

# BANNER OF LIGHT.



VOL. IX.

NEW YORK AND BOSTON, SATURDAY, APRIL 13, 1861.

NO. 3.

Written for the Banner of Light.  
THE WANDERER.

BY LITA H. BARNEY.

O, give me a home in the hearts I love best;  
I'm weary of wandering, I'd fain be at rest;  
The world hath but tinsel and glitter in store;  
I'm weary of wandering, I'll wander no more!

Men have sought o'er the earth for the bubble of fame,  
And gaining it, found but a perishing name;  
Encrowned with its laurels, as with its thorns,  
Still onward they've sought, and a thorny path worn.

So I turned to the garnered-up love of the past,  
And said I would find me a haven at last;  
I dwelt in the depth of Philosophy's smile—  
It smiles on, but cheereth for only a while.

I had looked to the head to find home for the heart,  
And I looked all in vain, for they're aces apart;  
'Tis well to have heads, but much better 'twill be,  
When they with our hearts learn to make harmony.

The head hath its treasures all priceless and rare,  
But the heart's deep affections unnumbered are there;  
So 'twill live in the loves of the friends I know true,  
Who in wisdom are rich and in heart-jewels, too.

Providence, R. I., March, 1861.

Written for the Banner of Light.

## JUDITH;

OR,

### THE MYSTERY OF MORTON MARSH MANOR.

BY M. V. ST. LEON.

#### CHAPTER VI.—CONTINUED.

This was accordingly done, but the darkness that now overspread us was only lighted by the blinding flashes, that gave the appearance of our being on a sea of fire. The waves ran so rough in the violent wind, that we seemed to make no headway, when one blast, more severe than the former, struck us, and the next moment we were struggling in the water!

A strong arm encircled me, and at first I was ignorant whether I was indebted to Lord Orford or his friend.

"Keep quiet, don't cling to me, and we shall reach the shore," said a voice which identified the Captain.

"Lady Orford and Miss Blackburn," I murmured.

"I saw Harry catch her ladyship, as we expressed."

With swift and vigorous strokes my preserver held on in silence, the storm gradually passing over. A few rods from shore, which was nearer than we had thought, a man rapidly passed us, shouting an answer to the faint cry of Lord Orford. On reaching the beach, Captain Yarrington asked if we should wait for our companions, or keep on to a shelter, adding:

"I see a cottage just beyond those trees. I will take you there and return."

I accepted the advice, for I was shivering with agitation and cold, the air being very different since the storm. We were hospitably received, and without waiting for anything but a brief explanation, Captain Yarrington hastened to the beach.

By the time he returned, I was clad in dry garments and seated by a fire which our hostess had kindled. In reply to my questioning look, he said: "They are all safe. Harry had a hard time at first with his double burden; I doubt he could have managed it, but for the assistance of Sir Wilford Dudley."

"Sir Wilford!" I repeated in amazement.

"A little singular," replied the Captain; "he seems to mingle strangely into the web. He has hired a place just a few steps beyond this, and saw our boat before the storm burst. Seeing us make for the shore, he went down to the beach to receive us, and when we upset, dashed in to the rescue. Lady Orford and Miss Blackburn are at his cottage, with Harry. I suppose we had better remain here until it is decided whether Miss Blackburn can leave for home to-night."

"But I may be needed," I suggested.

"I think not; but I will inquire," said Lord Orford, who seemed to be the trouble by coming in with a message from his mother, that Althea was unable to proceed further, and that if I was comfortably lodged, it would be better not to impose additional guests on Sir Wilford.

As Captain Yarrington and myself sat by the fire, while our hostess was giving directions for our accommodation, I wondered if accident or design had led to my owing him such a service.

"A penny for your thoughts, Miss Kennedy," he said, breaking the silence; and, looking up, I met his eyes fixed on me.

"I was speculating on your probable reflections, as we first struck the water," I replied, with a slight reservation.

"I can easily tell you. I was possessed by an idea of assisting you. I was sure Harry would look after his mother, and that Miss Blackburn would fall to the care of whichever reached her first. It happened to be my friend's fortune, and my intention was to land you and return to his assistance, when Sir Wilford prevented the necessity."

"Where did he find them?"

"As I expected, Harry did not venture to swim ashore so heavily burdened, and had fortunately been able to cling to the boat for support, until relieved by Sir Wilford. He was most exhausted, however, for Lady Orford had clung to him with unconscious energy, and Miss Blackburn was, of course, a dead weight. They could never all have been saved, but for his help; and your young friend, especially, owes her life to him."

There was a sense of perfect freedom in the Captain's society, and I inquired if Sir Wilford Dudley were an acquaintance of his.

"Only by name," he answered, hesitatingly. "I have always heard him spoken of as a cynical, reserved man, whose wealth and position make him the object of that attention he endeavors to avoid."

"He has certainly proved himself less cold hearted than is reported, if this evening's actions are any sample," I remarked.

My companion made no answer, but gazed thoughtfully into the fire a moment or two, then quietly said:

"Fair play is a jewel, Miss Kennedy. You asked me a while ago what I was thinking of during that first struggle after the boat upset, and I told you without reservation. Now may I ask you what was the subject of your reflections?"

I could not help smiling, for two reasons. Captain Yarrington, although eminently a man of the world, with his strictly conventional manner, seemed on this evening to have put aside what appeared to have become second nature, and displayed as much naivete as any youth might, who had spent all his life in solitude. I did not resent this, for I expected to be the gainer—to learn many interesting incidents that his studious avoidance of egotism had heretofore left untouched, and I was sure this respectful freedom was his custom with the few who could appreciate and win it.

My second reason was, that the question had recalled thoughts that might otherwise have been forgotten. They were perhaps inconsistent with the circumstances of peril, but nevertheless presented themselves.

The facts above stated passed through my mind rapidly, and before any hesitation was perceptible, I replied:

"Certainly, I have no objection, but my answer may surprise you as much as yours did me. Memory was reviewing various conversations with my cousin, who always told me I was stupid in not learning to swim; to which I generally replied, 'that one born to be hanged, &c.,' or that I should always choose a time to fall overboard when some courageous gentleman was present."

"And in the midst of that confusion and danger you thought of these playful jests?"

"I did, sir."

"What next?"

I rather enjoyed the catechetical examination. It was a new thing for intelligent persons to be interested in the evolutions of my brain.

"Well, sir, a feeling of great personal discomfort and a strong wish that we had either not started the pleasure trip, or that we were well out of it."

"No thoughts of friends or regrets at such a parting?"

"None, sir, unless a vague anxiety that Miss Blackburn would scarcely escape a fatal illness, if rescued from drowning can be called such."

"Then I conclude you have no near relatives?"

"You are right. I was an orphan very early in life—the aunt who brought me up died nearly a year ago, and except a cousin, who is now abroad, I have no knowledge of 'kith or kin.'"

"A somewhat singular position for one so young. Lady Orford gave her son the impression that you were disinclined to lead a dull life at a country residence where the neighborhood was thinly settled, and that your stay with her was quite as much for your pleasure as convenience."

"Yes, her ladyship has always persisted in viewing me as the possessor of position and competence, because my cousin, who has decided to remain abroad, wished me to make his house my home. But I preferred my old habits of self-reliance and action."

"All very well while youth and spirits last; but the time will come when you will wish for a cosy nook among the fireside group. I wonder you did not try to persuade your cousin to return with his family."

"He is a young unmarried man, sir."

"Ah! I had an idea to the contrary."

The statement of Richmond's bachelorhood had hardly left my lips, when I was amazed at myself. In the face of the last five years I had forgotten his marriage. I had never fully realized it, on account of being away from Morton when the news came, and never hearing any allusion to his wife, the painful subject had grown dim, as disagreeable events are apt to that we force into the background. Besides, the present conversation had brought my cousin's boyish days vividly before me, and it was with a momentary forgetfulness of the lapse of years that I had answered, recalling his youthful, eager face at our last meeting. Of course an explanation would be awkward, and a stranger was not entitled to it.

"Then perhaps the gentleman may yet marry, and you may occupy the chair in the corner which I assigned you," pursued the Captain, smiling.

"May-be so, sir. I should enjoy the role of Aunt Judith."

"Yet I cannot understand your dislike to a life at the homestead; you would be hardly more isolated than now; you do not seem fond of gaiety, and might find a pleasant companion in your pursuits."

"I am indeed fond of the country, but my last sojourn there was under such painful circumstances that I should not like to return until everything wears a different aspect."

Captain Yarrington glanced at my black dress, and forbore to question further. I was not sorry, for I had involved myself in regard to my cousin's position.

"How the customs of England vary from those of any other civilized nation!" my companion next remarked. "There is a restraint, a grim, resolute placing of narrow proprieties before one, which makes one accustomed to the cordiality and cour-

teous trust of foreigners, feel as one might, if every stranger should thrust the decalogue of a civil code in his face at the commencement of each social gathering, by way of refreshing his morality and caution."

"I know there is great and perhaps just complaint on this score," I replied; "yet if Britons do not give their confidence hastily, they do so heartily, when once resolved."

"Oh, yes. But unless one expects to live a long time in one place this inaccessibility interferes very much with comfort—gaiety entirely aside."

"Englishmen are rather stationary, except when 'doing' foreign countries then; I believe their restlessness is proverbial."

"Yes, and what is more stupid, they carry abroad all their frigid etiquette, forcing it on those to whom it is distasteful, for they studiously avoid their own countrymen and women. I declare, I have many a time been thankful that my command of German has saved my being clasped with specimens of English travelers, who have excited mingled curiosity and disgust."

"Then you are partly domesticated in Germany?"

"Mr. Yarrington was obliged to resort constantly to the mineral springs there for any relief from his disorder."

Mr. Yarrington was the old uncle of whom Lord Orford had made mention to Miss Blackburn.

"Therefore, Miss Kennedy, I can fully say that by habit and preference Germany is more like my native land than England."

Our hostess now returned, and soon, after an informal tea, we retired to rest.

The next morning was brilliantly fine. After leaving tokens of our gratitude for our kind reception, with the children of our humble hostess, we rejoined Lady Orford at the residence of Sir Wilford Dudley. The whole party were assembled on the portico overlooking the sea, and as we came up with them, Lady Orford introduced me to her host, who turned quickly toward us, having been adjusting a telescope for Miss Blackburn's use.

Our previous meeting had been too late in the evening for a clear impression of each other, but Sir Wilford must have recognized me instantly, for a singular expression crossed his impassable face, and he seemed undecided for a second. I no sooner spoke, however, than my voice seemed to recall him to himself. It was low and slightly tremulous, instead of being firm and clear as usual, and we exchanged salutations cordially. My embarrassment was misunderstood, however. I presumed that Sir Wilford, noticing my *distrust* manner, had become infected with it, and then kindly mastered it to remove my awkward recollections 'as soon as possible.

When I knew him better, I became convinced that he was not so easily disturbed from his *sang froid* by the supposed shyness of a lady.

But as I said before, it was not shyness on my part—it was merely an involuntary effort to reconcile the familiar resemblance of this stranger to my cousin Richmond. After a second glance, it was not so striking. The fresh morning air and peculiar shade of the portico had made him much younger looking than he was in the drawing-room which we now entered. I saw the marks of mature age, premature it might be, in the lines around the eyes and mouth, and the hair and truly English whiskers were as dark and luxuriant as in early manhood. There was a peculiar quality of expression that puzzled me the longer I looked, and at length I gave up in despair, divided between setting him down as an old young man, or a young old man.

His manner, too, was different from that of Richmond. Without any foppishness or affectation, he was indolently attentive, and spoke with the languor common to many high-bred persons, escaping the foolish drawl and avoidance of the letter 'r' which their imitators adopt. With the keen perception which one who takes the part of spectator rather than actor possesses, I saw that while Lord Orford and Miss Blackburn, and even Lady Orford herself, were fast assimilating with Sir Wilford, Captain Yarrington felt repelled, and it seemed that the sentiment was mutual. I was somewhat wavering, for the Captain was a decided favorite of mine, and yet I was predisposed in favor of Sir Wilford. Singularly enough, I owed them both a debt of gratitude!

The morning wore by, and resisting invitations to prolong our stay, Lady Orford accepted the offer of Sir Wilford's carriage for the ladies of her party to return home, while Lord Harry and his friend were to finish their boating excursion thither, uncheered by our presence.

[TO BE CONTINUED.]

### THE ANGEL "LOVE."

Soft and clear, and very gentle, were the blue eyes of little Anne, as she looked up to the face of her dear mother, and heard her say words that her childish thoughts could scarcely grasp, yet which made her young heart seem to stand still in her bosom. Because her mother's face was so fair and pale, and her eyes so strangely bright, and her smile so beautiful and holy, the little one felt as if it were an angel who talked to her, and the words came like echoes of all the child had ever heard of goodness and of Heaven; and she felt something like awe even at the caress of that dear, dear hand, that had been so often laid on her bosom—laid in love and in blessing; but if anything of sadness crept in with the strange feelings, it was shown in her calm stillness, and not by tears.

"Because I am going away from you, my child," said the beautiful pale lips; "and because I would meet you again, I tell you these things. You are so very young, that much of what I say will be a strange sound, without meaning to you; but I know that you love me, and will treasure up all I say in your little, loving heart, till the time when light

from above shall fall in among the words I leave you, and then they will arrange themselves into beautiful forms, and come up out of the dimness—and, like angels, teach you pure and lovely things, that you could not understand now."

"But," murmured the child, with clasped hands, and eyes that would not turn from those that looked down so fondly on her, "I would always learn from you, my mother. No one—nothing can teach me so well as you, because I love you best of all."

"You think so now," said the mother; "once I thought so too; but I have learned to know better: and a time will come when you will know it is not so. When I was well and full of life, I thought that I would be strong for your sake, and would lead you with a firm arm and steady heart, away from danger and pain. But it was not a true spirit that whispered so to me, and our Father in heaven sent a better spirit to teach me that I was very, very weak, and unfit to guide and lead. But though the spirit wore a dark mantle of shadows, and had tears, instead of stars, glittering in its crown, and spoke in sorrowful tones, so that at first I shuddered at its presence, yet, the good Father who sent it to me, opened my eyes to its true nature, and lifted the dark mantle that I might see how white, and pure, and lovely a robe it wore beneath; and I know now that tears, if pure and full of love, are more precious than stars of light, and the tones of sorrow are now soft and sweet as music; and the spirit I feared is become a bright angel to me, and stands beside me to soothe and bless me, when, if it were not there, all else would be dark."

"And its name, my mother; what is the spirit's name?" asked the child.

"I called it 'Affliction,' while its radiant face was hidden from me," replied the mother; "but when the dark veil was lifted, I saw its true name—'Love,' written on its white forehead in brightness; and now I love it so that I would not lose its presence and its teachings for all the world could offer me."

"Mother," breathed the child, softly, while her hand clasped more closely the arm of the pale lady; "you said you would go away from me. Will this spirit leave me, too?"

"No, no; it will never leave you, my dear one, so long as you will only follow its guidance, and love to obey it. But you must love it above all things; must feel in your very heart that it is wiser, truer, purer and more mighty than any other thing. Ah! dear child, when you shall feel how great and good this glorious spirit is, then you will know, indeed, how frail and feeble a guide your mother could have been to you. See, love! how my heavy limbs droop, and my voice grows faint even now; ere long it will be silent forever; and then, if your trust were only in me, you would be lonely indeed. But this true guide never fails, never falters; it is strong, as bright, as full of love as of wisdom; it will never, for one moment, leave you—sleeping and waking, will the lovely one be near to bless you."

"But, mother, you did not know it at first, and I am so young, so apt to be mistaken, how shall I know if it tells its face from me?"

"A trusting, loving, innocent heart will be sure to know that spirit, even in disguise, my child," answered the mother. "It was because I feared it that I doubted it at first; but if you are willing to give up your own way, to do right in all things, even when it seems hard to do so, this angel's face will beam so brightly with joy on you, that it will shine through the veil. But it may be long before you learn so to give up your own will, and this spirit may wear many forms to you. It may appear all clad in sunny brightness and rainbow colors, or it may wear even a darker form than it did for me. Perhaps you will hear it called 'Death' by those who are around you, and the tears in its crown may be more bitter than those I saw. But if you are constantly looking for this bright 'Love,' you may still know it. Look for it, my child, in every event of life; remember that it may be in every place, in many forms; and when you hear those near you speak of 'pain,' of 'sorrow,' of 'trial,' or of 'sickness,' think that all these may be but other names for the heavenly one, and do not murmur that it seems to change, but be patient and humble; and in the end, it will raise its veil, and you will see that in reality it never changes, but is still the same beautiful Love, and only its dress is different; and pray, my dear one, that you may always be true to its teachings; pray always—pray now, my child. I am very faint and weary, but it will warm my heart to see you pray."

The child looked up, and saw that the pale face was paler still, and that the languid head hung wearily down, and she felt that her mother's hand was chill; but still there was so soft a smile on her lips, that it made the wondering little heart stronger to do their bidding. And she knelt down, and laid her face in her mother's lap, and said the prayer her mother had taught her long ago—"Our Father which art in heaven;" and when she said in her low, earnest, childish voice, "Thy will be done," she felt her mother's hand press her own, very, very closely within its cold grasp; but still the child went on till she had finished the prayer, and then she saw that the loving eyes which watched her were strangely changed, and looked still and glassy; and a whisper, so low that she could scarcely hear it, said—"I am dying; but do not tremble nor shrink, dearest: even this is the angel, Love." And the faint breath passed away from the pallid lips, and the child saw that her mother was no longer among the living ones of earth. Then, again, she bent her head, and prayed that she might feel the angel's presence, even in its darkest dress; and peace stole in among the half-formed fears in her heart, and on her mother's lips still seemed to live their last word, the name of the angel, and it comforted the child, and still again she prayed, "Thy will, O Father, be done."

Ere many days, the form of the gentle mother was laid away in the earth; but Anne felt that the pure and loving spirit, which had stood beside her, dying, was still near; and she did pray often, and strive earnestly to see it everywhere; and very often it lifted from its radiant face all that hid its glory, and it spoke sweet words of cheer and hope. When she yearned for the old, kind tones of her mother, and when the child read in the holy book her mother had so loved, then the face of the good angel glowed with a perfect radiance, and it taught her to understand what she read there; and then the child learned great and pure lessons, that made her strong to love, and ready to suffer.

Many, who spoke to her, talked of pity, and said how lonely she must feel now that her mother was dead; but the child said—

"My mother is alive again, and I am not alone."

And the angel smiled at her words. But, after a time, the child grew weak, and her steps were faltering; and very often she pressed her little hand on her heart to allay its pain, and the friends about her whispered that she had the same look that had been in her mother's eyes, and spoke of "trial" and "sickness." And, with a gentle smile, the child said—

"But still I know the holy, good 'Love' will show itself!"

And it did, indeed, with sweeter words than ever; for it said, "Now that the child had well obeyed her mother's words, and walked her short path on earth with a true heart; and that now the Great Father of all had prepared a place for her in heaven; and, after it, (the angel) should yet, for a little time, wear dark robes, and appear in sterner shapes, even to that of 'death.' Yet it was afterwards to carry her up to the ready home—the angel's own birth-place, and she would live for ever there, with all she loved; and her mother would welcome her, and then the angel would always wear its white robes and stars in its crown; and they would never doubt it any more."

And so the child kept on smiling peacefully at all the sad names they called the heavenly friend she loved; till, at last, it bore her up to heaven, with its face unveiled, and its beauty all revealed.

### MAN AND WIFE.

AN ORIENTAL TALE.

When the progenitor of the human race and his wife, the mother of all living, had been driven out of the delightful garden of Eden, they mourned for many days, and said to one another: "How shall we now walk upon earth, and who will be our guide?" They then approached the Cherub with the flaming sword, who kept the entrance to the garden of Eden, and Eve leaned upon her husband, and concealed herself behind him when they approached the celestial warder.

But Adam spoke and said to the Cherub, "Alas! the inhabitants of heaven will not henceforth walk with us as they were wont; for we are unholy because we have sinned. Pray thou then the Creator of the Universe for us to send down some of his angels and ministers, who direct the stars in their courses, to guide us in the way we should go."

"Man," replied the Cherub gravely, "hath his star within himself, which, though he hath fallen, exalteth him above the stars, and the suns which revolve in the heavens. Follow ye that!"

Adam again addressed him and said: "O thou wise minister of Jehovah, give us a sign which we may behold and follow, that we may not again lose our way; for when we have once gone astray from that which is good, the eye and ear soon close against the inward light and voice. Show us then a sign which our walk should resemble."

Then said the thoughtful Cherub to Adam the man: "When the Most High formed thee of dust, and breathed into thee the breath of life, thou didst raise thy many countenances toward heaven, and thy first look was directed to the new risen sun. Let the sun then be the image of thy course. With joy he commeth his lofty career, and beginneth his day's task. He sweareth neither to the right nor to the left, but pursueth his way diffusing light and blessing. He smiteth at the storm which rageth beneath his feet; he is smooth with brighter face from amidst the cloud, which enveloped it, and in the glory of his brilliancy he endeth his daily journey. Be this, O man, the type of thy course on earth."

The Cherub spake, and the son of the dust bowed down before him, and was silent.

Then did the lovely mother of all living step forth before the celestial minister. "Ah! thou holy one," said she with harmonious voice, "bestow on me too a word of comfort and instruction. How should a weak woman be able to look up at the lofty and brilliant orb of day, and to walk in his track?"

Thus prayed Eve, and the Cherub took pity on the weakness of the woman, and said with smiling countenance: "When the Most Merciful formed thee, and in the brightness of the evening-red breathed the breath of life into thy bosom, thou didst not look up toward heaven, but thine eyes rested on the flowers of Eden and on the fragrant shrubs, and the trees laden with fruit of the delicious garden, and on the stream that runs the silent course of the maternal earth. Without noise and without dazzling splendor, she bringeth forth her abundance, herbage, and plants, and trees, springs and streams. Silently and imperceptibly she reacheth up her children in her bosom to blossom and to bear fruit; and her own productions are her fairest ornament. Take her, tender woman, for the pattern of thy course on earth. And be your union as man and wife," said the Cherub, "harmonious as the union of the celestial spheres."

Thus spake the Cherub. And a gentle rustling arose in the garden, and the spirit of the Lord was in the rustling, and produced the words of the Cherub.

But Adam, and Eve his wife, fell upon their faces and worshipped, and Eve trembled exceedingly and wept.



Written for the Banner of Light,  
LINES.

BY M. E. SHEPARDSON.

She has soared away to a brighter land;  
She has left us here a broken band;  
Our hearts are sad, our home seems lone,  
For our sweetest bird from its nest hath flown.  
We miss her much in the dewy morn;  
We think of her when we wake at dawn;  
I miss the dear one and her footsteps light,  
But I most of all miss "My mother, good-night."

I hear the school-bell, and fancy her here,  
And again clasp the form that to me was so dear;  
Her kisses so sweet are pressed to my cheek,  
Again to her mother the loved one doth speak.  
But my dream is soon o'er, and the tears will start,  
For I feel as if something had gone from my heart;  
That something most precious had gone from my sight,  
No more to come and say, "My mother, good-night."

But I know she is happy, from all sorrow free,  
That she hopefully, patiently waiteth for me;  
I know that when o'er the dark river I glide,  
That dear one will joyfully stand by my side.  
The clouds of this life will then pass away,  
And there 'll be one eternal, bright, joyous day,  
Soon all will be gathered to the bright world of light,  
And I no more shall miss my sweet child's good-night.

## Original Essays.

### ANCIENT GLIMPSES OF THE SPIRIT- LAND.

NUMBER TWENTY-SIX.

From the soul-world correspondent to this, have come the manifestations of supposed divinities or demons when they were but the counterpart of the yet enfolded humanity in this. Here is the basic region of all religions, and in the darkness of the human mind, it is sought to placate its deities by bloody sacrifices and prostration to priests as the mediators of "Gorgons, Hydras and Chimeras dire." Our old theologies still cling to the darkness as of the living God—still offer their victims—rope them in and hang them up before the Lord as agreeable to Moses. Thus are our altar stones sprinkled with blood, and thus do we sacrifice to the infernal Gods. Thus do we offer to the grosser soul-world the blood and garbage of this as a sweet smelling savor to the Lord.

Alcohol and tobacco also offer a very good medium for the mingling of blue spirits and grey. The libations of one, and the incense of the other, ascend them into the brain, where they cheer the heart of both God and man, as per Bible and Sir John Falstaff.

The Occidental offer no exception to the Oriental world. Both are alike in their principles of religion, the North and South Americans in their Indian life, as set forth by the historians. The Mexicans, says Prescott, had their "tribunal of God, a throne of pure gold, inlaid with turquoises and other precious stones. The rites of marriage were celebrated with as much formality as in any Christian country; that a tribunal was instituted for the sole purpose of determining questions relating to it. Divorces could not be obtained until authorized by a sentence of this court, after a patient hearing of the parties." Their system of slavery was of a far higher character than that of our nineteenth century Christians; and the Aztec code generally, says Prescott, "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Yet these people were heathens, and never heard of the Bible nor the ten commandments. It is a sad reflection that they sat not at the feet of one Gamaliel in the "American Board of Foreign Missions," nor learnt a superior gospel from our "Tract Societies." However, in the matter of bloody sacrifices, the Mexican heathen could show as good credentials, in way of atonement, as orthodox Christian or ancient Jew. Like the tutelary Lord of old Jewry, the tutelary Deity of the Aztecs was the God of war. A great object of their military expeditions was, to gather hecatombs of captives for his altars. The soldier who fell in battle, was transported at once to the region of ineffable bliss in the bright mansions of the Sun. Every war, therefore, became a crusade; and the warrior, animated by a religious enthusiasm, like that of the early Saracen, or the Christian crusader, was not only raised to a contempt of danger, but courted it for the imperishable crown of martyrdom. Thus we find the same impulses acting in the most opposite quarters of the globe, and the Asiatic, the European, and the American, each earnestly invoking the holy name of religion in the perpetration of human butchery." As in our old theologies, so with the heathen Mexican—"no devoted thing that man shall devote unto the Lord, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the Lord, none devoted shall be redeemed, but shall surely be put to death." So among the Mexicans, "no ransom was large enough to save the devoted captive."

Let us see further of the characteristics of these heathens of the new world—their institutions as found by these civilizing conquerors, the Christians. Says Prescott, "I must not omit to notice here an institution, the introduction of which, in the Old World, is ranked among the beneficent fruits of Christianity. Hospitals were established in the principal cities, for the cure of the sick, and the permanent refuge of the disabled soldiers; and surgeons were placed over them, 'who were so far better than those in Europe,' says an old chronicler, 'that they did not protract the cure, in order to increase the pay.'"

The Mexicans had their remarkable traditions as well as our old theologies. They, too, as they grew them, attempted to veil them in allegory, as did the Gentiles, the Hebrews, and the Christians of the Old World. The Aztecs appear to have conquered a people more gentle and refined than themselves; and to have become grafted upon them; hence the apparent incongruity of their religious systems preserving the traces of the milder reign while "the rest breathes the spirit of unmitigated ferocity," suggesting a resemblance to God's chosen people who breathed a spirit of unmitigated ferocity, destroyed their neighbors, and possessed their lands by the help of the Lord, with the exception of the Jebusites whom the Lord could not drive out. The Aztecs recognized the existence of a Supreme Creator and Lord of the universe. They addressed him in their prayers, as "the God by whom we live, omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing, invisible, incorporeal—one God of perfect perfection and purity, under whose wings we find repose and a sure defence." "The Sun was also a spiritual conception with the Aztecs, the same as with the ancient Jew and Gentile.

"A more extraordinary coincidence may be traced

with Christian rites, in the ceremony of naming their children. The lips and bosom of the infant were sprinkled with water, and "the Lord was implored to permit the holy drops to wash away the sin that was given to it before the foundation of the world, so that the child might be born anew." We are reminded of Christian morals, in more than one of their prayers, in which they used regular forms. "Wilt thou blot us out, O Lord, forever? Is this punishment intended, not for our reformation, but for our destruction?" Again, "Impart to us out of thy great mercy, thy gifts, which we are not worthy to receive through our own merits." "Keep peace with all, bear injuries with humility; God who sees, will avenge you." But the most striking parallel with Scripture is in the remarkable declaration, that he who looks too curiously on a woman, commits adultery with his eyes." Alas, that these heathens should afford so little margin for our Pharisees to maintain their superior holiness!

The Aztec priests were as well initiated in the sciences of astrology and divination as was Moses learned in all such wisdom of the Egyptians; and while they seemed to hold the keys of the future in their own hands, they impressed the ignorant people with sentiments of superstitious awe, beyond that which has probably existed in any other country, even in ancient Egypt." "The dismal rites of sacrifice were reserved for the chief dignitaries of the order." "The sacerdotal clergy regulated every act of religion within their precincts. It is remarkable that they administered the rites of confession and absolution. The secrets of the confessional were held inviolable, and penances were imposed of much the same kind as those enjoined in the Roman Catholic church.

Such was the crafty policy of the Mexican priests, who, by reserving to themselves the business of instruction, were enabled to mould the young and plastic mind according to their own wills, and to train it early to implicit reverence for religion and its ministers; a reverence which still maintained its hold on the iron nature of the warrior, long after every other vestige of education had been effaced by the rough trade to which he was devoted." "The Mexican temples—*teocallis*, 'houses of God,' as they were called—were very numerous." "Before these towers stood the dreadful Stone of sacrifice, like the God or altar stones in old Jewry with their fire from the Lord; so in Mexico holy fires 'were kept, as inextinguishable as those in the temple of Vesta,' or as among the Fire Worshipers of Persia.

The Aztecs, in their God of war and bloody sacrifices, are seen to stand upon the same dark plane in which wallowed the early Jews and Phœnicians. Jehovah and Moloch loved blood with its life thereof, and wine poured out in libations with buck goats for sin. The religious devotees of the Aztec God would offer victims as worthy of their Deity as Abraham's son or Jephthah's daughter. It was logical to suppose that if a "lamb without blemish" could prove so delicious a morsel to Divinity, a human being with out blemish would prove a more acceptable offering still—so the Aztecs took "a captive distinguished for his personal beauty, and without a blemish on his body," and prepared him as the most fitting sacrifice. "Certain tutors took charge of him, and instructed him how to perform his new part with becoming grace and dignity. He was arrayed in a splendid dress, regaled with incense and with a profusion of sweet scented flowers"—thus making him "a sweet smelling savor to the Lord." Six priests then took him to the sacrificial or God stone, and put him as the first course upon the table of the Lord; thus proving in the West as in the East, that in the earlier status of humanity, the Gods are often cannibals delighting in blood. They are of the darker plane of the soul-world, though often supposed to animate Sun, Stars, Stones, &c. They have their rapport with the corresponding darkness and superstitious gloom in the similar grade of yet enfolded human beings.

"Strange," says Prescott, "that, in every country the most fiendish passions of the human heart have been kindled in the name of religion." "The Inquisition," continues this author, "destroyed its thousands by a death more painful than the Aztec sacrifices." "Human sacrifice, however cruel, has nothing in it degrading to its victim. It may be rather said to ennoble him, by devoting him to the gods. Although so terrible with the Aztecs, it was voluntarily embraced by them, as the most glorious death, and one that opened a sure passage into Paradise. The Inquisition, on the other hand, branded its victims with infamy in this world, and consigned them to everlasting perdition in the next."

The sacrificial and cannibalistic rites of the Aztecs were grafted upon the more gentle rites of a nation whom these grim conquerors supplanted. These were the Toltecs. Their sacrificial offerings were rather Pythagorean in their character, consisting of "ripened maize, the sweet incense of copal and other odoriferous gums," but sparingly stained with the blood of animals, and never with that of man.

As the gentler religion of the Toltecs was overshadowed by the savagery of their conquerors, so in our day does the grim savagery of old Jewry dominate the sweeter influences of a later growth. We still have our gloomy Sabbaths, our vindictive punishments, and offer our sacrificial victims by halter to the Lord.

The North as well as the South Indian, sometimes had their human sacrifices to the sun, to the stars, or to the spirits of their braves, thus making the circle of humanity as one in their basic religious or superstitions. Amidst ignorance, gloom and un-growth, prevails the religion of blood. In our worship of an infallible Bible, we simply gage our souls to the status of an undeveloped people, whose Gods were simply the apparitions from the soul world, or material personifications in the name of the Lord. The Hebrew children "saw the God of Israel" about Sinai, the same as the later children saw the patriarchs about Gavizim, and would as readily have sacrificed to these as to him of Sinai. Mediumistic conditions, as of trance or seership, have always seen these anthropomorphic or human Gods of the soul world. Here is the source of oracles and a "Thus saith the Lord," and along its grosser plane, blood was ever a way to the communion with the Gods. The better days of prophets revealed a more spiritual and a more acceptable worship; but the besotted people and the priesthood were ever ready to stone, in behalf of the flesh pots of the past, the better Seers of the present and the future. The Eleusinian mysteries were of eighteen hundred and fifty years duration; and we see how difficult it is to pass from the shades of old Jewry to the clearer light of the more unfolded day.

Christianity has had some open vision of a spirit-world, as to the fact of such a world; but of a very vague and inconclusive character as to any of its modes of being. Whatever it has had of manifestation, it has sought to reconcile with the letter of some old Scripture that killeth. The early Chris-

tian fathers are rather dark in this direction as are our modern pulpits. The general supposition appears to have been that all souls go at the death of the body to Hades, an invisible place, without form and void, there to await the resurrection of the cast-off body, when the archangel's trump shall sound. See "Some Primitive Doctrines Restored," by Archibald Campbell, on "The Middle State." Spiritualists may well rejoice that they have been delivered from the body of such death.

Yet this author has some views with the many he has gathered, quite analogous to the modern unfoldings, that the change of death affects not our spiritual status, whether in its darker or lighter aspect; but to the degree that we have unfolded on this side, is the measure of the soul, on the other side of the Jordan. So taught the Heathen—so taught the Christian Fathers—so taught Swedenborg, and so teach the modern revealings. But Dr. Campbell, and most of Christian teachers, are so cramped by the Biblical record, that their views are narrow, fluctuating, and of painful uncertainty, till, in our later days, they reject the only evidence which would enable them to read their title clear to mansions in the skies; for if a spirit appears, even though it should prove a very Holy Ghost, they are ready to exclaim:

"Avaunt! and quit my sight! Let the earth hide thee;  
Thy bones are marrowless, thy blood is cold;  
Thou hast no speculation in those eyes."

The Christian Church is now in that state of infidelity, or unbelief, that supposes that if "the brains are out the man is dead, and there an end;" and so they hang their culprits up before the Lord, as did David the seven sons in sacrificial offering upon Mount Gibeon. These strokes of State are supposed to be the "be all and end all" of the victims earthward, and so fail to see them "rise again with twenty mortal murders on their crowns." Better to overcome evil by good, than by violence; by ministering asylums, than by jails and prisons; and a hundred-fold better still the prevention, by looking to the root of the tree. By making our first estate beautiful, the next shall correspond. From the Soul-world come the Lords, the Angels, and the Gods; and they are rather prone to come to the status of our various estates.

Dr. Campbell, to prove the land of souls, cites the apostolic ages with its dreams, its trances, its apparitions or ghosts; gives the visions of Thecla and Perpetua, as showing an inter-communion between the two worlds; or, in other words, that spirits out, commune with spirits in the flesh; and asks, "who so bold as to say, that our brethren who are gone before us, cease to be such upon death?" That the saints departed pray for us, and we ought to pray for them; and that this interblending of the two worlds, constitutes the "Communion of Saints." That there is progress in the other life as in this, "according to the progress the soul makes in purity." Gregory the great, "very famous both for the holiness of his life, and for his learning," is cited as having a familiar spirit in the person of "a heavenly and holy angel to be his assistant in the Sacred offices." This good demon would appear to have been to Gregory on the same wise as the similar one to Socrates; or as those of the Hebrew prophets; for "he heard a voice from God," equivalent to a "Thus saith the Lord."

Our author supposes, as in the modern unfolding, that holy angels or ministering spirits are yet present, and that "the gift of miracles was not designed by our beautiful Saviour to be confined (as too many do lazily think) to the first ages of Christianity. For Christ said not I will be with you for about three hundred years, but he said, lo, I am, with you always, even to the end of the world." The doctor also shows that as late as 1717 the belief of "ministry of angels, guardian angels," or "faithful departed," was not quite extinct in the churches. He cites the heathen fathers as being built upon by the Christian fathers as to the fuller conception of the land of souls; and also quotes on Hebrew ground to hear Samuel prophesy through the witch of Endor, and in Zachariah "finds Satan not in hell, but amongst the best people, endeavoring, as his manner is, to do them all the mischief he can." He shows by ironies that Christ preached in Hades, and by Hermes that the apostles preached and baptized there, which would prove rather warm work, if Hades were as hot as hell, especially the baptism of water in the midst of fire, with the modern resultant of steam.

Our author concludes "with an article of the Church of England" as orthodox: "As Christ died and was buried for us, so is it to be believed that he went down into hell, for the body lay in the sepulchre until the resurrection, but his ghost departing from him, was with the ghosts that were in prison or in hell, and did preach to the same, as the place of St. Peter doth testify." The hell in this place meaning Hades, or the land of all souls, as taught by the heathen, the upper part being the Paradise or Elysian fields of the more worthy, and the lower, the darker regions or "dolorous gloom" of the yet unperfected. So too, our author has his right and left hand side of Hades, and only the delinquent saints, or the lowermost of the right hand side, are permitted progression, such as the Church has sealed; but the sinners, unsanctified by the church, must remain unprogressive, and become fossils like the conservatives on this side of the Jordan; but as the doctor "finds Satan not in hell, but amongst the best people," he would appear to have slipped in on the right hand of Hades. So, too, the dispensation of modern Spiritualism, more God like and generous than the damning processes of the old theologies, has opened all the sluices of Hades for universal progression; hence we are not surprised that the first has become last, and the last first, and that Satan has gone into Paradise before the Pharisees. Amen!

C. B. P.

#### Inebriety and Total Abstinence.

I thank your correspondent, John Bt. Clute, for his notice of "Inebriety and Total Abstinence." He is mistaken in supposing it found its way into the Banner through your "devil," for it had, you know, a living, thinking, fearless man for its parentage. "It will do hurt"—to whom? Will it lead any one to greater self-indulgence? It can have no such influence. Bro. Clute did not read it carefully.

I have seen much in a public institution and elsewhere of inebriety, and have witnessed the tears and anguish and despair of those who felt themselves lost to a life of usefulness, and sinking to a degraded and untimely grave; and I have heard the less tempted and the abstainer from stimulants call them "drunken beasts," and other like epithets, and deemed it no wrong to do so.

The terms "heaven" and "hell" are but figurative expressions, and I repeat, that I had rather be the companion of the sorrowing inebriate in seeking a higher life, than of one who feels any other emotion than pity for his fallen brother; and I will appeal to the teachings of the Nazarine for the truthfulness of my views.

PAUL PAR.

## THE BEAUTIFUL.

BY HUDSON TUTTLE.

The beautiful! Why is it? What is it? It is Nature. Nothing that is true to Nature can be ugly. Her works are embodied loveliness. Grace and Divine beauty are enshrined goddesses in her temple. She burns incense at no other altar, even in her most desperate attempts at utility.

The utilitarian may gaze with cold, calculating eye on creations around him; he may with sacrilegious hand pillage the most ethical objects of every vestage of poetry, and bring them down to plain matter-of-fact prose; yet his is a morbid mentality, as bad as of the one who in the other extreme destroys utility to perfect beauty. He may with true Yankee spirit smoke his cigar while contemplating the water-power of Niagara; how many cotton-mills, factories, and shops it would drive, or how finely wash his sheep; he changes not the fact, but rather shows his own stupidity.

The true utilitarian, who is such by wholly disregarding the beautiful, is the coldest-hearted of men. To him, oceans are made to float ships and facilitate commerce; rivers to communicate with the interior, and water-falls to drive mills. Though Nature is sternly utilitarian herself, she lavishes the beautiful, and her generosity ill compares with niggard dispositions that grudge her wasteful extravagance which they cannot understand.

She says to the clouds, drink up whole oceans of water, and dash them at the continents washing their dirty faces and nourishing their vegetation; dash it on without stint, for the waste will run from their backs in great rivers, adding incalculably to the beauty of their scenery, and their resources. It is a far seeing utilitarianism which defeats not its own plans by its providence.

Say as we will there is an element of beauty which, if overlooked or outraged, mars the pleasures of life—we err in our conceptions of it, as we are imperfect in our development, and we from the same cause cannot agree on a standard, still the conception of loveliness exists, superior to the conditions of those who view it through different glasses. It has been worshiped by all nations in all ages, and in embodying their conception, they have delved in the bowels of mountains, elaborating from adamantine rock pillar and obelisk, or squaring blocks with glassy polish.

The old Hindoo thought he saw an ideal in grot and cave, and long, dark windings of rocky caverns, and other ancient nations, who stood on the threshold of time, as it were, saw beauty in the same, and with incredible labor, hewed down the sides of mountains, and carved their fronts into columns and cornices, excavating chambers of vast extent in the very heart of the precipices. Nothing but the grand and sublime would answer his ideal.

The Egyptian was impressed by the same love of the grand, and seizing the idea suggested by the conical mountains, piled up the pyramid of huge blocks, after the same fashion he supposed his God to have heaped together the mountain fragments.

Not until the quick perceptions of the Grecian mind displays its ideal in the temple or the statuary, do we see the refined spirituality of the deep yearning of the soul for the lovely. The delicately proportioned column, the type of which is the trunk of the tree, surrounded by the exquisitely wrought capital of leaves, and supporting the ledge-like cornice, speak loudly for the innate power of the mind to seize the suggestions of Nature, and carry them further than it is possible for her.

Art says, let us have the lovely as well as the stern, the delicate as well as the grand, the exquisite as well as sublime; let us blend all these in one structure. Then it extracts the lovely from the surrounding world, and blends all into a unified ideal. The long colonnade is like a forest of giant trees, the capital a mass of branches and leaves, the domed roof an imitation of the vaulted sky. If we ask why a thing is beautiful, we are answered, because adapted to the design, and everything which harmonizes with the design of its creation is beautiful.

The slender waist of the wasp and the thick waist of the rhinoceros are in harmony with the manner of life of each. The fine of fishes are as perfect in regard to their habits as the limbs of mammals. In their proper place each is admired, but out of it they would produce ugliness and deformity.

Nature never created anything, not even the scale on a moth's wing, for mean effect; a useful object is always in view. The fires of the glow-worm are to call its mate. The stars and suns shed their light to illumine their attending worlds.

Mountain scenery, sublime and awfully grand, is the result of convulsions in former ages of the earth whereby an equilibrium and harmony between the internal forces of fire, and the contractions of the cooling crust was sought for and obtained.

Mountain peaks lift their gray heads among the clouds, and volumes of mist nestle on their bald sides, but it is the result of the laws governing the winds and rain that the storm rests on them. That law existed before an elevation appeared on the contorted surface of the earth, or the Alps or the Andes were born from the contending elements of the infant planet.

Niagara was not made to excite the wonder of travelers, but the waters of the great lakes sought a channel to the ocean, and in pushing their way through the intervening regions, they plunged over the Niagara ridge into Ontario, and their leap there has excited the admiration of the world.

The black storm with its rolling thunder and red lightnings is not designed to excite awe or admiration, but the electric discharges are the result of a disturbed equilibrium, on which the falling of the rain-drops depends.

It is the constitution of the mind which receives the impressions of these, whether they are called awful, sublime or beautiful, and much depends on cultivation of the receiving mind; for what one would call lovely, another would call horrid. Such educational differences show that we cannot and must not depend on the judgment of men for a standard, but nature furnishes the only true guide.

Mind holds a sympathetic connection with the external world. It is in rapport with it. When it sees the manifestation of uncontrolled power, the swiftness of the ocean, or the fearful march of the tornado, it recognizes its own littleness, the feebleness of its strength, that it is at the mercy of the elements; and fear, and conscious weakness fill it with terror. This sympathy is manifested in another form. When we stand on the desolate shore of the ocean, amid the desolation on one side and the infinite expanse on the other, we seem isolated from all the world, and a strange brotherhood has sprung up between the heaving sea and ourselves. We seem one with it, and then the feeling of sublimity dawns on us; we are ready to shout with joy to the thundering tread of the billows, and talk with them as friend to friend. Sublimity has no relationship with

fear; one is the lingering terror of the savage witnessing phenomena he does not understand, the other the sympathy of the philosophical mind.

Standing beside the sluggish waters, sleep and rest are suggested, and a dreary atmosphere settles over the scene; but by the hurrying torrent or pulsating sea, a like unrest grasps the soul, and drives it on as by destiny.

Such are the relations which objects bear to the human mind, and such the magnetic sympathy it holds to them. They magnetize it by their atmosphere, and compel it to think as they dictate.

I said everything is beautiful that is natural. The worm is adapted to its method of life as perfectly as the bird of the most gorgeous plumage to its. The bristly caterpillar is adapted for its life, as well as the butterfly sipping from the honeyed flowers. Calling the reptile loathsome, and the worm horrid, has more sanction from prejudice than from nature, from whose breast they derive their nourishment. They were created for a purpose, and as long as they fulfill that purpose they are loved and cherished by her.

If the wasp could clothe with words its ideal of beauty, it undoubtedly would say, a thread-like waist, a fiery disposition, and the capability of building a mud cell would be its embodiment. The spider would say it would be a round, plump body, light long tapering limbs, a subtle disposition, and the capability of weaving a nice web in a dark corner to trap unwary flies.

Were we like wasps and spiders, to judge in the same manner by our own prejudices, our likes and dislikes, then we shall be equally unfortunate in our conclusions. A practical application, however, has been made of a judgment derived from the source of prejudice, and embodied in our fashions. The fluctuations of these show how unstable is man's idea of the truly beautiful. If we know what it really was, there would never be out one fashion, and that the perfection of grace, as the Grecian column, by conforming to nature, has for more than three thousand years been the model of architecture, and will be for all coming time.

How fashions vary! Long waists and short waists; narrow skirts and balloon-like inflations; corsets and stays to girth in the too large development of body, and produce a wasp-like contraction of the chest. All these are sacrificial offerings of man to ideal beauty, and show a wrong and perverted taste; at the same time, like counterfeit coin, they prove the existence of the pure article.

Slowly men are acknowledging that nature knows better than they. She has made the waist as she desires it to be, giving room for lungs and veins to perform their appropriate functions, and if it is contracted, disease, her executioner, comes and severely deals out the penalty.

If fashions contest the divine proportions of the body, they are radically wrong. If they are oppressive to its motions they are wrong, and she severely rebukes those who sacrifice their ease and comfort on the unholy altar, daring them to lay down their health in exchange for fine garments. She says: If you compress the finely formed feet I give you, I will retaliate; and if you do not exercise the finely adjusted body I gave you, I'll drive you to it.

The artists, sculptors and painters who have followed the standard herein maintained have succeeded the best, and their success has been proportional as they have closely followed it. In Venus Medici the waist is round and full, and if contracted would destroy the work. In her, Nature is simply copied, and there is the artist's success.

It is weakness to feel disgust at a worm or the slimy reptile. They as much as man fulfill a part in the economy of creation. The mud-fish, immersed in decaying sediment, is adapted to its office, as well as the eagle sporting amid the thunder-clouds. The reptile which coils its folds in the reeking cavern is as beautifully fitted for its life, as the gazelle darting over the prairie. Disgustingly loathsome they may be to affection and prejudice, yet the great God is the father of them all, and feeds them with his bountiful hand.

The decaying mass of organic matter, sending up fetid exhalations—the carion festering in the sun—are stages in the progressive development of old forms into new. Soon will it nourish gorgeous flowers of rainbow hue, and build up the organization of living beings.

From rank and loathsome decay—miasmatic and pestilential vapors—nature evokes forms of wonderful beauty and grace. She carries the decaying particles on the wings of the wind, and feeds her vegetable children, invigorating them into new life and activity. The palm the higher waves its delicate foliage, and the brawny arms of the oak are strengthened to resist the tempest; the grass is greener, and sends its spiral leaves higher; and the animals feeding on the grasses are stimulated by the plentiful supply of nourishment. Thus is decay the first step toward renovation and life.

Nothing is made in vain. There is no mistake; harmony, unity, beauty are the results. We never can appreciate the beauties of our globe. They are so lavishly spread around us, that we but look to perceive a myriad of forms, each as attractive as the Greek slave, or Venus. No artist can imitate the hue of this beetle, or that fly joining its way through the air. How delicately dyed and smoothly polished their limbs, and how well designed for their offices. The forest, though containing a million trees, furnishes so many models. Each blade of grass, every leaf and branch, every limb, though gnarled and knotted, are perfect in place. The babbling brook or storm swept ocean, how harmonious their voices! How splendid the shadowy clouds as they weave fantastic creations on the horizon, piling up mountains and snow-capped peaks, or drifting like angels overhead! Never can we divest ourselves of the mystic feeling when we view the point where water and sky meet, or where the water blends with the land.

It is an unnatural and artificial taste which makes one thing ugly and another graceful, when Nature has contradicted the standard by saying beauty is adaptation. A perfect human form is one best adapted to fulfill the requirements of a human being, and the form is ugly in proportion as it departs from this standard. The form best adapted for such an office is a beautiful and a graceful form. The same is true of the worm and reptile, and of the slimy monsters of the deep. They are beautiful in proportion to their adaptation to their condition, and as they are perfectly adapted, they are not horrid, loathsome, or disgusting.

Man's creations are beautiful in proportion as he copies Nature. The landscape of the painter is beautiful in proportion as he blends his colors in sameness with the lights and shades, the green and brown and blue of her exquisite pencil. So with all works of art whether statue or column, temple or monument. The crowning glory of art, the dome, is a miniature of the arched sky, and its chief merit is in its close imitation, not its size; for Saint Peter's is the convex







## Special Contributions.

BY A. E. NEWTON.

The contributor to this department is responsible for no other portion of the paper. Letters and communications designed especially for him should be directed to care of Box 2333, Boston.

## PERPLEXING EXPERIENCES.

A correspondent living in a remote section of the country, where Spiritualism is little known, has recently become a writing medium; and having no one at hand from whom to seek counsel, applies for advice. He says:

"I have good times in a morning—up by three, four, five or six A. M., and have a pleasant pen-and-ink or pencil chat with my relatives, or some spirit they bring. . . . I have a large number of relatives in spirit land, parents as well, and I allow no spirit to commune only by their introduction—they giving me name, purpose, etc. . . . I feel myself unable to say all the laudatory things some of the spirits say of me, for I know they are not strictly true; and I am anxious to know if, with this arrangement, a spirit could come and give a false name. I have undoubted faith and trust in all my relatives."

Among the spirits thus introduced are those claiming to be Daniel Webster, Macaulay, Douglas Jerrold, and the Apostle Paul, "about whom," our friend says, "I had a controversy with my mother as to its being him, and I dare not doubt her word," etc. etc. "I feel you will say just what you think as to whether all this is truth or deception."

It is not easy to give a positive opinion in such a case. This friend's experience is not peculiar. Most mediums have that which is equivalent to it at the commencement of their mediumship. It is often difficult to believe that the spirits whose names are given are the real communicators; and yet one is loth to conclude that any beings will be allowed to amuse themselves at the expense of honest and trusting mortals, by practicing such cruel deceptions, and trifling with the holiest affections of our human nature. But the experience of almost every medium presents much that looks like this. And it must be said that the common forms of mediumship, such as writing, rapping, entrancement, spirit-vision, etc., furnish no security against such deceptions. The "tests" commonly applied, to determine the identity of communicating spirits, such as names, signals, knowledge of facts, etc., are no tests at all to a discriminating mind. Any intelligence possessing the power of reading human minds, or imitating personal peculiarities, could readily give proofs of this kind. No tests are of any worth, except those of a moral character. There are some persons gifted with the power of "discerning spirits"—of intuitively penetrating through all disguises, and perceiving the real characters and motives of those who approach them, whether in or out of the body. But this gift is rare, especially among those who are in the earlier stages of spiritual development. It is attained usually through severe experience. The next best substitute for it is to carefully watch the general moral tendencies and results of spirit influence and teachings over our own minds and hearts. Are they for good, or for evil? To determine this fairly, often requires much time and experience, as well as enlightened views of what is good and evil.

It is a common, nay, almost universal thing, for communicating spirits to indulge largely at the outset, in laudation and flattery—to endeavor to excite large expectations of future greatness and distinction on the part of mediums and others, whose development they have taken in hand. If the secret history of modern Spiritualistic experience is ever written, it will disclose a mass of extravagant promises and persuasions most astounding to the uninitiated world. What numbers of excellent and otherwise sensible men have been led each to believe himself the one chosen and ordained Head and Generalissimo of the world's re-organization—the sole Prophet and mouth-piece of Heaven on this planet—the "Coming Man" for whose advent the nations are waiting! How many have been designated for Presidents, Kings, Emperors, in the new regime! What numbers more were to be fathers or mothers of new-born Messiahs, who were to eclipse the Man of Nazareth, as the sun eclipses the Morning Star! What multitudes were to be made prodigies in oratory, music, art, science, healing, etc., or to become possessors of untold wealth!

Some, in view of these things, have been ready to pronounce the whole movement evidently "the work of Satan"—or at best of mischievous and seducing spirits, seeking only to annoy and delude their victims. Whatever part such beings may play in these temptations, there are other views of this common experience, which are worth considering. First, such temptations to inflation are not peculiar to modern Spiritualism. They have been common, in one form or another, to persons of marked spiritual experience, probably in all time. The Christ of Judea is said to have been "led up by the devil into an exceeding high mountain," and offered "all the kingdoms of the world," &c., &c.; and these temptations are represented as a part of his preparation for the work on which he was about to enter.

Doubtless such tests need to be presented, in order to determine our internal conditions. Some persons can withstand them, and say at once, "Get thee behind me, Satan," as Jesus is said to have done; others are weak, and yield. The former may be prepared to enter at once on an effective mission of redemption to others; the latter must have further discipline, before they are worth anything for such a work. And our vanity or self-conceit is not the only weak point that is assailed in these temptations. In fact, every passion and appetite must be subjected to the severest tests, ere we can have any well-grounded confidence in our strength. It is evident, then, that the beings who are the immediate actors in these temptations, are doing a very important work for us, whatever may be their character or motives. Very likely, mischievous and wicked spirits, both in and out of the body, may be the permitted agents in some part of this work; but if so, they are doubtless overruled by higher powers, and can do us no harm, except we yield to their flatteries and enticements. If we firmly resist, the tempters will flee from us; but if we allow ourselves to become puffed up with conceit, to put on airs, and attempt to assume superiority over others, to make bread of stones, turn summersaults from the pinnacles of temples, or any other like absurd thing—we may expect to be humiliated in an equal degree as the result. We probably need just such a schooling, to take our conceit out of us.

Such, I think, is a rational view of the design and use of much of this sort of experience. We often think we are testing the spirits, when in fact they are testing us. Their promises or prophecies are usually given in ambiguous or figurative language. Like Macbeth's witches, and Hebrew seers, and the "oracles" of all times, they

"patter in a double sense."

leaving us to interpret according to our states and wishes—thus disclosing our real characters.

But even this view does not cover the whole ground. I feel that I should do injustice to some sincere yet sorely tried souls, did I not recognize still another phase and use of such discipline. There are those who have renounced self, and whose deepest prayer is for truth and usefulness, who have yet been led by unseen guardians through what have seemed to others (and often to themselves) strange and purposeless illusions. Elevated at times into the seventh heaven of bliss and angelic communion, they have felt unspeakable joy in the near prospect of being able to confer immense benefits on their kind; and anon they find themselves plunged in the lowest depths of gloom, disappointment and despair—seemingly deserted of all helpers, human or angelic, and impelled even to cry, "My God! why hast Thou forsaken me?" Should our correspondent find himself in just this case, one of these days, he should not imagine that he is an exception.

Can there be any use in such experiences? Let us see:

One prime object of a wise and special guardianship over us would seem to be the promotion of our individual growth. Especially if we are to be, as we are wont to hope, called to perform any signal service in the general re-construction which must follow the present period of dissolution, we need to have our conceptions and all our capacities greatly expanded. How can this be done? One method surely is, by awakening in us large conceptions of our possibilities, and stimulating our ambition to realize them. Every teacher of youth knows the value of this process. Without it there is no rapid progress, and no great attainment.

The mind, it should be remembered, is a real organic substance, which, under appropriate influences, and at certain seasons, may be made plastic and pliable. Then it may be stretched, or its capacities enlarged, to the dimensions of a grand ideal, which, at another time, could not be taken in. Once thus expanded as to its capabilities, it may require years or centuries of patient growth to fill up this grand ideal with the stamina and fibre necessary to realize their possibilities.

The height to which one can be lifted in ecstasy, only equals the depth to which the same person can descend in suffering; and both together measure the orbit of his or her capacity of usefulness to others, when fully ready for the work.

Wiser teachers than we, understanding these laws of growth, and working patiently yet undiminishedly for our highest good, may lead us through paths which we would fain avoid. Final results alone can justify their wisdom.

How much of modern Spiritual experience is of this nature, I cannot pretend to say. Each subject of it must judge for himself, at his own risk. The possibility that any of it may be such, should lead those who are lookers-on to temper their hasty judgments of such as may seem victims of strange hallucinations; and at the same time should encourage all tried souls to remain true to their holiest convictions, through whatever perplexities they may meet.

I have said things which the correspondent who drew them forth will not now understand. They were not written for him alone. Years hence he will see more of their significance.

## Origin of Evil, etc.

MR. NEWTON:—Dear Sir:—In your reply to the Herald of Progress, in the Banner of March 23d, you make use of the following language: "Who can say, then, but an evil and tempting influence from an older world, may have affected our race in its infancy, leading to the first violations of its pure intuitions?"

You also speak of some persons who seem to be past redemption, and then say, "Who knows but what a whole orb may be equally so?"

It is evident from the above, that you consider evil as a thing having a real and positive existence, and it is equally evident that you think there was a time when the race were not in possession of this thing. (1.)

Like the Herald, we utterly fail to see the philosophy of this theory, and propose to offer a few comments thereon. In the first place, we know of no period in the history of the race when it was either better or wiser than it is now; and until you show us some data whereon to base such an assumption, you must excuse us for regarding your premises as erroneous. (2.)

Simply the old Oriental story of the Fall, some what renovated to suit the more expanded dimensions of the nineteenth century.

It is very common for writers to refer to infancy, and you do the same. Now is it a fact that the child is or can be morally better than the man of seventy, no matter what the tenor of that life may have been? (3.)

Supposing he may have done nothing but explore the regions of Hell and sin; are not these dark domains as much the realms of the Infinite One as any other? and if so, must not some of his children be fitted to explore them, the same as the pioneers in the wilderness? Has not such a character added to the world's experience? and if so, how can the world be made better, and he worse? We should think not. (4.)

But what is this supposed state of purity in infancy? Is it not simply a lesser degree of action, in consequence of the faculties not being as yet able to manifest themselves? We think it is. (5.)

Then, if we are correct, it is better not to be, than to be: nothing is better than something; and the zero of individuality, the period of its pure intuitions. Again we must beg your excuse, but we think a lurking feeling of infallibility in this old story is the parent of your theory. (6.)

You seem to have quite a penchant for remodeling and letting out the tucks of old theology. Doubtless it is useful, else God would not set any of his children to work in that way. For our own part, we consider it more profitable to consign the ragged and worn out mess to the rag-bag of old time, tailors and all; for, in spite of your best efforts, they are old clothes still, rank with the noisome smell of the Jew shops, and which nothing short of burial will dispose of effectually. (7.)

JOHN NISBUTT.

South Boston, March 24, 1861.

## NOTES.

(1) This is a mistake. I do not consider evil a "thing," but a state and a mode of action, which may be propagated or spread under the general laws of influence. See my Tract, No. 4, for a full exposition of that point.

(2) The remains of the ancient religions of the world show, to those who can perceive their meaning, that some of its earlier inhabitants, if not "better and wiser" than the present, had clearer and profounder intuitions or inspirations of Spiritual truth than have been prevalent for many centuries. But it would perhaps be useless to point out the evidences of this to one who has not already detected them. When once seen, they cannot be ignored; but until discovered, we very naturally imagine ourselves to be wonderfully progressed philosophers of "the world's most enlightened age," and are in haste to consign all proof to the contrary to the "rag-bag of old time." I once indulged in this self-complacency, till I saw its mistake and folly.

(3) Certainly. One's moral state depends on the extent to which he obeys his highest convictions or intuitions of right or duty. Many persons can remember when they first violated these, and what a

terrible process it was; and how each subsequent violation became easier and less painful, until perhaps these intuitions became silenced, and the moral sense more or less blunted.

(4) Our friend's error lies in supposing the "regions of Hell and Sin" to be a locality within the "realms of the Infinite One." Hell and Sin are states within ourselves, the very entrance upon which presupposes voluntarily doing what we feel is wrong, which is surely "worse" than doing right.

(5) Not at all. The healthful and normal action of all our faculties, within their proper sphere, is not impure or sinful. It is their perverted and selfish action, to the injury of ourselves and others, which constitutes evil. It is true that inborn or inherited proclivities to particular forms of perverted action often do not manifest themselves so strongly in infancy as in after life; and this suggests the possibility that if we carefully cultivated our better intuitions from the first, the growth of those perverted tendencies might always be held in check, till eventually they are rooted out.

(6) Another mistake. I once rejected the story of the Temptation and the Fall as a childish fable. But I afterwards found that it exactly described, (in the symbolic language common to Oriental writings, and to all spiritual communications), a truth of interior experience. While, in my view, no book or revelation through human instrumentalities, is or can be infallible, yet all truth is God's truth, and I reverently accept it wherever found.

(7) Very well; this only shows that my labors are not for you. There are many others, judging from the grateful testimonials I receive, who regard these efforts, instead of a "patching up of old clothes rank with the smell of the Jew shop," as a stripping off of the worn-out drapery with which both Jew and Christian have veiled the over-living Truth—thus presenting her fair lineaments to the admiration of all rational and reverent men and women.

If any readers of the BANNER find this not "profitable" to themselves, they have but to pass this department by.

[This correspondent inquires, in a postscript, if he can have a hearing through the Banner for his Theory of Evil. Having no control of other departments of the paper, I cannot answer; but presume, if he offers a better solution of the problem, than has yet been given, the world will have the benefit of it.]

## New Publications.

NARRATIVE OF THE EXPERIENCE OF DR. H. A. AORLEY, late of Cleveland, Ohio, since his entrance into Spirit-life. Received through the mediumship of Samuel H. Paist, of Philadelphia.

This small pamphlet, of 47 pages, gives one of the most lucid and intelligible accounts of post-mortem experience I recollect to have seen in print. The communicating spirit has the good sense to refrain from soaring into the clouds of mysticism, or dogmatizing on matters beyond his own experience. Though not yet advanced to the highest possible plane of perception, yet his statements are full of valuable instruction.

It is noticeable that this witness from the bourn where many travelers now return, bears testimony to the fact that, on awaking in the spirit-life, he found in himself the same desires and attractions that had debased him while in the earth-form; and, too, he found means of gratifying them, through the instrumentality of debauchees still in the body—important truths, which some of our modern Spiritual philosophers have undertaken to deny. More than this, he affirms what is contrary to the vague belief of many Spiritualists, but what the writer of this has long been convinced must be true, namely, that there is less external inducement to reform in the spirit-life than in this; for the reason that, by the law of affinity, spirits associate only with those who are similarly inclined with themselves. This is a truth of momentous import, which all will do well to ponder.

This unpretending narrative is a really valuable addition to Spiritualistic literature. For giving it to the public, our good friend, Dr. H. T. Child, of the city of Brotherly Love, who reported and prepared it for publication, deserves the thanks of all inquirers.

## The Conference at Worcester, Mass.

This Conference, as will be seen by a postscript to the Call, will hold its sessions in Washburn Hall, commencing on Tuesday, April 16th, at 10 A. M. The first two days' sessions are intended exclusively for Lecturers, Mediums, and other public Teachers; Thursday and Friday for the public at large. We are requested to say that this Conference is called, not for the purpose of effecting an organization, but simply for the objects stated in the Call.

## Emma Hardinge's Project.

The effort that begins at the foundation for the elevation of the human family, will be the successful effort. In the deepest suffering of hell is the place to first set down, the foot that is to take the steps of true spiritual progression. If progression of the human soul be a settled fact, which I cannot doubt, I mean a rising from the conflicts of earth to the harmony of heaven, in the nature of man, we cannot avoid the conclusion that sympathy holds individual progression chained to the whole family of humanity now in existence that suffer in agonies consequent upon misdeeds. There is no unalloyed happiness for one of us, while there is another one, yet suffering.

Emma Hardinge's sweeping vision has comprehended this "Christian" truth, and her noble efforts run out in this direction. God bless her unselfish soul and noble man and Christian women, "all of ye," aid her effort. She has put a lever down deep into the mire of earthly affliction, to raise humanity out of suffering into happiness. She has begun in the right place; she will succeed, for the hell of suffering is on her side, and will bless her forever. Aid her, one and all; if you cannot put \$10 into her coffers of benevolence and love, put in ten cents; if you cannot put in one dollar, put in one cent. Rich men, who have thousands laying idle, make it useful by raising others from suffering to happiness, whereby you raise yourselves and all.

A. B. CHILDS.

The Washington correspondent of the New York Herald says:—By the end of this week Fort Pickens will be invested by not less than five thousand men, with ten thousand volunteers within hail to reinforce if necessary. Powerful batteries will command the offing, the whole armament rendering it simply impossible to put reinforcements and supplies into Fort Pickens without an immense number of men and a large expenditure of money, neither of which does the administration possess, nor can command within the time required. Thus ends, by the necessities of the case, the last immediate cause of collision at present threatening the peace of the country. The statement will doubtless be denied; but a few days will vindicate its truth.

Cover a fool with gold and he will pass cur end.

## Banner of Light.

BOSTON, SATURDAY, APRIL 13, 1861.

OFFICE, 31-2 BRATTLE ST., BOSTON.

S. T. MUNSON, No. 143 Fulton street, New York, will act as our agent in that city.

## TERMS OF SUBSCRIPTION.

Single copies, one year	1 00
" " six months	0 50
" " three months	0 25

Clubs of four or more persons will be taken at the following rates:

One year	\$1 50
Six months	0 75

Subscribers in Canada, or other foreign countries, will add to the terms of subscription 25 cents per year, for prepayment of American postage.

Subscribers wishing the direction of their paper changed from one town to another, must always state the name of the town to which it has been sent.

Money 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.

## THE POLITICAL REVOLUTION.

Since our article in last week's BANNER, marked changes have taken place in the public mind on the topic of Secession. It is fast assuming the form of a Revolution, in party estimates, and no longer is open to the fling of mere Rebellion. It is particularly worthy of notice, too, that the talk is now seriously and openly made, by journals that would be satisfied with nothing less than "blood-letting" a little while ago, of negotiating with the Southern Confederacy, of recognizing its existence, or of doing something that will secure general peace and good feeling. The few presses and public speakers still bluster about fighting to the last drop of blood and the last dollar of treasure, are very sure, to begin with, that there is to be no fighting; hence their vainglorious nonsense is not to be noticed, except to point out a moral like this, viz., that they who are fanatics on behalf of peace, as on behalf of any other sentiment or idea, are blazing red for war as soon as they find men unwilling to apply their doctrines in the one way they insist upon.

Senator Bayard, of Delaware, introduced a resolution into the Senate of the United States at its recent extra session, looking to the formal and speedy recognition of the Southern Confederacy. This, he argued, was the only sure way to resolve the present difficult problem amicably. Certain it is, that the administration at Washington has got either to lend its authority to some step of this sort, as a matter of absolute necessity, or to fight. Which is it better prepared to do? We cannot be made to believe that any respectable portion of the free citizens of the North and West are ready to throw themselves into a personal and bloody conflict with millions of their Southern brethren with whom they are closely allied by ties of consanguinity and affection. The material interests of the North will be no more likely to be affected favorably by such a warfare, than will those of the South; but, on the contrary, instant ruin will be certain to overtake them. It is, furthermore, directly in opposition to the spirit of our Constitution for the general government, under any pretext or for any cause, to subjugate, and then hold in subjection, a portion of the States; since that would but imply an *inferior position* on one side, beside the law of force on the other—both radically in opposition to the theory of our experiment at self-government on this continent.

The question, therefore, after all, seems to resolve itself into something like this shape: As long as subjugation and conquest by the central government are not to be allowed, or to be thought of in seriousness, it follows that peaceful methods are to be appealed to as the only ones that remain. It is, as Senator Bayard observed—granting that force was beyond the contemplation of the Constitution, negotiation was not so much so; and even if secession is not to be admitted, under the operations of our Constitution, *Revolution* is; and, when successfully accomplished, is to be appealed, or put down, or got along with, not by violence and war, but by peaceful proposals and friendly negotiations. In fine, the very urgency of the disease leaves nothing else to be thought of. War is not constitutional; no more, say some, is negotiation. Very well; now let us see about the result. *Something is to be done*—that is fixed. If, then, we are not at liberty to go to war, and are not at liberty to negotiate, either, we must stand still in our position till—when? Why, until we are forced to negotiate! Or, if we commence the application of force on one side, then we are just as sure of being compelled to negotiate afterwards, for this is all that war can possibly lead to.

It is conceded, even by those who refuse to listen to the proposal to recognize a distinct Southern Confederacy, that we are in a dilemma, and a pretty bad one at that. Did people ever hear of a great nation like this being so completely tied and bandaged and swaddled up by constitutional provisions and prohibitions, as to be totally unable to help themselves when reduced to their last extremity? Is that sort of Constitution worth very much, any way, that compels a people to obey it and worship it after it has ceased to confer any practical and operative benefits? And is this the only great lesson impressed upon us by the spirit and wisdom contained in our Constitution, that just at the hour when we need its inspiring help in the business of self-extraction from the entanglements incident to human progress everywhere, it lays its iron hand upon our head, and bids us stir at the peril of all we have and are? Is our Constitution such a massive, inert incubus of a machine like this, incapable of aiding when its help would be of the first importance, and powerless for every thing but hindrance, and holding back, and discouragement? Forbid the thought! Our present Constitution was the fruit of a Revolution, as all liberal and written constitutions have been before it; and it meant to aid the people in the assertion and execution of their own will, and not in any sense to thwart their deliberate purposes or strangle their resolution. If the latter were indeed the case, then we could only boast that we have escaped from one form of tyranny to another!

By admitting Secession to be Revolution, the case becomes instantly simplified. While the administration might say it had no license to treat with rebels, it could not make so good a claim with reference to revolutionists. The mere formalities of the case are to be broken through, in any event; for, as Peace is better than War, negotiation with the seceded States is assuredly better than fighting them, and far more in keeping with the temper and spirit of our Constitution and the institutions of which it is the legal expression. Do not say we cannot treat, for we must treat! And that little word *must* is sometimes more potent than all other arguments or considerations.

Looking closer, too, we shall find that the administration has practiced more than once on this idea

already. President Lincoln declared, in his Inaugural, that he should take steps to "collect the revenue" in all the existing parts of the Union, which of course included the seceded States likewise; at the same time, he assured the dissatisfied people of South that he should be scrupulously careful to impose no officers of law upon them whenever such an appointment would be unpalatable, and would furnish them even with mail facilities only as long as they desired them. Now, where is his authority, we ask, for passing over in silence the execution of one set of laws, and insisting that he is required by his oath to enforce and execute another? He has nothing like choice, in a matter of this kind, but is bound to perform his sworn duty in all cases alike. If he insists on "collecting the revenue," he should also insist on enforcing the decisions of the several District Courts, through marshals properly appointed. But it is plain for argument, that his sensible concession in this regard was only in like spirit with that which is quite as necessary in the matter of negotiation; and we opine, that political necessity will finally accomplish a similar result for the general government to that which has just been accomplished by a "military necessity," in the case of a strong fort in South Carolina.

We were told with a great deal of emphasis, during the canvass of last year, that with a new administration was certainly to arise a new order of things. We never saw a likelier chance to inaugurate it. We were continually assured that the dry and rigid old formalities of law—whether so expounded in the Dred Scott case by the Supreme Court, or in any other form of meaning—were to be somehow passed over, set aside, despised and trampled on by the new men, whose resources were claimed to be vast enough to cope with all the extemporaneous needs and problems of the age. But it is poor encouragement to our hopes, that had been so highly strung, to find now that we are just as much tied up with the restraints of technical interpretations as before, and that we can constitutionally kill our brethren more easily than we can treat with them! If this is progress and advancement, it is indeed in a backward way, and it is something for which we have neither labored nor aspired. Our counsel is this: If the general government is to come to serious trouble in these unhappy complications, far better is it that it should be found maintaining the side of concession, and generosity, and liberalism, than obstinately standing for forms long bereft of substance, constitutions with none but disabling powers, and statesmanship that ignores while most loudly professing, the urgent demands of humanity, and peace, and progress.

## Miss Hardinge's Enterprise in behalf of Homeless and Outcast Females.

By the following call, which we publish as an evidence of a genuine Christian, an unsectarian philanthropy, it will be seen that the enterprise which has absorbed the energies of Miss Emma Hardinge is meeting with favor, and the noble and philanthropic lady may well feel cheered in her labors, when such an array of the most gifted and wealthy among our citizens, append their names to the call. It is a sure guarantee of success.

We have taken the liberty to designate the position of some of the parties to the call, that if, may give prestige to the efforts which Miss Hardinge may make in other cities. Among the names may be found the following distinguished gentlemen. Rev. Dr. Geo. Putnam of Roxbury, Rev. Ezra S. Gannett, Rev. J. Freeman Clarke, Rev. Wm. Mountford, Unitarians; Rev. J. M. Manning of the Old South Church, Trinitarians; Rev. Dr. D. C. Eddy, Baptist. James Russell Lowell, Dr. T. Fields and Henry W. Longfellow, all well-known in the world of Poets.

It will be seen that the movement is an unsectarian one, and that though Miss Hardinge occupies a position as a lecturer upon Spiritualism, her efforts in behalf of the outcast are appreciated. We have never seen a list of names giving greater respectability to any enterprise than this list presents.

We regret that the meeting is called for Saturday evening, as it will not admit of our giving a report of the proceedings. We shall however, notice the meeting in our next issue. The call is as follows: BOSTON, March 29, 1861.

## To Miss Emma Hardinge:

The undersigned have heard with great pleasure of the plan proposed by you for the relief of the most unfortunate class in the community, and for whom, as yet, little has been done—hoping it may prove effective, and that if once put in operation, it will attain the end proposed, they cordially tender you their aid in carrying it into effect.

Believing, also, that the people of Boston and its vicinity will cheerfully furnish the means for a first experiment, if they can be made to comprehend its importance, and that no one can so well explain it as yourself, they respectfully request you to address them on that subject at your earliest convenience, to the end that your plan may be presented to a greater number of individuals, and thus a more general interest be awakened in behalf of this most important philanthropic movement:

Ezra S. Gannett,	James Russell Lowell,
Wm. I. Bowditch,	Wm. I. Bowditch,
Phineas E. Gay,	Phineas E. Gay,
Wm. Mountford,	Wm. Mountford,
Mrs. Eliz. C. Mountford,	Mrs. Eliz. C. Mountford,
C. P. Whipple,	C. P. Whipple,
G. A. Bartol,	G. A. Bartol,
Mrs. E. H. Bartol,	Mrs. E. H. Bartol,
A. Kingman,	A. Kingman,
Mrs. A. Kingman,	Mrs. A. Kingman,
D. C. Eddy,	D. C. Eddy,
Matilda Goddard,	Matilda Goddard,
Mrs. Caroline H. Dall,	Mrs. Caroline H. Dall,
Mrs. James H. Prentiss,	Mrs. James H. Prentiss,
Mrs. Julia Ward Howe,	Mrs. Julia Ward Howe,
Lucy Goddard,	Lucy Goddard,
Henrietta Sargent,	Henrietta Sargent,
Mrs. Ellis Gray Loring,	Mrs. Ellis Gray Loring,
Anna C. Lowell, Roxbury,	Anna C. Lowell, Roxbury,
Rev. Emory Lowell, Roxbury,	Rev. Emory Lowell, Roxbury,
Mrs. Lydia D. Parker,	Mrs. Lydia D. Parker,
Mrs. Mary E. Parkman,	Mrs. Mary E. Parkman,
George Higginson,	George Higginson,
Margaret S. Storer,	Margaret S. Storer,

In accordance with the above invitation, Miss Hardinge will address the citizens of Boston on the subject of an Institution for Homeless Outcast Females, on Saturday night, April 6, at 7 1/4 P. M.

Rev. Dr. Gannett, J. M. Manning and James Freeman Clarke will be present, and open the meeting with some remarks upon the same subject.

We consider the success of this enterprise as settled.

## Knowledge and Learning.

"But there's one thing I'm thinking on," said Mr. Tulliver, turning his head on one side and looking at Mr. Riley, after a long perusal of the carpet, "Wouldn't a parson be almost too high-learn't to bring up a lad to be a man o' business? My notion o' the parsons was as they'd got a sort o' learning away mostly out of sight, and that is n't what I want for Tom. I want him to know figures, and write like print, and see into things quick, and know what folks mean, and how to wrap up things in words as are n't actionable. It is an uncommon fine thing, that is," concluded Mr. Tulliver, shaking his head. "when you can let a man know what you think of him without paying for it." The majority of people, these times, want "Tom" taught only what he can make use of; or, at any rate, what he can put to use fast. After that, learning is all well enough. The commodities of these people are worth heeding by those who study and read for no particular purpose.



## TRUE AND FALSE RELIGION.

Rev. Mr. Hopworth delivered a lecture recently, at the Church of the Unity, on True and False Religion. He commenced by saying that any one can see how the utilitarian spirit which pervades the very atmosphere we breathe, is affecting our religious thought and life. In these latter days, opinion as such is of little worth; it must lean against action if it would stand securely.

The philosophy that would work its way into the convictions of men to-day, is not accepted when it is merely logically perfect; it must be tried by men in their living, and if it is of practical worth—if it helps men's hands or feet—no amount of reasoning can destroy it. Indeed, the only logic we have of America here, is to be found in our fingers. Our best arguments are our workshops and our machinery. Our major proposition is the brown and skillful workman; our minor proposition is the newly invented tool, and our conclusion is good woollen cloth, a well-printed page, or a new plow. We have talked to the world through the practical results which our peculiar life has achieved. These facts have, for the last score of years, been producing a decided effect upon the church, its creed and its preaching. There was a time when ministers talked of Christ's death. They thought that in some way it could gild the human soul as men gild silver with electricity, and make it pass for good coin at the counter of heaven. But now they talk of Christ's glorious life, of his journey from Nazareth to Jerusalem, and they say that there is found a subtle current that will make you pure and solid gold.

There are two great errors which the Church has committed, and because of which she has not had that hold upon the great mass of men which rightly belongs to her.

First, she has been purely theoretic and philosophical, shrinking from the great social questions in which alone men were interested, and spending her time in the quiet seclusion of the study, where the din of life's realities could not be heard. She has not grappled with the great societal evils which oppress all classes, but has shrunk timidly from the busy mart, lest her gown should be defiled by too common a touch. She has not said to the man of business, "You are in your proper sphere; within that sphere you are to receive all your education. You are to be developed into the good or the bad man by means of your daily work." She has spent more time upon the purely philosophic problem of election, or upon the exact difference between the three persons of the Godhead, than upon any of the great moral questions on which the well being of the community rests.

Second, there has been a marked over-estimation of mere assent to a creed or dogma, and an undervaluation of the deeds men do, and the words they speak. In too many churches it is a form, a dogma which carries the soul to heaven, and not its own worthy acts and holy prayers.

Now let the Church admit that any man may get to heaven by simply trying to get there, and admit further that her mission is to direct and not to rule men's opinions, and she will at once double her influence; let her cease to be a mere relic of bygone days, a sort of alcove in the great historical library of mankind, that contains the only authentic record of One who lived eighteen centuries ago; let her become a living part of a living present; let her bring the daring and heroism of Christ into the affairs of men to-day; let her denounce all Phariseism as He did; let her applaud all that is great and good, and her boundaries shall be enlarged. She shall speak as with Divine authority, and the spirit of God shall be in her.

## The Government Policy.

What is to be the policy of the present Administration toward the Seceded States is still a matter of anxious inquiry, though the party papers continually remind us that it will be that of Peace. We hope it will. In this day it would be a standing disgrace to either side, that civilized political communities could not discover former relations without proceeding to war. Suppose there is not anything in the Constitution authorizing a recognition of a new Confederacy to the south of us; is it not a good deal better to strain a point, or even to stretch and stretch the whole, than to certainly destroy all for generations and generations to come, by acts of violence and bloodshed, and barbarism? The President, we observe, has forwarded special instructions to our representatives to foreign courts in relation to our present troubles, duly apprising them of the nature and ends of his policy. This is only to all those representatives in the intelligent discharge of their own duty, and to foil, if possible, all the efforts of the seceded portion of the Union to establish open international relations with foreign powers.

Mr. Adams takes out his own instructions; so does Mr. Dayton; so does Mr. Marsh. The most interesting question, just at this moment, relates to the forts on the Southern coast. It has been reported so long that Fort Sumter was to be evacuated by order of Government, that we believe the public mind has already suffered not a little disappointment from the delay; and now, if an attempt should be made to reinforce that citadel, it is doubtful if a divided state of public sentiment did not show itself on the subject, in a very marked manner. The people have made up their minds for peace, and if time is only allowed the political leaders and Utopians of the extreme South, they will be certain either to discover their error, or to take themselves out of the position where a hostile collision is even possible. The coming season is going to show a strong sentiment in favor of peace; and if that should be found necessary, even of a peaceful separation, with a blessing on the heads of those who believe they cannot live with us.

## Mrs. Macomber.

This lady was engaged to speak in Boston every Sabbath in April, but she has kindly canceled her engagement, in order to give Miss Hardinge the desk during the month, as it is desirable for the latter lady to remain in Boston, and labor for the enterprise to which allusion has been made in another column.

Mrs. Macomber will answer calls to lecture in the adjoining towns. She occupied the desk at Allston Hall, Sunday, March 31, very acceptably.

## "Judith."

Unforeseen circumstances compel us to present a very small portion of this excellent story in this number. We shall give a larger quantity in our next issue, and hurry it to its completion, thus making amends for the disappointment.

## Miss Hardinge in Boston during April.

We are happy in being able to announce to our readers that the above lady will remain with us during April, and speak at Allston Hall afternoon and evening each Sabbath in April.

## April Snow.

Not "April showers"—oh no! Don't it come down, all over us and about us! For a whole day and night, there was put in force a decided embargo on travel and business. We had made up our eyes, the most of us, for very different things; but what a piece of business was not this which we beheld! Holmes has something very pretty to say, we remember, about April smiles, and all that sort of thing in his "Astoria;" but Holmes had better go straight to his publishers and tell them to scratch that out. He has taken a text that the season went warrent; not even "poetic license" will allow a man, singer or whistler, to talk pretty things about April buds in this climate. Henceforth, let us draw up the quilts about our heads, on these April nights, and hope for a real old "whisk-a-dink," before morning. We might as well do that as do anything, and we shall then be a good deal nearer the truth than by harping forever on this unseasonable poetry.

## The Spiritoscope.

In answer to inquiries, we will say that this instrument is a new spirit dial, intended for the same use as Dr. Hare's spirit dial. It has the alphabet and numbers, and a few words upon the face of a dial, and an index hand which spirit force operates upon to move to the proper letters, spelling out communications. The presence of a tipping medium is necessary to its working.

## No. 1, Vol. D.

Wanted one hundred copies. Any news dealer having this number of the BANNER, may receive other copies in exchange by sending them to our office.

## To Lecturers.

"All Speakers passing Fort Ann, and wishing to stop there and lecture for a reasonable compensation, can do so by addressing O. Griffin, Smith's Basin, N. Y."

## OUR CIRCLES.

We shall commence holding our circles on Tuesday afternoon, April 16th. Doors closed at 8 o'clock. Admittance 10 cents.

## ALL SORTS OF PARAGRAPHS.

ON OUR FIRST PAGE—Poetry: stories.  
SECOND PAGE—Poetry: Ancient Glimpses of the Spirit-World. (No. 28.) The Beautiful, by Hudson Tuttle.

THIRD PAGE—Poetry: Spiritual Phenomena; Spiritual Conference at Clinton Hall, New York, &c.  
FOURTH AND FIFTH PAGES—Mr. Newton's Contributions, Editorials, &c.

SIXTH PAGE—Interesting Spirit-Messages; Poetry; Correspondence.

SEVENTH PAGE—Why are Locks of Hair, used by Mediums? Poetry: Movements of Lecturers, &c.  
EIGHTH PAGE—Pearls: Cora L. V. Hatch, at Dodworth's Hall, New York; Mrs. M. M. Macomber at Allston Hall, Boston; Boston Spiritual Conference.

It is ascertained that the French Consulate in the Confederate States have received instructions direct from France relative to the facilitation of Southern commerce with the Empire.

Hon. John McLean, of the U. S. Supreme Court, died at Cincinnati, on Thursday 4th inst. He was in the 77th year of his age.

Rev. Heman Humphrey, D. D., ex-President of Amherst College, died at his residence in Pittsfield, Mass., on Wednesday 3d inst., aged 81 years.

J. H. Randall, desires us to announce that his address will be Sturgis, Mich. Friends at the East, who wish to make engagements with him will please note.

INTERESTING DEBATE.—We learn that a very interesting discussion took place recently in the town of Deatur, Michigan, between Mr. A. B. Whiting, a well known trance-speaker, and Rev. Mr. Jones, a Methodist minister of Deatur. The debate occupied three days, and was listened to by a very large audience, some of whom came many miles to hear the discussion. The question discussed was, "Resolved, that the origin of the modern Spiritual phenomena is entirely hypothetical, and therefore the revelations from that source are not at all reliable." Mr. Jones took the affirmative and Mr. Whiting the negative of this resolution, and the debate was an exceedingly able one. We understand that Mr. Whiting is now in this city, preparing to publish a report of the discussion, and it will not doubt be read with great interest by many of our citizens.—Chicago Democrat.

At an evening party lately, a young man from England was boasting of the pedigree, wealth and importance of his ancestors. "O yes," said Sam H., "your father and mine spent part of their lives together." "Where was that?" sharply inquired the other. "In the Bloomingdale poor-house, was the stinging reply.

Industry and economy are indispensable requisites to success; but they are the only ones. A man may be active and even over economical; but he must possess good judgment, or his industry and economy will be of no avail.

The man that got satisfied in a measure, has been drunk ever since.

Friend Hacker, of the Portland Pleasure Boat, hacks at the abuses of society with considerable vim.

There is a man in a town not twenty miles from Hartford, who has been converted to religion no less than twenty-seven times.

What are his chances for salvation, according to the Orthodox creed?

The following notice might have been seen, some time ago, stuck up in a corset maker's shop-window in Glasgow: "All sorts of ladies stays here."

Prentice says the real motto of the seceders is, "Let U. S. alone."

The following lines contain more truth than poetry—Printer—fool enough.

Puffs folks so funny;

He does all the puff;

They get all the money!

THE FIVE POINTS.—Wendell Phillips says the five points of Massachusetts decency after the Revolution, were, to trace your lineage to the Mayflower, graduate at Harvard College, be a good lawyer or a member of an Orthodox church—either will answer—pay your debts, and frighten your child to sleep by saying Thomas Jefferson.

THE PUBLIC LIBRARY OF BOSTON now contains 85,083 books and 20,707 pamphlets. During the past year there have been added 6,989 volumes and 1,452 tracts—more than half of them gifts. Expenses of the library, almost \$30,000 per annum. Jonathan Phillips' bequest of \$20,000, and Theodore Parker's of his superb collection of 18,000 volumes, are among the accessions of the past year.

THE BRIDGE OF SIGNS.—What size it?

Epitaph on Foote, the Comedian.

Footes from his earthly stage, alas, is buried;

Death took him off who took off all the world.

Another on a woman killed by lightning.

She died by lightning sent from Heaven

In 1777.

Great naval and military preparations are being made by the General Government.

The Traveller was mostly filled on Friday with reports of Fast Day Sermons—all political. Nehemiah Adams said:

"God can make us join heart and hand all over this land. For instance, should a foreign fleet of England, France, or most important, of Spain, appear in our waters, ostensibly for an honest purpose, but really to take advantage of our disunion, how quickly would the insult arouse the old union feeling, and join us all together. Or should famine or pestilence come, would not the affliction recall us from our dissensions?"

The serf emancipation in Russia is causing a sea of trouble to the government.

MONSIEUR SECESSION.—The trees on Boston Common have, by unanimous vote, resolved to leave pretty soon.

No wonder the poor man oft regrets  
That he should married be;  
When all his earnings go for rents,  
A worse than slave is he.

A prudent man advised his servant to put by his money for a rainy day. In a few weeks the master inquired how much of his salary he had saved—"Faith, none at all," said he, "it rained yesterday, and it will went."

Although no official notification of the coming of the French and English fleets has been received here, gentlemen in prominent positions are satisfied that their movements are in close connection with the observation of Southern political events.

A statement has been circulated and has attracted the attention of the English House of Commons, that there are nineteen thousand Canadian Annexationists in the city of Bangor, Maine.

It has been determined, if Virginia secedes, that Washington shall be captured, and a coup d'etat is feared on the 16th of April. The Union men are in a clear majority, but the secessionists act with the energy of desperation.

A heavy forgery by a Pearl street leather merchant, Mr. H. D. P. Bigelow, is announced. He has been a man of good habits, was a member of the Shawmut church, and was believed to be worth considerable property, and has been doing a good business. The extent of his illegal transactions will not be known for some time, as each day brings to light new rascalities which do not appear upon his books and were unknown to his clerks, says the Traveller.

Girls, never marry a man who imbibes intoxicating liquors. Visit the home of the inebriate, first, and there learn a lesson of wisdom.

"GALLERY" SLAVES—Compositors on daily morning papers.

The vices of the multitude should be viewed as ridiculous rather than heinous; there is more humanity in smiling at the faults of mankind than in condemning them.—Seneca.

Women nurse and cuddle their presentiments, and make darlings of their ugliest thoughts as they do of their deformed children.

A writer in the Christian Secretary thinks that much might be gained if speakers in prayer and conference meetings would "observe the miller's creed—always shut the gate when the grist is out."

AN EARLY LESSON IN CHEMISTRY.

Some Water and Oil.

One day had a bill.

As down in a glass they were dropping.

Angels are said to be flying.

But continued to fight.

Without any prospect of stopping.

Some Paraphrase of—

As quick as a word.

He jumped in the midst of the clashing;

When all three agreed,

And united with speed,

And soap was created for washing.

A special despatch from Montgomery to the Tribune says the Southern Government is determined to take Fort Pickens at all hazards, and if President Lincoln attempts to obstruct Southern commerce all the Northern ships in Southern waters will be seized and mounted with heavy cannon and sent privateering.

## VOLUME NINE.

The features of the BANNER OF LIGHT for the following 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.

Conference of Speakers—National Convention.

A National Conference of Spiritualist Lecturers and Teachers will be held in the City of Worcester, Mass., commencing on Tuesday, the 18th day of April, 1891, and continuing four days.

The object of the Conference is to further the good work so well begun by the late Quincy Convention—namely, the promotion of mutual acquaintance, respect and confidence among the public advocates of Spiritualism; the securing of greater unity of heart and purpose; and thus greater effectiveness in the work of Spiritualism.

The present distracted and distracted state of the public mind in relation to social and political institutions, as well as religious and theological ideas, marks a transitional period in the world's history, or no ordinary moment. The Old is passing away, the New is struggling to be born. It therefore behooves those who are called to be spiritual teachers, that they be qualified to lead the way to a New Age of Wisdom and of Harmony—to the inauguration of both a more vital and practical Religion, and a more just and fraternal Civilization.

Anything less than these will fail to meet the demand of the 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 desirability of the object above named, and who may be at the time within convenient distance, are cordially invited to be present.

It is proposed that the first two days of this Conference be devoted to the lecture of Lecturers and Teachers, and that the sessions be spent in free, conversational interchange of opinions and experiences, and such other methods of accomplishing the desired ends as may be deemed suitable.

The remaining days (Thursday and Friday, April 18th and 19th) will be mainly devoted to public meetings, for addresses and for the consideration of the general interests and claims of Spiritualism. To these meetings all Spiritualists and the public generally are invited.

The friends of the Reformation have generously offered the hospitality 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 preliminary to a National Convention, which will be held in the city of New York, in August next, (4th to 15th) and in the city of Oswego, N. Y., the purposes of this National Meeting will be more fully 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 the friends of the Reformation in the West to the General Convention in August. One of our number (F. L. Wadsworth) whose field labor is at present in the West, will gladly co-operate with them in carrying out this suggestion.

The sessions of the Conference will be held in Worcester, Mass., commencing at 10 o'clock A. M., on Tuesday, April 16th.

A. E. NEWTON, A. M. WADSWORTH, F. L. WADSWORTH, M. S. TOWSEND.

Members of Committee appointed at Quincy, January 15, 1891.

Western Lecturers' Conference.

For the general good of the cause in which we are engaged, and in co-operation with our co-laborers of the East, we hereby invite the lecturers on Spiritualism and connected reforms from all parts of the West, to meet at Quincy, Ill., on Tuesday, April 23d, for a four days' Conference.

The objects of this meeting are substantially the same as those of the Quincy Convention, viz: A free exchange of views and sentiment, to the end that we may understand and appreciate each other's efforts, and establish a general co-operative feeling among Reform Lecturers. The calling of a National Convention at Oswego, N. Y., in August next, by the Quincy Committee, being contemplated, we hope that the lecturers, as far as possible, will attend this Conference and thus become interested in and add strength to the general movement. Although this call is particularly to Lecturers, we heartily desire the attendance of all friends of the Reformation, and in pursuance of the object of the Conference, our friends at Sturgis have kindly offered the use of the "Eves Church," also the hospitality of their homes, and will do all in their power to make the Conference interesting and profitable.

The following lecturers who are interested and cannot attend, will indicate their co-operative views and suggestions by letter. Address: "Lecturers' Conference," Sturgis, Mich., care of J. G. White, or either of the names attached hereto.

MRS. E. M. BROWN, FRANK L. WADSWORTH, A. E. NEWTON, ADAM SMITH, MRS. LAURA MCALPIN, CHARLES HOLY, N. E. BAKER, WALTER, MRS. F. L. WADSWORTH, MRS. S. E. WARDER, C. S. FINNEY, LAURA A. E. DEFOREST, Wm. DENTON, JAMES COOPER, M. D., HUDSON TUTTLE.

## NOTICES OF MEETINGS.

ALLSTON HALL, BUNSTADT PLACE, BOSTON.—Lectures are given here every Sunday afternoon at 2.45, and at 7.15 in the evening. The following speakers are engaged: Miss Emma Hardinge will speak the 1st & 2nd Sundays of April. CONFERENCE HALL, No. 14 BROADFIELD STREET, BOSTON.—The Boston Spiritual Conference meets every Wednesday evening at 7.15 o'clock. (The proceedings are reported for the Boston Herald.) A meeting is held every Thursday evening, at 7.15 o'clock, for the development of the religious nature, or the soul-growth of Spiritualists. Jacob Edson, Chairman. Spiritual meetings are held every Sunday at 10.15 A. M., and at 7.15 P. M. F. Clark, Chairman.

CHARLESTOWN.—Sunday meetings are held regularly at Central Hall, afternoon and evening.

CAMBRIDGEPORT.—Meetings are held in Williams' Hall, Western Avenue, every Sunday afternoon and evening, at 3 and 7 o'clock. Reassembles to all. The following named speakers are engaged:—Mrs. B. B. Burdett, June 2nd and 3rd; Mrs. F. O. Hizer, June 10th and 20th; Mrs. B. H. Burdett, June 24th and 25th; Mrs. L. E. DeForest, June 16th, 23rd and 30th; Mrs. F. O. Hizer, during August; Leo Miller, Esq., during October; Miss Emma Hardinge, Sept. 15th.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon in Wells' Hall. They have engaged the following speakers:—Mrs. M. S. Townsend during April; Mrs. F. O. Hizer during May; Miss Lizzie Doten in June; H. F. Ambler in July; Mrs. Mary M. Macomber in August; Warren Chase three first Sundays in September; Miss Fanny Davis in October.

GLOUCESTER.—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.

New Bedford.—Music Hall has been hired by the Spiritualists of this city for Sunday mornings, and speaking by mediums, afternoon and evening. Speakers engaged:—Mrs. Ernestine L. Rose, April 14th; Wm. E. Copeland, April 21st; Hon. Frederick Robinson, April 28th; Mrs. M. B. Kenney, May 5th and 12th; Mrs. L. E. Burdett, May 19th and 26th; Miss Fannie Davis, June 2nd and 9th; Dr. A. C. Child, June 23rd; Rev. S. F. Follows, June 30th; Miss Emma Hardinge, Sept. 15th; Miss Bell Scougal, Dec. 1st, 8th, 15th, and 22nd.

Foxboro.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 1.15 and 7.15 P. M. Speakers engaged:—Miss Susan M. Johnson, April 7th; and H. B. Storor April 21st.

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

POSTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forenoon. Lectures afternoon and evening, at 3 and 7.15 o'clock. Speakers engaged:—Charles A. Hayden, first two, and Miss Fannie Davis last two Sabbaths in April and first two in May; Mrs. M. S. Townsend, the last two Sundays in May and the first Sunday in June; Mrs. A. W. Macomber, last four Sundays in June; Miss Lizzie Doten during September; Miss Laura DeForest during October; Mrs. Anna M. Middlebrook during November.

PROVIDENCE.—A list of the engagements of speakers:—H. B. Storor, two, and Warren Chase two last Sundays in April; Miss Emma Hardinge in May; Mrs. F. O. Hizer in June; Laura E. DeForest in July; Mattie P. Hulet in Aug.; Mrs. A. M. Spence in September; Mrs. M. S. Townsend, the first two, and Mrs. M. M. Macomber the last two Sabbaths in Oct.; Belle Scougal in Nov.; Leo Miller in Dec.

NEWARK, N. Y.—Meetings are held every Sunday afternoon and evening at 2 and 7.15 o'clock P. M., in the Universalist Church, (formerly Episcopal). Reassembles free. Speakers engaged:—W. E. Wilson, April; H. B. Storor, May; N. E. White, June; Miss Emma Hardinge, July; Mrs. A. W. Macomber, two first Sundays in August; Mrs. A. A. Currier, November.

NEW YORK.—Meetings are held at Dodworth's Hall regularly every Sabbath. Mrs. Cora L. V. Hatch will speak every Sabbath till further notice.

Measles are said to be spreading in the city, on the corner of 29th street and 8th Avenue, every Sunday morning.

LYONS, MICH.—Mattie P. Hulet speaks in April.

LEONISTON, MASS.—The Spiritualists of Leonistown hold regular meetings on Sunday, at the Town Hall. Services commence at 1.15 and 7.15 P. M.

BRONCHIAL AFFECTION.

A clergyman writing from Morristown, Ohio, speaking of the beneficial effects resulting from the use of "Brown's Bronchial Troches," says: "Last Spring I feared my lungs were becoming dangerously affected, and until I used your Troches could not preach a sermon of ordinary length, without hoarseness; but now (with the assistance of 'Troches') I have in the past five weeks preached some forty sermons."

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 left Boston without any hope of being well, I went to Providence, and became acquainted with Mrs. J. S. Forrest, Healing Medium, and in less than three weeks I was so far recovered that I came home to the astonishment of my family and friends, and a more joyful time I have been going on since, and able to attend to my business as usual; and I respectfully recommend all afflicted to give her a call at her residence, No. 29 Castle street, a few doors from Washington street, Boston. For further information call on me at No. 840 Broadway, New York, or JOHN E. LEONARD, Boston, March 25, 1891.

ADVERTISEMENTS.

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

REMOVAL.

MRS. A. C. LATHAM, of New York, Magnetist and Clairvoyant, has removed to 23 Washington St., up stairs, corner of Bedford St., Boston. Having completed arrangements with several Healing Mediums for a combination of power in all cases that shall require it, she feels secure in the use of the healing power of the human body, and is surprised by none within her knowledge. Her past success and increased resources invite in guaranteeing that disease will surely be cured. Room open day and evening.

April 15.

We copy from the Philadelphia Ledger the following as worthy of attention:

Never any Die, though you should Cough till your Heart Aches.

When the life preserving *East India Hemp* is at hand; in other words, take H. H. Cannell's India, and you need not fear death from any pulmonary disease.

We, the undersigned, have tested its virtues in the cure of Consumption, Bronchitis, Asthma, Liver Disease and Nervous Debility, having been cured of the above diseases by this *India Hemp*.

Miss Susan Hazleton, Columbia Av., afflicted 2 years. Miss Sarah Spruce, 600 Front St., afflicted 16 months. James McGuire, West Philadelphia, afflicted 10 months. James Fitzgerald, 222 Chestnut St., afflicted 3 years. Mrs. J. M. McCormick, 210 South Fifth street. Miss Mary Brown, 1820 Coates St., afflicted 4 years. David Nickelson, 600 North Second street, afflicted 12 years. George Roberts, 1307 Vine St., afflicted 5 years. Jesse D. Porter, Thirteenth and Walnut streets. William Smith, Broad and Pine streets.

Thomas Jackson, 822 Chestnut St., afflicted 12 years. Mrs. James Fitzwater, 1810 Walnut street. Mrs. John Ford, 623 North Eleventh street. James



## The Messenger.

Each message in this department of the *Banner* we claim was spoken by the spirit whose name it bears, through Mrs. J. H. Conway, while in a condition called the Trance. They are not published on account of literary merit, but as tokens of spirit communion to those friends who may recognize them.

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

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

### MESSAGES TO BE PUBLISHED.

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

**Tuesday, Feb. 12.**—Is not American Slavery unconstitutional? Charles T. Wentworth, Worcester, Mass.; Alice D. Lacy, Montreal; Samuel Robbins, Salem; Anna Smith; Wm. Jones.

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

**Thursday, Feb. 14.**—How may principles be there in the economy of nature? and does not every epoch in life give us a new principle? David Bartlett, Augusta, Mo.; Josiah B. Parker; Mary Louisa Shaw; Juliet Horsey.

### Our Circles.—Admission Fee Charged.

Holding our Circles in public, necessitates the having a large room, at a cost which bears heavily upon a paper, the expense of which are otherwise large; and 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 admission to each sitting.

We shall probably commence our sittings on Tuesday, April 10th, at 8 P. M.

W. BANNER.

### Dissolution of the Union.

If it is true that the spirits of our departed friends do visit us and assist us, will they not aid us to sever the ties that bind us to the accursed American Union, with its system of slavery?

What a question! We are not only ashamed to be the recipients of such a question, but we are also ashamed to own that it had its birth among humane people. We say we are ashamed to own it as coming from a *humanity*. In reply, we can only speak for ourselves, or in other words, we only represent that portion of the inhabitants of the spirit-world who think as we think, who believe as we believe, or who are in harmony with us. Our friend must consider that the inhabitants of the spirit-world are numerous; that each and every one not only has his opinions, but that he has a right to them, and a right to use them according to the light given him.

When we stood clothed with humanity, and walked the earth with a body material as that in which we now are, we deemed the Constitution of the United States an holy thing. Divine, not only because we thought it good, but because we thought the infinite God had countenanced and sanctioned it. Now we find that this holy and divine foundation, not only sanctioned in its beginning, but sanctions now and upholds the institution our friend has styled accursed. Inasmuch as this we conceive to be holy and good does uphold and sustain, shall we return to denounce? Shall we return to lead our aid to discover that which cost not only so much blood to unite, but the soul-tears of thousands united with that blood? Shall we return to trample under our feet by our power that which gives you what nothing else shall give you?—that which holds you above all the nations of the earth, and gives you supremacy almost over all? We ask you, would it be Godlike for us to assist you in sundering these ties—in dividing that which must die if suffered to divide; for not only shall the South fall if divided from you, but the North shall die also.

Now if we have your best interests in view, we shall lend our aid, our power to unite you in a stronger bond of brotherhood; we shall seek to weld more fully the bonds which Nature and God have thrown around you. And instead of saying to the South, You are wrong, and your institutions are accursed; or of saying to the North, You are accursed, we shall say you are both wrong, and shall strive to bring you right. Much that is wrong in the abstract exists among you at the North—much of oppression exists here. How then can we stretch forth our hands to aid you, when by so doing we not only tear down the grandest, the noblest of all institutions, but go in direct opposition to that which seems to us right and good. We not only place our feet upon the South, but we place our feet upon the necks of the North; we seek to rob you of that which your Constitution has given you, and to take into our hands the power Almighty God never designed us to have.

That you, our questioner, are honest in your opinion, we do not doubt; that our friends at the South are equally honest, we cannot doubt; that they believe in the light of heaven they are right, we will not question; nor will we question that you of the North consider yourselves right.

That you have wrongs at the North we know, and you cannot question. We look back a few years and we find almost every family at the North countenancing slavery and holding slaves. And we ask why has slavery become extinct among you? Simply because it could not, serve you well—simply because you found it cheaper to hire your help, than to become responsible for their wants—simply because your Northern institutions were ill adapted to slavery. Not so much because you considered it an evil, not so much because you considered the hand of the Almighty was moving you on to liberate your slaves. No, but when you found it could not serve you well, you cast your evil upon the South—you thrust it upon them—gave it to them as a divine legacy. And now after the lapse of a few years, you call upon them to give up that which a few years ago you gave them, and all they have to lean upon for their sustenance and their support.

When we take a view both at the Northern and Southern portion of these United States—when we see the difference of opinion that exists in reference to the slave question, we can but wonder that you of the North, and you of the South cannot see yourselves as others see you.

When a few at the South cry out in their fanaticism "Let us no longer dwell hand in hand with the North," we are led to denounce all such as traitors—not only to their own best interests, but to those of humanity. We can but denounce all such as enemies not only to the North, but to the South. When we find men at the North rising up and setting slaves against their masters, we can but see that they are placing obstacles in their own way, over which they shall stumble—and not only they, but their children after them.

And when we are called upon to aid in disavowing the Union, who best know your own good and that of your brethren at the South, must answer, no. We must lend our aid to bind you more closely together. It is only because you have not looked at the matter in its true light, that you cry out for separation; you have not looked clairvoyantly into the future, when you ask for disunion.

When the North has no evils to overcome, she may well say "I will compromise no more with the South." And, again, when the South has no evils to overcome, she may well say, "I will compromise no more with the North." But when each has evils or their shadows to overcome, would it not be well to compromise every hour in the day—and that it is, in the abstract, none will deny—it will sooner or later die of itself, and you of the North need not rise up and seek to destroy it, for the Almighty will take care of it in his own time.

But ere we go, let us ask our friend what he will do with the slave, if he were emancipated to-day? That the slave needs some one to care for him, to look after him as much as the child, no one who has lived among them will deny.

Ere we pass from our medium, let us say to our questioner that both North and South are in the hand of Almighty God. He has unlimited power, and

in his own time and way, all that is evil will become extinct. And if you at the North will subserve your own best interests and the highest interests of the slave, in the name of God seek no longer to separate yourselves from that which in our opinion the Infinite God hath wedded you to.

In the hand of the Almighty we leave you, giving you the right hand of fellowship, and that right hand shall always be found to be in the right cause, so long as we are children of the living God.

Feb. 8.

### Major Christian.

[During the delivery of the communication which precedes the following, a visitor not in harmony with the speaker's ideas, put several questions, which were taken no notice of—it not being customary for those who give the leading messages to answer any interrogatories. It is this to which the first sentence alludes.]

I do not know as I have any special business here to-day; but if there is no objection, I will answer the questions which were proposed to the spirit who last spoke, and which he did not answer, by the gentleman with your company:

Is there any slavery in the spirit-land?

The spirit-land is not confined to that locality occupied by disembodied intelligences. The spirit-land is here, as well as with us. Consequently there is slavery in the spirit-land.

Is not slavery the greatest evil known?

He who is a slave to the vice-cup is far beneath the Southern slave you have been talking about. Those who are slaves to poverty, right here in your midst, have greater cause to curse you than the slaves at the South.

Why, my dear good man, I have had my slaves get down on their knees and beg me not to liberate them: "You are master in all else, but do not give me my liberty," they would say.

Then you think you might have been happier if you had been a slave?

Indeed, I have often wished myself as well off as my slaves.

Is not the black man as good as the white?

The negro is just as distinct from the Anglo-Saxon race as you are from your Newfoundland dog. Pardon me if I have drawn a wide distinction, but I wish to convey the idea to you.

Which is the happier state? Is there any difference between the black man and a soul and the white?

None at all in the principle of the soul, but the unfoldments are different. Each was happiest in his life. I was adapted to take care of my slaves, and they to work for me.

We do not ask you to believe us, but we will ask you to go South and live with us two years, and if you do not come back with your abolitionism torn from you, it will be no use to argue with you.

Was not slavery prohibited by the Constitution, or did not the makers intend that all men should be free?

You of the North have just as good a right to your slaves as we of the South. You can suffer slavery to exist among you at your pleasure. That is governed by your State laws, and we have no right to come here and dictate to you, nor have you to dictate to us.

The question of liberty and slavery as it has existed, never had anything to do with your National Independence. We may just as well come here and say you have no right to bind out your youths till they are twenty-one years old.

Your bondmen are Anglo-Saxon, and hence are as aspiring. You do not find the negro aspiring, except when the Anglo-Saxon blood is found within him, which, I am sorry to say, is the case often. When the slave aspires, I say, in God's name let him go.

Is not the value of the slave enhanced by his being mixed with white blood?

In having the Anglo-Saxon blood incorporated in the negro, he may inherit your diseases. What is the worth of his labor then? When we find an able-bodied slave who has got any degree of white blood in his veins, we find twenty who are diseased. They die early, and are not worth half as much.

You have got but one side of the question. You have never lived with us at the South—if you had, be sure you would never entertain the ideas you now have.

Shall I leave you? I was Major Christian, of Alabama.

Feb. 8.

### Abigail Phillips.

Since 1841 I have been away. I left my body in Plymouth, Mass. My name was Abigail Phillips. My father is a sea captain. My mother died quite early in life. I left one sister and two brothers. I was thirty-eight years old. I've tried many times to get control of some medium, that I might speak to some I've left; but I've found it inconvenient till to-day. I've always had a fear of coming in contact with a body, because I suffered so much when I had one of my own. I died of cancerous humor, and suffered a great deal—was sick a great deal.

I had peculiar views of religion. I never could understand things as my family did, and they were called more Christ-like than I was. Just before I left them, nearly all the family were very much excited about the second coming of Christ. Instead of looking forward for the second coming of Christ, I thought it would be the dawning of some new religion—some brighter light than ever had been given to man. I was right, but some of our family are still looking forward for the second coming of Christ, and declare they should not be surprised to see him in the clouds any day.

It is high time they should know that the Christ of 1800 years ago can never take his body again, and appear on earth; but that the life of Christ is being personified through thousands. It is also time they should know it is not convenient to take a body that is not your own and speak; but it is well to put up with some inconvenience to commune with our friends.

Now if it is Christlike for me to come and talk with them, and they prove it so by letting me come to them as I do to you, I wish to do so; and if I do not prove it to be so to them, I will never seek to be allowed to speak to them again until I meet them in spirit-life.

I was sometimes called the infidel of our family. But I assure you I knew more about things pertaining to the spirit-world when I came here, than some knew who had been living in spirit-life, of our own family, who believed so much in Christ and God.

Our family are much scattered now. Some are West, and some are living near you. That I am happy as I expected, I will say, and as happy as I deserve to be; but I am looking forward to a pleasurable life in the future. I have enough to do, plenty to aid me, and my work seems to be blessed constantly. I have never spoken till now, but I have assisted many to speak. I have brought many from their unhappy condition, and made them believe that the haven of happiness is as much for them as for any one. This is my work, assisting others to find happiness.

If my people called me infidel on earth, they will call me more so now, for I have changed, and what was once a simple belief, has grown to be a great mountain of knowledge.

I will weary your patience no longer.

Feb. 8.

### Mary Sweeney.

I have not much to say; but I wish very much for a chance to speak to my husband and family. My name was Mary Sweeney. I lived on Thirty-second street, in New York, between Second and Third avenues. I was born in Newmarket, county of Cork, Ireland. I've been dead but ten days; but by the grace of God and the prayers of my friends, I am back here, much against the doctrine of our Holy Mother Church. But I'd walk over all churches and go to the throne of God Himself, if I thought He would grant me the privilege of coming to my friends.

I left many things unsaid, that I want to say now. Can't you go to my husband, and tell him I want to speak to him? My husband's name is Miles Sweeney. He is in the hardware business in Albany street. If you'll go and see him, I'll do all I can for you.

I lived thirty-eight years, and have been dead ten days. I died of inflammation. I left three children. Their names are Mary, Miles and James.

Feb. 8.

### Education of the Negro.

We have been called upon to give our opinion of the best way in which the negro can be educated, and be brought up to the standard of Anglo-Saxon intellect.

We will say in this case, as in all others, that we can only give our individual opinion, and we alone are accountable for the opinions we put forth.

We will not pretend to deny that the soul-principle of the African or slave, is identical with your own; but we will assert that the physical form by means of which that soul is to unfold itself, is different in many respects from yours.

There is but one way in our opinion, by which the African can be brought to your standard of intellect. That way is the most natural; and again we say, in our opinion, the only way. You may bring the African under any system of education you please; you may drill him for a certain number of years in any way, or in any combination of ways, by which he may reach soul unfoldment, but you will come far short of educating him to the Anglo-Saxon standard.

The African does not only differ in color, but in mental organization; he is not possessed of those mental qualities you are possessed of. He has many, but not all. Science and education will prove this much for us.

And again, as education, or any external means, will be of no avail toward changing the color of the African, even so it will be of no avail in changing the mental organization. True, it will assist the soul in unfolding through that organism, but if there are certain mental qualities wanting, there is no education here, nor in spirit-life, that will reach the required point.

But nature has given a way by which the African may be elevated and brought up to the standard of intellect as manifested in the Anglo-Saxon race. However much it may shock the fine sensibilities of the nature we now approach, however evil it may seem to be, nevertheless as this mode or means is sometimes suffered by God, we are led to believe there is something good and right in it. Now this remedy is the mingling of the races. Start not back in horror at the thought, for it is nature's means, and the very power that suffers slavery to exist in your midst, suffers it for good purposes, and for the ultimate good of the African race. You may colonize them for ages and keep them within the distinct sphere of their natural law, and they will never rise to your standard of intellect. Inasmuch as it is impossible for the brute to rise to your standard of intellect, so it is impossible for the black race to rise, unless by an infusion of your own blood.

How many of our Christian abolitionists are willing to give their life to raise the African? Few there be who will humble themselves this much for the good of the African race.

But it is remembered that our God never created anything He cannot perfect, and be it known the ways used by Jehovah are not the ways used by man. The eyes of God are not the eyes of the external. He sees good where man is unable to see it. Again we say, inasmuch as God suffers this to exist to a certain extent, you may know there is good there, for we contend that everything that is suffered among you is suffered for a wise and good purpose, and in time all that is evil in it will die, because evil has the seeds of decay within it.

But very few who bear the seal of African blood upon their brow, are distinctly allied to that race—very few, we say, exist with you who have not a portion of your life-blood in their veins. And when God and nature has given them enough of your Anglo-Saxon blood, they will assert their power. Inasmuch as you will suffer none to step above you, when they have enough of your blood in their veins they will not allow any to step above them. Give them all the education you may, and you have something else to do. You are not only to humble yourself in the external to them, but the internal also. You are to feed them from your own life-fountain; nevertheless you may cry out in horror at it. A voice from nature's most holy temple tells us that we are but giving you seeds which shall spring up to the honor and glory of all nations in the hereafter.

Feb. 9.

### Isaac P. Lincoln.

I'm very glad the last speaker was willing to father his own opinion, and was not disposed to throw any responsibility upon any one else. He may be right, but I do not think so. But as I did not come here to enter into any discussion with any one, but simply to commune with some friends I have on earth, I will leave the subject for that for which I came.

I have but few facts to give, or I care to give but few—just enough to prove my identity. My name is Isaac P. Lincoln, of Springfield, Ill. I left my body something near seventeen years since—not quite that, but very near it. At that time I numbered forty-two years. My disease, which was the direct cause of my death, was induced by accident which took place about two years previous to death.

I have a very strong desire to open an intimate communication in the way of transmission of thought between myself and friends; for, by such a course, I expect to rise rapidly myself and to assist those I have left to rise spiritually.

The religious principles I advocated while in the body I cannot advocate now, seeing that they are unsubstantial, unreal in a great degree. I soon learned after entering this condition of life, that the only true religion was that which was the most natural principle. I learned, also, that those who were most natural were the most religious, or as much so as they could be. Aspiration is the only means by which the soul rises here, or in our sphere. If we do not aspire, we shall remain still; but if we aspire, we shall sooner or later go higher. The saying has a desire to know more of life, and if you permit questions, he will constantly put them forth. This is true religion, and he has more of it, sometimes, than the adult. Religion is not confined to spirit, but is in all things in Nature. The child has as much religion as the adult, for himself; but when he aspires higher, he will unfold to reach a more exalted point.

I will not tell my friends they are in the wrong path, for they are simply walking in that path because none other has been pointed out to them that has met their understanding. If I am successful in opening a new path for them, I shall be very much assisted in my aspirations for knowledge.

I left no wife or child; but I have brothers and sisters, and friends, who are very near and dear to me, and if any of them manifest a disposition to meet me in spiritual communion, I will try to make their season as pleasant as possible.

There are certain members of my father's family who may receive something of light by which to enable them to pursue a more spiritual and direct course to right by communing with those who are in any sense desirous to elevate them and do them good. We not only feel it our duty to do all we can to give our friends on earth a knowledge of our condition—what will be theirs when they enter this condition—but we benefit ourselves by so doing, for we not only benefit them, but so much of good as we do the others, so much we draw to ourselves. We find it to be our duty to lift up and assist all with whom we come in contact.

I will here give, by way of proof of my personality, this fact. At the time I was injured, two years prior to my death, my left hand was crushed—so much so that I was unable to use it as I could in former times. I wish to be known, because I feel this is requisite to my future coming.

I was a farmer by occupation. I may stand a chance not to be remembered, I have been so long gone, for the old adage says, "Out of sight, out of mind." But I'll wait anxiously for the fruit of my coming.

Feb. 9.

### Frances Almada Whortley.

I died of brain fever, a year ago last August. My name was Frances Almada Whortley. I was an artificial flower-maker at Richardson's, Canal street, New York. I have a widowed mother living in Daley's Place, near Canal street. Pass two blocks from Richardson's, and then turn to the right and pass four blocks, and you will be in Daley's Place. I was nineteen years old; my sister is sixteen, and my brother between fourteen and fifteen. I do not

care to talk long here; but I was told if I came here I might talk to my mother by means of it.

My father was killed near five years ago; he was a drayman, and was lifting a box, when it slipped and struck him in the stomach. He was carried to the hospital, and died soon after. Since that time, my mother has been obliged to work hard, and we have all been obliged to do something. My mother feels she is alone, and if there is any way by which father and I can go to her and tell her how we can aid her, we wish to do so. He is as anxious as me, but cannot talk. My mother lived in Daley Place, a year ago last August. She is poor. Is there no medium she can go to who does not charge?

I suppose my mother is there now, if she has been able to pay the rent. Her name is Catharine Whortley. Well, if it is right for me to go to her, I suppose God will provide the way.

Feb. 9.

### William Murphy.

My name was William Murphy. I came from down Robinson's alley. I was most ten years old, and died of measles and lung fever. I had Dr. Clark to see me when I was sick. I want to go down there. I've got a mother, and I want her to come and let me talk to her. I do not want to tell you everything. I lived right round here, and I want to tell her about folks that ain't no friends to her. I want to tell her about Mrs. Cosgrove. She's got an old man and three or four children, and I want to tell her about her. She cheats her all the time about the washing, and about the cold victuals she gets at the Webster House. When the folks come there to pay, she tells them it is more than it is, and takes the rest, and when the boys go for cold victuals, she takes part, and says they don't give only so much. Can't I go down there? Yes, I am sure I am right about it. Can't I see? and did not she use to pound me, for I died? I am going to pay her for it, now. I've got a chance, and I will; and I don't lie, either. My mother ain't Irish; my father was. I want to go down there pretty quick, before I get so far away I can't go.

I have got a brother and sister littler than me—James, and Hony we call her—her name is Honora. You'll write about that woman, wont you? I would not give a penny to care, unless you write that. If my mother comes here, will you let me talk to her? I guess I can coax them on this side to let me. Good bye.

Feb. 9.

### Nancy Davidson.

My Dear Son—The right you will intuitively perceive; therefore, follow strictly your own internal perceptions, and you will surely rise in the spiritual, and fulfill the mission assigned you. Care as little about what any one may say to you in regard to the new light, as you consistently can, and they will one day, see as you see, and serve the same God.

Feb. 9.

Written for the Banner of Light.

THE WAY, THE TRUTH AND THE LIFE.

BY ANNIE E. FIER.

Father Divine, for this I pray,  
That thou would'st guide me in the way  
That leads to happiness and Thee;  
And when my erring feet would stray  
From out the straight and narrow way,  
Oh, lead me back to thee!  
Let me hear thee gently say:  
"Come hither, child, I am the way."

Father, from my earliest youth  
My soul has yearned to know thy truth—  
Has sought it day by day;  
I would drink of the waters bright,  
That well in fountains of living light—  
Would know the truth and way!  
Father, from my earliest youth,  
My soul has yearned to know thy truth.

There is a life of peace Divine;  
Father, I would make it mine—  
Would know that joy and peace.  
Let me dwell in its purity  
Through an endless futurity  
And all my wanderings cease.  
Then will my soul with joy be rife,  
For Thou'rt the Way, the Truth and Life.

## Correspondence.

Discussion between Warren Chase and Prof. Grimes, &c.

We have been blessed in this city with a visit from Prof. Grimes, who as Bro. Chase remarked in his letter, amused the boys and girls for one week, resulting no doubt to his satisfaction peculiarly. And a few gentlemen not Spiritualists wishing to arrive at the truth, and believing that the "agitation of thought is the beginning of wisdom," with the consent of both gentlemen, Chase and Grimes arranged a discussion on the subject, which came off last Friday, Saturday and Sunday evenings, and in order that you may have an unbiased opinion of the result, I forward to you the views of the editor of the Oswego Palladium, as published in that paper, who I am happy to say has always shown us a fairness in all representations of affairs concerning us beyond what most of the public journals are willing to do.

But I could not justly close this letter without saying that Bro. Chase has won for himself a host of warm and ardent friends, both in and out of our society, for the gentlemanly manner in which he conducted the debate; and it was a subject of general remark among the audience, the striking difference between the two. Suffice it to say, we were heartily glad to have so able an exponent and defender of our philosophy.

But one thing, however, I wish to remark, that with all the zeal of Prof. Grimes in attempting to expose this "horrid delusion and humbug," the committee could not secure his services for the occasion only at an expense of about forty-five dollars for himself; while our good friend Chase, although having spoken every evening in the week previous to the discussion, charged them nothing. Comment is unnecessary.

The Orthodox waters here have been agitated by the renowned Henry Ward Beecher, who was advertised to lecture by the Young Men's Christian Union, composed of members of all denominations, in which conservatism received some severe blows. His subject was "Young America." And I could but notice how nearly his views correspond with our philosophy. One point I wish to notice, and that was in speaking of our national character, he remarked that we were the descendants of a people who loved liberty and scorned to be confined within the limits of dogma, creed or church, and preferred to stand up in our own individuality, free as God made us. To me it sounded like Spiritualism.

Yours, for the truth, S. W.

Oswego, N. Y., March 29, 1861.

Mrs. Hutchinson in Veranda.

I desire at this time, to bring before your notice a new star, that bids fair to equal any who have gone before—Mrs. Hutchinson, from Milford, N. H. She has just left us, after lecturing here and in the adjoining villages five or six weeks, giving, I am told, universal satisfaction. She speaks in the trance state, with open eyes, and great rapidity of utterance. After a brief invocation, the presiding spirit refers to the audience for a subject, which is spoken upon immediately in the most powerful and satisfactory manner. At the close, questions are requested, and again all are perfectly satisfied.

factory manner. At the close, questions are requested, and again all are perfectly satisfied.

She is also an excellent seer medium, describing accurately those persons who come before her vision.

Last Sabbath, at Bridgewater, Hosea Ballou spoke through her organism, to the delight of all, particularly those who knew and recognized the energetic old man.

Mrs. Hutchinson is young, probably thirty, refined in manner, lady-like in appearance, social and agreeable, and I think would appear well before any audience.

Very respectfully,

S. H. MIDDLETON.

### The Messenger Blvd.

The article which accompanies this is an extract of a letter bearing date, July 3d, 1832. The narration it contains of spirit manifestations, occurring at the time in which the writer flourished, may make it interesting to some of your readers.

Its author, James Howell, Esq., was one of the clerks of the privy council of Charles I., and lived on familiar terms with such worthies as Ben Jonson, as well as statesmen and divines, high in place and honor. His letters are still held in much esteem by literary men.

J. C. H.

"Sir—I thank you a thousand times for the noble entertainment you gave me at Bury, in showing me the antiquities of that place. In requital I can tell you of a strange thing I saw lately here, and I believe it is true. As I passed St. Dunstan's in Fleet street, last Saturday, I stopped into a lapidary, or stone cutter's shop, to treat with the master for a stone to put upon my father's tomb. In casting my eyes up and down, I spied a huge marble with a large inscription upon it, which was thus to my best remembrance:—Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird with a white breast was seen fluttering about his bed, and so vanished. Here lies also Mary Oxenham, sister of the said John, who died next day, and the same apparition was seen in the room."

At the bottom of the stone there is—Here lies Elizabeth Oxenham, the mother of said John, who died sixteen years since, when such a bird with a white breast was seen about her bed before her death." To all these divers witnesses, both scribes and ladies, whose names are engraven on the stone. This stone is to be sent to



# Why are Locks of Hair used by Mediums?

Instead of answering this question, we simply allude to the fact, that many mediums are most successful in examining and describing absent persons, when a lock of hair is furnished them as a sort of magnetic link to open communication. There is some significance in the common practice in procuring locks of hair from the heads of friends absent, whether gone into other lands or into the land of the hereafter. With what fondness the eye beams on those mementoes, and what a thrill attends the touch! The hair is doubtless charged with subtle elements, which serve as the media to put us in spiritual communication with the absent one. Bayard Taylor, in writing of his visit to the late Leigh Hunt, alludes to Hunt's passion for these personal mementoes of departed worth: "After tea had been removed, and a more poetic beverage made its appearance, [Hunt] brought out some of his treasures—locks of hair from the heads of poets, from Milton to Browning. He made me touch them all in succession, 'because,' said he, 'when you touch the hair, you actually touch the man himself.' I touched the thin white threads, which Keats and Hunt himself have celebrated in sonnets; then a gray lock from Swift's temple; a harsh, wiry tuft from Dr. Johnson's head; the bright chestnut, silky hair that had once been tossed back from Shelley's spiritual brow, and the thick auburn curls of Keats—Clairion.

## KATIE LEE AND WILLIE GREY.

Two brown heads with tossing curls,  
Bed lips shutting over pearls,  
Baro feet white and wet with dew,  
Two eyes black and two eyes blue;  
Little boy and girl were they,  
Katie Lee and Willie Grey.

They were standing where a brook,  
Bending like a shepherd's crook,  
Flashed its silver; and thick ranks  
Of green willow fringed the banks;  
Half in thought and half in play,  
Katie Lee and Willie Grey.

They had cheeks like cherries red;  
He was taller—"most a head";  
She, with arms like wreaths of snow,  
Swung a basket to and fro.  
As one lolled, half in play,  
Chattering to Willie Grey.

"Pretty Katie," Willie said—  
And there came a dash of red  
Through the brownness of his cheek—  
"Boys are strong and girls are weak,  
And I'll carry, so I will,  
Katie's basket up the hill."

Katie answered, with a laugh,  
"You shall carry only half."  
And then, tossing back her curls,  
"Boys are weak as well as girls."  
"Do you think that Katie guessed?  
Half the wisdom she expressed?"

Men are only boys grown tall,  
Hearts do not change much, after all;  
And when, long years from that day,  
Katie Lee and Willie Grey  
Stood again beside the brook,  
Bending like a shepherd's crook—

Is it strange that Willie said—  
While again a dash of red  
Crossed the brownness of his cheek—  
"I am strong and you are weak;  
Life is but a slippery steep,  
Hung with shadows cold and deep:

Will you trust me, Katie dear?  
Walk beside me without fear?  
May I carry, if I will,  
All your burdens up the hill?"  
And she answered, with a laugh,  
"No; but you may carry half."

Close beside the little brook,  
Bending like a shepherd's crook,  
Washing with its silver hands  
Late and early at the sands,  
Is a cottage, where, to-day,  
Katie lives with Willie Grey.

In a porch she sits, and lo!  
Swings a basket to and fro,  
Vastly different from the one  
That she swung in years ago!  
This is deep, and long, and wide,  
And has—rockers at the side!

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

Mrs. AMANDA M. SPENCER will lecture in Cambridgeport 5 days in April, 4 days in May, Providence, 5 days in Sept. Address, the above places, or New York City.

Mrs. L. E. A. DePoe will lecture at Decatur, and Devonport, in April, at Plymouth, Mass., in May; Providence, R. I., in July; Quincy, Mass., Aug. 4th, 11th and 18th; Saratoga Springs, N. Y., Aug. 25th, and Sept. 1st; Putnam, Conn., Sept. 8th and 15th; Quincey, N. H., Sept. 22nd and 29th; Portland Me., in Oct. Applications for week evening lectures, addressed above, will be received.

WALTER CHASE lectures in Troy, N. Y., the second Sunday of April; in Providence, R. I., the third and fourth days in April; in Putnam, Conn., four Sundays in May; in Stamford, first Sunday of June; in Williamstown, second Sunday in June; in Windsor, third Sunday in June; in Chicago, Mass., 4th Sunday of June; in Bethel, Vt., 5th Sunday of June; in Southwick, Vt., 4th Sunday of July. Will be at the Worcester Convention in April. He will receive subscriptions for the Banner of Light at club prices.

Mrs. LAURA McALPIN, will lecture the two first Sundays in April in Cleveland, Ohio; the third in Elkhart, Ind.; the fourth in Elmira, N. Y.; the fifth in Buffalo, N. Y.; the sixth in Detroit, Mich.; the seventh in New York City, N. Y.; the eighth in New Haven, Conn.; the ninth in Hartford, Conn.; the tenth in Providence, R. I.; the eleventh in Worcester, Mass.; the twelfth in Lowell, Mass.; the thirteenth in Boston, Mass.; the fourteenth in New Bedford, Mass.; the fifteenth in Fall River, Mass.; the sixteenth in Taunton, Mass.; the seventeenth in Hingham, Mass.; the eighteenth in Sandwich, Mass.; the nineteenth in Barnstable, Mass.; the twentieth in Bourne, Mass.; the twenty-first in Sandwich, Mass.; the twenty-second in Bourne, Mass.; the twenty-third in Sandwich, Mass.; the twenty-fourth in Bourne, Mass.; the twenty-fifth in Sandwich, Mass.; the twenty-sixth in Bourne, Mass.; the twenty-seventh in Sandwich, Mass.; the twenty-eighth in Bourne, Mass.; the twenty-ninth in Sandwich, Mass.; the thirtieth in Bourne, Mass.

Mrs. EMMA HARRISON will lecture in Boston, in April; Providence, in May—address, care of Capt. H. Simons, Providence, R. I.; Worcester and Hingham, in June, in Oswego, in July; Castleton, in August; care of Mrs. Marsh, 14 Broadfield street, Boston. Applications for week evening lectures should be made as soon as possible. The Sundays of the above months are engaged.

LEO MILLER will speak in Putnam, Conn., April 7th and 14th; Hartford, April 21st and 28th; in Elmira, N. Y., April 28th and May 5th; in Detroit, Mich., May 12th and 19th; in New York City, N. Y., May 26th and June 2nd; in Boston, Mass., June 9th and 16th; in Providence, R. I., June 23rd and 30th; in Worcester, Mass., July 7th and 14th; in Hartford, Conn., July 21st and 28th; in Elmira, N. Y., Aug. 4th and 11th; in Detroit, Mich., Aug. 18th and 25th; in New York City, N. Y., Sept. 1st and 8th; in Boston, Mass., Sept. 15th and 22nd; in Providence, R. I., Sept. 29th and Oct. 6th; in Worcester, Mass., Oct. 13th and 20th; in Hartford, Conn., Oct. 27th and Nov. 3rd; in Elmira, N. Y., Nov. 10th and 17th; in Detroit, Mich., Nov. 24th and Dec. 1st; in New York City, N. Y., Dec. 8th and 15th; in Boston, Mass., Dec. 22nd and 29th; in Providence, R. I., Jan. 5th and 12th; in Worcester, Mass., Jan. 19th and 26th; in Hartford, Conn., Feb. 2nd and 9th; in Elmira, N. Y., Feb. 16th and 23rd; in Detroit, Mich., Feb. 27th and March 6th; in New York City, N. Y., March 13th and 20th; in Boston, Mass., March 27th and April 3rd; in Providence, R. I., April 10th and 17th; in Worcester, Mass., April 24th and May 1st; in Hartford, Conn., May 8th and 15th; in Elmira, N. Y., May 22nd and 29th; in Detroit, Mich., June 5th and 12th; in New York City, N. Y., June 19th and 26th; in Boston, Mass., July 3rd and 10th; in Providence, R. I., July 17th and 24th; in Worcester, Mass., July 31st and Aug. 7th; in Hartford, Conn., Aug. 14th and 21st; in Elmira, N. Y., Aug. 28th and Sept. 4th; in Detroit, Mich., Sept. 11th and 18th; in New York City, N. Y., Sept. 25th and Oct. 2nd; in Boston, Mass., Oct. 9th and 16th; in Providence, R. I., Oct. 23rd and 30th; in Worcester, Mass., Nov. 6th and 13th; in Hartford, Conn., Nov. 20th and 27th; in Elmira, N. Y., Dec. 4th and 11th; in Detroit, Mich., Dec. 18th and 25th; in New York City, N. Y., Dec. 31st and Jan. 7th; in Boston, Mass., Jan. 14th and 21st; in Providence, R. I., Jan. 28th and Feb. 4th; in Worcester, Mass., Feb. 11th and 18th; in Hartford, Conn., Feb. 25th and March 3rd; in Elmira, N. Y., March 11th and 18th; in Detroit, Mich., March 25th and April 1st; in New York City, N. Y., April 8th and 15th; in Boston, Mass., April 22nd and 29th; in Providence, R. I., May 6th and 13th; in Worcester, Mass., May 20th and 27th; in Hartford, Conn., May 31st and June 7th; in Elmira, N. Y., June 14th and 21st; in Detroit, Mich., June 28th and July 5th; in New York City, N. Y., July 12th and 19th; in Boston, Mass., July 26th and August 2nd; in Providence, R. I., August 9th and 16th; in Worcester, Mass., August 23rd and 30th; in Hartford, Conn., September 6th and 13th; in Elmira, N. Y., September 20th and 27th; in Detroit, Mich., October 4th and 11th; in New York City, N. Y., October 18th and 25th; in Boston, Mass., October 31st and November 7th; in Providence, R. I., November 14th and 21st; in Worcester, Mass., November 28th and December 5th; in Hartford, Conn., December 12th and 19th; in Elmira, N. Y., December 26th and January 2nd; in Detroit, Mich., January 9th and 16th; in New York City, N. Y., January 23rd and 30th; in Boston, Mass., February 6th and 13th; in Providence, R. I., February 20th and 27th; in Worcester, Mass., February 27th and March 6th; in Hartford, Conn., March 13th and 20th; in Elmira, N. Y., March 27th and April 3rd; in Detroit, Mich., April 10th and 17th; in New York City, N. Y., April 24th and 30th; in Boston, Mass., May 8th and 15th; in Providence, R. I., May 22nd and 29th; in Worcester, Mass., May 31st and June 7th; in Hartford, Conn., June 14th and 21st; in Elmira, N. Y., June 28th and July 5th; in Detroit, Mich., July 12th and 19th; in New York City, N. Y., July 26th and August 2nd; in Boston, Mass., August 9th and 16th; in Providence, R. I., August 23rd and 30th; in Worcester, Mass., August 31st and September 7th; in Hartford, Conn., September 14th and 21st; in Elmira, N. Y., September 28th and October 5th; in Detroit, Mich., October 12th and 19th; in New York City, N. Y., October 26th and November 2nd; in Boston, Mass., November 9th and 16th; in Providence, R. I., November 23rd and 30th; in Worcester, Mass., November 30th and December 6th; in Hartford, Conn., December 14th and 21st; in Elmira, N. Y., December 28th and January 4th; in Detroit, Mich., January 11th and 18th; in New York City, N. Y., January 25th and 31st; in Boston, Mass., February 8th and 15th; in Providence, R. I., February 22nd and 29th; in Worcester, Mass., February 29th and March 6th; in Hartford, Conn., March 14th and 21st; in Elmira, N. Y., March 28th and April 4th; in Detroit, Mich., April 11th and 18th; in New York City, N. Y., April 25th and 30th; in Boston, Mass., May 9th and 16th; in Providence, R. I., May 23rd and 30th; in Worcester, Mass., May 31st and June 7th; in Hartford, Conn., June 15th and 22nd; in Elmira, N. Y., June 29th and July 6th; in Detroit, Mich., July 13th and 20th; in New York City, N. Y., July 27th and August 3rd; in Boston, Mass., August 10th and 17th; in Providence, R. I., August 24th and 31st; in Worcester, Mass., August 31st and September 7th; in Hartford, Conn., September 15th and 22nd; in Elmira, N. Y., September 29th and October 6th; in Detroit, Mich., October 13th and 20th; in New York City, N. Y., October 27th and November 3rd; in Boston, Mass., November 10th and 17th; in Providence, R. I., November 24th and 31st; in Worcester, Mass., November 31st and December 7th; in Hartford, Conn., December 15th and 22nd; in Elmira, N. Y., December 29th and January 5th; in Detroit, Mich., January 12th and 19th; in New York City, N. Y., January 26th and 31st; in Boston, Mass., February 10th and 17th; in Providence, R. I., February 24th and 31st; in Worcester, Mass., February 31st and March 7th; in Hartford, Conn., March 16th and 23rd; in Elmira, N. Y., March 30th and April 6th; in Detroit, Mich., April 14th and 21st; in New York City, N. Y., April 28th and 30th; in Boston, Mass., May 12th and 19th; in Providence, R. I., May 26th and 31st; in Worcester, Mass., May 31st and June 8th; in Hartford, Conn., June 16th and 23rd; in Elmira, N. Y., June 30th and July 7th; in Detroit, Mich., July 14th and 21st; in New York City, N. Y., July 28th and 31st; in Boston, Mass., August 11th and 18th; in Providence, R. I., August 25th and 31st; in Worcester, Mass., August 31st and September 8th; in Hartford, Conn., September 16th and 23rd; in Elmira, N. Y., September 30th and October 7th; in Detroit, Mich., October 14th and 21st; in New York City, N. Y., October 28th and 31st; in Boston, Mass., November 11th and 18th; in Providence, R. I., November 25th and 31st; in Worcester, Mass., November 31st and December 8th; in Hartford, Conn., December 16th and 23rd; in Elmira, N. Y., December 30th and January 6th; in Detroit, Mich., January 13th and 20th; in New York City, N. Y., January 27th and 31st; in Boston, Mass., February 11th and 18th; in Providence, R. I., February 25th and 31st; in Worcester, Mass., February 31st and March 8th; in Hartford, Conn., March 17th and 24th; in Elmira, N. Y., March 31st and April 7th; in Detroit, Mich., April 15th and 22nd; in New York City, N. Y., April 29th and 30th; in Boston, Mass., May 13th and 20th; in Providence, R. I., May 27th and 31st; in Worcester, Mass., May 31st and June 9th; in Hartford, Conn., June 17th and 24th; in Elmira, N. Y., June 31st and July 8th; in Detroit, Mich., July 15th and 22nd; in New York City, N. Y., July 29th and 31st; in Boston, Mass., August 12th and 19th; in Providence, R. I., August 26th and 31st; in Worcester, Mass., August 31st and September 9th; in Hartford, Conn., September 17th and 24th; in Elmira, N. Y., September 31st and October 8th; in Detroit, Mich., October 15th and 22nd; in New York City, N. Y., October 29th and 31st; in Boston, Mass., November 12th and 19th; in Providence, R. I., November 26th and 31st; in Worcester, Mass., November 31st and December 9th; in Hartford, Conn., December 17th and 24th; in Elmira, N. Y., December 31st and January 7th; in Detroit, Mich., January 14th and 21st; in New York City, N. Y., January 28th and 31st; in Boston, Mass., February 12th and 19th; in Providence, R. I., February 26th and 31st; in Worcester, Mass., February 31st and March 9th; in Hartford, Conn., March 18th and 25th; in Elmira, N. Y., March 31st and April 8th; in Detroit, Mich., April 16th and 23rd; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 14th and 21st; in Providence, R. I., May 28th and 31st; in Worcester, Mass., May 31st and June 10th; in Hartford, Conn., June 18th and 25th; in Elmira, N. Y., June 31st and July 9th; in Detroit, Mich., July 16th and 23rd; in New York City, N. Y., July 30th and 31st; in Boston, Mass., August 13th and 20th; in Providence, R. I., August 27th and 31st; in Worcester, Mass., August 31st and September 10th; in Hartford, Conn., September 18th and 25th; in Elmira, N. Y., September 31st and October 9th; in Detroit, Mich., October 16th and 23rd; in New York City, N. Y., October 30th and 31st; in Boston, Mass., November 13th and 20th; in Providence, R. I., November 27th and 31st; in Worcester, Mass., November 31st and December 10th; in Hartford, Conn., December 18th and 25th; in Elmira, N. Y., December 31st and January 8th; in Detroit, Mich., January 15th and 22nd; in New York City, N. Y., January 29th and 31st; in Boston, Mass., February 13th and 20th; in Providence, R. I., February 27th and 31st; in Worcester, Mass., February 31st and March 10th; in Hartford, Conn., March 19th and 26th; in Elmira, N. Y., March 31st and April 9th; in Detroit, Mich., April 17th and 24th; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 15th and 22nd; in Providence, R. I., May 29th and 31st; in Worcester, Mass., May 31st and June 11th; in Hartford, Conn., June 19th and 26th; in Elmira, N. Y., June 31st and July 10th; in Detroit, Mich., July 17th and 24th; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 14th and 21st; in Providence, R. I., August 28th and 31st; in Worcester, Mass., August 31st and September 11th; in Hartford, Conn., September 19th and 26th; in Elmira, N. Y., September 31st and October 10th; in Detroit, Mich., October 17th and 24th; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 14th and 21st; in Providence, R. I., November 28th and 31st; in Worcester, Mass., November 31st and December 11th; in Hartford, Conn., December 19th and 26th; in Elmira, N. Y., December 31st and January 9th; in Detroit, Mich., January 16th and 23rd; in New York City, N. Y., January 30th and 31st; in Boston, Mass., February 14th and 21st; in Providence, R. I., February 28th and 31st; in Worcester, Mass., February 31st and March 11th; in Hartford, Conn., March 20th and 27th; in Elmira, N. Y., March 31st and April 10th; in Detroit, Mich., April 18th and 25th; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 16th and 23rd; in Providence, R. I., May 30th and 31st; in Worcester, Mass., May 31st and June 12th; in Hartford, Conn., June 20th and 27th; in Elmira, N. Y., June 31st and July 11th; in Detroit, Mich., July 18th and 25th; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 15th and 22nd; in Providence, R. I., August 29th and 31st; in Worcester, Mass., August 31st and September 12th; in Hartford, Conn., September 20th and 27th; in Elmira, N. Y., September 31st and October 11th; in Detroit, Mich., October 18th and 25th; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 15th and 22nd; in Providence, R. I., November 29th and 31st; in Worcester, Mass., November 31st and December 12th; in Hartford, Conn., December 20th and 27th; in Elmira, N. Y., December 31st and January 10th; in Detroit, Mich., January 17th and 24th; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 15th and 22nd; in Providence, R. I., February 29th and 31st; in Worcester, Mass., February 31st and March 12th; in Hartford, Conn., March 21st and 28th; in Elmira, N. Y., March 31st and April 11th; in Detroit, Mich., April 19th and 26th; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 17th and 24th; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 13th; in Hartford, Conn., June 21st and 28th; in Elmira, N. Y., June 31st and July 12th; in Detroit, Mich., July 19th and 26th; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 16th and 23rd; in Providence, R. I., August 30th and 31st; in Worcester, Mass., August 31st and September 13th; in Hartford, Conn., September 21st and 28th; in Elmira, N. Y., September 31st and October 12th; in Detroit, Mich., October 19th and 26th; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 16th and 23rd; in Providence, R. I., November 30th and 31st; in Worcester, Mass., November 31st and December 13th; in Hartford, Conn., December 21st and 28th; in Elmira, N. Y., December 31st and January 11th; in Detroit, Mich., January 18th and 25th; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 16th and 23rd; in Providence, R. I., February 30th and 31st; in Worcester, Mass., February 31st and March 13th; in Hartford, Conn., March 22nd and 29th; in Elmira, N. Y., March 31st and April 12th; in Detroit, Mich., April 20th and 27th; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 18th and 25th; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 14th; in Hartford, Conn., June 22nd and 29th; in Elmira, N. Y., June 31st and July 13th; in Detroit, Mich., July 20th and 27th; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 17th and 24th; in Providence, R. I., August 31st and 31st; in Worcester, Mass., August 31st and September 14th; in Hartford, Conn., September 22nd and 29th; in Elmira, N. Y., September 31st and October 13th; in Detroit, Mich., October 20th and 27th; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 17th and 24th; in Providence, R. I., November 31st and 31st; in Worcester, Mass., November 31st and December 14th; in Hartford, Conn., December 22nd and 29th; in Elmira, N. Y., December 31st and January 12th; in Detroit, Mich., January 19th and 26th; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 17th and 24th; in Providence, R. I., February 31st and 31st; in Worcester, Mass., February 31st and March 14th; in Hartford, Conn., March 23rd and 30th; in Elmira, N. Y., March 31st and April 13th; in Detroit, Mich., April 21st and 28th; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 19th and 26th; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 15th; in Hartford, Conn., June 23rd and 30th; in Elmira, N. Y., June 31st and July 14th; in Detroit, Mich., July 21st and 28th; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 18th and 25th; in Providence, R. I., August 31st and 31st; in Worcester, Mass., August 31st and September 15th; in Hartford, Conn., September 23rd and 30th; in Elmira, N. Y., September 31st and October 14th; in Detroit, Mich., October 21st and 28th; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 18th and 25th; in Providence, R. I., November 31st and 31st; in Worcester, Mass., November 31st and December 15th; in Hartford, Conn., December 23rd and 30th; in Elmira, N. Y., December 31st and January 13th; in Detroit, Mich., January 20th and 27th; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 18th and 25th; in Providence, R. I., February 31st and 31st; in Worcester, Mass., February 31st and March 15th; in Hartford, Conn., March 24th and 31st; in Elmira, N. Y., March 31st and April 14th; in Detroit, Mich., April 22nd and 29th; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 20th and 27th; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 16th; in Hartford, Conn., June 24th and 31st; in Elmira, N. Y., June 31st and July 15th; in Detroit, Mich., July 22nd and 29th; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 19th and 26th; in Providence, R. I., August 31st and 31st; in Worcester, Mass., August 31st and September 16th; in Hartford, Conn., September 24th and 31st; in Elmira, N. Y., September 31st and October 15th; in Detroit, Mich., October 22nd and 29th; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 19th and 26th; in Providence, R. I., November 31st and 31st; in Worcester, Mass., November 31st and December 16th; in Hartford, Conn., December 24th and 31st; in Elmira, N. Y., December 31st and January 14th; in Detroit, Mich., January 21st and 28th; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 19th and 26th; in Providence, R. I., February 31st and 31st; in Worcester, Mass., February 31st and March 16th; in Hartford, Conn., March 25th and 31st; in Elmira, N. Y., March 31st and April 15th; in Detroit, Mich., April 23rd and 30th; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 21st and 28th; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 17th; in Hartford, Conn., June 25th and 31st; in Elmira, N. Y., June 31st and July 16th; in Detroit, Mich., July 23rd and 30th; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 20th and 27th; in Providence, R. I., August 31st and 31st; in Worcester, Mass., August 31st and September 17th; in Hartford, Conn., September 25th and 31st; in Elmira, N. Y., September 31st and October 16th; in Detroit, Mich., October 23rd and 30th; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 20th and 27th; in Providence, R. I., November 31st and 31st; in Worcester, Mass., November 31st and December 17th; in Hartford, Conn., December 25th and 31st; in Elmira, N. Y., December 31st and January 15th; in Detroit, Mich., January 22nd and 29th; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 20th and 27th; in Providence, R. I., February 31st and 31st; in Worcester, Mass., February 31st and March 17th; in Hartford, Conn., March 26th and 31st; in Elmira, N. Y., March 31st and April 16th; in Detroit, Mich., April 24th and 31st; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 22nd and 29th; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 18th; in Hartford, Conn., June 26th and 31st; in Elmira, N. Y., June 31st and July 17th; in Detroit, Mich., July 24th and 31st; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 21st and 28th; in Providence, R. I., August 31st and 31st; in Worcester, Mass., August 31st and September 18th; in Hartford, Conn., September 26th and 31st; in Elmira, N. Y., September 31st and October 17th; in Detroit, Mich., October 24th and 31st; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 21st and 28th; in Providence, R. I., November 31st and 31st; in Worcester, Mass., November 31st and December 18th; in Hartford, Conn., December 26th and 31st; in Elmira, N. Y., December 31st and January 16th; in Detroit, Mich., January 23rd and 30th; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 21st and 28th; in Providence, R. I., February 31st and 31st; in Worcester, Mass., February 31st and March 18th; in Hartford, Conn., March 27th and 31st; in Elmira, N. Y., March 31st and April 17th; in Detroit, Mich., April 25th and 31st; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 23rd and 30th; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 19th; in Hartford, Conn., June 27th and 31st; in Elmira, N. Y., June 31st and July 18th; in Detroit, Mich., July 25th and 31st; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 22nd and 29th; in Providence, R. I., August 31st and 31st; in Worcester, Mass., August 31st and September 19th; in Hartford, Conn., September 27th and 31st; in Elmira, N. Y., September 31st and October 18th; in Detroit, Mich., October 25th and 31st; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 22nd and 29th; in Providence, R. I., November 31st and 31st; in Worcester, Mass., November 31st and December 19th; in Hartford, Conn., December 27th and 31st; in Elmira, N. Y., December 31st and January 17th; in Detroit, Mich., January 24th and 31st; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 22nd and 29th; in Providence, R. I., February 31st and 31st; in Worcester, Mass., February 31st and March 19th; in Hartford, Conn., March 28th and 31st; in Elmira, N. Y., March 31st and April 18th; in Detroit, Mich., April 26th and 31st; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 24th and 31st; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 20th; in Hartford, Conn., June 28th and 31st; in Elmira, N. Y., June 31st and July 19th; in Detroit, Mich., July 26th and 31st; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 23rd and 30th; in Providence, R. I., August 31st and 31st; in Worcester, Mass., August 31st and September 20th; in Hartford, Conn., September 28th and 31st; in Elmira, N. Y., September 31st and October 19th; in Detroit, Mich., October 26th and 31st; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 23rd and 30th; in Providence, R. I., November 31st and 31st; in Worcester, Mass., November 31st and December 20th; in Hartford, Conn., December 28th and 31st; in Elmira, N. Y., December 31st and January 18th; in Detroit, Mich., January 25th and 31st; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 23rd and 30th; in Providence, R. I., February 31st and 31st; in Worcester, Mass., February 31st and March 20th; in Hartford, Conn., March 29th and 31st; in Elmira, N. Y., March 31st and April 19th; in Detroit, Mich., April 27th and 31st; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 25th and 31st; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 21st; in Hartford, Conn., June 29th and 31st; in Elmira, N. Y., June 31st and July 20th; in Detroit, Mich., July 27th and 31st; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 24th and 31st; in Providence, R. I., August 31st and 31st; in Worcester, Mass., August 31st and September 21st; in Hartford, Conn., September 29th and 31st; in Elmira, N. Y., September 31st and October 20th; in Detroit, Mich., October 27th and 31st; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 24th and 31st; in Providence, R. I., November 31st and 31st; in Worcester, Mass., November 31st and December 21st; in Hartford, Conn., December 29th and 31st; in Elmira, N. Y., December 31st and January 19th; in Detroit, Mich., January 26th and 31st; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 24th and 31st; in Providence, R. I., February 31st and 31st; in Worcester, Mass., February 31st and March 21st; in Hartford, Conn., March 30th and 31st; in Elmira, N. Y., March 31st and April 20th; in Detroit, Mich., April 28th and 31st; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 26th and 31st; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 22nd; in Hartford, Conn., June 30th and 31st; in Elmira, N. Y., June 31st and July 21st; in Detroit, Mich., July 28th and 31st; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 25th and 31st; in Providence, R. I., August 31st and 31st; in Worcester, Mass., August 31st and September 22nd; in Hartford, Conn., September 30th and 31st; in Elmira, N. Y., September 31st and October 21st; in Detroit, Mich., October 28th and 31st; in New York City, N. Y., October 31st and 31st; in Boston, Mass., November 25th and 31st; in Providence, R. I., November 31st and 31st; in Worcester, Mass., November 31st and December 22nd; in Hartford, Conn., December 30th and 31st; in Elmira, N. Y., December 31st and January 20th; in Detroit, Mich., January 27th and 31st; in New York City, N. Y., January 31st and 31st; in Boston, Mass., February 25th and 31st; in Providence, R. I., February 31st and 31st; in Worcester, Mass., February 31st and March 22nd; in Hartford, Conn., March 31st and 31st; in Elmira, N. Y., March 31st and April 21st; in Detroit, Mich., April 29th and 31st; in New York City, N. Y., April 30th and 30th; in Boston, Mass., May 27th and 31st; in Providence, R. I., May 31st and 31st; in Worcester, Mass., May 31st and June 23rd; in Hartford, Conn., June 31st and 31st; in Elmira, N. Y., June 31st and July 22nd; in Detroit, Mich., July 29th and 31st; in New York City, N. Y., July 31st and 31st; in Boston, Mass., August 26th and 31st; in Providence, R. I., August 31st and 31st; in



## Pearls.

—Elegies—  
And quoted each, and jewels five words long,  
That on the stretched fore-finger of all time  
Sparkle forever."

## BIRDS.

Sweet bird! thou sing'st away the early hours  
Of Winter past, or coming, void of care,  
Well pleased with delights, which present are—  
Fair seasons, budding sprays, sweet smiling flowers,  
To rocks, to springs, to rills, from lofty bowers,  
Thou thy Creator's goodness dost declare.  
And what dear gifts on thee did not spare,  
A stail to human sense in sin that lowers,  
What soul can be so sick, which by thy songs  
(Altered in sweetness), sweetly is not driven  
Quite to forget earth's turnings, smiles and wrongs,  
And lift a reverend eye and thought to heaven?  
Sweet artless songster, thou my mind dost raise  
To air of spheres, yes, and to angels' lays."  
[W. Drummond.]

Never purchase love or friendship by gifts: when  
these obtained, they are lost as soon as you stop pay-  
ment.

## HOPE.

The world may change from old to new,  
From new to old again;  
Yet hope and heaven forever true,  
Within man's heart remain.  
The dreams that bless the weary soul,  
The struggles of the strong,  
Are steps toward some happy goal,  
The story of Hope's song.  
Hope leads the child to plant the flower,  
The man to sow the seed;  
Nor leaves fulfillment to her hour,  
But prompts again to deed.  
And ere upon the old man's dust  
The grass is seen to wave,  
We look through fallen tears—to trust  
Hope's sunshine on the grave."  
[Sarah Adams.]

The men whom men respect, the women whom women  
approve, are the men and women who bless their  
species.

## THE MARRIAGE YOW.

Speak it not lightly—'t is a holy thing,  
A bond enduring through long distant years,  
When joy or thine above is hovering.  
Or when thine eye is wet with latest tears,  
Recorded by an angel's pen on high,  
And must be question'd in eternity!

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

## NOBILITY.

I am one,  
Who dwells within me a nobility  
That spins the idle pratings of the great,  
And their mean boast of what their fathers were  
While they themselves are fools effeminate,  
The scorn of all who know the worth of mind  
And virtue.—[Perceval.]

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

Sunday Evening, March 24, 1861.

## THE UNION.

We have chosen for the subject of this evening's  
discourse, *The Union*. We are well aware that the  
various opinions concerning the inharmonious which  
permeates our country, have been discussed in all  
their forms and ramifications; but, while sectional  
and opposite sides have been taken, and various  
opinions both for and against the causes for a rupture  
in the nation have been given, there has, as yet,  
within our knowledge, been uttered no great appeal  
in the spirit of Christianity, to the hearts and minds  
of the people who compose the vast nation of the  
United States. Unquestionably, the theme is the  
greatest which could inspire the statesman and orator  
of any nation.

If the question simply concerned the people of the  
present generation, or was a mere sectional differ-  
ence between various States, we might pass it by as  
one which would decide itself, and which would be of  
no particular interest to the world; but when a  
people has drawn its resources from all the nations  
of the earth, when it has been aided by their  
combined prayers, and owns the proudest annals of  
glory which the world has ever known—and when  
its union, founded on the highest qualifications of  
human nature, is threatened, it behooves us to speak  
and add our mite toward preventing such a catastro-  
phe.

The Union of these States was not predicated  
upon a mere material basis, but upon principles as  
high, broad and ennobling as the Universe itself,  
having, as its standard, the noblest efforts of the hu-  
man mind; and having achieved a victory over the  
greatest despotism in the world, and successfully  
combated difficulties over which it could not be ex-  
pected to triumph.

In that history so well known, we will merely  
refer to one glorious page, which perhaps, has been  
forgotten, viz., that, while other nations were found-  
ed on the principle of hereditary rule or of conquest,  
this came into existence more than any other by the  
direct interposition of Providence. One portion was  
entirely planted by those who had fled for the sake  
of religious liberty, and have always constituted the  
greatest element of the success of the nation; which,  
as a whole, has always been under direct Divine pro-  
tection, for the specific purpose, seemingly, of found-  
ing the greatest empire the world ever contained.

You know the trials and difficulties encountered  
by Columbus; how the gracious Queen Isabella  
pawed her jewels to aid in prosecuting what was  
looked on as the dream of a fanatic; and how, at  
last, even while he was threatened with personal vi-  
olence at the hands of his mutinous crew, the shores  
of the New World were discovered. You know the  
history which followed. Your country was peopled  
by the enterprise of individuals, instead of by the  
power of monarchs; and the British government  
sought to acquire revenue, and to increase their in-  
fluence and territory at the expense of the colonists.  
You know the result. You know the men who were  
reared up to meet the emergencies of that day;  
and who was then the foremost in promoting the  
welfare of this empire, and implanting the tree of  
liberty, whose branches might extend to heaven.

Washington might well be called the Father of his  
country; for had she been without the aid of his  
wise counsels and manly integrity, none of Amer-  
ica's great sons, beside, could have been substituted  
to answer the same purpose, in her time of need.  
You are familiar with the hardships of the Ameri-  
can Revolution, and are too near its scenes to be  
unmindful of the history of that struggle.

Citizens of the Empire State, which represents  
the vital portion, the great commercial heart of the  
Confederation, it is not strange you should desire to  
preserve that which Washington devoted his life to  
place in a stable foundation. Your own noble city—  
destined to be the metropolis of the world—was  
long the headquarters of Washington, when com-  
manding the army which conquered the British king,  
The same history appeals to the citizens of New  
Jersey, that battle-ground of the Revolution; and of  
Pennsylvania, where was planted the first tree of  
Liberty, and whence was sent forth that memora-  
ble State-paper which ranks as the greatest produc-  
tion of the human mind. And surely, with such  
reminiscences and surroundings, the State of New  
York cannot be unmindful of the glory and prosper-  
ity which depend on the existence of the American  
Union.

And when, pointing to the wealth and commercial  
importance of the Empire State, we say you owe all  
to that Union, and to the heaven-born Washington,  
you will not consider that we have mistaken the  
theme, or purpose, or occasion, upon which to speak  
thus. For, while we speak of Washington as a man,  
we must not forget that he was a chosen instrument  
in the hands of Providence for the establishment of  
liberty, alike in this country and in Europe. Still,  
although in public and private life, rising almost to  
divinity, we must remember he was but a man, im-  
pelled by a high and glorious power. Though the  
Union should be destroyed, the name of Washington

will be remembered when perhaps this nation shall  
be forgotten and liberty trampled beneath the dust;  
because he was true, loyal and just, in all his rela-  
tions as hero, statesman, and man.

There is a certain view of this subject, which, to  
politicians and sectional partisans, may seem quite  
probable, namely: that the Constitution was framed  
while all were looking to it for protection from an  
outside enemy, rather than from internal disturbing  
elements; and that the instrument has become in-  
sufficient to answer its purposes, from the diversity  
of the interests over which it extends; but it is folly  
to present this argument to any who are able to view  
calmly and accurately the true secret of the prosper-  
ity of this country. The North and South—slave-  
holders and non-slaveholders—are equally depend-  
ent for prosperity and success upon the Union and  
Constitution; and without them, both perhaps would  
have been destroyed; for two such opposite elements,  
without the modifying influences which the Consti-  
tution provided, could never have existed in such  
near neighborhood, without greater animosity than  
has actually sprung up between them. And if either  
section had remained under foreign control, slavery  
could not have prospered, for the British govern-  
ment would long since have abolished this institu-  
tion, and Spain would not have encouraged it, at the  
risk of making her colonies greater than herself.

Another point in which Washington represented  
the true interest of your whole nation, better than  
any other man, is, that while his private feelings  
were opposed to slavery, he thought he had a right  
to hold those bequeathed to his protection; and it  
was the greatest act of his private life, that he pro-  
vided, in his will, for their ultimate emancipation;  
and, therefore, while he is claimed by both North  
and South, he was in reality neither pro-slavery nor  
abolitionist—but a National American in the broad-  
est and truest sense. Not for one moment would he  
have asserted that slavery is a divine institution.  
He regarded it as a sad and dangerous necessity,  
and from that conviction he would not purchase  
slaves, and provided for the emancipation and main-  
tenance of those he possessed, as well as he could;  
and if Washington lived now, what view would he  
take of the slavery question? Southern believers  
in the divine right of slavery, who point to him as a  
slaveholder, should learn a lesson from his act of  
emancipation; while Northern zealots should re-  
member that by inheritance he was a slaveholder,  
and did not emancipate his slaves hastily, at the  
expense of greater objects; but provided for their  
education, that they might not be thrown on the  
tender mercies of the abolitionists. Thus the ex-  
ample of Washington rebukes both extreme parties  
who seek the overthrow of the Union.

It should be remembered also by our politicians,  
that no new issues have grown up from this source,  
save what have arisen from the expansion of our  
territory, and the consequent accumulation of slave  
property; that we have still the same government  
and laws, and should have the same Union, but for  
the madness and corruption of party spirit; and if  
they would remember that all the freedom, prosper-  
ity and glory of the nation, in its most palmy state,  
have depended on the Constitution and the Union,  
they would falter before laying violent and sacrilegious  
hands on that which they can never replace.

We do not say that the Constitution is absolute  
perfection, but who can make it answer a better  
purpose than in the past? Has not the nation ad-  
vanced and prospered in every respect? and has not  
the Constitution proclaimed freedom and justice  
within her borders? Let that Constitution, if neces-  
sary, be constitutionally amended; but let it not be  
destroyed, for that would only be to promote anarchy  
and petty despotism. If our time and faculties al-  
lowed, we would point out, by separate reference to  
every State of the Union, that that Union is its very  
life, on whose destruction nothing but anarchy can  
ensue, and that the Constitution is the sole guaran-  
tee of its prosperity. We do not understand why  
any State should war against the national govern-  
ment, which has nurtured it into vigorous prosperity,  
any more than a child should lift a paralytic hand  
against its natural protector. We do not compre-  
hend how any consistent requirement on the part of  
any State should conflict with the Federal Constitu-  
tion, which provides so amply for the happiness,  
prosperity and separate rights of each. We are now  
told that the Union has proved a failure, that the  
Constitution does not meet the requirements of the  
people, and that they must either be destroyed, or  
amendments made which will place the power in the  
hands of demagogues who hold to the divine right  
of slavery extension.

Now, while we do not object to any personal opin-  
ions on the subject of slavery, we hold that the  
South has no more right to saddle our General Gov-  
ernment with the curse of human bondage, than the  
North has to say that slavery shall not exist at all.  
In either case, the government would be perverted  
from the original purposes with which it was form-  
ed, in order to serve the ends of license and tyranny.  
If the slave-oligarchy is to master the Union, we  
might as well proclaim a monarchy at once; for  
under any species of aristocratic rule, our cherished  
principles of Liberty are lost forever. Those who  
have succeeded seem to regard Liberty first and Union  
afterward; but we should remember that Liberty,  
uncontrolled, soon degenerates into savage excess of  
murder and rapine. Among ourselves, Liberty and  
Union (in the immortal language of the Great Ex-  
pounder of your system) must be "one and insepar-  
able;" for, in the event of a rupture, no line could  
be drawn, between the divided sections, on the basis  
of equity and mutual concession. Neither North nor  
South could then have Liberty, save for the ultimate  
purposes of anarchy and tyranny over her own popu-  
lation.

The old Constitution is broad, comprehensive, uni-  
versal; it would answer its purpose a century hence,  
as well as now. That of the Southern Confederacy  
is adapted to the exigencies only of the passing gen-  
eration; it seeks to give the people an inheritance of  
Slavery, instead of Liberty; and has patched up a  
Union which simply springs from the petty grudges  
and strifes of defeated political adventurers. And  
you of the North, while you tremble on the brink  
of the commercial crisis and grieve over the impending  
destruction of the beloved national fabric, still do  
not comprehend the full meaning and import of the  
change. You do not realize, that if the Union be  
destroyed, Liberty itself is henceforth a mere name;  
nor how deeply the disruption would affect the very  
life of the country.

If Virginia should withdraw and complete the  
palanquin of seceding States, ask yourself what would  
be the emotions of her greatest son, could he revisit  
the scene of his glorious labors, and stand amid the  
broken fragments of what he had given his lifetime  
to establish, only that it might be overthrown in less  
than a century after its crowning victory. With  
what feelings would he stand in your halls of legis-  
lation and view the corruption which has overthrown  
your government; in that Hall of Independence  
which witnessed his inauguration as Chief Magis-  
trate! What would be his utterance? Not of rebuke  
or command, nor yet of cheer and encouragement,  
for it would fall on careless or unwilling ears; but  
the sternest and severest, because the saddest tears,  
would course down his cheeks, even such as were  
shed by Jesus in Gethsemane.

And now what is to be done? Your newly-elected  
Chief Magistrate—the successor of Washington—is  
placed in such a situation as would inspire even an  
ordinary man with feelings of a loftier patriotism,  
and bid him brace all his powers to meet the majes-  
tic emergencies of his position. And perhaps Mr.  
Lincoln may prove equal to his task. Let us look on  
the bright side of the picture. Let us hope that the  
storm may pass away—that the lost stars may re-  
turn to the national constellation—that the memory  
of Washington may still exert its power, and that  
those who fought side by side with him in the first  
struggle for independence, and who with tottering  
limbs and gray hairs, still survive among you, may  
triumph with you anew over the issue of the second  
conflict. But that conflict need not be one of blood-  
shed, which could only end in mutual extermination;  
such a war need not be fought again, and any at-  
tempt to gain the laurels of victory in that direction  
will be destructive of all which your forefathers  
achieved. Why should a family of brothers arm  
and fight for what after all is but a phantom—an  
abstraction? If Washington lived now, there would  
be no civil war, for history records no greater mas-  
ter than he of pacific policy, as respected his own

countrymen; and this was only laid aside when a  
foreign foe threatened our tranquillity. Why cannot  
our statesmen consult the common good now as then?  
Why does not the South, instead of rushing blindly  
into treason, rebellion and robbery, meet in council  
with those who would gladly extend to her the olive  
branch, and reason calmly on the mutual interests of  
both sections? The Father of his country would  
turn with indignant sorrow from the loud peans by  
which the last anniversary of his birth was cele-  
brated, in the North as an expression of sectional  
fanaticism—in the South as a cloak for treasonable  
designs—and would regard these as insults to his  
name, his character and his principles. Not on that  
day, instead of resounding with rejoicing and festi-  
vities, your homes should have been draped in mourning,  
if indeed the Union is destroyed. But the voice  
of the people, as it is the final arbiter, so it is the  
great safe guard, of your destiny; and that voice  
will proclaim eulogy, that you have not forgotten the  
principles represented by the man whose name you  
celebrate, nor lost the qualities by which he was able  
to secure their triumph.

Reported for the Banner of Light.

MRS. M. M. MACUMBER AT ALLSTON HALL,

Sunday, March 31, 1861.

Mrs. M. M. Macumber addressed the audience at  
Allston Hall, Boston, under spirit influence, on the  
afternoon and evening of Sunday, the 31st ult.  
The text of her evening discourse, of which the fol-  
lowing is a substantial report, was, "Come unto me  
ye that labor and are heavy-laden, and I will give you  
rest!"

Words of the Reformer of man, the words of Jesus,  
called Christ, wherein we are enabled to perceive  
something more than a mere invitation to believe;  
interpreted, however, by self-constituted expounders  
of the law and testimony, to signify that the coming  
unto Jesus in order to obtain this promised rest, was  
a simple credence that he was the Christ, the all-  
sufficient Saviour, having made propitiation for all  
sin, by offering himself as the divine sacrifice there-  
for. But, indeed, something better, higher far, is  
intended than the offer of a mere intellectual, external  
rest, whose condition is this technical faith. To a  
professedly progressive people, a doctrine of rest is  
almost out of place, and in counteraction of that liv-  
ing principle that calls the race ever onward, ever  
upward. Yet there is a yearning of the soul for  
rest, which must and will be satisfied. A rest, too,  
from labor, labor sore and sorrowful.

Where, then, shall the soul find rest. Is there not  
some principle which may be assumed, or universal  
truth, through whose aid we may attain this beat-  
itude?

In order to enjoy a true soul-rest, there must be  
perfect confidence in its source and dependence.  
Even if self-circumscription be chosen, perfect confi-  
dence is requisite always, in order that the soul rest  
in any one department. Man has been said to have  
a double nature, a mysterious duality of essence.  
This is but a part of the truth. Man's nature is a per-  
fect image of God's nature in its trinity. There are,  
as man, body, soul, and spirit. There are, as God,  
the attributes, making up this godhead, of love, will  
and wisdom. And there are as many more expres-  
sions. Man always must express his life according  
to the period and degree of his development. He is  
not only a physical being, but a social, intellectual,  
moral, and religious being; and if he would rest, he  
must find his rest either through one or all of these  
departments of his nature, must obtain it by having  
perfect confidence in something—some person, some  
friend—corresponding to the particular plane of his  
development. Here is the reason why the Christian  
so quickly finds rest in his ideal faith; he finds in it  
something that satisfies the longing of the religious  
department of his mind. He reaches out, and find-  
ing nothing in the present that equals his thought  
of perfection, the ideal Saviour, in his mind, is the  
very embodiment of perfection, of glory, and of all  
beauty; therefore he finds in him an ideal rest. He  
looks backward instead of forward; he looks to  
Mount Calvary, looks to all the beautiful life of the  
Christ-child, and believes that this Jesus was perfect,  
and in this confidence finds rest. And so it is in  
every department of human life.

We would not tear down this image of Jesus en-  
shrined in man's mind, would deprecate no altar,  
would rend away none of the brightening drapery  
by which Jesus, and the Crucifixion itself, was sur-  
rounded; we would only show to the mind of man  
that the ideal Jesus which he is daily aspiring and  
seeking unto is not the real Jesus of reason, but only  
the Jesus that has been formed in human conceptions  
of perfect excellence. It has its use, a great and  
glorious use; because man must move through his  
confidence. When Jesus uttered the words chosen as  
the subject of this discourse, he spoke from the deep  
inward workings of his own spirit; he meant a com-  
ing unto his faith, unto his light, unto his life, the  
Christ-principle, which he embodied, a birth and out-  
growth of the spirit. We find that man's religious  
development relates to broad and general principles.  
Religion is universal. Every soul continually is say-  
ing, "Give me something that is higher than I am!"  
That is what we call the natural religion of the soul.  
It is alike in all nations, people, kindred, and  
tongues; all worship God—differently. It is true,  
yet all have a religion of this nature. It is different  
for religion cannot be taught to obey. Religion is as  
natural as the simplest physical wants. But natu-  
rality is something different; it is educational. You  
can teach a man how to moral, how to express the  
moral law; you cannot teach him to be religious;  
if the germ of that religion, the feeling, the outflow  
and aspiration, is not there, you cannot plant it there.  
You can teach man how to express his religion, and  
to give form to that expression; but you cannot clothe  
him with it as with a garment, or engrave it upon  
the soul.

The ideal rest, then, cannot be the real; it is some-  
thing belonging to the external as far as form is con-  
cerned. Men bow down before their God, invent a  
form of prayer, worship him from a simple feel-  
ing, the desire to please God, to bring down rest, to  
say to conscience, "Be still, I have done all that is  
required of me, and now will rest in the religious  
plane."

Man knows how to minister to his material needs  
far better than to those of his intellectual or moral be-  
ing. In the infancy of the race he did not know his  
loves, he had no perception of his affections, and no  
confidence in anything that did not supply a physical  
demand. The child's first expression is of a physical  
desire to be fed, to be cared for. But as soon as the  
moral life awakes, the moment the elixir of immor-  
tality is poured into the body which is to person-  
ify the soul and to make it a vitalized, personal, liv-  
ing identity, the inner consciousness becomes appar-  
ent, finds expression in restless longings and aspira-  
tions; and when these find fruition, then there is  
rest. First, the social faculties demand a sphere for  
action; when this is obtained, there is established a  
general trust or confidence, and, consequently, a gen-  
eral kind of rest. But this is far from supplying  
the ultimate fulfillment of content, it has not reached  
the centre, has not become the absolutism, the all in  
all, the soul's perfect destiny.

From social life, then, we come to particular and  
special friendships. Of these, the most glowing and  
earnest, the nearest and dearest, though better and  
higher than the general relations of society, still are  
not the all, the absolutism, the true and only rest.

The same principle holds true in the conjugal re-  
lation, that entire love, confidence, and trust are the  
conditions of rest therein. Husband must meet wife  
upon the social, intellectual, and religious plane;  
must become to her the "word made flesh," the  
"open door" and the "living way," must be to her  
all in all, versatile and universal in every element  
of being.

How shall we respond to the invitation, "Come  
unto me?" Come unto the condition of harmony,  
purity and love; come to the Christ-condition. Thus  
shall the soul rest. What is the Christ-condition?  
One that is nicely accordant with that where every  
human being should be like a perfectly tuned instru-  
ment, dissonant most eloquent music; it is the  
condition that should be transmitted from every  
father to his son, from every mother to her daughter,  
teaching their children how they may find the prom-

ised rest, how they may be unfolded, what are their  
true attractions; in whom, and where, to place con-  
fidence. If for one moment the soul finds rest, it is  
an eternal prophecy to that soul that it will finally  
attain its entire rest.

Man cannot rest in faith; he must have some-  
thing more tangible. As in all ages, still he cries,  
with trembling lips, amid fear and doubt, "Lord, I  
do believe; help thou mine unbelief;" almost saying  
that unbelief is at the bottom of the *do believe*.

While we do not repudiate the thought of believing  
in an ideal Jesus, and thus gaining an ideal rest  
from all saints and saviours of the past, while we can  
hold him up as a type and pattern and example;  
yet we say we must have a present Saviour, a pres-  
ent incarnation. And in so far as any come to this  
condition of perfect confidence and rest, so many  
saviours shall we have in the world.

It is a grave mistake to suppose that love must of  
necessity be pure. There is indeed a true religion,  
and it is the blending of love and wisdom. Every  
person has love within his soul; but since it must  
needs manifest itself through the vessel in which it  
is poured, it is often material in its expression.

Will it be the telegraphic wire to a higher depart-  
ment or development of love, which is wisdom.  
Knowledge is not wisdom, although a man may be  
wise because of knowledge. They may be as near  
alike as the perfume and the flower—and yet the  
perfume is not the flower. Crimes of the greatest  
 enormity have had their origin in a perverted love.  
A man may love a bad thing, or that which seems  
to be bad, as well as a good thing. He first loves;  
that gives birth to a desire, and that desire finally  
becomes an action, when sanctioned by such wis-  
dom as the man may possess. And it is easy to see  
how much more love than wisdom people have.

If mankind would think more of formation, there  
would not be so much trouble about reformation. If  
they would all the time be revived in the higher de-  
partment of their nature, there would be no need of  
the periodical "revivals." Remember that the eter-  
nal Now is all our portion. Act your prayers, re-  
membering that the external form has nothing to do  
with the spirit. See that every one has the opportu-  
nity of expression, and does express himself as a  
Christ, or according to what of the principle of  
Christ he possesses.

You may measure a man by that which he loves,  
and by that which he sees to be beautiful. There is  
no beauty aside from the feeling of beauty; no love  
aside from the love in your soul; no rest aside from  
perfect confidence; no Saviour, no Jesus, aside from  
coming unto his condition, experiencing his love,  
living his life, seeing as he saw, being taught as he  
was taught, and becoming a recipient of the spirit of  
which he was the recipient, that was poured out  
upon him, and will be upon you, if you seek it, with-  
out measure.

Reported for the Banner of Light.

BOSTON SPIRITUAL CONFERENCE,  
WEDNESDAY EVENING, APRIL 3, 1861.

SUBJECT—"The Bible."

DR. WETTERBERG, JR., Chairman.

JOHN RANDOLPH—"The Bible is an institution that  
is in common with many others, have thought very  
lightly of. But somehow or other,

"The devil, when he was sick, thought he a saint would be,  
but when the devil got well, the devil a saint was he."

When we are in our health, we go around the wide  
world in search of fortune and fame, and think very  
little of the Bible; but when the heavy hand of dis-  
ease falls upon us—when friends drop off, and pain  
is racking our bodies, then we come back to the  
Bible, and find it a very soft pillow to ease our aching  
bodies. If I could live my life over again, and  
had the choice to accept the Bible, with all its cru-  
dities, or philosophy with its glitter and its specu-  
lation, I would take the Bible—for I find more there  
that is pure and ennobling than anything else. I  
believe it is better than all books beside, and is ple-  
narily inspired by God. Call me orthodox, if you  
will; but this is my earnest and honest conviction.  
I find in the Bible that which transcends everything  
earthly or spiritual. Spiritualism is good in its way;  
but the philosophy of the Bible is better than the phi-  
losophy of Spiritualism. If the certainty of immor-  
tality, as taught by Spiritualism, could be blended  
with the religion of the Bible, we would have a reli-  
gion for all kinds of weather—which would lead us  
to help others up, instead of dragging them down.  
I shall try to take the Bible into my Spiritualism,  
and see if it won't give me some of the "balance-  
wheel" people talk so much about.

DR. N. B. WOLFE.—It is rather a delicate subject,  
to express ourselves upon a book that has been re-  
ceived as a religious standard by men—particularly  
if it happens to differ from the sentiment most pre-  
valent and acceptable to the people. But we can al-  
ways do justice to those who differ from us, if we  
look from their standpoint. I feel confident that if  
I was on a sick bed, some of the promises of the  
Bible would give me consolation. Our brother views  
the Bible from the afflictive standpoint, and from  
that point I agree with him; but from my own I  
never should. But there is a position of right, justice  
and truth, independent of the afflictive plane, and  
from this point we must view whatever is pre-  
sented to us and we must view it discriminately.  
From this standpoint we must review the Bible,  
but I do not feel competent to the task. If the ques-  
tion was more definite, I think we could profit more  
by it. If we should consider it historically one  
as night; as a standard of faith another; and again  
consider its poetry and its prophecy, we should have  
a definite object in view.

DR. H. F. GARDNER.—The indefiniteness of the  
question seems to be no objection to my mind, though  
it may be to others. As it is, the ground is all open,  
and the question is as broad as it can be. I believe  
the Bible, as a guide book for man, has done its work.  
I wish to find no fault with the contents of the Bible,  
but I object to its being made the rule of our conduct  
and lives, and the claim that it is absolutely divine, and  
authoritative to the fullest extent of the term. I  
know of no reason why the book should be treated  
with sacredness. We have no evidence of its divi-  
nity save in its own pages. Even the authorship of  
the books is a question of doubt, and since then it has  
passed through the hands of as corrupt men as ever  
lived, at the Council summoned by Constantine, and  
we have the evidence that they made translations  
and transpositions to suit their own ideas. As a  
book, I have no objection to it; but the idea of its  
special divinity is repulsive to me. It is of no more  
consequence to me than any other book. I receive  
its truth according to my perceptions, and reject  
that which my perceptions pronounce erroneous. I  
have got as much respect for Tom Paine as I have  
for Moses, Aaron, Joshua, John, or Paul, and a great  
deal more than I have for David—and I should test  
the words of one by the same process I do those of  
the other.

RICHARDE BURKE.—The papers within two or three  
days, told us that the Jews of this city had just  
finished celebrating the feast of the passover, which  
they have done annually for three or four thousand  
years. What does this fact prove? Was there not a  
time when this celebration was a new thing? Was  
there not a time when this feast was not celebrated?  
Thus, you see, the events of every day go to prove  
the validity of the Bible, and all the railings of anti-  
Bible men cannot overturn these facts. Supposing,  
a few hundred years hence, people should question  
why the shaft stands on Dunker Hill, yonder. The  
people would tell its use, and celebrate the day it  
commemorates. And so the Jews commemorate the  
feast of the passover; and it would be as insane to  
question the genuineness of the one as the other. In  
modern history, we read of Trajan and his proce-  
dure. This man writes to Trajan, and asks: "What  
shall I do with the Christians? I find them peacea-  
ble, well-disposed, and kind-hearted, but willing to  
suffer ten thousand deaths rather than worship your  
images?" Here we have friend and foe, both testify-  
ing to the truths of Christianity founded upon the  
Bible. Col. Benton wrote a book before he died, called  
a "Thirty Years' View" of the workings of the  
government. If he had spoken of Calhoun only in a  
single paragraph, and filled the body of his book with  
accounts of Gen. Jackson, his cotemporary, the sil-  
ence in regard to the former would have been proof  
positive of sinister motives therefor. So Josephus  
the Jewish historian writes of the fore runner, John

Baptist, but dismisses Jesus with half-a-dozen lines.  
He has a reason for this exclusion. If he had not  
done it, he would never have been able to sell his  
book, viz., his countrymen, and he would have been  
virtually dead to fame. It has been said that the  
Golden Rule was taught by Confucius, thousands of  
years before the birth of Christ. It is no such  
thing. Confucius taught his maxims in a far dif-  
ferent spirit from Christ. The rule of the former  
was intended from the "great" and the grand; that  
of the latter for the heart of man.

DR. THAYER.—I believe there is much in the Bible  
which is unworthy; our confidence and respect, and  
there is much we should receive above all price, as  
being true. I can make extracts from that book,  
which, if I were to put them on paper, there is not a  
father or mother here who would dare put in the  
hands of their children, but would say I had insulted  
them. Those things cannot be from God! Al-  
mighty, then, which you would be unwilling your  
children should receive. The gentleman who pre-  
ceded me, made admissions which go to show the Bi-  
ble was never pleasantly inspired, when he attributes  
the Golden Rule to Jesus, rather than to God, for  
the doctrine of the Bible elsewhere is "an eye for  
an eye, and a tooth for a tooth."

JOHN WETTERBERG, JR.—I went pretty fully into the  
subject a week ago, and probably said all I knew.  
I think I appreciate as much as any one the feel-  
ing of respect for a book or document that has ex-  
isted so long, and through so many contingencies,  
and embodying as it does, the wisdom of so many  
ages. It has come down to us almost identical with  
the march of civilization. One generation after  
another has unfolded it little by little, and now the  
Bible is getting to be looked into by men who doubt  
its inspiration, and they have no hesitation in ad-  
vancing their thoughts. The time has come when  
we have developed our religion and piety to a de-  
gree where we have found the Bible to be no better  
or no more inspired than any other good book, and it  
has got to stand or fall on its own merits, it is  
as good as everything else human or divine that we  
know of. Since I have come to the conclusion that  
God had no more to do with the Bible than he has  
with any other book, my mind has strengthened, and  
my perception become more discriminating.

MR. RICE.—When we take the Bible, and read the  
meaning of it, as it is our right to do, we take our  
own ideas of it, and no other man's. If I find that  
which is truth in the Bible, I will believe it; and if not,  
no one on earth could persuade me to accept it. The  
Bible commands us to forgive a man seventy times  
seven. Now supposing a man comes to me to borrow  
a hundred dollars. I do as I would be done by, and  
lend it to him. He squanders it, and the next day  
comes to me and says he is unable to pay me, and  
asks me to forgive him his debt. I remember the  
scriptural command, and forgive him. The next  
day he brings a hundred dollars more, and then asks  
to be forgiven for that. If my purse holds out, I  
must keep paying, and keep forgiving, till I have  
done it just seven times seven. Then I may stop  
forgiving him to do the same thing he has done. Now any  
one can see the absurdity of this doctrine, and none  
can see it more clearly than the professional Chris-  
tians. Try to borrow money of any orthodox brother,  
and see if he does not demand your note in return.  
He would demand better backs than Jesus Christ  
himself. Some things in the Bible, I admit, are good,  
but others are disastrous. Saint Paul commands us  
to eat nothing whereby a brother is offended. Am I  
to give up eating my beef steak and my pork and  
beans to please the whims of my vegetarian brother?  
My constitution demands such food, and if my brother  
doesn't, it's not my fault. Am I to try to make  
my children believe Jonah was swallowed by a whale  
and vomited out, alive and hearty, after several  
days? I dare not do it, for science and common  
sense would place the lie upon my lips. I really