Written for the Banner of Light.

JUDITH:

THE MYSTERY OF MORTON MARSH MANOR.

> BY M. V. ST. LEON. CHAPTER V.

While in the temporary lodgings that I rented immediately on leaving Mrs. Burleigh, I bethought compelled me to sit in an easy chair by the firemyself seriously of the future. My past experience place, while she dexterously transferred my wardhad made me resolve to avoid governessing, and yet robe to closet and bureau. With the respectful fa-I robelled at the alternative of a residence at Morton Manor. One morning while at breakfast with the asked various questions concerning me, communicadaily paper before me, I saw an advertisement in ting in return such incidents in the family history its columns that attracted my notice. A lady wished of her mistress as were useful and proper for a

occupation pleased me. I at once decided to apply, and dispatched a note to the address given. The answer received the day following was highly satisfactory, and with much interest I proceeded to the quiet but aristocratic locality indicated. The interior of the house met my expectations, and I was left alone a few minutes, as Lady Orford was not a former marriage. She is not exactly in ill health. then at leisure. I was not sorry to have an opportunity of examining the surroundings, that I might

form some judgment of the owner's probable tastes. Everything denoted wealth, yet there was studied avoidance of ostentation and elegant simplicity that be the favored applicant, the lady herself entered

the room. She was tall and full of figure, with an expression of mingled frankness and dignity; and although the soft ourls about her face were sprinkled with grey, there was a freshness in her countenance, and

a winning cheerfulness in the smile of her fine dark blue eyes, that gave her an appearance of being younger than was really the case. Her dress showed she was a widow, and her voice and manner, though straightforward and clear, were kindly, and tempered with the gentleness of one accustomed to care

and bereavement.

"Miss Kennedy, I presume," said her ladyship. After a short conversation, during which we agreed on terms and qualifications, Lady Orford remarked:

"For my own part I am satisfied to engage at once without looking further; but as my daughier is the chief person to be suited, I should prefer consulting

Accordingly she led the way into a small boudeir filled with plants and birds, where a young lady of about seventeen was lying on a lounge reading.

"Alethia," said Lady Orford, "this is Miss Kenbefore deciding."

The young girl raised herself to a sitting posture, and quietly yet politely regarded me. I at once perceived her to be original, and fanoied we should assimilate. Indeed, I had an instinctive aversion to people whose negative natures paralyze every spark of individuality a sensitive person may possess. There was intellect in the clear dark face, and pride with a heavy braid of luxuriant black hair.

"Do you read well, Miss Kennedy?" she inquired; "that is an accomplishment I can ill dispense with, I so often require to be entertained by it."

I replied that it was an exercise I was very fond of and had long practiced.

"You have a musical voice—I shall like that at least; but so few can read with expression."

"I should think," I said, "that any one might read an entertaining book well."

"There is a vast difference in tastes-my choice might seem dull to many."

"May I inquire what style of literature you prefer ?"

"Any standard author-a few modern writers: but above all, German poetry. But that loses so

much by translation." I informed her that I could read the original, and that our tastes were similar. With renewed inter-

est she asked if I were fond of music and painting. "Indeed," I answered, "I am foud of everything sweet and beautiful."

The remark seemed to please her, for she smiled and said:

"I do not see that further deliberation is neces-Bary. One thing more: you sing, I believe? Will you, then, favor me with a piece, that I may know if I am to expect perfection or not?"

Being used to complying with such requests, I drew off my gloves and advanced to the piano without hesitation or embarrassment. The first touch of the keys inspired me with satisfaction-and I was sure, also, that I was to perform for critics.

"Have you any choice?" I asked. "Suit yourself, Miss Kennedy, unless you choose

to select from the music stand." Left at liberty, I ran through a light prelude, and

sung a plaintive air of Rossini's. As I concluded, Lady Orford thanked me; and her daughter, removing the hand that had shaded her eyes, which were dreamier than usual, said softly:

"That is a favorite of mine-I hope to hear it often."

Our agreement was therefore concluded. I was not troubled in regard to references, as I gave the name of my first employers, whose service I had left been an esteemed though humble friend. It was settled, therefore, that I should return to my lodgpermanently.

As I retraced my steps to my lodgings, a new world seemed opened to me in the prospect of companion- the water being too powerful for her in the morning. ship with cultivated and courteous persons. The days of the Burleigh dynasty appeared to recede I had opportunity for reflection.

into remote indistinctness. By evening I was installed in the neat chamber appropriated to my use. Before I had time to unpack my trunks, Jenkyns, Lady Orford's maid, came with a message that as the family were engaged, I need not go down stairs that night.

The saying, "like master like man," held good in this instance. Jenkyns was precisely suited to my present employer. She was a discreet, middle-aged woman, penetrating, yet unobtrusive, and, saying that her mistress sent her to help m, resolutely miliarity of a trusty servant of long standing, she a companion for an invalid daughter. The style and stranger, till I was convinced I had quite won her confidence and good will.

> "Has Miss Orford been an invalid long?" I asked, for I was surprised to see so few indications of illhealth in her appearance.

> "My young lady's name is Blackburn, Miss," replied Jenkyns; "she is Lady Orford's daughter by but delicate like."

And from what my companion said and I inferred, I made out an outline, which I afterwards found to be correct. Lady Orford was past girlhood when she married a wealthy commoner, who died soon attested refinement. Just as I had finished my sur- after, leaving her with one daughter. While Alethia vey, and was wishing more than ever that I might was still a child her mother was re-married, and to her first love, then a widower, with an only son older than Miss Blackburn. Scarcely three years had passed since the death of Lord Orford, in whose praise Jenkyns was enthusiastic.

"Yes indeed, Miss Kennedy, we lost a kind and good master then, but the title is kept up by his son. Lord Harry Orford, a fine young gentleman."

" Is he at home?" I inquired.

"No, miss. He likes living abroad, and tries hard to persuade my lady and Mies Blackburn to join him, for he is just as fond of her ladyshin as if she were his own mother, and she loves him as well, for he is his father over again in looks and ways."

Jenkyns stayed some time longer, describing fami'y peculiarities, and then left me to my night's rest in a happy frame of mind. 🛷

On further acquaintance with my employers, I was surprised to find so young a girl as Miss Black. burn with such formed manners, and general knowledge, so very unlike English girls who have never "come out." I then learned that at the time of Lord Orford's death her health had become impaired, and being unable to visit with her any public resort, Lady Orford had been persuaded to consent nedy; I suppose you would like to see her yourself that she should accompany a paternal uncle and his family abroad, especially as he was joint guardian with herself to Alethia, and urged this indulgence for his favorite.

Being very mature and intelligent, with a will of her own. Alethia, as the heiress to a large fortune, did not lack attention, and by force of character, obtained the same privileges as her cousin Georgiana, who was in society, but well pleased to in the handsome eyes, and broad forchead crowned rely on her mee brilliant and collected compan

All would have gone well had not the headstrong girl insisted on making one of a party in an Alpine excursion, when a sudden change of weather coming on, she was drenched before reaching shelter. The fatigue and exposure caused a fever, from which she recovered with partial paralysis of the limbs.

For some time a morbid sensitiveness took possession of her, and she was a voluntary prisoner in doors, but at length her natural independence conquered, and with it came strength. Her infirmity precluded either a return to regular school tasks, or a formal introduction into fashionable life; yet she now frequented exhibitions, operas, and receptions, managing her lameness, as every one agreed, with perfect grace.

As I had predicted, Miss Blackburn and I suited each other well. There was none of the sarcastic abruptness and haughty ceremony toward me that many received at her hands, but an undemonstrative cordiality and frankness that she could extend, when she chose-but I soon found she did not often

Having learned my family antecedents, both ladies persisted in considering and treating me as if I had been Miss Murray of Morton Manor, the sister, instead of humble cousin to Richmond, and their companion from choice, not necessity.

Before many weeks I had acquired an influence with Alethia that few possessed, and I saw that Lady Orford was pleased to see her drawn out of her

With the first summer months, Lady Orford, who believed the country intended for enjoyment at that season when nature is loveliest, removed to her summer residence at Ventnor, where we strolled on the sands and drove in the shady lanes secure from fashionable interruption until Autumn.

"Alethia," said Lady Orford, one day, entering the room where we sat, with a radiant countenance and an open letter, "I have such good news for you! Harry writes that he intends coming here, and will be with us almost as soon as we receive the intelligence. Is n't it delightful?"

"A surprise indeed, mamma," replied Miss Black burn immediately becoming absorbed in counting on account of the death of my pupil, and where I had the stitches of a particular figure in her crocheting.

In her joy Lady Orford did not observe as I did the lack of participation in ther gladness, and soon ings and make preparations to remove to Park Lane after Alethia expressed a wish to be wheeled in her garden chair on the beach, knowing that her mother would not accompany us at that hour, the light on

As I walked beside the chair, Alethia being silent

one whom everybody else warmly praised? Per wheeled Miss Blackburn over the sands instead of haps it had been a scheme on the part of both their the servant; yet with all his fascination and wit, families to unite them, and Alethia did not choose there was a gravity underlying it which contrasted to be disposed of by others; or it might be that with the out-spoken, jovial temperament of Lord Lord Orford rebelled. Perhaps such was not the Orford, and heightened the interest he awakened in case, however. They might have been mutually at the family. tracted, and Miss Blackburn's infirmity might have rusting his affection, scorn his pity.

night fancy that her fortune had attractions for him her aversion to him in that case.

I was certain that their first interview would pression and manner, Judith?" prove the truth or falsity of these suppositions, none of which exactly suited me, and especially the last. was far too sensible not to be aware that the favor- heart." Noticing my surprise at these words, Miss ed possessor of youth, health, beauty, an ancient Blackburn continued with a smile: "I dare say you name, and £12,000 a year, could surely please him- are astonished at so sentimental an explanation from self without regard to fortune. Indeed, rank would be infinitely more attractive in a worldly point of avoidance of female society is remarkable—his con-

Here was a puzzle for my problem-loving brain. When Lord Oxford arrived, the secret of his stepmother's unbounded affection was easily understood. members of society at foreign, watering-places, and He was a fac simile of a portrait I had seen of his expected to find something more superior and confather in early manhood, and must have been a genial in the mother and friend of Lord Orford." pleasant reminder to her ladyship of the days of her own youth and first love. Perhaps it was this joy thoroughly domesticated with us. It even seems as ousness on the part of her mother when Lord Or if he has grown more joyous since his arrival." ford was with them that irritated Alethia's jealous and exacting nature. The day of his arrival we were walking on the sands, when Lady Orford utter-

won't be in our way at all, and we have been old rose to rejoin Lady Orford.

"Any friend of yours is welcome, Harry," replied Lady Orford: "but did you say he is a German?"

"Oh, no-a nice fellow, Capt. Yarrington. He can talk books and music to suit you, Ally ?" Thus chatting, we entered the house, and Miss

Blackburn expressing an inclination to lie down, during his friend's search for our party, Lord Orford was left alone with his mother till dinner.

When we re-assembled the captain joined us. He was tall and graceful, with splendid dark eyes, and not particularly English in appearance; his long waving hair and finely trimmed monstache, together with his easy, unrestrained manners, giving him rather the air of a foreigner. He entered into conversation with Miss Blackburn, on perceiving no lisposition on her part to share the interchange of confidences between Lord Orford and his mother, and I sat by, an interested but demure listener, ap parently occupied by my crocheting.

Miss Blackburn conversed well, having more of he stiffness peculiar to the British fair, and a large share of originality. Finding a pleasure in comparing different places abroad, I was soon enlightened oncerning many customs and peculiarities so enter taining when told by an observant and discriminating traveler, which Capt. Yarrington evidently was. It was also amusing to notice his unruffled composure and comprehensive answers when Lord Orford appealed to him from time to time about names, dates, and places, to eke out the account of his absence.

"I say, Dick," finally exclaimed his lordship, knew Miss Blackburn's mastery of the piano." Then rising and leaning over Alethia's seat, "come Ally, let us have some of my old favorites."

"Ask Miss Kennedy to sing, rather," she replied : I am a little tired to-night, especially in my fin gers."

"Yes, but this seems so like our old evenings at home," he continued, persuasively; "and it only wants your playing to complete the charm; there is time for songs afterward, and I will even bribe you -if you will oblige me now, Capt. Yarrington shall read you Heine in German, to morrow, and that's a you from a troublesome companion." treat to one who grew so fond of that language as you did while in 'Vaterland.'"

Misss Blackburn complied, and delighted each nent. As I contemplated the group before me, I household, and even as I had when years ago I lived, lic. with my Aunt Murray.

ing the curls from his forehead, happiness on the riedly joining me, said: countenance of both; while, absorbed in her best be- "What a fright you have given us, Miss Kennedy. loved employment, Miss Blackburn's face lost its Here we have been searching for you so anxiously, usual cold, repellant expression, and she replied ani- and all the while you were quietly sauntering home matedly to the remarks of the captain, who turned with a friend." the music and suggested piece after piece. When There was a peculiarity of tone in this speech that the circle broke up that night, I believe every mem- struck me as singular in so reserved and scrupulousber anticipated equal enjoyment at the next meet- ly incurious a man; it was almost like demanding

other house, it soon became a matter of course that ure. he should spend much of his time at Lady Orford's _"I met a person who was inclined to annoy me-

"Did you ever see a man so utterly devoid of egoplaced a barrier, or the might consider it so, and dis-tism?" Miss Blackburn remarked to me one night as I sat in her chamber before retiring. "Harry Perhaps he loved her and she did not return the says he is always the same as we see him now; no sentiment, or it would not be so difficult to imagine excitement or danger disturbs his serenity and selfthat a young man like Lord Orford had inspired a possession. He rather avoids society, and has just passion that her pride and consciousness of blighted lost an old uncle to whom he was unweariedly atlife made her guard most jealously. Lastly, she tentive—not a person to attach one in the least, by Harry's account, but very fond of the captain, as which she had not, and knowing her somewhat sus- well as he might be. Yet for all this gentlepicious though honorable nature, I could understand ness there is no lack of fire when occasion demands. What do you suppose makes him so serious in ex-

"Perhaps the loss of his uncle." "No; Harry says he was so from the first. I besoon rejected it as untenable, for Miss Blackburn lieve it is on account of some hopeless affair of the one so matter-of-fact as I, but Lord Orford says his sent to encounter even the family of his friend was an agreeable disappointment to Harry."

"Perhaps he is only disgusted with the vapid

"However that might be, he is certainly most

I had thought so myself, and wondered if there were not an incipient attraction toward Alethia also. The next day, as we were on the shore admiring ed an exclamation, and the next moment was folded the sunset, there being just even numbers without in the arms of a fine young man, who next bent me, I strolled along the smooth sands to enjoy the over the low chair in which we had been wheeling cool breeze. A bend soon hid me from sight, and I Miss Blackburn, and, saluting her affectionately, sat down on a shelving ledge to watch the scene. walked on toward the house, answering the hurried The spot which I had chosen was lonely, and engaged questions and returning the endearing epithets of in my thoughts I became heedless of passing mohis mother.

"By the way," he said, after a few minutes, "I sad melody just fitted to the place and time. As I ventured to bring a friend of mine down here. He | finished, the first few stars were glimmering, and I

obums for ever such a time. We met at Baden- I had taken but a few steps, when a man who Baden, and he was doubtful about accompanying seemed to start from some place among the rocks me here until after a few days, but I would n't take where I had sat, advanced to my side, and to my astonishment and uneasiness, accosted me by name. "You do not recognize me?" he said, as I involun-

tarily stopped. "I am Sir Stephen Canston."

"I did not at first," I coldly replied, " the encounter was so unexpected."

"But I knew you at once-I heard you singing, and was certain I could not mistake that voice. I and Capt. Yarrington having discreetly walked out have not forgotten you-and I am as much your ad

mirer as ever." "Sir Stephen," I replied, "have the goodness to leave me, and not renew a disgraceful insult."

"Do not say so, Judith; such devoted love as mine is no insult-listen before you condemn-let me plead my cause."

With a determined gesture I interrupted him. "Once for all, Sir Stephen-will you leave me?"

" Not until vou hear me." I waited for no more. I was confident that Lady Orford and her party were not far distant, and I fled, sure that my assailant would not pursue when they appeared in sight. As I turned the bend of the ledge, I saw with dismay that the smooth extent before me

was deserted, and the next second Sir Stephen grasped my hand, exclaiming: "Foolish girl! did you think to escape me thus?" I saw that I had but made matters worse. My flight had been so unexpected and unconventional, that all pretence of etiquette was destroyed. I had only piqued the curiosity and roused the will of my

pursuer, who found a charm in the novelty of my naive conduct. He laughed at my distress, and held me firmly. "Let me go!" I cried, struggling; "you are dastard ly to treat a defenceless woman in this manner"you would n't sit there so quiet talking if you and quite outraged by this incredible audacity, I trembled and burst into tears.

> tephen to the ground, and hurried, me away till I felt my strength failing. My protector then stopped and said.

A tall figure interposed between us, striking Sir

"You are faint-lean on me, and it will pass off

directly." I did as he directed.

"To whom am I indebted for this service?" I inquired.

"Do not mention it. I am happy to have relieved "I thank you most heartily," I replied, "although

ignorant who claims my gratitude." "You award me undue importance. Wilford Dud-

hearer by the excellence of her favorite accomplish- ley must be a coward to refuse to punish a rascal." We were now at the gate of the cottage, where I could not but contrast the change in my life, so dismissed my companion with renewed acknowledgcompletely did I seem to have a niche in a pleasant ments, for I did not wish my adventure made pub-

I had not reached the house before I heard steps Lady Orford sat beside her son, occasionally lift-on the walk behind, and Captain Yarrington hur-

an explanation—yet he was so evidently unconscious Although Capt. Yarrington took lodgings in an of it, that I felt inclined to satisfy him in a meas-

Why did she alone exhibit this indifference toward cottage. He frequently walked with us, and often | and this gentleman not only interfered, but insisted on being my escort beyond the risk of such encounters."

> "I met him just beyond the gate, and thought L recognized him."

" He gave his name as Dudley."

There was no time for further conversation, as we were now indoors, and the family were eagerly questioning me. I gave the same account, adding the

name of my protector. "Wilford Dudley !" exclaimed Lord Orford, "Well, if that is not a curious idea! What can he be doing n this quiet place so early in the season?"

" Is he an acquaintance of yours?" inquired his mother-and I fancied there was the least possible shade of disapproval in her tone.

"I can't say exactly yes or no-he belongs to the same club with me, and we always bow: have even exchanged a few words at various places, and I believe I once won a bet of him at the Derby-that's the extent."

"He is most distingue in appearance," remarked Miss Blackburn; " I remember how faccinated my uncle's family were with him when they met him abroad. You recollect, mamma, my writing home accounts of him, do n't you?"

" Certainly, my dear, and also my caution to your cousin Emma not to lose her heart, as Sir Wilford was not a marrying man." And Lady Orford sighed, as she always did when

anything recalled that disastrous tour which had made Alethia an invalid.

"For all that, he is an object of much attention," said Lord Harry. "Yes, and has been for many years," responded

her ladyship, " yet I never could see why. Perhaps am prejudiced." "Why, mamma !" exclaimed Miss Blackburn, "I

have never heard his character aspersed." "Nor do I now do so," was the quiet reply; " but friend of mine once had reason to dislike him, and l was of course less disposed to side with a stranger than espouse the cause of a friend. Apart from that I have no ground for an unfavorable opin-

"Yes, you are a warm partizan," said his lord-

ship, gaily. "I do not give the title of friend lightly, and I generally extend my confidence to the judgment of a

person I respect." Meanwhile my serenity was somewhat disturbed. It would be most unpleasant if Sir Stephen Canston were to persist in annoying me, though I trusted, to avoid further meetings alone.

CHAPTER VI.

"I say, Dick," ejaculated Lord Orford to Captain Yarrington, one morning at breakfast, "let us yary our amusement by a boat-ride. How would you like that, Alethia, better than the garden-chair?"

"If mamma is willing," she answered, for her infirmity made Lady Orford averse to such recreations.

The day was unusually fine, however, and both the gentlemen accustomed to the exercise of boating, so Lady Orford consented to the trip, and was of the party. The intention being to enjoy ourselves in the cosiest manner, we rowed to the spot selected for the impromptu picnic in a sail-boat, without any attendants. Our progress was enlivened by snatches of songs and merry anecdotes. While seated quietly beside Lady Orford, I reveled in the breeze and sparkling waves.

The chosen site was a rufal glen, and the hours passed so swiftly that we were hardly willing to return at the proper time. Miss Blackburn pleaded hard for a row home by moonlight, but her mother would not listen to the proposal.

While I was engaged in packing the new nearly mpty baskets, while the rest were gathering some luxuriant clusters of laburnams, Captain Yarrington joined me under pretext of offering assistance. After he had disarranged sundry packages, and set loose the contents of a castor, I insinuated that he had better help Miss Blackburn to a bouquet, as his mind did not seem particularly adapted to planning domestic arrangements.

"To tell the truth, Miss Kennedy, I am not thinking of my employment; I simply wish to expedite our departure.'

I looked up and saw that a shade of anxiety was on his face.

"Do n't be alarmed," he continued, "there may be no reason for the slightest uneasiness; but there is a little cloud in the south west, that may bring wind or rain, and delay our arrival home."

I despatched my task hastily, while Captain Yar-. rington called the party together. But Lord Orford. had become uneasy by this time, and we had not. proceeded far when the swiftly increasing cloud was a apparent to all.

The gentleman pulled away in silence, and Lady Orford looked very anxious, as she gathered her shawl closer, for the breeze blew fresher. Miss Blackburn alone showed no concern, but quietly watched the sunset until its bright hues were overspread by the dark rolling mass.

"Can you handle an oar, Miss Kennedy?" Cap-Yarrington inquired in a low voice.

Frequent companionship with my cousin in the lays when I lived at Morton, had taught me this accomplishment, and I now answered by taking the only remaining oar.

Just then came a vivid flash and heavy thunder-

the next second the rain poured in torrents. "It's no use, Dick," said Lord Orford; we have too far to go yet, to risk keeping the ladies out eo. long. Our best plan will be to pull in shore, and hasten to the nearest house—the whole island is det. ted with villas."

[TO BE CONTINUED.]

Written for the Panner of Light. CLARA BELL. (LINES DEDICATED TO HER SISTER MATTIE.)

BY HIENE.

Clara Bell is sleeping low Where the blue-eyed violets blow, When the soft, still summer air Lays the dew-drop in its lair; Not a dream her sleep illumes, Not an echo from the tombs ; All is cold and silent there. Not a sorrow, not a care! Folded hands and pulseless breast, Quiet and eternal rest ! ..

Where's the smile that Clara wore? Nestled in her still heart's core! Ne'er to curve those lips again. Ne'er to gush in sweet refrain! Where's the lustre of that eye. Over which the lashes lie. To be lifted nevermore. Though the wildest soun is may pour? Ah, their lustre now is given To a Clara Bell in heaven ! Those pale cheeks and forehead fair, Parted locks of soft, brown hair, Soon will mingle with the dust; But the sainted soul. I trust. Which peered through those bright blue eyes, Views the scenes of Paradise ! On her cold, pale, placid brow Withered flowers are twining now; On the crumbling coffin-lid

Hattie, when you laid them there In the chilly Autumn air, Did you think that Clara's hand Bore them to the "better land?" Angels tell us every heart Has in Heaven a counterpart. Be it but a little flower, Or a valued, vanished hour,-Every mite that earth contains. When it withers here, remains Purified and fadeless there. As the buds in Clara's hair ! If it be, the flowers you gave, Though they crumble in her grave, You shall see, when you, like her, Listen to the ... Conqueror !"

Wreaths and sweet bouquets are hid.

Rest then, gentle Clara Bell, You are happy-"it is well."

Original Essays.

THE AGE OF VIRTUE.

BY GEORGE STEARNS.

TENTH PAPER-THIRD SECTION.

ULTERIOR BENEFITS OF SPIRIT-COMMUNION. Having written at some length on the immediate uses of an established intellectual communication between the two worlds of Humanity-the embodled and disembodied, the present and future state of the soul, I now wish to engage the reader's attention to the more consequential utilities of the proposed conversation of men and angels. The absolute certainty that every soul who has obtained a footing in -the spirit-land, is able to tell us more about the realities of spirit-life than we can possibly conceive or acquire without such communication, is an allsufficient reason, to such of the living as are conscious of an immortal principle, why we should listen in some wise to all communicative spirits; but especially to those of undoubted veracity, wisdom and worth. The substance of human interest herein suggested is the earthly evolution of the science of spirit-life. I am about to unfold to the reader's conception some of the natural and therefore certain.

relations of mankind, whereby it promises to be come the literal Savior of the world. My chosen method of doing this is the following series of clucidated propositions. I. The science of spirit-life, comprising a knowledge of our future being and destiny, is innately desirable. All are more or less conscious of an instinctive curiosity, which in most minds amounts to a restless anxiety, to know what is to become of us after death. So early in developement is this naturaleagerness regarding our future interest, that even children put such relevant questions as their parents are not always able to answer; and so irrepressible in later years is the same providential impulse, that. notwithstanding the quietus of Christian faith and the devout sentiment, backed by Orthodox authority, that the future state is a Divine secret which mankind are not permitted to pry into, pious souls are known to grow oblivious of their religious obligations at times, and ponder the queries of unsophisticated, uncatechized and undogmatized minds, touching the funciful contingencies of an anknown hereafter. Yes, sometimes in evangelical prints, and very often in the social circles of implicit be-

lievers, are asked and answered with more earnestness than satisfaction, such teeming questions as these: "Shall we know each other in Heaven?" "Is it possible for a child of regenerated parents to be forever lost?" "Are the ties of consanguinity. and marriage ever broken in the world to come?" Such queries imply a burden of serious reflection which is incompatible with religious extacy, and may not invade the sanctuary of worship; but the fact that they are entertained by church goers at all, in the intervals and especially at the conclusion of

" the great White Throne," " Where congregations ne or break up,

ecclesiastical exercises, signifies how unsatisfying

is the saintly conception of endless adoration before

which turns the universe into an Orthodox meetinghouse and makes of the future state one everlasting Sunday. The monotony of such constant devotion will certainly be tiresome, says common sense, with no other variations than psalm singing, chorusing and genufication, and poorly rewarded with palms of victory and harps of gold; unless softly whispers the natural heart, my wife stands next to me in the .circle of saints, and my children are near by; and -even then I should prefer an occasional ramble for recrention and varied enjoyment. Thus human nature leaks out from under the thumbscrews of ecclesiastical authority, half eluding the constraints of prejudice and perverse education, and demonstrating an unconquerable desire to foreknow the reality and conditions of the human world to come; which I repeat, can be fully gratified only by much conversation with those of our late companions who have gone thither before us.

II. The science of spirit-life is the complement of self-. knowledge, which perfects the revelation of human nature. All spirits are one in essence and ultimate character. however varied the process of individual development. But this truth is not as yet deeply impressed upon the human mind, and therefore our earthly conceptions of character are exceedingly limited and

wholly from their works. To common apprehension, muscle or powder. Here is a series of phenomenaconduct makes the man, or rather divulges him; and a personal collision, a jestle of mental elements, sud- It merely proplitates fear while it dampens, hope. thus an individual is a mere budget of historical den resentment, insulting words and blows of anger, actions. We make little account of what one might each one of which is perfectly distinct from the seor might not have done, and deduct something from cret spring of the whole consecutive series. These the force of deeds for endeavors without success, are the external manifestation of an inner disturb-And we rarely make due allowance for the hinge of ance of that spiritual principle of self-hood, which, in conduct upon circumstances; whereby a born-thief, its more excellent unfoldings, we call Individuality. by favor of happy associations, sometimes passes for But what causes this disturbance? Simply the fear an honest man to the end of life, while another of of being lost in the crowd. luckier birth, being overtaken by temptation, is reputation by more than ordinary exertions.

the Race. Our estimate of Human Nature consists bility of being lost or contingency of being known of partial reasonings from its sensuous manifesta and loved. This primal want of self-knowledge, tions. This judgment is based upon the false as together with the fearful apprehension that the sumption that the present state is the ultimate sphere of humanity. Mere belief of immortality undeveloped souls to make the most of sensuous does not avail to counteract this assumption, and gratifications. Herein also consists the principal prevent its issue, because that begets no rational impression of the immanifest characteristics of and worldly aggrandizement. The Divine energy, human nature as developed in spirit life. In fact, the innate aspirations of the human spirit, by which nothing short of a developed consciousness of this it is fitted to live and grow forever, are thus turned inner self-hood will enable any one to see Man as he backward in their channels, and made to termiis, or to have a perfect conception of the physical department of human nature; unless, by long converse with disembodied spirits we grow familiar conspire to produce a general scramble for the goods with their superior abilities, habitudes and laws of life: by which means I think it possible for the makes the present means of subsistence precarious; humblest of mankind to be spiritually enlightened, and made better acquainted with themselves and each other, than most of us can ever become with- | could be more soothing to the disappointed and warout such teaching.

III. The science of spirit life is the best corrective of human error, and thus the natural remedy for the greatest of earthly evi's. The former member of this proposition is true, simply because the spirit world is the wisdom-sphere of humanity. There reside all the old worthies of earth, with no disposition to salt edge, and apt to teach all who are equally willing to error, because it proposes to prevent the longer ex- trate another crime. periment of sensuality by an appalling revelation of its hellish consequences.

their cause. It is enough for some minds to know pline - as Intemperance, Licenticusness, and all that all evil is the fruit of error, and that all error indulgences which are injurious to self, and take is born of ignorance. For others a more diffuse ex. the name of vices. There is no need of argument position is needful, though it is not important to to show that these are comprised in the general trace every special evil to its incidental source. It workings of selfishness, and therefore admit of the will suffice to my present purpose, if we regard the same remedy as the foregoing. effects of this science on the sensuous condition and all religious fears this is the rationale. What then is and all murmur against the cause, whatever it may of the inner, immortal self, of its divine birth-right illumines his upward path. duct here, what else can result from a clear knowlall fear in relation thereto, and then an entire disuse of all its idolatrous, detestable and costly manthe religious fanaticism of mankind. This alone will disarm ecclesiastical authority, and annihilate all the hateful powers and abominations of priestcraft. It is merely for want of this intelligence that poor Catholics pay for confessing their sins life. without a pardon; that timid girls consent to a public ducking in water, as a ridiculous preventive of being drowned in the storied lake of fire; and that sleek pastors are able to command the fruits of honest toil for pretending to screen their flocks from the anger of Almighty God. Light from the spiritworld exposes these fallacies; and this is all that is needful to turn "the King of Terrors" into an angel of Infinite Love, and all the seeming worshipers of the fabulous Christ into real worshipers of the Father. Thus the science of spirit-life is yet to procure the death of "Death," and with that exterminate the whole parasitic brood of sectarian evils.

There is another class of evils generally designa ted as social wrongs, the principal of which are war. tyranny, murder, robbery, theft, fraud etc., each of these species including several varieties of crime. which seem to originate in different human propensities: as inordinate self-love, love of power, love of distinction, and certain susceptibilities of malice. But when these incentives to crime are scanned more nicely, being dissected and explained, they are found to be mere off-shoots from the central principle of self-love, to which all kindred propensities are plainly subservient, and to the intemperate manifestations and exorbitant demands of which we give the name of selfishness. This, to the rational observer, is the apparent cause of all voluntary social wrongs, the balance being fairly imputable to ignorance. Pushing inquiry a little further, however. we soon discern that selfishness is only secondary to more internal cause; to discover which, if the position already reached is just, we have only to trace this end, let us seek the prime cause of war, in all its ugly shapes, from the scuffle of angry schoolboys and the bristling ring of pugilism to the horrid which ends either in bloody noses and sorry hearts, or in the slaughter of armies and slow regret of ages? Nothing, to appearance, perhaps, but a pergetting a jostle of mental elements, which, according to the force and tendency of contingent circumstances, gives birth by seeming chance to resent-

Every soul naturally desires to be somebody, while condemned for a rogue and compelled to reclaim his a fear of not being recognised originates in the native ignorance of Self - of the imperishable fact From similar premises we infer the character of that one is somebody in a sense above all possipresent is the only sphere of existence, admonishes motive of celf-seeking-to the rage for eminence nate in the vanities of time and sense. All the remoter impulses of the same negative principle, of life, which lessens the chances of enjoyment, and and this also multiplies the error born occasions of discord. In this desperate state of mankind, what ring elements of society, than to be thoroughly informed of another sphere of being, affording ample opportunities and unlimited resources to all the unsatisfied longings of human nature? What so likely to curb the boisterous passions of men, and prevent violence for sake of transient and guilty pleasures, as well as cruelty for vengeance' sake, as the forcidown or bottle up the fruits of experience for private ble conviction of certain retribution according to the use, but ready to impart their treasures of knowl- deeds done in the body ?--not a sheer word of anonymous testimony to this effect, such as the world has learn. There, too, are many of the former naughty always had, but such a sensibility to the truth as can children of the human family and truants from the result only from the science of Spirit life, revealing common school of humanity, not ignorant and the triune attributes of human nature—Immortality, clownish as when they ran away, but reformed at Progression and Responsibility. I hesitate not to length and well-bred by suffering, who have golden say that no same man, however depraved by words of caution and excellent advice for those of former habits, who fully knows himself, and comtheir youngers whose ears are grown. And the op- prehends so much of his own destiny as common portune instruction of rising generations by these minds are capable of learning even from their notable preceptors, is the best corrective of human equals in the spirit world, will ever willfully perpe-

There is one other class of earthly evils which seem to spring from voluntary wrong; and aside The truth of the latter member of the present from them and those already canvassed, I know of leading statement is manifest when we take such a none but what are allowed to be accidental. I now comprehensive view of existing evils as discovers refer to those which follow the lack of self-disci-

most aggravated evils in the order of their genera. 1V. The science of Spirit-life will initiate great im-Let us take first the class of religious evils, using the provements in the sublunary Art of Living. The failadjective in its largest sense as including all false ure of mankind hitherto to realize the common aim religious and imaginary fears created by—what? for earthly and temporal happiness, implies that We call it superstition. But what is superstition, but the Art of Living is as yet undeveloped, or but ima general name for this whole class of evils? A perfectly applied even to its lowest purpose. It is child is afraid to be alone in a dark room-why? pitiful to observe how Man turns all his wits to this Because it knows not the cause of darkness, and one end—a heaven of sensuality, yet with no promtherefore imagines what is not there. This explains ise of success ; nay, assured of defeat by the everevery other form of superstition. The vulgar fear of repeated sense of disappointment. Why is this? ghosts and hobgoblins is of the same category, as There are various opinions. Some lay it to Chance; well as the unnatural dread of a corpse or cossin. some to the Devil; some to an evil principle in Hu-The terrors of death have the same origin. So has man Nature; some to the mysterious ways of the fear of Hell, the Devil and a wrathful God. Of Providence; some, if they durst, would curse God, fact, that reason ever sees, but a frightful spectre to be of Human, rather than Divine origin. With which only appears to ignorance. Now, since there reasoning, I have no doubt of being able to mainis really nothing to be afraid of in the spirit world, tain that this whole frustration of human Wish by save the natural consequences of our own miscon- the constant wreck of human Endeavor, is owing to Man's ignorance of himself. A general attainment edge of what is there, but a complete extinction of of self-knowledge -a knowledge of Human Nature as to all its individual and social capacities, revealing in every soul the elements of an ever-living, ifestations? Without this knowledge there is no ever-growing, and ever-amenable being, is quite probable cure for superstition. Nothing else will kill fundamental to the Art of Living-is the very heart of its development, and the central principle of its efficiency, as an instrument even of earthly happiness: and the highest and largest compartment of self knowledge is evidently the science of Spiri:-

Mankind as a whole, and almost without an individual exception, are arrant worldlings, intensely and exclusively engaged in the pursuit of earthly good, having apparently little care for the world to come and evidently no faith in its realities. If any part of the world is to be excepted from this statement, it must be the land where the Gospel of Everlasting Life is said to have been cherished for eighteen centuries. But look at the inhabitants of Christendom to-day, and see what they are about Here the people who sit under the droppings of the ecclesiastical sanctuary from youth to age, are resolvable into three distinct classes, according to their various appreciation of the droppings. A not very large portion of this people are Christians; a comparatively small portion are avowed Infidels, while the great majority are skeptics, indifferent doubters, or religious nothingarians, not having interest enough in the vague assertion of a future state to inquire into its merits.

As to the rational disbelievers in Christianity who have yet no scientific data of a world to come, they will not deny that they are living out their honest convictions of the Epicurean policy as represented by the maxim, " Dum vivimus vivamus;" and nobody will deny that the multitude of thoughtless unbelievers, assured of "only one life to live," are also striving to realize their indubious sense of earthly interest. But how is it with the Christians-the irrational believers, as they are more aptly designated? A marked difference I observe in the mere manners of these and those, especially on Sundays. But do you see any difference in their respective lives -- in the out the origin of any species of crime we choose. To principle of their conduct, on other days of the week? None at all. The three classes have a common aim in all their secular ways-a common earthly business, which they prosecute by like means and with arena of national hostility. What is the beginning equal zeal. All are heartly engaged in "getting a of contention, and what is it that breeds the fray living;" and this prospective living is the maximum of worldly good, which is usually conceived as affluence and represented to the seeker as an indefinite amount of money, that is to say, as much as one can sonal collision; it may be accidental or playful, be get. In pursuit of this object, Christians are no more scrupulous than others. They are as eager to lay up treasures on earth, and quite as heedless of their Lord's injunction to lay up treasures in Heaven, as ment, this to insulting words, and words to blows. ordinary skeptics and infidels. I do not blame them The rationale of discord is the same from first to for this. The reason doubtless is that they have no last, whether the parties be individual or national, knowledge of a hereafter—certainly no proper concep-

this begets no cheer, because of its gloomy fictions. Thus Christians serve rather than worship God, and through all its many transitions; stepping, grade are more anxious to escape Hell than carnest to find by grade, onward and upward until it reaches its Heaven. This is why they give him only his quota apex in the formation of the human body. of their time, his alleged claim being one seventh, and are as glad as anybody when Sunday is over. When they leave this world, they expect to give up and no clear view of the process by which man was all their time to their Divine Master, and become his formed from the dust of the earth could be obtained. servants forever. No wonder they dread to die as much as unbelievers, and mourn the loss of friends profound, was hushed into silence or awed into subwhom death summons to the terrible "Judge of all mission by the ecclesiastical mandate: " Seek not to the earth." No wonder they cling to this life with be wise above what is written; those are the hidden all the heart, and rival the sinners in scrambling for secrets of the Most High; dare not to lift the veil the poor crumbs of comfort which carnality affords. which shuts them out from mortal vision!" But imagain into the box from which we took them, and tifully foreshadowed in the ancient allegory, where call them all Worldlings; for such they are, and have we are told that the maternal parent of the race a natural right to be. I am not going to condemn dared disobey the injunction, which said: "On the the victims of man's limited experience and imper- day in which you eat of this fruit you shall surely

earthly evil. So long therefore as man seeks sublung. ry enjoyment exclusively, there will be no end to his ponents of the soil had led him to anticipate. wretchedness: he will lose all the worth of this life, and procrastinate his salvation from evil in the life destitute of the Wisdom which prompts good advice. Give him that, and he will become his own best coun-If the truth were known, man would prefer the future state to the present as naturally as he now

prefers the present state to the future. A deeper neight of Human Nature and Destiny is all that is needful to convert the worldling into a true Spiritualist, who, instead of degrading the soul into a mere panderer to animal appetites, would subordinate the body to the ministry of immortal uses. The mere belief of a "Beautiful Hereafter," without an understanding of its conditions, is less effective, or else may disparage life in the terrestrial sphere and inoline the apiritual novice to seek exclusively the boon of celestial bliss; and partial knowledge may have the same effect. But this mis choice would soon be corrected by the information that the two spheres are in natural harmony, being adapted to thought aspires to the realms where glowing worlds each other in the consecutive order of birth and float onward in illuminated space. Finding that growth, and that happiness in the higher is the his unaided vision cannot penetrate the depths where sequel to a thorough appreciation and improvement reason tells him other worlds must be, he forms the of the lower. The science of spirit-life would also crystal into telescopic lens, and thus unfolds to contain the explication of soul development in and sight that which before dwelt only in his thought. through the body, making physical health a neces as Paul conceived, is quite the largest limb on the reach the earth on which we dwell. old Upas-will wither and die; human desire will tally with natural want, and competence, the fruition the opening dawn of intelligent existence, until he of both, will become attainable to all. A knowledge has reached the blushing morn whose reseate hue the spur of idelatry, the wand of priesteraft, and be. There must be a radical mistake somewhere; and God-like capacities, would be the best of all se. Each new discovery casts a stronger light upon the real cause of all false religions? Nothing, in and almost without reasoning, I should suspect it curities, not only against intemperance, or pamper. the recent past, and shadows once so dark are fast ing of the outer self, but also against idleness, or the dispersing before this genial sunshine. disposition to live by the labor of others; because for individual development it is as needful to carn one's premacy over matter, man has now bent his footdaily bread as to catit; and self knowledge would re- steps toward the domain of the soul. veal this truth. Moreover, the science of spirit-life, which, as I have said, is the complement of selfknowledge, would contain the fact that human nature is identical in both worlds; from which it fol. whose colors were blazoned by no mortal hand. lows that the course of discipline which is requisite Dazzled at first, by the rich flood of heavenly radito the attainment of Heaven above, as precisely that ance, he fears the light may be too strong—the good, or Heaven below. This is why Jesus would turns away; but emboldened by remembrance of his have men pray that the will of God be done on earth | past success, he looks again and finds that manly efas it is in heaven, and why he said they that do the fort over meets its just reward. will of the Father, and none else, can enter heaven. In this, therefore, consists the art of living, call it what you please-religion, virtue, gospel, or philosophy; and simultaneous with this discovery must be the conversion of every human heart. Thus, as the fruit of his own brain-born wish, and only thus, will love, and live the will of his heavenly Father.

> THE LIGHTS AND SHADOWS OF THAT WHICH IS PAST, AND THAT WHICH IS TO COME.

BY WASIL A. DANSKIN.

Man is indeed a microcosm-an epitome of the universe. All the elements which mingle in the formation of material worlds are found in the combination in his physical structure. All the mental are clearly depicted in the progressive unfoldment of

depths of the etherial ocean, and there beholds my- lumes the whole, and darksome hells and prisons riads of shining globes moving ever onward in adamned have never place therein. The grandeur of majesty sublime, he exclaims: "How wondrous are His vast design is seen in every glittering star, in thy works, oh, Innuite one! how beauteous are the realms forever lighted by thy smiles!" His soul heavens placed, the tiny glow-worm of the summer leaps forth in adoration of the great Deific mindwhose love prompted, whose wisdom designed, and of life which fill the air-from all the finny tribes whose power created and sustains this countless that throng the seas-from plant, from animal, from family of starry worlds.

If the mere external view of this wondrous creation excites such pleasureable emotions, how thrilling is the thought that not a single element exists in all this mighty mass of worlds but may be found blended in that physical form which hath been moulded in such exquisite beauty and fashioned with such perfect adaptation to be the earthly habi

tation of the living spirit. When man looks with unclouded mental vision within his temporary abode he finds, by scientific analysis, that all the various kingdoms of nature currents to flow with accelerated rapidity through formed a burning hell of never-ending torture-a . often fallacious. Our estimate of persons is deduced and whether the blows are interchanged by force of tion of its conditions. They have some faith; but the tenuous vessels which traverse the entire system. God of Wisdom would not create a dark, infernal

Thus the light which now is chining on the past displays the gradual progress of the material world

While man dwelt in the bondage of superstition, ignorance cast her dark shadows along this pathway, Science, in her attempts to penetrate this mystery Now let us put these three sorts of souls back pelled by that desire for knowledge which is so benufect forecast. Go through the world and you will die"-impelled, we say, by this longing for knowlrarely find one of their betters, until human nature edge which our mother Eve is said so daringly to is older. But I must be allowed to say that the have exhibited, man will not bow to the dictates of worldling is grossly deluded. He not only ignores ecclesiastical ignorance or bigotry, but is forever his future Heaven, but misses his temporal aim. delving into the bowels of the earth, minutely ana-Sensuality starves the soul, diseases the body, de-lyzing and classifying the various strata there found praves even the animal appetites, begets personal pov- imbedded. Not satisfied with this examination of erty and social discord, and ultimates in every form of the interior, he rises to the surface and there finds vegetation taking such form and growth as the com-

In this open field of nature he continues his research and brings into order the many kinds of to come. Who or what, then, shall be his Saviour? shrubs and plants, trees and flowers, fruits and vege-The answer was furnished long ago in the sermon of tables which cluster in such rich profusion around Wisdom on the mount of Ignorance; but to no prac him; his eye then falls upon that portion of the tical purpose until the question is put in earnestness creation which has for its distinguishing character-Seek first the kingdom of God and his righteous- istic the power of locomotion—the ability to pass at ness:" "Set your heart on things above, not on the will from place to place. Here he beholds many things of earth;" "Lay up treasures in Heaven:" forms of bird and beast, fish and reptile, but the these are excellent precepts to such as understand apparently innumerated variety that greets his visthem; but to the worldling they mean nothing, and ion neither bewilders nor discourages him. Still effect nothing in his favor. Why? Because he is urged onward by this inborn love of knowledge, he concentrates his will and thought upon the task, and order springs from chaos. This world of animal life is formed into regular classes; each class taking its true position in the line of animated nature; and from the lowest form where voluntary motion is exhibited each link is perfect and complete, rising in unbroken order until it terminaies in the regal Lion, the dreaded monarch of the forest, or the imperial Eagle, the fearless rover of the skies.

This craving appetite for knowledge not yet supplied. Man claims to analyze the viewless air. He separates the various elements, weighs and measures them with faultless accuracy, ascertains their properties and purposes, and thus declares his mastery over that which is invisible, as he had previously done over that which is seen.

Now passing outward from the material globe, and rising beyond the atmosphere which he inhales, his

Viewing with rapture this new addition to his sity of spiritual advancement; and thus the true art already vast possessions, his restless anxiety still of living would begin to appear as that of "keeping urges him on his way, until the monstrous globes the body under"-eating and drinking to live, in- which dwarf your world into a mole-hill are measstead of living to eat and drink. Let this habitude ured in circumference and diameter—are weighed in obtain, and the ineptitude of affluence will be mani- his balances—their relative distances determined, ifest; covetousness will grow ridioulously foolish; and even the time accurately ascertained which may the love of money-which, if not the root of all evil, be required for the rays of light emitted by them to

Thus hath man passed, on and ever onward from

Having thus asserted and demonstrated his su-

Refusing longer to look to dogmatic ignorance for guidance in this path, he turns his mental vision to the realms of inner life, and there beholds pictures which is wanted to secure the maximum of earthly golden glory too bright for his yet feeble optics—and

> His undaunted gaze into the world of spirit life not only brings to view a scene of beauty unconceived before-but all the gloomy superstitions of the past die out.

No lurid hell, with countless fiends and flames unquenchable, appears. This ghastly picture fades man, the natural child of God, begin to learn, and before the light which now illumines the scene. This direful chimera, with which the zealous priest sought to affright the turbulent passions back to their lurking places in the soul-like the thoughtless nurse who scares the little ones entrusted to her care by artful stories of hobgoblins-dread no

more asserts its power.

Man calmly listens to these fancies of the maddened brain, and says: " I see no flames, no fiends, no lingering tortures here."

Our Father is a God of Love !- a wise, almighty God, from whom outflows no angry thought, no vengeance dire, no threatning look nor hasty word. throes of humanity during the long ages of the past In all the kingdoms of His vast domain no part or portion is thus desolated by H's hate.

His temple fills all space. No noisome pit or When the eye of man penetrates the fathomless dungeon there exists. His all-pervading smile ilevery trembling leaf. The burning sun, in distant eve, displays his wondrous skill. From all the forms earth and sky come teeming tribute to His love and

> The shadows of the past have been man's fears. The only light-his hopes. But in the coming future both hope and fear will pass away, and in the knowledge of God's perfect law will man in safety rest.

Perfection knows no flaw, and man, when knowlege fills his soul, will see that all is well.

Knowing that a hand omnipotent hath fashioned him in spirit, and moulded him in form, he will also know that infinite wisdom works not without design -that infinite love acts not in angry mood-that incontribute their treasures to impart strength and finite power must ever ultimate that which infinite solidity to the structure. The mineral comes for- love and wisdom have decreed. Therefore, he has no ward with its offering to form the basis or frame cause for trembling fear-no need of doubting hope. work; the vegetable freely tenders the many deli- God's purposes cannot be foiled. God's laws can cate fibres which give elasticity and roundness to never fail. And, when this golden ray of light the form, while the animal lays down his transitory divine shines through the chambers of his brain, he life at the feet of his superior to enable the warm will clearly see that a God of Love would not have

fiend-a God of Power must have perfected all His

When man once gathers in this thought, no more source divine, will not be held in bondage to a narrow creed; but, strengthened by their constant use, bathe forever in the flood of light that flows from the Supreme.

Baltimore, Md., March 14, 1861.

Written for the Banner of flight. THE CHIEF OF BROCKAIN TIDE.

Deep fell the shadows of the night Along the Brocklin Tide, As boldly rode a gallant Knight To claim his bonny bride: Fierce strode the wait o'er moorland bare, And shricked the tempest's breath, As when the mounted Prince of Air, Disputes the race with Death!

"Haste! Boatman, haste!" loud rose the call-.. Though winds and billows rave, This night the Chief of Stanton Hall Must cross the Brocklin wave: Affianced long to Clifton's heir, I lose my bonny bride. Except this hour you bravely dare

To row me o'er the tide." .. Sir Knight"-brave Marco answer gave-"The ghosts of Elfin Weer, And storms that break from Ocean's cave. And lash the Witchlock-Meer, Were trifles light my heart to shake ! If on the Whirlwind's steed Dark legions rode, and duty spake, I'd help & friend in need :-

. But now kind sir, the signs deceive. If Warlocks bear the rod : And mortal may not dare, and live, A messenger of God ! My wife and children, home, and all, Are dear as life to me-This night, I cannot heed thy call,

To cross the Brooklin sea." Out spake the Knight, then, bold and clear-"Good Marco, hear my word :-All the rich lands of Vardongeer.

As lives our gracious Lord, My own broad seal conveys to you, Its hills and valleys wide, If safely now you bear me through, The Brocklin's stormy Tide !!

.. My heart is set to bide my say," The steadfast Boatman cried-.. I love you much-o'er much, I may, And mourn your bonny bride: But were my love as vapor light,

And less the world to me, I could not tempt, with thee, to-night, The Brocklin's angry sea." .. Recall that hasty offered prize,

My gallant Stanton true! The bride that claims such sacrifice, Can scarce be worthy you: Of ancient line and courage rare, Haste back to Verdon-lea-In vain you seek the fickle Fair, Such night, o'er Brocklin sea !"

One look above, and one s ill kind 'The Knight to Marco gave;' Then, roweled steed, fleet as the wind, Leapt on the mountain wave ! Down went bold Horseman in the surge Then rose to instant view-

Down sunk again, while fitting dirge, The hewling tempest blew I

The Boatman theit him down, aghast !
And, strugging with his breath,
Bethought to school his heart, at last, To tell the tale of Death ; When lo! a billow, swung in air, Plunged to the further shore, And landed Stanton safely there ! But steed was seen no more,

The Knight, from chill and drench revived, While warm his bosom thrills With gratitude, that he survived, Soon rose the Clifton Hills ! Once there, his coward rival fled ! And her, the craven's bride Lord Clitton gave that night to wed, The Chief of Brocklin Tide!

With gleam of next day's morning sun, No skies before so bright, The noble pair, of Love made one, Stood in the laughing light: And Marco, now more fond of life, As swelled his heart with glee, Bore Stanton and his winsome wife,

Like Naptune, o'er the sea. " Ho! Boatman !" quoth the blushing bride, - .. Thy faith in me repose : Bear witness, Brocklin's ebbing tide, The secret I disclose-

These acres broad our Chief entails In recompense to thee: Henceforth, our good friend Marco sails No more, the Brocklin sea."

Light fall the dusky steps of night Along the paths of life, Where cheerful bides a grey-haired Knight, Beside his faithful wife : With children's children, full a score, A gay old Knight is he; And joins the chase along the shore,

Or sails the Brocklin sea.

Once every year-" Haste ! Boatman, haste !" As erst swells on the tide: Where Marco, with his cortage placed, Responds with lusty pride : A noble craft, in gala dress, Goes bounding on the wave;

While pennons gleam, and shouts express-Long live Sir Stanton brave?"

They pass the Brocklin speedy o'er, And gain the Clifton hights. As they have passed each year before. Where met are Squires and Knights, To celebrate the nuptial eve, When Brocklin's stormy tide Gave Clifton's heir her Stanton brave, And him his bonny bride.

Such gala days 'twere joy to see! Then lives the past once more; And manly cheer and maiden glee Outswell the Brocklin's roar ! So many hearts no matron won As Stanton's queenly bride; -And braver Knight ne'er saw the sun,

Than Chief of Brocklin Tide. Once, when the feast and cheer had closed, And healths were drunk to part, The Brocklin Chief his Triend proposed-"Bir Marco Milton, Bart!" Mid smile and store, he swore the Throne Ne'er worthier peer had made,

Since Knights to Brocklin Tide were known, By touch of kingly blade. MARCO MILTON. New London, Ct.

PAWNERS' BANK.

This Bank has been such a signal success, and has achieved, and is achieving so much good, that will he shrink in dread from close inspection of the we have concluded to give a notice of it in detail, beways of God. No more will priestly mandate check lieving that we can do great good by bringing it to his carnest search. His faculties, derived from the notice of parties able and willing to do for the needy in other States what this institution is doing for that class in the city of Boston. We have been will grasp all truth that lies within their reach, and particularly moved to do it, in consequence of the great number of letters that we have had from different parts of the country, making inquiries about it.

The first movement in favor of it, was made as long ago as 1857, by F. W. Sawyer, Esq., the present President of the Bank, but a charter was not obtained until at the session of the legislature of 1859. At that session, the following charter was granted:

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the eame as follows :

SECTION 1. That Charles F. Barnard, Jacob Sleep er, Frederic W. Sawyer, and Nathaniel C. Nash their associates and successors, be, and hereby are, incorporated under the name of the Pawners' Bank, to be located in the city of Boston, with the powers and privileges, and to be governed by the rules and provisions established by law relative to banks in this Commonwealth, so far as applicable to the objects of this institution. It shall not be a bank of issue, and shall loan on pledge of goods and chattels

only. SECT. 2. The capital of said bank to be raised by subscription, shall not exceed three hundred thousand dollars, in shares of one hundred dollars each. It shall have the power of borrowing, on its own notes, not exceeding the amount of its capital paid in, and for

periods not exceeding one year.

Secr. 3. When fifty thousand dollars have been duly subscribed, and twenty-five thousand dollars thereof actually paid in, the stockholders may organize and proceed to business under this charter. SECT. 4. The charge on all loans, to cover expenses of every kind, including interest, shall be uniform, and not exceed one and one-half per cent per month.

SECT. 5. When the bank has disposable funds, it shall loan on all goods and chattels offered, embraced within its rules and regulations, in the order in which they are offered, with this exception, that the bank may always discriminate in favor of small loans to the indigent. It shall loan to four fifths of the appraised value on gold and silver plate and ware, and to two-thirds of such value on all other goods and chattels as aforesaid.

SECT. 6. The government of the bank shall be in seven Directors, five of whom shall be chosen annually, in October, by the stockholders, together with one to be appointed by the Governor of the Commonwealth, and one to be appointed by the Mayor of the city of Boston; and the board thus created shall elect one of their number President, and such other officers as may be deemed necessary.

SECT. 7. All loans shall be on a time fixed, and not over one year, and the pawner shall have a right to redeem his property pledged at any time within the specified period, on payment of the loan and rate

of compensation to time of offer to redeem. SECT. 8. If the property pledged is not redeemed within the time limited, the same shall be sold at public auction, and the net surplus, after paying loan, charges, and expenses of all kinds, shall be held one year for the owner; if not then called for, the same shall go into a fund for the year, when the entire forfeiture takes place, called the "profit and loss fund."

SECT. 9. All losses on loans, from failure of title, or other cause, shall be satisfied from the said profit and loss fund.

SECT. 10. The net balance of said fund, at the end of each year, shall be made up annually to the first day of January, and be doled in fuel to the needy, under the direction of the board, during the months of January, February and March.

SECT. 11. The bank shall give to each pawner a card, inscribed with the name of the bank, the article or articles pawned, the name of the pawner, the amount of the loan, the rate of compensation, the date when made, the date when payable, and the page of the book where recorded.

SECT. 12. The whole sum earned each year, shall be duly disposed of at the end of the year. The earnings to be divided among the stockholders shall never exceed eight per cent., per annum, and the balance, if any, shall go into said profit and loss fund, and be distributed in charity, as herein before

SECT. 13. The President and Directors of said bank shall annually report to the Bank Commission ers, full and accurate statistics of the operations and condition of said bank, in the month of October in

each year. SECT. 14. The stockholders of said bank may establish such by laws, rules and regulations for conducting the business of said bank as they may deem necessary, not inconsistent with the laws of

SECT. 15. The stock of said bank shall be transferable only at said bank and on its books.

We give the charter entire, because we understand that it was granted word for word as desired, and has been found to work admirably in practice as well as because it is being adopted in New York and Providence, where similar institutions are being established, and because many of our correspondents seem to be making inquiries, with the purpose of founding similar institutions in their respective places, if the Pawners' Bank appears to answer the end designed.

The Pawners' Bank went into operation the first of January, 1860. At the end of the first year it had made, we are told, loans on about one hundred thousand articles. It has loaned on goods to over the amount of two hundred thousand dollars, insums from ten cents to one thousand dollars and upwards. It had paid two dividends, the first at the end of the first six months, of three per cent., and the second at the end of the second six months. of four per cent., and its capital paid in was about one hundred thousand dollars. In the report of the Directors at the annual meeting in November when the Bank had been in operation about ten months and a half, the Directors say:

"After more than ten months' practice under our charter, we do not find anything that we would wish to change, nor has there been one moment's time since we went into operation, that we have doubted

the success of our enterprise. We originally started with limiting the credit on oans to one, two and three months; but we soon found that the system so long in vogue in the Old World was founded in wisdom-giving a longer credt-and we now give all our borrowers the privilege of six months' credit, with the charter privilege of paying in as much sooner as they please. And a pleasing feature in the statistics of our bank is the fact that our borrowers in small sums, and on what would ordinarily be considered the poorest class of property, are the most prompt to redeem their pledg-The class of borrowers who take the longest period of the credit allowed them, are those who borrow in the largest sums, and on the highest and best

classes of property.

We have every reason to believe that our bank is doing great good in, this community; that it has saved to the citizens of Boston in the short time it has been in operation, a great many thousands of dollars, more than we should like to name, unless we could put you in possessi n of all the facts that have, day by day, come to our knowledge bearing on that point, from our customers who have had bitter ex-perience of the hardships of those who have to borrow small sums on pledge, without the facilities of

such an institution as this. At first the mere pittance of interest that we demanded of the borrowers when they came to redeem their loans, was looked upon with incredulity, our increst on a small loan of five dollars for a week being two cents, where ordinarily the borrower had

feeling, has inquired if we would n't take more.

inous rates of interest, and we have every reason

of business in that department." Some of the statistics of the Bank and very interest-

ing. For instance the smallloans to the weakest customers are redeemed most promptly. On an average, the silver spoon of the poor widow who pawns it to eke out money enough to get a little bread, medicin or fire-wood, is redeemed on an average in less than half the time that is taken to redeem the silver pitcher of her better-to-do neighbor. In other wordswhere the very poor will take three months to redeem, er than the gems in the diadem of Napoleon; your the less needy will take six months. And whether children will pronounce it with hushed reverence; such loans are likely to do good, can be judged of and, though Washington was a man, sharing in the from the fact that in thirteen cases out of every one hundred, on an average, the party pawning only he planted for us that tree of liberty, whose branchpays in on his loan as interest when he redeems his es have spread so widely, and yielded such glorious article pledged, one cent. In thirteen cases out of a fruits, almost give him a title to our idolatry. But hundred, on an average, the interest is only a single do not worship him as an individual. For, while cent. To balance this then, are some large loans where the interest counts up fast--for the rate of uals; ideas, and not men; actions, and not persons, interest is the same to the most needy customer who are what we have to reverence. No one now can gets only ten cents, and the less needy one who takes hope to attain to such eminence in the world as was hundreds or thousands. And it is by uniting under one head this small and large business, and at one uniform rate, that the poor are enabled to get their accommodation at a rate that amounts almost to a held his power to this day, he could not have given gratuity. The Bank for one item has many thousand more to his country than she now enjoys, under his watches, diamonds and forks and spoons without number, and jewelry by the bushel. We were shown into a burglar proof, and fire proof vault, the largest, and general, he would say, "the seeds are planted, we are told, in New England, lighted by gas, which we are told, in New England, lighted by gas, which was really to our eyes getting quite full of gold and silver ware, and jewelry, and, also, over five or six forever be the beacon-light of the world. Rememlarge lofts, full of every description of knick knacks and merchandise from a mouse-trap to a stack of sole leather, or an half acre of furniture. And we were told that the business of the Bank in every department was steadily increasing day by day, and month by month, showing that it is a generous thing, ful for truth's sake, and you will always wear the and filling a much needed place.

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

Sunday Evening, March 10, 1861.

WASHINGTON AND NAPOLEON .- [CONTINUED.] We now come to consider Napoleon as a man, aside

from the characteristics which qualified him for public distinction. As we have said, it is impossible to measure a man's real merit by the circumstances which may compel him to act a conspicuous part be fore the world; but when he shows himself, at a moment's warning, equal to any emergency, we know then that he is equal to his position. Napoleon, unquestionably, had his weak points. What he so em inently possessed in skill and talent, was counterbalanced by his deficiency in true moral integrity, in the warmer impulses and more generous affections of the mind. While it is always right and necessary that the feelings should not interfere with the judgment of a statesman, we very seldem find in history a leading character so cold, so unapproachable, and so rarely governed by tender emotions, as Napoleon. Even Cosar or Alexander could not be com pared with him in this respect. Men, to him, constituted but the raw material of his power as a military Emperor, and millions of them were sacrificed, for the attainment of his purposes, without a feeling of compunction. His first object was to be Emperor of the French; his second, to exercise control over all Europe. He was the first sovereign on that continent who dared defy the Papal authority, when it sought to interfere with the liberties of his people, though his policy, in so doing, was not, perhaps, so patriotic as it seemed; for he might have intended. after the conquest of Italy, to make himself head of the church, and thus strengthen his hold on the allegiance of his people, and, if this was his purpose. his sudden downfall alone prevented its fulfillment. As we have observed, the most unfortunate and dishonorable acts of his life were his divorce from Josephine, and his marriage, in accordance, as he believed, with his fate, to an Austrian princess. We condemn them, not simply because the former was his lawful and loving wife, but because no man capable of such a deliberate sacrifice of a loyal, devoted and sincere affection, to a hollow scheme of policy, can hold a high place in our esteem. It was ill-judged on the score even of policy, for Josephine was as much the true Empress, as he was the Emperor of the French; and it has stamped indelibly on his character and name a stain of disgrace which no halo of glory can conceal. No culpability on the part of Josephine can avail to excuse it, nor could any man, however great, commit such a deed with impunity. But here his superstition got the better of his judgment; for when his intellect was at fault not being religious, he had no higher source of aid and counsel—he thought his path was marked out for him by destiny, and that he must follow it, even though myriads of hearts were broken, and all France were destroyed. Thus much for Napoleon the First. The theme is far from being exhausted, but we are unwilling to bestow further criticism on one considered great, not because he calls forth our reverence as a man, a Christian and a patriot; but is one fulfilling our ideal of lofty achievement, statesmanship, diplomacy and war, in every walk of human ambition.

Before passing on, we may remark, by way of parenthesis, that the true standard of greatness is to be found in those who talk the least, and do the most For instance, Wellington, the conqueror of Napoleon, and the saviour of England, was easily out talked in Parliament, and Napoleon himself would have been found no match in a war of words for many of his generals, or even of his common soldiers. Washington, the father of his country, could have been out-talked by any member of Congress; but, nevertheless, his acts speak louder and more lastingly than all the speeches to which, since his time, our House of Representatives has resounded. His public life, in its purity and disinterestedness, is too well known to need more than a passing reference. His greatest private virtue was his truthfulness this in him, was always paramount; nothing could tempt him from the straight path of integrity. This, together with his constant kindness of nature, constituted him the first in the hearts, not only of his countrymen, but of all mankind. He excelled in a dignified politeness, and in all that pertained to the usages of elegant life. In some respects he might, perhaps, be considered too strict and unbending for purposes of policy; but we do not consider that he was ever controlled by motives of policy, or that his enjoy.
greatness of character lay in that direction. Besides The next element in the promotion of Liberty is being eminently virtuous, he was characterized by that sincere and earnest religious faith which is required, as balance, by every great mind; and which it would have been better for Napoleon had he really possessed instead of occasionally counterfeiting it from motives of policy. Washington was patriotic because he loved his country; Napoleon, because he loved himself, and saw himself reflected in the glory and prosperity of France. Washington was genial and beniguant in manners and disposition; Napoleon, cold and impassive, because the greatness of his intellect, and his engrossment by his high offices, left no room or time for indulging the finer feelings of his nature.

It was the object of Washington to bequeath future bodiment of the people and the laws, knowing that, should he fail to retain his power, the French would enlightenment of Christianity. Washington, throughout his whole found them.

in some cases the borrower, moved with a charitable actor upon which true greatness chiefly dependsfirmness and decision of purpose; and of the neces-We have had the pleasure, in a great many in-stances, of helping parties to means to take their in life; Napoleon looked to the "star of his destiny," property from other hands, where it was pledged at which, like an ignis fatuus led him, first, to the loftiest height of fame, and then to the lowest marshy to believe that our bank has had a favorable influ-ence in mitigating the charges on such loans in oth in religion and the power of truth, rose as far as er quarters, and in lessoning the number of places love of country would permit, and, at last, laid down his life in peacefulness and honor.

True greatness, after all, springs from the vir tues inherent in the mind; and long after the devastating career and vast physical dominion of an Alexander and a Cosar shall have faded from the memory of mankind, the name of Washington will remain, hallowed and embalmed in their grateful recollection, as the founder of a country, which, though now distracted, must ultimately be greatest among the nations of the earth. That name will be surrounded with a halo of virtuous deeds far brightfaults and foibles of humanity, still the virtue, integrity, patriotism, firm adherence to right, by which skill and greatness must win our admiration, we should remember that principles, and not individreached by Washington and Napoleon; but any one can be truthful, honest and upright, and, in that degree, perhaps, as great as either.

And, undoubtedly, had Napoleon survived, and nephew and successor. And did Washington live to-day he would weep over the situation of his beloved land; but yet, like a true and far sighted statesman and cannot be hindered from springing up-liberty ber, therefore, with honor, the virtues of all great men; but bear in mind also that the greatest have often stumbled, and that their mere imitators have both stumbled and fallen, before reaching the goal of their achievements. Seek to be foremost only in your own proper sphere; and be patriotic and truthhonors you deserve; and, in that time, yet to come, when men shall be measured by their intrinsic worth, and not by their fame, the crown will rest on the brows of those who have endured and been humbled most. Forget not the name of Washington. If the country is torn by civil convulsions, teach your children to cherish the inheritance of his spotless fame, as a guaranty of the advent in the future. of a nation just and true, the worthy repository of liberty and freedom.

Sunday Evening, March 17.

The medium said :- As announced this morning, we have chosen for our theme on the present occasion, Liberty, its meaning, uses and abuses. Before proceeding to elucidate the subject, as applicable to human life, we must presume on your attention for a consideration of what appears to us intimately connected with it; and that is, that any specific term employed to convey an idea like that of justice, freedom, equity, &c., is the product of finite intelligence, and applicable strictly and only to the relations of human beings among themselves, and not at all to the Divine power. For the very conception of that power precludes the possibility of liberty in relation to it. When we speak of Freedom as an unationable right of the human family, we do not imply that human affairs are not controlled by an Almighty power, and are not affected by the laws which keep the universe in order. The government of God is a pure despotism, without appeal, carrying out successfully that principle which, among finite beings, is always injurious. With the latter, liberty s the consequence of the development, among them, of social and moral science: it is not a divinely an pointed institution, nor necessarily connected with abstract religion or morality.

The relations of human beings among themselves as connected with the idea of liberty, may be classiious; and of these the first is the only one which can be said to have any important influence in this direction, by the concessious of civilized men to each other. In the first development of human relations, when they were maintained altogether by force, there existed no conception of liberty in any department of life; all were bound to obey one ruler, worship at one shrine, and advocate the same doc trines. In all things that was right which the king's will ordained; and consequently, individual rights were utterly unknown, and every form of tyranny was paramount over the human mind. This is only the natural condition of things in the first stage of human growth, when it is as necessary for men in general to be subjected to arbitrary power, with a view to their very preservation, as that an infant should submit to the control of its parent. Neither the infant nor the unenlightened man has any innate principle of self-preservation against the various enemies that beset him. As a natural result, the early nations existed and gained sway through the exercise of their mere animal rights; and thus originated the despotic systems of human government. But, as they advanced and became assimila ted, greater respect was gradually felt by one towards another, and from this, when it had pervaded them all, arose the first conception of human liberty. Among barbarous and semi barbarous people, who lived by preying on their neighbors, the liberty to kill, and perhaps dovour, whomsoever they chose when they had the power, was maintained as a right; while now, when we have advanced to a higher stage, morally, intellectually and politically, these ery deeds are classed among the evils incident to enlightened nations, and called by the hard names of robbery and murder. It is simply the difference between the natural and the artificial methods of

nost men, if it is not protected and guaranteed against the assaults of the stronger. Liberty, there fore, only exists under certain conditions of enlightened manhood, and has nothing to do with barbarians it is purely an affair of civil government and political science, which grows out of the natural advancement of human minds, and it could not exist without them. In early times the despotic authority of a single ruler was absolutely required to keep people from mortally destroying themselves; and if any man found himself endowed with higher faculties than the rest, it became his religious duty to exercise this heaven born right of government, in order to preserve his community; and hence it was his right to make slaves, carry on destructive wars and take all necessary measures to keep his people from understanding and exercising those individual rights which, as yet, they were utterly unfitted to

morality, which is always a matter of education. The growth of moral principles among men caused Liberty, at first, to be regarded as a matter of treaty between different utaions. Kings wished to defend themselves from the invasions of neighboring rulers; and the same right of self-defence was afterward claimed by, and conceded to, individuals in the State, as the theory of human rights became enlarged. Every individual citizen of Greece and Rome was by the liberal laws of those S.ates, as much respected in his personal rights, as a king.

You are all acquainted with the ancient history of the world, in which wars and revolutions constituted the great motive power of Liberty, and through which the divine rights of humanity assertgenerations of his countrymen an empire which ed their claims. Liberty has always advanced in should outlast his own name; Napoleon aimed to proportion to the advancement of the people in cestablish a dominion in which he should be the emmorals and religion; and its first great step was made when the ancient religions gave place to the enlightenment of Christianity. Religion, indeed, return to a worse condition than that in which he has always been the lever toward the attainment of civil liberty. In heathen countries, it constituted b en in the habit of paying from 25 to 50 cents; and | career, was an illustration of that one point of char- | the basis of the governmental fabric; and when it. | their woolly hair.

became necessary it should change into a higher form, Jesus, representing the glory of the new-found life, introduced the full theory of individual responsibility. And, though the Romish Church has always exercised despotism in its spiritual government, still it planted the germs of all right and enlarged conceptions of political liberty, and was the nurse of civil, as Greece was the cradic of religious, freedom.

These principles have extended westward, until at last, in their greatest development, they have been transferred to the soil of Columbia, and there been nurtured into the first fully successful experiment of political liberty; as exhibited in the institutions of your own country.

Civil Liberty originates in the concessions of individuals in making laws, which are executed, also, by concessions of those individuals; in other words from a mutual deference to the rights, opinions and prejudices of, others, in framing such statutes as shall insure harmony among the great body of the people. Separation between Church and State is an important condition of freedom, and a great step towards attaining it.
This separation has constituted the great success

of the British government; for the Church of England is not permitted to interfere at all in state-policy. This is also the case in France; and even in Italy, the chief stronghold of religious bigotry is near its downfall. Religion concerns the interests of the soul, while civil government has reference only to material or natural institutions. People often talk of Liberty, as though they understood the term, and were prepared to adopt any method of securing it to humanity; but it does not mean the right of any individual to murder or rob with imounity; or inflict any civil or political wrong upon his neighbor; it is the concessions which good and enlightened men, in any community, who have more power, make to those who have less; and their consent to the framing of laws by which they are willing to be governed for the sake of protecting the weaker class. Therefore, your laws do not allow you to interfere with your neighbor's rights; but there are those in every community, and plenty of them, who would, but for those laws, impose on the

more moral portion of humanity in every way. Now, the great objection to civil liberty, is, that where it exists, despotic and bad men have the same right and privileges with just and true men; there-fore, no form of liberal government has ever, unless when supported by the resources of a monarchial or imperial rule, escaped being tampered with and overthrown by ambition. No fabric of political freedom has ever survived for a very long period, except when in its very weakness, as is the case with the petty republic of San Marino, in Italy, renders it too contemptible an object to escape the cupidity of surrounding rulers.

But any republic possessing the elements of greatness, is liable to destruction through the arrogance and assumption, treason, and ambition and corruption of the bad men, within it, who have the same rights as the good, and take advantage of them to commit all kinds of depredations, and so sap the life and political welfare of the country. In republics, an ignorant man has the right to assume power; a bad man, to perform any vile and corrupt function, destructive of the general prosperity. Impostors of every grade are always prevalent, and always thrive, on the soil of a republic, and the whole community is swindled and sold to afford them the means of flourishing.

There is nothing in moral law which can be said to confer liberty; for that law is as strict and inviolable, as any material power can be made; there is but one way of doing right, and that is, to observe the rule that no individual shall ever do anything which shall give another individual unhappi-ness and pain. This comprehends the whole moral law, and it is understood by all but idiots. Good and evil are matters of opinion, but every person who is gifted with the faintest gleam of intelligence, understands the distinction between right and wrong, and it is his duty to listen to no equivocation on the subject; absolute obedience is what is required of him, or none at all. There is no true Liberty but in doing right; whatever may be the consequences.

Now religion differs from morality, in being more matter of sentiment and intuition, so that it leaves you the privilege of believing and understanding God just as you have been taught to imagine Him -and of worshiping in or out of a temple, or according to particular forms or not, as you may see fit; provided that you do not assume the right to interfere with the enjoyment of the same freedom by others. And however the man may be bound down by bigotry—threatened by tortures—by heath-en or Mahometan, Romish or Protestant tyrants, still his soul asserts its right to its own conceptions of the Deity; the physical image may be struck down; the mind will not be fettered, nor can its notions of the Divinity be destroyed or improved by such means.

Therefore, religious Liberty is the only form which is natural and inherent; because men never have the right of control over the souls of others. The spirit of civil and religious liberty has flown from nation to nation, and at last sought a home on this Western Continent. Here she has lavished her choicest treasures, and spread over the land the halo of her sacred presence—yet the objects of her favor have proved recreant; have polluted her glory and trampled her sacred robes in the dust; have profuned her name and are seeking to destroy her power. In place of honest laws, you are governed by such corruption and depravity as would shock even the demon of darkness, who bore sway in the ages of despotism; such as would have caused the Cosars at d Catilines of Rome to blush with shame. Are these, then, the achievements of Liberty? Let us pause before we recognize that as Liberty which leads to wrong doing for the sake of policy, which so utterly fails to promote the cause of truth and integrity. In this liberty loving country you see bad, ignorant men amassing money, gaining power and favor, and at last installed among the greatest in the land. In this enlightened and glorious nation, we see men in the garb of virtue walk boldly forth to oppress and crush the down-trodden, in their progress to power, and the voice of justice is not raised against them. Bad men, lifted to office by the votes of the people,

ire gradually and almost openly sapping the life out of the government, destroying its trust and credit, and all that constitutes peace and security, laying their plots against it, and, at last, exulting in its final overthrow. We see the representatives of the people betraying the interests intrusted to them. descending to petty personalities, and even resorting to arguments of force. We see the Chief Executive ingloriously incompetent to discharge the duties of his station, and leaving Liberty degraded and begging, as it were, a mouthful of bread at the door of the government-a despised outcast, polluted by the touch of base demagogues. But, as surely as moral be done, there shall spring up from the relics of this down stricken power, such a being as has never yet blessed mankind, who shall revive the name of Liberty; and whose glory and power shall encircle the earth; who shall punish the traitors and avenge the wrongs of their victims-and the name of this principle is Moral Integrity. Liberty shall triumph; and show in her resurrection even more gloriously than in the period of her birth. And to you, who have always reverenced the name of Liberty, and whose daily observation warns you against the errors and abuses committed in that name, to your honesty and integrity is committed the glorious hope of all the world; it rests with you whether Liberty is to be henceforth a mere name, a creation of the past, to be despised and forgotten, or whether, though now crushed down, she is to live again, again assume her regal robes, and stretch her sway over all the tribes and nations of the

Mr. Abodie, a learned French travelor, declarer the complexion of the human race to be so entirely dependent on the mode of nourishment, that he has beheld in Nubia whole races of negros who, from the entire use of animal food, present as fine carnation as the inhabitants of Southern Europe. In Algeria it haslong been the subject of remark, that the tutchers, generally negroes of Kalu, are as fair in complexion. as the European settlers, although still preserving.

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 \$235, Boston.

CRITICISM OF SPIRITUALIST BOOKS. A correspondent writes:

"It seems to me this is one duty which you and other capable friends owe to lesser souls-that is, to speak candidly and openly upon every brok which comes out as emanating from spirits. There is so much trash, which really does much barm."

A discriminating yet genial and broad-minded criticism of its peculiar literature, is becoming one of the prime needs of the Spiritualistic movement. Spiritualism can have no definite character, and take no constructive form, until this work is undertaken. Hitherto it has been too much the fashion of those controlling the Spiritualist press, to either indulge in indiscriminate commendation of most heterogeneous productions, or at least to abstain from well-considered expressions of dissent. One reason of this has doubtless been the want of time to carefully examine and review new publications-a want which most editors experience who have not the means of employing an adequate staff of assistants. Another reason, no doubt, has been a natural desire to be on good terms with all avowed co laborors in the field of Spiritualism. Still another, and perhaps the most effective one, has been the lack of any clearly defined system of spiritual truth, or perception of fundamental principles, to serve as a guide or standard in determining the value of new coinages.

This lack is not spoken of as a matter for censure. It cannot be supplied by merely willing it. It comes only by growth; and most of us are mere novices as yet in this department of knowledge and experience. A perfect deluge of new ideas, opinions, facts and experiences has been showered upon us from the invisible world, within the past few years, and time must be had to arrange and construct what is of value in these materials into anything like a comprehensive and harmonious system.

Those who as exceptions to the above remark. have assumed to not as critics thus far, have often done so from a superficial insight, or from the standpoint of some narrow angle of truth, with little ability to take in its grand relations. Hence their criticisms have been of little worth. I repeat-Spiritualism needs, at this juncture, the best services of a large-minded and catholic hearted critic, with a genius for construction, rather than destruction. And abundant materials does it offer for his work.

Novertheless, the absence of a thorough criticism by leading minds, which should sever the chaif from the wheat, and give the former to the wind before the eyes of all men, has not been altogether to be deplored it has forced upon the common people the necessity of judging for themselves -of becoming their own critics. And though many, in their simplicity, have doubtless mistaken chaff for wheatperhaps been nearly choked or starved in trying to feed upon it-yet this may be a far less evil than the prevalent one of depending on certain "authorized" leaders to select our food for us, while we do nothing but reverently shut our eyes and swallow whatever they may be pleased to put in our mouths!

But the chief object of noticing our correspondent's remark was to suggest one or two rules of discrimination, which may be usefully applied by all readers of modern Spiritualistic literature:

I. Distinguish carefully between facts and opinions.

All truthful and unexaggerated narrations of spiritual and psychical experience, external or inter nal, have a value, however humble or illiterate their authors. Facts of this nature are the indispensable foundation stones of the system of Rational Spiritual Philosophy, which is to be reared for the future. And the more extensive our knowledge of facts, even such as are seemingly diverse and incongruous in character, the more broad and catholic will be our structure. And such facts are to be found not alone among modern Spiritualists; they have been developed among religionists of every name and time.

But while we reverently accept all facts, let us be cautions as to opinions. It is a common mistake of undisciplined minds to either accept or reject a writer's facts and his opinions together. This mistake keeps many religious people from accepting the truth of spirit-communion. They know that many who testify to its facts, are believers in dectrines which they deem quite erroneous, and vice versa: so they discard the whole together. A very absurd proceeding! Equally absurd is it to imagine, because a person possesses those peculiar physical or nervous characteristics which enable spirits to make manifostations in his or her presence, that he or she is thereby qualified to become an oracle of all truth.

Clairvoyants, scers, healers and trance-subjects generally may have powers, in some special department, beyond the common experience of humanity. But observation has shown that they are not infallible, even in these special departments; while out of them their judgments may be as liable to err as those of other people. Persons may be very familiar with all forms of external epirit-phenomena-may be even subjects of trance, and speakers under spirit-influence-and yet have very little of that internal experience which enables them to understand. or sit in judgment upon, the class of interior spirit ual truths of which the New Testament mainly treats. But nothing has been more common than for neophite Spiritualists, on the basis of a few novel spirit-phenomena of the more external kind, to launch out into sweeping denials or assertions of doctrines which they never half comprehended. Readers of Spiritualist literature should bear this in mind, and make allowances accordingly.

II. Be cautious about attaching too great weight, or too literal interpretations, to the testimony or opinions of spirits through mediums, on topics relat. ing to the future state, and to spiritual philosophy, theology, duty, etc.

In the first place, it is impossible to know precise ly to what extent the utterances of the spirit may have been affected by the previous belief, or modified by the organism of the medium. That all spirit-.communications and inspired utterances are subject to modification and limitation from this source, may be set down as a universal law. The idea of plenarily infallible revelations is a two-fold absurdity to one who has carefully studied the facts of spirit-communion and the laws of mental action.

Secondly, the uncertainty, and in most cases impossibility of identifying the beings who communicate. should make us hesitate to stake anything of consequence on their mere personal authority. Surely, no intelligent reader of the great mass of spirit literature, purporting to emanate from distinguished personages of the past, can avoid concluding that cither the communicating spirits (if such they be) are .often shallow impostors, or their messages have been | have the same origin?

wretchedly mangled and emasculated in the transmission.

But the third consideration, more important than either of the others, is this, that spirits, even if hon- physical subtlety and mysticism. Humiliating as it cat and truthful, can only give their own opinions, may appear, nevertheless I believe that sooner or or tell how matters seem to them. It does not follow later we shall all become convinced that all the that the things of the after life will seem the same to us when we enter it. We should remember that field, is not to be preserved, though God be its cause; all spiritual things are seen through our individual for doth He not over work for progression, causing spiritual states, jus' as all natural things are seen the lesser to give place to the higher? And so far through our individual natural organs of vision. If as He worketh in us, so far shall we, like Him, bid our eyes are jauudiced, all things look yellow; if we the weeds fall to decay, that therefrom may spring a wear blue spectacles, all look blue; if our organs resurrected life. of vision are diseased or distorted, we may see men as trees walking. So correspondentially must it be in the spirit-life. Everything is seen 'according to our individual moral and spiritual conditions. In fact, there are as many future states, or spirit-worlds. as there are different internal conditions in those who enter there. The common notion of "heaven" and of "hell," which makes them localities in which, if you get there by any means, you will be unspeaka bly happy or indescribably miserable, is a monstrous delusion. We make our own heaven or hell, and carry it with us. Heaven comes of love, purity unselfishness and obedience; hell of lust, selfishness and self-will. Yet nothing is more common than for persons (both in and out of the body) who are in the exercise of self-love, to imagine their state to be heaven. This delusion is likely to cling to them until the time of discrimination comes, that is, the period, nearer or more remote, when their course reaches its results. This is the real "day of judgment." It comes to each in his own time-to some in this life. to others not till long after they have entered the next. They who have experienced it have learned the real difference between hell and heaven-between self-love and unselfish love.

Readers of spirit-communications, then, should learn to interpret them in the light of these princi ples. If spirits represent that the next life is to all a world of beauty and ever-increasing bliss, irrespective of character, it is evident that they are either deceivers, seeking to phtrap the unwary, or do not ger questions relating to public policy-intense, bigyet understand the unalterable laws written in their oted partizans, and shouting, voting beys. Such perown constitutions-in other words, have not yet ar- sons did what they could during the last national ived at the stage of "judgment" in themselves.

This leads to the mention of another distinction which few Spiritualists or communicating spirits seem to have learned as yet. It is that between what is commonly called the spirit-world, or world of souls (Hades), and what may be designated as the spiritual world, or the true heaven. The former embraces all beings that have thrown off the earthly right to go out of the Union; they have gone out. form. It doubtless has its gradations, or "spheres." The fact is fixed. A government de fucto has been set of greater or less enjoyment, according to quality of up at Montgomery, with all the necessary machinery life and love; but these spheres may exist to a great to give it operative force and character. It has its extent within the general sphere of self-love. To en. chief Executive, its army, its custom-houses, its ter the true spiritual world, the real heaven, one must forts and arsenals, its mint, and pretty soon it will be born out of self-love into the sphere of self-sacrifice, self-renunciation, humility, charity, and uni versal love-must; in other words, die to self, and be keeping on its own account; the point is, it has, as raised in a new life. And to do this, we need not a government, gone into operation. Now then, wait till we lay aside the earthly form, nor spend ages in journeying through various spheres of Hades. It is an internal process, which may be experienced to have done, we all along counseled a peaceful sepwhile we remain in the body.

An understanding application of these almost selfwisdom, will render even the humblest truth-seeker all, most Christianlike mode of settling differences sufficiently capable of discrimination for ordinary that could really be settled in no other way. We

The Spiritual Man.

An earnest truth-seeker, who has penetrated the arcana of life beyond the ken of most people, expresses much interest in our late suggestions on the subject of "Spiritual Progression." Though his ardice. It was easy enough to charge or suspect in communication is marked "private," yet I trust he that way, while the fit lasted. vill not object to a brief quotation from it. He

"There are views in it which I hope to see elaborated. Your distinction between continuous and ascending progression,' contains a volume of truth. kingdom of man."

mark on the distinction between "Self-love" and

living, conscious identity and entity. This is the turning point. The divine or immortal life in man life, which has, through both continuous and ascend. evidencing in this progress the manifested creative energy of the Divine will and power; or it is the offspring, and therefore the child of Deity, in contradistinction to that individualized natural life, con- they claim. stituting the intellectual and animal consciousness of

It is useless to avoid this point. Man is either a in lust; or, in other words, the God within us' is a slave to passion, appetite and lust.

To my mind, the Divine within us is not only pure,

Deity-a house built for his child to dwell in." It was not my intention to avoid the point here presented, but in fact to assert, (if I understand it) substantially, the same thing; that is, to show that the spiritual man as distinguished from the natural, alone can have either immortality or incorruptibility. The spiritual or divine selfhood I regard as totally distinct, in derivation, in essence, and in consciousness, from the natural selfhood. Bitter waters and sweet do not flow from the same fountain. Lust and evil, therefore, come from the human life-principle, but not from the spirit, or immortal life-prin-

Strange Results of Modern Logic. I was somewhat surprised, last evening, at the comments of a friend concerning Mr. A. E. Newton's contribution to the Banner of March 23d, entitled

A Street Conversation." "So," remarked the person in question, "Mr. Newton would have us weed ourselves, would he? just as if there was anything in us that God did not make !"

I had not the opportunity to reply, but was nov-

ertheless provoked to the following reflection:

ing that each, in its uses, bears a very different rela- ing the management and outside government of hu-

Truly, our logic has been playing strange freaks with some of us, and it is high time we thought of extricating ourselves from this labyrinth of metavegetation of our soul-garden, as well as of our corn-

Banner of Tight.

BOSTON, SATURDAY, APRIL 6, 1861.

OFFICE, 3 1-2 BRATTLE ST., BOSTON. S. T. MUNSON, No. 143 Fulton street, New York, will act

TERMS OF SUBSCRIPTION. three months,

Clubs of four or more persons will be taken at the follow 22 Subscribers in Canada, or other foreign countries, will add to the terms of subscription 52 cents per year, for pre-pay

act to the terms of subscription 52 cents per year, for pre-psy-ment of American postage.

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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 paid for.

Business Letters must be addressed, William Berry. - Publisher, BOSTON, MASS.

TWO CONFEDERACIES.

There are just two classes of persons who are not to be expected to understand very much of the larcanvass; nobody looks to them in these times for assistance, and they may therefore subside into silence.

It is not to be disguised any longer, that we have in this country, at present, two Confederacies-a Northern and a Southern. It is no time now to stop and inquire if the seven seceding States had any have its navy. We need not ask if it stole all or any of these articles with which to set up housewhat is it best for us to do?

For ourselves, seeing and forseeing as we claimed aration of the dissatisfied States, if actual separation was what they desired; and recommended an evident principles, accompanied by a reverent open. entire abandonment of all the arsenals and forts in ing of one's own interiors to the influx of celestial dispute, as the wiser, more statesmanlike, and above took this ground as much after serious reflection as in obedience to the suggestions of sentiments that we deem generous, and fraternal, and humanitarian in the highest sense. All who advocated such a course, we well remember, were either openly charged with, or secretly suspected of fear and cow-

But suddenly we have evidences all around us, that parties and papers that once advocated " retaking the forts," "collecting the revenues," and "executing the laws," are coming over to our views. most careful and detailed exposition, and What they could not see in the light of reason and application in the lower, as well as in the human, or forbearance, they do make out to behold in the light of interest, or necessity. They favor the withdrawal After some minor criticisms, he proceeds to re- of the troops from Fort Sumter, because they cannot reinforce them without a terrific expenditure of human lives, nor even feed them at a much less cost. "As you say, the latter is not 'a refinement of the They begin to say at last of the Cotton States-" Let former; but I submit it is in itself distinct as a them go!"—but insist that they are traitors, and rebels, and thieves, in the same breath. What is either the perfected unfoldment of that natural might work very favorably for their own cause, if conceded in frankness and fraternal feeling, they ing progression, passed through all the links in the chain leading from chaos unto Naturo's ultimate, this manner of the concession. They assume an itic manner of the concession. They assume au. thority where they cannot prove that they have any; or, if authority be conceded, it is of the sort

'The Boston Journal is an excellent, and generally accurate vane to tell which way the party winds are compound of associated Natural and Divine Life, or setting in to blow. At first, the Journal could not the soul, being both divine and human, can and believe there was any serious dissatisfaction. in any does, willingly and knowingly, cultivate and indulge quarter of the Union. It scouted the idea of a handfull of Southern men having influence enough at home to work any very wide mischief. And then it but inherently incorruptible. Hence it is only the saw the storm coming; next it felt it; next it preanimal consciouences, or Adam of our nature that is dicted great things under a new Administration; selfish. This is not the child, but the creature of and so on, and so on, until to-day it takes the ground, in reference to this revolution at the South. that our government' is totally unlike other forms of government, and is therefore not to be criticised in the light of any of the old-time theories of governmental structure; that our form is but, for the time being, the "organized expression of the popular will," liable to all the fluctuations and revolutions incident to popular governments, yet susceptible of no remedial helps save those administered by popular power; and hence, that it will not answer, in logic any more than in common sense, to assert the authority of one section of the old Union over another section, nor yet to insist, while Secession is unwarranted by either the letter or the spirit of the Constitution, that the proper antidote to Seces. sion is Coercion, or the application of organized Force. We are glad to observe this return to reason on the part of such presses as the Journal, even if it is brought upon them by the sheer necessity of circumstances, and above all, to note even the tardy advocacy of such sentiments and opinions only as belong to this age and time.

The New York Independent is a sheet of a different character. Obediently to the spirit of its creed, But, my friend, why weed your cornfield? Did for a long time past it has done little else, in the not God make the weeds to sprout, as well as the way of aiding in the adjustment of national troucorn? You readily discriminate, in that case, why bles, than breathe out "threatenings and slaughter." one should be plucked out and the other left stand- But now the Independent looks at this matter in a ing. Certainly you have no difficulty in understand- new light. Its multiplication table theories respect. tion to the human family. How is it, then, that man nature in the lump do not work at all well; you can so tenderly regard the weeds of your own and it is, of course, in a pinch like this, forced to nature, from the avowed reason that they are of abandon them. We did not expect them to do it God, while, at the same time, you can so unheedingly squarely and frankly, and they did not. In disoutroot those of your cornfield, which no less surely cussing the question at large, they divide it up into separate heads, or points; the sum and substance | writing them.

of all which is, that the Cotton States are not of so much consequence to us as we used to think forthat it went pay to attempt to subjugate them, though there is no doubt in the Independent's mind the citizens of Boston on Tuesday evening, March that we might, and that God himself intended there 26th, who bad met to listen to a statement of her should finally come a separation, and probably on plans for the erection of a home for the Magdalens the distinct line that divides free from slave labor; of the United States.

Here we find ourselves, then, brought round to the point of Peace again; that solo condition on the Age can expect to be advanced. And although paid to the lecturess, who was frequently applauded. we entertain but a low opinion of the motives that have led a paper like the Independent, professing a duced Miss Hardinge. religion which it claims at once as the perfection of reason, and the flower of humanitarian sentiment, to embrace the doctrine of Peace, we are neverthed ure, and that she hoped her beginning would lead to less glad to find that, from any cause, it is made to contribute its influence to the work of spreading and establishing views such as belit a race so highly fa vored as this which inhabits the American Continent. If it is in keeping with the Independent's religion to keep its hands off another, simply for fear it may get the worst of it in the encounter, many people will rejoice to find it compelled to make the confession, in its attempts to find some excuse for backing out pable of reform. This she denied. She had been of an unreasonable, untenable, and unchristian po sition. Nothing is so good as for Phariseelsm to be forced to go before the world and shrive itself by a the lowest; never had talked with the most prosperpublic confession. Furthermore, the crude and ous without finding that they bore an eradicable half views of that politico-religious paper in rela- sting in the heart, and the had never yet seen one brought to the surface, when it talks of the power she had learned that they dared not leave them of one-half of this people to subjugate and conquer a proy to their own reflections, but were obliged to minorities were not as carefully protected as the power of majorities is guaranteed to them: as if there was any principle of force in this government in its cold embrace. at all, considered relatively to the several States and | The institutions founded to reclaim them, of which geographical sections; or, as if, as the Boston Journa! finally concludes and concedes, this was anything ized expression of popular sentiment and the popular will, to be changed, modified, or even revolutionized, whenever the people so will and resolve.

The whole truth about it is, the world never saw such an experiment at self-government before, and hence our irregularities are not to be criticised by any of the standards that have been set up for the governments of the old world. We hold nothing to awaken memories of the past and of their degradais, that they unsettle all things. We may be in a ment pursued were also wrong. They enter too perpetual breeze, in consequence of it; but better early upon their career of vice to acquire steady hab-that, than perpetual calm and stagnation. Our polities of industy as domestics, and when thrown into that, than perpetual calm and stagnation. Our polities, in fact, are responsible for a large share of the public secret and derision. It was only by the pres-unrest, the nervous haste, the hit-or-miss style of so-sure of public opinion that she could hope to carry cial life which at present prevails; we have at forward her reform. She contended that the needle least this consolation, however, that, if human na- was impracticable as a means of employment for ture can finally master and survive them, we shall produce the most alert, susceptible, comprehensive, bread, beg or sin for it." It might do in isolated and aspiring race of beings that ever equatted upon cases, but as a body they could not support themany corner of the planet. Let no one be frightened selves by the needle. at what is now going on, nor be tempted, either, to suspend his faith; we are but experimenters, and the world to us.

The most that can be said, after all, against Revolution, under our form of government, is that our Constitution makes no provision for beginning or instituted. But in our own case, it deserves to be than as of old, only at the point of the beyond and at the dear expense of human lives. We may be about to show the world a new way of doing this thing, but that they would banish this degradation from and a far better way; that a people can change their sons as well. their institutions without wading through seas of In continuance, she spoke of her early experience, blood, and that a revolution may be accomplished, and how she became interested in this class of perand acknowledged to be accomplished, without appealing, from first to last, to powder and shot.

And this leads us to reflections on the revolution now going on, with which we shall deal in our next passing to an ante-room, one of these girls, in flaunt-

The Pops and his Power.

It is plain that His Holiness is, for a temporal prince, on his "last legs." Indeed, he has already confessed as much, in reply to offers from this individual and that of their services in a military capacity on his behalf. Louis Napoleon may be given the credit of this movement, on the whole so much found dead are exposed for recognition. She saw one in keeping with the liberal movements of the age, and which was a necessary condition to the final resurrection and regeneration of all Italy. One of times are dull, double that number are brought in." the French Bishops has scourged the Emperor roundly, in a published pamphlet, as being the author of all this fatality to the Papal power, but that was naturally to be expected. Louis Napoleon was, in or resort to the streets for bread; to remove friendfact, forced to take the position he has relative to the temporal power of the Papacy, for any other to remove them from the struggle of ordinary commust have been destructive to his leadership in the petition, by instructing them in the culture of affairs of Europe, and so to his own personal ambition and safety at the last. He proposes now, by way of pacification, to divide the Holy City into two parts, giving to the Pope one, and to the Italians the other; but Spain laughs and jeers at this proposal, and all the Bishops of France take on mightily against it. They declare that the Pope shall never leave Europe for Jerusalem, or for any other place, but shall stay where he is: and not only that, but shall retain and exercise his temporal powor, likewise. But that is easier said than done. For the Papacy to remain a temporal, as well as a spiritual power, is against the spirit of the age; and it can do so, only as it may chance to be stronger than all the forces that now stand arrayed against it.

"The Wildfire Club."

This volume was issued Saturday, March 23d, and is for sale at our office. It is a collection of Spiritual. istic Sketches, which our readers will find highly entertaining. They are written with that peculiar charm which invests all Miss Hardinge's efforts, and do her credit. We put the book before the public, feeling no misgivings as to its reception, or the satisfaction it will afford the reader; but we leave the work of criticism to those who are not so much interested in its success as we are. For particulars sce advertisement

JERICHO.-We have a correspondent who sends us Vermont. We never open his letters of "Att Sien-

Miss Hardinge's Movement for Outcast Females.

Miss Hardinge had a very flattering reception by

The Temple, one of the largest Halls in Boston, was crowded by people of both sexes, and all shades which any of the great progressive movements of of religious faith; the most marked attention was

Judge Ladd, of Cambridge, presided, and intro-

Miss Hardinge commenced by explaining that she meant something more than a mere palliative measa world-wide reform of the worst cvil which afflicts society. She gave some statistics of the number of public courtezans-there being six thousand annually in New York, and from five to seven thousand in St. Louis. Half of them. she believed a larger proportion, were on the street for bread, and one quarter of them die annually-the average continuance of this life of sin being four years.

She was met by many obstacles in presenting her cause-firstly, that the woman of the town is incaamongst them; had seen them under the most degrading circumstances, and in the flush of their prosperity; had never received a word of insult from tion to political affairs in this country, are clearly and reform. From these having charge of them in whom there did not exist the spark of repentance the other half; as if, under our form of government, stimulate them with artificial appliances to prevent them from wearing out their marketable beauty by the scalding tears of remorse, or running to the dark river and seeking relief from their sufferings

she had visited many, had not proceeded on the right plan; in them they were unnecessarily and too frequently bid to look upon their sinful past more than a mere government of opinion, an organ. lives—and for their future but two alternatives were put before them; domestic service, or the needle-for neither of which were they fit. Something else must be found for them.

She found a peculiar susceptibility in their characters—the very weakness which perhaps had led to their downfall-and the first opportunity offered a woman of the town to return to respectable society would be embraced. In nearly all the asylums for their reformation, the tendency of the system was settled as yet; the one good thing about our politics tion, which was a vital defect. The modes of employthis unfortunate class of females, which she pronounced as another name for "go, and if you need

She had been met by the objection that the institutions in which these poor women lead their lives were necessary in a community, as safeguards of our experience at the last is going to be worth all virtue. This she scouted as an idea too monstrous for belief: and she reminded her hearers that there were two criminals in their crimes-a strong, educated man of the world, with no incentive but passion, and a weak, ignorant girl, whose want of bread forced her on; the man, hence, far the greater crimcarrying it on. Indeed! Can anybody tell us of a inal. Reverse the picture, she said—painting it in written Constitution that ever did make such a pro- cloquent words—and man could not endure what he vision? These products of political wisdom are not cowardly brands upon the brow of woman. Let the apt to contain within themselves guarantees of their shame in this vice, and we should be rid, of it in a own destruction, but are established in the hope of year. It was a libel on human nature to throw a being perpetual. And they last just as long as they single obstacle in the way of this reform; but etill answer the wants of the people for whom they were the want of confidence in the possibility of its success met with in her own sex was one of the most formidable elements of opposition which the speaker remembered, that this is the first Constitution that encountered. In Portland she had met a lady who openly and directly acknowledged the right of revo. said she could not attend a meeting where the sublution. That was a long step forward. That open- ject of these foul creatures was to be presented, and ed the way for any grand movement of which the not until she arrived in Boston had she found a coned the way for any grand movement of which the human mind is capable; nay, more—it practically help you on in this good work, but we will furnish guaranteed that all such movements, in the future, you the means. The inequality of men and women, should be peaceful, and after rational methods, rather as recognized in the laws of society, was referred to than as of old, only at the point of the bayonet and at length as the prime obstacle in the way of this

> sons. She was at an early age a public pianist, and accustomed to pass through concert rooms where they were admitted free. She heard their coarse laugh and saw their painted cheeks. One day, in ing silks, passed her and dropped her handkerchief. She stooped to pick it up, when the gentleman with whom she was, tossed it aside with his cane. But she persisted in taking it up, and returned it to the girl, who darted a look of defiance, at first. She spoke kindly to her, when the girl burst into tears, which convinced her that the daring courtezan had not known what it was to be treated kindly. Her next experience among this class of females was in Paris, where, at the Morgue, the bodies of persons fair form thus exposed, and asked the police who she was. "It's only a woman of the town," he replied : five hundred lie here every year, and when the She set forth the plan of initiatory steps which she proposed to take. The design contemplated is a provision for the present needs and future usefulness of that class of females who seem compelled to starve less or outcast women from the temptation to sin; flowers, fruit and vegetables. To this end she proposes to raise money, which shall be held by trus-tees appointed in the several places where the money is contributed, and to purchase land and erect build-

in those places have proved successful. She spoke of a case in Paris where a noble man, i watchmaker, had taken an interest in this class, and instructed forty of them in a branch of his business, and he declared he never had better workmen; also, of another case, where a philanthropic lady in Pittsburgh had taken twenty-five girls from the treet and instructed them in the Daguerreaa art.

ings. Reports from Ireland, Glasgow and Paris

give assurance that attempts made upon this plan

It had been roughly estimated that \$500,000 would be needed to carry out the plan. She had already obtained between \$2000 and \$3000, and with that she intends to commence. A suitable location for the institution has been found, and in October next she will commence operations. In the meantime, Miss Hardinge will travel the country and present the claims of the unfortunate to the people. Judge Ladd of Cambridge, and Hon. John M. Kenney of the State Senate, have been appointed Trustees of the

fund to be raised in this city. We think the efforts Miss H. is making should call forth the sympathy of all truly benevolent Christian men and women.

The meeting on Tuesday evening, March 26th, was a decided success, and an impression was left upon the minds of the audience, which will bear good fruit during the contemplated visit of Miss Hardinge to Boston next October.

There is no class of people who need something done for them so much as the unfortunate, yet genwriting from Essex, Jericho and other post-offices in erous and warm-hearted women of the town. And no reform movement that we know of would so much ery" now, so he may save expense and time by not redound to the credit and the good of society, as that which we hope soon to eccinaugurated among them.

We are glad to see that Miss II. has so good an understanding of them, for there are but few people friend them.

were pledged in aid of the institution.

during April; and they think if this can be accom- us with so many objects to love. plished, sufficient means can be raised to commence operations. Miss Hardingo is engaged during this month at Philadelphia, but it is hoped our friends there will cancel her engagement in behalf of one of we came across one entitled, "An Eulogy, occasioned the noblest works of the age.

Extension of the Fall River Railroad to Newport.

Several efforts have been made in past years to extend the Fall River Rallroad to Newport, but the markably spiritual production. We have only room Massachusetts Legislature has not been able to see for a couple of extracts: the expediency of the project.

State, up to our State line; but three-quarters of a soldiers who fought by the side of this your renownmile remain to be chartered by this State. The ques- ed General! What heartfelt emotions must you extion is now before our Legislature, in two reports, one perience in reveiwing the selemn scenes and transadverse, being the majority report, and a minority report annexing a bill for the charter.

oberter for the extension granted.

This route to New York is by far the pleasantest of the Sound routes. There is less of fatiguing railroad travel, and passengers get on board the boat in mentality of your renowned Hero. Attend to his time to have a comfortable night's rest. On the return trip from New York, too, passengers are not disturbed so early, in consequence of the shortness of the car travel. The boats and their accommodations will have a tendency to slavery and ruin." also are unsurpassed, and not the least recommendation is the superiority of the table. All this has made this the favorite Sound route.

There have been some objections to it, however, which are owing to its present terminus at Fall Riv er. The run from Newport to Fall River is often lengthened by fogs which settle upon the river: Ice also is at times troublesome.

This run can be made much quicker by car than boat, and the traveling public be better accommo-

The territory through which the proposed extension is to pass also demand better means to reach Boston, which will be afforded by this movement.

Boston must be benefited by it, for Newport is thronged with strangers during the summer months, who would patronize our traders much more liber ally, could they have better means of reaching us. None of these people think of purchasing goods at Fall River. Thus the State is a loser by its refusal to grant the desired charter.

There is a powerful opposition to it, coming from the Bordens of Fall River, who, together with the Iron Company at that place, are desirous of keeping the steamers at their wharves. To be sure, there are but about five hundred remonstrants, composed chiefly of their dependents. Of course, the plea is set up that Fall River would be injured by the change. Suppose this to be true, the benefit to Boston would vastly overbalance this, and even if it were not so, is not the comfort of the vast traveling. public a paramount consideration?

We hope the charter for this short route will be granted.

March.

and young declare they never knew, saw, felt, or read of any March just like it. It has brought us tively, and so less erroneously, and be astonished at one of the biggest storms we have had during the the wondrous difference in the cost of the affair. century. It came in like a sucking dove, and, along Just try it on. into its third week, began to shake its hoary mane of snow and to roar aloud like any of the lustiest Nemean lions. The aged people, we find, on running our eyes over the obituary departments of the newspapers, have dropped away during this month discontinuance of tippling-shops on Sunday, the them, but this year has been tougher than ever before. Now that it is all past and gone, however, the For example, the petitioners say that many men, hopeful ones among us begin to look for blander | who can be restrained from drinking when at work, It is not expecting too much, as things go, to count sist. An estimate of the cost to the city of selling with some degree of certainty on an early and for- liquor was given, showing that there are in the city slopes once more covered with their carpets of deli-

Light Necessary to Health.

· As an instance of the value of sunlight, Dupytren, the colebrated physician, mentions the case of a French lady, whose disease baffled the skill of the most eminent medical men. This lady resided in a dark room, in which the sun never shone, in one of the narrow streets of Paris. After a careful examination he was led to refer her complaint to the absence of light, and caused her to be removed to a more cheerful situation; the change was attended with the most beneficialarcsults; all her complaints vanished. It is remarkable that Lavoisier, writing in the last century, should have placed light as an agent of health, even before pure air. In fact, where you can obtain abundance of light, it is also generally possible to obtain a constant change of fresh air. In England a similar thing occurs; in- pects. valids are almost always shut up in close rooms, curtains drawn, and light excluded, to their disadvantage. Sunlight is more vivifying than any physic.

Leve for Pete.

Many people believe-or say they do-it is a who know what strings to touch in their hearts to weakness to indulge in affection for a favorite dog, call forth the harmony within them. We were also cat, parret, or horse, and think they have decidedly pleased with her ideas of the kind of labor to be the best of the story when they can point their findone by them, and the general management of a gers at those who do so indulge, and say tauntingly reformatory institution; and we do not hesitate to of them that they have no love to lavish on husay, from a somewhat extended experience and in- manity, but on brute beasts alone. We do not quite vestigation of their habits, and what is necessary to know about that. It certainly cannot be that a man, be done in order to benefit the courtezan and aid her or a woman, is any worse for bestowing his or her desires to escape from the meshes into which she has affection upon a pet dog, or bird, or horse, or cat. It fallen, that the plan proposed by the lecturess is the surely does not signify-this act-that there is only one calculated at all to succeed. Few people nothing but a brutal instinct smothered up someknow the goodness of heart and the aptness for carry where in the nature of the person thus devoted to ing out any business where taste and a love of the his pet, and that there is no sign or chance of the beantiful are necessary, that is to be found among development of a still higher sentiment when higher this class. We were fearful that Miss Hardinge did opportunities shall be furnished at hand. There are not possess a proper knowledge of their wants and plenty of instances, and among men and women of powers; but confess our surprise to see how closely the loftiest intellectual development, of cases of atshe has hit the proper mark. And we do not doubt tachment to pets, that ought to make the whole race that she can receive aid from the very class she of carpers and succrers ashamed of themselves. We seeks to benefit, when they know her capacity to be- need mention no more than those of Scott with his dogs, and Cowper with his rabbits. For ourselves, We are happy to state, too, that we are not alone when we fall in with a person who owns up, and with in our praise. Several of our most influential oler- a sort of selfish pride, too, to the fact that he feels gymen have expressed satisfaction with the effort, no sort of affection for brutes, we cannot but think and one has already contributed \$200 to the move- that he has yet much more to learn of the value of ment. At a meeting of these gentlemen with Miss love in all directions, radiating exactly as light radi-H. on Thursday last, and of some others who have ates from the sun, or love from the source and centre become interested through this lecture, about \$700 of all love. It is nothing to be ashamed of, that one loves a pet even with passionate fondness; the shame We are also informed that they have expressed a should rather be, that one has no affection to spare desire that Miss Hardingo shall remain in Boston even for a dog, when the All-Father has surrounded

Washington.

Looking over some old pamphlets the other day, by the death of General Washington, pronounced at the middle Parish in Kittery, Me., February 22, 1800: by Daviel Sewall, Esq." It seems by his autograph on the title page, that it was presented to "Rev. John Thompson" by the author. It is a re-

"Ye citizens of America! Especially ye patricts of Rhode Island has granted a charter through the Seventy-five and Seventy-six! And ye officers and actions of his life? Let his memory be ever dear and honored among you. Let it never be said of Americans, that they are ungrateful, and as was We hope to see the latter report accepted and the said of the ancient Israelites, that "they did not show kindness unto the house of Jerubbaa', according to all the goodness that he had showed unto Israel. The observation of these cannot fail to make us a happy and renowned people; and a contrary conduct

> "From Vernon's mount behold the Hero rise, Resplendent forms attend him thro' the skies I The shades of war-worn veterans round him throng, And lead, enwrapt, their honor'd chief along! A laurel wreath, th' immortal Warren boars, A largel wreath, th' immorth Warren boars, An arch tri-mphal Mercer's hand pre; ares; Young Laurens, erst, th' avonging boit of war, With port mujestic, guides the gilttering car; Montgomery's godlike form directs the way, And Greens unfulds the gutes of endless day; While angels, trumpe'-tengued, proclaim thre' air, Due honors for the first of men prepare."

Taste not Fashion.

There is a common mistake made by women and men, to the effect that whatever is in the fushion must, therefore, be in the highest taste. Whereas, the two terms are nowise related, except perhaps conventionally, or arbitrarily. Because a certain mode of dress, or external adornment is in the fashion, it does not follow that it is in good taste. We saw a short man, only last week, tripping and puckering his way over a cross-walk, with a long-waisted, long-bodied, long-tailed coat on, that reached quite down to his heels. The coat, perhaps, was in the very height of fashion; yet it looked in such ridiculous taste, with its wearer playing off his monkeytricks at locomotion within it, that, for the very life of us, we could not suppress the laughter that demanded instant release. A little idea of beauty, and not merely of cost, will do more toward furnishing a dwelling than a purse so long that you can't touch bottom without such idea. A hop-vine makes some spots far more attractive than Corinthian columns with acanthus capitals will others. It is not in the indiscriminate imitation, which of course costs money; it is in the sense of harmony, of fitness, of what is truly beautiful, and closely related to asthetics in the highest sense. If people would only What a month we have just gone through! Old catch a hint from nature about these things, they would live more to their own satisfaction, less imita-

The Amount and Result of Tippling.

The authorities of Boston have had presented to their serious consideration a petition relative to the with great rapidity; it always is a tough month for body of which contains some facts that will astonish readers not already made aware of their existence. gales and brighter skies, for the crocuses, the can be induced to drink when idle; and, therefore, if soft April rains, the sprouting grass-blades, and the saloons are open on the Sabbath, they become subdowny catkins and emerald tassels on birch trees. jected to temptation which they might otherwise reward Spring, that shall make up for this long siege 2,000 liquor shops, and estimating their rent at \$100 of cold and snow and frost and bluster, and make each, the sum is \$200,000. The cost for attendance glad the hearts of all again. It will rejoice many is not less than \$365,000. The value of liquor drank a susceptible heart to see the hillsides and meadow is not less than \$438,000. Allowing each person who drinks to lose five cents per day, thereby, the cate green; many an almost expressiveless eye will sum would amount to \$1,254,000 annually. The gather up all its old fires of expression again, as cost to the city, through courts, &c., is not less than April opens the treasures that are hidden in its \$450,000. The aggregate exceeds the annual city hand, and invites them to feast themselves, and taxes by more than \$100,000. Here are figures revive in the contemplation of its sweet influences. that ought to awaken the public authorities to their duty, and arouse them also, to its speedy performance. To think of the cost to the city of Boston being, every year, in consequence of the opening of these places, nearly half a million dollars!

Our Mailing Department.

We shall hereafter pay special attention to this branch of our business, and shall see to it that care is taken in the direction and mailing of our list. The Banner is mailed every Monday morning, to all parts of the country, so that all of our subscribers, except those in California and Europe should receive their paper before the date of each issue. We thank our friends for responding so promptly

to our call upon them for renewals of their subscrip tions. Many have added a name to their own, and we commence the ninth volume under cheering pros-

J. V. Mansfield at Mome. Mr. Mansfield will receive visitors at his residence

No. 153 Chestnut Street, Chelsen.

Pleasant Scattments

E. Merriam, the well-known "clerk of the weather," in Brooklyn, writes in this way about existing in no time. national troubles to the Newburyport Herald-a way that we should indeed like to see imitated more

"My correspondent expresses a wish that the mail facilities will not be discontinued, and I hope so, too. The law of kindness should have place now, and let mutual forbearance restore harmony. There is a pleasure in being kind. The society of Friends (Quakers) make much effort in this—they use the kind words, and no people are more blessed than the Quakers-they, as a people, are the most healthy, the longest lived, the most prosperous, and enjoy more real happiness than any other society on the earth. I have a yearly epistle of that Society print ed in England, a few years since, which states that at that time there was not a member of their society land. in any poor house, and but one in prison, and he was ed for the non-payment of a military fine. I wish the whole human family were all good mem-bers of that society; the forts and armed ships would become of no account, and alcoholic liquors cease to be sold or used; jails, prisons and poor houses would become tenantless, and Heaven would hower down blessings on the human race in the fallness of abundance, and all would be happy, and the earth would increase its products four fold, and the birds would sing more sweetly, and the flowers would be richer, more beautiful, and yield a sweeter fragrance, a more delicious aroma."

A Calico Ball.

The course of parties given by the Ladies' Relief Society, at Concert Hall, have been concluded, and have resulted beneficially to the treasury of the Society, as well as promoted a fuller and freer sociability and acquaintanceship among the Spiritualists of Boston. The committee of managers have arranged to have next Tuesday evening, at the same place, a grand Calico Ball, as a finale to the course, and a pleasant time may be anticipated. The music will be furnished by Walker & Davis's Band, one of the best in the United States.

Where they Arc.

Mrs. A. M. Spence will lecture the five Sandays of April in Cambridgeport, Mass.; Warren Chase lectures in Troy, N. Y., next Sabbath ; Emma Hardinge will be in Concord, N. H, the 1st, 2d and 3d inst.; Leo Miller in Putnam, Conn., April 7; N. F. White in Battle Creek, Mich., April 7th ; F. L. Wardsworth in Elkhart, Ind., April 7; H. B. Storer in Providence, R. I., April 7; H. P. Fairfield in Toledo, Ohio, April 7; S. B. Brittan in Leominster, Mass., April 7.

Articles against Spiritualism. We are unable, in this issue, to commence the series of articles entitled "The Delusion of Spiritualism," by an "Orthodox Clergyman," to which reference was made in our last paper, for the reason that we have not received the documents.

Notices to Correspondents.

H. B., GALVA, Ill .- The writer prefers not to be known. The series may be published at some future

H. E. STEARNS .- We will send you the numbers you want, if you will send us the name of, the town in which you reside.

Our Circle.

We shall give notice in our next as to the reopening of our Rooms. A fee of ten cents will be charged, according to notice at the head of the Messages on the sixth page.

ALL SORTS OF PARAGRAPHS.

ON OUR FIRST PAGE -"Judith," (continued) grand story.

SECOND PAGE-Poetry; Original Essays-" The Age of Virtue," by George Stearns-Subject. "Ulterior Benefits of Spirit-Communion." . The Lights and Shadows of that which is Past, and that which is to Come," by Wash. A. Danskin. THIRD PAGE-A fine poem, entitled " The Chief of

Brocklin Tide." by Marco Milton; Pawners' Bank; ton and Napoleon," and . Liberty, its Meaning, Uses and Abuses." FOURTH AND FIFTH PAGES-Contributions by A.

E. Newton; Editorials, &c.

SIXTH PAGE-Three columns of Spirit-Messages; Poetry: A Lecture by Miss Emma Hardinge-Subject. · The Second Coming of Christ: Spiritual Conference at Clinton Hall, New York, which is continued on the seventh page.

EIGHTH PAGE. - Pearls: Boston Spiritual Conference; Correspondence ; Advertisements, &c.

A correspondent in New Bedford writes :-- We now have made Spiritualism an institution among us, having hired a very pleasant hall, for a year, and have the best speakers engaged, as you have advertised in your paper. I desire to call the attention of other places which want speakers, to the Rev. Stephen Fellows, of Fall River, who is a splendid inspirational speaker, and who needs our sympathy, he having been expelled from the church. We should certainly support all who "speak the truth for the truth's sake."

The Newburgh (Ind.) Democrat says : " Our Spiritnal friends have not been slow in investigating the faith that is in them. With no public edifice peculiar ly their own, they yet have secured large audiences in a room where two fluent preachers have inculcated their philosophy of religion."

SUPERIOR SEWING MACHINES. -- We vesterday visited the Sewing Machine Exchange, No. 17 Franklin street. and were much gratified on witnessing the operation of the various machines there. They are all of the very best class, and will be sold at low prices to suit the times. Mr. S. C. Hart, the agent, is always at his post, and will be happy to explain the working of the machines to all those who desire to be posted up in such matters. Give him a call before purchasing e'se-

DR. JAMES COOPER, of Bellefontaine, O., expects to attend the Speakers' Convention, to be holden at Sturgis, Michigan, on the twenty-third of April, and will answer calls to lecture, on the route there, on the Sunday before and the Sunday after the Convention. Address, Bellefontaine, Ohio.

Mrs. Ernestine L. Rose will visit Boston the second week in April, where she will give one or more lec-

Vanity Fair says it is one of Nature's paradoxes that if you want to keep a coal fire hot you must keep Idleness is a public mint, where various kinds of

mischief are coined.

MEN OF UNDERSTADING-Shoemakers, A man who has no enemies is seldom good for any-

has Kreeses about him.

hing-he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character is one who thinks for himself, and speaks what he thinks; he is always sure to bave enenies. They are as necessary to him as fresh air; they keep him alive and active.

Clothing dealers in Brattle street have very bad habits-for sale.

The Sunday Atlas, in a fit of revolutionary enthusions, says: "Hurrah for the girls of '76 !" To which a New Jersey paper cries: "Thunder! That's too darned old. No, no—harrah for the girls of 17."

Why is a Malay like a tumbled shirt? Because he has Kreeses about him. The Sunday Atlas, in a fit of revolutionary enthusi-

Model wives formerly took a "stitch in time." but now, with the aid of a sowing machine, they take one

Byrup made from the bark of a dog is said to be a

Some poet savs :

sure cure for hydrophobla.

" Heaven lies about us in our infancy;" which we find quoted in Zion's Herald. Digby thinks if heaven is liable to lie at all, it is n't so good a place as Christian professors would have us believe.

Four years ago one of our spirit friends assured us that there would be samine in different quarters of the globe the present year. The prophecy has been literally fulfilled. There has been famine in Kansas; and now we learn, by a recent foreign arrival, that from four hundred to five bandred human beings were daily dying in India from starvation caused by famine in that

I stood on the brink in childhood, And watched the bubbles go From the rock-fretted sunny ripple To the smoother lymph below; And over the wide creek-bottom, Under them every one,
Went golden stars in the water,
All luminous with the sun.

But the bubbles brake on the surface, And under, the stars of gold Brake, and the hurrying water Flowed onward, swift and cold.

I stood on the brink in manhood,
And it came to my weary heart,
In my breast so dull and heavy,
After the years of smart, That every hollowest bubble Whileh over my life had passed, still into its deeper current Bome sky-sweet gleam had cast; That, however I necked it gayly,
And guessed at its hollowness,
Still shone, with each bursting bubble,
One star in my soul the less,
[Atlantic Monthly.]

Stone-cutters ought to be good soldiers, as they are acquainted with all kinds of drille.

We pity the family that sits down to a broil three

RATHER COOL-Our diplomatic relations with Chili.

A Paris letter to the N. Y. Times save that the French and English governments are fitting out a powerful fleet of war steamers for the United States. The suggestion came from England. France will furnish three first-class frigates, and the English contingent will perhaps be larger. The fleet will sail with sealed orders. Spain is also preparing to send a formidable force to the Gulf, though not working in concert with England and France.

The condensed air of a crowded room gives a deposit, which, if allowed to remain a few days forms a solid, thick, glutinous mass, having a strong odor of animal matter. If examined by a microscope, it is seen to undergo a remarkable change. First of all. it is converted into a vegetable growth, and this is followed by the production of multitudes of animaloulæ; a decisive proof that it must contain-organic-matter. or it could not nourish organic beings.

" EVERY MAN WILL YET BE HIS OWN PRINTER," Faid ... EVERY MAN WILL YET BE HIS OWN PRINTER." Anid a veteran pinter, a few days ago, while examining one of Lowe's Portable Printing Presses. I have seen most every kind of hand and power presses." said another practical printer. "yet I have never seen any press equal to the Lowe Printing Press, for utility, cheapness, simplicity and durability. It works to a charm." We, too, have examined these presses, and know

We, too, have examined these presses, and know them to be the simplest, and yet most useful and important invention which has ever appeared, particularly as a means for the advertising of one's business and the general diffusion of knowledge. Many fuventio, political, religious, advertising and school journals are already printed on these presses. The press is so easily managed, almost any bo or girl of twelve years can do excellent work on it, after a few moments' teaching. When we think how cheaply every man, with one of these presses, can do a vast amount of advertising, and thus add to his wealth, by extendof advertising, and thus add to his wealth, by extending his business, we cannot help believing that every man ought to have one of these preses. It will prove a fruitful source of amusement and profit.

Hon. Henry Barnard, LL. D., editor of the American

Journal of Education, in his December number, says:

Lowe's Portable Press can be turned to manifold use in family education, and in all educational establishments. It will assist in acquiring the habit of correct spelling, capitalization, punctuation and paragraphing. If I had \$200 to expend in apparatus and appliances for a school. I should invest at least \$30 in Brocklin Tide." by Marco Milton; Pawners' Bank: one of Lowe's presses and printing offices. I know of Lectures by Cora L. V. Hatch—Subjects, "Washing-ton and Napoleon," and "Liberty, its Meaning, Uses amusement and improvement of the contributors in

Call at the rooms of the Lowe Press Company, 13 Water street, Boston, and see the presses, or send to the Company for a circular.

LATE FOREIGN ITEMS.—The French papers publish dispatches announcing the threatening attitude of the Mussulmen toward Christians in Syria.

The Turkish government's diafts on Mires, for

£400.000 sterling, were duly paid on the 12th.

Count Cavour has presented a project of law proclaiming the Kingdom of Italy to the lower branch of

he Italian Parliament. Differences had arisen between Sir H. Bulwer and the American Minister in Turkey. Mr. Bulwer de clined to attend the latter's reception on Washington's

birthday.
Naples, March 13.—An encounter had taken place between a French regiment and seven hundred Papal Zouaves. A French Colonel was killed, and fortythree men were wounded. The citadel of Messina surrendered to the Sardinian

troops March 18th. A separate Council of State has been granted by the Emperor of Russia to the Kingdom of Poland. Zornoisky has been appointed President.

The famine continues in the northern and western provinces of India. A cannibal festival had occurred at Bonny, Africa.

The victims' heads were cut off and exhibited in front of the public places of worship.

Conference of Speakers-National Convention. A fraternal Conference of Spiritualist Lecturers and Teach ers will be held in the City of Worcester, Mass., commencing Tuesday, the 10th day of April, 1861, and continuing four nys. The object of the Conference is, to further the good work

so well begun at the late Quincy Convention—namely, the promotion of mutual acquaintance, respect and confidence among the public advocates of Spiritual Reform; the securing of greater unity of heart and purpose; and thus greater than the property of the problem of the proble

Stress for the work devolving on us.

The present disturbed and distracted state of the public mind in relation to social and political institutions, as well as o religious and theological ideas, marks a transitional period in the world's history, of no ordinary moment. The Old is passing away; the New is struggling into birth. It therefore behoeves those who are called to be spiritual teachers, that hey be qualified to lead the way to a New Age of Wisdom and of Harmony—to the inauguration of both a more vital and practical Religion, and a more just and fraternal Civilization. Anything less than these will fall to meet the domand of the times, and the promise of the opening Era.

All Lecturers and Teachers (including Mediums and Editors) identified with or interested in the Modern Spiritual Reformation, who recognize the desirableness of the offects religious and theological kleas, marks a transitio

tors) identified with or interested in the Modern Spiritual Reformation, who recognize the desirableness of the object above named, and who may be at the time within convenient distance, are cordially invited to be precent.

It is proposed that the first two days of this Conference be devoted exclusively to the benefit of Lecturers and Teachers—that the assions the spent in free, conversational interchanges of opinions and experiences, and such other methdse of accomplishing the desired ends as may be deemed suitable. The remaining days (Thursday and Friday, April 18th and 19th.) will be mainly appropriated to public meetings, for addresses and for the consideration of the general interests and claims of Spiritualism. To these meetings all Spiritualism. claims of Spiritualism. To these meetings all Spiritualists and the public generally are invited.

and the public generally are invited. The friends in Worcester have generously offered the hos-pitalities of their hearts and homes to all Lecturers who may pitalities of their hearts and homes to all Lecturers who may attend. The place of meeting will be announced in due time. The Conference is designed as proliminary to a National Convention, which the Committee, in pursuance of the duty assigned them intend to convoke in the month of August next. (14th to 18th.) and in the city of Oswego, N. Y. The purposes of this National Meeting will be more definitely stated in a Call, to be hereafter issued.

In view of the profitable results which may be expected from such gatherings the undersigned fraternally recommend to their co-workers in the Western States the holding of a similar Conference at some central point in that section, and at or about the same time, as preparatory to the General Convention in August. One of our number (F. L. Wadsworth)

NOTICES OF MEETINGS.

ALLSTON HALL, BUNSTEAD PLACE, BOSTOS.—Lectures are given here every Sunday afternoon at 9.45, and at 7.15 o'clock in the evening. The following speakers are ongaged: Mrs Maria M. Macumber, last Sunday in March, and first two

in April.

Confedence Hall, No. 14 Bromfield Street, Boaton.—
The Boston Spiritual Conference meets every Wodnesday evening, at 712 o'clock. (The proceedings are reported for the Banner.) The subject for discussion at the next meeting "The Bible."

"The Bible."

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

CHARLESTOWN.—Sunday meetings are held regularly at Central Hall, afternoon and evening. CAMBBIOGROUP.—Meetings are held in Williams' Hall, OAMBRIDGEFORT.—Meetings are held in Williams' Hall, Western Avenue, overy Sunday Afternoon and Evening, at S and 7 o'clock. Seats free to all. The following named speakers are engaged:—Mrs. Spence through. April; Mrs. Fannie B. Felton, May 12th; Miss Fannie Davis, May 12th; and 20th; Mrs. R H. Burt, Jane 2d and 0th; Miss L. E. De-Force, June 10th, 23d and 30th; Mrs. F. O. Hyzer during August; Leo Miller, Esq., during October; Miss Emma Hardinge, Sept. 1st and 8th.

LOWELL.—The Spiritualists of this city hold regular meetings on Sundays, forenon and afternoon in Walls's Hall, They have engaged the following speakers:—Mrs. M. S. Townsend during April; Mrs. F. O. Hyzer, during May; Mies Lizzic Doten in June; R. P. Ambier in July; Mrs. Mary M. Macumber in August; Warren Chase three first Sundays in September; Miss Fanny Davis in October.

GLOUGETER.—Spiritual meetings are held every Sunday; at the Town Hall. The following named speakers are engaged: Mrs. B. B. Sawyer, April 7th; Mrs. Elizabeth Clough, April 14th and 21st.

Naw Bedford.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums. Afterneon and Evening. Speakers ongaged:—Mrs. Danforth. April 7th; Mrs. E. L. Rose, April 2th; Wm. E. Copeland, April 2tst; Hon. B. Robinson, April 2sth; Mrs. M. B. Kenucy, May 5th and 12th; Mrs. R. H. Burt, Mny 19th and 26; Miss. Faunto Davis, June 26-5th and 16th; Dr. A. B. Child, June 23t; Rev. S. Fellows, June 3tst; Miss Emplemental Parks. ma Hardinge, Sopt. 15th; Miss Boll Scougail, Dec. 1st., 8th, 15th, and 22d.

FOXDORO.—Moctings first, third and fifth Sundays of each month, in the Town Hall, at 11-2 and 71-4 F. M. Speakers, engaged:—Miss Susan M. Johnson, April 7; and H. B. Stoier April 21.

PUTNAM, CONN.—Engagements are made as follows:—Warren Chase, for May; Miss L. E. A. Desorce, Aug. WAITEN Chase, for May; hitse L. E. A. Deforce, Aug.

POETLAND, ME.—The Spiritualists of this city hold regular meetings overy Sunday, in Laucaster Hall. Conference in the forence on. Lectures afternoon and evening, at 2 1.4 and 7 o'clock. Speakers engaged:—Charles A. Hayden, first two, and Miss Fannie Davis lust two Subaths in April and first two in May; Mrs. M. S. Townsond the last two Sundays in May and the first Bunday in June; Mrs. M. M. Macumber last four Bundays in June; Miss Lizzie Doten during September; Miss Laura Deforce during October; Mrs. Anna M. Middlebrook during November

PROVIDENCE.—A list of the engagements of speakers.

PROVIDENCE. - A list of the engagements of speakers:-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. Deforce in July; Mattle F. Hulett in Aug.; Mrs. A. M. Sponce in Beptember; Mrs. M. S. Townsend, the first two, and Mrs. M. M. Macumber the inst two Sabbaths of Oct.; Belle Scougall in Nov.; Leo. Milior in Day.

Honracuess. &c.

Brown's Bronchial Troches.-These cough and voice lozengos, which we advertised a few weeks ago, are superior for elieving hoarseness, to anything that we are acquainted with. We have tried them during the past winter, and make this statement gratuittously, for the tenefit of our brethern in the ministry. - [Central Christian Herald, Cincinnati.

Special Notice to the Afflicted,

Special Notice to the Afflicted.

This is to certify that two years ago the best physicians gave me up as an incurable case of consumption; that I is a beston without any hope of being well. I went to Providence, as decame acquainted with Mrs. J. S. Borrest, Healing Medium, and is less than the sweeks I was so far recovered that I came home, to the atonishment of my family and friends, and since that time I have been gaining strength and able to attend to my business as usual; and I cospectfully recommend all afflicted to give her a call at her residence, No. 20 Castle street, a few doors from Washington street, Boston. For further information call on me at No. 840 Washington street.

Nation 23, 1861.

ADVERTISEMENTS. TERMS.—A limited number of advertisements will be in erted in this paper at fifteen cents per line for each inser-

tion. Liberal discount made on standing advertisements. SPIRITUALISM,

The Frintrual Truth Serkers will hold their Circles and Meetings at No. 50 West 22d street, New York, every evening from 7 to 10 o'clock, until further notice.

Monday and Wedneeday ovenings a Circle of Investigation. All persons seriously disposed, though they do not believe in spirit power, are invited to witness physical and other tests. Tuesday and Saturday ovenings, Developing (progressive) Circles, for believers and mediums.

Circles, for believers and mediums.

Thursday, the Circle of Harmony, for progressed spirits.

Friday, the Council of Truth. Sunday evenings, Religious exercises. The best and most truthful mediums in the field will be found here at all hours of the day. Healing, Developing, Speaking, Seeing. Personating. Psychometrising, Tip-

oping, Spoaking, Recing, Fersonating, Legislating, Raping, Raping, &c. &c. Public loctures will be advertised in the daily papers.

Good lecturers, test and other mediums, are invited to labor with us here; as we will count them worthy of their

N. B. Strangers visiting this city can be accommodated with Board.

##F Tickots to Investigating and Developing Circles, 25 cents. Individual sittings, from \$1 to \$2 per hour. The poor are otherwise provided for.

All communications must be directed to RIOHARD D. GOODWIN,

It At No. 50 West 221 street, New York City.

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LIFE, FIRE AND MARINE INSURANCE AGENT, Office—Old State House, (basement.) istf Dec. 29.

The Messenger.

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

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

MESSAGES TO BE PUBLISHED.

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

falso?

Friday, Ftb. 8.—Why do not spirits assist in breaking up the Union? Major Christian, Montgomery, Ala; Abigail Phillips; Mary Sweeney, New York.

Saturday, Ftb. 9.—How may the African race be clevated to the standard of the Anglo Saxon race? Isanc P. Lincoln, Springfield, Ili., Frances Almeda Whortley, New York; William Murphy, Boston; Nancy Davidson.

Theeday, Ftb. 12—Is not Amorican Slavery unconstitutional? Charles T. Wentworth, Worcester, Mass.; Alice D. Laoy, Montreal; Samuel Robbins, Salem; Anna Smith; Wm. Jones.

Wm. Jones.
Wednesday, Feb. 13.—Have not religion and mornilty
greatly degenerated in America? John O'Donnell, Margarot
Ellon Corbett, New Bedford; Billy Murry, East Cambridge;

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

Our Circles .-- Admittance Fee Charged.

Holding our Circles in public, necessitates the having a la go 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, 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 Fare Circles. Beside this, we find our present room, 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.

When we re-open our rooms, we shall charge the small fee of TEN CENTS for aimission to each sitting. Notice will be given in a subsequent number as to the time

W. BRRRY.

of re-oponing our rooms. March 30th, 1861.

The Soul.

Is the human soul finite or infinite? and how shall we live that the soul may be unfolded harmoniously? .

Inasmuch as the human soul is the God manifest in the flesh, it is infinite; inasmuch as the human soul is immortal, it is infinite also. Inasmuch as the human soul is the God-not a part of God-it must of necessity be infinite.

You have been taught to look at an infinite intelligence standing somewhere in the universe-an infinite being, you know not where. But believe us, Nature will tell you to look within to find the infinite

Inasmuch as man has within him an inexhaustible source of life, he becomes one with Deity. Seek wheresoever you will to find the Infinite Jehovah, believe us you will find him only in the human soul. You can comprehend him nowhere else. That man is endowed with power to overcome all things beside himself in the universe, should prove to man in the external that he is infinite in the internal.

It were vain for us to attempt to prove our assertions; it would be vain for us to bring all we see in Naturo to prove us true. Man can only perceive truth as it comes welling up in his own soul. We may give truth, but he may not see it so - not because he has not that truth in his soul, but because that truth has not met with external force to call it forth. Within the human soul lies the power of progress; it is found nowhere else as applicable to himself. Although our God permentes or pervades all nature, yet he comes only into conscious life when he comes manifesting through the human form, for nowhere else in nature do we find originality of thought—not in Nature, nor in any of God's creation. Now that man is capable of originating for himself, should prove that man is himsef. would not rob the Creator of his infinitude of power, but we will give to him what belongs to him, nor charge him with performing his work unfaithfully. When the Christian prays to God the Father, that he may guide and control us finite beings, he positively charges God with imperfection. He says: "Oh God, thou hast made me but a part o thyself; thou hast likened me unto but a portion of thy infinite self;" when the great Jehovah says, "I have created thee in my own image, I have placed the seal of infinitude upon thee, oh man." Poor man charges God with want of wisdom because he hath imper ectly formed and framed the human soul.

Men think they are constantly receiving new thoughts from the invisible world of thought. Every thought that comes speaking to the external consciousness, has but come forth from their own internal principle. There it had its birth, and it has been called forth by the law of the external senses. Through this law the soul unfolds itself, and we need not speak of the variety of means of unfoldment of the soul. As nature gives no two manifestations alike, so it is with nature in humanity.

How shall we live that the soul be unfolded harmoniously?

We answer, live more in accordance with the law that governs you in the human. Feel and known you are each endowed with infinite power, and by it vou are to progress-to cast off the old and dying, and put on the new and glorious. By it you perceive things that are mysterious and dark to some around you. When you seek to unfold the soul by unnatural or artificial means, then you receive inharmonious and imperfect manifestations as given you in thoughts, acts and words, all coming inharmoniously in consequence of the unnatural condition of the outer man. The inner portion is always natural, always right, always good, for that is God. Sink as you may in the depths of crime, go to the lowest hell, moral, intellectual or physical, as you may, you are the same as when previous to the de-gradation. For as you are an immortal soul, you are an infinite God.

To live naturally you must understand the laws of nature as pertaining to the physical, and the laws of the soul. The first thing to know is that you are a God of yourself, and though the external is dark, the internal is bright. Though the diamond may lie in the rubbish for ages, it is t e diamond as much as when it is produced as a jewel. To live correctly, live in accordance with the law natural, which is the most simple law you have. Feb. 1.

Joseph W. Leyon.

I experienced something of a change since I saw you. My name is Joseph W. Leyon. I have n't come here to convince any one that I do come myself, but because I promised so to do and because I have a very strong desire to try my power to control the medium. I am very happy in my new state of life, and am thankful I am free.

I wish to tell my mother I was unconscious but a

few seconds, and had no knowledge I had lost my body, until I was made acquainted with the fact through their tears.

I died at one o'clock the very night you saw me first at about eleven. I am very much obliged to Mr. Barnard—for no matter what. The fact that I return to speak does not prove to the world that Spiritualism is true, but it proves it to me. It is simple in itself, but a source of great joy to all those who avail themselves of the privilege of returning.

Tell my mother I shall be able, I think, to do much forther now I am free. I thank God I left earth early, and do not wish to return. And I am not sorry for any act of my life, for I did as well as I could, considering the circumstances surrounding me. Good afternoon, sir.

Michael Brady.

When I was about to die, I thought I had got most through with all things that belong to the world; but when I got out of the body entirely, I soon learn-

long day to learn in, and if I do n't get along well, to you and the world to all future ages.

it's my own fault. My namo is Michael Beady. I was a journeyman tailor; was thirty-two years old, and died of crysip elas on the brain. That I died a Catholic, is true; better than the Catholic.

for Mr. Armington, too.

he was living then; I can't tell where he's living now, for I can't see at all; but I was told I'd get along better by coming here. I ask to come to them, and after that I'll get a chance to 'come when I want, I suppose. We've much to do, to lear how to come heak to talk through a heak not our own: to come back to talk through a body not our own; terious and unreal, you will find them more tangible, we've got to like to pretty bad, or we'll not get things right. That's all, sir, for me. Feb. 1.

Charles Jackson Masters.

My father lives in Boston, and my mother is dead. My mother and me want to talk. My name was Charles Jackson Masters. I was nine years old. I had fever two years ago last December, and died with it. I've got a sister and a brother with my father, and mother and me are together. Mother can 't talk, and so I come, because I can. I went Can they give me a faith stronger than heaven? to the Wells and Maybew Schools, in Boston. My brother and sister are smaller and younger then me, and they wont know me, if I come to them; but I want to come to my father. Will you ask him if I can come to him? I want to be a boy when I come to him, not so as I come to you. don't want to be dressed so, any way. I've got sticks all over me, so 1 can't bend. If I go home, can't I go a boy? I'll be ashamed to go this way. If I come here any more, will I have to come this way? Then I wont come! My mother would like it, but I do n't.

Peter Leroy.

I was to come here and answer some questions. If there is any objection, say so, and I'll go without answering them.

I went to a spiritual gathering a short time since. and announced myself, and gave them certain things required to identify myself; but they would not believe me, unless I would come here and answer certain questions. Here they said there would be no

mind collusion; and so I've come. Myname was Peter Leroy—that I was to tell. I was born in Geneva, New York State. I lived in Buffalo, and died in Buffalo. I was fifty one years old. I had two brothers and one sister. I was the oldest but one of the family. I died of internal cancer. There, I've answered the questions.

I shall not get a chance to claim the fulfillment of the promise that was to be done, if I came here, I will now claim that it be fulfilled, believing I have a right to do so. That 's all. Feb. 1.

Spiritualism.

Is Spiritualism a Religion, or a Science? The condition of our medium will prevent lengthy

bnormal control, and we shall be brief.

Spiritualism, when properly defined, is not only Science, but a Religion also. Not only a Religion, out a Science. Or, the two are united, thus giving o the world a religious and a scientific light superior to any that has yet been given to humanity. God our Father designed that Religion and Science should go hand in hand. But he also designed that the two should go hand in hand at the proper time, when men could comprehend both.

All Religion when properly understood, has its existence in Science, or it has that for its basis; and a white man. that religion which will not stand the test of Science away.

The Religion of Spiritualism comes proving itself by stern facts, by a more positive and material unfoldment. Minds dwelling in material forms must be dealt with through materiality. Spiritual ism brings such a religion to the human mind. It not only declares that there is a Supreme governing intelligence, but it will prove to you beyond a doubt that it is so. It not only asks you to take the manifestations of the present hour and the past, but it tells you to take all time for its unfoldment. It gives you the freedom of the Ages, not only the past, but those in the future. It gives you an eternity in which to investigate this Science, or Religion.

Spiritualism not only unfolds the spiritual of man, but it unfolds the material. It presents both the man and God in their proper light. It does not throw the mantle of Caristianity upon one man, and on another place none. It recognizes the whole human family as God's family.

The Religion of Spiritualism comes to you in a very simple and natural way; first, appealing to your external senses, and then to your internal; or first to your material, and then to your spiritual. First proving that you are an immortal being.

When external conditions present an unfoldment to you from out Nature's vast vocabulary, there is corresponding unfoldment from the soul. ever has the power to answer. Bring whatever you will into the internal of your being, and there will oe a corresponding unfoldment, if you are immortal.

Spiritualism does not bring you principles that are new, but it brings you principles that have exsted for all time—that have no beginning and will have no end. True, the unfoldment is different from what you have received in the past, yet it is old as God is. The religion of the past has been given to you through the mysterious, and you have believed t because it was clothed in mystery, and because you have been told it was the word of God, and that to disbelieve it would be to commit the unpardonable sin. All sin is unpardonable. God himself cannot exercise a forgiveness over sin. Sin is a transgression of the law, and law is God, and if you treepass upon it, it will turn and punish you. So then Spiritualism is not only a Religion, but a Science, and through its means you shall rejoice in a more glorious light, in a more perfect understanding of your-

self, your God and humanity. It may be called a probe in the hands of the Almighty. And lo, he is fast probing the sores that have been festering long on humanity. It is unfolding to the world at large human hearts-telling you in unmistakable terms what they are; what they are to day, and what they are destined to be; what man is capable of receiving, that he may be crowned with the glories of the future. Not that he nay live three score years and ten, and because he has not subscribed to certain articles of faith, he is to be dammed. If He looked upon you in the past and pronounced you good, He will look upon you in the future and pronounce you his children still. Spiritualism will give you knowledge of the realities of the future, and, as far as it is possible, it will give

you to understand them. Science has hitherto been confined in darkness; Science has hitherto been confined in darkness; the golden land of promise? Shall hring you faith? no spirituality has gleamed u on her; but now in No; I cannot. Shall I bring you the brightest buds the nineteenth century, the glorious light of spirit of the morning, gathered by the fingers of love? ual truth is dawning upon Science, and Science is lending her light. By it man's sins are being opened to the world. By it men are being stripped of their religious cloaks. By it their natures are being made more Godlike. By it the widow and orphan are being sought out and their wants ministered unto. By it the down-trodden are being raised up,

ed I'd have to come back and learn about things Evience and a Religion to you as an individual, but to I had not thought about before I ieft. But I have a the world at large, and it shall be a crowning glory

Wm. H. Pervere.

They have pronounced me dead; they have shrouded, coffined and buried my body. Notwiththat I come back nothing, is true. I have not got standing all this, I am here to affirm that I live, any religion, and I do n't see much to make me be- and that all the faculties once mine, are still mine. lieve that the Catholic religion was any more true Though I am but a child in the spirit-world, I feel than any other religion, nor any other religion any to thank God I am a child of the same Father I claim. better than the Catholic.

I worked at two or three places—in Boston, in Manchester, in Lowell. I went to New York for a job, but didn't stop there long. When I was in Lowell, I worked for Mr. Baxter, in Manchester, for and very thick that separates me from them; and Mr. Gilbert, and in Boston for Mr. Huntington, and no one need to tell me that God cannot scale that wall; for I believe his children, if they persist, have What I come back for, is, to get a chance to talk to somebody besides strangers. I don't care a fip weeks before my death I became a believer in Spirabout talking through your paper, but they tell me ualism. I announced my belief to my friends. I this is the best way to come, to get a better chance. I told them I had seen departed spirits, and commulive a brother in Boston, and I'd like nothing bet-nicated with them. They said it was all fancy, and ter than to get so I can speak to him. I died near to pitted me, and prayed for me to bear my spirit up, here, in his house. His name is James; he's older till it should be folded in Jesus's arms. I will here than myself by most three years. On Cross street say that I was upheld by angel hands. My mother,

This was given in answer to my thoughts, no doubt, for I was thinking, "Oh, I wish I could realize something of the spirit-world!"

I give this to prove not only my sanity at the time being, but to prove my identity, to day. Though I have hastened back, I know I shall startle the religious friends I have in mortal; I shall render them curious in regard to Spiritual phenomena.

My name was William II. Pervere. I was in my twenty first year, and died of consumption. I was born in Holliston, and died in Dover, N. II.

I'm not going to ask for a privilege of communing with my friends. I simply give this, with a full expectation that I shall be welcomed home.

Jacob Morse.

I thought I'd got all over. I wanted to come back. I heard so much too about people coming back. I have come because I was to speak to my folks. I've a mother and two sisters and plenty of other folks around. I've got a brother that's now on one of the New York boats; and if there is any chance of my getting to speak to him, I'd like it. My name was Jacob Morse—Jake, they called me. was drowned on the thirteenth day of January. Bless you, I can't tell the year—it was as much as thirteen years ago. I slept a good while after I was drowned, and I lost all that time. I was going from New York to Stonington. I was assistant cook on board the Lexington. The boat was burned, and we were all lost. I was a fool. I might have known it would have been so. She caught tire five times before she was burned; and she was always on fire, I was a fool for going in her again; but we have all to come to an end some way.

This is the place where black and white come free. I suppose I have as much right to tell my I'll now say that the person who has questioned story as a white man, here. At first, I was hard bent me, and who wished me to come here and answer to come back; but then I learned how things were the questions, lives in Cardington, Ohio. Fearing to be done, and I've waited all this time. My brother was young when I was lost. He is on one of the New York boats. I want to speak to him as I speak to you. There are a good many things I'd like to speak about, if I had him here; but I haint got him, and so I can't speak of them.

A tough night that was—a hard time. If I was to sleep a thousand years and wake up, I'd remember that night.

Joe is my brother now; and I'll help you up to the nighest seat here if you'll help me speak to him. I was very strong—had a good deal of muscle in my arms, and could lift great weights. I do n't want to say I have all the muscle here; but I have all my strength, and I'll be a good one to help you.

That was a cold night; the fog was thick, and it snowed some. It came in thick. I stuck on to a bucket and chair for I don't know how many hours, till I thought I'd be froze if I had got ashore; and dropped the bucket and chair, and left.

What is the best of it here, a nigger is as good as

I was born in New Orleans, and I came North is not genuine, but a mere something floating in the atmosphere for a moment, destined to be swept You'll wish you'd come here before, after you do come and see how things are conducted here. But you'll not want to be hurried out, as I was.

> Mary Augusta Seward. I wish you to write to my mother for me. There's somehody here, who said I must tell my name, and

many other things.

My name was Mary Augusta Seward. I died in Georgetown, D. C., with sore throat and fever. 1 wish you'd tell my mother I've got a brother here. She never told me that I ever had any; but I have. and he's here with me, and he never was born on earth.

I was eleven years old. I'died before Christmas, in 1860. I was sick two days. My mother's name is Charlotte; my father's name is Alexander; my brother's name—he never had any—never lived here—died before he was born. He's more anxious than I am to communicate. I was so glad to find I had a brother here. He knows about everything here, and takes me everywhere I want to go, and if he were not here, I dojn't know who I'd have. He came to me first, and told me who he was. I never heard my mother speak of him; but I knew he told me the truth. He looks like my father, and I look like my mother. He never had any name that my mother would know him by. He never lived here, and do n't know anything about here-only as he comes back to learn. He says he was born the sixteenth day of May, eighteen years from the time died-before, I mean. My mother must know him by that. He was dead here, and lived where he is now. Oh, there's millions of children here! What would the spirit-world be without children! There would n't be any fun. Oh, my brother wants to have his mother know him so much!

Answer .- I go to school now. Everywhere is a shool, where you want it to be, and everybody is your master that knows more than you do. Everything you see, which you want to know about, somebody is there to tell you; everything you hear or think about here, and want to know about, somebody is there to tell you. Nobody tells you you must do things here.

Will you be sure our letter goes? My father is a lawyer. My brother is a good deal smarter than I; he's been here longer than I, and knows more; but he said he could n't come into control of a body as well as I could, because I was nearer earth, and he was more spiritual.

Oh, I shall be so glad when I go home, for I shall surprise my mother so much with my company, He had to let her know that he was here-he says he is an Immortal.

I've got a grandmother and lots of other folks; but I can't say anything about them now. Feb. 7.

Mary L. Ware.

My dear brother, with great joy I clothe myself with mortality, that I may transmit a few thoughts to you, who yet dwell far from the source of strength and divine wisdom. What shall I bring you from Yes; these I will bring you, feeling that the Father will bring you the increase of faith, in accordance

with the labor of the children. My dear brother, you may be assured of our great joy, when first we received the welcome news that you earnestly desired to know the truth of the new religion. And in response to a call from your own and those who have had the mark of Cain put upon them are being raised to the very vestibule of God's communion with you. But we are as yet in the intemple. Oh, then, receive it, and by the light of fancy of the morning sun, and are not able to do your own reason criticise it, and make it not only a | what time will give us power to overcome.

It is our desire that you criticise carefully and became the seet that was called Christian at Anwell all that comes bearing the light of the new dis- tloch. But did it also grow in that spirit wherein pensation. Let nothing deter you -let nothing cause some, at least, of the Apostles failed, when they all you to lay down that you have taken up, and a legion forsook their master and fled, and when they diswill come to your aid.

and wish of the carnest friends who love you in Spirit life. MARY L., TO JOHN WARE. Feb. 7.

ANGELS.

The following lines I found in the vest pocket belonging to my friend, George Lippard. I copy them with the hope that they will find room in your paper. ing carefully through all the creeds, and text-books, Yours truly.

Philadelphia, Penn.

Thin shadowy forms are hovering In the air around us spread, And we feel their hallowed presence In the daily paths we tread;
Their oft eye are kindig glistening
Down in many golden beams;
Theirs the hands that gently scatter Heavenly roses on our dreams.

Richest gems of thought they bring us From their fair and distant home: Though they often make us sadder,
We are better when they come,
And they weave sweet spells of music
O'er our troubled hearts to glide,
And uphold hearts almost sinking Down in life's cold rapid tide.

They sustain, and cheer, and comfort, When our spirits fall and shrink— Save us from the dark abysses, When we tremble on the brink; Soft they chide, when flery passions
Would our hasty bosoms stir,
Angels sad and deeply sorrow, iv hen our human spirits err.

Low they speak in soothing whispers, When in gilef we bend and moan.

And soft they bear us messages

From the sainted loved ones gone; They that still the fever burning In our sickened, weary heart— They unclasp the crystal fountain Whence the cooling tear-drops start.

Oh! they bring us daily visions Of a world more pure and fair, While their sweet low voices whisper: "God, and love, and home are there."
They that keep a deathless vigit
At the portals of the soul— They that trend the angry tempest,
When the waves of trouble roll—

Through the vale of gloomy shadows Safe our fainting souls they bear; While their tuneful songs of beaven Soothe us in our passage there.
Oh! how rich, how high, how precious, We must be in God's pure sight, That he sends us guardian angels From his realms of fadeless light.

Reported for the Banner of Light. MISS EMMA HARDINGE AT ALLSTON HALL BOSTON. Sunday, March 24th, 1861.

Miss Emma Hardinge concluded a series of discourses in this city, on the afternoon and evening of

present the following abstract. "THY KINGDOM COME?" For ighteen hundred years this cry has gone up to God, by day and night, lisped by the tender voice of infancy, wailed forth by the feeble tones of old

age, bursting from the riven heart, coldly parting the and the mysterious relations of body and soul. lips of formalism. Do they comprehend what they demand, and know what would be the result of the fulfillment of that prayer?
What is the Kingdom? Christians say it is the eternal yearning demand of the soul for the return

tho presented to carth the very fulfillment of all possibilities that can confer peace and harmony upon man. It matters not whether in the personality of Jesus we find the embodiment of heathen myths or the fullness of the Godhead. It matters not from what cause the name of Jesus Christ has been the sweetest, the most levely and pure, and the most given to man, represented and illustrated in a life of perfection as high as humanity can ever attain unto, beautiful, this universal thought speaks the fact that in the world of causes there is the type of such a possibility, and the prophecy of such a coming. But it is not for the Kingdom of a personal Christ, not for the Redeemer, that the world has sighed. In the hour of peril and famine and war, in the times of grief and desolation, those epochal periods that appear from time to time to overwhelm the nations. after their culminating point of splender has been reached, every land has cried—" When will the De-liverer come?" It is the belief of humanity that salvation and development can alone be outwrought by God made flesh. Thus has it been, in carth's hour of sorest need, that a Buddha and a Zoroaster, a Vishnu and Osiris, a Plato or Soorates, and all the mighty ones of olden time, have stood forth from the ranks of the people, with a psychological power be-fore which the world has bowed down, and have gravtated to their places as redeemers of the race. This desire and hope is not peculiar to the Jews

and their descendants: it is the prayer of the world's universal heart, and the utterance of a mighty truth. position to the position taken by Dr. Gray. It is the reflex of God's great scheme, starting from the age of innocence before man had eaten of the world's destiny. A judgment day must come for every deed and every living soul, perhaps for our of the old, the regeneration of the spirit, a birth, whether of individuals, or of nations, or of worlds, into a higher and more beautiful kingdom.

Where, then, is the Kingdom? Jesus, with his dying breath, promised it. In converse with his faithful few, he gave the assurance that, though he with the sorrowful, that which cares for weeping Magdalens, and loves them so dearly and so ten derly, that they are the first at his grave; that which stretches out its arms to the finil and ungrateful daughters of Jerusalem, clasps little children to its bosom; that which is so sensitive, and so human, and so shrinking from pain, that it faints and trembles and weeps in agony at the bitter cup of suffering—thus protesting against suffering, and forever denouncing the right of man to inflict suffering upon it. This, men and women of the nine teenth century, is the true kingdom.

When shall it come? Many there are who claim that it exists in Christianity, was vitalized in the these phenomena. Apostles, was distributed by the fiery Pentecostal tongues that appeared in the early days of the just spoken of, may be explained, by referring to the

ble, so truthful to that philosophy which would an ed to it. And thus it was that the kingdom grew in numbers, until, at last, from the scattered few, it man, and to question the testimony of his own senses

puted among themselves who should be greatest? Could I speak with you, I should tell you much Wore not these short-comings and imperfections of that I cannot give by the pencil. the imitators at last crosed by the glorious and tri-May the Lord God of the Past, Present and Fu-umphant light of Christianity? He who wrote all ture, watch over, bless and protect you, is the belief law, and all commandments, and all belief, narrowed down into two verses, condensed into twelve lines, a doctrine which became a means of discord, and swelled itself out into follo volumes, that, if brought together, would fill and overfill the largest colleges of Christendom,-all growing out of two little verses, one simple debtor and oreditor account, that only required the actor to place himself where the acted upon was to judge what he should do. But, searchand acts of faith, we do not find any record of this simple golden rule, that teaches how man should comport himself toward his brother and sister. Nothing of all this; only what he shall believe. The voice of Christianity was drowned in the clamor of contention between those two loudest voiced and strongest-willed men of their time, Arius and Athanasius, and the one who had the most influence with the great men of that period, obtained the day and tore the writings of his antagonist, and threw them in his face, at the famous Council of Nice; and lo, as the remains of that Council, the famous Athanasian Creed, beginning with-" Whoever will be And what are the conditions of salvation? saved l' To "believe what herein follows: that We are One of, Three; for there is one Father eternal, and one Son eternal, and one Holy Chost eternal; and yet there are not three Eternals, but One Eternal. And there are three Lords incomprehensible, the Father incomprehensible, and the Son incomprehensible, and the Holy Ghost incomprehensible; and yet there are not three Incomprehensibles, but One Incomprehensible." So reads the Athanasian Creed; and there is not a sect of Christianity, not a single form or system, except the Unitarian, but takes that Creed as its foundation.

Such is the result of the Council called by Constantine to establish the foundations of the Beautiful Kingdom. But do we find it there? Or is it found in the days that succeeded, days of violence, and oppression, and religious persecution in its most frightful shape?

Alas! wherever we find creed or sect, there is the garden wall that may shut in a few blossoms, a few rare fruits of place, or power, or authority, that a few of God's children may gather; but outside is the broad, starving world. The kingdom of the Wanderer is not within those straightened confines -the pure and peaceful religion of him whose altar was the human heart, and whose church was the wide world, whose gospel was the tear of suffering,

and whose testament was forgiveness of sins. But there is hope. In this latter age, once more we hear the voices crying in the wilderness. They sound as strange to-day as they did in olden times. One of the first of these is infidelity, that dark and baneful skepticism that has denied its own soul and its spirit God, that voice so stern and resentful, the reaction against priestly authority, the opposite extreme of polarity of mind forced on by the dogmatism—we might almost say, savagism—with which man has hung his brother's soul in chains. The mind is swept clear of the myths and traditions of the past, the ancient buildings of error are pulled down, and there is room to erect the noble temple of religion, of faith and reason.

In the revelations of Swedenborg, the mind of hu-Sunday, the 24th ult. The subject of the evening man nature found a response to its longings for the lecture was, "The Second Coming of Christ." We kingdom. The world scorned the teachings of the Swedish seer, because he spoke unacoustomed words in their ears. But the seed falls sometimes on good ground, as well as on stony places; and the seeds he planted were those of piety, wisdom, and justice. Another herald of the new day was Mesmerism, with its wonderful revelations of sympathy and healing,

In modern Spiritualism we behold the last of the voices crying in the wilderness, "Prepare ye the way of the Lord." We do not claim that the kingdom is We do not claim that the kingdom is here in its fullness. It never will be, so long as there is one human being that wrongs another-until man finds that his own best interest is to do right, and the next best interest is to see that his fellow man does the same. But it is coming. The signs of the times proclaim it. Reform is the angel that stirs up the pool, and causes men to think, and examine their own interests, and seek for better. And war, written on the firmament of immortality. There it and the rumor of war, and the spirit of change, is stands, bright as the star that led on the shepherds | the last great John the Baptist proclaiming that the of ancient times; and around it has clustered every people's advent is coming, and that the kingdom of grace and every virtue, that can convert this earth of Heaven is at hand. The prophecy is sounding from sighs into a blooming Paradise. The peacefullest, the lips of new American men and women, pioneers of this great change, in this mighty land of freemen, deeply philosophical system of ethics that ever was where all the elements of progress are gathered togother, where all the climates, and all the soils, and ull the possibilities of art and science, and all the is stereotyped in the name of Jesus Christ. If none free pioneering spirit not yet content with the pres-such ever lived except in the thought of man; yet this ent, are ever rushing on to the future. And thus shall the morning dawn when the whole earth shall cry, "Thine is the kingdom forever and ever !".

SPIRITUAL CONFERENCE, AT CLINTON HALL, NEW YORK.

Tuesday Evening, March 12, 1861.

QUESTION :- The Identification of Spirits.

Mr. Adams remarked in reference to the illustraion rapidly thrown out by him at a former meeting, involving the assertion that a quart of sand would hold a quart of water without displacement or overflow; that he had since tried the experiment for himself, and was satisfied that he had not been correct, as he found that the sand would hold only one pint and one sixteenth of a pint; but if even this be so, he reckoned a spirit could find room within the interstitial spaces of a bag of corn, and this was all his statement had been designed to support, in op-

Mr. ODELL spoke of the difficulties he still experienced in reposing entire confidence in the identity tree of the knowledge of good and evil. It is the of the spirits he had communicated with, in spite of what he could hardly deny to be convircing evidence on that point. These doubts were to him as perbeautiful earth itself; but it is only the easting off plexing and inexplicable as they were persistent. A few evenings ago, a professional gentleman of distinction, knowing I had investigated the subject, observed to me that there was, in the idea of such communication with our departed friends, something so transcendently beautiful and fascinating, that, as he had never himself pursued the inquiry, he should parted from them—though he only sowed the seed be glad to know what positive conclusion I had arof what should be though he was but the John the rived at. I found myself somewhat at a loss to an-Buptist—though the abomination of desolation should swer this question. My mind is strongly biassed to yet stand in the holy place—the Kingdom would the belief that spirits, under certain circumstances, come, that the beautiful world would return, that, can identify themselves; and that they have given his Spirit should reign - the kingdom which he me evidence which ought to be satisfactory; and had promised—that which every man carries with yet, strange to say, I cannot hold to this conviction, him, that which is typified by the law, that and settle down in the belief that it is really and which is peaceful and loving, that which sorrows truly so. I cannot now help entertaining missive. ings, from the fact that when, in certain states of mind, I felt desirous of obtaining certain answers, they have so often come in accordance, as if, somehow, they were, so to speak, mere cohoes from my own feelings. Communications purporting to come from my relatives, have thus appeared to me to have ori, inated within my own mind, by some mysterious law which may be discovered in the development of the ra c. Yet, with all this, I am still further surprised that, under such circumstances, I should fee) such a degree of entisfaction, of freedom from fears and forebodings for the future after death, as I actually have derived from what I have witnessed of

Dr. Hallock .- The state of doubt, or quandary Church, and that it lives to-day. laws of mind, as due to the psychical or psychologi-But what says Church history? We know what cal influence of those who are around us; and perwere the virtues of the great Apostles, their courage haps this cannot be better illustrated than by an and endurance and constancy and zeal. Surely, in anecdote related by Dr. Holmes in the Atlantic them was manifested the kingdom of heaven. And, Monthly. He says that, being in Boston scortly so beautiful, so perfect was the kingdom, so in- after the frightful accident to the steamer Atlantic, nately good, and strong, and natural, and reasona- he saw in that city an intimate friend, whose family believed him to have been on board of that boat at nihilate all wrong and suffering by doing justice to the time of the catastrophe. This Dr. H. knew could every living creature, that the best and noblest not be; yet so frightful was the responsibility, such minds of Greek and Roman philosophy were attract | consequences hung on the truth of his statement, that be began to doubt whether he had really seen the

must be referred to a class of beings beyond our could see it. In hat case, I suggested, the Judge was sphere, and who are not acting in the body; but we attle to describe its appearance, whereupon he promust remember, that, outside our immediate circle, ecceded thus: "The friend I see standing by your side tion, that the full stomach is always squeamish. Lookupon century rolled away, and the topmost crest of the highest wave of evidence for immortality culminated in the fact that one man was seen on earth after passing from the life of the body. And now, if it can be fairly shown to our own reason that a Spiritualism, that the existence of human beings as earth-life, that the lives of all our predecessors are, of any particular inquirer, has vouchsafed satisfactory evidence of his existence. But as to this quesspirit of my father; that I have identified him, by

my father's identity. Mr. ODELL, in answer to a question, said he had mind, as it disclosed facts of which he had been enhad recalled for many years.

Mr. Goodwin .- My impression is, that we can identify spirits; but so long as we are in mental blindaess, and led by the blind, in this matter, we shall continue to doubt. It is said in the Old Book, of a certain class of skeptice, that, if they believed not " Moses and the Prophets," neither would they believe, "though one roso from the dead." I besources; the Devil and God-that is, from the powers or principles respectively of good and of evil. Unprogressed spirits in this sense, come from the Devil. As long as we are infested with errors from this source, we shall doubt. We must find out. Truth, by weighing it with its opposite. But I would rather give facts, than philosophize. When a boy, I had a nurse who died, and, soon after her husband wanted to marry again, and pro-posed to have a young gentleman I knew to attend his wedding; but he, not quite approving of the marriage, so soon after the first wife's death, refused to go; and he was therefore left in charge of the bridegroum's house. That night, this young man, of nervous temperament and an iron will, was lying on the bed; it was the month of July, and the bright moonlight was pouring into the room—when he saw the door open, and the well known figure of the deceased wife, her head bent down and arms folded, and wearing a shawl which he recognised, pass, as if in trouble, between the door and window, and then vanish through the former. The young man determined not to say anything about the ap-parition. The second evening after this occurrence, the bridal party returned to the house, and the usual festivities took p'ace, in which the ghost-seer participated Wine was served to the guests, when the glass which was placed before the bride, was lifted from its station by unseen agency, danced round the table, pausing before each guest, and finally landed in the bride's lap. If this was not a proof of Spirit-identity, I do n't know what could be.

band became insane. concerning my own sister. She is a medium against color, texture, & .. of its parts and organs, and these her will, and does not know what to make of it, protesting strongly against the influence. She has seen her husband, since his decease, bending over the Now, the prominent manifestations of the first class bed where her little daughter lay. The child died, are taken from our view by the death of the body, and after three or four days, my sister, going into her parlor, saw her daughter standing with her hand on upon the mental plane by the reason of the spirit parlor, saw her daughter standing with her hand on upon the mental plane by the reason of the spirit. the stove; upon which she screamed and fainted. My opinion is, that these latter evidences are not so Now, could this be an hallucination of the brain? weak as the world in general thinks; but, in addi-If so, we must believe the same of the various ap tion to these, the fact is made manifest by spirits, partitions recorded in Scripture. I was waked up that, by the exercise of their creative power, they one night by my wife, who asked me to go through can reproduce the peculiarities of the human being, the house, and see it no intruder was in it. She feit even to the characteristic form, size and weight, just uneasy, but did not explain the cause till morning, as they were in this life. But this physical class when she said she had distinctly seen her nother looking over the hed rail at her. Was the spiritis, from its conditions, very difficult to obtain; and identity proved in this case? I cannot say. I do it falls to the lot of very few inquirers to see an ornot base all my faith on signs and wonders; and ganized form, thus produced, which goes far to establish identification. Nevertheles, I can solemnly and then, not alw ys.

our society, when on earth? Can that intelligence and affection, which, together, make up the complex human being, be retained and manifested, after the death of the body? I seem to have satisfactory evidence that it is so. I decide thus upon the same principle as when I conclude, with regard to any person whom I see in the body, and communicate with, that that person has intelligence and sympaanecdote related of Jesus in the book called the Apocryphal New Testament, where it narrates his conference with the Doctors in the Temple. A rabbi said to Mary: "Your son seems very intelligent; had he not better attend school?" "Ask him; he knows." replied the mother. Then they asked him, saying: "You seem very intelligent; have you read books?" Jesus answered: "A have not only read books, but the things that books contain." While I confess I am better for having studied the things in the Bible, I have no more respect for truth there, than anywhere else. I am as responsible for the truth of what I say, as any Prophet in that book was for his utterances. When young, my father, an exemplary Orthodex pastor, was as apprehensile for my welfure, as a hon is for the safety, after it has taken to water, of a duckling shelhas unwittingly

My father died about the year 1854, and short. ly afterward, I was prompted by a medium to spend a month in Washington. While there, I was sent for by a spirit, through June, a medium, to aid in her development. I left for Philadelphia before the object was fully attained; but, when I returned to Washington in a month, Jane was a personifying medium. My father was as strongly personified through her, as could be-especially his character istle gestures, when he rose to speak. On such evi dence as is contained in this and a dozen other cases which I could relate, I believe in the identity of spirits purporting to make communications, just as I believe in the authenticity of a letter or a telegraphic dispatch; and, similarly, I distinguish between the normal and abnormal conditions of me-

diums, just as I tell one man from another.

in the matter. This is precisely what occurs in re-by my side who wanted to communicate. I replied, spect to Spiritual phenomena. The manifestations "let him speak," but the judge said the spirit could we obtain are quite satisfactory, and we know they not speak, although it affected him very much, and he there is a world of psychical influences of various is a Methodist clergyman, sixty years old, short, kinds, pouring round it a tide of unbelief and ride thick set, with a heavy head of sandy hair, combed only, which cannot be without its per-urbing effects back and hanging down. He is a very odd characon our well-grounded convictions. We are also to ter; fond of music; a writer of poetry, which he remember that this question of identity is, after all, subordinate, collateral, to the main question, as was instantly. He was a man generally known as "Rethe previous inquiry, as to the medium's source of formation John;" who had at times stayed at my inspiration. Looking at the subject in another light, house, and whose eccentricities had always arrested we should bear in mind, to borrow a homely illustra- my attention; but of whom I had not thought for a long time, and was not aware of his death. Judge ing back a few years, before these phenomena had Elmonds had no knowledge of the man. This led begun, we find that the hopes of all Christians me to begin my investigation into Spiritualism. The hung, not on the identity of the founders, not on the Jadge told me to go to White street and obtain an observations of any person, but on the history of the interview with Mrs. Coan, a well known rapping mefact, that one man rose from the dead. Century anything of my object. Raps came, and, beling the first I had heard, I was somewhat astonished. Airs. Coan immediately began to write-from right to left, and from the bottom of the paper to the top, so that the inquirer could read without turning the sheet, single man has survived the chemistry of death, the and the communication proved to be from my old immortality of the whole race may be deduced from friend John, as I could not fail to recognize. It co-that one fact. The grand truth is made plain by curred to me, at the time, that perhaps Judge Edmonds had seen Mrs. Coan since my visit to him, and a race, is intimately connected with our ephemeral prepared her for my interview; but I said nothing about it, and presently there came another communiat this moment, linked with our own. It is quite a cation from "Reformation John." My doubt resecondory question, whether any particular relative mained, and when the spirit expressed a wish that I should believe. I said he must first identify himself beyond a question. He promised to do so, and I aption of identity, I believe I have conversed with the pointed a time when I would meet him again with a set of written questions. I went home and prepared the peculiur construction of his scatences; by his with great care, a list of some hundreds of questions, errors in spelling; and by the peculiar feel of his livelving names, dates, &c, each question numbered. hand, which I remembered perfectly. It is a little The meeting took place as appointed; I read the first remarkable, too, that only through one medium, of question in order, mentally, without speaking aloud; all I have tested, have I ever had such evidence of the answer was given and recorded; and so with the whole list of questions. I took the questions and answers home with me. With a view of determinhad one communication, which he related, and which | ing whether the phenomena were due to mesmerism he thought could not have originated in his own or genuine Spiritualism, or whether anything could be told me which was not in my own mind, I had intirely ignorant, concerning a person whose name he troduced some fifty questions which I could not myself answer at the time. I wrote to a brother of mine who had known "John" more intimately than I, and who could look up the facts concerned, telling him, however, nothing of the circumstances. I learned from him that the answers I had obtained to these questions were in every case correct -- as were also all the points f Judge Edmonds's description. Now, the value of this investigation lay in several points. First, the leve Spiritual manifestations to come from two Judge knew nothing of the man whose spirit com municated. Second; at the first visit, I was absorbed in pity for the Judge's mental condition; and thinking not at all of the clergyman, so that the image which the Judge saw and correctly described could not have been a transferred impression from my own brain, nor anything but the resurrected image of the identical man. Third; as before said, fifty of the

> and relate similar cases for a week. At a circle in 22nd street, I was influenced to take a sent beside a Mrs. Fitch, who was present, and say her brother William was there. I was in my conscious state, and saw his age at his death written on his forechead—thirty years. Further, I took upon myself his condition at his death, and told that he was shot-that he did not die immediately of the wound. I experienced all his dying sensations, arising from the bullet through his breast. Such incidents occur to me every day, so that I am satisfied that we are able to identify spirits, to our great comfort and the confirmation of our faith in a life beyond the present. DR. GRAY. The identification of a human being,

questions answered through the medium were ques-

tions to which no answers existed in my own mind. This was my first experience. I could stand here

either in or out of the body, is nothing else but the exhibition of the peculiarities, mental or bodily, by which that being endeavors to express its individuality. The modes in which its individuality is expressed constitute its peculiarities, and these peculiarities make its identification possible. In this life we have identity made out by the voluntary opera-tions of the life-principle. The bodily operations are will add, that the couple in question, led an un- products of the life principle, without the lutervention happy life, after receiving this warning. The wife of the mind. These products of the creative side of finally eloped, loaving three children, and the hus. life, in an individual, are patent to the senses, and become objects of attention; we can see the form I have another story, of a more sober character, and proportion of his body, the size and relation, say, I have received satisfactory proofs in this way Da. Berrholler.—The question is, can we have evidence of the identity or those who have lived in volved. If, in a given case, you gather together all the peculiar involuntary physical manifestations, and add to these those proceeding from voluntary mental operations, there results, with conclusive force, to my mind, a moral argument, which lies in what Swedenborg calls the marriage, or harmonious conjunction of the good and the true-the adaptation of permanent means to the effecting of good of purthies similar to, and congenial with my own. In considering this subject, I am often reminded of an before me, on the physical side, the face and form, suppose of my departed mother, I say you are driven to invent a status of argument destructive of all moral philosophy, when you place a demon there to reproduce those maternal traits to me. For where is the end of use which is subserved by the operation? under this supposition what relation does the universe of order and consistency bear to this thing of evil and deception? In all other departments the means of evil are temporary, fleeting, terminating in its destruction; the forms of good are as permanent and universal as the hopes of the human heart. If you susmin this demoning hypothesis you destroy the whole philosophy which recognises adequate means applied to ends of good, throughout the universe-you turn that universe, indeed, into a pesthouse. I cannot say it is demonstrably untrue, on the physical plane, but I know that it is, morally, a monstrous fulsehood. If there be, indeed, a divine hatched, because I seemed going too far, in wanting to find out the things which the Sacred Book conunion between what is good and what is true, our hope, based on these manifestations, is as permanent tained, instead of being content with its mere veras the throne of God himself. The new science of the representation of individuals from the spirit world, urnishes the key note of this investigation; and, before we dismiss the topic. I am confident we shall be able to throw upon it the light of philosophy, as vell as of facts, and that Dr. Hallock, Mr. Partridge, and myself will lift ourselves out of the muddy

> The most laughable case of "mistakes of the printer," is that where there had been two articles prepared for the paper, (one concerning a sermon preached by an eminent divine, and the other about the freaks of a mad dog.) but, unfortunately, the foreman, in placing them into the form, "mixed them," making the following contretemps:

depths into which we have been consigned by the

Ohio editor.

diums, just as I tell one man from another.

Mr. Adams. Can we identify spirits? Eight years ago I happened to be walking dayn town in company with a friend, and we called upon Judge Edmonds, who was then giving public demonstrations of his faith in Spiritualism. I was not acquainted with the Judge, never having seen him before; but at that interview, as I fixed my eyes on him, I felt it was a great pity that such a mind as his should be so far led astray, as I then supposed it to be, in that subject. The Judge scon-turned to me and asked if I had recently lost any dearfriend. I did not remember that I had; on which he said he perceived one standing little trouble he was shot by a Jersey policeman."

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ples which has ever been presented to the public for the restoration of the flair.

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loss of hair has resulted from any of those diseases, the first
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the pores open so that the secretion can pass off, and in every
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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

tween the skins contain an excess of Line, it is taken up by the strands, causing the heir 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 worse by their use, they should not be discouraged. The one preparation system for any class of discass, must necessarily prove a failure. No one compound can be available for a dozen or more diseases; it may remove some difficulties, in other cases is useless, and in some postsome difficulties, in other cases is uscless, and in some post tively injurious. Dr. Perry's method is in accordance with the law of cause

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March 16,

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Sept. 15.

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Nov. 3.

M 188 M.C. GAY, Business Clairvoyant and Trance Medium, Office, 644 Washington street. Sittings daily, from 9 A. M. to 5 r. M. Circles, Tuesday, Thursday, and Saturday evenings. Sittings 50 cents; Oircles 12 cents, if March 30. RS. B. K. LITTLE, Test Medium and Medical Clairvoy-ant, No. 35 Beach street, two doors from Albany street, Terms, \$1 per hour; written examinations, by hair, \$2, Nov. 17.

Mov. 17.

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August 25.

MRS. S. J. YOUNG will continue her private and public Circles as usual at 33 Beach street, until the fret of Feb. 9. M 183 JENNIE WATERMAN, Trance and Test Medium.

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corriem or flour albus, &c. Likewise, epilepsy, hysteria and nervous spasms.

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

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lotter or personally. Address MRS. N. O STONE, M. D. Dec. 17. ly Matron to the Institution, Troy, N. Y. SCOTT'S HEALING INSTITUTE,

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Penrls.

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

THE DISTANT MOUNTAIN-RANGE. They becken from their sunset domes afar, Light's royal priesthood, the eternal hills. Though born of earth, robed of the sky they are;
And the anolating radiance heaven distils
O'er their high brows, the air with glory fills.
The portals of the West are opened wide;
And lifted up, absolved from earthly fills, All thoughts, a reverent throng, to worship glide.

The hills interpret heavenly mysteries.

The mysteries of Light—an open book
Of Revelation: sec, its leaves unfold
With crimson borderings, and lines of gold: While the rapt reader, though soul deep his look, Dreams of a glory deeper than he sees.

[Lucy Larcom. Kind words always cheer those to whom they are ad-

dressed. They soothe the wretched, comfort the sad, and are a balm for the despondent, "SERVICE WITHOUT A CHURCH.?"

There was no Temple, but Jehovah's praise Went up from glowing lips. Turret nor spire Fleckered the landscape, 'mid the solitude Of that young settlement; yet rose the voice Of prelate and of people, reverently Ascribing glory to the Lord of Hosts.
Unswelled by organ came the chanted strain,
While through the solemn groves the bending trees,
Like silent students, learned the words of prayer.
Nature doth love the worship of her Sire,
And aids it with her innate harmonies,
Horders bentitmed, and the glory response. Her dews baptismal, and the clear response Of brooklet and of bird. But man, who walks Through the world's tortuous passages, doth need The sound of Church bell, and the majesty Of consecrated courts to call him back From his week's vassaiage

Reading makes a learned man, writing a correct man, speaking a ready man, thinking a great man, and praying a good man.

When from the wintry tropics of the sun Full sixty days their finished round have run, Lo! then the sacred deep Arcturus leave, First whole-apparent on the verge of eve. Through the gray dawn the swallow lifts her wing Morn-plaining bird, the harbinger of Spring.

In order to deserve a true friend, you must first learn

FRIENDSHIP. Great souls by instinct to each other turn, Demand alliance, and in friendship burn.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, MARCH 27, 1861.

Subject.-" The Bib'e."

Dr. CROWELL, Chairman. MR. WETHERBEE .- I think the intellect of man has reached that point where the Bible loses its talismanic character. The Bible presents some singular features over other books, and it has been worshiped to such a degree that even the leather which covers its back becomes sacred with a power the calf or sheep never gave it. But, God be praised, the day of common sense is breaking, and superstition is fading before the light of wisdom and knowledge; and the Bible assumes new shapes, in harmony with the present hour, though in the past it has been, I have no hesitation in saying, an impediment to the can of human progress. Man has ever spoken "wiser than he knew," and spirits higher than himself perhaps have impressed him to write nobler thoughts than his mind has ever conceived of; but I do not believe God ever spoke in audible voice, or wrote Hebrew, Sanscrit or Greek. In no sense is the premonition of one man to be made the infalible guide of other men; and it is of no consequence whether the channel is sacred or profune, for we pass judgment on matter more than manner-and as noble sentiments have come from Shelley and Byron as from Paul and John; and the classics are as full of truth and beauty as the prophecies of the olden time -just as truthful, instructive and divine, and ten times as applicable to our wants, for they come fresh from the fountains of wisdom to-day, and are not muddy with the dust of ages. There is much beauty in the Bible, but you spoil it when you attribute it to God without attributing everything else written to the same source. Every day is bringing to light new things; and the ancient hieroglyphics which our savans have translated into modern languages, show conclusively that the Bible was written by men, but it embodied their highest thoughts; and right around us, and sometimes in this very room, we see the same phenomena. It is wiser to attribute such phenomena to a natural cause, than, with all their imperfections, to thrust their paternity upon Delty. Considering the age of the book, and its teachings, it has a special value; but when you call

it the word of God, the charm is broken, for it is no

more divine than the morals of Seneca, or any other

writer of true philosophical or moral merit. The

knowledge and science of the nineteenth century,

however, blended with the realization of Modern Spiritualism, shall herald in a more intellectual re-

ligion, and more humane piety; and no longer shall

religion be made the mark of the satirist. ME-COPELAND, (entranced.) -A great deal is said about an intellectual religion, and we are called upou to lay the Bible aside, or consider it only an ordinary affair, in order that we may have an intellectual religion. We do n't believe we require an intelletual religion. The intellectual and religious nature should be and are entirely distinct from each other. Instead of rejecting the Bible, and of ignoring it entirely, we should seek to understand it more fully. We should divide it into three parts-into its historical, moral and poetical parts. The historical part is worthy of credence the same as any other history, and no more. As for the laws laid down for human guidance, they are unequalled by any civil code recognized among men, and its poetry is the best ever written. The book of Job is pronounced by able critics to contain passages better than Homer, Virgil, Shakspeare or Milton ever wrote, and should be read by every person who appreciates true poetry. Though the classic idiom is lost by the translation, even as It stands in the English tongue, the poetry of the Bible is unapproachable. But everything else is of little importance beside the moral part of the Bible. We cannot look into the future and see any time when human beings will become too good to be regulated by the morals of this book. It grows as our needs grow, and as the world grows. Some would put the Bible in the hands of the few; while others would strip it of all authority, more than Shakspeare or Byron. But those who have stood upon the Rible have been the ones who have scattered the errors and fallacies of the world, and in the lands where it is revered and studied, science and enlightenment have ever had their stronghold. Its moral teachings are better and clearer than ever have been written anywhere else. The Book is a book to last forever; and if a man reads it in spirituality of feeling, it will serve his whole nature, and if he lives it out he will find increasing perfectness in it, till in wonder he will ask when it will end. If, then, you wish to become true spiritual men, take your Bible, examine it carefully, as history, as poetry, and as a code of morals, and you will find in it a beauty and adaptation which will last forever.

Mr. PLACE.-I was gratified with one characteristio of the remarks just made-that was, the suggestion that we should give the Bible a thorough examination, and throw away the worthless and retain what is valuable. . The idea was also advanced, that there was no connection between man's religious and intellectual nature; but it seems to me that the connection is very close between the two. and from the separation of these have resulted all the superstition and religious intolerance that blight our earth. It is very instructive to glance at communities, and see the relationship existing between the sacred books and the individual. How do you ever hope to break the spell of superstition that enshrouds the heathen mind, save by appealing to the

intellect? There is no room for faith in this age, ex- of quite heterogenious books, most of them anonycept faith in the power of truth, and love, and in mous, or bearing names of doubtful authors, collectdelusion. A clergyman once observed to a friend of more by caprico than any philosophic or historic mine, "We require two sets of ideas—one for the n ethod, so that it is not easy to see why one ancient study, and one for the pulpit."

MR. HUMBERT.-In the most profound sincerity of which human nature is susceptible, educated as I have been by a religious mother, known as what the vulgar call "converted," and professing the most puritanic and severe discipline of the Methodist Wesleyan sect-if I had to present myself, now, before the grand Creator of all things in a state of spiritaal purity, I would say, "the Bible is the work of men." The part that God played in it, is done by the same agency in every book written in the past, &c. The natural laws of the Universe do not seem in course of production now, and which may be produced in the future time. The Bible has been, and will be, in company with the Koran and other productions, followed as laws by different religious believers, as stumbling stones in the way of human

That literty of conscience, for which our forefathers suffered and fought, was not taught by the Bi-They, on the contrary, were in want of that liberty, so as not to be subjects to the arbitrary commands of the Bible as well as arbitrary interpretations of it. Liberty of conscience was the grand motto of the Reformation, and liberty of conscience is not taught by the Bible. After the liberty of conscience, we acquired the political liberty so dearly paid, so little comprehended, so unwillingly conceded and so badly practiced. The Bible does not give to men any political rights; the Bible says: argy with the coming of Spring breezes, and to "Give to Cassar what belongs to Cassar;" if you are commence to act upon our resolutions of the past. slaves, remain slaves, says the Bible. So what wo conceive the arcana of human happiness is denied us by the Bible. We do not want consumptive love under the auspice of a mock charity. We want our rights, nothing but our rights; and if the Bible comes in the way of human rights and liberties, it is a proof that the book is not of divine origin, and should be treated accordingly. The works of divine origin show palpably their perfection; and the Bible is proverbial compound of contradictions. The ancient portion of the Bible, as a regulator and promoter of human progress and happiness among the Jewish people, even in their most prosperous time, is condemned as a failure, if compared with the people surrounding that egotistical nation. The Egyptians, the Persians, the Greeks, the Carthagenians and Ro mans did cultivate the arts, sciences and navigation; and heautiful remains even to-day the greatness of these people, not so much in structure and art as in moral, civic and humanitarian examples. The new portion of the Bible saw or caused the whole human race to go deep in ignorance, vice and cruelty, and not a single sparkle of regeneration seemed to come from the book: it was only at the time when men asked for the liberty to believe in the book or dis card it, interpret or reject portions according to the dictates of their own conscience, that we saw the almost extinguished light take the appearance of life and progress.

MR. THATER.-I hope by what I say not to injure the feelings of any present. I can conceive of such a his subject is before us; for the book has been too long regarded as a revelation of God to man. Such was my own idea of it in times past, when, if any one had said he believed the Bible was not all God's word. I should have considered him guilty of blasphemy. But I thank God my opinion has changed in this respect. I think there is a great impropriety in putting the word "Holy" upon the book, by which means the printer and bookbinder aid in propagating the fallacy. I believe there are some gems in the book, and other things as injurious as ever were written, and nothing is any better for being in the Bible. We have said, if you disbelieve one part Clergymen know this is the fact, but keep it locked within their own breasts.

MR. BURKE.—If a dumb man were brought into this room to-night, I do n't believe there is one here who would be unwilling to give him a fair trial, and all would be willing to hear what was said against to-night, and it seems to me proper that it should have a fair trial. The Bible claims to be an ema nation from the God of all; but interested testimony unusually hick not to respect such testimony. If you reject Moses, why not reject also Lutonius more responsible, testify to this fact, in the face of foes, when it was almost certain death to them. Are not these better authority, being cotemporaneous, Is the book not utterly beyond the power of man to create? Where did the man of Nazareth learn the no fees to pay either? Yours, Lita H. Barney. doctrine of returning good for evil? It was never taught by any teacher or philosopher before him. As men become wise and good they love and reverence the Bible, for it is for everlasting. My religion teaches me to accept of truth, wherever I find it. How is it that Paul. Luke and John taught a doctrine never known before the day of Jesus? Where did these men get their knowledge?

[A Voice.-Where did the first man catch the small-pox?

There is only one conclusion that we can come to and that is, that he is an inspired teacher from God. Mr. Seaver. - Our friend says his religion teaches him to accept of truth wherever we find it. I, too,

believe in the old couplet, "To se'ze on truth, wherever found.
On heathen or on Christian ground."

When I read my Bible, I find much that is valit is better, as has been said, to put it on its own merits, and if the careful investigator feels it is God's inspired word, all well and good; but I do n't see that there is any more of Deity in the Bible than in the almanae or newspaper. If it had always stood upon this basis, it never would have done so much mischief; but the question now is, whether it has not done more ill than good. I don't know of any calamity that ever happened to mankind, but some biget saw the hand of God in it, or a prediction of it somewhere in the Bible: and every enormity is in one way or another endorsed by the Bible. Ignorance seems really the mother of devotion. Bro. Burke has in-quired where Christ learned the doctrine of doing good to all men. He knows very well it was taught by Plato hundreds of years before Christ was born, and I will at any time give him the testimony of one of the greatest Christian lights to prove it Confucius, the Chinese philosopher, taught the Golden Rule centuries before, though he says none but people of great mind can understand and practice tures in the last month. he rule-and it is just so; but greatness of mind does not consist of wealth or power. There is a fable in Livy, similar to that of Jonah. The one is not believed; the other is, because it is in the Bible.

Mr. Cushman.-I have not been much entertained by the discussion to-night, for all the truth has not een brought out that might have been. The most ntellectual men in the world have ever been the champions of the Bible. No man on this floor is sufficiently acquainted with the Oriental languages nor summers dry up. There is certainly something to be a competent witness against the Bible. attack the Bible without sense or reason. They say the story of Jonah and the whale is absurd, but be lieve in much more absurd things in connection with the doctrines of Spiritualism.

Dr. Dillingham .- I do n't wish to run down the Bible, but to find fault with those who made a bad rich, but has so much clay in its composition as to use of it, by claiming it as plenarily inspired, when make it uncomfortably muddy much of the time yet. there is not one iota of positive proof as to when or where it was written, or who by.

Dr. Wolfe disliked the ambiguous form of the question, and the general and rambling debate that had resulted from it. He spoke of the various changes and operations which the Bible underwent before it came to us, as additional proof of its fallibility, and read the following, as the opinion of Theodore

Him who governs us all-and every other faith is a cd none knew where, or when, or by whom; united book is kept in the cauon, and another kept out."

Vorrespondence.

Providence, R. L. Conventions, &c. As I have not written you since sometime in Jan-

uary of last winter, "I now take my pen in hand," the Winter has passed away and Spring is upon us, though were it not for the name of March, we should not recognize it, as a blinding snow storm is sweeping over our heads, and spreading its cold, white shroud beneath our feet, as I am writing to you. But these are only externals; probably in the interior of Earth's treasure-house there is going on a revclution that will soon send up an ocean of tiny blades of grass to form a carpet of emerald tapestry, interwoven with clusters of blue violets, and sprinkled with red and yellow flowers, (very vulgar colors, but still beautiful to mo) instead of the snowy one given us now. And we all intend to thaw out of our leth-

During the winter we have been treated to excellent speakers; through January Bro. Miller was with us, with his truth-loving soul, his sound logic and penetration. We thought, when he was here before, that we liked him; but he has made hosts of friends this time. He certainly improves, as every one ought to, and this is no disparagement to his past, either. We have had, through February, the non-immortalist, Mrs. Spence, who was listened to by overflowing houses, and who is getting to be better understood than formerly. She is, therefore, not so much of a bugbear to frighten big children with. Her subject for the month was Government, and many of the ideas advanced through her might have been vastly suggestive to the sage old heads at Washington. However, she does not condemn but says those in power have done just what they could, and no more, for the Spirit-world was over-watching and controlling all, and had even caused all this agitation. This is a bad sound for Spiritualism, almost equal to the Free-love cry. It would be a sad thing for the world or the churches to get hold of this. Please hush it all up. Then Spiritualism would not only fill all the California insane asylums and otters through the land, "set a man at variance with thing as respecting a man or women, without re. his father, and the daughter against her mother. specting that man or woman's opinions. I am glad and the daughter-in-law against her mother in-law," a la Christ, and the husband against the wife, a la Free-leve; but it shall come to pass that the whole country shall be torn asunder at its mighty behest, for "I came not to send peace on earth, but a sword," says Christ, and so also says modern Spiritualism. Mrs. S. is now in Bangor, and is, I undesrtand, very much appreciated by the people there, although there were some fearful ones before she went.

This month we have Lizzie Doten, universally a you must the whole; but this is not so. There is a favorite. She has given us very good lectures. Last little pamphlet entitled "Pious Frauds," in which Sabbath her subjects were "Generation and Regenpalpable and intentional mistranslations are expose eration" and "The Marriage Law of the Soul," favorite. She has given us very good lectures. Last which were well treated upon. -If Edgar A. Poe shall see fit to give us a poem through her organism, I shall be happy to report it for the Banner.

I see our friends in the West have called a Conference to balance our Worcester Convention of him and in his favor. We have the Bible on trial April. I hope they will have a glorious time, and be ready to meet us of the East at Oswego in August. There are fine spirits among those who issue ought to be received with extreme caution, as it is the call, that I know can and will conduce to such a in courts of law. But when friend and foe unite result. Our Western friends may be sure of the upon the same ground, the crust of prejudice must sympathy and co-operation of the Eastern Spiritualists in all schemes by them devised, for the amelioand Tacitus? Suppose that Tacitus had asserted ration of the sin-sick and the enlightenment of ignothat he saw Jesus after he had risen, would you rance, and the bringing about the reign of Universal have believed it? Of course. But other men, much Wiedom. Probably many of us would be there, if the conductors of railroads would only let us go free; but not so. When we get to the Spirit world, than historians three or four hundred years after? | won't we have a grand Convention, East, West, North and South, and over the other side of the ocean, and Providence, March, 1861.

Penn Yan, N. Y.

Once more during my engagement for the Sundays of March in Oswego, where the interest still increases, I have found it necessary to answer the pressing demands by making excursions into the country. Last week I went to Mexico, where several of the best families of the enterprising little village have become too pious and strong in the true gospel to be driven or drawn from it by clerical arrogance or the religious presumption of settled preachers, and the cause grows stronger and firmer for every wind and storm of persecution. This week the call was loud and long enough to bring me vable and useful, for it is a large book, and I am over the winding way via two railroads, one steam-perfectly willing other men and women should put boat, and one stage, to this enterprising little town, ust so much confidence in it as they please. I think from which calls for speakers have often issued and responses often returned in words of encouragement and hope. Here on my first visit I found a firm, consistent and reliable band of workers holding steadily on the course and beating against the sectarian winds with good success; every year, if not every month, they are stronger and firmer, and hope reaches further into the hearts of the pioneers. I have written on their banner, "Conquering and to Conquer." Three lectures in their Court House are the public efforts I made here, given to few but strong minds, some of them such as were once said to be able to chase a thousand.

Here I met Mr. Toohey, whose name I do not see in the papers as often as I should be glad to see one that works so much, for he is busy most of the time, and I learn from him he has given over twenty lec-

Penn Yan is the county seat of Yates county; on the Elmyra and Canandaigua railread; about six miles from the Dresden landing of the neat little steamboats that run all winter on Seneca Lake from Geneva to Watkins, about forty miles along the beautiful shores of one of the pleasantest little lakes in our nation, and one that the winters cannot freeze They about this section of country that mollifies its climate, for here the hills and vales are often bare or green, and waters free from ice, when only a few leagues distant snow drifts are deep and high, and boys skating on the lakes and rivers. The soil is make it uncomfortably muddy much of the time, yet it is well adapted to crops, especially fruit and grain.

The people, I learn, are liberal, enterprising and quite reformatory and progressive in life and religion. Efforts at revival made by sectarian societies have of late been almost fruitless here, and seem likely to continue or be more so in the future, for intellect is Parker:—"I soon found the Bible to be a collection gaining the ascendancy over passion, reason over

feeling, and practical religion over belief and blind

To morrow I return to my Oswego station, and next week make another excursion into the snowy region of Pulaski, Oswego Co., and soon after depart from the hospitable shores of Ontario, and ere long shall appear in New York, where I anticipate many pleasant excursions among her hills in the sunny WARREN CHASE. March 20, 1861.

OBITUARIES.

OBITUARIES.

Passen to spirit-life, from Manchester, N. H., on the overling of March 22d, the spirit of Mas. Sanan Rooses. For the nearly four score years and ten had she bravely buttled the storms and changes of life bequeathing to her children, not material wealth of possessions, but the stipend of a pure and uncorruptible name. Her times, which was a protracted the of nine weeks, was attended with many beautiful experiences, which strengthoused not only her spirit in the joyous hope and reality of an immertality beyond the fading scenes of time, but gave to her mourning children, and all who witnessed her last struggies with mortality, assurances of a holler and happier life—a life redoint of eternal peace and harmony. Brought up in a belief of future eternal resued here, she had viewed in the past the appreach of death with some dread and apprehension, but these feelings were all dissipated as the light of eternity broke upon her corraptruct senses.

Beveral times she spoke of the bright land and its glorious inhabitants, and frequently expressed a strong desire to go and be at peace with the loved ones gone before. At one time she recurred to reachy threty hours, and from which all the exertions of her friends could not arouse her. When at last she returned to the consciousness of her corporeal life, she stated that she had been to heaven, and related the hany glorious scenes which swept before her in her triumphal passage through the spheres, naming over many ascend-

Illo, she stated that she had been to heaven, and related the many glorious scenes which swopt before her. In her triumphal passage through the spheres, naming over many ascended loved ones who accompanied her. As she was waking from the trance-condition, sweet and melodious strains of music were heard vibrating on the ambient air, so sweet that her watchful attendants knew it belonged not to earth.

A few hours ere the final separation of the soul from the body, a luminous mist of hile was seen to encircle the dying form, which was no doubt the clearing empatem for elegants.

body, a luminous mist of halo was seen to encircib the dying form, which was no doubt the electric emmanton from celestial bodies, who had drawn near as a battalion to escort the fleeting spirit into the maznificent glories of the immortal life. She tenderly bade adieu to her weeping relatives and friends, exhorting them all to live true and virtuous lives, and to be prepared to meet her in glory and bliss. Then quietly she passed through the shining valley of death into the radying life of the spirit.

She has left seven children to mourn the departure of her bodily presence from their midst; but they enjoy the assurance that her spirit is ever near them, and will impress their hearts with her beautiful inspirations.

Farewell, mother, till we join the In the blissful courts above,
Where thy Joyous soul is treading.
Orowned with never-fading love.

May our hearts thy victues treasure,
And our lives like thine be bright,
That, 'mid scenes of heav'inly pleasure,
We may greet thy form of light. orm, which was no doubt the electric emanation from cele

We may greet thy form of light. J. D. STILES,

"Oh, liston man l

"Oh, liston man!

A voice within us speaks that startling word,
'Man, thou shalt never die!" Celestial voices
Hynnu it unto our souls; according harps,
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortatity."

DEPARTED: At Beonton, N. J., March 16, 1861, George M.
Exy left the earth-sphere for his oternal home of joy and
beauty, aged 35 years 4 months and 10 days. This true, generous-hearted son of nature and lover of her truths, beauties and harmonies, was free trom the shackles of creeds,
superstition or fear, and stood before the world a living opistie of virtue, horoism, kindness and honesty. His manly
character and courteous bearing won the regard and admiration of the entire community. He heartily en-lorsed and defen-led the progressive truths of the Spiltual Philosophy,
and his sympathies and activi fes were always with freedom,
the dignity and rights of labor, and the vindication of man
as superior to institutions. A highly intelligent and affecttionate nature gave him a strong hold on a large circle of
friends and relatives, who will recall, with pride and satisfaction, his exemplary life, and endeavor to emulate it. His
gentle and affectionate wife will, in her struggles through
life in this sphere, feel his presence as a source of strength
is on an affectionate wife will, in her struggles through
his loving spirit, through her tear-dim'd eyes, she will behold him standing amid the glories of the beautiful spiritland, inviting her to "come up hither" and receive the joyous welcome that awaits her. May the consolations of the
angel-world soothe, comfort and cheer his large circle of
mourning friends, and make us worthy his loving ministrations. mourning friends, and make us worthy his loving ministrations.
P. D. M.

VOLUME FIVE.

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

Select Domestic Stories. Essays on Reform Topics. Progressive Editorials. A. E. Newton's Contributions. 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.

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Spirit is like the thread whereon are strung The beads or worlds of life. It may be here, It may be there that I shall live again—0 0 But live again I shall where or it be.—[Festus.

CONTENTS.

The Princess: A Vision of Royalty in the Spheres.
The Monomaniac, or the Spirit Bride.
The Haunted Grange, or The Last Tenant: Being an Account of the Life and Times of Mrs. Hannah Morrison, sometimes styled the Witch of Rookwood.
Life: A Fragment.
Margaret Infelix, or a Narrative concerning a Haunted Man.
The Improvisatore, or Torn Leaves from Life History.
The Witch o' Lowenthal.

The Witch o' Lowenthal.

The Phantom Mother, or The Story of a Recluse.

Haunted Houses. No. 1: The Picture Spectres.

Haunted Houses. No. 2: The Sanford Ghost.

Christmas Stories. No. 1: The Stranger Guest—An Incident founded on Fact.

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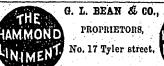
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