" Echo anwered, "See her!" and Mollie averred she saw some one pass the door. We knew that it was only her noise, much to the amusement of our escorts, who did not try very hard to lessen our fears, though I. being rather braver than the rest, did not suffer much from their teasing.

We had a gay ride home; and, as we parted, Edgar nantered me for being cowardly.

"Indeed, I replied, Mr. Edgar, I am not afraid to go alone to Oak Grove."

that I would not go.

I was visiting a maiden aunt in the country; the Mordants lived about a quarter of a mile below us, and Oak Grove, or "Desolation," as the country people around designated it, was a mile above. Aunt Polly was sitting in the back door, and with

her was Elias Timmons, a rustic beau. As I rode, up she called out:

"Lor, 'Lias, go help the child git off that horse." "No, thank you, Mr. Timmons," said 1, for before brain of Desolate St Clair. e was through his awkward bow, I had dismounted. "Where have you been, child?" queried Aunt

ghost."

and Elias in one breath; but being tired when they had remained standing where they left me.

"To think of my innocent Adelaide Augusta, and | wished to hear "all about it," merely said, "I was In vain Aunt Polly expostulated. She could not

dissuade me from my intentions. In vain did Elias tion of referring to me. I am willing to be charita. narrate all the wondrous tales of ghosts that had warning and endeavor to retrace your ways, and I there. They did not intimidate or frighten me in the least. After tea, early, I retired to my room, and seated

myself at an open window. It was a balmy summer evening, only a slight breeze gently passing through the room. The moonbeams fell in soft, bright ripples on the floor. Even the sky seemed blue, and the stars brighter, on that eve. I seemed more to feel and enjoy the serene beauty of the scene than heretofore. The landscape, viewed from my window, was always attractive to a poetic mind, and especially by moonlight.

I was musing of the haunted house, and smiling to myself at Aunt Polly's fears, and was surprised to find that night had passed swiftly, and it was

I determined to visit Oak Grove now. It was early morning, and I sauntered forth alone to the old house. It was soon reached, and rapidly passing over the grounds, I walked more leisurely up the steps leading to the house.

I did not pause in any of the rooms, but in passng through the room in which the blood-stains were, I fancied I heard a slight moan; but, smiling at my own fancies, ascended the narrow flight, of steps at which we had all hesitated the day before, and entered the room at the top of the stairs. It was empty like the rest. I walked to a window and gazed out below; a kind of fascination held me chained, as it were, to the spot, and it was long ere I could move or speak. The ruined lawns, the briars and weeds in the gardens, were changed, and stately trees. in the livery of green appeared. Fountains were playing, and flowers were blooming, a place of almost paradisiacal beauty.

On turning round, I discovered the door was closed, yet I had not the power to move. The room was no longer empty, but heavy damask curtains, relieved by light lace ones, hung at the windows, and elegant furniture was arranged tastefully about the room. Pictures hung on the walls. There was a small table, with a choice collection of books on itand all betokened delicacy and refinement. The room was a lady's boudeir, fitted with all the luxuries which wealth and art could produce.

Now for the first time I noticed a young lady, sit-The house was said to be haunted, and many years Hers was a rich, dark beauty. The waves of her small ones in a simple knot behind, and those large lustrous black eyes reminded one of a clear, beauti. St. Clair was said to have murdered) her affianced ful, moonless, starlit night. A smile wreathed her beauteous lips. Would that I were an artist, to portray but half the rare beauty of that face ! But soon the smiles left her lips. She started, and a sudden pallor spread over her face. I gazed outward, and saw a lovely girl, fair and fragile, with blue eyes, and a countenance of spiritual loveliness. far different from the dark beauty of the stately girl near me, in whom I recognised, it seemed, by instinct, Desclate St. Clair.

By the side of the pale girl stood a noble looking man of about eight and twenty. His arm was around her, and her brown, curly head rested on his shoulder. He pressed a kiss on the fair brow.

Desolate started from her seat, her countenance wearing a look of wretchedness, but as she flitted by a gleam of almost fiendish light flashed from her dark eyes; an irresistible influence drew me after

We passed down the handsomely carpeted stairs, through elegant halls to the porch, and now out among the shrubbery. The couple we saw were just entering a summer-house covered with green vines. Outside this we paused, and heard the low tones of a manly voice, murmuring, "Darling May, I have always felt near to you, and now it rejoices my heart to know my own loved one has no alternative but to choose me her rightful protector and -

Here he was interrupted, and the angry, flashing eyes of Miss St Clair glared on them. She was almost maddened by the demon Jealousy, for was not Albert Rivers her betrothed? And was he not now

proving false to his vows? It was more than her fiery nature could bear. Words of fierce, bitter invective poured from her lips, excited fears, and imagination; but we left the house, and oatching the gentle, frightened May Willis, she we girls starting and exclaiming at every sudden hurled her from out the door, before the young man could prevent, and the gentle girl fell, fainting.

Desolate St Clair commanded Albert to leave, and to never see her more. With this she left him, and, in passing out, placed her foot on the slender neck of May Willis.

It was some moments before Albert Rivers could recover himself sufficiently to act. He then raised his sister in his arms, and bore her away to a place 'At this Edgar said he "would wager an elegant of security. He had just discovered that May was rosewood writing desk, against a ring on my finger, his sister, and hastened to tell her the welcome news, for the maiden knew not of any kindred in the world, and was only the recipient of Desolate St. Clair's bounty. She had lost her parents when a little babe, while Albert was away at school; and on his return his only and infant sister was nowhere to be found, and it was mere accident that he had now discovered the relationship existing between them, and it was the witnessing of the brother's caresses which had fired the heart and maddened the

After seeing his sister restored to consciousness and safety, Albert Rivers bethought himself of Miss St Clair. He knew she was terribly excited, and in-"Oh! aunt! Such a delightful ride! We went to sanity being hereditary in the St Clair family, he Oak Grove, and I do believe, saw and heard a had, from her wild manner and vindictive words. everything to fear. I seemed to read all this in his "Do tell!" "Sakes alive!" exclaimed Aunt Polly | thoughts, as he hastened back to Oak Grove, for I

The day was fast waning, and I was still at Oak Grove, without the will or power of fleeing from the

Albert Rivers knocked at the door of Desolate's oom but was unanswered. There he stood, nearly a half hour, pleading and remonstrating with the unappy girl. No answer came to him but the distinct and measured tread of her feet, pacing to and ro the apartment.

Albert was just turning sadly away, when the loor suddenly opened, and Desolate St Olair confronted him. Now insanity's baleful light glistened ' from her large and once glorious eyes. She bade Rivers leave her, now and forever! He who could prove thus false to her, should neither remain withn her sight nor rest beneath her roof!

Rivers left her, but not the mansion. Twilight shades were gathering, clouds were rising in the sky. Rivers had entered a kind of sitting room, and throwing himself weariedly on a lounge, gradtally his excited mind grew calm, and he slept.

Desolate St Clair, an hour earlier, had feigned calmness, and pretending to wish to sleep, dismissed ber faithful attendant, nurse Ellis.

As soon as alone, she opened a small door which I had not before noticed, and taking from a vial a small white powder, hastily arranged herself in walking attire. Surely murder was in her heert, for it was plainly written on her countenance.

She left the house, and walked rapidly, till, coming to a neat while cottage, she paused, unlatched the gate, and very unceremoniously entered. There. on the bed covered with a snowy counterpane, lay sweet May Willis, looking more angelic and spiritual than ever before.

Desolatè St. Clair's countenance had resumed its former beauty, and her manner was even tender, as she advanced and raised the young girl's hand, and "Pardon me for my rashness, dear May, and for

causing your gentle heart so much alarm this morning. I could not rest satisfied till I heard from your own sweet lips that you had forgiven me." "O! Miss St. Clair, you are too good, too noble,"

said May earnestly, " for believing, as you did, you were certainly justifiable in all you said." "Well, dear May, I cannot forgive myself," said Miss St. Clair, rising from her seat. "I have not long to stay; here is a powder, which will make you rest well to night, and calm your nerves. Nurse

Ellis gave me one this morning, and I will prepare it for you." Reaching a glass of water, she emptied the powder in it; then stirring a spoonful of sugar in, nded it to May: she being only too gratef this unexpected kindness of Miss St. Clair, drank it

Desolate then stooped and kissed her pale brow. bidding her playfully to be well enough to return home on the morrow.

Ah! that woman had a Judas's heart.

As we left the cottage, Desolate muttered, while the old fierce light gleamed forth from her eyes: "Return home! You will never see another morn-

ng, if poison kills." Heavens! could this be a woman, or a fiend? My

veins almost congealed with horror. She was at Oak Grove again; and, entering The house, was passing the room in which Rivers was sleeping, when she paused irresolute at the open door, then entered, and stood by his side, all the while incoherently muttering. She drew a small dirk from her bosom, and with force plunged it in his heart several times. The warm life-blood gush-

forward on the floor. Morning came. Albert Rivers was found cold and dead. Desolate St. Clair was missing, and nowhere to be found.

ed out, and with a groan the dying mah fell heavily ...

Now let us return to the cottage. In the night May awoke from a deep sleep; a severe pain was at her heart, and the seemed to be suffocating. Good Betsey Langton the gardener's wife, who had been watching through the night, hearing her moans, was soon beside her, and found her in great agony. Cold drops of sweat rolled from her brow, and spasms distorted her face. A physician was called, but before he came, sweet May Willis's spirit had flown to that bourne whence sickness and trouble can never enter.

Albert had imparted the knowledge of May being his sister to a few friends, and they were placed in one coffin. A long and mournful procession followed them to their last resting-place.

A gloomy darkness had-fallen on Oak Grove. People knew not whence had gone Desolate St. Clair. sole mistress of that wealthy inheritance; and even. curiosity desired not to enter there. The few domesatics who remained were seldom seen, and these were: so silent and taciturn that they were never questioned. Days, weeks, ay, months had passed, when suddenly Desolate St. Clair appeared. White as the dead. was her thin face, with its settled look of wretchedness speaking through her beautiful eyes. Godknows she was sane now; but her past deeds rose looming before her, and drove her again to the verge of madness. She knows now that Albert Rivers and May Willis were brother and sister, and she wanders forth to their grave. The low winds mean through the trees, the little birds cease their songs at her approach. A feeling of desolation and gloom prevails. She stands beside the grave, she hears a voice call Desolate," and, turning round, what does she see ? Is it some dreadful phantasy of the brain? or is it Albert Rivers by her side? It is surely he. The warm, red blood seems now gushing from the wounds, as on the night she mardered him. A wild scream, and she had fainted.

The gardener passing saw her lying there, and" raising her in his strong arms, bore her to the house. insensible. Nurse Ellis's restoratives proved efficarlous, and tottering to her boudour, Desolate St.

[CONTINUED ON THE EIGHTH PAGE.]

Written for the Banner of Light. LOST PLOWER OF MINE. BY H. CLAY BURGE.

Fair Eden-flower! thy fragrance has departed! The love-tinged beauty of thy bloom is gone ! I roam along the flower-fields weary hearted, For Death has taken the enchanted one.

From Earth's sky-pointed hills I'm upward gazing, Counting the night-buds, as they softly bloom; And oh, I dream that one more star is blazing-That one more heaven-flower shed sits soul-perfume

The morn-pearls sparkle in their paly brightness; The flower-voice murmurs in the midnight calm: But thy soft soul-hush, winged with spirit lightness, Shall come no more to flood my soul with balm.

Along the darksome paths of life's deep forest, Death wandered forth, a-gathering his bouquet; .. I take the fair," he said; .. life keeps the poorest!' And then he bore my tender flower away.

The fragrant clouds that sweep o'er myrrh-hilled islands And burning incense of the pagan shrine Are not so sweet, as this bloom of the highlands; Fair angel-blossom-bright, lost flower of mine.

Watch it, ye angels! let my flower not wither! Celestial dews upon it there descend. Soon shall I find it, for I wonder thither As life's lone hours draw fastly to the end. Smith's Mills, 1861.

PARIS FROM AN INK-STAND

By Our Junior.

NUMBER ONE.

INTRODUCTION-GLIMPSE AT ANGIENT PARIS-LUTETIA OF THE ROMANS THE CRADLE OF PARIS-DIMENSIONS OF CITY, WALLS, FORTIFICATIONS, ETC .-- ISLE DE LA CITE—ISLE DE SAINT LOUIS—ISLE DE CYGNES—NOTRE DAME, ITS PAST AND PRESENT-LA SAINT CHAPELLE -PALAIS DE JUSTICE NEARLY AS OLD AS THE PALAIS DES THERMES OF THE ROMANS—THE CONCIERGERIE, ITS BOENES-NAPOLEON III. WORTHY OF THE NAME-PONT NEUF-LA MORGUE-JACQUES DE MORLAY AND HIS

There are few of our readers who have not heard the saying, which may now be said to be as good as a proverb, "Vedi Napoli e pci mori /"-"See Naples, and die!" as if to convey the idea that, after Naples, no spot could interest or attract. We, however, say nothing to detract from the fanciful reveries which have found their way to paper, and the press, through the pen of the fair writer who has made this "Vedi Napoli e poi mori!" so world-renowned; but we do say, and not with unequal justice, " Voir Paris et vivre ! "-" See Paris and live!" nor do we fear, that, to the hypochondriac, to the invalid, this advice will be found valueless. Its atmosphere is ever elastic, its dry soil is a perpetual filter, and, thanks to the general consumption of wood instead of coal, its clear sky sheds a cheeriness over the scene genial and elevating to the spirits.

It is true on a first arrival this constant glare, stir and joyousness somewhat oppress the new comer, and he is, at first, at loss to conceive what keeps the people around him so merry and so active about nothing. If an American, he is quicker to mingle and find enjoyment among them, especially if his travels at home have ever taken him out of sober New England to those other types of Paris, New York and New Orleans: if an Englishman, he wants to pause for breath and consideration, he wants time to make up his mind as in his own deliberate country, whether or not he is disposed to be amused.

But a few days are sufficient to irresistibly impel even the surliest of John Bulls to go gaily marching with the joyous crowd; and, in half a month he finds himself bearing his tinkling cap, and brandishing the bauble of folly, as giddily as the rest of the noisy throng. In most capitals, one is obliged to go in search of amusement. In Paris every step he takes brings him in contact with the clashing cymbals of ess votaries of pleasure. Pl the French is not an exclusive, nor is recreation an aristocratic, monoply. The people seem born with a knowledge of the how to bear life's burden graciously and gracefully—even, gratefully too; for it is not possible to be more sensitively alive to the enjoyments placed within their reach.

Instead of sighing after impossibilities, ambitioning after the splendors of the great, or the superfluous gauds of equipage and distinction, they are satisfied with the more come at able enjoyment of a aunshiny day in the Champs Elysees, the Bois de Boulogne, or the public gardens of the city, refreshed with lemonade or iced water, and diverted by the facetiae of itinerant showmen; or they invest half a franc in a railway trip to Saint Cloud, or Versailles, to which delightful spots there is access at all times of the day.

The French are more addicted to pleasure, perhaps, than any other race-vastly more so than the English. They seldom amass colossal fortunes, but, contenting themselves with moderate gains, enjoy, even in their busiest days, their portions of the delactations of life. The gravest man among them is not ashamed to talk of the pleasures of a fete. Part of the business even of their public functionaries, indeed, is to give entertainments; not, as in England, dinners only, to be devoured in solemn state among their solemn selves, but balls and weekly parties for the re-union of the order of society to which they belong, and the promotion of the interests of

The Carnival is a national observance, not alone as the epoch for masquing or midnight balls, but for family enjoyment, for the expenditure of a portion set aside from every private income expressly for recreation—a fillip given to the dullness of the year -a moral spring-time, producing the annual revivification of the social qualities. The carnival is of uncertain durtion, as dependent upon moveable feasts: commencing with Advent and terminating with the beginning of Lent. It is not, however, till after the first of January—the grand festival of the French year—that the public festivities of the carnival, such as masked balls and royal or ministerial fetes have their formal commencement. But the diversions of Paris do not expire on Shrove Tuesday with the carnival. It is "fete" always with the French! Some ever-recurring pretext of royal or imperial birthdays, and the feasts of the Church, sanctifies the assumption of holiday attire, concerts in the open air, or dancing at the guinguette. And, when these are wanting, the very Boulevards, or the ordinary promenade of the Champs Elysces, present a semblance of pastime such as English people, at least in England, would call a fair. One of the most remarkable peculiarities connected with this tendency to enjoyment is the domesticity with which it is carried out. In humble life a whole family issues forth for diversion; the grey-headed grandfather and infant in his arms being fondly included in the party. In summer time they are to be seen in family groups, seated upon the grass among the broomy thickets of the Bois de Boulogne; in winter, in the paradis, or upper gallery of some minor theatre. Even the

among the denizens of mighty London.

The great concentration of the city and population of Paris is also the cause of bringing public places and the public buildings, which tend so greatly to its embellishment, within daily and hourly scope of admiration. The public edifices of London are scattered over so vast a surface, that people residing at the extremity of the West End are out of reach, if not often uncognizant of the public monuments of the city; and many persons live and die there without having seen the walls of the White Tower, or the beautiful church at Walbrook.

In Paris, on the contrary, the finest structurespalaces, churches, galleries, bridges, columns, arches of triumph-burst upon the eye at every turn. The Place Louis XV.), unequalled in extent and decoration, is daily traversed on the way from the Bonnew Boulevards de Strasburg and Sebastopol, the eyes of sleep" for at least a week. Place Vendome, and other noble streets, or the still Henry IV., Louis XIV., the first Napoleon, Louis ancient houses of the islands, and the pointed great alterations and improvements, erecting fine towers of the Conciergerie, as viewed from the Pont edifices, opening up new and spacious streets and Royal, or the Pont des Arts.

people visit once in their lives, and return to no beyond. In 1787 Louis XVI. again extended the area ment to be admired, some new wonder to be can-

Arc de l'Etoile, when the Museum at Versailles at-Hotel de Ville, and the Hotel de Commerce on the Quai D'Orsay—two of the finest edifices of modern Eurove.

The habits of Paris, are fatal to reverie-here, in the continuance of his real or assumed peculiari- foreign foe; but he soon found that his strong walls

Paris is the city of to-day as Rome of the yesterday. Positive pleasures are too immediately within he stepped out of the Tuileries by a subterranean reach to allow of great scope for lofty musings, passage (emerging, ominously enough; on the Place such as might arise from the storied aisles and de la Concorde, where, nearly sixty years before, his towers of Westminster Abbey, or the sombre mys- uncle, Louis XVI. lost his head,) and jumping into a you are tempted by the brightness of the exposition Green street, Boston, or the quiet shade of the stately things are here of which until now I was ignorant traveler as the tree that gave shade to Louis Philof the existence." In them you see the evidence of ippe. it must be admitted that the world is indebted to high and surrounded by a ditch which can be flooded superflucties of life. One can understand how, eight hours. This enormous wall is calculated for talk of " le superflu, chose si necessaire !"

point of perfection that the shops of Paris are towers of the Tuileries from Bourg la Reine or any novelties in the varioue arts of decoration.

composed in Paris, and, perhaps, there is scarcely a miles, connected with the walls by strategic roads, pattern of wearing apparel for woman, manufac. and capable of mounting seven hundred heavy guns. been exhibited in the French capital.

the habits of other nations, but their creative son, we may say that the largest diameter of the faculty is immense. It is probable on this account nearly circular enclosure is about equal to the disthat the fickle goddess fashion has so permanently tance between Kensington Gardens and the western fixed her abode in the French metropolis as to have it entrance to the East India Docks at Blackwall, nearly accounted her birth-place: dating from its prismatio seven miles, almost the length of Broadway, the disto London, St. Petersburg and New York.

the reign of Louis Napoleon.

For this purpose we have resolved to make the Mt. Auburn.

Durant and others, and every guide-book extant. most unfaltering, unquestioning confidence, tell us that the first authentic notice of this memorable and beautiful city by the Seine, is to be found in the commentaries of Cosar. And if we may be permitted to recur to our school days, though a little from the pen of the great Julius. The Roman conqueror found a collection of mud hovels occupying an island in the river, (now the Isle de la Cite.) This miserable little village to which the Romans gave the probably characteristic name Lutetia, from lutea, muddy or dirty, was the metropolis of the Parisii, one of the tribes of the Gallic Confederation. Who, or what, the Parisii were, if they ever achieved anything worthy of remark in art or science, in the enjoyment of peace or feats of arms, it makes a sudden turn northward, enclosing a long beyond that reputation lulea, history does not say, for in its pages this primitive people has left no and Clinchy. There are twenty-five bridges within trace except the name of the most splendid city in the walls. The river is lined on each side with broad the old world, which has in the course of ages sprung up around the marshy island where they worthy of notice that the stream is kept free from

charge of the door, their property can be left without city a far more ancient origin; and as some English danger. English people, on the contrary, though chroniclers trace the origin of London to Brute, son apt to profess themselves models of domestic affect of Priam of Troy, and that of Dublin (of course) to a tion, rarely engage in parties of pleasure without still more remote epoch, so French legends assert including mere acquaintances in the scheme. Their that the real founder of Paris was Francus, son of first idea, when about to visit some public monu- lifector (possibly the same young gentleman who was ment or place of diversion, is to "ask somebody" to frightened by his father's nedding plumes-vide join them. In order to repair to a theatre, or race, Homer and Alexander Pope) who named his town after or country excursion, they must always "make a his uncle Paris, who presented the prize to the beauparty," and this effort of making a party often de- tiful successful exhibitor on Mount Ida, and ran away stroys, or postpones the pleasure until too late. There | with Helen of Greece, thereby causing (in those unis in fact a less genial spirit, a want of tendency to civilized days when divorce courts were not, and King be amused—a lack of clasticity of nerve and muscle, Menclaus had no legal remedy) the great Trojan war. Itis quite a pity that this charming story is not authenticated; for then would the captivating but unlucky Paris be associated in history with the most notable events of ancient and modern history-the Siege of Troy and the Great Revolution.

Other legends connect the name of Paris with an ancient Temple dedicated to Isis, some remains of which are said to have been discovered, and say that pilgrims to the sacred spot spoke of having journeyed "par Isis, whence the name. Which legend we immediately discard, for fear some fair reader just commencing the study of French should believe it, as superlatively ridiculous and unworthy of atten-

The name of Lutetia was exchanged for Paris beautiful Place de la Concordo (formerly called about the beginning of the fifth century; and about 490 Clovis the Great chose it for his capital. Since then it has retained the metropolitan dignity, and levards to the Faubourgh Saint Germain or from gradually expanded into a beautiful city to the most the Tuileries to the Champs Elysees, and it is im- memorable parts of which I shall be most happy to possible not to see and be struck by the impressive balallowed to conduct the reader. A sketch of the regularity of architecture in the Rue de Rivoli, the growth of Paris the very idea would "rob our weary

more picturesque irregularity produced by the Philippe, and the present Emperor, each effected greatly extending the limits of the town. Le Grand Owing to these numerous attractions, Paris has Monarque threw down the old ramparts, replacing become more than ever the resort of foreign guests. | them by Boulevards, or wide roads planted with trees, It is not like Vienna, or Petersburg, a city which and erected new walls and barriers some distance more. Every year brings forth some new monu. of the city by a wall which is now partly standing; in 1860 Napoleon III. extended the city to the fortifications. This wall had seventy-eight barriers, where Another and another still succeeds. Scarcely the local or octroi taxes were collected. Fifty-six of were the raptures of the public expended on the these still remain. The suburbs enclosed by this new wall were called faubourgs, a name yet retained. tracted hundreds of thousands of visitors; and to During the latter years of the reign of Louis Philthe noble church of the Madeleine succeeds the ippe, that astute monarch commenced the immense system of fortifications which now enclose old Paris. the faubourgs, and a broad belt of outlying districts, known as the danlieu, beyond the wall of 1787, which as we have said is now all known as Paris. The old then, the votary of seclusion may not hope to live King's desire was to guard Paris from attacks by a enclosed a fee infinitely more to be feared than any without; and one fine morning in February, 1848. teries of the Tower of London. Yet Paris is not cab, was no more heard of as King of the French; without its historical interest, and such as, when but a few days afterwards a poor, dilapidated old we walk where Kings have died and martyrs have gentleman, who gave the name of Smith, reached the suffered, arrests us with a flood of remembered English shores, a refugee from a Revolution even annals. Yet all is sunshine, all is progress-all is more terrible than that which raised him to the life. Instead of exclaiming with the philosopher, throne. It were much better for him never to have how many things are here which I do not want," left the office of schoolmaster in that ancient house in in the elegant and gay shops, to say, "how many pecan on the ridge of Louisiana, pointed out to the

national activity. It is not till the necessities of Louis Napoleon completed the fortifications which life are fully satisfied that people begin to think of Louis Philippe began; and Paris is now enclosed there adornments, and as regards their origination by a continuous bastioned enceinte thirty-five feet aris for the greation of half the more attractive from the Seine to the death of eight feet in forth residing in such a city, Voltaire was tempted to an armament of two thousand heavy guns, and on the right or northern side of the Seine presents These gay and brilliant creations of luxury are in sixty seven fronts, and on the south twenty-seven fact the evidences of centuries of civilization Per- fronts to any adventurous foe. (But since the Engsonal refinement has long been carried to so high a lish cannon may, " if all be true I've heard," pelt the required to keep and display a redundant choice of other place within two leagues of Paris, another question of fortification has arisen.) One hundred gates Their artisans have a wonderful faculty of in- give admission to the city. There are beside an extevention, and half the designs adopted in Europe are rior line of forts at a distance of from one to three

tured in America at least, which had not already | Some English readers will be surprised, perhaps, to read that the area thus enclosed is very little less They are indifferent copyists, and slow to adopt than that of their metropolis. By way of compariprecincts those fluttering ukases which give the law tance from the Revere to Spy Pond; while from the point where le grand Chemin de Fer du Nord passes the It is our intention to present a few of the novelties fortifications on the north, to Gentilly on the South, f Paris to our readers, and if possible give a slight is, in the same manner, nearly equivalent to the dispicture of the habits and manners of Paris under tance between Kingsland Gate and Kensington Common, or about five miles-quite from Fancuil Hall to

largest possible use of anything which has been | The Banlieu is, of course, comparatively open already said on the great subject; if requisite, quote ground, but not much more so than some of the subpage after page from those authors we most ap- urbs of London, or the environs of Boston, which, it preciate, and this without the superfluity of in- is true, compare well with the best English scenery, numerabe quotation marks—we claim, if it pleases though perhaps not so extensively grand; and the the reader more, no originality in this labor. And Bois de Boulogne, and the Bois de Vincennes are for this, and to avoid anything like future and beyond the walls. Within the old line of barriers, unjust accusation, we commence by thanking Mrs. Paris is thickly built; and, although there are sev-Gore, Thomas Forester, Baal St. John, now no more, eral large open spaces, as the Champ de Mars, the Champ Elysees, and the gardens of the Tuilcries and Historians, a class of people in whom, it must be Luxembourg, yet their area is certainly inferior to supposed to begin with, the reader is to place the that of the parks and squares of London included within the limits we have described.

Paris, then, besides being one of the most interesting and beautiful towns in the world, is also one of the largest and most densely populated; the inhab itants numbering, according to the quinquenial cenuncertain, we believe there is something of the kind sus of 1856, 1,174,346. During the previous five years the increase had been at the rate of nearly eleven per cent., so that we may not unfairly estimate the present population at about 1,300,000, considerably less than half that of the English capital. The Seine, which receives the waters of the Marne before reaching the city, enters Paris on the southeast, and flows in a semicircular course through the centre, again reaching the line of fortifications at a

nearly opposite point on the south-west, beyond which peninsula, in which are the Bois de Boulogne, Neuilly stone quays, affording agreeable promenades. It is all impurities; the water is therefore beautifully clear-But historians are never allowed their own way and affords excellent bathing, and facilities for washaltogether, for theirs is a life of warfare against the ing linen, there being numerous floating baths and

that the authorities fearing a plague had them inshape somewhat like a fish, about three-quarters of a the well known symbol of Paris. by Jean Sans Peur, Duke of Burgundy, the assassin feet, and the height of the western towers. That purest pointed order, and executed with the great- ted personages. est care and delicacy. The three retiring archisin destroyed.

They were restored by Napoleon, and all the acces sories that could be collected carefully replaced. death, on the very spot waere his hellish edicts find Among these was a fine marble group by Conston, spilt so much innocent blood. The cell occupied by the cross. The old sacristy, built by Loufflot, at the into an expiatory chapel, adorned with pictures by expense of Louis XV., contains many precious relies; Simon, Pajou and Drolling, representing the sufferbut it was wantonly plundered by the populace after lings of the Queen. But during the terrors of 1880 their attack on the archiepiscopal palace in 1831. these were removed, and a fine inscription on the Among other objects destroyed were the rich corona- altar, said to have been composed by Louis XVIIL, tion robes of Napoleon, and the robes bestowed by him on that occasion on the clergy of the Chapter.

its delicate tracery and exquisite carving, inevitably recalls Victor Hugo's wonderful romance, " Notre | practical illustration of the union of faith and good Dame de Paris," the descriptions contained in which | works stands the ancient hospital of the Hotel Dien. are as accurate as they are striking and picturesque. To enter minutely into a descriptive history of Notre tury by Saint Landry, Bishop of Paris. Philip Dame would fill a volume. Michelet, the historian Augustus and St. Louis were among the early beneof France, and Gibert, author of "Histoire de Napo- factors of this venerable institution, and two of the leon," have done a very great deal toward illustra- | wards were added by Henry IV. It contains one ting this metropolitan church, but Victor Hugo, thousand beds. The present entrance was constructwith his lively and powerful pen has drawn atten- ed in 1804, after the designs of Clavereau, by order tion to it in a far less prosy, though not in an over- of Napoleon, the hospital having assumed, during exaggerated manner. His relations are not the less the Revolution, the name of Hospice d'Humanite, true and real because he has chosen the more strik. which was renounced under the ing points of its wonderful history. We accept as title of Hotel Dieu. veritable history the novelist's thrilling narrative of When we write simply Napolson our readers will. the attack by night, the crowd swaying to and fro of course understand that we allude to the first in the red glare of the torches, and Quasimodo clasp- Napoleon, not because, like Henry Ward Beecher we ing the lifeless body of Esmeralds, pouring molten regard him as alone worthy of the name, and the lead on the heads of the assailants, or hurling Claude present Emperor, to quote his words, "a miserable Trolls from the tower. Besides the immense works impostor." carried on for a series of years in the restoration and embellishment of Notre Dame, a new sacristy has true, we can but regard with grateful sensations been built, which was inaugurated in 1854, and cost the progress of Paris under the mighty genuis of one million francs. It is a spacious and lofty hall, Napoleon. His arches of triumph will live not only highly decorated, and containing the valuable church as monuments of glory, but they will suggest too utensils and rich ecclesiastical vestments belonging many sad reflections of national suffering, and the to the cathedral. The repairs of the interior of the depopulation of nations. But what of this age, this cathedral are now going rapidly forward, and statues | year, this hour? Under Napoleon III., the Empire of the twenty-eight Christian kings, from Clovis to has been renewed on a grand scale, and never has so to Philip Augustus, are nearly completed. By the much been done to render Paris ornamental and gradual demolition of the buildings with which it healthy, and that too without the cement of blood; was originally surrounded—the adjoining palace of and hereafter it will be affirmed that his reign and the archbishop having been destroyed by the revolu- his genius made Paris and France fruitful in great tionary mobof 1831,—the cathedral, unlike most oth- and useful enterprises, and to him the commerce of ers, stands perfectly detached, and may be viewed to advantage on all sides. The beautiful Sainte Chapelle, one of the lions of Paris, also stands on the island. Though small, it is inconceivably rich in dewith its relies, is said to have cost St. Louis a sum revolution it was converted into a record office, and occurring at "La Morgue." thus escaped destruction, though its ornaments were The Sainte Chapelle has another claim to atten-

is pointed out as covering his remains.

A complete restoration of this exquisite bijou of

des Thermes, the ruins of which are in the Rue

divides, forming two islands, St. Louis and La Cite, or of the laws of the Emperor Valentinian are dated Isle du Palais. There was formerly a third island from ancient Lutetia. It was not until the third below the Port de la Concorde, the Isle Marquerelle, century that the gospel of Christ was introduced or Islo de Cygnes; but, in 1773, a small branch of into the city, by Saint Donis, who suffered martyrthe Seine forming the island was filled up. An aw- dom at Montmatre, which is supposed to take its ful interest attaches to the spot. After the massacro name from Mons Martyrum, because of the early of St. Bartholomow one thousand two hundred corpses | Christians who suffered on the hill. Clovis was the of the Huguenots were thrown into the river, being first monarch, who, in the year 529, embraced Chrisconsidered unworthy of Christian burial. But they tlanity, and by him a church was dedicated to Sainte collected at this point, and the stench was so appalling Genevieve, and the city placed under her protection. From this period till that of Hugh Capet, who was terred on the island. This spot was, about two years elected King in 987, the city underwent many vicissisince, the subject of an interesting lawsuit. The tudes. By Hugh Capet was laid the foundation of government and municipality each claimed it, and the Palais de Justice. It was used for public purposes at last, after much raking up of dusty records, the long before the invasion of the Franks, as is testified Civil Tribunal decided against the government, and by the discovery in 1784 of a bas-relief representing adjudged that the land belonged to the city of Paris. Mercury, apparently of the fourth century, in exca-The Isle de la Cite, the cradle of the old town, the vating the building at that point facing the Rue de spot where Casar found the hordes of Lutetia, is in la Barillerie. On the same stone was a ship, being mile long, and densely crowded. At the eastern end | The first public clock known in Paris was affixed is the world-renowned cathedral of Notre Dame, one to the tower of the Conciergerie, the prison of the

of the noblest specimens of Gothic architecture ex- old palace, suggestive of terrible associations; the tant. The date of this church is variously given, or clock was made in 1890, by a German, invited to rather it has been achieved at difficulty. It was Paris by Charles V., the tower thenceforth being founded by Childebert in the sixth century, but like known as La Tour de l'Horloge. This tower contains most ancient cathedrals it dates from the eleventh the bell from which is rung the "tocsin" on occacentury when Pope Alexander III. laid the first stone. Isions of royal birth or marriage, but which is now Three centuries were occupied in its completion. sounded on less auspicious occasions, as when it united The high altar was conscorated in 1087, and in 1228 with that of St. Germain l'Auxerrois in giving the the western front was built by Bishop Maurice de signal for the massacre of St. Bartholomew, or called Sully, the name of the architect being preserved on to arms the Revolutionists of 1830. The associations the walls as Maitre Jehan de Chelles. The last addi- connected with the Conciergerie are sad and melantion to the church is a small portal, erected in 1412 choly. It takes its name from the Concierge, or keeper of the bailiwick of the palace, which enjoyed of the Duke of Orleans, in expiation of his crime, certain privileges and immunities, and the buildings The length of the building is three hundred ninety retain all the characteristics of feudal times. Prisoners are usually removed from other prisons to the on the south side contains the famous bell, La Bour- Conclergerie a short time previous to trial. It was don, which weighs thirty-two thousand pounds, and from hence that, under the Bourbons, the Comte de is only allowed to toll on certain occasions—a bell Lavalette affected his escape by the connivance of indeed worthy of the love of Lussimodo the Deformed. his wife and several Englishmen of note; and dun-The architecture of the whole building is of the geons are still shown untenanted as these of celebra-

The room in which the present Emperor was conof the magnificent western portals in the western fined after the affair of Boulogne, looks into the front are singularly beautiful in design and rich in court where the prisoners exercise. It was here that statuary. The rose windows, retaining their ancient | the fantastic Ravaillac, who assassinated Henry of stained glass, are also specimens of exquisite art; Navarre, was confined and fearfully tortured before but perhaps the feature of Notre Dame, most strik- being led forth to execution. Marie Antoinette the ing, excep tthe western front, is to be found in the beautiful Queen, passed her last days of suffering in vast flying buttresses, fronted by crocketed pinnacles | this prison, as did also the Princess Elizabeth, the which spring from the outward walls of the chapels. King's devoted sister, and brave Charlotte Corday, During the Revolution the high altar and many of who stabbed the monster Murat in his bath. Hiththe richest ornaments of the interior were utterly erto Robespierre was conveyed, with face livid with terror, and a broken jaw, with twenty-one of his companions, shortly to be dragged to a shameful placed over the altar, representing the descent from Marie Antoinette was converted by the Bourbons was obliterated. During the massacre of prisoners on the 2d and 3d of September, 1792, over three hun-The beautiful western front of the cathedral, with dred persons were butchered in the Conciergerie.

Closely adjoining Notre Dame, as if to afford a supposed to have been founded in the seventh cen-

After the epoch of havor and demolition, it is France will owe its first great and glorious impetus.

The Isle de la Cite is approached by the Pont St. Michel, the Pont au Change (formerly occupied by the houses of goldsmiths and money changers,) the tail, a mass of gilding, color and stained glass, ar renowned Pont Neuf, and several other bridges. On ranged with the most exquisite taste. The slender the Quai du Marche Neuf, on the southern shore of spire, seventy-five feet high, is gilt, and indescribably the Seine, near Pont St. Michel, rising from the bed of elaborate. This chapel, which was first built in the the river, stands a small stone mansion of simple thirteenth century, to contain the veritable crown of form, yet never viewed without awe-La Morguethorns, a portion of the cross, the spear and other in which are deposited the bodies of all persons relics of the Crucifixion which St. Louis purchased found dead in the city or river, till claimed by their of the Emperor Baldwin for three million francs, relatives. The bodies thus found are stripped and is connected with the Palais de Justice, the royal placed in a current of air on black marble slabs, residence for more than three centuries, until the with a small jet of water trickling over those found time of Charles V. The architect was Pierre de drowned, the clothes of each individual being Montercau; and the chapel remains now nearly in suspended above to facilitate recognition. The its original condition. It is impossible to conceive public is admitted to view them through a grating, anything more elegant than the decorations or light and if not claimed, the bodies are subjected to er than the design of this architectural gem, which, anatomical purposes and buried at the cost of government. It will be easily imagined that scenes equal to \$700,000 of the present time. At the first of the most heart-rending nature are constantly

The renowned Pont Neuf, which touches the extreme point of the island, traversing from the northern to the southern bank of the Seine, was tion, as immortalised in the Lutrin of Boileau, for commenced under Henry III., by Ducerceau, interthe litigious character of its college or chapter. The rupted in its progress by the troubles of the Lique, satirical poet was himself interred in the crypt be- and finished in 1664, at the expense of Henry IV. neath, where a tombstone of equivocal authenticity It is 1020 feet long by 78 broad, having twolve circular arches, seven on its northern and five on its southern side. In the reign of Louis XIII., a bronze decorative art has been made, at the cost of more equestrian statue of his father was erected on the than a million and a half of francs. The work was portion of the island which forms its junction with facilitated by old plans of the building, as originally the bridge, a bronze horse having been presented to designed, having been discovered during the progress the widow of Henry IV. by her father, Cosmode of repairs. The law courts are now held in the old Medicis, for the purpose. This was destroyed in 1792; and on the site, Napoleon was preparing to This vast edifice is nearly as old as the Palais construct a granite obelisk, 200 feet high. The downfall of the Emperor caused its abandonment; de la Harpe. Palais des Thermes for three winters and in 1817 a new statue of Henry IV. was erected was the royal residence of the Emperor Julian after on the spot by public subscription, modelled by he was proclaimed. It was also the seat of the Ro- Lemot, and formed of the metal of several statues of man government for a series of years, and is men- Napoleon and his generals demolished by order of meanest house having its porter or concierge in strong arm of Tradition, and Tradition, and Tradition advantages. Near the centre of the city the stream tioned by Ammianus Marcellinus in 360, and several government, notwithstanding which advantages

the cost of the statue amounted to upwards of \$80,: 000. The total height is, perhaps, 14 feet. The pedestal of white marble bears appropriate Latin inscriptions. Bas-relief in bronze adorn the sides of the pedestal. In one Henry IV. is seen commanding food to be distributed to the citizens of Paris who during the seige of the capital had taken refuge in his camp; in the other, the King, entering as a conqueror, stops at the Parvis de Notre Dame, and orders the Prevot of Paris to bear his message of peace to the inhabitants. Underneath the pedestal, at its foundation, was placed a magnificent copy of the "Henriade" of Voltaire. Near the centre of the buidge a raised terrace with garden and trees juts out into the river. It was on the bridge that Jacques de Molay, the Grand Master of the Knights Templars, was burnt in 1313, with his last breath summoning his persecutors, Pope Clement and Philip IV., to meet him at the judgment seat of Heaven, the one within forty days, the other within a year and a half. Pope and King died within the appointed time!

Written for the Banner of Light. TO A. E. NEWTON.

Thrice welcome to the field again, We reach our hands to thee-. Tried, true and faithful" through these years. With cordial grasp and free. Tis joy to see thee once again, Send out thy bark across the main.

With " Banner" floating from her mast-Thou standard-bearer of the past. Thrice welcome to the field again, We reach our hands to thee-. Tried, true and faithful" through these years-With cordial grasp and free.

Send out thy voice across the deep I A thousand good ships lie Half stranded where the breakers roll; Is there no helper nigh? Send out thy voice and speak thy thought Like those rich gifts by Angels brought-As fearless as the breakers roll Pour out the thought-waves of thy soul Thrice welcome to the field again, We reach our hands to thee-Tried, true and faithful" through these years-

With cordial grasp, and free. And some shall hear thee and be glad, That but for one to save, Had clung despairing for an hour Then sunk beneath the wave : Shall hear, and brave hearts grow more strong. The weak take heart and crush the wrong. The true, the tried, link bands with thine, O'er darkened hearts like stars to shine. Then welcome to the field again,

We reach our hands to thee-"Tried, true and faithful" through these years-With cordial grasp and free. SOLITAIRE.

Acts of Kindness and Charity

Are the sweetness of one's life. It is through their potent power that many a poor heart is made to to use it much." She also described the ell of the leap with gladness, many a dark and gloomy hovel to shine as a palace, many a heart frozen with selfishness to melt in tenderness and love, no matter en and sitting room, the rooms in the ell, and how small the act of kindness may be. If our people paid more attention to and placed a higher also described a chaise house under the ell-and estimation upon those little trifles, as they are fre- some steps which lead down the embankment, and quently termed, life would be sweeter, friends nearer, dearer, truer, and more numerous in the community. afterwards, and (for aught I know) is now owned To do an act of kindness costs but a trifle, sometimes nothing; and then how gratifying to the bestower and receiver, in almost every instance.

A few weeks ago, says the Herald, during one of the coldest mornings in the winter months, two poorly but neatly clad boys made their appearance also described some alterations in the yard, which at the counting room of a coal and wood dealer in have been made since I lived there; of which I knew Chelsea, and asked the proprietor to sell them ten cents' worth of wood and ten cents' worth of coal. They stated that it was all the money their parents possessed, and that they were nearly freezing for of the old Town House, diagonally, through the yard want of fuel to keep them warm. The coal dealer at once gave them liberty to fill up their baskets. Another kind hearted gentleman, who happened to drawn a plan from it, and a stranger could have be present at the time, followed the boys to the taken his plan and gone to the grave. wharf and questioned them about their place of abode, parents, etc. He was satisfied that the statements they had made were true. After the boys had left the wharf with their little budget of fuel, the Good Samaritan returned to the coal dealer's counting-room, and ordered a quantity of coal and wood to be sent to their home. When the teamster arrived at the door with the treasure which would make the receiver leap with joy and gladness, and rapped, a tall and graceful woman, poorly clad, who by her appearance had seen better days, answered the call at the door, when the teamster informed her that he had brought some coal and wood. Her reply was-"It can't be for us; I haven't one cent of money to pay for it. I wish to heaven that I could obtain a little fuel, as my children are suffering this bitter cold day, for the want of a fire." The teameter informed her that it was sent by a gentleman, and the bill had been paid. "Oh, how happy are we to day," was her reply, as tears fell from her eyes. "Give me his name, that I may seek him out and bestow that gratitude and kindness due, as it may be the means of saving my little ones from freezing to death before morning."

A Good Speech.

At a recent Ball, given by the famous Amoskeag Veterans, of N. H., Judge Clark was called out in response to some sentiment offered, and proceeded to say, at the outset, that he "hated speeches." "I think," added he, "that speech-making is the curse of our country. Washington never made speeches, por Jefferson. Gen. Jackson was a man of deeds, not words. The foremost man in Europe is the most silent man to-day. One day this week the evening papers contained speeches of the four most prominent people in the world-Napoleon, Victoria, Abraham Lincoln and Jefferson Davis. But they were only important as indicative of what they would do. In short, said he, if it were not for making a speech. . I could prove that all the trouble in the country to day is caused by the intolerable habit we have in this country of making speeches."

Very good for the Judge, and very true in point of fact. The young men of America have imbibed a notion, that unless they can get up and face a public assembly, showering down words on their heads as rain pours out of the sky, they can't amount to much. It's all a mistake. The single great mistake of our time is, that we talk too much. We both talk more than we reflect—which is wrong end foremost-and we write even more than we read. Everybody seems trying to be as restless as ton-a printer-who had died, that answered to the possible.

Metaphysical writers, when they belong to a school, and draw their principles from their master's oistern, through conduit after conduit, instead of going to the well of Nature, are very apt to give us vapid water instead of fresh.

Spiritual Phenomena.

EXPERIENCE AND OBSERVATION.

BY A. H. DAVIS.

CHAPTER VIII.

TESTS THROUGH THE MEDIUMSHIP OF MY DAUGHTER CON-TINUED-HOW SHE SAW-BAW AND DESCRIBED AN AC-QUAINTANCE OF MINE IN HOLLISTON-DESCRIBED A HOUSE, AND THE CENTRE BURIAL GROUND IN HOLLIS-TON, WHICH SHE HAD NEVER BEFORE SEEN-HOW I AF-TERWARDS TESTED HER-SAW AND DESCRIBED AN AC-OHAINTANCE IN BOSTON. A PRINTER, AND THE INTE-RIOR OF A PRINTING OFFICE-BAW A MAN WHO DIED IN BRAINTREE, MASS. NEARLY TWENTY YEARS BEFORE SHE WAS BORN, ETC.

In relation to the mediumship of my daughter, there was nothing peculiar in her appearance that the casual observer would notice, different from her natural condition; and yet, those familiar with her. could tell the moment she was under influence. At these times, the pupil of the eye assumed a vacant look, and she appeared sober and abstracted; and while her vision was closed in a measure to outward and surrounding objects, her inward vision, or the eyes of the soul, opened clearly to the interior world, or the world of spirit. She always affirmed that she did not see with her natural eyes, but through the head-in parts removed from the eye. My impression is, that instead of the object being delineated upon the retina of the eye, and thence conveyed by the optic nerve to the soul, as is the case in common vision, they were daguerreotyped immediately, by spirit light, upon the soul; which, in reality, is true vision, whether the sight comes from earth or spirit objects; the pupil of the eye being the aperture through which light enters from external or earth objects, and in reality paints the image, not upon the retina but the soul; hence, it is the spirit or soul that sees, and not the eye, whether in or out of the form. Let this be as it may, when she saw, she seemed to see clear and distinct. I will relate two or three more instances of her seeing, which I regard as good tests, and then pass to other subjects. Concerning what she saw on these occasions, I know positively she could have had no previous knowledge.

In the winter of 1857, soon after I received the test related in my last chapter, I was in my room, (as on that occasion) busily engaged in writing. She and her mother were also in the room. All at once she spoke out, as before, saying:

"I see a man by father's side. He is not very tall, and is light complexioned—has light hairblue eyes, and seems to know father."

I immediately thought of Josephus W. Rockwood, of Holliston; who, as in the case of Stephen W. Lewett, died before she was born. I then asked him to show her his father's house, where we lived together. She went on, and described the house and all its surroundings, clearly and accurately. She spoke of the embankment in front of the house :- described the front door, and remarked: "They do not seem house-which runs out from the upright part on the side, instead of the rear, the entrance to the kitchsaid: "I should think some one slept there." She which communicated with the shop. The house was

er in Holliston. I then asked him to show her his grave.

She went on, and described the centre burial ground in Holliston, minutely and correctly. She nothing. She described the front gate and a wide path which leads through the centre of the yard, and also a foot-path which used to lead from the corner and the very spot where his remains lie buried. So minute was her description, an artist could have

and occupied by Mr. Houghton, a comb manufactur-

After this she was anxious to go to Holliston and view with her natural eyes what she had seen only with spirit vision. Accordingly, about a year after, we took the cars and got out at Holliston Centre. When we came to the yard, she said:

"I am going in there." We entered by the side path and strolled about the yard till we came to the centre path. There are large number of different families, by the name Rockwood, buried in lots in different parts of the yard. As we passed one after another. I would ask:

" Is this the place?" And she would promptly answer:

" No ! "

Seeing a couple of men seated on the bank, in a distant part of the yard, I left her to find the grave, and went to thein. One of the men proved to be Major Hoffman, brother in law to the deceased, whose grave she was looking for. I told the Major our errand and how I wished to test her; but while we were talking she had reached the grave, and stood there reading the monument, which bore the names of all that had died out of the family. We went to her, and the first thing she uttered, was:

"This is the place."

We tried to make her think she was mistaken;

but no, she knew that was the place. Major Hoffman asked us to go home with him and we accepted the invitation. I said to him:

"We will now see if she can pick out the house." His house is located nearly three fourths of a mile from the burying ground, and near to the house she had described. Nearly every house we passed, we would ask: '

" Is that the house?"

." Ne." "Is that the house?"

" No." Until at length we came to the house, when she

pointed to it, saying: "That is the house ! "

At another time she saw and described a tall man -light complexioned, and said that he was a printer, and that I was acquainted with him in Boston. And, although the was never inside of a prihting office since she could remember, she saw and described the type, the printer's case, a form, and other materials about the office, and said:

"I should think it was a printing office."

Some of the particulars which she gave in relation to the man have passed from me, but at the time I could not think of any acquaintance of mine in Bosdescription. I tried to recall to memory every one I knew there, in any way connected with a printing office; but finally gave it up, and had forgotten all about the circumstance, when, one day about two months after, I was busy writing in the counting room. Mr. Hanchett and Mr. Elliott of the "Trac for every willful transgression. Such sentiments, if his epoch. Napoleon was ambicious, to a degree

ded to the "Olive Branch." In an instant the name of Norris rushed into my mind; and I thought what Eleanor Frances had seen and described. Himmedi- by the mischievous dogmas of "Fatal Depravity," ately left the desk and went into the room where "Eternal Torment," "Vicarious Atonement," etc. they were, and, addressing Mr. Elliott, said:

publishers of the Yankee Blade?" "Perfectly well," he replied

her description of the man. Mr. Elliott replied: personal appearance of Mr. Norris."

of her seeing and describing, was at a circle at my can defeat the designs of his Maker, house in the fall of 1858. There were present at this circle-besides my own family-Mr. Parlin, having granite walls two feet thick, and he will not Mrs. Childs, and Mr. and Mrs. Straw.

At the commencement of the sitting Eleanor was not present, but came in during the evening and took not been seated at the table long, before she said:

"I see an old man near Mr. Straw." Among other peculiarities she described him as having a large nose. Mr. Straw thought the communication was for him, but could not call to mind any one that answered to the description among his personal acquaintances. She then went on, and said she saw a large two story house-she should think it was painted yellow-and that it stood some distance from the read-that a lane led from the road to it. She also described the out buildings, among which was a shoemaker's shop, and remark-

"I should think they kept corn in one part of that building."

Up to this point, I had not the most distant idea that she was describing any person or place that 1 ever knew; but the name Spear came rushing into my mind, and I saw at a glance that she had been describing, not only the personal appearance of Mr. Jonathan Spear, an elderly gentleman with whom I had lived when a boy, but also his place of residence in Braintree, Mass. This, to me, was another good test of spirit presence and nower. Mr. Spear had been dead, at the time, about twenty-eight years; and the description, as near as I can remember his personal appearance, was correct. The house where he resided is about half of a mile from Dr. Storre's meeting house in Braintree; between there and South Braintree. A lane about an eighth of a mile in length leads from the main road to the house. The house-if standing-is an upright two story one. There were other particulars about the place which she described, which I am not able to give at this time. In relation to the shop, I would say that one part of the building was occupied as a shoemaker's shop, and the other part was occupied as a cornhouse. This test, coming as it did, I regarded as the

best I had received through her mediumship. This was about the last I have known of her seeing and describing. Why she does not enjoy this gift now, or that she does not in a higher degree, I am unable to say.0

One would naturally suppose, with such evidence as I had already received, I should be satisfied as to the existence of my departed friends, without any further test. But such was not the case. I still desired them, and they came-came till I was satisfied; and in'my future chapters I shall relate them in the order they occurred.

Through several mediums, we have been told that spirits Through several mediums, we have been told that spirits are waiting to develop her physical nature; and that she will see again, clearer than ever. That she is still aided and influenced, I am fully satisfied; but it seems to her so much like berself, that she does not take cognizance of spiritual centrol. When she sits down quietly by herself to write, her thoughts flow as fast as she can possibly more her hand; and I think I discover in what she writes evident marks of spirit aid. The reader may have some specimens from her ten.

"WHATEVER IS, IS RIGHT."

The application of the above beautiful words of the inspired pop, which has recently become popular in some quarters, is a palpable perversion of the meaning designed by their gifted author, this misapplication rendering them equivalent to the pernicious and morally paralyzing dogma of Fatalism, which Pope emphatically repudiated.

Any careful reader of his Essay on Man, must perceive that his aim was to vindicate the wisdom and justice of God, in creating man imperfect and fallible, while leaving him free to throw off the bandage of sin by individual efforts. This is widely different from the assumption that those who perse vere in sinful practices, notwithstanding such facilities for reformation, act rightly.

There is no valid reason for believing that Pope deemed any well-informed man-one capable of appreciating the criminality of willful sin, entitled to impunity for transgression, on the plea that " what. ever is, is right." He evidently applied these words of his Universal Prayer demonstrate his firm conviction that man was responsible for the right use of his faculties, and could not evade that responsibility by pleading Fatality. This view is amply corroborated by the following quotation therefrom:

"Thou great first-cause, least understood. Who all my sense confined, To know but this—that thou art good, And that myself am blind: Yet gave me, in this dark estate, To see the good from ill ; And, binding nature fast in fate, Left free the human will."

It seems to me unfair to render this poet responsible for a soul-contracting error-one that is clearly confronted by the foregoing sentiments from his pen-by selecting for its title a quotation from his

The broad definition thus given to his beautiful revelation, is said to be salutary, since it is calculated to inculcate Christian Charity. It is primaunfortunately, this salutary tendency is more than of rendering its votaries charitable to their own faults and deficiencies, thus removing the requisite stimurefinement, and will be rejected as fallacious by the undeveloped and degraded. This position I emphatically deny as one contradicted by the experience of every intelligent student of human nature, it being notorious that those indulging sinful proexouses for their delinquencies. Hence those addicted to immoral practices will gladly excuse themselves by pretending that God compels them to it was fairly within his grasp. be vicious. The only safe, and, in my opinion, the

Flag" were in the adjoining roam conversing together. fully appreciated, must enevitably so develop their In the course of their conversation, Mr. Elliott allu- | will-power-their God-like attribute-as to produce reformation.

Christendom has for centuries been demoralized the tendency of which is to paralyze individual "Mr. Elliott, did you know Mr. Norris, one of the effort; and the broad construction of "whatever is, is right," has precisely the same tendency.

If one imagines that he is a liar, a drunkard, a I then related what my daughter had seen, and robber, or a murderer in obedience to the behest of the Creator, and is therefore "right," what induce-"I could not have given a better description of the ment has he to attempt reformation? Could he expect to succeed, should he make the attempt? Not The last instance that came under my observation unless he has the presumption to assume that he

Immure a man, destitute of tools, in a dungeon, attempt to escape: but give him the requisite tools, pointing out the most vulnerable portion of the wall, and he will labor ceaselessly for his deliverher seat between Mr. Straw and myself. She had ance from captivity. In like manner may we induce one surrounded by the loathsome walls of sin, to work his way to the cheering sunlight of virtue, by convincing him that our Almighty Father has mercifully furnished him, and him only in his individual case, the means of emancipation.

New Orleans, 27th Feb., 1861.

GLEANINGS FROM "FESTUS."-NO. 5.

COMPILED BY D. S. FRACKER

When night hath set her silver lamp on high. Then is the time for study; when Heaven's light Pours itself on the page, like prophecy On time, unglooming all its mighty meanings; It is then we feel the sweet strength of the stars, And magic of the moon.

I can conceive a time when the world shall be Much better visibly, and when, as far As social life and its relations tend, Men, morals and manners shall be lifted up To a pure height we know not of, nor dream;-When all men's rights and duties shall be clear, And charitably exercised and borne; When education, conscience, and good deeds Shall have just equal sway, and civil claims;-Great crimes shall be cast out, as were of old Davils nossessing madmen:-Truth shall reign. Nature shall be rethroned, and man sublimed.

It is not the hope, Nor faith, nor fear, nor notions others have Of God, can serve us, but the sense and soul We have of Him within us; and, for men; God loves us each individually. And deals with us in order, soul by soul.

Men look on death as lightning, always far Off, or in Heaven. They know not it is in Themselves, a strong and inward tendency, The soul of every atom; every hair-That Nature's infinite electric life. Escaping from each isolated frame. Up out of earth, or down from Heaven, becomes To each its proper death, and adds itself Thus to the great reunion of the whole. 'T is love which mostly destinates our life.

The mind at one time grows So fast it fails; and then its stretch is more Than its strength; but as it opes, love fills it up, Like to the stamen in the flower of life, Till for a time we well nigh grow all love; And soon we feel the want of one kind heart To love what 's well, and to forgive what 's ill, In us-that heart we play for at all risks.

Starts to its feet all hope, spear after spear And line on line reundulating light, While night's dull watch-fires reek themselves away So feels the spirit when it first receives The bright and mountainous mysteries of God.

There is a curse beyond the rack of death-The curse of a high spirit famishing, Because all earth but sickens it.

As when an army, wakening with the sun,

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

Sunday Morning, March 10, 1861.

WASHINGTON AND NAPOLEON.

By particular request, we have devoted this morning and evening to a repetition of our ideas upon the subject treated of last Wednesday evening, viz: the respective characteristics, public and private, of Washington and Napoleon I., and in what points they

Current history is always superficial in its accounts of individuals; it gives us little idea of their inward promptings, or of what truly constitutes their biographies. All great men are, to a certain extent, mere instruments in the hands of the Supreme disposing Power; and the historian is very liable to the error of supposing that he can penetrate their motives, instead of confining himself to his proper task of narrating their lives. Nor will the to the arrangements of the Creator concerning man story of their actions furnish us with means of es--not to the individual acts of the latter. Portions timating rightly their characters, for in some cases they have really possessed few or no elements of innate superiority; their greatness having been "thrust upon them." But this cannot be said of the two men of whom we are about to speak. They both appear eminently great, not only from the place they occupy in the records of their age, but as individual mon. Great in themselves, they were rendered more great by the circumstances in which they figured, and the choice of them as our theme was the happier, from the fact that two characters more opposite to each other could not have been selected. Napoleon I., head of the imperial republic of France, (as it is often, but incorrectly, designated; "imperial" and "republic" being entirely inconsistent terms) ruled that country at the period of its greatest revo-Intionary excitement. The French, hereditarily disposed to revolution, had, from the expedition under Lafayette in aid of this country, imbibed the principles of American independence, which were really the cause of the great outbreak among them which followed so quickly. You all know what were the dif ficulties thus entailed on Napoleon, arising, first, from the corruption of the French court and government. during many generations, and the endeavors of the tive of that virtue, and if Charity for others was its Bourbon sovereigns to enforce over their subjects an only fruit, it should be hailed as the harbinger of absolute authority, unendurable by such a people, in that millenial era for which we all yearn. But, such an age. You know that the French, having become attached to an abstract political sentiment, could not stop short of its entire fulfillment. At the counteracted by a fearfully demoralizing one—that period when the destructive tendency of the move ment had spent its greatest force, Napoleon entered on the stage of action. He was obliged, at the same time, to maintain the theory of a liberal government, lous to virtue. It is also assumed that this com. while he repressed revolution and gave quiet and prehensive definition is harmless, since it can be harmony to the country. In performing this work, appreciated only by those advanced in virtue and he possessed one advantage over any native Frenchman, whether republican or royalist, in being a foreigner by blood and origin, and thereby enabled to take the position of an outside observer of the people, and more effectually to avail himself, as no man knew better how to do, of their prejudices and foibles. His success in this direction laid the foundapensities eagerly avail themselves of all plausible tion of his power, and, together with his alliance with a woman who possessed even more influence than himself over the popular heart, explains how he so completely concealed his ultimate purpose until In considering the character of such a man, it is

only true doctrine for such, is, that they possess the his individual characteristics we are called on to reonly true doctrine for such, 15, that they possess the spect, and not his actions on the public stage, to power to relieve themselves from the dominion of which he may have been impelted by the force of cirsin. and will therefore be held strictly accountable cumstances. He is, in truth, the representative of

which at last proved fatal to himself; he was superstitious, and his superstition also contributed to his ruin. He was discreet and sagacious in conference; surrounded himself with the ablest counsellors, whose advice he weighed in the balance of his own acute discernment. As a statesman, diplomatist, intriguer and warrior, he stood in the foremost rank. Further than this, in the consideration of his character, we will not go at present. As a soldier, we need not repeat his eulogy; nor recount his invasions of surrounding dominions, in obedience to the promptings of that ambition which led him first to caim the right to be Emperor of the French, and then to attempt the conquest of all Europe. His arrogance caused him to maintain the idea that all France—the whole voice and power of her people, were centered in his single person; and thus his socalled imperial republic became nothing but an individual despotism, so suited to the fancy of the French people as to prevent their rebellion. They were flattered by the idea that their absolute ruler was merely the embodiment of their own will and power. This was the secret of his prosperity. He was the first to discover that the French are, in fact, incapable of self-government; and that, while flat-tered with the forms of freedom, they must be subjected to one strong head. His Bourbon predecessors had not sought the welfare of their subjects, nor encouraged liberal ideas. Napoleon, on the contrary, surrounding his throne with all the bright lights of his time, showed such a strong front to Europe, that no nations save Great Britain. Austria, and Russia. dared withhold their recognition of his imperial title, after acknowledging him as First Consul. They foresaw he would aim at the overthrow of their powerand, in fact, he eventually forced most of the European States to yield their power into his hands. But his most formidable and inveterate enemy was Great Britain; 'Russia and Austria professed friendship only while obliged to do so, with the sword at their throats. With such insatiable ambition, with such comprehensiveness and determinedness of action, and such love of power, the Emperor of the French had resolved not only to conquer the affections of his people, but to acquire for France an extent of territory which should make her the greatest power in Europe, and lead to the subjugation of the entire continent to his will and purposes. As a first step toward this consummation, it was necessary to be able to set at defiance the British power. It must be remembered that England, at that time, was without a commercial rival, and that from this situation arose her bitter hostility to Napoleon. Secretly well disposed, moreover, to the cause of the Bourbon dynasty, she could not safely, or consistently, hold friendly relations with a power which openly threatened the ruin of her most important interests. With Great Britain was secretly allied, through their commercial relations, the Emperor Alexander of Russia; who, by professions of friendship, had led Napoleon to delay too long his ill fated invasion of that empire.

The career of Napoleon clearly showed that his power lay not so much in the force of his arms, as in his intellectual skill, readiness of thought, quickness and acuteness of comprehension and self-command. When he seemed rash to desperation, it was often in the exercise of his greatest skill and profoundest forethought. These qualities of policy and intrigue were shadowed forth in his terse and acute mode of expression. He never spoke without a meaning, and his clearness of perception was such that his most intimate counselors never ventured to oppose his decided opinions. As for the finer feelings of his nature, we can only say that the most dishonorable act of his life, and which most contributed to his downfall, was his divorce from Josephine, who was emphatically and really his Empress, and an important aid and safeguard to his power. Undoubtedly his star began to decline when, from motives of mingled superstition and policy, he espoused an Austrian archduchess. From that time, his warm friends began to be lukewarm, and his lukewarm friends to turn to enemies. To him, human life was of no more account than that of insects, when it answered his purpose to sacrifice it; and we may, therefore, say, at least, that the finer sentiments in him, could not have received much cultivation. His leading characteristics were, statesmanship, ambition, love of rule and perfect self-control in all emergencies.

It is with something of an awful reverence, arising, perhaps, in part, from national prepossessions, and from the fact that his name is enshrined in every American heart, that we turn to the character of Washington-reluctant to tear away the veil which hides the frailties, and expose to criticism greatest men are but men, after all, such treatment of them cannot be deemed improper.

George Washington, you are all aware was born in the middle ranks of life, in what is now the territory of the United States. As he advanced in life, he became aware that he was destined to perform an important part on the stage of affairs. The force of this conviction gave him his promptitude, clearness of thought, and made him a success. ful warrier, though greater in the character of a patriotic statesman. It must be remembered that the circumstances in which he was placed were enough to make almost any man great; for when freedom and the family altar are at stake, few are so stolid and stone-like as not to rise with the emergency. Therefore, every man in our Revolutionary Army, even the common soldier, must be called great. Lafayette and Washington were coequals in greatness; and these leaders, together with their companions in arms, of both hemispheres, commenced, respectively, the eras of freedom in France and America. The two countries have since advanced, hand in hand, in their career. France, under her present Emperor, has attained to a prosperity which she could not have exceeded under the first Napoleon, and may be said to be something better than a republic,—for the American experiment, perhaps, will prove a failure.

However this may be, Washington will always be remembered with reverence and awe. His leading characteristic was his strict and undeviating integrity of purpose; no concealed motive lurked under his language or his actions; even in war, he was the most honorable and the most humane of conquerors. He was not impelled to the conflict by ambition, as one remarkable passage of his life most clearly showed. Unlike the French Emperor, he had no personal aspirations to gratify. country was his ruling motive. The greatness of his success is explained by the universal love for goodness and justice, and not by his power in arms and conquering sword.

Of these two great men, who flourished so nearly at the same time, in Europe and America, it may be prophesied that Washington will be remembered when the name of Napoleon shall be buried beneath the rubbish of ages. Napoleon was an ambitious conqueror; Washington, the very personification of freedom in America, will be remembered as the good, wise and patriotic hero of a great Revolution. will not at present point out particular battles or exploits. His unyielding patriotism, firmness and perseverance, combined with the suavity in I geniality of his demeandr, were the characterstics, in pub-lic and private, of this truly great man, which made him universally beloved.

We now come to the greatest act in Washington's life. So intense at one period was the enthusiastic admiration which his character had called forth, that he might undoubtedly have worn a crown, had he not refused the offer. His unexampled magnanimity, on this occasion, has made his name the greatest among all heroes; for very few men, how-ever attached to the theory of republicanism, would, at such a time, have sacrificed all personal ambition to the common welfare - in fact, we do not believe that another man in the world would have thus fulfilled the duty of a patriot. Napoleon, then, was a statesman; Washington a patriot: Napoleon a diplomatist, intriguer and demagogue; Washington a. over of the people. Napoleon not a little superstitious; Washington a sincere and humble Christian. Napoleon, tenacious of personal dominion; Washington, desirous only that his countrymen should rule themselves. Napoleon aimed at power such as was beyond the reach of honest exertion; Washington would have sunk all selfish considerations in his

regard for truth. Such, as we view them, are the public characteristics of the two individuals. This evening we shall. proceed to contrast their private qualities.

Special Contributions. BY A. E. NEWTON.

Oo The contributor to this department is responsible for no other portion of the paper. Letters and communications designed specially for him should be directed to care of Box 8235, Boston.

DYING TO LIVE.

An carnest but deeply tried soul, walking for a season in darknesss, thus cries out for light:

"So long has been my night—so long have I struggled to reach the goal of my wishes-so long have I hoped vainly-so deeply am I bereavedsuch a midnight darkness hangs over me, that my heart seems utterly to have failed me. I am truly in the wilderness alone.' Shall I die, or shall I

I know nothing of the personal history of this suffering sister, and perhaps may not understand her case. I would not for the world touch too rudely heart-strings so tensely strung; but having reason to believe that what I say will apply equally to many others, as yet too timid to give expression to their feelings, I beg her pardon for responding through these columns, rather than by private letter.

You ask, "Shall I die, or shall I live?" Have you ever comprehended the philosophy and the necessity of dying to live? An ancient spiritual teacher, who manifested an unusual degree of insight, is reported to have said, " He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Paradoxical as this seems, I am satisfied that it expresses a momentous truth-a fact arising from the very nature of our constitutions, and the whole plan of things in which we live.

You speak of your "wishes" and "hopes." May not the reason of their failure be, that they have been merely yours, and not in accord with Infinite Wisdom? Has not the element of self entered largely into them? Such, at least, is the common fault of all our human plans and wishes. The divine plans of Universal Wisdom can never fail; nor can any efforts that are in harmony with them. If our cherished wishes in any way conflict with these, we must expect to have them defeated-nay, we should rejoice to have it so. More than this, if our darling plans, though in themselves good and desirable, are vitiated by too strong an infusion of self-if selfish loves and hopes are too closely intertwined with them -we may look for their failure just so surely as we are under a divine guardianshin. Because, if we are individually to rise into the experience of a higher life than the selfish, then we must first die to all the hopes and loves of self; and this means a vast deal more than most persons have any idea of. So only can we be born into the unselfish, the divine life.

The seed that is to germinate into a new form of life, is cast into the dark, damp ground. Its outer covering begins to decay, and to external visionand, perhaps, had it consciousness, to internal feeling also-it seems for a time as if utter destruction were at hand. Strange throes of agony, which may be mistaken for pangs of dissolution, thrill through all its fibres. But at length there bursts forth from the inmost a fresh and tender shoot, which pushes up through the damp mould, into the sunshine and joy of the upper world. Perhaps the present darkness and desolation in your experience only indicates the nearness of this resurrection to you. To many it is yet afar off-so far, indeed, that they are either skeptical as to its reality, or have but vague and utterly mistaken notions of its nature.

The following significant allegory, which in substance was recently given in my hearing from the Higher Life, is very much to the point:

"Life a Failure."

"A little atom had toiled its slow way up the path of progress, through various steps in the mineral and vegetable kingdom, till at last it found itself a component part of a spire of grass. As it waved and danced in the warm sunlight, and drank the pearly dews. it rejoiced and gave thanks for the boon of existence, in gratitude for which it aspired to be of some use in the great and glorious future which seemed opening before it.

But, suddenly, there came an unlooked-for calamity. One day a fearful instrument of destruction, known as a farmer's plow, came fearing along through the emerald turf. The little atom found itself, with all its fellows, in a moment, buried deeply in darkness, and doomed to inevitable death. ' Alas! alas!' it cried out in despair, 'life is a failure after all! Why was I given existence, and cruelly permitted to anticipate so much joy?"

Days, weeks, months, passed on. At length the little atom awoke again to consciousness, to find it. self, to its great surprise, a particle of a grain of golden wheat. 'Aha!' it exclaimed, as it looked about' and began to comprehend something of the superiority of its new position; then life was not a falture: I only died to live again in a higher nobler life! Thanks, thanks again to the great mysterious Source of existence!' But in what way can I be f most use in the world?'

Hardly had these thoughts been expressed, when the tall, kingly stalk of wheat, which had been nodding so patronizingly to the humbler grasses which grew around it, was laid low by the reaper's sickle. Filled with wonder at this new calamity, and fearfully apprehensive as to what should come next, it was borne away to the threshing floor. Here, rudely beaten until compelled to let go its hold upon what had been to it the very source and support of life, it barely escaped, as it seemed, utter annihilation from the blows of the ponderous finil. But this was not all. Next it was hurried away, and ruthlessly plunged down in the dark between two horrible stones, revolving with fearful velocity in opposite directions! All is over now, surely!' thought the little atom; I can never survive this grinding to powder. Life te a failure, after all! I must die without having been of any use in the world.'

The great mill-stones went grinding remorselessly on. The atom almost petrified by fear, had .. only a dim consciousness of what followed-of vaxious plungings and tossings and siftings in the dark, till at length it was tightly pressed together with myriads of its fellow-atoms, and left for a season to repose in quiet. 'Well, I still live!' it thought, but of what possible use am I to myself, or any-, thing else, barreled up here in darkness?"

"The end was not yet. Soon our atom finds it. self in the hands of the kneaders, and again sub. jected to a series of processes, as uncomfortable as novel, terminating at length in the most fiery trial? of all-the oven! Sweltering in heat and agony, it cries out, Oh that I had nover been born! Life is worse than a failure!'

Anon the heat abates; yet hardly has our little progressionist had time to recognize itself in its new state, ere it is subjected to a second grinding operation, at the end of which it plunged noiens voiens into a dark pit, and immersed in a penetrating fluid, which seems expressly designed to resolve all things into their original elements. The last lingering hope is now extinguished. Surely, there can be no

resurrection from such a grave! Life is not only and self-assured, by any means. It must needs be a failure, but a succession of failures, only aggra- established upon something, or it has no true existvated by delusive hopes held out between. I resign ence. What, then, must be the basis of its support? all-I pray for annihilation.

MIND, capable of acting, feeling, and enjoying on a ural. He could not sit down idly and dream, and gateway of self-renunciation and death.

ever be a failure."

Banner of Tight.

BOSTON. SATURDAY, MARCH 30, 1861.

OFFICE, 3 1-2 BRATTLE ST., BOSTON S. T. MUNSON, No. 143 Fulton street, New York, will act as our agent in that city.

TERMS OF SUBSCRIPTION. Single copies, one year, - - -- 7 \$9 00 - 1 00 three months, Clubs of four or more persons will be taken at the follow

Rabscribers in Canada, or other foreign countries, will add to the terms of subscription 52 cents per year, for pre-pay-

add to the terms of subscription 52 cents per year, for pre-payment of American postage.
Subscribors wishing the direction of their paper changed from one town to another, must always state the name of the town to which it has been sent. Moneys sent at our risk; but where drafts on New York can be procured, we prefer to have them sent, to avoid loss.
All subscriptions discontinued at the expiration of the time said for.

Business Letters must be addressed, William Berry,
Publisher, Bostow, Mass.

A NEW VOLUME.

The number before you, reader, commences a new volume, and marks the beginning of another year's existence of the Binner of Light. Four years have we labored to render it a welcome guest to your homes—one which should bring to you with every week gems of truth and wisdom, oulled from every quarter of our land, and from the disembodied ones

around us.

How well we have been enabled to do this by the Power who rules over all things, the popularity of our paper will abundantly testify. We are cheered by the assurances which come to us from every quarter, that it is not only a welcome guest, but an almost indispensable one to many homes.

But while our enterprise has been a success in this respect, and is acknowledged on all sides to be the most successful and satisfactory sheet yet offered to the public as a Spiritualistic journal, we have not found our material success to keep pace with it. In order to attain the standpoint to which we have arrived, a very great amount of matter has been given in each weekly issue, and by far the greater portion of it, such as reports, contributions by wellcnown writers, &c., has been liberally paid for.

We do not desire to curtail our expenses in these departments, and thus diminish the usefulness of the Banner. But in order that we may pursue the even tenor of our way, we earnestly appeal to our subscribers, and our friends, to continue their patronage, and to exert themselves to increase our list. It is rather a stigma upon Spiritualism that a paper putting forth so much energy as has been on the Banner, should not rise to a steady circulation larger than 12 000 copies. But the history of all the journals which have advocated the cause is very similar. The Banner is the oldest paper now in existence but one, (the Clarion,) all others having died for want of proper support.

We make no complaint, for we like to have every one do just as he feels inclined in all such matters; but it is a subject for reflection, whether the great body of Spiritualists do not owe it to the cause and to the world, to support the few papers they have in the United States, in which free discussion on all matters pertaining to the soul's growth as set forth by Spirit intercourse shall be fostered. The more liberal the support a publisher obtains, the more minds he can call in to aid him in enlightening the public mind.

Friends, will you rally to the support of the Banner of Light, renewing your subscriptions, and exerting yourselves to double our present list? or do you prefer that it shall add one more to the list of from the only source from which it becomes elevated unsupported, and in consequence, defunct Spiritualistic papers which stands a repreach to the Spiritualists of America?

"HAST THOU FAITH?"

Dr. Arnold used to say, on running over in his mind the career of the several boys who had received the benefits of scholastic education at his hands, that the main difference between men in life was moved to make some inquiry through a friend in simply a difference of energy. Two youths leave your city. The answer from Ann Nicholson, who is school, or college, together, and start on their race in the world. One takes matters indifferently, seeking blind—she had sore eyes after measles, only, and his ease more than anything else, hating to be disturbed, hating to work worse than play, of indolent brain and thoroughly sluggish temperament, and reconciled pretty nearly to whatever the twists and turns of fate's current may have in store for him. He is but a chip in the stream, and is hurried this way or that, according to the direction of the current. He reaches no particular point-achieves no special purpose. He may claim that he lives, but it is as the vegetable, and not as the living soul. Perhaps he thinks that all his ends are answered in existence, and, if so, then he is satisfied. He sat before himself no particular aim, to start with, and of course he is not disappointed.

But his schoolmate-he who but yesterday sat on the same bench with him, and studied out of the same books-has taken a very different direction. He has gone in exactly an opposite course. He had a different temperament. He trusted to his energy-He held on by his large stock of perseverance. He made the utmost of his opportunities. He plunged headlong into the flood, and did not, like some, stand on the banks shivering. He aroused himself to the very centre of his heart and being, and pursued his way with an even and steady tenor that would not be balked of its purpose. Fixing his eye on the single star of his hopes, he kept straight on toward it without flinching or swerving, eager to make all oir- is now entirely cured. cumstances and all opportunities combine to do his bidding. And he succeeds at last, as succeed he must. There was nothing, in fact, in the way of his success. All nature works for him, as all natural forces have been combinedly working through him.

This is an exemplification of the difference between energy in a young person and no energy. And this is what the venerable Dr. Thomas Arnold meant by his remark.

What but naked faith—the faith that furnishes the Yet another resurrection morning does dawn! fullest inspiration? Here a man feels his energies Perchance one little atom, refined and purified from strong; he is conscious that he has something to go all grosser particles, next awakes to find itself a upon. The person who accomplishes the most, in a part of the human brain, seated in the very 'dome | the best meaning of that phrase, is one who is most of thought,'- at the right hand of power '-an truly inspired. He works because he cannot help instrument for the use and manifestation of regal it, because he loves work, because it is perfectly nat-

piane of consciousness vastly higher than ever be- get up and do nothing toward realizing his dreams, fore—an exaltation to be reached only through the because it is not in him so to do. He came into the world equipped with a set of nerves, of perceptions, Learn from this that no life devoted to uses can of active faculties, and it would be a living death for him to keep down, and his existence is no more nor less than giving them all a chance to grow and develop themselves in every possible direction.

Faith, therefore, is the great wheel that sets all the other wheels-big and little-in motion. Faith is the capital on which business is first started and afterwards carried on. It not only keeps energy awake, but it furnishes energy, likewise. All the difference between men, therefore, lies in the mere possession of faith-whether they are persons who got an interior view of the grand plan of nature, and labor, on that constant suggestion, to carry forward that view, or are persons who see nothing, believe nothing, take nothing or everything (just as it happens) for granted, and care nothing for what may turn up,' whether it falls into their dish or somebody's else. They are not worth as much even as the purely selfish men; for these latter do manage to accomplish something, if it is only for themselveswhereas the former are content with absolute negativeness and zero-limits.

If the world did not yield itself per force, to the lead of the inspired minds, of the minds that are charged and informed with faith, it would soon enough, come to an ignominious social end. Only a few move the system of things, and not many; but those few are as truly inspired as were ever any men, or classes, to whom mankind has consented to make more public acknowledgments. Heaven pours out the rich bounty of its gifts where it chooses, and as it chooses: and with that we may be measurably content. It will at once be remarked that these men of faith are not common men; they could not be if they would; there is imposed upon them too large a share of mankind's responsibilities to permit them to be at rest with themselves, and they are forced to work and strive from the very force of necessity. That is the patent of their existence here, and to its

peculiar requirements they must remain true. But though the great leaders and levers are few among us, it does not follow, by any means, that the whole measure of God's blessed inspiration is exhausted when they are filled. No: each individual among us, no matter how limited his capacity or how humble his avocations, is competent to receive all that Heaven has in its power to bestow, and, by a calm, receptive frame of mind, to become, for him, as truly inspired as he who is known to be most so. We little realize, any of us, how much easier would be our tasks, or how much more we should make of our lives, if we did but consent to receive into our souls the potent and transforming breath of this divine inspiration; how every day would find us refreshed and renewed; every effort would be made light, and ever beautiful, by love, and all objects would be clothed upon with an atmosphere that exists just as truly for them now, but which we do not know how to discern and appropriate.

Even in the commonest affairs of life, we believe that the cause of the glaring contrasts between man and man that abound on every side, is to be found in the defect, or the contrary, of this living principle of faith. We can reasonably account for these contrasts in no other way. Why one person does so much, with retrenched facilities and helps, and another so little, with abundance of both, is a problem that would appear to be capable of solution in no other way. Nor do we mean to be understood, by using the phrase "doing" so much, or the contrary, as speaking of their accomplishing such a deal by way of business, or external work-but as performing so much in the line of their own personal development, in the direction of their own spiritual pro-

Faith, then, is the polar star for every human soul. It guides and leads us all forward in the voyage on which we have set out. "Hast thou faith?" You are well off, if you have a large share of it. If not, you are poor indeed; and will remain so until you calmly open yourself to the reception of light or inspired.

Dr. Newton's Cures.

We have received the following letter in reference to two cases of cures said to have been performed by Dr. Newton, the medium, in this city.

PHILADELPHIA, Feb. 25, 1861. EDITORS BANNER OF LIGHT :- Sirs, seeing a wonderful statement in your issues of January 5, I was said to have been blind, and "cured in one operation by Dr. Newton," is, that she never has been he did not cure them; so said her father, and he added, that he had received a great many inquiries, to which he had given the same answer.

Mrs. Shedee my friend could not find. No one near the address given had any knowledge of such a person. I need not point out the influence such a thing as this must have on your readers, in their estimate of everything they meet with in your paper that conflicts with their opinions.

Feeling confident that you are not aware of the imposition practiced upon you, and seeing, in your present issue, the said Dr. Newton referred to, I concluded to give you this piece of information, doing as I should be pleased to be done by in such a matter. I am one who draws much pleasure from your columns as well as instruction, and have a personal feeling in this affair as well in your success.

We have instituted inquiry in reference to these cases, and report that there is a mistake in the Nicholson case, inasmuch as the girl was not born blind. Nor is it reported so on Dr. Newton's book, but the error was made in copying in some wayhow, we cannot tell. We subjoin a certificate signed by the parents of the girl, stating the truth. Boston, March 10, 1861.

This may certify that our daughter, Ann Nicholson, had the measles about one year ago, which left her with very weak eyes. When she went to Dr. Newton the first time, she was nearly blind; she then began to improve. She then made a second visit after about one week, continuing to improve, and WILLIAM NICHOLSON.

CATHARINE NICHOLSON. The case at No. 10 Billerica street, Mrs. Shedee, is correctly reported, and she can be found there, our friend notwithstanding.

Our Circles.

We refer our readers to the notice preceding themessages published on the 6th page of this week's paper in reference to the re opening of our Circle Rooms. But energy is not a gift all by itself, self-sufficient! We are not able to state any definite time this week.

Literature. FURTHER COMMUNICATIONS FROM THE WORLD OF Brinits."

This volume, the advertisement of which may be found on our fifth page, has already received the praise of Judge Edmonds, a letter from whom, in relation to it, we published two week's since.

Press of business has rendered it impossible for us to give it due attention until a few days since. the attention of our readers.

We have always been disposed to look with doubt spirits of such antiquity as those who claim to have given those before us-not because, perhaps, we diums, but because the major part of all such pretiate such a claim to the world.

And we do not now believe that these spirits can the book before us claim such to be the fact. But is given, in a common sense way, and we know that ohrysalis in their own city. no person can arise from a perusal of the volume without having his understanding enlightened by it.

We do not by this intend to convey the impression that we find everything in the book to our mind: There are many points on which we must differ widely from the spirits purporting to give the communications. And we find them differing widely from other enlightened spirits, on matters where it might be thought an agreement could be arrived at. But there is so much that is good, we commend the book to our readers.

The communication "on the Spirit-World, and the Law that governs there, and in your Sphere," is especially commended to the reader.

The contents of the book are "On the Value of Old Traditions, and the progressed State of the Present Age." "On the Use of a Marriage Ceremony, and Reforms in the Social State." "On God, in His Works." "On the Sidereal Heavens; How, and when, and where did they Originate." "On Tyranny." "On the Second Coming of Christ." For particulars of sale, &c., see advertisement.

LINDA; OR, INCIDENTS IN THE LIFE OF A SLAVE GIRL Written by herself. Edited by L. Maria Child. Boston: Published for the author. 1861.

seven years a slave in a Southern State, seven years of which time were passed in concealment, under terrible privations. From the testimonials in the book, and from what. I have learned personally of the writer, as well as from the tone of evident sincerity and charity which pervades the narrative, I cannot doubt its entire truthfulness. The story is intensely interesting, and far more worthy of perusal than any work of fiction that has been written on the subject. It throws light upon the internal workings, especially as regards the female sex, of that patriarchal institution, for the sake of which some of our Southern neighbors are in hot baste to destroy this Union. The defenceless position of women under this system is exhibited, with much delicacy of feeling, but with a force which appeals strongly to every friend of purity and virtue in the land. The work should be read by all who are in any doubt about the duty of assisting to perpetuate and extend this system in our country.

In saying this, I do not by any means assume that Northern institutions and Northern society are immaculate in this matter. Men like Dr. Flint, Mr. Sands, and other prominent characters in this book. are not unknown among those who stand in the relations of employers, husbands, etc., in our "free" communities: only their selfish power is more limit ted by law than in the South. A work which should portray with equal truthfulness and charity the oppressions possible under our present Northern social system, would be equally commendable. An impartial eye sees little ground for self-righteous boasting in the matter.

A LECTURE ON SECESSION, BY GEN. ANDREW JACKSON, delivered at Dodworth's Hall, on the evening of Sunday, Jan. 19th, 1861, by Mrs. Cora L. V. Hatch.

This is a very handsome pamphlet publication of through the lecture, to satisfy any one at all familiar with the spirit and character of Jackson, that this production is really from him. He makes cogent and urgent appeals to the people of the South, not less ducing the practice of swearing, as Lorenzo Dow viction that both sides have been wrong in the unhappy and protracted controversy that has led to the present threatening results, and he takes it upon himself to speak plain and telling words to all who culiar manner and style of the old Hero of New Orcustomed to the contemplation of grand political

New York.

THE ATLANTIC FOR APRIL.

We have received the April number of the Atlantic. The Professor's story is concluded in it. The other papers are "April Days;" "Cities and Parks," in which the New York Central Park is considered; "Life in the Iron Mills," is an interesting sketch; next comes "The Reign of King Cotton;" "Garibaldi." "Two or three Troubles" is another entertaining story, showing that sorrows are ofttimes blessings in disguise. "Charleston under Arms," and Literary Notices," conclude a very interesting

Mrs. Stowe has written a story, which will be commenced in the next number, the title of which is " Agnes of Lorrento."

Error Corrected.

The obituary notice of Joseph W. Leyon, published in No. 24, Vol. 8, contained an error in the name, which the friend desires to have corrected. The name was printed Joseph N., but should have been

on Tuesday evening, the 26th inst.

Emma Harding's Lecture at Tremont Temple. The lecture in aid of "Unfortunate Women," which was announced for Thursday evening last, was postponed on account of the storm. It will be delivered

The Opera-Miss Kellogg. To sing well requires the genius of an artist and all the cultivation of a master. It cannot be enjoyed

without both character and effort. To act well in the drama requires so much of both native talent and absorbing devotion, that he in whom the ability is once recognized is sure of occupation and renown, for the world is still in need of masters in each of these departments. Everywhere it welcomes with enand we deem it a duty to recommend the volume to thusiastic delight the happy individual who can combins the fruits of these two elements of human genius, and storm the citadel of the soul at the same moupon communications purporting to be given by ment of attack, in two of the most essential elements of a well-rounded character.

We have heard but one opinion among those who have thought it impossible for them to control me- listened to Miss Kellogg last Tuesday eve in the opera "Linda De Chamounix," and must heartily join in tentious messages from the world of Spirits, have the universal verdict, that an artist of uncommon not contained in themselves anything to substan merit has risen among us almost unheralded. True, the papers announced that her debut at New York was a success. We had hardly had time to rejoice come in direct rapport with our mediums, nor does in the hope that our own country would soon furnish artists who would deserve and have a world-wide repthe character of these communications is far more utation, before our own eyes and ears compelled us creditable to these spirits than anything we have to acknowledge that the papers of New York had before read. Indeed, a vast amount of instruction not over flattered the artist who had burst from some

> We have no element in our character that can be used for fulsome flattery; but when we found that in the corridors of the "Academy," and in the cars on our return home, there was the same enthusiastic gratification which in our own souls sought expression, we felt sure that, though we were not competent to pass as a musical critic, our approbation was well founded. We have no desire to criticise. Everything but Deity is finite. For ourselves, we are satisfied with the best that each can do, and delight to admire it without fringing it with the black drapery of uncalled for criticisms.

We give the diamond and the pearl a setting of gold, that their brilliant merits may be more conspicuous. In the same spirit artists vie with each other in gilding the humblest works of art that man carves from material nature. Why not then give the same advantage to the productions of the acul?

We give these reflections to explain our own position, not because the artist whose debut we chronicle need fear the criticisms of the press or of amateurs. Nor do we write fearing that other and abler pens will not give merited praise: but we hope to stir others to see and hear this promising, young artist. Nor can we repress our sorrow that Linda is not to This is a neat volume of three hundred and six appear again. We wish our friends to rejoice with pages. It purports to give a simple narrative of us in having seen the excellent acting of that particfacts in the life of the authoress, who was twenty- ular character. We feel that we cannot be better pleased.

For ourselves, we rejoice that the inspirations of genius are more and more abundant in every department of mental action; and while the rapid multiplication of useful inventions seems destined to relieve man of some of the drudgery of life, music and the drama must both do their part to occupy and refresh him in the hours of relaxation thus afforded.

Swearing.

" Swear not at all!" Why not? Because it does no good-it helps nothing on. "Ye cannot make one hair either white or black." It is, then, quite needless, to begin with. Then it is extremely vulgar and low. Every one knows as much as that. Then, again, it spoils all the beauty and all the strength of the expression. In conversation, it is like throwing handfulls of stones or rocks at the one vou are engaged talking with. Some writer has shrewdly said that it was to convesation about what iron spikes would be to nice veneering, if driven roughly through it; and that is not such a bad illustration. Most men, we imagine to believe, swear from the sheer force of habit, knowing it goes against the grain all the while, and feeling themselves dragged down by the means. They swear just as they smoke, as they chew tobacco, and in no other way and to no other end. And others, again, swear just for emphasis. It gives, they think, force to their assertions, makes point for their expression, spices up their general talk, and attracts immediate attention. Perhaps more swear for this purpose than for any other. But they have yet to learn the power that lies coiled up, like watchsprings, in simple and straight-forward expressions, in phrases that go directly from the mouth of the speaker to the brain and heart of the listener. We eighteen pages. There are evidences enough running have all of us a good deal to learn relative to the employment of simple and sincere language, and a good deal to unlearn that is now worse than noth-

ing. The pulpits have had much to do with introthan to those of the North. It is his emphatic con- said, and they ought to do what they can to overthrow it, as speedily as possible.

For Sale.

Every one has his price. Do n't pooh, or pish, or have in any degree forgotten their loyalty to the protest, or swear about it; it is even so, and the inprinciples bequeathed to us by the fathers. The pe- dividual heart best attests to the fact, every time it. is allowed a chance to make a true response. We leans are specially discernible in this production, often think that none but the politician is for sale, and will do as much as anything else to convict the with such convenient principles as he may have ready reader of its authenticity. Then the views taken to turn into ready cash, at a decided bargain; but by the informing Spirit, are those of one fully ac. almost all men are politicians in this regard. If a person is in actual want, and professes to entertain ideas, and of a decidedly statesmanlike turn of only such and such views, it is not the most difficult mind. This lecture attracted much attention at matter in the world for him to induce himself to modthe time of its delivery; and as there are many lify his views in some convenient way, so as to points contained in it, that are specially worthy of bring himself around to a position where he can emserious contemplation at this time, we hope all who ploy himself to the best paying advantage. It need read this notice will purchase the pamphlet and make not be thought a disgraceful matter, either, that its contents their own. Published by S. T. Munson, every one has his price; for thus are all the more intimately interwoven with the affairs of each other. making the bond thorough and ample. Evil may come from it, as we all know it does; but evil is inseparable from all things human; and besides, it is clear that the good far outweighs the evil, especially in consideration of the fact that self-interest thus continually furnishes the highest motives and incentive to action. It is only necessary to guard and check it with the right conditions. Mercenary motives may not in all cases lead the rest; yet motives for changing, for modifying, and for re-shaping the conduct are operative upon every mind, and it, is well that so the case stands. We are but human. sheit it is said, like wise, that man was made in God's own image, and little lower than the augels.

Articles against Spiritualism.

We have just received a request from an "Orthodox Minister," to publish a series of articles against what he terms the "Delusion of Spiritualism."

We answer that we have not the least objection to doing so, our object being to elicit truth from whatever class of minds may tender it. Of course the articles will be answered, and thus

both sides of the question can be told. The source from which the request comes is highly respectable, and we think a series of spicy articles

may be expected. We will commence them in our next number, and print an extra supply.

Mire. Macumber.

This well known and widely popular trance speaker will occupy the stand at Allston Hall the three next Sundays. Her appearance in this city a few months ago made a favorable impression upon the Spiritualists of Boston, maugre her ill-health and bodily prostration; and the interest in her will revive on her reappearance next Sabbath.

The Ladics' Relief Society.

The last social dance of the course given by this society, will take place at Concert Hall next Tuesday evening, March 26th. This course has been successful, in a social point of view, at least, and our readers have, next Tuesday night, their last opportunity to testify their appreciation of the humane efforts of the ladies' band.

Notice.

The subscribers of "THE SPIRITUALIST," formerly published at Macon, Georgia, will receive four numbers of the BANNER OF LIGHT, commencing with our issue of March 23d, in liou of numbers of the former paper due to them. We hope they will like the Banner well enough to continue their patronage to it.

To Spiritual Mediams.

FRIENDS AND Co LABORERS :- Guided by an Unseen Power which has determined my movements and shaped my course ever since I became its subject, I United States, a letter, which appeared in the all of my numerous correspondents begin their letters with the most heartfelt expressions of thanks and gratitude to myself, for tendering to them what seemed so completely to meet their present wants, and many supposed it was especially intended for themselves. Being but a medium between them and the interior, it afforded me pleasure to transmit to them what was given me for them; and it has also afforded me equal pleasure to transmit from them to the interior, their response of thanks and gratitude; and although I appropriated none of it to myself, still, such hearty, unstinted expressions, on their way through me to the interior, have is to be hoped they will distribute them among their enriched me and encouraged me with the conviction constituents, as it is probably the last favor of the kind that I am not engaged in an empty work; but, on they will ever receive from the United States Governthe contrary, in one whose ripened fruits I am al- ment. We hope not. ready permitted to enjoy, and whose luxuriant flowers spring up spontaneously along my pathway of BANNER. labor, and perfume and freshen the air in my earthly wanderings. To those who have written to me, I must be

permitted to say, that I, too, have thanks and gratitude to return for the frank and confiding manner in which they have opened their hearts, and allowed me to behold those secret thoughts and workings. which they have not dared to trust to any other earthly being. I must also be permitted to thank them for so many truthful narratives of the dealings of the invisible world with mediums, giving me a clearer and deeper insight into the character and object of the relation of the interior with humanity. I am now better satisfied than ever, that we are pupils in the hands of cultivators, who understand all the secret springs of selfishness that flow forth from the human heart, tinging and giving tone and color to every thought, word and deed of those who are yet living in the humanity of their natures. This selfishness of the human heart, the interior cultivators are laboring to eradicate, with the assist ance of their faithful workers; that is, with the assistance of a world of undeveloped spirits, who are as selfish and as human in their loves and attracare set to work. Under the guidance and control of them. interior wisdom, those interior workers, those undeveloped spirits will do their work well; and when once they have been turned loose upon a medium who needs their renovating labors, they will not release him until they can hand him up to the sphere has passed beyond their grasp, simply because he is pure, and regenerated from all the lusts, the ambitions, the selfish desires, and hopes, and loves, and affections of the rudimental state of humanity.

As I have already stated, I have received a great many letters, in response to my call for the experiences of mediums. If any of my correspondents should get weary in waiting for an answer from me, let me assure them that I am responding to them as fast as my time will permit, and that the delay must, therefore, be charged to the great number of letters which preceded theirs, and to which I must reply in the regular order of their dates, without preference or partiality.

I take this opportunity to renew my invitation to taken place, is proved to have been incorrect. mediums to write to me freely and unreservedly. assuring them that they can do so with as much safety and security as they can think it over to themselves. I also renew my sincere invitation to which, it is rumored, he has proposed the name of Garthem to visit me at the various places where I am | ibaldi ; but which will, perhaps, not be adopted by asengaged to lecture, which may be ascertained by reference to my advertisement in the Banner.

Convention of Spiritual Lecturers, which meets at Convention of Spiritual Lecturers, which meets at Worcester, Mass., on Tuesday, April 16, 1861, and which will continue four days. (See the announcement in the Banner.) All mediums who can attend that 'Convention, will find it (judging from my experience with a similar one which was held at Quincy, not long ago,) one of the most profitable meetings which they ever attended. Particularly do'I desire that all those who wish to consult me in reference to their mediumship and their mediumistic experiences, should meet mo at the Worcester Convention, as I shall there have abundance of time Convention, as I shall there have abundance of time and opportunity, during the four days of the Convention, to enter into the details and the spirit of their cases, in a manner that will be more profitable is like the fellow who tried to clevate himself by standand more satisfactory to themselves, and to myself ing upon a piece of brown paper. also.

It will be remembered that this department of my labor is entirely gratuitous; I make no pecuniary charge, either for my written replies to correspondents, or for the time occupied in such personal Interviews as I may have with those who desire to consult me on any subject whatever connected with spiritualism, or any of its associated reformatory movements.

Hoping, friends, that I shall meet a large number of you at Worcester, and hoping that those of you who cannot meet me there, will either meet me be a nice place (an ice place.) elsewhere, or address me by letter,

I remain yours sincerely,

AHANDA M. SPENCE.

ALL SORTS OF PARAGRAPHS.

We commence in this number of the BANNER, a scries of Skotches from Mr. Squire, entitled " Paris rom an Ink-Stand." Mr. Squire's former articles-Glimpses in Ireland and England, have added much to the attraction of the BANNER, and his re-appearance will be greeted with pleasure by our readers.

One of our correspondents, writing from Oswego, N. Y.. Informs us that the Roy. Mr. Ludiow, a Presbyterian clorgyman of that city, recently made some very severe remarks to his congregation in regard to our paper. The result was, that Mr. J. W. Pool, who keeps a bookstore in Oswego, and has the BANNER for sale, said that he sold more copies the week after the said notice, than he ever had before-and many that never saw or read the paper, have become very much interested in it. We hope the Reverend gentleman will do us the favor to notice the BANNER often. This is a capital way to introduce the " Light" among bis parishioners.

The sounds of footsteps and voices are said to haunt a dwelling house in East Pownal, Conn. The neighbors disbelieving the story, have remained over night at the house, but found the statement so true that they are also anxious for an explanation of the strange visita-

Several of our "moral and religious" journals do not hesitate to publish bogus news - when it will sell their papers. Rather mean business, we think.

Rev. Thomas Whittemore died at his residence in Cambridge, on Friday evening, 22d, inst., after a linaddressed to the Mediums and Spiritualists of the tinued to edit and publish until within a few months Binner, of the 2nd of February, 1861. Since its of his death. He was born in this city, and after publication, floods of letters have poured in upon being an apprentice first with a morocco dresser, and me in answer to my call, all giving me the assur- then with a brass founder, he learned the trade of a ance that the address was well-timed, and that it shoemaker, and worked at the business several years. sent a thrill of joy and hope through the heart of He began to preach before he was twenty-one years of many a weary and lonely one, who was ready to age, and studied after that period with Rev. Hosen sink in despair under the burdens and trials inci- Ballou. He settled at Milford in 1820, where he soon dental to mediumship. With but few exceptions, next year he removed to Cambridgeport, and took charge of the Universalist Society there for nine years. He was sixty one years of age.

Owing to the storm, our report of the New York Conference was detained, till too late to appear this week.

Printers ought to make good lawyers and doctors, for they are acquainted with all sorts of cases.

Peace is the evening star of the soul; and virtue is its sun; the two are never far apart.

BOUND TO SEE SEED, ANYHOW .- The Augusta Chronicle says that the seceding members of Congress have been furnished with their quotas of seeds, and it

Much choice reading may be found in this week's

. The snow storm was very severe in this section of the country on Thursday and Friday last. Immense quantities of snow fell, trees were badly damaged thereby, vessels were wrecked on the coast, and we fear that loss of life will be reported.

There remains now not one foot of unorganized teritory in the Republic. The whole number of Territories are seven.

Washington is swarming with office-seekers. Bushels upon bushels of "recommendations" have already been filed preparatory to inspection.

Hospitality.—No carpenter's rule, no red and chain, will measure the dimensions of any house or house lot: go into the house: if the proprietor is constrained and deferring, 'tis of no importance how large his house, how beautiful his grounds—you quickly come to the end of all; but if the man is self-massessed, happy, and at home, his house, is desired. quickly come to the end of all; but it the man is self-possessed, happy, and at home, his house is deepfounded, indefinitely large and interesting the roof and dome buoyant as the sky. Under the humblest roof, the commonest person in plain clothes sits there, massive, cheerful, yet formidable, like the Egyptian

'A good-hearted fellow may willingly lend a crutch to halting humility, and yet take delight in tripping up the stilts of pretension.

The Spiritualists of Albion, Mich., have a good house. capable of seating three hundred persons, and would tions as those persons in the form upon whom they be glad to have traveling lecturers call and speak for

The Hon. Chas. Francis Adams is the sixth citizen of Massachusetts who has been selected as American Minister at the British Court.

TRANSFER OF LOUISIANA TROOPS .- The Governor has signed a bill transferring the troops, arms and possesof Divine life, as a pure and regenerated soul, that sions of Louisiana to the Confederate States govern-

The Richmond Dispatch calls the tariff "the Bill of Abominations," and says : . The high tariff, destined to chain the South still closer in helpless vassalage to the manufacturing interests of New England, has become a law."

Politeness is like an air-cushion. There may be nothing in it, but it eases our joints wonderfully.

He who will take up another's time and fortune in his service, though he has no prospect of rewarding his merit toward him, is as unjust in his dealings as he who takes up goods of a tradesman without intention or ability to pay him.

The rumors affoat the past week that a collision between the Houstonites and Secessionists in Texas had Missouri is not to secede in any event.

ANOTHER ASTEROID .- On the 10th of February. Gasparis discovered at Naples yet another asteroid, for tronomers.

FROM CHARLESTON, S. C .- The steamer Massachu reference to my advertisement in the Banner.

Setts, Capt. Sampson, from Charleston, S. C., 16th, arrived here on the 21st with 2033 bales cotton, 46 inform mediums and others, that I will attend the tierces rice, and 30 packages merchandise, and 7 passengers. Among the passengers were three gentlemen of leisure, who went from Boston in her for the ex-

An ignorant man who "stands upon his dignity"

Every man must patiently bide his time. He must wait, not in listless idleness, not in useless pastime. not in querulous dejection, but in constant, steady and cheerful endeavor, always willing to fulfill and accomplish his task, so that when the occasion comes, he may be equal to the occasion.

RECIPE FOR THE CURE OF DRUNEENNESS .- Take of iulphate of iron, five grains; peppermint water, eleven drachms : spirit of nutmeg, one drachm. Mix, and "take a drink" twice a day. This is said to be a sure cure for habitual drunkenness.

What's his name thinks that the Artic regions must

Mr. Harris, our minister at Ycdo, represents the feelings of the government and people of Japan to be in the highest degree favorable to this country.

VOLUME FIVE.

The features of the Banner of Light for the folowing year will be as follows:

Essays on Reform Topics. Progressive Editortals. A. E. Newton's Contributions.

Select Domestic Stories.

Spiritual Communications. Mrs. Conant's Department. Correspondence.

Reports of Boston Conference. Reports of New York Conference. Abstracts of Boston Spiritual Lectures. Abstracts of New York Spiritual Lectures. Poetry, Wit, News.

LATE FOREIGN ITEMS,—In the British House of Commons, on the 4th, Mr. Hennessy charged Lord Russell with deliberately concealing important despatches, relating to the trade with Tuscany and Naples, and reproached him with committing a breach of international law. Mr. Layard said the course of the Government was in accordance with the sentiments of the mass of the English people. Sir S. Bowyer could the voltage of the English people. aid the policy of the Foreign Office would lead to

The Times says the new Tariff bill of the United States establishes protective duties on a most extrava-gant scale, and the result will be the almost absolute prohibition of imports from Europe, which will be more detrimental to the interests of America than of

In the French manufacturing districts, business was very dull. Austria has sanctioned the re-establishment of the

electoral law in Croatia.

The bombardment of Civitella and Tronto commence ed on the 20th ult. Gen. Tergola notified Cialdini that the works commenced against the Citadel were a violation of the Convention between him and Garihaldi, and he would bombard the city. Gen, Claidini responded, that for every inhabitant killed, he would order an officer of the garrison of the citadel shot.

nd that he considers Tergola a rebel. Popular demonstrations were continually taking

place at Rome. Warsaw presents a gloomy appearance, everybody wearing mourning. The Citizens' Committee had is sued a proclamation requesting the maintenance of order. Over 100,000 persons attended the funeral of those killed in the late disturbances. Troops were kept within the barracks, and everything was orderly.
A petition was being signed for the re-establishment of the Polish Constitution. It is said that the emancipation of the serfs will be formally proclaimed during Lent. The Czar will soon give the project of a constitution for Russia.

Dermatology.

We consider it to be the duty of journalists to take notice of that which most interests the public, and if there is any physiological subject that interests the young, the middle aged and the old, it is the diseases of the scalp and their conomitant evils—loss of hair and premature greyness.

The question asked is, what will remedy the evil? Certainly not the numerous hair nostrums in the market. Why? Besause their compounders do not understand the nature of Capillary Diseases. In fact there seems to be a general lack of knowledge respecting the bair and its diseases. Even our best physicians know very little about the matter, simply because it forms no part of their education. There is nothing, as far as we know, in any standard medical work, to exceed a page, in reference to Capillary difficulties.

Now in order to treat successfully diseases of the head loss of hair and premature whitening, a physician should thoroughly understand their nature and philosophy—make a peciality of their treatment. Dr. Perry claims to have made the treatment of said diseases a speciality. In proof of his claims he has written a scientific work on the Hair and its Diseases. We are told that it is the only book of its kind ever published in this country. It contains about two hundred pages, embracing much valuable information. The Doctor shows a familiarity with the subject which could only be acquired by years of patient research and practical experience. As to the philosophy and success of his system, he has reliable certificates from physicians and others in every city where he has practiced. Those who are interested can read the advertisement in another column.-[Traveller.

Cough Lozenges.

Brown's Bronchial Troches .- At this season of the year. when so many are troubled with hearteness, influenza and bronchial difficulties, these Truches afford a grateful relief We have seen instances of their good effects in cases of in fiammation of the bronchial tubes and of the hoarseness of children. They contain nothing which can injure the constitution, and have a soothing eilect very efficacious in assisting expectoration, and prevent the accumulation of phlegm. For public speakers, singers, and all persons troubled with hourseness, they are invaluable .- [Portland Transcript.

Quarterly Meeting.

The Friends of Progress will hold their next quarterly meeting at Greensboro', Henry Co., Indians, on Saturday and Sunday, April 6th and 7th. Dr. James Cooper has been engaged, and other speakers are expected. ["Herald of Progress," " Clarion," and " Sunbeam" please copy.]

OBITUARY.

DEPARTED from Philadelphia on the 15th ult., NATHAN H. BOLLES, aged 68 years. He was brought up in the power of the most stringent Orthodoxy, in which, as usual, the fear of Hell was held, like a naked aword, continually over him. After suffering years of torture, from the monstrous and unnatural fears generated by these teachings, he heard, for the first time, the preaching of a Universalist. The principles of Universal Balvation, being the exact opposite of Calvinism, opened his mind to a complete reaction. But he was not so well satisfied with the doctrines, as to become a member of the church, though he attended its ministry, and was, in fact, regarded as a Universalist.

Mr. Bolles was a native of Massachusetts; but on removing to Chicago, Illinole, he became one of the pioneer founders of that young and flourishing city. He was the first Tax-gatherer, and also held other important offices; and the civil institutions which he assisted to erect, still bear the best of his genius, and exhibit types of his peculiar power. Here his DEPARTED from Philadelphia on the 15th ult., NATHAN H.

evalues which he assisted to sreet still bear the bent of his onlys, and exhibit types of his peculiar power. Here his type of freedom asserted itself in the establishment of Public is, that were absolutely free from all sectarian in-

duence.

As soon as the new Spiritual Light appeared, he received it gladly. He did not, however, run after the physical phenomena, but sought rather to unfold its philosophy. After he became convinced of the truth of this, he found himself, religiously, on so much higher ground than he had ever had before, that he fell a great desire to liberate his fellow men from sectarian bondage. Stimulated with this desire, and aided by the higher light, he commenced onew the study of the Biblo, carefully comparing the new manifestations with

alded by the higher light, he commenced onew the study of the Bible, carefully comparing the new manifestations with the old.

The principal fruit of this study is a pamphlet on the Character and Office of Christ, which exhibits not only careful and intelligent research, but close and cogent reasoning, which the "Bible Christian," to whom I is addressed, would find it difficult to set aside. In this work it is clearly shown that they who believe from actual convictions in the Old Revelations, must also believe the New, since they are in harmony with each other, having the same origin, churacter and power.

The jamphlets were distributed at his funeral; and while we were sitting in silence around his remains, many read them. Thus he may be said to have preached his own funeral sermon; and how much better it was than any one could have pleached for him! Cur truest cology, as well as our best monuments, are Good Works.

Ever and anon "the pale boatmen" comes to carry some

Ever and anon "the pale boatmen" comes to carry some poor, weary one across the nisetic atream, where pain comes no more to disturb the tranquility of the soul, and where rest is found for all the true-hearted.

The transporting angel came to Quincy on the 23d of Feb. and took the spirit of Anna W. Tinnell from the body, which had attained the ago of 42 years and 7 months, it aving her husband, Quincy Tirrell, with two boys, to care for and love. It was her request that I should attend her funeral, and fortunately, as it seems, I was to speak in Q. on Sunday, after her departure on Friday before. The funeral was attended on Monday, Feb. 25th. on Monday, Feb. 25th.

Brother I time, with balm that's healing. Through the great wide world is stealing; And when wounded hearts he findeth, These, with precious balm he bindeth!
Every wound his care receiveth
And forcer is relieveth!
So, as sure as the arrest And forever it relieved...

So, as sure as time progresses,
Will be soothed your sore distresses.

M. S. Townsend.

Taunton, March 4, 1861.

MRS. ELIZA R. RODINSON, of West Newbury, Mass., Jan Mns. ELIZA R. Robinson, of West Newbury, Mass. Jan 30th, wife of J. H. Robinson, aged 20 years, passed to her spirit home, leaving an infant and a truly kind and affectionate husband, ever deveiting his time and attention to her every wish. She was reared under the teaching of theology, but notwithstanding that she had broken their chains and investigated for herself, she was called very suddenly to spirit-life, without realizing that she was near the change.

Her husband realizes that she is only invisible. Feb. 8th her little babe followed his mother home, to blessom in spirit-life.

Her body lies beneath the sod, Her body lies beneath the sod,
Her spirit lives in light,
In worlds of biles, invisible,
With angels pure and bright;
Invisible, but ever near,
Borne from all mortal sight. NOTICES OF MEETINGS.

ALISTON HALL, BUNSTEAD PLACE, BOSTON.—Lectures are givon here every Sunday afternoon at 2.80, and at 7.13 o'clock in the evening. The following speakers are engaged: Mrs Maria M. Macumber, last Sunday in March, and first two

in April.

Conference Hall, No. 14 Browsield Street, Boston.—
The Boston Spiritual Conference meets every Wednesday evening, at 71 2 o'clock. (The proceedings are reported for the Banner.) The Subject for discussion at the next meeting "The Bible."

"The Bible."

A meeting is held every Thursday evening at 71-3 o'clock, for the development of the religious nature, or the soulgrowth of Spiritualists. Jacob Edson, Chairman.

CHABLESTOWN.—Sunday meetings are held regularly at Contral Hall, afternoon and evening.

OAMBRIDGEPORT.—Meetings are held in Williams' Hall, Western Avenue, every Sunday Afternoon and Evening.

OAMBRIDGEPORY.—Meetings are held in Williams' Hall, Western Avenue, every Sunday Afternoon and Evohing, at 3 and 7 o'clock. Seats free to all. The following named speakers are engaged:—N. S. Greenleaf, March 31st; Mrs. Spence through April; Mrs. Fannle B. Felton, May 12ht; Miss Fannle Davis, May 19th and 26th; Mrs. R. H. Burt, June 2d and 0th; Miss L. E. Deforce, June 16th, 23d and 30th; Mrs. F. O. Ilyzer during August; Lee Miller, Esq., during October; Miss Emma Hardinge, Sept. 1st and 8th.

October; Miss Emma Hardinge, Sept. It and Sth.

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

GLOUCESTRR.—Spiritual mootings are hold every Sunday, at the Town Hall. The following named speakers are engaged: Mrs. M. B. Kinney, Merch 31st; Mr. E. B. Sawyor, April 7th; Mrs. Elizabeth Clough, April 14th and 21st.

Mrs. Elizabeth Clough, April 14th and 21st,

New Bedford, — Music Hall has been hired by the Spiritunlists. Conforence Meetings held Sunday mornings, and
speaking by mediums, Afternoon and Evening. Speakers engaged: — Mrs. Fanny B. Felton, March 24th and 31st; Mrs.
Danforth, April 7th; Mrs. E. L. Rose, April 14th; Hon. F.
Robinson, April 28th; Mrs. M. B. Kenney, May 5th and 12th,
Foxnono. — Meetings first, third and fifth Sundays of each
mouth, in the Town Hall, at 1-2 and 71-4 F. P. Speakers
engaged: — Miss Susan M. Johnson, March 31 and April 7;
and Mr. N. B. Storer, April 21.

Program, Conv. — Engagements are made as follows: H

PUNNAM, COMN.—Engagements are made as follows: H. B. Storer, for March; Warren Chase, for May; Miss L. E. A.

DeForce, Aug.

PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forence. Lectures afternoon and evening, at 2 1-4 and 7 o'clock. Speakers engaged:—G. B. Stebbins, March 24th and 31st; Charles A. Hayden, first two, and Miss Fannie Davis last two Babbaths in April and first two luMay; Mrs. M. S. Townsend the last two Sundays in May and the first Sunday in June; Mrs. M. M. Macumber last four Sundays in June; Mrs. M. M. Macumber last four Sundays in June; Miss Laura De Force during October; Mrs. Anna M. Middlebrook during November.

PROVIDENCE.-A list of the engagements of speakers:-

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

Oswego, N. Y.—Meetings are held every Sunday afternoon and evening at 2 and 71-2 o'clock F. M., in the Universalist Church, (formerly Episcopal.) Seats free. Speakers ongaged:—Warren Chase for March; E. V. Wilson. April; H. B. Storer, May: N. F. White, June; Miss Emma Hardinge, July; Miss A. W. Sprague two first Sundays in August; Mrs. A. A. Currier, November.

Naw York.—Meetings are held at Dodworth's Hall regre-

Naw Yonk.—Meetings are held at Dodworth's Hall regretarly every Sabbath. Mrs Cora L. V. Hatch will speak every Sabbath till further notice.

Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning.

LYONS, MICH.-Mrs A. C. Stowe in March; Mattle P. Hu-LEOMINSTER, MASS .- The Spiritualists of Leominster hold

regular meetings on Sunday, at the Town Hall. Services mence at 1 1-2 and 7 1-4 p. M. Worderen.—The Spiritualists of Wordester hold regular Sunday meetings in Washburn Hall.

LAWRENCE.—The Spiritualists of Lawrence hold regular meetings on the Sabbath, forencen and afternoon, at Law-

NEWBURYFORT.—Regular meetings are held every Sunday at 21-2 and 71-2 p. m. at Essox Hall.

Columbus, PA.—The Spiritualists of this place hold meetings the first Sunday in each month in their church. CLEVELAND, OHIO.—Speakers who wish to make appoint nents at Cleveland, are requested to address Mrs. H. F. M

Brown, who is authorized to confer with them.

PHILADELPHIA, PA.—Meetings of Conference and circles are held at the new Hull, organized under the name of "Penetralium." No. 1231 Chestnut street, below 13th, north side. Milwaukir, Wis.—Meetings are hold every Sunday at Good Templars' Hull, at 3 and 7 1-2 o'clock P. M. St. Louis, Mo.—Meetings are held in Mercantile Library Hall every Sunday at 10 1-2 a. m. and 7 1-2 o'clock P. m.

ADVERTISEMENTS.

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

NEW SETTLEMENT! Within One Mour's Ride of Philadelphia!! THE subscribers having obtained a number of square miles

HAMMONTON,

Thirty miles South East of Philadelphia by railroad, in Atlan-tic County, New Jersey, new offer it for Sale in Shall Tracts, or in Farms and Village Lots, to actual Ser-

The Property offered, lying upon the Camden and Atlantic Railroad, has the advantage of several Railroad Stations. The settlement only commenced three years ago, and the population now numbers Twenty-five Hundred.

The Settlers who have cleared their land properly, and cul-

treated it understandingly, have raised large- and property, and cultivated it understandingly, have raised large- and profitable crops. The soil produces excellent Wheat Rye, Corn, Potatees, Oats and Olover, and is particularly adapted to the cultivations of the

GRAPE.

and Finer Fruits. The land is various in quality, from a light trucking soil to a heavy loam or clay soil. Some portions of the tract have a rand-surface with a fine subsoil; for parts are quite destitute of sand surface, being a heavy loam land. It is called the very best soil for choice Fruits

and Vegatables THE CLIMATE IS DELIGHTFUL. being located in the most temperate latitude in America. The Winters are short and mild, the mercury being mostly above freezing point. The Summers are long, the air pure and invigorating. The country is unsurpassed for its healthiness, fevers being entirely unknows. Many Palmonary complaints have been cured by a change to this climate. The water throughout is excellent; wells, generally from ten to fifteen feet in depth to never-failing springs of pure soft water.

It will be seen by reference to the map, this locality possesses the

BEST MARKETS for all kinds of produce of any place in the United Sta es. Its markets are Philodelphia and New York, two of the largest cities in the Union.

LOCATION, PLAN OF SALES, AND OPERATIONS. The course pursued heretofore has been to sell only to actual settlers, or those who would improve within a given time, and the result is, a LARGE, FLOURISHING SETTLEMENT:

And land has been known to rise in value four-fold in one year. Those lands are divided into two districts; the Atsion district, north and immediately back of Hammonton Station, containing about thirty thousand acres; the Batsto district cast, between Hammonton and Pleasant Mills, containing ton thousand acres.

The farm lands on the "Atsion" will be sold in quantities to suit nurchasers from

to suit purchasers from .

\$12 to \$20 per Acre.
The twenty acre farm lots in the Batsto district will be sold

\$15 TO \$30 PER ACRE. Village and Town Lots at Woymouth and Hammonton Sta-tions at very low prices, and in sizes to suit purchasers. An indisputable title will be given to purchasers. In the State of New Jersey there is a

ONE THOUSAND FIVE HUNDRED DOLLARS. Under the firm conviction that this arrangement will afford an opportunity for

LIBERAL HOMESTEAD LAW,

THOUSANDS TO OBTAIN A HOMESTEAD and better their condition, and open up a new country to a practical utility and beauty nover before witnessed, we lay this proposition before the world. LANDON, NORTH & CO.

N. B. Persons wishing to make inquiries by letter, incles-ing stump, will be answered cheerfully. Address or apply to JOHN LANDON, OF DR. J H. North, Hammonton, Atlantic County, Now Jersoy; John Kenan, Womnouth, N. J.; Newman Weren, Agent for New England, at Rutland, Vermont; and S. W. Dioreon, Philadelphia, Pa. 4w March 23.

SPIRITOSCOPES. W. M. E. HALLOCK. Evansville, Indiana, is manufacturing the Spinitoscope of Dial, and is prepared to ship them to any part of America, at \$3 each. They are neatly constructed, and well packed in boxes, ready for delivery. Address, enclosing \$2, to WM. E. HALLOCK, Evansville, Ind. March 36.

March 30. 1m March 30.

MISS M.C. GAY, Business Clairyoyant and Trance Medium, Office, 611 Washington street. Sittings daily, from 9 A. M. to 5 r. M. Circles, Tuesday, Thursday, and Saturday evenings. Sittings 50 cents; Circles 12 cents. If March 30. AMUEL H. PAIST, a blind Medium, having been developed as a Hoaling and Clairvoyant Medium, is prepared to examine and treat cases of disease. Address for the present, 634 Race street, Philadelphia.

M. RS. LAKE, Healing Physician, at No. 18 Hudson street, Boston. All diseases treated by magnetism. Simple, natural remedies administered if required. Feb. 23. 1mº



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The Mlessenger.

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

ognize them.

We hope to show that spirits carry the characterities of their earth-life to that beyond, and to do away with the erroneous idea that they are more than FINITE 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 doctrine put forth by spirits in these columns that does not comport with his reases. Each expresses so much of truth as he perceives—

MESSAGES TO BE PUBLISHED.

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

false?

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

Thursday, Feb. 7.—Is Belrituslism a Science or a Religion? Wm. II. Pervere, Dover, N. H.: Jako Morse; Mary Augusta Soward, Georgetown, D. O.; Mary L. Ware.

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

Saturday, Feb. 9.—How may the African race be clevated to the standard of the Angle Saxon race? Isnae P. Lincoin, Springfold, Ill.; Frances Almeda Whortley, New York; William Murphy, Boston; Nancy Davidson.

Tuttaday, Feb. 13—Is not American Shavery unconstitutional? Oharlos T. Wontworth, Worvester, Mass.; Alice D. Lacy, Montroal; Samuel Robbins, Salem; Auna Smith; Wm. Jones.

Wednesday, Feb. 13.—Have not religion and morality greatly degenerated in America? John O'Donneli, Margaret Ellon Corbott, New Bedford; Billy Murry, East Cambridge; Joseph Astor.

Thursday, Feb. 14.—How may principles are there in the

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

Our Circles.

Holding our Circles in public, necessitates the having a large room, at a cost which bears heavily upon a paper of limited circulation, the expenses of which are otherwise large-We have up to this time opened our doors free, and have boped that our liberality would give us such a circulation as would enable us to continue in the same course. But we find it impossible, in the present state of the country, to enlarge our subscription list to that extent which will warrant us in continuing the system of FREE CIRCLES.

When we re-open our rooms, we shall charge the small fee of TER CERTS for almission to each sitting.

We do not adopt this course from choice, but from an in ability to support such rooms as are demanded by this branch of our onterprise, if we make our sittings public. Beside this, we find our present establishment, which was once ample, too limited to accommodate the crowds that throng to witness the manifestations-so that if we continued them on the free system, we should be obliged to engage a larger room than that we now occupy. . . .

We trust our friends will not misunderstand us, or misinterpret our statement, but will cheerfully contribute the mite required to enable us to hold our sittings in public.

Many people have expressed a desire to pay a small-fee, but we have heretofore declined, as it was our hope to make the circulation of the BANNER pay all expenses, and enable us to keep open doors, that all might have the information which can be obtained at our sittings, without money or price.

Notice will be given in a subsequent number as to the time W. BRRRY. of re-opening our rooms.

March 80th, 1881.

Electricity.

"How many kinds of electricity are there? and does

The subject for this afternoon is one well filled with interest. At the outset of our remarks we will say we shall doubtless differ widely from the generally received definitions of the subject. There is but one kind of electricity. True, scientific men, or men of science, have divided it into two parts, positive and negative; and here they make a very wide mistake. Electricity is a distinct and positive element; but if you would understand it perfectly, you should consider it relatively; because, when positively considered, it is devoid of power, but when relatively it contains vast power. Again, we s there is but one kind of electricity. We care not how much proof men of science have brought upon the subject to substantiate their ideas; all nature comes forward to substantiate ours.

That which is commonly termed magnetism is but the absence of electricity, or it is another and distinct element which you may call magnetism. The electrical element is only waked into action and nower by being brought in contact with magnetism; hence life, motion, action, power. As magnetism possesses all the qualities of heat, and electricity possesses the qualities of cold, and though the two may seem to be at war with each other, yet they are internally connected. That which contains only the electrical element, may be in an inactive condition for ages upon ages, until it is called into action by magnetism, or heat, which begets motion, power, life

Electricity does not travel, for it has not the power to travel, when positively considered. It has not the power of motion, inasmuch as it has no heat: but when combined with magnetism, it is endowed with motion and can travel.

When we wish to possess ourselves of our mediums, or in other words, wish to use their external organisms, we first seek to concentrate the mental fac ulties, and by so doing we concentrate the powers of the physical, or we quiet them. There is less amount of motion, heat, or magnetism than exists in the human form; thus the extremities become cold, when acted upon for the purpose of foreign control. This is because we take away a great amount of the heat or magnetism of the medium, having nothing to do with the electrical forces. After we draw off a sufficient amount of heat, or motion, or magnetism, we then supply our own magnetism, and by virtue of that we speak, we move, we use the body as pleases us. Again, we say we draw off the magnetism of the body and supply our own, having nothing to do with the electrical force of the body. You have been told that when the spirit ceases to act upon the phys ical form, it has lost all its magnetic power. Here is a great mistake. If it had lost all that power, decomposition could not take place, for it takes place by virtue of motion. Enough is left in the physical body to bring it under a new law. If only the electrical was left, it would remain forever and ever in the one condition, unless heat or magnetism were brought to bear upon it to change it.

What is it that confines you atoms of granite for ages to their primal conditions, but electricity? But when the magnetic law comes in contact with it, combustion takes place; heat and motion come of that, and those particles of granite are dissolved, and those inherent powers of theirs are brought into more perfect forms or life, and are enabled to outwork new and higher forms of existence, as seen in

the vegetable creation. Many wonder why we have more power after the sun goes down, or in darkness, than we have in light. Remember all seeds germinate in darkness—this is necessary; they are passing through a chemical process, that they may come forth into a new existence. But if you bring them in contact with light before passing through that process, the

power is lost-for the time being, at all events. So it is with that we use to move your furniture, to control your mediums, and do all we may do aside from physical agencies.

When rays of light, natural or artificial, are brought to bear upon the chemical we use, they are resolved into their primal elements, and are unfit for

Darkness contains a greater amount of magnetism or motion than is found in daylight, and thus it is far easier for us to overcome the elements after the shades of night have fallen, than before the rays of the sun or artificial light. Men of science have told you that the human body is endowed with life or motion, by virtue of two electrical forces. There is but one kind of electricity, whether applied to the

animal, the vegetable, the mineral or the spiritual. at all. It's here you do what you do n't like to do, electrical element, and those forces appearing to your sight are not the primaries, but only their unfoldments or manifestations.

When men or women are violently agitated, durare not well balanced. Sometimes, in consequence of a hard time between Patrick and the praste. this, death, or change takes place, because the two of the time she has to go to the prosts to get him to laws are not in harmony. One or the other must lay Patrick, and half of the time to look on and see rise superior, by the infringement of one upon the what Patrick does. The praste better take Mary

Electricity is passive, is quiet, and when positively considered has no power at all; but when considered king of the elemental world.

Thought has no power to travel, except it comes under the magnetic law for the time being. Light has no power to travel except it comes under this law. All light when positively considered is station ary and rowerless, but when relatively considered, it comes invested with great power.

If our questioner would know to a positive certainty that there is but one kind of electricity, he has but to study closely the change called death-only to make this a careful study and he will find from this, proof positive and sufficient to substantiate him in a new movement.

When the physical bodies of our mediums are more under the control of electricity than magnetism or | sin. Sin is simply the absence of wisdom-nothing heat, then they are open to foreign influences. When more. Seek to give it a different definition, and you there is a lack of magnetism any one in the spirit life can substitute that want and enter. When our mediums throw off their magnetic element by undue the absence of wisdom. In consequence of the violaexcitement, they must not wonder that they are conrolled when they do not want to be.

Could a Franklin speak to you to-day, he would forms, you bring upon yourselves in consequence of tell you there is but one kind of electricity—its op ignorance. And yet the law is not more lenient to element is heat or magnetism, and nature manifests herself in all her works in extremes; and had Franklin known on earth, what we now understand, and what we now speak, he would have started on a more plain highway to science or wiedom.

Stephen Whipple.

Who wants me here, and what do they want? I am Stephen Whipple. I understood there was a letter here for me, but I cannot look over so many letters as you have here.

Will you be so kind as to ask the individual who wrote me, to do so again, and in a more distinct way diseased. He has used nearly all the functions of

I have been gone from here a little short of four years. I died in New Orleans. When one sends for me, I'd like to have him here to meet me. If there are any who want anything of me, I'll do the best to relieve them; but if they work wholly in the dark, they must expect I shall be a little in the dark, too.

You'll say I visited you, and inquired for my letter, but did not find it. Suppose you get the friend or friends to write me

Thomas Emery Stone.

I've got folks, but they are not here. My mother is at Blue Hill, Ms.; she lives there. My name was Thomas Emery Stone. I was most cleven years old. I died of abscess in the throat, in 1869, in the win-

I've got an uncle in Brighton-Thomas Stone. I was named for him. I have n't got any father to talk to-he's dead, too; but I've got a mother, and a lages advance they gather wisdom to themselve, sist r who is married.

came here, you'd let us go home. I want first to get a chance to go home, and then I want as many chances afterward, as I have a mind to. Write to my mather and ask han to got a serious the control of drunkard and Spiritually described to the control of the con mother and ask her to get me a medium like this that I can have for my own, and I'll come back and forth, and tell her all about where I've been since I was sick, and a great many other things about folks she wants to know about. Tell her I guess I wont never write her again if she don't let me come home. wont, if I don't change my mind.

My father died at sea. His name was William. My mother's is Nancy West. My sister's name is every one of them, by giving him a knowledge of Catharine—or Kate, we used to call her. I don't like to talk here; I want to go home, and have a medium of my own. Sometimes I can see my mother when she is asleep, and sometimes I can't see disease will pass away and health must ensue. anything. I want to go to see her now I've got a body to go with and talk with her. Jan. 26.

Anne Elizabeth Burgess.

I wish to speak with my father. My name was consumption. It is now near four years since I died. I wish very much to speak with my father, and tell I can come to. him better than my brother can, if he will give me the privilege. As we can see what 's being done by our friends sometimes, we see when we can make them happier by telling them what they should do, and what not. When my brother was living, my father had not much to trouble him; but since my brother died, he has a hard time, because my brother left before he thought he would. If my father would prefer to have my brother speak, he will try to; but I can speak better, because I have been here longer. My brother's name was James. My brother was in a place on Sudbury

street. Things are not going very straight with my father and youngest brother, since James died. I'd like to speak to them, because I think I could tell how to make things go better. I was sick a long timeconfined a long time, and was very weak, and I 'm not able to speak very loud. I've not learned how to speak any louder here than I did before I died.

Margaret is deceived, too, some, about things of have made things more plain, and should have told is your reward; thus Nature gives it, and she does father about his business, and then he would have no trouble; but he was not thinking about dying, and it's making us both unhappy, because our father is unhappy.

Jimmy was subject to disease of the throat ever since he was a little boy; and he would have hard work to breathe, when he had a cough. The doctors here say it brought on membraneous croup; but because it was in an adult, the doctors here called it heart disease. He first had inflammation, and he got well of that, but the membrane was forming all the time in the throat, and because he died suddealy, they called it heart disease.

One of our parents was Irish, and one not. I do not wish to be mistaken for some one else. I was called Anne. I give you all these things, so I'll be Jan. 30.

Betsey Worthen.

You will say that Betsey Worthen, of Hampton Falls, comes to you, because she wishes to go to her neice, Polly Worthen. It is many years since I spoke this way, but duty calls me here. I wish to speak to her because I shall save her sorrow in the future life, and give her peace. I have been in the spirit world since 1816, as the record in the old church

yard will show. I expect her to find me some one to speak through; shel's soon to come to me, and I want to go to her Jan. 30. before she comes to me.

Patrick Murphy.

It's meself that's turned up like a new moon. Jest when they think I'm gone, I'm here—that 's it. Faith, the praste has prayed to lay me soul, and the more he prays, I'm not laid at all. Mary thinks I'm to shine. I suppose you know me-Patrick Murphy. Send my compliments to Mary, and tell her I'm round. I want to tell Mary it's no use to pay her money to the praste to lay me, and the more they want me not to come, the more I'll come.

What I come most for to-day is to tell Mary to mind no more what the praste says. Begad, the sun will shine, and Patrick will come, and all the prastes this side of Purgatory will not keep me

Tell Mary it's not because I was dead at all, or laid and God of himself-for what need will there be of

As there is but one soul element, there is but one and when you get where I am, we do what we want. Tell Mary to pray that her medium powers bo taken away. Mary has as much to do with my coming as I have meself. Let the praste try his prayers When men or women are violently agitated, during that. Faith, I could come as well when he is ing that time, they throw off a great amount of their making his prayers. He calls me the devil, and says magnetic force, and thus become weak; the forces I had the devil in me before I died. Poor Mary has

for chamber-maid, and 1'll make sport.
Boss, send Mary my love, and tell her I want her to come out and tell of it, so I'll come when I want through the law magnetic, then it becomes invested to. Tell Mary perhaps 171 stay away till Easter with great power. Indeed it is sometimes called the Sunday, as I did before. She's gone down to Dover again. Good by.

"Do Disembodied Spirits know Disease and Recovery?"

Every physical disease has its corresponding spiritual, and all disease is a result of an inharmonious or imperfect soul-unfolding. Thus all disease, whether mental or physical, comes through the spiritual. It has its origen in that which seems all unreal to you, to your external senses. Again we say, every physical disease has its corresponding spiritual disease, or its counterpart, in the spiritual body. Disease may be called the result of cannot, when you consider it according to the law natural. Sin must be nothing more nor less than tion of the law of your nature you partake of disease. Suffering, disease, death in their thousand

one who sins understandingly. Yet we do not believe there are any who sin who do it in wisdom, but in consequence of iguorance. A Theodore Parker comes to us religiously and intellectually diseased. What shall we do for him? Why, if we would cure him naturally, we must create action in those portions of his spiritual body which have not been called into action. Some of his powers he rendered sluggish, while he has thrown the greater portion into the scale of religion and intellect, robbing other portions of his spiritual

one who sins in consequence of ignorance, than to

body of their unfoldment A Webster comes to us morally and intellectually -that is, to leave his or her letter where I can get his spiritual body to answer the demands of one portion. Or in other words he has thrown into one channel all the different functions he should have thrown into many. True he has brought in harmony to his spirit, and consequently disease.

A Franklin comes to us more healthy, because he had been more perfectly or more properly unfolded in the spiritual, and thus he comes more harmoniously. Instead of there being a powerful action going on in one portion of his spiritual body, and seemingly none at all in other portions, he has brought nearly all into action; and yet he does not come perfectly healthy. Nor is there one who has ever entered the spiritual shperes devoid of disease; Even a Jesus of Nazareth comes with his disease, inasmuch as he did not thoroughly understand and obey the law of his being, he came so far from being perfect. Now if he, the Christ, does not deny this, lare we come forward and deny it. Lo, he saith, there is none good, no not one. None spiritually healthy, helmight have said, no not one. But as the and every generation comes to us in a more healthy Mother thinks I'm dead, and don't know I can condition, each standing a little beyond that which came before, thus each giving a higher or more per-

> The drunkard comes to us Morally, Intellectually and Spiritually diseased, for lo! he hath wrapped a shroud of drunkeness around all his spiritual faculties. Not even one has had the power of perfect unfoldment. Not even one has had the power to follow its own course or law, but all have been enslaved, chained, imprisoned, and the consequences are, and must naturally be, spiritual, intellectual and moral disease. What shall we do for him? We shall bring into action those dormant faculties, each and is all we can do for him; and, when we have done this, the soul will begin to unfold harmoniously,

Think not by casting off the physical body you se all disense rest and peace. This cannot be so. If you are always happy, if you have no dark shadows upon your spirits, you may believe you enter with joy into the Anne Elizabeth Burgess. I died at South Boston, of spirit-world, and know no disease there; but while you are subject here to the lights and shades of humanity, believe us you must be so in the higher him about my brother's affairs, what he doesn't condition of life. He who best understands the law of man's spiritual nature, best knows how to assist the soul in its recovery; best knows when and how to touch the hidden springs, that the soul may unfold properly and give back to its Creator a healthy aroma. Thus that portion of humanity who have a good understanding of the physical form and the laws that govern it, have a mighty work to do in the spiritual world, for here they have passed through the rudiments of that which is without end-here they took the first step in the great march of progress in the universe, which shall bring them a crown of rejoioing, when all Nature shall have become perfectly unfolded.

Inasmuch as a Webster, a Parker, or any of your intellectual men, did throw so vast an amount of their faculties, or soul-peculiarities into one scale. so they must of necessity become so far diseased, for here they sow seeds, which, if they do not epring up in the physical, must come up in the spiritual. They may pass threescore years and ten without disease in the physical; but, believe us, the law canhis. If he was thinking he would die, he should not be violated, unless they engender disease. This so that you may turn your thoughts to the cause of your suffering. You should seek to bring into action all your dead faculties, and thus you shall lesson the labors of those you have constantly brought forth while in the physical body. We will not ask Jehovah to give us no more diseased spirits, for by consequence of it they commence to analyze the cause of the suffering, and they take a higher stand. The Religionist ceases to think of that he thought so much of before. He will give to every organ of the spiritual body, its true amount of labor, and no

Now that it is wrong for any one to throw his power almost wholly in one direction, man will see n the hereafter, if not now. That it is wrong to throw all the faculties into the scale of Religion, man will see when he sees his spirit diseased, in the hereafter, if not now.

He who throws all his action in the scale of science comes to us spiritually diseased, and will see it to be so in the future, if not in this life.

Each faculty of the soul has its peculiar power, nd if you throw it into the wrong channel, you must suffer. If you enter the highest sphere, having thrown all the faculties of the soul in any one direction, you are diseased, and thus you must suffer. Now one came to Jesus, asking what he should do to be saved. Jesus replied—" Sell all thou hast,

and follow me." Why did he give this reply? Because he well knew the faculties of that man's nature had been directed to the gain of this world's goods. In consequence of this, he was diseased, he suffered, and his soul cried out-" What shall I do to be saved?" Did the inquirer follow the direction of the Master? No; and why not? Because he could not see the wisdom in the reply; he could not recognise the Great Physician then; and because he settled down, and she'll pay no more to the praste. could not, he remained as he was—still continued to But I'm here again, just like a new moon, all ready tread upon that dark highway, giving to the God of Mammon that which belonged to the God of the Universe.

There are as many laws governing the physical and spiritual organism of man, as there are spiritual and physical functions. Each one demands its own. and when man shall become wise in these things, he will not trespass upon any law of his nature These be shall cease to sin, to bring disease upon himself, and shall enter the spirit-world all harmoniously developed. Then he shall indeed be Lord

Ebonezer Francis.

were said to have been used by Jesus': "It is easier my pilgrimage in the spirit world, I have begun to realize something in regard to things I did not understand in life here; and how true it is that it is

As I don't like to speak before people, I will wind easier for a camel to go through the eye of a needle, than for a rich man to enter heaven.

Now the rich man has so fastened his soul to his riches, according to the understanding of it that I have gained since I came here, that he has been terribly doomed in that respect, and terribly unhappy because doomed; and of course you could not be in heaven while others are unhappy. We all believe we shall be happy when we get to heaven.

If I could live my poor, miserable life over again, and could have the same amount of knowledge I have got now—and that is very limited—I should I died a year ago, and my body is in Brooklyn, and upon me, or helped me to get rich. And I'd thank from me, if I had wealth.

I lived a pretty long life, but I did not learn much, and I am reaping the fruits of my labor now. did n't believe it was me, because the medium knew I thought I was poor, though I was rich, and I never it. He is going to move my body by the last of April, had enough. When a man has enough, he thinks so you will please to publish my letter before then. he has enough; but when he has more than enough, be thinks he has not enough.

I'm miserable here, and miserable on account of the money I had. Instead of directing my attention to getting a passport to heaven, I spent the best portion of my life in getting me a safe transport to bell. That's God's truth! I knew no more about my spirit than my horse did-knew no more than the smallest thing that creeps the earth. I had so wound round my best faculties with cords of gold and silver, that I had so benumbed them that they were of no nee to me. I had reason to ory out, What shall I do to be saved?"

I had the blessed light of your new gospel offered me, and I refused it. One of your spiritual band came to me before I died, and asked me for a few dollars to aid in a charitable way, and I said "1'm poor." I told him I had \$800,000 in the bank that did not draw me interest. I think it would be as impossible for me to go to heaven, as for a camel to go through a needle's eve.

I shall have to suffer for ages, for all the faculties of my soul are little children—not able to earn bread; and I've got to take care of these faculties. l struggled hard to bring up the little children, and it will take patience on the part of those who teach me, as well as myself. I'm so ignorant of the power of my spirit, I am constantly falling down and asking somebody to help me up. O, I wish I had begged my bread from door to door! If I have made myself sick I will not ask God to heal me, but I'll try and bring up these weak children, my soul's faculties, the best I can; and when they get large and strong, they will help me, and I shall got into heaven. I not on-ly sinned against my spirit, but I sinned against ny poor old body. I did n't treat it well. it just as much as it could get along with, and no more; and I really believe, during the last part of my existence, I cheated it out of what it craved.

They have plenty of work for the doctors to do here. I would n't employ them here, because I was too poor to pay them; I've got to employ them now, or stay in hell.

I've something to bequeath to the friends I have left. I forgot it in the body; I come back to be-queath it now. It's a prayer, and that is, that God will take away every cent from them before they leave earth. That's my prayer; and if God can answer it, it will be a tower to help me to heaven; and if there is anything I can do to take it from them, I shall do all I can.

This is Ebenezer Francis, the miser—the fool. It's three years hell since I left. I tell you, charitable as they may be who have got my money, it is a millstone about their necks. They will not give away, I know they will not. I approve of every one having enough to take care of their bodies with. You have a right to do that, and when you have more, it's a millstone about your neck.

degrees of happiness, according to the love of money we have. There is nothing that goes right with my soul. The pendulum of my nature goes up and

down, and never the right way. lieve myself. I do n't care to talk to anybody-do n't reached their minds. care whether they believe it or not. There is only one way in which I can benefit them, and that is, by doing all I can to take their money away. I may by force; and I can do a great deal towards doing All spirits are playing upon each other, and the nearer I get to them, the sooner I can take their

money away, and open the gate to heaven. I've thrown off a little of the great weight on me, and I'll go. But one thing I want, and that is to gain a little material power from the medium and hard knocks upon material things.

Mary Elizabeth Cordiss.

For my part, I think the want of money brings as much disease, as too much of it. Our friend, while considering one side, has forgotten the other. I was on the earth, my spirit was longing contin-ually to do something it could not, I was so poor. I thought, if I had a few dol'ars, how much might do, and how I could benefit self. But I had not enough to keep soul and body together. I staryed, and who is accountable? I suffered from it, but if I suffered, the whole universe suffered too. All spirits with clairvoyant eye, can see a cord binding

I was born in this city-Boston. My name was Mary Elizabeth Cordiss. My father died before my eyes were opened to the material world, and my mother left me when I was five years of age. How with an Englishman, by the name of Burns. I married him, and we started for his home-London. I taken sick with small pox, and died, leaving me a little I was able to do towards sustaining myself. Sometimes I have been two whole days without food. This condition of things developed a disease I inherited from my mother—consumption. I was left to the care of fate, and the angels, and they cannot always minister to our necessity, because they do not have the power to overcome the material. I suppose I should have entered the spirit world in a few months by disease, if I had not died by starvation. God-words—so I read the runes. entered the spirit world far below human nature as I thought, but they told me I was but a little obild, and only needed rost, strength and wisdom. rovive. So I think money is filled with blessings to Lectures in Albany, N. Y. some, if dark to others.

I've no near relatives to speak words of peace and comfort to. I've none to call me back to commune. But I've a word to say to the great world at large. When the stranger and the destitute are in your midst, care for them-minister to their necessities, for by so doing you obey the commands of your Master, Lay up treasure in Heaven, and build for yourselves mansions that time and change

cannot tear down. It is now seventeen years since I left my body, and became a free spirit. All those seventeen years have been passed in striving to gain what I should have gained here on earth—all spent striving to throw off the coverings the earth condition has east Jan 31.

Thomas Bozwell.

This is new to me, and if I do n't do just like as I ught to, you must think it is because I do n't know name is Thomas Bozwell. I was twenty-two years out the peculiarities of his character, and, had he

any other intelligence interfering, when he knows the law, the laws that govern him? for if he knows the law, got friends scattered around, and I'd like to speak he will obey it.

Jan. 31. thing is so new to me, I am afraid to move this way or that, because I fear to move in the wrong way. I have often wondered if there was any meaning it is only a year and a half since I came here. I at all, what that meaning was in the words that came without a bit of light on the subject, and I had not much of a belief in any life after death. I want for a camel to go through the eye of a needle, than for a rich man to enter heaven." Since I have taken was deprived of the eight of my left eye by accident,

> up by saying that if they will let me, I'll come in whatever way they like. I'd like to speak, but will come in any other way they please. My mother was from Maryland. Jan. 31.

Mary Burns.

I do n't want them to move my body. I am buried in Brooklyn, and I'm to be moved to Greenwood. came to my father last week about it, and he did n't believe, and I come here about it, now. My name was Mary Burns, and I was thirteen years old, and my father wants to move it to Greenwood. I died of typhoid fever. My body has been moved once. the man who would do what he could to take it away First, it was in the tomb, and then it was buried, and now he 's going to move it to Greenwood. I went to my father with a medium, and he said he

> so you will please to publish my letter before then. Jan. 31.

Written for the Banner of Light. TO COUSIN D---

have two buds which would have bloomed red roses. Had you but left them on the fragile stem; But each furied cone, cold and alone reposes, As though I had grown tired of you and them.

And did I blast your hopes like you the blossom? Not wittingly; you dare not, cannot say : And yet the love you nurtured in your bosom Was not so deep but that it fled away.

les, fled away! there's not a spark remaining Of what you thought would be a quenchless flame ! And here I 've kept these buds, the hope retaining, That there is more in friendship than a name.

I never wished to win the highest feeling, Which hearts congenial on earth bestow: It had been well if you that love concealing,

Had given me the love you one me now. hen all these years of cold estrangement, glowing With the affection of a brother's heart. Which, wasted to a sister's being, knowing The links cemented, Time could never part.

But friendship, like these poor neglected roses, Was not allowed to bloom a perfect flower; So neither one their sympathy discloses. And the estrangement widens hour by hour.

Correspondence.

Thomas L. Harris.

In the early days of Spiritualism, when the "ministry of angels" came to us in the volume of treasures, called Nature's Divine Revelations, our brother Thomas was called out from the more liberal of his sect, the Universalists, and inspired from on high. Charged with new and startling truths for mortals, he became the poet medium, whose clairvoyant eyes looked into heaven, while his tongue dropped words of consolation into thirsting hearts, like welcome rain-drops on the parched earth. Thousands of hungering souls were fed through him with manna of consolation from friends in the other life, and whereever his footsteps marked the sands, from Maine to Missouri, from the Gulf of Mexico to Canada, he il-Rich men are all unhappy--we are all in different lumined his path like the Aurora Borealis, with flashes of light from beyond the solid objects of earth. Thousands listened to his thrilling eloquence with a rapture of soul never felt before, and hundreds were made glad with truths which had never

But, alas, how strange are the wandering ways of man! how mysterious the freaks of Nature! This talk to them from now to the day of resurrection of medium, through whom we once could reach the their money, and they would cling to it. There is but one way, and that is, to take their money away songs of angels, has seized on a branch of the heavenly tree, and swung off from earth, where, dangling between the two worlds, he is useless to either; like Absalom of old, he is caught by the hair, and unhorsed, while the battle goes on without him. In vain have we called for him, in vain have the spirits hose present, by which I shall make some pretty tried to loose him; he is fast in the theological branches of a Swedenborgian tree, and many of us fear he will dry up there, ere his feet shall again touch the solid earth. Spirits cannot draw him up. Mortals cannot draw him down, and then he is useless to either world or to himself; yet, we know the treasure of development in his soul cannot be lost, and that some day he must sparkle as a jewel in one of the spheres of celestial or mortal life.

Even now we sometimes catch a grosn, or excuse, or prayer from his lips, showing the perplexed and unhappy situation he is in; but much oftener we hear the prayers and moaning of his old friends, all spirits together. What is felt by one, is felt by who so deeply regret his loss in this hour of need. No tongue for the last century has uttered more sublime thoughts in poetic measure; no pen has dropped its words with more quickening force on the hearts of mortals; no countenance has been more passed through the intervening years up to twenty, brilliantly illuminated by inspiration, than that of cannot tell. At that age, I became acquainted Thomas L. Harris, the inspired "Poet Medium" of Thomas L. Harris, the inspired " Poet Medium " of America; but, alas, he has gone from our shores, had been in London but's few weeks, when he was and from all shores, spiritually, useless, till he shall again set foot on reason, and teach, in philosophy, the stranger in a strange land. For months I did what wisdom of the skies. Miracles, marvels, wonders, supernaturalism, cannot lead, guide, feed, or satisfy the people of earth longer, at least not in this country where education has offered her treasures so freely to the masses. The splenders and glories of the "Wonder-land" must be presented to us through science, not mystery; through Nature, not pretended

WARREN CHASE, Oswego, N. Y., March 8, 1861.

This city, as you doubtless know, has made but little progress in the spiritual movement. There have been many Nicodemuses who have stood in fear of the Jews. But, of late, a few who have felt an interest for the cause, have formed a nucleus, around which we hope many will yet rally.

Arrangements have been made for Sunday lectures. and speakers have been engaged, and a considerable interest has been awakened. Dr. L. K. Coonley delivered six lectures, which were well received. Miss Colborn, of Hartford, Conn., gave us two discourses on Sunday last, and on Monday evening, Bro. Urinh about my soul. Many years shall pass ere my spirit Clark, of Auburn, delivered a lecture, which was shall be free, and shall arrive at a proper standard listened to with much satisfiction by an intelligent audience, and which, we trust, will do much good. After the lecture, he gave one of his examinations, which was very satisfactory. He went back to the early life of the gentleman whom he examined, and Fryeburg, Pa., is my native place. My noticed various incidents in his history; pointed

known him all his life, he could not have read him better, if as well. It was not a phrenological examination. He felt of no bumps and examined no facial lines; but by a purely spiritual perception he read the workings of the inner man. We want more read the workings of the inner man. We want more of this kind of manifestations here to convince the doubting Thomases, who desire to put their fingers of the solutions to be the solution of into the prints of the nails before they can say, "My in Lord and my God." We hope to be favored with another visit from Bro. Clark, for we are satisfied that

sister cities, and that the glorious Gospel of Spiritualism may be preached to all, and the yoke of Superstition and Bigotry may be broken from the necks of those who have been the slaves of their oreeds. This is our sincere desire; and for this we intend to labor, trusting that we shall have aid from all the friends of man's advancement, both in this and the spirit spheres.

Yours in the cause of progression,

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Direct Garage

J. Attwood. ~ EDWARD JOHNSON. WM. H. BROWN. J. A. FAIRBANKS. WILLIAM GARRETT. BENJ. L. HOOD. E. Andrews, M. D.

Albany, N. Y., Feb. 26, 1860.

ONE OF MANY. BY ALICE CARY.

I knew a man—I know him still In part, in all I ever knew, Whose life runs counter to his will Leaving the things he fain would do

Undone. His hopes are shapes of sands That cannot with themselves agree;
As one whose eager, outstretched hands
Take hold on water—so is he.

Fame is a bauble, to his ken-Mirth cannot move his aspect grim-The holidays of other men.

Are only battle-days, to him.

He looks his heart within his breast, Believing life to such as he,
Is but a change of ills, at best—
A crossed and crazy tragedy.

His check is wan-his limbs are faint With fetters which they never wore— No wheel that ever crushed a saint, But breaks his body o'er and o'er. Though woman's grace he never sought

By tender look, or word of praise. He dwells upon her, in his thought, With all a lover's lingering phrase A very martyr to the truth, All that 's best in him is belied—

Humble, yet proud withal—in sooth His pride is his disdain of pride. He sees in what he does amiss

A continuity of ill;
The next life dropping out of this,
Stained with its many colors, still. His kindliest pity is for those

Who are the slaves of guilty lusts, And virtue, shining till it shows Another's frailty, he distrusts.

Nature, he holds, since time began Has been reviled—misunderstood— And that we first must love a man To judge him—be he bad or good.

Often his path is crook'd and low, And is so in his own despite,
For still the path he meant to go
Runs straight, and level with the right.

No heart has he to strive with fate For less things than our great men gone Achieved, who, with their single weight, Turned time's slow wheels a century on.

His waiting silence is his prayer His darkness is his plea for light, And loving all men everywhere, He lives, a more than anchorite.

O friends, if you this man should see. Be not your scorn too nature.

Believe me, whatsoe'er he be,

There be more like him in the world.

—[N. Y. Ledger.

MOVEMENTS OF LECTURERS.

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

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

Address, the above piaces, or New York City.

Miss L. E. A. Defonce will lecture at La Crosse, Wis.,
in March; at Decorah, and Davenport, Iowa, in April; at
Plymouth, Mass., in May; Providence, R. I., in July; Quincy,
Mass., Aug. 4th, 11th and 15th; Saratoga Springs, N. Y., Aug.
25th, and Sopt, 1st; Putnam, Conn., Sept. 8th and 16th; Concord, N. H., Sept. 22d and 29th; Portland Me., in Oct. Applications for week evening lectures, addressed as above, will
be received.

be received.

WAREEN CHASE lectures in Oswego, N. Y., five Sundays of March; in Utica, first Sunday in April; in Troy, the second Sunday of April; in Providence, R. I., third and fourth Sundays in April in Patnam, Conn., four Sundays in May; in Stafford, first Sunday of June; in Willimantic, second Sunday in June; in Windsor, third Sunday in June; in Chicopee, Mass., 4th Sunday of June; Bethel, Vt., 5th Sunday of June; South Liartwick, Vt., 4 Sundays of July. Will be at the Worcesfer Convention in April. He will receive subscriptions for the Banner of Light at club prices.

Mass. EMMA. Happinge, will lecture in Reston, in March.

scriptions for the Banner of Light at club prices.

Miss Emma Hardings will lecture in Boston, in March;
in Philadelphia, during April—address, care of M. B. Dyott,
Esq., 114 South Second-street, Philadelphia. In Providence,
May—address, care of Capt. II. Simons, Providence, R. I. In
Worcester and Bangor, Maine, in June. In Oswego in July,
Postoffice address, care of Bola Marsh, 14 Bromfield-street,
Boston. Applications for week evening lectures should be
made as soon as possible. The Sundays of the above months
are engaged.

LEO MILLER will speak in Putnam, Conn., April 7th and 14th; Hartford, April 21st; Bridgeport, April 23th; Philadelphia, four Sundays in May; Baugor, Mo., four Sundays in July; vicinity of Bangor through August; Cambridgeport, four Sundays in Oct.; Providence, R. I., live Sundays in Oct., Mr. M. will answer calls to lecture week evenings. Address, Hartford, Ct., or as above.

N. Frank White, will lecture five Sundays of March at

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

Frank L. Wadsworm speaks in Renesalear, Ind., March SI: Elkhart, Ind., April 7 and 14; Stufgis, Mich., April 21st and 28th; Adian, Mich., May 5th and 12th; Toledo, O., May 19th and 20th; Detroit, Mich., five Sundays of June; Lyons, Mich., four Sundays in July. Address accordingly.

Mns. Many M. Macumnen will lecture the last Bunday in March and first two Sundays in April in Boston; the last two Sundays in April at Taunton; four Sundays in June at Portland, Me.

June at Portland, Me.

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

MISS LIZZIE DOTEN WIll speak the five Sundays in March, in Providence; last two in April in Willimantic Ct.; four Sundays in June, in Lowell, Mass. Address, Plymouth,

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

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

H. P. FAIRPIELDS peaks in Chicago, Ill., in March; in Toledo, O., two first Sundays in April; in Adrian, Mich., third Bunday of April. Would make engagements in the Western Educes for the Summer. Address, Chicago, Ill., in care of Russell Green, Esq.

Mas. F. O. Hyzer will lecture in March, in Western New York; through April, in Vermont; during May, in Low-ell, Mass; during June in Providence, R. I.; July in Quincy, Mass. Address till April, Spencerport, N. Y. MRS. CHRISTIANA A. ROBBINS lectures in Hammonton, At-lantic County, New Jersey, every other Sunday, and will speak in other places in the vicinity when called upon.

.ll. Mns. S. E. Warner will lecture in Grand Rapids in March; the Rattle Greek, third and foorth Sundays in April. She has

at Battle Creek, third and fourth Sundays in April. She has no ongagements for May, June or July. Address as above. there are many here who are almost persuaded, and who will yet be made to see and understand the glorious truths of Spiritualism.

The heart this after may seen take rank with her

calls to lecture on Spiritualism, in Ohio, Michigan, Indiana, Illinois, and Canada Wost. Mr. Wilson is agent for the sale of the Miller and Grimes discussion; also that of Loveland

Miss Elizabeth Low, trancespeaker, of Leon, Cattaraugus Jo., New York, lectures at Ellington and Rugg's Conners, Cattaraugus Co.,) every fourth Sabbath. She will answor calls to lecture in Chautauque and Cattaraugus Counties.

Mas. H. M. Miller will devote one half her time to lecturing wherever she may have calls; she is engaged permanently one half the time for the coming year. Address, Ashtaula, Ashtabula Co., Ohio,

Mns. Anna M. Middlebnook will speak in Philadelphia the five Sundays in March. After that time her engagements are made up to September I, 1861. Address, box 422, Bridge-net. Comp. PROF. J. E. CHURCHILL started for the West, Jan. 1st, 1861

to lecture on the subjects of Phrenology, Psychology, Mag-netism and Clairvoyance. Will speak for the brethron on JOHN, H. RANDALL .- Friends in the Southern part of Mich-

igan and the Northern part of Indiana, who may wish his services as an inspirational speaker, during March, will please address immediately to Adrian, Michigan.

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

MRs. M. B. KENNEY, of Lawrence, speaks in Gloucester, March 31. She will lecture in adjacent towns week evenings, Address, Lawrence, Mass.

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

PROF. WW. RAYS Prop. PROF. WM. BAILEY POTTER, M. D., will attend to all calls to lecture on Scientific Spiritualism, in Now England, the coming season. Address, Westboro, Mass.

Hon, Frederick Robinson, of Marblehead, has prepared a course of lectures on Spiritualism, which he is ready to re-peat before societies of Spiritualists.

Miss M. Munson, Clairvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive subscrip-tions for the Bannes.

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

DETIII, WISCONSIN.

DEXTER DAMA WIll speak in the Webster Street Church,
East Boston, Sunday afternoons, April 7th, 14th and 21st, at
3 o'clock P. M.

Mr. AND Mrs. Danyorth will speak at New Bedford, Mass.
first Sunday in April; Wickford, R. I., April 9th; Westerly,
11th; Mystic, 14th.

Mas. M. S. Townsend may be addressed at Lowell in April; at Portland, Me., in May; at Bridgewater, Vt., in June and July. Afterwards at Taunton, until further notice. A. W. CURTISS will respond to calls to lecture on Spiritual-ism, in Southern Minnesota, Address, Marion, Oimsted Co.,

Sanyond Miles will lecture on Spiritualism and kindred subjects. Address, Salem, Olmsted County, Minnesota. Miss A. W. Sprage will speak at Stafford, Conn., Sun-April 7th and 14th. GEO. W. BROWN, will receive calls to lecture, addressed Epirit Guardian," Bangor, Mo.

Mas. J. B. Smith's engagements are made up to May 1st Address, Manchestor, N. H. MRS. ANNIE LORD CHAMBERLAIN (formerly Annie E. Lord) nay be addressed at Portland, Me-

MRS. J. B. FARNSWORTH, (sister of the late Mrs. Huntley,) will answer calls to lecture. Address, Fitchburg, Mass MRS. J. PUFFER, Healing and Trance Speaking Mcdium, nay be addressed at Hauson, Plymouth Co., Mass.

Mrs. A. P. Thompson will answer calls to lecture in the surrounding towns, addressed to her at Holderness, N. H. ALBERT E. CARPENTER will answer calls to lecture in the rance state, addressed to him at Columbia, Licking Co., Ohio. Mas. Isaac Thomas, tranco medium, will answer calls to ecture in the New England States. Address, Bucksport, Mc. MRS. S. E. COLLINS, No. 35 North Sixteenth street, Philadelphia, will answer calls to lecture.

Mrs. C. M. Stowe, trance lecturer, will receive calls to lec-ure, addressed Vandalia, Cass Co., Mich.

LEWIS B. MONROR'S address is 14 Bromfield st., Boston, in MRS. E. C. CLARE will answer calls to locture, addressed at

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

J. S. LOVELAND will receive calls for lecturing. Address, Williamntic, Conn. W. K. RIPLEY will speak alternate Sabbaths at Hampden and Lincoln, Me., until May.

CHARLES C. FLAGG, trance speaker, 59 Warren st., Charles CHARLIE HOLT will spend the Summer months in New England. Address until the last of May care of Mrs. H. F. M. Brown, Cleveland, Ohio.

Mns. Helen E. Monell will receive calls to lecture in New England. Address, Hartford, Conn.

REV. STEPHEN FELLOWS WIll respond to calls to locture, addressed to him at Fall River, Mass. L. JUDD PARDEE's address is in care of Dr. J. G. Atwood No. 882, 16th street, New York.

CHARLES H. CROWELL, trance speaker, Boston, Mass. Address, Bannes ov Light office.

MRS. LAURA MCALFIN, formerly of Fort Huron, Michigan, will answer calls to lecture. Address her at Dayton, Ohio, or care of Mrs. H. F. M. Brown, of Cleveland, Ohio. MRS. FRANCES BOND may be addressed at Oleveland, Ohio, Box 878.

MRS. E. CLOUGH, tranco speaker, 2 Dillaway Place, Boston. MRS. M. H. COLES, care of B. Marsh, 14 Bromfield st., Boston Dr. O. H. Wellington, No. 2 Harrison Avenue, Boston. H. L. BOWKER, Natick, Mass., or 7 Davis street, Boston. JOSEPH H. BICKFORD, trance speaker, Boston, Mass, DR. H. F. GARDNER, 46 Essex street, Boston, Mass.

DR. H. F. GARDNER, 46 ESSEX STROET, BOSTON, MASS.
M. C. QUESTION, 151 HARTISON AVENUE, BOSTON.
JOHN C. CLUER, No. 5 Bay Stroet, BOSTON.
MRS. R. H. BURT, 66 CETVOR EL, BOSTON.
MRS. R. H. BURT, 66 CETVOR EL, BOSTON.
DR. C. C. YORK, BOSTON, MASS.
O. H. DELLFIELD, box 3314, BOSTON.
DR. C. C. YORK, BOSTON, MASS.
MRS. E. F. ATRINS, COCIAR AVONUE, JAMBICA PIAIN, MASS.
MRS. E. F. ATRINS, COCIAR AVONUE, JAMBICA PIAIN, MASS.
MRS. E. F. ATRINS, COCIAR AVONUE, JOHN JAMSS.
J. V. MANSFIELD'S Addross is at Chelses, Mass.
MRS. BERTHA B. CHASE, West Harwich, Mass.
MRS. BERTHA B. CHASE, West Harwich, Mass.
MRS. BERTHA B. CHASE, West Harwich, Mass.
MRS. M. F. PEASE, BOUTH Wilbraham, Mass.
MRS. M. F. PEASE, BOUTH WIlbraham, Mass.
MRS. MABIA BLISS, SPITISFICIAL, MASS.
C. R. YOUNG, DOX 85, Quincy, Mass.
A. C. ROBINSON, Fall Rivor, Mass.
J. H. CURRIER, LAWFENCO, MASS.
J. H. CURRIER, LAWFENCO, MASS.
J. H. CURRIER, LAWFENCO, MASS.
J. J. LOCKE, FOXDORO', MASS.
J. J. LOCKE, GYCCHWOOD, MASS.
DR. E. L. LYON, LOWEL, MASS.
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J. T. LANE, LAWFENCO, MASS.
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J. J. LOCKE, GYCCHWOOD, MASS.
J. J.

J. J. Looke, Greenwood, Mass.
DR. E. L. LYON, Lowell, Mass.
W. E. RIOE, ROXDURY, Mass.
W. T. LANDE, Lawrence, Mass.
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CAPILLARY DISEASES.

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THE OELEBRATED DERMATOLOGIST, and the only THE UELEBRATED DERMATOLOGIST, and the only man in this country, who has ever made the treatment of Diseased Scales, Loss of Hair, and Premature Blanching, a speciality, has established himself at 20 Winter arrest, Boston, (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.

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Dr. -Perry is prepared to treat successfully the following Diseases, all of which are productive of a loss of Hair.
Debilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandruff or Thickened Secretion, Inflammation of the Scalp, Dandruff or Thickened Secretion, Exzema of the Scalp, Hair Eaters, Distended or Swellen Roots, and Premature Blanching.
This is the only method based upon Physiological principles which has ever been presented to the public for the restoration of the Hair.

storation of the Hair.

Particular attention is called to the Doctor's Theory of 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 bianching, each requiring in its treatment different remedies. Where loss of hair has resulted from any of those diseases, the first thing to be done is to remove the disease by a proper course of treatment; restore the Scalp to its normal condition, keep the pores open so that the secretion can pass off, and in every follicle that is open, new strands of hair will make their appearance.

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

Because persons have tried various preparations for the hair, and have been deceived by them, and in some cases their difficulty made werse by their use, they should not be discouraged. The one preparation system for any class of discases, must necessarily prove a failure. No one compound can be available for a deceive a finiture. No one compound can be available for a deceive a finiture and in some postitively injurious.

some difficulties, in other cases is uscless, and in some posi-tively 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 scale has or is producing a loss of hair, or premature whitening prescribes such remedies according to its nature and requirements, as will remove the disease; hence his great success in freating Capillary Diseases; As to Dr. Perry's ability and success in Treating Direases of the Scale, Loss of Hair and Promature Blanching he has in his passession the most reliable testimolatis 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 Winler street.

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March 23.

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August 18.

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both promptly forwarded to the writer.

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Nov. 3. MRS. B. K. LITTLE, Test Medium and Medical Chairvoyant, No. 35 Boach street, two doors from Albany street, Terms, \$1 per hour; written examinations, by hair, \$2.

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

MRS SUSAN P. TARBELL, Modical Clairvoyant, has taken rooms at the corner of Jackson and Division sts., MILWAUKEE, Wis. Examinations, \$1. tf Feb. 2. MRS. L. S. NICKERSON, seeing and trance medium, may be found Tuesdays, Wednesdays, Thursdays and Fridays from 9 A. M. to 4 P. M., at 21 Etlot street, Boston. 41º Mar. 23 MRS. L. F. HYDE, Writing, Trance and Test Medium, may be found at 8 Logrange Place, Boston.

MRS. S. J. YOUNG will continue her private and public Circles as usual at 33 Beach street, until the first of April, 1861. M 188 JENNIE WATERMAN, Tranco and Test Medium.

8 Oliver Place, from Essox street. Terms according to time.

Dec. 22. M. R.S. C. A. KIRKHAM, Seeing and Tranco Medium, Court street, Boston, Mass. 8m Jan, 1 M RS. MARY A. RIOK ER, Trance Medium, Rooms No. 745
Hanover street, Boston. 8mº Dec. 22

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March 10.

17

Marcu 10.

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This work is one of high moral lone, written in chaste, yet thrilling language, and appeals directly to the moral conscioueness of ALL, Parents and Guardians especially, detailing scientific and reliable aids and treatment for cure. It will be sent by mail on recept of two 3 cent stamps.

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

A Word of Solemn, Conscientions Advice to those

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A class of maladies prevail to a fearful extent in community, dooming 100,000 youth of both sexes, annually to an early grave. Those diseases are very imperiectly understood, Their external manifestations or symptoms, are Norvous 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 hill or a flight of stairs, great palpitation of the heart; asthma, bronchitis and sore throat; shaking of the hands and limbs, aversion to society and to business or study; dinness of eye sight; loss of memory; dizziness of the head, neuralgie pains in various parts of the body; pains in the back or limbs; lumbago, dyspepsia or indigestion; Irregularitity of bowels; deranged sections of the kidneys and other glands of the body, as leucorrheae or fleur albus, &c. Likewise, epilepsy, hystoria and nervous spasms.

Now, in ninety-nine cases out of every one hundred all the above named disorders, and a host of others not named, as Consumption of the Lungs, and that most insidious and wily form of Consumption of the Bpinal Nerves, known as Tubes Dorsales; and Tubes mesenterica, have their seat and origin in diseases of the Ptrue Vicera. Hence the want of success on the part of old school practice in treating symptoms only.

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vated the case. It will be found triumphantly efficacious of itself alone, in cases where the part effected is open; and when Dr. Scott's services cannot be obtained, those of any good medium, whose powers are adapted to such complants will answer the purpose. Price, \$10. *

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July 7.

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BANNER OF LIGHT.

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[PROM THE PIRST PAGE.]

Clair threw herself onto a large velvet rocking chair. Time passed. The sun bad gathered from earth his mantle of rosy brightness, ovening shadows had gathered; and now the hour was fast approaching midnight. Desolate suddenly aroused, unclasped a locket which she were fastened to a chain around her neck. On one side was the minia. ture of Albert Rivers-on the other her bwn; and under each the faitlals of their names. A slight rustling was heard; the door opened.

"Albert, May, forgive me!" murmured the unhappy woman, pressing the picture to her lips. " We will."

Within the door stood the two Rivers, and May smiling with happiness. A smile played o'er the even features of Desolate St. Clair's face. With outstratched arms she fell forward a corpse; and thus she was found next morning by Nurse Ellis.

I caught the locket from the floor, and walked to the window. The lawns and gardens, shrubbery, flowers and fountains had faded; and there were the old ruins, briars and weeds. And the lately handsome mansion, with its richly and elegantly furnished rooms, was now empty and desorted.

I was returning, filled with surprise and wonder at all I had seen, when what a pain seemed to shoot through my temples! I had been asleep, and was in my own little room. It was very late when I awoke with a start. A form flitted past me, and the features of Desolate St. Clair were plainly visible. When I became conscious again, I was in a darkened room, my own mother bending over me. The summer days had shortened into autumn, yet weeks clapsed ere my strength was sufficiently restored for me to return to my own home.

I had been dangerously ill with brain fever. They say I raved constantly of Oak Grove, and all I had seen and heard. I had been dreaming, yet it was not all a dream, for old people said, when I related the scenes I had passed through in my sleep, exactly as I had seen so everything had happened-so the place had been, when Desolate St. Clair was mistress of Oak Grove.

Riding through what had once been the garden of Oak Grove, I espied a [grave on the spot where I dreamed Rivers and May were buried. On alighting, we found a marble slab almost down, with their names and ages inscribed thereon, and the date of their deaths. I left the place immediately, and have never visited it, or desired to do so, since.

The night of that strange eventful dream, when they found me in a swoon, I had clasped in my hand a golden locket, with the miniatures of a lady and gentleman, and 'neath the picture of the man were the letters A. R.; and under that of the lady D. St. C. When shown to me, I recognised the faces of those I had seen in my dream; but the looket disappeared as strangely as it came-how, when, or where, we have never known. It has always remained a mystery.

Edgar Mordant wrote me that he was having the old house torn down, and intended making a beautiful place of it. Perhaps, when the new edifice is completed, I may visit it, when every trace of the St. Clair abode has been swept away.

Bearls.

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

THE RIGHT MUST WIN. O! it is hard to work for God, To rise and take his part Upon this battle-field of earth,

And not sometimes lose heart. He hides Himself so wondrously, As though there were no God; He is least seen when all the powers Of Ill are most abroad.

Or He deserts us at the hour The fight is almost lost: And seems to leave us to ourselves
Just when we need Him most. Workman of God ! O lose not heart.

But learn what God is like; And in the darkest battle field Thou shalt know where to strike. O, blest is he to whom is given The instinct that can tell That God is on the field when He

Is most invisible !

Give to grief a little time, and it softens to regret and grows beautiful at last, and we cherish it as some old dim picture of the dead.

> THE FAMILY MEETING. Gather the scattered band of pearls, Tie up its broken string; Gather the sundered family In one unbroken ring. Gather them home from sea and land, Gather them home from far and near, Gather them round the household hearth, Gather them from the waning year.
>
> Thanks to the blessed Father of all,
> For the Spring with its buds and bloom. Thanks, for the Summer's opulence, For the fruitage and perfume ; Thanks for the Autumn harvestings, For the yellow corn and grain, Ripen'd through many a valley, O'er hillside and o'er plain.

Self-denial is the most exalted pleasure; and the conquest of evil habits is the most glorious triumph.

LAST TO PADE OF ALL IS FANCY. Day by day old sorrows leave us, Leave us while new sorrows come; Come like evening shadows length ning, Length'ning round the spirits' home. Day by day fade Friendship's flowers-Flowers that flourished in the past-Past, oh, Past l-once bright and glowing; Glowing once, but dimmed at last? Last to fade of all is fancy-Fancy, ever young and gay;
Gay as when young Love was dreaming,
Dreaming, dreaming, day by day,

Fear is the virtne of slaves : but the heart that loves

The Const Slave Trade.

Every day brings something new, which, however, is an old affair, at best; and we only wonder it had not been thought of before. There is a rumor now that the European powers are urgently pressed to go to work and establish forts all along the coast of Africa, from which slaves have been deported in such quantities for so many years, and to withdraw their squadrons. The calculation is, that these forts, if placed at proper distances along the coast, will abundantly answer all the old purposes of the squadron, and a good deal more. It is also said that, while this mode of defending the African coast will be more effectual than the former method, it will likewise be more economical. This watching or slavers by the armed vessels of England and France has degenerated into a perfect piece of humbug; slavers are allowed to sally forth, and are even invited out by well known stratagems, and then overhauled with an energetic impulse of virtuous abhorrence, for the sake of the certain prize-money ! Better erect forts, and put a stop to the business altogether.

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

Sunday, March. 17th, 1861.

Miss Emma Hardinge continued her discourses at Allston Hall, Boston, on Sunday, the 17th inst. The subject of her evening's lecture was " The Earth and its D. stiny." Ste spoke substantially as follows:

"He doeth all things well!" Thus speaks the soul of this beautiful Earth and its Destiny. It belongs to all the race-man, woman, child. There is not a pulse that beats within her mighty veins. a throb of her great ocean heart, but finds a response within ourselves. It is not for the brief moment of mortal pilgrimage that earth is ours. Her destiny for weal or woe, time and eternity, is inseparably that of all her children. She takes her place high up in heaven's courts, amid the shining sisterhood of stars. Every sigh that thrills the breast of humanity is echoed through all space. There glistons not a grain of sand upon the broad sea-shore, but bears indestructibility stamped upon its tiny form. Not a mote that dances in the sunbeam, but is a globule of eternal life.
Strange! with such indefinite purpose and vague

uncertainty has the open book of nature been read by men of science, that their very best theories of the origin and destiny of earth are, even now, fragmehtary and unsatisfactory. The prevailing reli gious conceptions on this subject are little else than ohildish-regarding the illimitable system of creation as designed but to wait upon this little floating dow-drop of earth, and predicting a day of utter ruin and destruction for all the divine harmony and beauty of the universe. Religion thus speaks concerning the destiny of earth, because, standing proudly aloof from science and reason she claims to possess the one infallible revelation, albeit through the lips of finite man, which anticipates and governs all human research and discovery.

Religion, which professes to deal with the spirit,

forgets that spirit is never manifested apart from matter. Science forgets that behind all the exhibitions of matter, spirit must be, before order, design, and law can reveal themselves in material forms. The body without the soul is meaningless; the soul without the body can never be demonstrated or known. Thus do religion and science stand apart; and until they link hands, the sublime truth remains unrecognized, that "He dooth all things well." Then, and then alone, can earth reveal her destiny, and

speak directly to the spirit. What are some of the theories of science for the solution of this great problem? For a long time the o-called Newtonian theory was claimed, by the scientific world, to be rigidly demonstrated. It represents the earth as the result of a special manufacture by a personal God, and launched into space by a primitive impulse from the hand of its Creator. It assumes that the earth's motion is the result of momentum. By the law of inertia, the earth, once set in motion by momentum, would continue to move forever, without a resisting force; that is, its course must lie in a vacuum. To account for the circular path of the earth, the term law of attraction has been invented. The sun's attraction is assumed to be the power which prevents the earth from flying off into indefinite space. Now, in the first place, it has been proved that in all the infinite universe there is no such thing as a vacuum. Hence, this planet's motion must constantly encounter an opposing medium. The result is, that attraction, thus aided, must finaly conquer, and the earth fall into the sun. This is highly satisfactory to the destructionists; but later discoveries have compelled the sages of this generation to abandon it, and it has quietly slid out

Another is the nebular theory, which supposes the planets to have been produced by an emanation of gaseous matter from the sun, and its condensation, first, into vast orbital rings, and then, as the process went on, into worlds. The formation of satellites, or moons, is accounted for in an analogous manner, by a secondary emanation, during the pro-cess of cooling, from the planets themselves. This the most natural and plausible theory which science has yet given us. But here steps in cold, calm geology. She, too, looks upon the present only, and tells us the dry land gains upon the sea. Oceans are retreating, lakes and rivers disappearing, glit-tering fountain and murmuring brook soon to be no more; worst of all, that we are passing out of the sun's bright atmosphere. The day must, therefore, come, when earth shall cease to be the theatre for living, moving, thinking humanity; no light, no heat; the genial sunshine forever departed!

The latest hypothesis is tormed the electrical theory. It assumes that upon matter two motions are imposed, so that all matter is the subject of two forces, attraction and repulsion, between which it oscillates forever. By the law of repulsion worlds are thrown off, and scattered far and wide in space, and by the same law they themselves throw off new worlds—satellites,—until, at last, the ultimate point of repulsion is reached, and then, the law of attraction prevailing, calls the satellites homethe moon is nearing the earth, every planet its sun, and at length all will fall into one motionless

centre of ruin. Such the fate these cold, heartless schoolmen assign for this fair and useful thing, this "bride of God," this "sister of the elder spheres!" And thus widely they differ upon the most vital points that

belong to what is called "exact science." Where shall be found a compromise? We every where find that creation starts from a gorm. Progress is the genius of creation. And it may be assumed that the same law of growth and unfoldment prevails in the world, as exists in the micro cosmic tree or flower. With this view we are ready to accept the nebular theory. And if it be true, what if this earth do pass from out the sun's influence? Other planets have done so. On the out most rim of space stand shining worlds, their distance so immense as to defy comprehension. What may be the physical condition of those glittering satellites - Herschels and Jupiters - with their moons and belts, apparently glowing with light, splendid, large and radiant, and everywhere bear ing the tokens of an older immortality than ours. Why should not the earth itself follow them? Because, say scientific men, it must then cease to be the abode of beings whose existence depends upon the presence of light and heat. They tell us that the density of some of these planets is no greater than that of cork-indeed, that they are little else than mere vapor; they are so magnificently lumin ous, and yet beyond the enlightening and cheering power of the solar ray. Since, then, heat is the only known agent in nature that acts with repulsive power, those far off worlds must have repelled by internal heat-an amount vast enough to more than compensate for their distance from the Volcanoes and earthquakes show that the earth's crust slightly bridges over an enormous interior world of fire, ever struggling to break through its prison of ribbed rock and fruitful soil. The housewife knows that when the radiant sun light is pouring on her fire, it is quenched, the greater heat extinguishing the lesser. But if our earth shall join her distant brethren, then will blaze up her housewife fire, resplendent throughout the

Ours is only one of numberless solar systems that dwell in the immensity of God's universe. Let earth, on her shinning path, pass whithersoever she may. "He doeth all things well." In His hands we are safe. There is room enough for our world, and it shall never know destruction. The Judgment Day is perpetual. Death is but the breaking up of form. Though the earth perish, die to its material condition, its soul is immortal. All our thoughts are the thoughts of God. They are not created, but are reflections of the Infinite Mind, the source of all thought. All that we think has first a spiritual birth, and thenceforth can never die. So of our world, the thought of God, the child of His radifint mind. She may shake off the coarse, hard particles of matter, and, perhaps, become a sun, the centre of a system, the glorified spirit of the ferm

Every ago proclaims - Onward, onward forever! For every age, if it contain the lowest, contains a'so Special Providence. the highest; and He who "doeth all things well," in

the place of the highest. There is no pause in His progressive scheme nor lack of justice. And on the black ground of death lie has writ the shining star of immortality, the pure lily-white of angel

What are the elements of the world's progress? Before it came into the lordship of man, we flud the Creative Mind, in goodness, wisdom, power, working, working ever: all motion-no rest. There is talk of the vis inertim of matter. But there is no such thing as rest. We cannot find it. Attraction and repulpulsion are the hands upon the dial-plate of time, pointing to eternal composition and recomposition Nelther is there any destruction. Therefore, when we look forward to a world waiting for us, or fashloned for us, or talk of the vis inertia of matter, we are at fault, even in our science. The world was and is ever working; and whether the form in which it works be recognized, or not, we never find that form without the impress of a power that we call God. "My Father worketh hitherto," the Son of Man pro claims, "and when I come I work." And from the moment when man's hand stamps its sovereignty on earth, the hand of God, as a worker, is withdrawn. The world's means of progression, then, are the works of man, his intellect, his genius, his discoveries; and its means of power are his efforts and his thoughts.

But say no more, "Whatever is, is right." Whatever was, was right, when God held lordship of this world. Wherever the Persect reigns, whatever is, is right. But man, the finite, cannot be the infinite: he the part cannot be the whole; the imperfection cannot be the perfect. His work, then, is to perfect his own nature; instead of vegetating in satisfac-tion that his God is good, to strive to be like unto Him. It is by its saints and reformers, by the tears of the serrowful and the sighs of the suffering, by the resignation of its martyrs, by the strength of its Pauls and its Stephens, by every good thought and every good wish-it is by all these that our world grows more beautiful.

Naturo is progress, in all her parts. The air is finer now than in old days; the colors of the rainbow fairer. It matters not what may be the earth's ultimate destiny. The animals of "pre-Adamite" ages lived in conditions that would have been fatal to man: the radiant beings of better worlds exist in conditions that we cannot now attain unto. Life is everywhere, and is adapted to all possible circum-

Until you find out retrogression, and capture that point of existence where annihilation commences, tell us no more, O man, of the loss or perishing of earth. Tell us no more of the angel of destruction, and the dreadful trump of doom. Tell us no more of burning flames-or things no more fatal and potent, drawn from mere physical science-forgetful of that Infinite Soul on which the cottage child may rest with more assurance than your Humboldts and your Cuviers. Unless the high-priests of science feel the spirit of God vitalizing this glorious earth, and His hand upheaving it-unless they trace His power sustaining it-unless they anchor these planets upon beauty and goodness at last, and confess that though the skies shut out their dew. their souls can follow Him in confidence and love through all oternity-they are no guides for us. They can only tell what is -not what shall be, not what has been But this we know, and shall evermore rejoice in. whatever befall, that He is, and " He doeth all things

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, MARCH 20, 1861.

SUBJECT .- " Special Providences." Dr. CROWELL, Chairman.

DE. GARDNER, made the opening remarks, giving short definition of what was meant by "Special Providences," and cited facts recorded in the Bible. such as the dividing of the waters of the Red Sea, the stoppage of the sun and moon in the heavens at the command of Joshua, the immaculate conception, and the death of Ananias, etc., which he said, in his opinion, there was no truth in; but as he had not had time to prepare himself to do justice to the subject, he proposed to spend his time in reading a portion of Andrew Jackson Davis's book, upon the subject of Special Providences, believing it was as instructive on this subject as anything that could

REV. MR. THAYER remarked that he did not wish to ridicule the opposite to what he understood to be a Special Providence; which he would define as he understood it. Some Lexicographers had defined it as a divine manifestation, which is uncommon not of frequent occurrance; and he said, let me give a few examples of what I consider Special Providences. Take an incident in the history of Moses. l'haraoh had 'doomed to death all the male Hebrew children that were born. Now the mother of Moses had a desire to preserve him, and hid him among the bulrushes. After he had been kept some months, the daughter of Pharaoh, passing by, saw tho child, and it wept, and she had compassion on it, and sent for some one to nurse the child, and the mother was near, and in condition, and was hire 1 by the princess, and wages paid her. He grew up to be a special deliverer of his people. I am disposed, says the speaker, to consider this a special act of Providence. Had he not been preserved, what would have been the state of the Israelites, it is hard to conjecture. Take another case: Here he told the story of a woman who was poor and cold, and went out to steal some wood. Her conscience smote her, and she hesitated. An unseen observer had noticed her, and heard her self-conflict and decision of remaining honest and cold. The observer was moved with compassion, and looking her up, and inquiring into her condition, helped her, and put her in a comfortable state. He believed this was a special Providence, to reward this poor womans' honesty. He also told the story of a little boy who wanted an education, and was told to apply to Jesus Christ for aid, and he did so, by writing to him a letter; and the address, attracting, as it naturally would, attention in the office, was opened, and it led to a person interesting himself for the lad, and the education obtained for him. His (the speaker's) time being ended, he had no opportunity for remarks, save to mention there instances as proof of there being Special Providences.

MRS. COOLEY did not like to see any one take the Bible and pick it to pieces. She thought it was mean business. She had something to say in favor of Spedal Providence. She was out seeking aid for a poor girl, and felt strongly inclined (she did not know why,) to go down Commercial street. Now it was growing late; people had gone home; still she felt she must go in that direction. Pursuing her way, she met an intoxicated young woman, and a crowd of boys following and annoying her, no police being round -none to save her. She cared for the poor girl, got her comfortably housed, and when she was sober, prayed with her, and aided her, and she is now a good ase, and doing well. She thinks her going in that direction, so fortunate for that poor girl, was God's star that arose and Providence. She thought the stood over the infant Jesus, which the wise men saw,

must have been a Special Providence. MR. Copeland, under influence, said man had always considered himself of great importance, and that the world, stars, plants, animals, were all made for him, and coal put in the ground to warm him. But there is no reason for thinking everything was made for man. Is not God a perfect God? and does he not make perfect laws? and can perfect laws be changed? Certainly not. If they can, then they are not perfect. Because man is a little better than the animals, and walks on two legs, like his great primal grand-father the monkey, should all things made, be made for him? Should one man's anxiety for rain be gratified, and another man, who wanted sunlight, be disappointed? No; we have each in their due proportion, without reference to any man, but under the action of God's perfect laws. He quoted from Mrs. Grow, and mentioned some premonitions, which appeared to be Special Providences, but were, in fact, the operation of laws. Spirit friends are always round. but cannot always impress you, but do when the conditions admit; and when they do, it scoms like a

Mr. Bunks said, can it be possible that there are His eternal justice calls up the lowest thing to take any among you who do not believe that man's high-

est conception of God, is always his God? The God lived, a Thales, a Plate, a Virgil, a Kepler and a a tooth for a tooth. Then, the Christian's God is a God of love-the same God who never changes; but man changes, and thus you have a clue to all the sciences, changes-of man's conception of God. Has man fullen so low as to worship himself? The reasons bleness of Special Providence is sufficient to establish the fact, and you cannot drive away or blot out what is reasonable. Is the doctrine of Special Providence reasonable? Every one knows it is reasonable.
The Bible ideas are always the best. He that made nature, must be nature's master. We read multitudes were fed, &c.; now God has arranged that grain should grow, and take a certain period, say three or four months, to produce the article in shape for food; but who will say he cannot, if he choose do it in a less time-yea, in an instant? No one He then referred to Ananias and Sapphira, and commented thereon; said it was true because the Bl ble said so, and the Bible had God for its master. He then related the case of the blind man, who was healed of his blindness, and then asked the Conference to compare that with the trash offered and read by Dr. Gardiner, written by A. J. Davis on this sub-

Mr. WETHERBEE said, the brother who had just sat down, has called attention to the Bible story of the blind man healed, and the book by A. J. Davis. Now you should consider the fact that Mr. Davis had had no advantages of education, and he had produced some books which Theodore Parker, one of our greatest sobolars, had pronounced wonderful and as mi raculous, humanly speaking, as anything on record but attribute it to the influence of spirits, and see in prophets? No. They believed in them. How no miracle in that or anywhere else. The brother then? Why, because they "loved darkness rather assumes too much for the Bible. I have no wish to, and will not, say a word to disparage that book, but any one who takes it literally as a superhuman effort, or as unquestioned authority, will find it a lame affair. Spiritually, there were symbols and ideas, which will save it for all time, not its literal 14th, verse 22). "A prudent man foreseeth the evil, facts. I am not a believer in Special Providences which I define to be a suspension of the laws of na We cannot comprehend the Infinite, nor fully ture. his mode of operation. It is common to concoive that Deity, at a given time, (after waiting cycles of ages, which we know nothing of,) spoke the Word, 21.) If we believe in the Bible, we must believe in and from nothing burst into life, this and all other worlds, and all the circumstances, minute and great, in connection, and therefore it is no tax on reason or logic to suppose he could unmake it, or any part of -stop the action of a law for a minute, or forever but there were many who had great learning, and reasoning and thinking powers, who doubted the theory at the start, of making something out of nothing; and that on the contrary, mind and matter, or God, which for aught we know may be the infinite of mind and matter, may be and are both eternal and self existant; and to give the Infinite a special form, implied locomotion, and as we cannot claim the exclusive presence of this God of form to suspend a law, to drown a man or Sunday, which would fail on Monday; because we must suppose in ome distant star, (as well as everywhere else) which takes years for a ray of light to pass from it to us, even at the rate of 200,000 miles a second, and being naturally there as here, acts for Special Providence to perform, our intellect sees the absurdity. The pious man falls back on the oft repeated quotation, "Great is the mystery of Godliness." The man with common sense says the idea is absurd, and Special Providence is not a reasonable fact. All the acts of Special Providence on record in the Bible, or anywhere else, not overlooking the case of sympathy related by sister Cooley, can all be accounted for by or through the influence of disembodied spirits. Those who have the ancient ideas of death have some show to attribute them to the Special this not a very remarkable event in the history of Providence of God; but we who are Spiritualists our country? need not, and as a general thing do not, do so.

Dr. Wolfe said his remarks last week expressed bout all he had to say now; and if he said anything more, he should repeat himself. The several speakers last week and to-night occupy different standpoints. He was satisfied that the strongest advocates of Special Providences were those who knew least of nature's laws. Referring to Mr. Burke's illustration of Harold, King of England, with a debauched army, being conquered by William the Norman, whose army spent the night in prayer, he said it required no Special Providence to account for the conquest of England, under those circumstances. Napoleon had said that army was always the most victorious which had the most mettle.

Dr. GARDNER then rose and would like to sav himself, as at the opening he had re now wished to give an idea or two of his own, and in his own way. The reason, said he, why I ridiculed the Bible facts, was because people held them up without evidence, demanding our belief because they were in the Bible, and the only way to meet such nonsense was by ridicule. In reference to the book of A. J. Davis, that he had read from, he would like to hear the argument refuted—it has not and cannot be done. He made some remarks on psychological influences, and thought the death of Sapphira a clear case. Her husband just dead, and she guilty, and believing the apostle had superhuman power, and her dying as she did, was a natural consequenceand no Special Providence. The mind is very powerful, and the causes of death by the effort of the mind or imagination are very numerous.

Miss Doten said she rose in response to the call for her, and said she believed in Special Providences There was, however, a cause behind every effect, and every cause is an effect of some other cause, and some go back and back, till we get to the infinite or orimal cause - God, who has ever worked by agents laws, controlling laws, ever blending and mixed. producing all the events of life and nature. Guardian spirits are his agents, and so are we his agents. Now when any act is produced, and the agent is visible, it is not so special: but when it is invisible. then we call it a Special Providence. Take most any event and reduce it to its final point, and we reach God as the author or the cause, but he ever works through agents, and in that way all events are Special Providences; but we should never lose sight of spirit agency, the influences of which appear more particularly special.

The subject next week for conference is "The

ASTROLOGY.

Many people believe that planets exercise an in fluence over the lives and fortune of people, and the destinies of cities and nations. In past ages the science of Astrology occupied as high a position among the inhabitants of the world, as any science or system of religion now does; the master minds of the world studied it and practiced according to its

In later years it grew into disrepute, but still lives, and has its votaries, and its teachers in Europe and America. Attention has been called to the subject by several of our trance speakers, including Miss Hardinge, who endorse the science to a certain extent, by asserting its cardinal principle above stated. We may in future numbers give a brief his tory of the rise and progress of Astrological science, but in the present number have only room to say life. that it is worthy the attention of those who have time to devote to it-especially of those who are interested in the question of the Free Agency of Man. We have been much interested by certain experiments we have made through Thomas Lister, of Boston, who, by the way, is the only Astrologist we can recommend to any who may wish to experiment in the science. The following brief notice touching upon the influence of the planets upon this country, may be interesting to some of our readers. By Mundane Astrology is to be understood that part of the murderer of King, and that the man hung for the the science treating upon the destinies of cities and orime was entirely innocent.

MUNDANE ASTROLOGY.

of the Jaws was a revengeful God-an eye for an eye, Newton, bosides handreds of others whose names are immertalized by their learning in the arts and

Predictions as to occurrences likely to take place, are decreed according to a certain chain of causes which for ages have been found uniformly to produce a corresponding train of effects, the whole system being founded on the result of actual observation. Those who reject the claims of Astrology have never applied their minds to the study of it, and exhibit unfairness in their condemnation of what they know nothing about.

More generally understood, its tendency would be to purify those who came under its teachings, and to enable them to escape many perils which ignorance of the influences of the various planets, compels man to undergo. Crime would be diminished for who would rob his fellow-man with a certainty before him of being found out? Who would not the hypocrite in religion or morals when he had the knowledge in his bosom that his fellow-man knew him?

As a general thing the world never did like prophets, especially in their life-time, and very few ever escaped some kind of persecution, no matter whether they were Bible prophets, or not. Why did they do this? Was it because they did not believe than light; because their deeds were evil:" and so they took advantage of their fellow-men.

"Prophecying serveth not for them that believe not, but for them which believe," (1st. Cor., chap. and hideth himself; but the simple pass on, and are punished." (Prov., chap. 22, verse 3.) "Despise no prophecying; prove all things, and hold fast that which is good." (1st Thes., chap. 5, verses 20 and Astrology.

There is no doubt in the minds of all who have given the subject patient investigation, with the mind void of prejudice, that all territories, cities and places are governed by, or are in sympathy with certain parts of the Zodiac. We find the sign Gemini to sympathize with this country, for when Herschol enters that sign, we find important events have always taken place in it. The above rule will hold good over since this country was discovered. Herschel is eighty-four years in passing through the twelve signs of the Zodiac.

In the year 1624, according to history, we find Francis 1., of France, turned aside alike from his elegant and his warlike pursuits, and one year before his defeat at Pavid, he found for his service another Italian discoverer. This was John Verrazani, a Florentine, who reached the Continent in the latitude of Wilmington, North Carolina. He then sailed fifty leagues South, but finding no convenient harbor, he returned and cast anchor, being the first European who had afforded the astonished natives the spectacle of the white race. They were received with rude and barbarous hospitality. Is

We will next follow the planet Herschel through another revolution, which brings us to the eventful year 1608. On reference to history, you will find events taking place very uncommon. In 1609, the second year of Herschel's transit in Gemini, we find the Colony reduced by famine and distress. (Understand that Herschel remains seven years in one and the same sign of the Zodiac.

The next period of Herschel brings us to the year 1692, when this State obtains a new Charter, with extended limits.

At another period of Herschel, we find ourselves in 1776, the year of independence or freedom from the mother country.

We are now passing the fifth revolution of Herschel. On December the 20th, 1 hour, 15 minutes, P. M., when South Carolina left the Union, as they thought, the position of the heavens was very unfortunate, so far as they were concerned, for Mars, their sign, was afflicted, and three superior planets were retrograde, denoting that they will never be able to make an independent State. We are of opinion that, gloomy as matters are, they will be settled without bloodshed. On the sixteenth of February, Herschel turns direct in motion, and on the fourteenth of April, Jupiter turns direct, and on the sixth of May, Saturn turns direct. We believe that by the last named date, all will be settled, and the Union saved.

The next period of Herschel will bring us to the year 1944, and to a period when slavery will be a matter of history only. We are led to this conclusion from effects produced by the planet Herschel, which are ever strange and out of the way in Nature.

We must not expect to be on very good terms. with our brother Charleston till Herschel leaves that sign, which will be in 1866.

At the time of the Independence, July 4th, 10 hours, 10 minutes, P. M., 1776, Saturn was the ruler of the people, forming good aspects with several good planets, denoting that the Union shall be permanent and durable, supported by those three grand pillars of State-wisdom, strength, and unanimity; that in place of disunion, brotherhood will ever be in the ascendant, and the Union will be a beacon light to the world, in point of commerce and civilization, and that other parts, now governed by other powers, will join in the ranks of the star-spangled banner, of their own free will. The Union will never be strengthened, or rather our States will never be augmented by bloodshed, but by free will on the part of those who seek to join us. We also find whenever the evil planet, Saturn, passes through the sign Virgo, that this country suffers very much from sickness, especially cholera. In September next, five planets will be in the sign Virgo, denoting great mortality in various localities. Gales will be prevalent, that will injure the harvests and fruit. On the twenty-first of October, Saturn and Jupiter will be in conjunction, causing a very unsettled state of the weather, with numerous shipwrecks and numerous deaths among men in high stations in THOMAS LISTER,

25 Lowell street. Jan. 21st. 1861.

We will remark in conclusion that several mediums have predicted an extraordinary sickness to come upon us soon.]

About two years since John H. Cyphus was hung in Baltimore for the murder of a person named William King, A man by the name of George Ovem recently died at the same place, who previous to his decease confessed to several individuals that he was

Abstemionaness and frugality are the best bankers. Astrology is a solence based upon the fabric of They show a handsome interest, and never dishoner a Creation, which has employed the minds of a Ptolemy, draft that is drawn on them by their humblest who is considered the greatest Astrologist who ever | customers.