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NO. 3.

Written for the Banner of Light THE WANDERER.

BY LITA II. 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 unrest, Still onward they've sought, and a thorny path prest. So I turned to the garnered up lore 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 acres 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 unanswered are, there So I'M 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:

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 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

"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 mur-

I saw Harry catch her ladyship, as we cap-

With swift and vigorous strokes my preserver held 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 reach. 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."

tation and cold, the air being very different since the storm. We were hospitably received, and without waiting for anything but a brief explanation, Captaiu 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 : your pleasure as convenience."

"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 inthe 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 family." 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." Lord Orford spared him the trouble by coming in with a message from his mother, that Alethia 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 years that I had answered, recalling his youthful, 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 assigned you," pursued the Captain, smiling.

"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 the homestead; you would be hardly more isolawould fall to the care of whichever reached her first. It happened to be my friend's fortune, and might find a pleasant companion in your pursuits." 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 and forbore to question further. I was not sorry, for I had involved myself in regard to my cousin's been able to cling to the boat for support, until relieved by Sir Wilford. He was most exhausted, position. however, for Lady Orford had clung to him with unconsolous energy, and Miss Blackburn was, of any other civilized nation!" my companion next recourse, a dead weight. They could never all have marked. "There is a restraint, a grim, resolute been saved, but for his help; and your young friend, placing of narrow proprieties before one, which 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. Memwind, that we seemed to make no headway, when ory 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 sure 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

ing the beach, Captain Yarrington asked if we 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 I accepted the advice, for I was shivering with agi- 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

"Yes, her ladyship has always porsisted 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-relience 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

"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 illusion to his wife, the paint ful 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 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

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

"Yet I cannot understand your dislike to a life at ted than now; you do not seem fond of gaiety, and

"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,

" How the customs of England vary from those of makes one accustomed to the cordiality and cour-

tion."
"I know there is great and perhaps just com plaint on this score," I replied; " yet if Britons do and eyes that would not turn from those that looked not give their confidence hastily, they do so heartily, down so fondly on her, "I would always learn from when once resolved."

"Oh, yes. But unless one expects to live a long well as you, because I love you best of all." time in one place this inaccessibility interferes very much with comfort-gayety entirely aside."

doing' foreign countries then; I believe their restessness is proverbial."

all their frigid etiquette, forcing it on those to whom and pain. But it was not a true spirit that whisit is distasteful, for they studiously avoid their own pered so to me, and our Father in heaven sent a betcountrymen and women; I declare, I have many a ter spirit to teach me that I was very, very weak, time been thankful that my command of German and unfit to guide and lead. But though the spirit has saved my being classed with specimens of Eng- were a dark mantle of shadows, and had tears, inlish travelers, who have excited mingled curiosity and disgust."

"Then you are partly domesticated in Germany?" "Mr. Yarrington was obliged to resort constantly the mineral springs there for any relief from his

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 the dark veil was lifted, I saw its true name-Love, Dudley. The whole party were assembled on the portice 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 impassableface, and he seemed undecided for a second. I no sooner to himself. It was low and slightly tremulous, instead of being firm and clear as usual, and we exove my awkward recollections las soon as possible 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 portice 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 nouth, although 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 affection, he was indolently attentive, and spoke with the languor common to many high-bred persons, escaping who are around you, and the tears in its crown may the foolish drawl and avoidance of the letter r which their imitators adopt. With the keen perception constantly looking for this bright 'Love,' you may which one who takes the part of spectator rather still know it. Look for it, my child, in every event than actor possesses, I saw that while Lord Orford of life; remember that it may be in every place. in and Miss Blackburn, and even Lady Orford herself, Yarrington felt repelled, and it seemed that the sen- ness,' think that all these may be but other names the Captain was a decided favorite of mine, and yet seems to change, but be patient and humble; and in 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 my dear one, that you may always be true to its 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

[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 an angel who talked to her, and the words came like ness, and not by tears.

"Because I am going away from you, my child," very young, that much of what I say will be a your little, loving heart, till the time when light will, O Father, be done."

teous trust of foreigners, feel as one might, if every from above shall fall in among the words I leave you, stranger should thrust the decalogue of a civil code and then they will arrange themselves into beautiin his face at the commencement of each social gath. ful forms, and come up out of the dimness-and, like ering, by way of refreshing his morality and cau angels, teach you pure and lovely things, that you could not understand now."

"But," murmured the child, with clasped hands, you, my mother. No one-nothing can teach me so

"You think so now," said the mother; "once I thought so too; but I have learned to know better: "Englishmen are rather stationary, except when 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 "Yes, and what is more stupid, they carry abroad with a firm arm and steady heart, away from danger stead 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 written on its white forehead in brightness; and now I love it so that I would not iose 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: spoke, however, than my voice seemed to recall him 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 changed salutations cordially. My embarrassment | this glorious spirit is, then you will know, indeed, was misunderstood, however. I presumed that Sir how frail and feeble a guide your mother could have Wilford, noticing my distrait manner, had become been to you. See, love! how my heavy limbs droop, infected with it, and then kindly mastered it to re- and my voice grows faint even now; ere long it will silent forever; and then, if your trust were only When I knew him better, I became convinced that he in me, you would be lonely indeed. But this true was not so easily disturbed from his sang froid by 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 veils 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 be mo e bitter than those I saw. But if you are many forms; and when you hear those near you were fast assimilating with Sir Wilford, Captain speak of 'pain,' of 'sorrow,' of 'trial,' or of 'sicktiment was mutual. I was somewhat wavering, for for the heavenly one, and do not murmur that it was predisposed in favor of Sir Wilford. Singularly the end, it will raise its veil, and you will see that in reality it never changes, but is still the same beantiful Love, and only its dress is different; and PRAY, 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 dear mother, and heard her say words that her mother had taught her long ago-"Our Father childish thoughts could scarcely grasp, yet which which art in heaven:" and when she said in her made her young heart seem to stand still in her bo- low, earnest, childish voice, "Thy will be done," she om. Because her mother's face was so fair and felt her mother's hand press her own, very, very pale, and her eyes so strangely bright, and her smile closely within its cold grasp; but still the child so beautiful and holy, the little one felt as if it were went on till she had finished the prayer, and then she saw that the loving eyes which watched her echoes of all the child had ever heard of goodness were strangely changed, and looked still and glassy; and of Heaven; and she felt something like awe and a whisper, so low that she could scarcely hear even at the caress of that dear, dear hand, that had it, said-"I am dying; but do not tremble nor been so often laid on her bosom-laid in love and in shrink, dearest: even this is the angel, Love." And blessing; but if anything of sadness crept in with the faint breath passed away from the pallid lips, the strange feelings, it was shown in her calm still- 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 said the beautiful pale lips; "and because I would angel's presence, even in its darkest dress; and meet you again, I tell you these things. You are so peace stole in among the half-formed fears in her heart, and on her mother's lips still seemed to live strange sound, without meaning to you; but I know their last word, the name of the angel, and it comthat you love me, and will treasure up all I say in forted the child, and still again she prayed, "Thy

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

dend; 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

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 birthplace, 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 leant 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 ve 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 manly countenance 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 commenceth his lofty career, and beginneth his day's task. He swerveth neither to the right nor to the left, but pursueth his way diffusing light and blessing. He smileth at the storm which rag. eth beneath his feet; he issueth with brighter face from amidst the cloud, which envelored 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 levely 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 bril-liant orb of day, and to walk in his track?"

Thus prayed Eve, and the Cherub took pity on. he weakness of the woman, and said with smiling countenance: "When the Most Merciful formed thee, and in the brightness of the evening-redbreathed 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 deliious garden, and on the stream that runs murmuring through it. Be then thy walk like the silent-course of the maternal earth. Without noise and without dazzling splender, she bringeth forth her abundance, herbage, and plants, and trees, springs and streams. Silently and imperceptibly she reareth 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 n the rustling, and produced the words of the

But Adam, and Eve his wife, fell upon their faces and worshiped, and Eve trembled exceedingly and Written for the Banner of Light. LINES.

BY M. E. BHEPARDSON.

She has soured away to a brighter land: Sho 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 'Il 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.

ANOIENT GLIMPSES OF THE SPIRIT-LAND.

NUMBER OF 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 enfleshed humanity in this. Here is the basic region of all religious, and in the darkness of the human mind, it has 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

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 Faletaff.

The Occidental offer no exception to the Oriental

Lord.

world. Both are alike in their principles of religion, the North and South Americans in their Indian life. as act forth by the historians. The Mexicans, says Prescott, had their "tribunal of God, a throne of pure gold, inlaid with turqueises and other precious stones. The rites of marriage were colebrated 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 blood sacrifices, the Mexican heathen could show as good credentials, in way of atonement, as orthodox Christion 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 crusado; 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 impulse acting in the most opposite quarters of the globe, and the Asiatic, the European, and the American, each carnestly invoking the hely 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 outgrew 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 aspirit 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." O 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 of some old Scripture that killeth. The early Christ fulness of my views.

in which they used regular forms. "Wilt thou blot bald Campbell, on "The Middle State." Spifitualtended, not for our reformation, but for our destruc- from the body of such death. tion?" 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, foldings, that the change of death affects not our boar injuries with humility; God who sees, will spiritual status, whether in its darker or lighter as. avenge you." But the most striking parallel with peet; but to the degree that we have unfolded on this Scripture is in the remarkable declaration, that he side, is the measure of the soul, on the other side who looks too curiously on a woman, commits adul- of the Jordan. So taught the Heathen—to taught tery with his eyes." Alas, that these heathers the Christian Fathers-se taught Swedenborg, and should afford so little margin for our Pharisees to so teach the modern revealings. But Dr. Campmaintain their superior holiness!

The Aztec priests were as well initiated in the sei ences of astrology and divination as was Moses learned in all such wisdom of the Egyptians: " and later days, they reject the only evidence which 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 though it should prove a very Holy Ghost, they are which has probably existed in any other country, ready to exclaim: even in ancient Egypt." O The dismal rites of sacrifice were reserved for the chief dignitaries of the order. o The parochial 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 of instruction, were enabled to mould the young and Mexican temples—teocallis, "houses of God," as they status of our various estates. were called-were very numerous. O Before these towers stood the dreadful Stone of sacrifice,

The Aztecs, in their God of war and bloody sacriso delicious a morsel to Divinity, a human being with structed him how to perform his new part with be- lent to a "Thus saith the Lord." coming grace and dignity. He was arrayed in a m in the similar grade of yet enfleshed human beings.

be rather said to ennoble him, by devoting him to the voluntarily embraced by them, as the most glorious steam. 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 Aznation whom those grim conquerors supplanted. were rather Pythagorean in their character, consisting of "riponed maize, the sweet incense of copul

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 religions or superstitions. Amidst ignorance, gloom and ungrowth, prevails the religion of blood. In our wor-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, Banner through your tedevil," for it had, you know, have always seen these authropomorphous or human a living, thinking, fearless man for its parentage. Gods of the soul world. Here is the source of oracles and a "Thus saith the Lord;" and along its to greater self indulgence? It can have no such ingrosser plane, blood was ever a way to the communion with the Gods. The better days of prophets revenled 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 spiritworld, as to the fact of such a world; but of a very vague and inconclusive character as to any of a higher life, than of one who feels any other emoits modes of being. Whatever it has had of mani- tion than pity for his fallen brother; and I will apfestation, it has sought to reconcile with the letter peal to the teachings of the Nazarine for the truth-

with Christian rites, in the ceremony of naming their tian fathers are rather dark in this direction as are children. The lips and bosom of the infant were our modern pulpits. The general supposition apsprinkled with water, and "the Lord was implored to pears to have been that all souls go at the death of permit the holy drops to wash away the sin that was the body to liades, an invisible place, without form given to it before the foundation of the world, so that and void, there to await the resurrection of the castthe child might be born auew." We are reminded off body, when the archangel's trump shall sound. of Christian morals, in more than one of their prayers. See "Some Primitive Doctrines Restored," by Archius out, O Lord, forever? Is this punishment in-lists may well rejoice that they have been delivered

> Yet this author has some views with the many he has gathered, quite analogous to the modern unbell, 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 would enable them to read their title clear to mansions in the skies; for if a spirit appears, even

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

The Christian Church is now in that state of infifidelity, 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 priests, who, by reserving to themselves the business twenty mortal murders on their crowns." Better to overcome evil by good, than by violence; by minplastic mind according to their own wills, and to istering asylums, than by jails and prisons; and a train it early to implicit reverence for religion and hundred-fold better still the prevention, by looking its ministers; a reverence which still maintained its to the root of the tree. By making our first estate hold on the iron nature of the warrior, long after beautiful, the next shall correspond. From the every other vestige of education had been effaced by Soul-world come the Lords, the Angels, and the the rough trade to which he was devoted. O The Gods; and they are rather prone to come to the

Dr. Campbell, to prove the land of souls, cites the apostolic ages with its dreams, its trances, its appalike the God or altar Stones in old Jewry with their rition or ghosts; gives the visions of Theela and fire from the Lord; so in Mexico holy fires "were Perpetua, as showing an inter-communion between kept, as inextinguishable as those in the temple of the two worlds; or, in other words, that spirits Vesta," or as among the Fire Worshipers of Persia. out, commune with spirits in the flesh; and asks, "who so bold as to say, that our brethren who are fices, are seen to stand upon the same dark plane in gone before us, cease to be such upon death?" That which wallowed the early Jews and Phenicians. Je the saints departed pray for us, and we ought to hovah and Moloch loved blood with its life thereof, pray for them;" and that this interblending of the and wine poured out in libations with buck goats for two worlds, constitutes the "Communion of Saints." sin. The religious devotees of the Aztec God would That there is progress in the other life as in this, offer victims as worthy of their Deity as Abraham's "according to the progress the soul makes in puson or Jephthah's daughter. It was logical to sup-rity." Gregory the great, "very famous both for pose that if a "lamb without blemish" could prove the holiness of his life, and for his learning," is cited as having a familiar spirit in the person of "a out blemish would prove a more acceptable offering beavenly and holy angel to be his assistant in the still—so the Aztees took "a captive distinguished Sacred offices." This good demon would appear for his personal beauty, and without a blemish on to have been to Gregory on the same wise as the his body," and prepared him as the most fitting sac- similar one to Socrates; or as those of the Hebrew rifice. "Certain tutors took charge of him, and in. prophets; for "he heard a voice from God," equiva-

Our author supposes, as in the modern unfolding, splendid dress, regaled with incense and with a pro | that hely angels or ministering spirits are yet presfusion of sweet scented flowers"—thus making him ent, and that "the gift of miracles was not designed "a sweet smelling savor to the Lord." Six priests by our beautiful Saviour to be confined (as too many then took him to the sacrificial or God stone, and put do lazily think) to the first ages of Christianity, him as the first course upon the table of the Lord; For Christ said not I will be with you for about thus proving in the West as in the East, that in the three hundred years, but he said, lo, I am, with you earlier status of humanity, the Gods are often canni- always, even to the end of the world." The doctor bals delighting in blood. They are of the darker plane also shows that as late as 1717 the belief of "minisof the soul-world, though often supposed to animate try of angels, guardian angels," or "faithful depar-Sun, Stars, Stones, &c. They have their rapport ted," was not quite extinct in the churches. He with the corresponding darkness and superstitious cites the heathen fathers as being built upon by the Christian fathers as to the fuller conception of the land of souls; and also squats on Hebrew ground to "Strange," says Prescott, "that, in every country hear Samuel prophecy through the witch of Endor, the most fiendish passions of the human heart have and in Zachariah "finds Satan not in hell, but been kindled in the name of religion!" "The In amongst the best people, endeavoring, as his manner quisition," continues this author, "destroyed its is, to do them all the mischiof he can." He shows by thousands by a death more painful than the Azteo Irencous that Christ preached in Hades, and by sacrifices. O Human sacrifice, however cruel, Hermes that the apostles preached and baptized has nothing in it degrading to its victim. It may there, which would prove rather warm work, if Hades were as hot as hell, especially the baptism of water gods. Although so terrible with the Aztecs, it was in the midst of fire, with the modern resultant of

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 tecs were grafted upon the more gentle rites of a from him, was with the ghosts that were in prison or in hell, and did preach to the same, as the place These were the Toltees. Their sacrificial offerings 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 and other odoriferous gums," but sparingly stained Elysian fields of the more worthy, and the lower, with the blood of animals, and never with that of the darker regions or "dolorous gloom" of the yet unpurified. 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, unsainted 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 ship of an infallible Bibledom, we simply gage our has become last, and the last first, and that Satan souls to the status of an undeveloped people, whose has gone into Paradise before the Pharisec. Amen!

Inebricty and Total Abstinence.

I thank your correspondent, John Bt. Clute, for his notice of " Insbriety and Total Abstinence." He is mistaken in supposing it found its way into the

"It will do hurt"-to whom? Will it lead any one fluence. Bro. Clute did not read it carefully.

I have seen much in a public institution and elsewhere of incbriety, 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 THE BEAUTIFUL. DY HUDSON TUTTLE.

The beautiful ! Why is it? What is it? It is temple. She burns incense at no other altar, even by destiny. 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 othical 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 de the water-power of Niagara; how many cotton-mills, factories, and shops it would drive, or how finely 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 same cause cannot agree on a standard, still the sand years been the model of architecture, and will conception of leveliness 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 ad- ment of body, and produce a wasp-like contraction amantine rock pillar and obelisk, or squaring blocks of the chest. All these are sacrificial offerings of with glassy polish.

and cave, and long, dark windings of rocky caverns. prove the existence of the pure article. and other ancient nations, who stood on the threshold of time, as it were, saw beauty in the same, better than they. She has made the waist as she and with incredible labor, hewed down the sides of desires it to be, giving room for lungs and veins to mountains, and carved their fronts into columns perform their appropriate functions, and if it is and cornices, excavating chambers of vast extent in contracted, disease, her executioner, comes and sethe very heart of the precipice. 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 sive to its motions they are wrong, and she severely conical mountains, piled up the pyramid of huge rebukes those who sacrifice their case and comfort blocks, after the same fashion he supposed his God on the unholy altar, daring them to lay down their to have heaped together the mountain fragments.

mind displays its ideal in the temple or the statuary, retaliate; and if you do not exercise the finely addo we see the refined spirituality of the deep yearn. ing of the soul for the lovely. The delicately proportioned column, the type of which is the trunk of the tree, surmounted by the exquisitely wrought ed the best, and their success has been proportional 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 levely 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 levely from the surrounding world, and blends all into a unitized 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, beharmonizes with the design of its creation is beau-

their proper place each is admired, but out of it they living beings. would produce ugliness and deformity.

light to illumine their attending worlds.

Mountain scenery, sublime and awfully grand, is cooling crust was sought for and obtained.

Mountain peaks lift their grey heads among the step toward renovation and life. clouds, and volumes of mist nestle on their bald winds and rain that the storm rests on them. That

has excited the admiration of the world.

lightnings is not designed to excite awe or admira- their voices! How splendid the shadowy clouds as fion, but the electric discharges are the result of a they weave fantastic creations on the horizon, piling disturbed equilibrium, on which the falling of the up mountains and snow-capped peaks, or drifting rain-drops depends.

the impressions of these, whether they are called water and sky meet, or where the water blends with awful, sublime or beautiful, and much depends on the land. cultivation of the receiving mind; for what one would call lovely, another would call horrid. Such educational differences show that we cannot and Nature has contradicted the standard by saying must not depend on the judgment of men for a standard, but nature furnishes the only true guide.

ternal world. It is in rapport with it. When it parts from this standard. The form best adapted sees the manifestation of uncontrolled power, the for such an office is a beautiful and a graceful form. swing of surface of the ocean, or the fearful march | The same is true of the worm and reptile, and of it with terror. This sympathy is manifested in an- rid, loatisome, or disgusting. other form. When we stand on the desolate shore of Man's creations are beautiful in proportion as he PAUL Pay. | friend to friend. Sublimity has no relationship with | imitation, not its size; for Saint Peter's is the convex

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

Standing beside the sluggish waters, sleep and rest Nature. Nothing that is true to Nature can be are suggested, and a dreary atmosphere settles over ugly. Her works are embodied leveliness. Grace the scene; but by the hurrying torrent or pulsating and Divino beauty are enshrined goddesses in her sea, a like unrest grasps the soul, and drives it on as

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 is to its. The stroys utility to perfect beauty. He may with true bristly caterpillar is adapted for its life, as well as Yankee spirit smoke his cigar while contemplating the butterfly sipping from the honoyed flowers. Calling the reptile loathsome, and the worm horrid. has more sanction from prejudice than from nature, wash his sheep; he changes not the fact, but rather 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

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 knew what it really was, there would never be out one fashion, and that the perfection of grace, as the Grecian column. by imperfect in our development, and we from the conforming to nature, has for more than three thoube 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 developman to ideal beauty, and show a wrong and pervert-The old Hindoo thought he saw an ideal in grot | ed taste; at the same time, like counterfeit coin, they

Slowly men are acknowledging that nature knews verely deals out the penalty.

If fashions contest the divine proportions of the body, they are radically wrong. If they are oppreshealth in exchange for fine garments. She says: If Not until the quick perceptions of the Grecian you compress the finely formed feet I give you, I will justed body I gave you, I'll drive you to it.

The artists, sculptors and painters who have followed the standard herein maintained have succeedas 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 ideal. The long colonade is like a forest of giant reptile which coils its folds in the reeking cavern is as beautifully fitted for its life, as the gazelle darting over the prairies. Disgustingly loathsome they may be to affectation and prejudice, yet the great God is cause adapted to the design, and everything which the father of them all, and feeds them with his bountiful hand.

The decaying mass of organic matter, sending up The slender walst of the wasp and the thick waist fetid exhalations—the carion festering in the sunof the rhinoceros are in harmony with the manner are stages in the progressive development of old of life of each. The fins of fishes are as perfect in forms into new. Soon will it nourish gorgeous flowregard to their habits as the limbs of mammals. In ers of rainbow hue, and build up the organization of

From rank and loathsome decay-miasmatic and Nature never created anything, not even the scale pestilential vapors-nature evokes forms of wonderon a moth's wing, for mean effect; a useful object ful beauty and grace. She carries the decaying paris always in view. The fires of the glow-worm are ticles on the wings of the wind, and feeds her vegeto call its mate. The stars and suns shed their table children, invigorating them into new life and activity. The palm the higher waves its delicate foliage, and the brawny arms of the oak are strengththe result of convulsions in former ages of the earth | ened to resist the tempest; the grass is greener, and whereby an equilibrium and harmony between the sends its spiral leaves higher; and the animals internal forces of fire, and the contractions of the feeding on the grasses are stimulated by the plentiful supply of nourishment. Thus is decay the first

Nothing. is made in vain. There is no mistake: sides, but it is the result of the laws governing the harmony, unity, beauty are the results. We never can appreciate the beauties of our globe. They are law existed before an elevation appeared on the con. so lavishly spread around us, that we but look to torted surface of the earth, or the Alps or the Andes | perceive a myriad of forms, each as attractive as the were born from the contending elements of the in- Greek slave, or Venus. No artist can imitate the hue of this beetle, or that fly winging its way through Niagara was not made to excite the wonder of the air. How delicately jointed and smoothly poltravelers, but the waters of the great lakes sought a ished their limbs, and how well designed for their channel to the ocean, and in pushing their way offices. The forest, though containing a million through the intervening regions, they plunged over trees, furnishes so many models. Each blade of the Niagara ridge into Ontario, and their leap there | grass, every leaf and branch, every limb, though gnarled and knotted, are perfect in place. The bab-The black storm with its rolling thunder and red bling brook or storm swept ocean, how harmonious like angels overhead! Never can we divest ourselves It is the constitution of the mind which receives of the mystic feeling when we view the point where

It is an unnatural and artificial taste which makes one thing ugly and another graceful, when beauty is adaptation. A perfect human form is one best adapted to fulfill the requirements of a human Mind holds a sympathetic connection with the ex- being, and the form is ugly in proportion as it de-

of the tornado, it recognizes its own littleness, the tho slimy monsters of the deep. They are beautiful feebleness of its strength, that it is at the mercy of in proportion to their adaptation to their condition, the elements; and fear, and conscious weakness fill and as they are perfectly adapted, they are not hor-

the ocean, amid the desolation on one side and the copies Nature. The landscape of the painter is beauinfinite expanse on the other, we seem isolated from tiful in proportion as he blends his colors in sameness all the world, and a strange brotherhood has sprung with the lights and shades, the green and brown and up between the heaving sea and ourselves. We seem | blue of her exquisite pencil. So with all works of art one with it, and then the feeling of sublimity dawns whether statue or column, temple or monument. on us; we are ready to shout with joy to the thun- The crowning glory of art, the dome, is a miniature dering tread of the billows, and talk with them as of the arched sky, and its chief merit is in its close

of a drop when compared with the star spangled canopy. We always dwell beneath this blue dome of other, yet never once think how magnificent it is. We travel thousands of miles to see Saint Peters. and when in its dome, ah, how the littleness of man appals us! Compare the dome of the bubble or the stream to the celestial arch as well! But the copy is well followed, and there our praise ends.

The great sky sphere, bespangled with stars and begirt with galaxies, in which storms perform their evolutions, and whole solar systems are wafted, how grand! When filled by the full-orbed moon, with silver light, and the night-bird is singing to his deity a mournful sadness, a spiritual beauty pervades it; more grand when the sun bursts through the curtains of night, and the morning's voice of larks greets his coming.

It is easy to multiply examples which feed the soul of the lover of beauty. But he needs them not. He knows where his gods reside, and hies him without a guide to her resting place. The true student and ardent lover of Nature finds nothing to displease him, though his walk leads him not through rose bowers, but stagnant fens and marshes, where the black bird sings shrilly among the alders, and the frogs croak from the bogs. The snake glides past him. He watches his tortuous movements, but he fears not the harmless creature, nor seeks its life like a desperate savage. That snake has a mission to perform, and should not be needlessly molested. The frog leaps from the bank, like an expert diver, into the water, and the feat is done so cleverly, it will not molest its friends, who, less timid, wait to take a view of the stranger.

The rush lifts a weedy, unpromising flower, from the green water, but the flower is worth examining, for it is as beautifully fashioned as the pink, or rose, with delicate husks guarding the staminus and the dust like seed, varnished proof against moisture, ready to be borne by winds or waves unharmed, around the globe. The butterfly alights on a flower before him, but it has no more attractions for him than the snail, painfully toiling up the stem of that

But enough of exemplifying. He who has ever gone to the woods, knows much more than I can tell him; and if he has not gone there, it is useless to inform him how much he has lost. Hie thee thither at once, and begin the study of the woodland alphabet. The woodpecker, battering the dry limb on the top of that tall tree, knows it by rote, and so does the full-hearted robin, and the two doves, who have made love all day, on the thick shadows of that

Ask them, and they will teach you lessons not taught in schools or colleges, but of infinite more importance, for they will fill your soul with high and calmer love of the noble, and smooth the angular corners of a mentality too prone to live in the antagonism of external relations, converting the material into the etherial and spiritual.

Written for the Banner of Light. THE DEVOTED.

Kiss me! leave on my lips thy fragrant breath! Kiss me, ere thy heart is stilled in death; Leave its dewy sweetness there.

While I press thy brow so fair. Kiss me, my love-and clasp my hand in thine-Ere unto Death's cold keeping we resign Thy sweet form-my heart's treasure.

I love thee without measure! Kiss me, dearest-with thy fast failing breath ! Bright angels will smile at thy earthly death-

Will greet thee, fairest of earth-Thine a sweet spiritual birth. Kiss me, my dear! Its impress will remain-

My lips another's kiss will never stain; thy memory so sweet. My sad heart alone will beat.

Kiss me, my dear; let our hearts beat as one-As they have since our love at first begun; Grieve not that Heaven calls thee, There we will happy be.

Earth's life is like a rose upon the glade -To day it blooms, but to morrow will fade; .. Its essence is wafted above.

And smiles in infinite love. H. E. S.

Conscience Rules Always.

The older readers of the Bannen will remember very well the famous Graves and Cilley duel, in which the latter, a member of Congress from Maine, was shot dead by the rifle of his appronent. The subsequent life of Graves has, now and then, been alluded to in the newspapers, and recently we came across what was said by a correspondent of the Portland Argus, writing from Wisconsin. He was stopping at the house of Gen. Jones, who was one of the seconds in the affair; and says of him, that, "learning I was from Maine, the General alluded to the affair, expressed admiration for Mr. Cilley, and deep regret for the unhappy termination of the issue. It may not be generally known that the latter portion of the life of the murderer was unhappy in the extreme. Graves died the victim to regrets and the most horrible of horrors. Two years he passed in sleepless nights, with rooms lighted and with watching friends, whom he was unwilling to have for a moment leave his presence. tears, and in wild exclamations. At length, wornout with mental anguish, grief unmitigated, and wasting watchfulness, the unbappy man expired. Thus I had it from the lips of a clergyman, his neighbor, and thus was avenged the manes of the

A Real Family Man.

murdered Cilley."

It does us good to hear that a public man here and there acknowledges the power of the domestic virtues, and shapes his life accordingly. We have just stumbled on the fragment of a confidential sort of letter, written over a dozen years ago by Edward Bates, of Missouri-one of Presdent Lincoln's cabiinet, to a well known politician at the East, in which he very naively observes :-

"I never had the gift of fortune making, and a large family are depending for support and education upon my professional labors. Next month my wife expects to present me with the fourteenth child, and her first is barely twenty-three years old.

And so, sir, you perceive that at home I am a sort of captain, with a whole company of light infantry under my command, whose physical necessities and moral discipline may well afford employment for all the intervals of professional labor. And you may well suppose that a man so circumstanced should not be ready to launch upon the stormy deep of politics. I have no thoughts of doing so. As far as my feelings of personal pride are concerned I am satisfied."

A woman appeared in the court of Louisville, rethe following colloquy ensued:—"What estate has your child?" "Plaze your honor, I do n't under-"Plaze your honor, I do n't understand you." Judge. "I say what has she got?" "Chills and faver, plaze your honor."

GLEANINGS FROM "FESTUS."-NO. 7. COMPILED DY D. S. FRACKER.

I do not fear to die; for, though I change The mode of being, I shall ever be. World after world will fall at my right hand; The glorious future be the past despised : All that now seemeth bright, will seem dim, And darker grow, like earth, as we approach it; While I still shall stand upon you heaven Which now hangs over me.

Spirit in spirit, one I we will dwell Among those immortal groves; and will Be oft on earth with those we love, and help them ; For God hath made it lawful for good souls To make souls good.

The universe is but the gate of Heaven. We can look up and view yon streams where spirits

Quaffing immortal life, preparing always For higher and intenser Being still; And seeing you angels stretch their shining arms, Gain a glimpse of glory unconceived.

The soul hath no power of good and evil in itself, More than the eye hath power of light and dark. God fitted it for good; and evil, or wrongs, Are things necessitate, like wants, And oft are well permitted to best ends.

The goodness of the heart is shewn in deeds Of peacefulness and kindness. Hand and heart Are one thing with the good.

Oh! everything To me seems good and lovely and immortal: The whole is beautiful; and I can see Nought wrong in man nor nature. The world is but a revelation, and we all Are inspired with His spirit.

All must change perpetually e'en in Heaven; Not death by death, but life to life, Step by step, and throne by throne. Continually toward the infinite.

God is great in love ; Infinite in His nature, power and grace : When to one poor spirit He gives His hand. He seems to impart His own unboundedness Of bliss; yet He loveth each As though all were His equal.

Spiritnal Phenomena.

EXPERIENCE AND OBSERVATION.

BY A. H. DAVIS.

CHAPTER IX.

ANOTHER GOOD TEST—DEATH OF A RELATIVE, DAUGHTER OF GEN. DANIEL WAITE, ANNOUNCED BY SPIRITS, ONLY A FEW HOURS AFTER HER DEATH-THOUGH DESIROUS OF TESTS, HAVE' NOT OFTEN SOLICITED THEM-HAVE BEEN KEPT AWAY FROM MEDIUMS-HOW THEY HAVE COME -ANOTHER TEST THROUGH MRS. FOSTER, OF LOW-ELL-MARY J. PICKERING, OF BELLINGHAM, MASS .- A

In the Spring of 1856, (May 3), I had occasion to go to the residence of Mr. Hanchett, on an errand. It was Saturday evening. When I reached there I found several friends seated around the table for manifestations. They asked me to take a seat at the table, which I did, and it soon began to tip. It was asked, by some one present:

"Is it a relative of any one present tipping the table?"

And it was answered "Yes." Each one at the table asked:

"Is it a relative of mine?" And again it was answered "No," until it came to my turn to ask, when the table tipped promptly

three times-the signal for "Yes." Again I asked: "Is it a relative on my father's side ?"

" No."

"On my mother's?"

" Is it an uncle?"

" No."

" An aunt?"

" No."

"A cousin ?"

" Yes." "Is it a male relative?"

" No."

" A female ?" " Yes."

"Is it a daughter of Uncle John?" " No."

" Unole Amos?" " No."

"Unole James?"

"No."

" Uncle Sumner ?"

" No." "Uncle Daniel?"

"Yes." "Did you reside in Vermont at the time of your

death ?"

" No."

"In Boston?" "Yes."

I had an uncle, (Gen. Daniel Wait,) who, if living at the time, (I am unable to say which left the form first,) resided at Saxton's River in Vermont. He had only two daughters; one of them resided in Vermont. and the other, Augusta Elizabeth, married a Mr. He consumed the hours of night in walking to and Spaulding, and resided in Boston. At the time, I fro, in frightful starts, in means and greans and had good reason to believe, that Augusta was living and well. The table also tipped out her age, which was thirty three. Again I asked:

"Will you tell us how long you have been dead?" " Yes."

I fully believed that some evil spirit was present; and remarked:

"If this should prove true I have nothing more to вау."

To see how far the spirit would try to carry on the deception, I asked again:

"Have you been dead a year?"

" No." "A month?"

" No."

" A week ?" " No."

In this way we traced it down to the exact number of hours. Again I asked:

"Are you buried ?" " No."

"Will you tell us when your funeral is to take

place?"

And in the same manner, we ascertained that her funeral was to take place the next day (Sunday) at wo o'clock in the afternoon. I here avowed my entire unbelief in what had been communicated, but Mr. Hanchett remarked:

"I think I saw something in the Journal like that this evening." And getting up from the table he took cently, to be appointed guardian for her child, when down the Evening Journal from the mantel piece, where it lay, and to my astonishment read an announcement of her death, just as we had received it at the table; giving her name, age, time of death,

together with a request from Mr. Spaulding, that SPIRITUAL CONFERENCE, AT CLINTON her friends and relatives would attend her funeral at his residence on Trement Row the next day at two o'clook. Mr. Hanchett was the only one at the table that had seen the notice; and he did not know that she was any connection of mine; and in fact, her name had not been previously announced.

During the year 1867, and the early part of 1858. I attended but few circles; and although it would seem that I had received enough to settle my mind into a full belief in spirit manifestations, yet I was not whether this is owing to our increased fastidiousfar from being satisfied, and desired still greater ness in the matter and growing disdain for this tests. But it has never been my practice to solicit species of phenomena, or whether it is because our them; and they have in every instance come in an arrogant attempts to be wise above what is written, hour when I was not looking for them. Whenever I have sought for them I could not receive them; existed a class of minds which have observed these and, in a measure, I have been kept away from me- | phenomena merely in order to accumulate evidence diums. I have, during the past four or five years, been to the Banner of Light office a half-dozen times or more, to gain admittance to Mrs. Conant's sittings, for a time, expelled the extra mundane influences but in every instance she was either sick or out of from our sphere of being. This is shown in the his town, or else it was vacation with her; and I have tory of the Jews, and of the ancient nations in gennever vet been present at any of her sitt ngs. Nor have I ever visited but one medium in Boston or elsewhere, in hopes of receiving any communication opher never referred to his well-known demonstrated for myself; and I visited her by spirit direction, and familiar, as evidence of it. Christ brought with him the result I shall hereafter relate.

In the month of July, 1858, Mrs. Jennie H. Foster, of Lowell, came to Natick to lecture. I had no pre vious acquaintance with Mrs. Foster: and, in fact. did not not know of the existence of such a lady, till I saw her name, Sunday morning, announcing that she would lecture in the afternoon in the Spiritualists' hall. I felt no particular interest to hear her; but, to "while away the time," I attended. I took my seat on the side of the house, at a distance from erations will only know it as a thing of the past; the speaker, and listened with indifference to what these phenomena will be universally received; and she was saying. After she had done speaking, she turned round to a lady who sat on a seat behind her, and addressed her for a few moments. Then extending her hands in a horizontal position, passed them over the heads of those on the wall seats, until she came to me, when she let them drop upon my head, and addressed me for about five minutes, in rhyme. She then went back to her place again: and standing there about a minute, with her hands clasped together, exclaimed: "It is all over with clasped together, exclaimed: "It is all over with state, or we are ready to throw doubt on the origin now!—Mary!" After the meeting broke up, I of the manifestation. We forget that no mind howspoke to Mrs. Foster, and asked:

"Did you receive any impression of any other name?" She answered, "No!" I should probably have never attached any importance to what I had witnessed, had it not been for what followed.

The next day, in the afternoon, I had occasion to go to the house of Mr. Hanchett on business. As I human being to be exactly represented through the medium. Spirits, if they do not see fit to observe, stepped upon the platform in front of the house, I saw that Mrs. Foster was there, and made up my nevertheless, know what is the best method of commind at once not to go in. Contrary to my usual vincing the world at large, and impressing it with practice, I rung the door bell, and Mr. Hanchett their sentiments. came to the door. After I had done my errand, Mr. Hanchett said:

"Mrs. Foster is here; come in!" "No," I replied, "I am in a hurry, and cannot

Again he said : "Come in !"

Being so urgently solicited, I went in and took a eat by the window; and taking his little girl into seat by the window; and taking his little girl into are got when sought for; he got them every day, my lap, sat there, quietly playing with her, without He then read a paper, of which the following are paying much attention to what was passing. Mrs. Foster seemed to be giving a communication to the question :- "In considering the question : Can Mrs. Hanchett. All at once she broke suddenly off, and turning to me, said:

"Mary is here!"

I made no reply; but she continued on. She described scenes and events which transpired nearly sider the facts which have come under our observatwenty years before, so minutely, and accurately, that I could not doubt but what she was in rapport
The next inquiry is, "by what powers or influences
with the spirit of that dear friend. Mrs. Foster, I are these phenomena produced?" and then "what knew positively, was a stranger to me, as well as to ends or uses do they subserve?" When these quescation, coming as it did from an entire stranger, was another good test of the spirit identity of our departed friends.

Mrs. Foster remained in Natick lecturing, and giving delineations and tests, until Saturday. I took notes of her lectures in phonography, which I promised to write out and send to her.

While she was with us, I tried several times to gain an opportunity to converse with her; but, as soon I commenced any connected conversation, she would immediately be thrown under influence, and begin in that state to talk to me.

The last night she was in Natick she stopped in my family. The next morning at the breakfasttable, I thought I should have a favorable opportunity, and I commenced a conversation in relation to her family, but almost instantly she was thrown under influence, and dropping her knife and fork upon her plate, sat back in her chair, and turning to me. said :

It has long been a source of grief to us to see so much backwater laying at waste. We have now got you within our grasp, and we don't design to let you slip."

To this I remarked:

"Poh! As soon as the medium has gone my mind will be immersed in business, and I shall forget all that has passed!"

"No! you can't! We design to hold on to you!" How well they have kept that promise, the reader will see in future chapters.

The Mary which I supposed was referred to here, was Mary J. Fickering, of Bellingham, Mass., daughter of Capt Asa Pickering. And as I shall have occasion to allude to be Asa Pickering. And as I shall have occasion to allude to her frequently hereafter, I would say: she was born in Mendon, Mass., Dec. 5th, 1823, and died in Beilingham, Foo. 3, 1854. From fourteen years of age, till the time of her marriage to Alfred Arnold; Sep. 4th, 1849, she spent most of her time in teaching; and, as a teacher, was very successful. I became acquainted with her while teaching in Franklin, Mass., in the winter of 1839. The two seasons following I bearded in her father's family, dufing the Spring, Summer and fall months, and studied medicine with Dr. Stanley. Sometime before her death, although a member of the Saptts church in Bellingham. I am told, by her mother, she became interested in her death, although a member of the Baptlat church in Bellingham, I am told, by her muther, she became interested in the subject of Spiritualism. Soon after her death I received a communication, purporting to come from her, but I have not deemed it sufficiently important to insert in these articles. After my daughter began to see, she frequently saw and described her. When Dr. Counley was at my house he saw and described her so that I knew her identity by a peculiar neck dress which she wore. Prof. Otts, when at my house, saw and described her correctly; but said she was dressed in a black silk dress. I nover saw her dressed in black of any kind, and thought there must be some mistake about it; but I afterwards received her likeness, and she

scious of her presence and aid. iThe last season I boarded in her father's family, I built a flower-bed for Mary, which she cultivated with great taste and care. Mrs. Foster, in her communication, alluded to this circumstance in a touching manner. I also, that season, set a large number of grafts in apple trees in the orchard; and Sunday evenings, after meeting, we used to take a walk to the orchard to watch the growth of the grafts. Mrs. Foster

HALL, NEW YORK.

Tuesday Evening, March 10, 1861.

QUESTION :- The Identification of Spirite.

Dr. Young said he well remembered, some eight years ago, when the spiritual manifestations began that the great, almost sole demand on the part of inquirers everywhere was for tests, evidences of identity. Now it seems as if we had ceased to receive satisfactory proofs of identity in this way. I know have actually driven these identifying manifestations from our tables. In all ages of the world, there have in favor of some explanatory dogma of their own: and this course has always led to such a degree of blindness and skepticism in spiritual things, as has, eral. Among the Greeks as far back as the time of Socrates, we find that the immortality of the soul was a matter of doubt; and even that gifted philosa new influx of spiritual phenomena. The Jews who, under their old theocratic rule, had been afraid to discuss these matters, gained courage under the skeptical and contemptuous Roman regime, and Spiritualism, again becoming paramount, the manifestations continued for two or three centuries, until the Romish church subjected the spiritual faculties to its despotic yoke. In our time, the spiritual world has returned to us, once more in the modern manifestations; but, now, dogmatism and philosophy are likely to sap our new-found faith, so that future genspirits will have to seize some favorable juncture to reappear and correct them. All here, familiar with the early stages of this movement among us. will agree with me, that there was little or no skepticism among inquirers; accordingly, phenomena were rife; but, now, we cease to view them in the light of tests. and are getting so wise, that, while we willingly take for granted the doctrines of this or that man on subjects of philosophy or science, we demand that every spirit who comes to teach us should manifest powers of mind superior to those he possessed in his earthly ever eminent in talent can well utter itself through the organism of another, and cannot adequately utter itself at all, through an inferior organism; that spiritual phenomena, in general, are the representations of physical, not of mental, characteristics; and that, under the most favorable circumstances, we cannot expect the method or manner of the departed in their communications, all the rules of rhetoric, Mr. Adams thought the previous speaker mistaken

in saying that the days of tests had gone by. Tests were so abundantly given, years ago, because everybody was asking for them; whereas now, Spiritualists have advanced beyond the stage in which tests are demanded, and require the strong meat of prinsiples, which underlie the phenomena. But he did not believe that, to-day, tests of identity were less frequently given than at any former period; they portions, in outline, bearing more immediately on we who are in the form identify spirits that are out of the form?' well authenticated facts must be care fully collated and examined, from which principles are to be deduced, and by which mysteries are to be translated into scientific truth. We are first to con tion during the last ten years, and which may be classified as physical, mental, moral and spiritual and then "what tions are candidly answered, it must be obvious that we can and do identify spirits out of the form." The essayist described the phenomena of Spiritualism as classified above, and reasoned that from their character and modes of occurrence, they must proceed from a supera-mundane cause. They are manifestly not the results of a purely electro-dynamical force, pervading the spiritual matter of the heavens, drawn down by human magnetism, and employed by mortals independently of spirit-agency, because this force is accompanied by an intelligence, in many cases, entirely supernatural, and by which it is controlled just as a spirit in the form, who understands the laws of terrestrial magnetism and electricity, controls and makes use of the imponderable forces. We are compelled, therefore, to refer all hese genuine phenomena to the will-power of spirits in the other life; and the law by which they are produced is, most likely, entirely analogous to that of the voltaic pile. The end aimed at in these phenomena is, obviously, to elevate the race into a vastly more desirable condition, in all respects. The whole spiritual history of our race is a history of successive decline and restoration in the reception and comprehension of these manifestations; and the religious and spiritual condition of the Christian world was especially deplorable just before this new and better gospel was proclaimed among us. All previous dispensations had fulfilled their mission, and ceased to meet the wants of this age. The heavens were again opened, and spirits and angels began to walk and talk with men. When we consider the divine uses which our spiritual friends have in view, and which they are realizing to us in our own soul experiences, in connection with the spiritual facts and manifestations, recited and authenticated, can we doubt, that, when our spirit friends purport to come to us, in all the physical, mental, moral and spiritual methods I have detailed and when they perform for us all these divine uses, and when they make us feel so happy in their presence, that it is really they? Is the resurrected soul still false? Is heaven the home of hypocrisy and diabolism? I tell you, nay! and right reason, sound philosophy and faith in the perfectibility and honesty of the angel-world, also tell you nay.

Mr. Partridge, from what he had heard, would hardly have thought the question alluded to. To identify a spirit positively, is always difficult, and, sometimes impossible. In our own and in ancient times, persons have been recorded as having conversed with spirits they had never met in the form, as the disciples with Moses and Elias, on Mount Tabor: but how were they able to recognize them with confidence? In regard to some cases of this nature, the scriptural record says that the prophets themselves did not know their inspiring spirits to a cer-tainty, for in Isaiah, we read, that some began to dressed in a black silk dress. I never saw her dressed in black of any kind, and thought there must be some mistake about it; but I afterwards received her likeness, and sho was taken dressed in a black silk dress.

I have noticed frequently when writing under influence that I write a poculiar tyle of back-hand different from any style of back-hand I ever wrote in my ordinary condition, and which flows with unusual case. I have never troubled myself about the particular spirit that influences me at such times, but stince writing this chapter, and about two weeks after, in looking over my journal one evening, I noticed among the catalogue of letters received one from Mary J. Pickering, and the only one, I think, I ever received from her. I had the curiosity to get the letter and read it, for I had not taken it from the file for years. It was dated Bellingham, Jan., 1841. Most of the letter is written in her ordinary hand writing, but six lines were written in a peculiar style of back-hand. Those six lines were written in the some style, of back-hand. Those six lines were written in the some tends, that it would be their test. That was a pretty good evasion of the deficulty! Until the thing came to pass, then, would be their test. That was a pretty good evasion of the difficulty! Until the thing came to pass, then, would be fatal to the objects of true prophecy. In our own day, a great many claim to speak for the true Lord; for the Apostle Paul, Washington, Calhoun and others, whom a majority of this generation between the received the aid; and while general aid.

The letter of beck hand, the received the aid; and while general aid.

The letter of beck hand, the received the aid; and while general aid.

The letter is the thing forecold came to pass, then, would be fatal to the objects of true prophecy. In our own day, a great many claim to speak for the true Lord; for the Apostle Paul, Washingto called, absolute proof that it is truly the spirit it represents? I do not know that such manifestations are not aids in our investigations, but must we not look further for absolute confirmation?

Let us consider our mode of testing similar claims among ourselves, in the body. Supposing the present members of this Conference should meet regu-

larly for fifty years, and that one of you, say Dr. Gray, had gone away, comparatively young, and that a person should come before you, after that lapso of time, claiming to be the Doctor, but so changed in appearance, that none of you could recognize him, how could identity, in this case, be proved? Not, certainly, by personal appearance, for persons in our midst are able so to disguise themselves that they cannot be recognized; and we may almost say that we never know persons by their external appearance. How then can we say that spirit-apparitions are proofs of identity? Yet I do not deny that there is a method of identifying spirits; on the contrary. I hold that there is a certain and uniform one. If, as in the case supposed before, a friend returned, after a long absence, entirely changed in physical appearance, he would be in no danger of recognition, so long as he held his tongue; but, as soon as you began to converse with him, and set your spirit to work to communicate with his: when he told you his history, and related what had oc. curred within your knowledge, years ago, then you might begin to think you could recognize your old friend. Just so, will not a mother soon identify her son, lost to her from boyhood, by questioning him with regard to his childish recollections? In such cases, spirit comes in contact with spirit, and thus is furnished the only sure test of identity, alike with respect to earthly and spiritual beings.

Again, when a spirit forms a contact with the mind of a medium, and impresses that mind with the thoughts of another spirit, will the medium give them as proceeding from the first source, or the second? For instance: suppose my sister in the spirit-world should come into purely mental contact with any one before me, and should communicate through him ideas respecting the present difficulties in the Union, resembling those which might be supposed to emanate from General Jackson, so that the spirit's mind is engrossed by his peculiar thoughts, would my sister, if questioned on that point, tell me that she or General Jackson was communicating? I think she would give the latter name, simply be-cause the controlling thought of her mind, which governs the mind of the medium, is more that of General Jackson than her own. I think there is, ordinarily, no difficulty in identifying a spirit under properly understood conditions; but I do not think it either decorous or profitable, when a spirit is making an important communication, to break in upon it with. Who are you?" and that when we do so, we are liable to get a wrong answer. I do n't think the impersonations of spirits are any more conclusive evidence of identity than similar performances here, on the part of good mimics and actors. Orderly communications are generally true.

Dr. Gray handed in a paper containing a narrative of further manifestations by a wife to her husband, in continuation of those previously related to the Conference, as having been given through Miss Catharine Fox. This paper was written by the husband himself, who, excepting the medium, was the only witness of the following occurrences, which had taken place on the preceding evening, March 18th, and which we give mostly in his own language:
"The room had two doors, one of which was look-

ed. The other, the key of which was lost, was secured by placing against it a heavy sofa. The lights were extinguished; after which a heavy, polished mahogany centre-table, standing in the middle of the room, was lifted frequently, with great force, five or six inches from the floor, and allowed to fall back with startling effect. Footsteps were now heard as of persons walking in stocking-feet and a rustling as of silk dresses. By raps, "My dear, I am here in form." A globular light arose from the floor behind me, and became gradually brighter; and it was rapped out, "Do not talk to her." By this illumination, a face, surmounted by a crown, but of which the features could not be recognized, was seen, first by the medium, and then, when the light, at my request, was brought in front of me, by myself. Next, the head appeared as if covered by a whitish veil, which was brought in contact with my face; this was withdrawn, after the figure had risen some feet higher, and I recognized the full head and face of my wife, surrounded by a semi circle of light about eighteen inches in diameter. This recogni-tion was instantaneous, but was unmistakable, being derived alike from features and expression. The globe of light was then raised, and a female hand held before it, was distinctly visible. Each of these manifestations was several times repeated, as if to leave no doubt in our minds. Now, the figure, coming lower down, and turning its head, displayed, ht, long, flowing hair. which, even in its shade of color, appeared almost exactly like the natural tresses of my wife, and, like hers, was unusually luxuriant. This whole mass was whisked in our faces many times, convey-ing the same sensation as if it had been actual human hair. This was frequently repeated, and the hair shown us in a variety of ways. In answer to my question, if 'she was really clothed with drapery, Yes," was rapped out; the light and the rustling sound passed around the table and approached me, and what seemed to the touch a skirt of muslin was thrown over my head, a hand being also felt on the top of my head as though holding the ekirt. After these had remained three or four minutes, a hot burning sensation was felt where they touched my forc-

A whisper was now heard. We listened, and it pronounced audibly, twice, 'Sing! sing!' I hum-med an air, after finishing which, I asked: 'Do you like that?' 'Yes! yes!' was immediately and audibly whispered as before, and in both cases, the whisper was unmistakably recognized as that of my wife, to which I had become sensitively familiarised during her last illness, while she was too weak to talk aloud. On my requesting to be called by name, a gurgling, unpleasant sound followed, like an unsuccessful attempt to speak. An arm was passed round my neck, on which I asked to be kissed. when the light immediately approached, and a body like a face, touched me twice successively, on the left side of my mouth. A head was then placed on mine, the long hair falling down my face and shoulder, and remaining until the heat became al-most unbearable, when it was removed. A bright light appeared in front of the window, and enabled us to see a dark figure with the arm raised over its head. I put a question about the nature of the drapery, which was answered, by raps, thus: 'It is a spiritual garment naturalized. I will bring you the key of the door.' Footsteps and the rustling indicated a movement toward the door, and the heavy sofa-which it seems was against the keywas removed almost three feet. The key turned in the lock, was brought about fifteen feet, and placed on my head. Miss Fox and myself were touched as by cold hands, and touched and pulled on various parts of our persons.

The manner of performing raps was also shown, hus: a lyminous ball, about as large as my fist, and with a blunt point attached to it, about three inches above the table, answered our questions by striking against it. We received by raps, the following: 'My force is exhausted,' and this closed. the evening."

The speaker remarked on the above narrative, that, from his personal knowledge of the writer, he could testify that he was a competent observer; that he was not in the trance condition; and, in short, was as good a witness as could be found on. earth, for making out proof of identity. He regarded these facts as strong confirmation of his argument previously advanced, founded on the moral and spiritual rapport between a person on earth and one in the other world; and, according to which such rapport as furnishes absolute evidence of identity-irre. fragable, unless by denying the moral government. of the Universe, and all the laws of spiritual being. The manifestation of one form, replete with love, from another life, is a fact which cannot be shaken by all the howlings of bigotry and skepticism; and we may go calmly and joyfully to join our friends in the other life, in the conviction that the science. of our faith is at length fixed on an immovable basis.

An Irishman from Newburyport, has recently been taken to an asylum, having become insane in consequence of undue religious excitement. "This," says the Newburyport Herald, "is the first case of the kind in the Catholic Church ever known hereabouts.'

Special Contributions. BY A. E. NEWTON.

oo The contributor to this department is responsible for no other portion of the paper. Letters and communications designed specially for him should be directed to care of Box 2233, Beston.

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-andink 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 introductionthey 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

Among the spirits thus introduced are those claiming to be Daniel Webster, Macaulay, Douglas Jerrold. and the Apostlo 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, spiritvision, etc., furnish no security against such decentions. 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 percoiving 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 fair ly, 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 colipses 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 misohievous 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

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, mischievious 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-wemay 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

_ palter in a double sense,"

wishes-thus disclosing our real characters.

But even this view does not cover the whole ground. feel that I should do injustice to some sincere yet sense more or less blunted. sorely tried souls, did I not recognize still another phase and use of such discipline. There are those is for truth and usefulness, who have yet been led states within ourselves, the very entrance upon which by unseen guardians through what have seemed to presupposes voluntarily doing what we feel is wrong, 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 | itions from the first, the growth of these perverted not imagine that he is an exception.

Can there be any use in such experiences? Let

One prime object of a wise and special guardianhave our conceptions and all our capacities greatly expanded. How can this be done? One method reverently accept it wherever found. surely is, by awakening in us large concentions of our possibilities, and stimulating our ambition to progress, and no great attainment.

The mind, it should be remembered, is a real orences, 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 partment by. 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 costasy, 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 unflinchingly 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 ments of such as may seem victims of strange hal lucinations; and at the same time should encourage all tried souls to remain true to their holiest valuable instruction. convictions, through whatever perplexities they may meet.

were not written for him alone. Years hence he will see more of their significance.

Origin of Evil, etc.

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 infan-

You also speak of some persons who seem to be past redemption, and then ask, "Who knows but

hing 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 phi either better or wiser than it is now; and until you show us some data whereon to base such an assump tion. 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 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 do mains as much the realms of the Infinite Ope 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

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, elso 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.)
South Boston, March 24, 1861. JOHN NESBITT.

NOTES. be propagated or spread under the general laws of put \$10 into her coffers of benevolence and love. influence. See my Tract, No. 4, for a full exposition put in ten cents; if you cannot put in one dollar. 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 evithem. When once seen, they cannot be ignored; but until discovered, we very naturally imagine our selves 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 selfcomplacency, 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

leaving us to interpret according to our states and fearful process it was; and how each subsequent violation became easier and less painful, until perhaps these intuitions became silenced, and the moral

(4.) Our friend's error lies in supposing the "reglons of. Hell and Sin" to be a locality within the who have renounced self, and whose deepest, prayer "realms of the Infinite ene." Hell and Sin are 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 intutendencies might always be held in check, till eventually they are rooted out.

(6.) Another mistake. once rejected the story of the Temptation and the Fall as a childish fable. ship over us would seem to be the promotion of our But I afterwards found that it exactly described, (in individual growth. Especially if we are to be, as we the symbolic language common to Oriental writings, are wont to hope, called to perform any signal ser- and to all spiritual communications.) a truth of invice in the general re-construction which must fol- terior experience. While, in my view, no book or low the present period of dissolution, we need to revelation through human instrumentalities, is or can be infallible, yet all truth is God's truth, and I

(7.) Very well; this only shows that my labors are not for you. There are many others, judging realize them. Every teacher of youth knows the from the grateful testimonials I receive, who regard value of this process. Without it there is no rapid | 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 ganic substance, which, under appropriate influ- Christian have vailed the ever-living Truth-thus presenting her fair lineaments to the admiration of all rational and reverent men and women.

> If any readers of the Bannen find this not " profitable" to themselves, they have but to pass this de-

> [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. ACKLEY. 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 this nature, I cannot pretend to say. Each subject experience I recollect to have seen in print. The of it must judge for himself, at his own risk. The communicating spirit has the good sense to refrain possibility that any of it may be such, should lead from soaring into the clouds of mysticism, or dogthose who are lookers on to temper their hasty judg. matizing on matters beyond his own experience. Though not yet advanced to the highest possible plane of perception, yet his statements are full of

It is noticeable that this witness from the bourne whence many travelers now return, bears testimony I have said things which the correspondent who to the fact that, on awaking in the spirit life, he drew them forth will not now understand. They 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 Mr. Nawron: - Dear Sir-In your reply to the philosophers have undertaken to deny. More than Herald of Progress, in the Banner of March 23d, you 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 cy, leading to the first violations of its pure intui- 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 what a whole orb may be equally so?"

are similarly inclined with themselves. This is a

It is evident from the above, that you consider evil truth of momentous import, which all will do well to

This unpretending narrative is a really valuable addition to Spiritualistic literature. For giving it losophy of this theory, and propose to offer a few to the public, our good friend, Dr. H. T. Child, of the comments thereon. In the first place, we know of city of Brotherly Love, who reported and prepared it no period in the history of the race when it was for publication, deserves the thanks of all inquirers for publication, deserves the thanks of all inquirers.

The Conference at Worcester, Mass.

This Conference, as will be seen by a postsoript 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: is or can be morally better than the man of seventy. 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 misdemeanors. 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 men 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 (1) This is a mistake. I do not consider evil a the hell of suffering is on her side, and will bless thing," but a state and a mode of action, which may her forever. Aid her, one and all; if you cannot 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

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 hall to reinforce dences of this to one who has not already detected if neccessary. 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 ent.

Banner of Light.

BOSTON, SATURDAY, APRIL 13, 1861.

OFFICE, 3 1-2 BRATTLE ST., BOSTON

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

TERMS OF SUBSCRIPTION. Clubs of four or more persons will be taken at the follow

Bubscribers in Canada, or other foreign countries, will add to the terms of subscription 53 cents per year, for pre-pay-

ment 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.

Moneys sent at our risk; but where drafts on New York can be procured, we prefer to have them sent, to avoid loss.

All subscriptions discontinued at the expiration of the time paid for.

Business Letters must be addressed, William Berry,

Publisher, BOSTON, MASS.

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 particuarly 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 vaporing nonsense is not to be noticed, except to point 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 resolu tion 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 humanity, and peace, and progress. 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 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 selfgovernment on this continent. The question, therefore, after all, scems 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 he contemplation of the Constitution, ner tiation was not so much so; and even if secession is not to be admitted, under the operations of our Con stitution. Revolution is; and, when successfully accomplished, is to be appeased, or put down, or got tlong 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 is fixed. If, then, we are not at liberty to go to war, and that if once put in operation, it will attain 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 the subject of the proposed, 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 for this is all that war can possibly lead to.

It is conceded, even by those who refuse to listen federacy, 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 pro
hibitions, as to be totally unable to help themselves
hibitions, as to be totally unable to help themselves

Jas. T. Fleids, Constitution worth very much, any way, that compels Constitution worth very much, any way, that compels George Wm. Bond, a people to obey it and worship it after it has ceased Geo. Putnam, Roxbury, to confer any practical and operative benefits? And is this the only great lesson impressed upon us by J. Amory Davis, that just at the hour when we need its inspiring Mrs. H. L. Cabot, Mrs. H. L. Cabot, Henry I. Bowditch, M.D., the spirit and wisdom contained in our Constitution, tanglements 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 Henry W. Longfellow, be of the first importance, and powerless for everything 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 ascertion and exe cution 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 tration might say it had no license to treat with

istration has practiced more than once on this ideal who study and read for no particular purpose.

already. President Lincoln declared, in his Inaugural, that he should take steps to "collect the revenue" in all the existing ports of the Union, which of course included the seceded States likewise; at the the same time, he assured the dissatisfied people of South that he should be scrupulously careful to impose no officers of law apon 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 silonce 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 complica. tions, far better is it that it should be found maintain. ing 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

Miss Mardinge'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 philanthrophy, 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 it may in subjection, a portion of the States; since that 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, Trinitarian; Rev. Dr. D. C. Eddy, Baptist. James Russell Lowell, Jos. T. Fields and Henry W. Longfellow, all wen-known in the world of Poets.

It will be seen that the movement is an unsectarian one, and that though Miss Hardinge occupies a Senator Bayard observed—granting that force was position as a lecturess 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 Hardings: thought of. War is not constitutional; no more, say some, is negotiation. Very well; now let us the plan proposed by you for the relief of the most unfortunate class in the community, and for whom, as see about the result. Something is to be done—that yet, little has been done—hoping it may prove effectively the state of the most unfortunate class in the community, and for whom, as yet, little has been done—hoping it may prove effectively the state of the most unfortunate class in the community. is fixed. If, then, we are not at liberty to go to war, tive, and that if once put in operation, it will attein

on that subject at your carliest convenience, to the end that your plan may be presented to a greater num-ber of individuals, and thus a more general interest be to the proposal to recognize a distinct Southern Con awakened in behalf of this most important philanthronie movement

> Geo. S. Hillard, J. M. Manning, Mrs. Annie Fields. Allan Putnam, Roxbury, Joseph Story, Geo. Bartlett. M.D. Mrs. George Bartlett, George Higginson

Phineas E. Gay, Wm. Mountford. Mrs. Eliz. C. Mountford. E. P. Whipple. C. A. Bartol. Mrs. E. H. Bartol, A. Kingman, Mrs. A. Kingman, D. C. Eddy, Matilda Goddard, Mrs. Caroline H. Dall, Mrs. James H. Prentiss, Mrs. Julia Ward Howe. Henrietta Sargent, Mrs. Ellis Gray Loring, Anna C. Lowell, Roxbury, James Freeman Clarko, R. Emory Lowell, Roxbury, Mrs. A. Huidekoper Clarko, Mrs. Lydia D. Parker, Mrs. Mary E. Parkman, Mrs. Josiah Quincy, Jr., Margaret S. Storer.

Wm. I. Bowditch.

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-learnt to becomes instantly simplified. While the adminis bring up a lad to be a man o' business? My notion o' the parsons was as they'd got a sort o' learning rebels, it could not make so good a claim with refer- away mostly out of sight, and that is n't what I want ence to revolutionists. The mere formalities of the for Tom. I want him to know figures, and write like case are to be broken through, in any event; for, as print, and see into things quick, and know what folks Peace is better than War, negotiation with the se mean, and how to wrap up thimgs in words as are n't ceded States is assuredly better than fighting them, actionable. It is an uncommon fine thing, that is," and far more in keeping with the temper and spirit concluded Mr. Tulliver, shaking his head. " when you of our Constitution and the institutions of which it can let a man know what you think of him withis the legal expression. Do not say we cannot treat, out paying for it." The majority of people, these for we must treat! And that little word MUST is times, want "Tom" taught only what he can make sometimes more potent than all other arguments or use of; or, at any rate, what he can put to use fust. After that, learning is all well enough. The com Looking closer, too, we shall find that the admin- mentaries of these people are worth heeding by those TRUE AND FALSE RELIGION.

Rev. Mr. Hepworth delivered a lecture recently, at the Church of the Unity, on True and False down, all over us and about us! For a whole day Rollgion. He commenced by saying that any one and night, there was put in force a decided embargo can see how the utilitarian spirit which pervades the on travel and business. We had made up our eyes, very atmosphere we breathe, is affecting our reli- the most of us, for very different things; but what gious thought and life. In these latter days, opin- a piece of business was not this which we beheld! ion as such is of little worth; it must lean against Holmes has something very pretty to say, we reaction if it would stand securely.

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, use as Dr. Hare's spirit dial. It has the alphabet There was a time when ministers talked of Christ's and numbers, and a few words upon the face of a death. They thought that in some way it could gild dial, and an index hand which spirit ferce operates the human soul as men gild silver with electricity, upon to move to the proper letters, spelling out comand make it pass for good coin at the counter of munications. The presence of a tipping medium is 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 copies in exchange by sending them to our office. 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 tion, can do so by addressing O. Griffin, Smith's 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 societary 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 by gone 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 Pharisee ism 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.

of anxious inquiry, though the party papers continually remind us that it will be that of Peace. We ually remind us that it will be that of Peace. We etical, and therefore the revelations from that source hope it will. In this day it would be a standing are not at all reliable." Mr. Jones took the affirmative and Mr. Whiting the negative of this resolution, and disgrace to either side, that civilized political communities could not dissever former relations without proceeding to war. Suppose there is n't 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 strain 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 its policy. This is only to aid 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. Macumber.

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. Macumber 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 Suow.

Not "April showers"-oh no! Don't it come member, about April smiles, and all that sort of The philosophy that would work its way into the thing in his "Astrea;" but Holmes had better go convictions of men to-day, is not accepted when it is straight to his publishers and tell them to scratch merely logically perfect; it must be tried by men in that out. He has taken a text that the season wont their living, and if it is of practical worth-if it warrant; not even "poetic license" will allow a helps men's hands or feet-no amount of reasoning man, singer or whistler, to talk pretty things about can destroy it. Indeed, the only logic we of Amer- April buds in this climate. Henceforth, let us draw ica have, is to be found in our fingers. Our best ar- up the quilts about our heads, on these April nights. guments are our workshops and our machinery, and hope for a real old "whisk-q-dink," before Our major proposition is the brown and skillful morning. We might as well do that as do anything. workman; our minor proposition is the newly in- and we shall then be a good deal nearer the truth vented tool, and our conclusion is good woollen cloth, 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 necessary to its working.

No. 1, Vol. 9.

Wanted one hundred copies. Any news dealer having this number of the BANNER, may receive other

To Lecturers.

"All Speakers passing Fort Ann, and wishing to stop there and lecture for a reasonable compensa-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-Land, (No. 26;) The Beautiful, by Hudson Tut-

THIRD PAGE-Poetry ; Spiritual Phenomena ; Spirtual Conference at Clinton Hall, New York, &c. FOURTH AND FIFTH PAGES-Mr. Newton's Contribu

tions, 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. Macumber at Aliston Hall, Boston; Boston Spiritual Conference.

It is ascertained that the French Consuls in the Con federated 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 Decatur, Michigan, between Mr. A. B. Whiting, a well known trance-speaker, and Rev. Mr. Jones, a Method-What is to be the policy of the present Adminis-tration toward the Second States is still a matter The question discussed was, "Resolved, that the origin of the modern Spiritual phenomena is entirely hypoth 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 no 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 impor-tance 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 han 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

II. S. alone." The following lines contain more truth than poetry:

Printer-fool enough," Puffs the folks so funny : He does all the pull, 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 lawver or a member of an Orthodox church-either will answer-pay your debts, and frighten your child to sleep by saving Thomas Jefferson.

THE PUBLIC LIBRARY OF BOSTON now contains 85,-082 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 SIGHS-What size it?

Epitaph on Foote, the Comedian. Foote from his earthly stage, alas, is hurled; Death took him off who took off all the world. Another on a scoman 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 re-

ports 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 dissensions, 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.

Mone Secession .- The trees on Boston Common have, by unanimous vote, resolved to leave pretty

> 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 all

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'état is feared on the 16th of April. The Union men are a large of the 16th of April. The Union men are a large of the 16th of April. The Union men are a large of the 16th of April. The Union men are a large of the 16th of April. The Union men are a large of the 16th of April and 21st. clear majority, but the secessionists act with the energy of desperation.

MA 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 he 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.

" GALLEY" SLAVES-Compositors on daily morning papers.

The vices of the multitude should be viewed as ridiculous rather than helnous; there is more humanity in smiling at the faults of mankind than in condemning

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 creedalways shut the gate when the grist is out."

AN EARX LESSON IN CHEMISTRY. Some Water and Oil One day had a broil, As down in a glass they were dropping.

And would not unite.

But continued to fight.

Without any prospect of stopping. Some Pearlash o'erheard-As quick as a word, He jamped 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 fol lowing 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 Lect

Poetry, Wit, News.

Conference of Speakers-National Convention A fraternal Conference of Spiritualist Lecturers and Teachers will be held in the City of Worcester, Mass., commencing on Tuesday, the 16th day of April, 1861, and continuing four

Abstracts of New York Spiritual Lectures.

days.
The object of the Conference is, to further the good work so well begun at the late Quincy Convention—namely, the promotion of mutual acquaintance, respect and confidence among the public advocates of Spiritual Reform; the secur

promotion of mutual acquainfunce, respect and confidence among the public advocates of Spiritual teform; the securing of greater unity of heart and purpose; and thus greater fitness for the work devolving on us. The present disturbed and distracted state of the public mind in relation to social and political institutions, as well as overligious and thoological ideas, marks a transitional period in the world's history, of no ordinary moment. The Old is passing away; the New is struggling into birth. It therefore behooves those who are called to be spiritual teachers, that hey be qualified to lend 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 desirableness of the object above named, and who may be at the time within convenient distance, are cordially invited to be present.

Le is preposed that the first two days of this Conference be devoted exclusively to the benefit of Lecturers and Teachers—that the sessions be spent in free, conversational interesting the sessions in the convenient of the conversational interesting the sessions in the convenient of the conversational interesting the conversational convenient in the conversation of the conversation of the conversation of

—that the sessions he spent in free, conversational inter-changes of opinions and experiences, and such other method

—that the sessions he spent in free, conversational interchanges of opinions and experiences, and such other methdes of accomplishing the desired ends as may be deemed suitable. The remaining days (Thursday and Friday, April 18th and 10th,) will be mainly appropriated to public meetings, for addresses and for the consideration of the general interests and claims of Spiritualism. To these meetings all Spiritualists and the public generally are invited.

The friends in Worcester have generously effered the hospitalities of their hearts and homes to all Lecturers who may attend. The place of meeting will be aunounced in due time. The Conference is deelgned as preliminary to a National Convention, which the Committee, in pursuance of the duty assigned them, intend to convoke in the menth of August next, (14th to.18th.) and in the city of Oswego, N. Y. The purposes of this National Meeting will be more definitely stated in a Call, to be hereafter issued.

In view of the profitable results which may be expected from such gatherings, the undersigned fraternally recommend to their co-workers in the Western States the holding of a similar Conference at some central point in that section, and at or about the same time, as preparatory to the General Convention in August. One of our number (F. L. Wadsworth) whose field labor is at present in the West, will gladly co-operate with them in carrying out this suggestion.

ate with them in carrying out this suggestion.

P. S.—The sessions of the Conference will be held in WASH
BURN HALL commencing at 10 o'clock A. M. on Tuesday.

April 16th.

A. E. Newton,
II. B. Stoner,
Leo Miller.

Members of Committee appointed at Quincy.

January 15, 1861.

Western Lecturers's 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 here-by invite the lecturers on Spiritualism and connected reforms to mee. at Starels Michigan on Thomas Laborers ice at Sturgis, Michigan, on Tuesday, April, 23d, for a conference.

The objects of this meeting are substantially the same as those of the Quincy Convention. viz: A free exchange of views and sendments, to the end that we may understand and appreciate each other, unitize our 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 intersted in and add extensible Conference and thus become interested in and add strengt to the general movement. Although this call is particular urers, we heartly desire the attendance of all friend to Locturers, we heartily desire the attendance of all friends of reform to meet and enjoy with us the exercises of the Conference. Our friends at Sturgis have kindly endered he used of the "Free Church," also the hespitality of their homes, and will do all in their power to make the Conference interesting and beneficial.

It is hoped that Lecturers who are interested and cannot attend, will indicate their co-operative views and suggestions by letter. Address "Lecturers' Conference," Sturgis, Michigan, care of J. G. Waite, or either of the names attached hereto.

Mas. H. F. M. Brown FRANK L. WADSWORTH. MRS. H. F. M. BROWN F. L. H. WILLIS. MRS. LAURA MCALPIN, N. FRANK WHITE, MRS. S. E. WARKER, LAURA A. E. DEFORCE, JAMES COOPER, M. D.

ABRANE L. WADEN
ABRANE SMITH,
CHARLES HOLT,
A. B. FRENCH,
S. J. FINNEY,
WM. DENTON,
Iludson Tuttin.

NOTICES OF MEETINGS.

ALLSTON HALL, BUMBTEAD PLACE, BOSTON,-Lectures are givon here every Sunday afternoon at 2.45, and at 7.15 o'clock in the evening. The following speakers are engaged: Miss Emma Hardinge will speak the fire Sundays of April. CONFERENCE HALL NO. 14 BROMFIELD STREET, BOSTON.—
The Boston Spiritual Conference meets every Wednesday ovening, at 71-20 clock. (The proceedings are reported for the Banners)

the Banners A meeting is held every Thursday evening at 71-2 o'clock, for the development of the religious nature, or the soulgrowth of Spiritualists. Jacob Edson. Chairman. Spiritual meetings are held every Sunday at 10 1-2 A. M. and at 3 and 7 1-3 P. M. P. Clark, Chairman.

CHARLESTOWN.—Sunday meetings are held regularly as Contral Hall, afternoon and evening.

Oentral Hall, afternoon and evening,

Cambridge For.—Meetings are held in Williams' Hall,
Western Avenue, every Sunday Afternoon and Evening, at
3 and 7 o'clock. Beats free to all. The following named
speakers are engaged:—Mrs. Spence through April; Mrs.
Fannie B. Felton, May 12th; Miss Fannie Davis, May 10th
and 20th; Mrs. R H. Burt, June 2d and 9th; Miss L. E. DeForce, June 16th, 23d and 30th; Mrs. F. O. Hyzer during
August; Leo Miller, Esq., during October; Miss Emma
Hardinge, Sept. 1st and 8th.

Hardinge, Sept. 1st and 8th.

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

New Bedford,—Music Hall has been hired by the Spirit-ualists. Conference Meetings held Sunday muraling and ualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. Speakers en-gaged:—Mrs. Ernestine L. Rose, April 14th; Wm. E. Copeland, April 21st; Hon. Brederick Robinson, April 23st; Mrs. M. B. Kenney, May 5th and 12th; Mrs. R. H. Burt, May 10th and 20; Miss. Fannio Davis, June 2d, 9th and 16th; Dr. A. B. Child, June 23d; Rev. S. Follows, June 3tst; Miss. Emma Hardinge, Sept. 15th; Miss. Bell Scougall, Dec. 1st., 8th, 15th, and 22d.

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

PUTNAM, CONN.—Engagements are made as follows:— Warren Chase, for May; Miss L. E. A. Desorce, Aug. Portland, Mr.—The Spiritualists of this city hold regular

PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forence on. Lectures afternoon and evening, at 3 and 71.2 o'clock. Speakers engaged:—Charles A. Hayden, first two, and Miss Fannie Davis last two Subbaths in April and first two in May; Mrs. M. S. Townsond the last two Sundays in May and the first Sunday in June; Mrs. M. M. Macumber last four Sundays in June; Miss Lizzic Doten during September; Miss Laura Deforce during October; Mrs. Anna M. Middlebrook during November

PROVIDENCE.—A list of the engagements of speakers:—
H. B. Storer, two first, and Warren Chase two last Sundays in April; Miss Emma Hardinge in May; Mrs. F. O. Hyzer in June; Laura E. DeForco in July; Mattie F. Huett in Aug.; Mrs. A. M. Spence in September; Mrs. M. S. Townsend, the first two, and Mrs. M. M. Macumber the last two Sabbaths of Oct.; Belle Scougall in Nov.; Leo. Miller in Dec.

ler in Dec. Oswaco, N. Y.—Meetings are held every Sunday afternoon and evening at 2 and 7 1-2 o'clook P. M., in the Universalist Church, (formerly Episconal.) Seats free. S, cakers engage—E. V. Wilson, Asril; H. B. Storer, May; N. F. White, June; Miss Emma Hardinge, July; Miss A. W. Sprague two first Sundays in August; Mrs. A. A. Currier, November. NEW YORK.—Meetings are held at Dodworth's Hall regularly every Sabbath. Mrs Cora L. V. Hatch will speak every Sabbath till further notice.

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

Lyons, Mich.—Mattle F. Hulett speaks in April.

LEOMINSTER, MASS.—The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall. Services com-mence at 1 1-2 and 7 1-4 P. M.

Bronchial Affection.

A clergyman writing from Morristown, Ohio, speaking of the beneficial effects resulting from the use of "Brown's Broncial 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 hearseness; but now (with the assistance of 'Troches' I have in the past five weeks preached some forty sermons."

Special Notice to the Afflicted.

Special Notice to the Afflicted.

This is to certify that two years ago the best physicians gave me up as an incurable case of consumption; that I left Boston without any hope of being well. I went to Providence, at d 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 since that time I have been gaining at ength 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 Washington street.

JOHN E. LEONARD.

March 25, 1861.

2w April 0.

ADVERTISEMENTS. TERMS.—A limited number of advertisements will be in

serted in this paper at fifteen cents per line for each inter-

tion. Liberal discount made on standing advertisements.

REMOVAL.

MRS. A. C. LATHAM, of Now York, Magnetic and Clairwoyant Physician has removed to 291 Washington St., up stairs, corner of Bedford St., Boston. Having completed arrangements with soveral licaling Mediums for a combination of power in all cases that shall require it, she feels secure in saying that her facilities for the cure of diseases are surpassed by none within her knowledge. Her past success and increased resources units in guaranteeing that disease will surely be cured. Roum open day and ovening. will surely be cured. Room open day and evening.

April 13.

We copy from the Philadelphia Ledger the following as worthy of attention: Never say Die, though you should Cough till

your Heart Aches, When the life preserving East India Hemp is at hand; in other words, take Dr. H. James's Cannabis Indica, 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, taving been cured of the above diseases by this Ladia Hemp.

Miss Emma Hazleton, Columbia Av., afflicted 2 years. Miss Emina Hazleton, Columbia Av., afflicted 2 years.
Miss Barah Bpicer, 609 Front St., afflicted 16 months.
James McGuire, West Philada., afflicted 20 months.
James Flanagan, Schuyl. III Falls, afflicted 3 years.
Mrs. J. McCormick, 220 South Fifth street.
Miss Mary Brown. 1820 Coates St., afflicted 4 years.
David Nickleson, 600 North Second street.
James Murry, 520 Catharine St. afflicted 3 years.
George Roberts, 1307 Vino St., afflicted 5 years.
Jusse D. Porter, Thirteenth and Walnut streets.
William Smith, Broad and Pinos streets.
Thomas Jackson, 802 Chestinit St., afflicted 12 years.
Mrs. James Flizwater, 1816 Walnut street.
Mrs. John Ford, 923 North Eloventh street.
James Flizwater, 1816 Walnut street.
James Flizwater, 1816 walnut street.

Mrs. John Ford, 923 North Eleventh street.

James R. Dally, Broad street, near Oxford.

Peter Shannon, 1204 Pine St., afflicted 13 years.

Mrs. Anna Owens, Callowbill and Twelfth streets.

N. B. The above are all cures performed in our own city.

We are not obliged to look abroad for the effects of Cannabis
Indica; they are at hand. We assure the reader there is not
a single symptom of Consumption it does not take hold of
and dissipate: Night sweats, peevishness, irritation of the
nervee, failure of memory, difficult expectoration, sharp pains
in the lungs, sore threat, chilly sensations, naurea at the
stomach, inaction of the bowels, wasting away of the muscles.

les.

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Oct. 27.

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

CONTENTS.

The Princess: A Vision of Royalty in the Spheres.
The Monomaniac, or the Spirit Bride.
The Haunted Grange, or The Last Tenant: Being an Account of the Life and Times of Mrs. Hannah Morrison, sometimes styled the Witch of Rockwood.

Life: A Fragment. Margaret Infelix, or a Narrative concerning a Haunted Man.
The Improvisatore, or Torn Leaves from Life History.

The Improvisatore, or Torn Leaves from Life History.
The Witch o' Lowenthal.
The Phantom Mother, or The Story of a Recluse.
Haunted Houses. No. 1: The Picture Spectres.
Haunted Houses. No. 2: The Sanford Ghost.
Christmas Stories. No. 1: The Strangor Guest—An Inciadunt founded on Fact.
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No. 2: Faith; or, Mary Macdonald.

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The Messenger.

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

ognize them.

Yo 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 FINITE beings. We believe the public should know of the spirit-world as it is—should learn that there is evil as well as good in it.

We ask the reader to receive no dectrine putforth by spirits in these 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

Tuesday, Etb. 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 are there in the geonomy of nature? and does not every epoch in life give us a new principle? David Barllett, Augusta, Me.; Josiah S. Parker; Mary Louisa Shaw; Juliet Hersey.

Our Circles .-- Admittance Fee Charged.

Holding our Circles in public, necessitates the having a large room, at a cost which bears heavily upon a paper, the expenses 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 almission to each sitting. We shall probably commence our sittings on Tuesday, April

W. BERRY.

Dissolution of the Union.

16th, at 3 r. M.

If it is true that the spirits of our departed friends do visit us and assist us, will they not now 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 numberless; 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 hely and good does uphold and sustain, shall we return to denounce? Shall we return to lend our aid to dissever 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

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 illy adapted to slavery. Not so much because you considered it an evil, not so much because you considered the hand of the Almighty was moiving 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 your-

selves as others see you.

When a few at the South cry out in their fanaticism "Let us no longor 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

And when we are called upon to aid in dissevering the Union, we 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?

If slavery is an evil-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 your 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 and be brought up to the standard of Anglo-Saxon yoursolves from that which in our opinion the Infinite God hath wedded you to.

In the hand of the Almighty we leave you, giving can only give our individual opinion, and we alone are accountable for the opinions we put forth. 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 African can be brought to your stand rd of intellect. 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 any way, or in any combination of ways, by which first sentence alludes.]

I do n't 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 gen tleman with your company:

Is there any slavery in the spirit-land?
The spirit land is not confined to that locality or cupied by disembodied intelligences. The spirit-land s 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 wine-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

ad 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?

Pardon me if I have drawn a wide distinction,

but I wish to convey the idea to you.

Which is the happiest state? Is there any difference between the black man a soul und 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 s governed by your State laws, and we have no right tain extent, you may know there is good there, for to come here and dictate to you, nor have you to die | we contend that everything that is suffered among tate to us.

The question of liberty and slavery as it has existed, never had anything to do with your National the seeds of decay within it.

Independence. We may just as well come here and But very few who bear the ay you have no right to bind out your youths till

they are twenty one years old.
Your bondmen are Angle Saxon, and honce are 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 Angle 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 balf 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

Shall I leave you? I was Major Christian, of

Abagail Phillips.

Since 1841 I have been away. I left my body in Plymouth, Mass. My name was Abagail 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

be right, but I do not think so. But as I did not some 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 to get control of some medium, that I might speak but few-just enough to prove my identity. My to some I've left; but I've found it inconvenient till to-day. I've always had a fear of doming 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

I had peculiar views of religion. I never could understand things as my tamily 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. 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 tall 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 ask 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 higher happiness in the future. I have enough to do, plenty to aid me, and my work seems to be blessed constantty. 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 hap

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 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 ave nucs. I was born in Newmarket, county of Cork, Ireland. I've been dead but ten days; but by the 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 dectrine of our Holy Mother Church. But I'd walk over all churches and go to the throng of God Himself if I thought He 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 New York. I have a widowed mother living in Dastreet. If you'll go and see him, I'll do all I can

I lived thirty-eight years, and have been dead ten pass four blocks, and you will be in Dalcy's Place. days. I died of inflammation. I left three children. I was nineteen years old; my sister is sixteen, and 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, Intellect.

We will say in this case, as in all others, that we We will not pretend to deny that the soul-princi-

ple 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

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 he may reach soul unfoldment, but you will come far short of educating him to the Angle-Saxon standard.

The African does not only differ in color, but in mental organism; he is not possessed of those men-tal 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 organism. 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 Angle 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 The negro is just as distinct from the Anglo- and the very power that suffers slavery to exist in Saxon race as you are from your Newfoundland 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? Fow there be who will humble themselves this much for

the good of the African race.
Be it 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 seeth good where man is unable to see it. Again we say, inasmuch as God suffers this to exist to a ceryou is suffered for a wise and good purpose, and in time all that is evil in it will die, because evil has

But very few who bear the seal of African blood upon their brow, are distinctly allied to that racevery 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 assort their power. Ina-much 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.

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

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 numpered 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. expect to rise rapidly myself and to assist those 1 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 child has a desire to know more of life, and if you permit questions, he will constantly put them forth. This s true religion, and he has more of it, sometimes, than the adult. Religion is not connfied to spirit, but is in all things in Nature. The child has as much religion as the adult, for himself; but whon 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,

1 left no wife or calld; 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 communication, 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

Frances Almeda Whortley.

I died of brain fever, a year ago last August. My name was Frances Almeda Whortley. I was an artificial flower-maker at Richardson's, Canal street, ley's Place, near Canal street. Pass two blocks from Richardson's, and then turn to the right and

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 old man. 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 Cathurine Whortley. Well, if it is right for me to go to her, I sup pose God will provide the way.

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 there. I've got a mother, and I want her to come it interesting to some of your readers. and let me talk to her. I do n't 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 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 do n'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 n't she use to pound me, 'fore I died! I am going to pay her for it, now. I 've got a chance, and I will; and I do n't lie, either. My mother aint Irish; my father was. I want to go down there pretty quick, before I get so far away

dan't go. I have got a brother and sister littler than meames, and Hony we call her-her name is Honora. You'll write about that woman, wont you? I would n't give a penny to come, 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 lot me. Good bye. Feb. 9.

Nancy Davidson.

My Dear Son — The right you will intuitively white breast was seen about her bed before her perceive; therefore, follow strictly your own interdeath. To all these be divers witnesses, both squires nal perceptions, and you will surely rise in the spirand ladies, whose names are engraven on the stone. itual, 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. NANCY DAVIDSON.

Written for the Banner of Light. THE WAY, THE TRUTH AND THE LIFE.

BY ANNIE E. PIKE.

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 founts 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 sent of both gentlemen, Chase and Grimes arranged a discussion on the subject, which came off last Friday, Saturday and Sunday evenings, and in order I forward to you the views of the editor of the Oswego ine Spiritualism. Patladium, as published in that paper, who I am happy to say has always shown us a fairness in all most of the public journals are willing to do.

But I could not justly close this letter without our philosophy.

But one thing, however, I wish to remark, that with all the zeal of Prof. Grimes in attempting to in our presence. 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 un necessary.

The Orthodox waters here have been agitated by the renowned Henry Ward Beecher, who was advortised to lecture by the Young Men's Christian Union, sounded like Spiritualism.

Yours, for the truth, Oswego, N. Y., March 29, 1861.

Mrs. Mutchinson in Vermont.

I desire at this time, to bring before your notice new star, that bids fair to equal any who have Message [Verified. my brother between fourteen and fifteen. I don't upon immediately in the most powerful and satis. steps, if they would avoid his unhappy fate. A.

care to talk long here; but I was told if I came here factory manner. At the close, questions are requested, and again all are perfectly satisfied.

She is also an excellent seeing medium, describing accurately those persons who come before her

Last Sabbath, at Bridgwater, Hosea Ballou spoke through her organism, to the delight of all, partic-

ularly those who knew and recognised the energetic Mrs. Hutchinson is young, probably thirty, re-

fined in manner, lady-like in appearance, social and agreeable, and I think would appear well before any Very respectfully,

S. H. MIDDLETON.

The Messenger Bird.

The article which accompanies this is an extract of a letter bearing date, July 3d, 1632. The narration it contains of spirit manifestations, occurring to see me when I was sick. I want to go down at the time in which the writer flourished, may make

Its author, James Howell, Esq., was one of the clerks of the privy council of Charles I., and lived on familiar terms with such worthics as Ben Jonold man and three or four children, and I want to son, as well as statesmen and divines, high in place tell her about her. She cheats her all the time about and honor. His letters are still held in much esteem by literary men.

"Sir-I thank you a thousand times for the noble entertainment you gave me at Bury, in showing methe antiquities of that place. In requital I can tell you of a strange thing I saw lately here, and I beliove it is true. As l'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

death.' To all these be divers witnesses, both squires This stone is to be sent to a town hard by Exeter, where this happened.'

Call for a Medium.

Lancaster, Ohio, presents at the present time, probably, one of the best fields for the visit of a first class test medium. It has a population of about six thousand. The popular mind is respectable, in general intelligence; and there are amongst us a large number of persons, who would be glad to have the opportunity to examine the claims of Spiritual-

There are, however, only a very few who have witnessed the presentations of spirit-life from the immortal spheres. During the last five years we have been visited by a healing medium and a trance speaker, and the subject always elicited a respectable attention. But the status of the public intelligence here requires the A B C.

A few sittings at my house have been favored by unequivocal manifestations of spirit presence, and has satisfied me that there are several highly impressible subjects among us.

Lancaster is accessible by railroad from Cheinnati, Columbus, Zanesville and every direction eastward. There are also a number of large towns adjacent. Please address H. Scorr. M. D. Lancaster, Ohio, 1861.

Correction.

As a general rule, I deem all denials of rumors and scandal as beneath the dignity of man or woman. But. I admit, there may be exceptional cases. I think such an one exists now. A friend of mine recently received a note from a corresponding committee of a Spiritualistic society, stating that they und Mr. Loveland was opposed to trance speak ers. A distinguished lecturer not long since expressed the same idea to me personally. From these and other facts unnecessary to mention, which have come Prof. Grimes, who as Bro. Chase remarked in his to my knowledge, I conclude that some person or letter, amused the boys and girls for one week, result | persons have taken pains to circulate such reports ing no doubt to his satisfaction pecuniarily. And a to my projudice. I have only to say in reference to few gentlemen not Spiritualists wishing to arrive at them, that they are utterly and unqualifiedly false, the truth, and believing that the "agitation of in whole and in part. And further, that I have thought is the beginning of wisdom," with the con- never, by speech or pen, given any foundation for any such idea or suspicion. On the contrary, I do and always have accorded to the trance and its manifestations a most important agency for the education that you may have an unbiased opinion of the result, of humanity in the Philosophy and Religion of genu-J. S. LOYELAND.

Willimantic, April 1, 1861.

representations of affairs concerning us beyond what A Man's Life Saved by Laying on of Mands. Mr. E. G. Mills, of Canton, Conn., called on Dr. John Scott, 36 Bond street, N. Y., to be treated for a saying that Bro. Chase has won for himself a host of cough and soreness of the breast; had previously warm and ardent friends, both in and out of our so- had severe bleeding from the lungs on two occasions. cicty, for the gentlemanly manner in which he con. At Dr. Scott's request he stopped one day. About ducted the debate; and it was a subject of general eight o'clock in the evening of the same day, he was remark among the audience, the striking difference taken with violent coughing and hemorrhage, which between the two. Suffice it to say, we were heartily half filled a bucket. In five minutes after the Dr. glad to have so able an exponent and defender of laid his hands on his throat and neck the bleeding ceased, and had not returned when he left, the next morning, but once. The above occurred at Dr. Scott's

J. W. SEAVER, JAMES SKIDMORE. P. J. WHITLECK, F. WHITLECK, A. M. BLACKMER. C. T. HOPKINS.

New York, Sept. 16, 1860.

No lecturer gives better satisfaction to audiences in our city than Mrs. Felton. She is forcible, and gives us real, practical, common sense discourses, such as composed of members of all denominations, in which are needed in these degenerate times of Church and conservatism received some severe blows. His sub. State. She seems to come forward bold, fearless, and icct was "Young America." And I could but notice seems to lot consequences take care of themselves. how nearly his views correspond with our philosophy. She says that this is a higher light, and these are One point I wish to notice, and that was in speaking better times to live than the old dead past, and those of our national character, he remarked that we were that take hold of the new light, and the new docthe descendants of a people who loved liberty and trines, must show it by their fruits. Sho expects that scorned to be confined within the limits of dogma, persons will come in. covered of course by the garcreed or church, and preferred to stand up in our ments of the Church, and be somewhat horrified by own individuality, free as God made us. To me it the new ideas; but they and the world must be patient until their swaddling clothes are worn out, and they put on proper garments, so as to be able to walk forth as individuals, and free.

Yours, for the freedom of humanity, March 27, 1861.

gone before - a Mrs. Hutchinson, from Milford, N. H. In the Banner of Light, of the 30th inst., is a com-She has just left us, after lecturing here and in the munication from Ebenezer Francis. No one who was adjoining villages five or six weeks, giving, I am told, acquainted with Mr Francis, or with his character, universal satisfaction. She speaks in the trance can fail to recognize the correctness of the portrait state, with open eyes, and great rapidity of utter that he has drawn of himself. There is no doubt ance. After a brief invocation, the presiding spirit that it is an exact likeness. Let it be a warning to refers to the audience for a subject, which is spoken all other rich men, that they tread not in his foot-

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 look of hair is furnished them as a sort of magnetic link to open communication. There is some significance in the common practice in proserving locks of hair from the heads of friends absent, whether gone into other lauds or into the land of the hereafter. With what fondness the eve 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, he [Hunt] brought out some of his treasures—locks of hair from the heads of poets, from Milton to Browning.

Milton to Browni hair, you actually touch the man himself. This is a part of Milton as much as his hand." I touched the thin white threads," which Keats and Hunt himself have celebrated in souncts; then a gray look from Swift's temple; a harsh, wiry tuft from speak in other places in the vicinity when called upon. 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 .-Clarion.

KATIE LEE AND WILLIE GREY.

Two brown heads with tossing curls, Red lips shutting over pearls, Bare 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 friuged the banks; Half in thought and half in play,

Katie Lee and Wille 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 sne loltered, 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 n't 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 shudows 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 swuug in years agone! 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 BARNER, and are requested to call attention to it during their lecturing tours. Bample copies sent ree. Lecturers named below are requested to give notice of any change of their arrangements, in order that the list may be as correct as possible.

MRS. AMANDA M. Brence will lecture in Cambridgeport 5 Sundays in April. Taunton, 4 do in May. Providence, 5 Sundays in Sopt. Address, the above places, or

MISS L. E. A. DEFORCE will lecture at Decorah, and Davenport, lown, in April; at Plymouth, Mass., in May; Providence, B. I., in July; Quincy, Mass., Aug. 4th, 11th and 15th; Baratoga Springs, N. Y., Aug. 35th, and Sept. 1st; Putnam, Conn., Sept. 8th and 15th; Oncord, N. H., Sept. 22d and 29th; Portland Mo., in Out. Applications for week evening lectures, addressed as above, will be received.

WARREN CHASE loctures in Troy, N. Y., the second Sunday of April; in Providence, R. I., third and fourth Sundays in April; in Putham, Conn., four Sundays in May; in Stafford, diret Sunday of June; in Williamatte, second Sunday in June; in Windsor, third Sunday in June; in Chicopeo, Mass., 4th Sunday of June; Bethel, Vt., 5th Sunday of June; Suth Hardwick, Vt., 4 Sundays of July. Will be at the Worcester Convention in April. He will receive subscriptions for the Banner of Light at club prices.

Mus. Laura McArpin, will henter the two first Sundays

Mus. LAURA MOALFIN, will lecture the two first Sundays in April in Oleveland, Ohlo; the third in Elkhart, Ind.; the fourth will attend 8, eakers' Convention at Sturgis, Mich. Will speak through the month of May in Elkhart and Goshwin speak through the month of may in English and of the direct best Sandays in June in Toledo, Ohio. Will answer calls to locture in the vicinity of her Sunday appointments on week evenings. Address, cano of Mrs. H. Rown, of Cleveland, Ohio; C. North, Eikhart, Ind.; C. Oole, Gyshen, Ind.; and Henry Breed, Toledo, Ohio.

Miss EMMA HADDINGE will lecture in Boston, in April; Providence, in May—address, care of Capt. H. Simons, Providence, R. I. Vorcester and Bangor, Maine, in June, in Oswogo in July. Postolice address, care of Bela Marsh, 14 Bromfield street, Eoston. Applications for week evening lectures should be made as soon as possible. The Sundays of the above mouths are energyed. the above months are engaged.

LEO MILLER Will speak in Putnam, Conn.. April 7th and 14th; Hartford, April 21st; Bridgeport, April 23th; Philadelphia, four Sundays in May; Bangor, Me., four Sundays in July; vicinity of Bangor through August; Cambridgeport, four Sundays in Oct. Providence, R. I., iive Sundays in Dec. Mr. M. will answer calls to locture week evenings, Address, Hartford, Ot., or as bove.

N. FRANK WHITE lectures two first Sundays of April at Battle Creek, Mich.; two last at Tuledo, O.; four Sundays of May at Detroit, Mich.; the live Sundays of June at Cawego, N. Y. Address, through July, at Seymour, Conn. Applications from the east about be addressed as above.

FRANK L. WADSWORTH SPEAKS IN ROMSSAlear, Ind., March S1; Elkhart, Ind., April 7 and 14; Sturgis, Mich., April 21st and 28th; Adrian, Mich., May 5th and 12th; Toledo, O., May 19th and 26th; Detroit, Mich., five Sundays of June; Lyons, Mich., four Sundays in July. Address accordingly.

Mns. Augusta A. Curnier will lecture in St. Louis, Mo, the first three Sundays of April; and in Beardstown, Ill., the fourth Sunday. His will speak in the Eastern States until late in the Fall, when she will again visit the West, lecturing through November in Oawego, N. Y. Address J. W. Currier, Lowell, Mass., box 815, or as above.

H. B. Stonen will speak the first two Sundays of April in Providence, R. I., and during the month of May in Oswego, N. Y. Friends in towns near these places, who desire week evening lectures, should address him at either of the places J. W. H. Tooner is prepared to answer calls to lecture

through the week, on Physiciopy, Tomperamental Philosophy, and the Laws of Health, alirth and Cheerfulness. On Spudays he lectures on the Philosophy of Spiritualism-when needed. Address, Oleveland, Ohio.

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

DR. P. B. RANDOLPH will accept calls to speak during the next three months, in Connecticut, Vermont, New York, Rhode Island and New Hampshire. He will also attend the sick wherever he may be. The friends should address him at once, at Boston.

Miss Belle Scouoll lectures in Elkhart, Incl., the four Bundays of Oct.; Providence, R. L., the four Bundays of Nov.; New Beiford, Mass., the four first Bundays of Dec. Will re-ceive applications to lecture in the Eastern States doring Jan., Feb. and March of 1862. Address as above, or Rockford,

Miss Emma Houston designs passing the Summer months in New Nampshire and Verment. These Assets In New Nampebire and Vermont. Those Mishing to presere her services as a lecturer will please afferes her at East Stoughton, Mass. Sho lectures in Section, N. H., the four last Sundays in June, the 9th, 10th, 23d, and 38th.

last Sundays in June, the sto, 19th, 200, and otth.

E. V. Villson's address is Detroit, Mich. He will receive
calls to lecture on Spiritualism, in Ohio, Michigan, Indiana,
lilinois, and Canada West. Mr. Wilson is agent for the sale
of the Miller and Grimes discussion; also that of Loveland

H. P. FAIRFIELD Speaks in Toledo, O., the two first Sundays in April: in Adrian, Mich., the two last Sundays of April. For engagements in the West and South, address, care Lemuel Martin, Esq., Adrian, Mich.

Mas. S. E. Wanner will lecture in Grand Rapids in March; at Battle Creek, third and fourth Sundays in April. She has no engagements for May, June or July. Address as above.

Miss Lizzie Doren will speak the last two Sundays in April, in Willimantic, Ct.; four Sundays in June, in Lowell, Mass. Address, Plymouth, Mass.

Mas. F. O. Hyzen will lecture through April, in Vermont; during May, in Lowell, Mass; during June in Providence, R. I.; July in Quincy, Mass. Address till April, Spencerport,

MISS ELIZABETH Low, trance speaker, of Loon, Cattaraugus Co., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co.,) every fourth Babbath. Bhe will answer calls to lecture in Chautauque and Cattaraugus Counties. MRS. H. M. MILLER will devote one half her time to lectur ing wherever she may have calls; she is engaged permanently one half the time for the coming year. Address, Ashta-bula, Ashtabula Co., Ohio.

PROP. J. E. CHURCHILL stanted for the West, Jan. 1st, 1601 to lecture on the subjects of Phrenology, Psychology, Magnetism and Clairvoyance. Will speak for the brethren en

CHARLES T. Injan intends to labor in New Hampshire and Vermon, this winter, and friends who desire his services as trunce speaker can have them by addressing him at Graften,

FRANK CHARE. Impressional Medium, will answer calls to lecture on Politics and Religion, and the Philosophy of Things. Address Sutten, N.-II.

Mns. Many M. Macumben will lecture the last two Sundays in April at Taunton; four Bundays in June at Portland, Me.

Mns. J. H. Swan, Trance Speaker, will receive calls to lec-ture or attend funerals. Address, care of P. Clark, 14 Brom-field street, Beston.

MRS. ELIZA D. SIMONS Will lecture in New York during April and May: In New Boston, Mass., in June, and July 7th and 14th. Address, Bristol, Conn.

G. B. Stennins will be in Massachusetts through the month of April, if his services are required. Address, Ann Arbor, Mich.

PROF. WM. BAILEY POTTER, M. D., will attend to all calls to lecture on Scientific Spiritualism, in New England, the coming season. Address, Westbore, Mass.

Hon. FREDERICK Rominson, of Marblehead, bus prepared s nurse of lectures on Spiritualism, which he is ready to 18 cat before societies of Spiritualists.

Miss M. Munson, Clairvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive subscriptions for the Banner.

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

DEXTER DANA will speak in the Webster Street Church East Boston, Sunday afternoons, April 7th, 14th and 21st, a o'clock P. M.

Mrs. M. S. Townsend may be addressed at Lowell in April; at Portland, Me., in May; at Bridgowater, Vt., in June and July. Afterwards at Taunton, until further notice. A. W. CURTISS will respond to calls to locture on Spiritualism, in Southern Minnesota. Address, Marion, Olmsted Co.,

Minnesson.

CHARLIE HOLT will spend the Summer months in New England. Address until the last of May care of Mrs. H. F. M. Brown, Cleveland, Ohio.

MR. AND MRS. DANFORTH WIll speak at Wickford, R. I., April 9th; Westerly, 11th; Mystic, 14th.

Sanyond Miles will lecture on Spiritualism and kindred subjects. Address, Salem, Olmsted County, Minnesota. Miss A. W. Spingore will speak at Stafford, Conn. Sunday. April 7th and 14th.

Gro. W. Bnown, will receive calls to lecture, addressed "Spirit Guardian," Banger, Me. Mrs. J. B. Smirk's engagements are made up to May lat Address, Manchester, N. H.

MES. Annie Lond Chamberlain (formerly Annie E. Lord) may be addressed at Portland, Me. Mas. J. B. Farraworra, (sister of the late Mrs. Huntley,) will answer calls to locture. Address, Fitchburg, Mass.

Mas. J. Pupper, Healing and Trance Speaking Medium, may be addressed at Hauson, Plymouth Oo., Mass. Mns. A. P. Thompson will answer calls to locture in the surrounding towns, addressed to her at Holderness, N. H.

Albert E. Carpenter will answer calls to lecture in the trance state, addressed to him at Columbia, Licking Co., Ohio. MBS. ISAMO THOMAS, tranco medium, will answer calls to ecture in the New England States. Address, Bucksport, Me. MRS. S. E. COLLINS, No. 35 North Sixteenth street, Phila-

Mns. O. M. Stows, trance lecturer, will receive calls to lecture, addressed Vandalla, Cass Co., Mich. LEWIS B. MONROS'S address is 14 Bromfield st., Boston, in care of Bola Marsh.

Mrs. E. O. CLARK will answer calls to lecture, addressed at Lawrence, Mass. GEORGE M. JACKSON will receive calls to lecture, addressed to Bennettsburg. Schuyler Co. N. Y. until further addressed nnettaburg, Schuyler Co., N. Y., until further notico.

REV. JOHN PIERPONT may be addressed, as usual, at West J. S. LOVELAND will receive calls for lecturing. Address, Willimantic, Cong

W. K. Ripler will speak alternate Sabbaths at Hampden and Lincoln, Me., until May. CHARLES C. FLACO, trance speaker, 59 Warren st., Charles-

MRS. HELEN E. MONELL Will receive calls to lecture in low England. Address, Hartford, Conn. REV. STEPHEN FELLOWS WILL respond to calls to locture, ad-iressed to him at Fall River, Mass.

L. Judd Pander's address is in care of Dr. J. G. Atwood to, 882, 16th street, New York. CHARLES H. CROWELL, trance speaker, Boston, Mass. Ad-

ress, BANNER OF LIGHT office. Mrs. FRANCES BOND may be addressed at Cleveland, Ohlo.

MRS. E. CLOUGH, tranco speaker, 2 Dillaway Place, Boston, MRS. M. H. COLES, care of B. Marsh, 14 Bromfield St., Boston. DR. O. H. WELLINGTON, NO. 202 Northampion St., Boston. H. L. Bowken, Natick, Mass., or 7 Davisstreet, Boston. JOSEPH II. BICKFORD, trance speaker, Buston, Mass. DR. H. F. GARDNER, 46 ESSEX STREET, BOSTON, Mass.

DR. H. F. GARDNER, 46 ESSCA SUICEL BOSLOD, MASS.
M. O. QUESTION, 151 HAITISON AVENUE, BOSLOD,
JOHN C. CLUER, NO. 5 Bay stroot, Boslon.
MRS. R. H. BURT, 60 Carver st., Boslon.
BENJ. DANYORTH, Boslon, Mass.
DR. O. C. YORK, BOSLON, Mass.
O. H. DELLPIKLD, box S314, Boslon.
MRS. BARAH A. BYRNES, 33 Winter st., E. Cambridge, Mass.
MRS. BARAH A. BYRNES, 13 Winter st., E. Cambridge, Mass.
MRS. BARAH A. BYRNES, 13 Winter st., E. Cambridge, Mass. MRS. E. F. ATKINS, Codar Avenue, Jamaica Plain, Mass. Rry, Silas Tyrrell, No. 48 Warren Stroot, Rozbury.

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

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Because persons have tried various preparations for the

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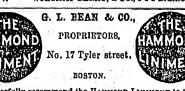
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April 6. 8mos

April 6.

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Nov. 8. MOV. 3.

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August 25. August 25.

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Penrls.

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

BIRDS.

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

Never purchase love or friendship by gifts; when thus obtained, they are lost as soon as you stop payment.

> 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 Ve look through latter trusts.

Hope's sunshine on the grave.

[Sarah Adams

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

THE MARRIAGE VOW. Speak it not lightly—'t is a holy thing,
A bond enduring through long distant years,
When joy o'er thine abode is hovering,
Or when thine eye is wet with bitterest 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

NOBILITY.

I am one,
Who finds within me a nobility
That spurns the idle pratings of the great,
And their mean boast of what their fathers were
While they themselves are fools esseminate.
The scorn of all who know the worth of mind And virtue .- [Percival.

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

Sunday Evening, March 24,11861.

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 inharmony which pervades your 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 difference 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 catas-

trophe.
The Union of these States was not predicated apon 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 human mind; and having achieved a victory over the greatest despotism in the world, and successfully combatted difficulties over which it could not be expected 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 founded on the principle of hereditary ru'e 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 protection, for the specific purpose, seemingly, of founding the greatest empire the world ever contained.

You know the trials and difficulties encountered by Columbus; how the gracious Queen Isabella pawned her jewels to aid in prosecuting what was looked on as the dream of a funatio; and how, at last, even while he was threatened with personal violence 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 influence 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 America'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 American 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 commanding the army which conquered the British king. The same history appeals to the citizens of Nev Jersey, that battle-ground of the Revolution : and of Pennsylvania, where was planted the first tree of Liberty, and whence was sent forth that memorable State-paper which ranks as the greatest production of the human mind. And surely, with such reminiscences and surroundings, the State of New York cannot be unmindful of the glory and prosperity which depend on the existence of the American

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 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-

be forgotten and liberty trampled beneath the dust; foreign for threatened our tranquility. Why cannot because he was true, loyal and just, in all his relations as hero, statesman, and man.

elements; and that the instrument has become iusufficient 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 prosperity of this country. The North and South-slave-holders and non-slaveholders-are equally dependent 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 Constitution provided, could never have existed in such near neighborhood, without greater animosity than has notually sprung up between them. And if either section had remained under foreign control, slavery could not have prospered, for the British government would long since have abolished this institution, 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 provided, 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 maintenance 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 remember 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 example 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 slaveproperty; 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, prosperity 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 sacroli-glous 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 advanced and prospered in every respect? and has not the Constitution proclaimed freedom and justice within her borders? Let that Constitution, if necesary, 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 alwe 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 guarantee of its prosperity. We do not understand why any State should war against the national government, which has nurtured it into vigorous prosperity, any more than a child should lift a parrioidal hand against its natural protector. We do not comprehend how any consistent requirement on the part of any State should conflict with the Federal Constitution, 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 that the ideal Jesus which he is daily aspiring and South has no more right to saddle our General Government with the curse of human bondage, than the jesus that has been formed in human conceptions North has to say that slavery shall not exist at all. of perfect excellence. It has its use, a great and a In either case, the government would be perverted from the original purposes with which it was formed, 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 seceded 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- It is alike in all hations, people, kindred, and pounder of your system) must be "one and insepationgues; all worship God—differently, it is true, rable;" for, in the event of a rupture, no line could be drawn, between the divided sections, on the basis | ent with what is called morality, or the moral law, 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 pop-

The old Constitution is broad, comprehensive, universal; 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 generation; it seeks to give the people an inheritance of to give form to that expression; but you cannot clothe Slavery, instead of Liberty; and has patched up a him with it as with a garment, or engraft it upon Union which simply sprang 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 cerned. Men bow down before their God, invent a destruction of the beloved national fabric, still do not comprehend the full meaning and import of the ing, the desire to please God, to bring down rest, to ihange. destroyed, Liberty herself 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 phalanx 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 be stand in your halls of legislation and view the corruption which has overthrown your government; in that Hall of Independence witnessed his inauguration as Chief Magisor command, nor yet of obeer and encouragement, the sternest and severest, because the suddest 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 loftler patriotism, and bid him brace all his powers to meet the majestic emergencies of his position. And perhaps Lincoln may prove equal to his task. Let us look on not the all, the absolutism, the true and only rest. the bright side of the picture. Let us hope that the storm may pass away-that the lost stars may return to the national constellation—that the memory | conditions of rest therein., Husband must meet wife of Washington may still exert its power, and that upon the social, intellectual, and religious plane: those who fought side by side with him in the first must become to her the "word made flesh," the struggle for independence, and, who with tottering "open door" and the "living way;" must be to her limbs and grey hairs, still survive among you, may all in all, versatile and universal in every element triumph with you new over the issue of the second of being. conflict. But that conflict need not be one of bloodshed, which could only end in mutual extermination; such a war need not be fought again, and any attempt to gain the laurels of victory in that direction well 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- father to his son, from every mother to her daughter,

will be remembered when perhaps this nation shall countrymen; and this was only laid aside when a | ised rest, how they may be unfolded, what are their Baptist, but dismisses Jesus with half-a-dozen lines, our statesmen consult the common good now as then? Why does not the Bouth, instead of rushing blindly There is a certain view of this subject, which, to into treason, rebellion and robbery, meet in council politicians and sectional partisans, may seem quite with those who would gladly extend to her the clive-probable, namely: that the Constitution was framed branch, and reason calmly on the mutual interests of while all were looking to it for protection from an both sections? The Father of his country would outside enemy, rather than from internal disturbing turn with indignant sortow from the loud pwans by which the last anniversary of his birth was celebrated, 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. No! on that day, instead of resounding with rejoicing and festivities, 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, Sanday, March 31, 1861,

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

Test (") 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 allsufficient 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 indolent, 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 living principle that calls the race ever onward, ever upward. Yet there is a yearning of the soul for rest, which mus 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 beati-

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 confidence 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 feet, 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 express 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 fluds 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 enshrined in man's mind, would desecrate no altar, would rend away none of the brightening drapery by which Jesus, and the Crucifixion itself, was surrounded; we would only show to the mind of man glorious use; because man must love 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 coming 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 levelopment relates to broad and general principles Religion is universal. Every soul continually is eny ing, "Give me something that is higher than I." That is what we call the natural religion of the soul yet all have a religion of this nature. It is differfor religion cannot be taught to obey. Religion is as natural as the simplest physical wants. But moratity is something different; it is educational. You can teach a man how to be 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 the soul.

The ideal rest, then, cannot be the real; it is something belonging to the external so far as form is conform of prayer, worshiping Him from a simple feel-You do not realize, that, if the Union be say to conscience, "Be still, I have done all that is required of me, and now will rest in the religious

Man knows how to minister to his material needs far better than to those of his intellectual or moral being. 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 clixir of immortality is poured into the body which is to personify the soul and to make it a vitalized, personal, living identity, the inner consciousness becomes apparent, finds expression in restless longings and aspiratrate! What would be his utterance? Not of rebuke | tions; and when these find fruition, then there is rest. First, the social faculties demand a sphere for for it would fall on careless or unwilling ears; but action; when this is obtained, there is established a general trust or confidence, and, consequently, a general 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 especial friendships. Of these, the most glowing and earnest, the nearest and dearest, though, better and higher than the general relations of society, still are

The same principle holds true in the conjugal relation, that entire love, confidence, and trust are the

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 instrument, discoursing most eloquent music; it is the condition that should be transmitted from every pelled by a high and glorious power. Though the be no civil war, for history records no greater mas-father to his son, from every mother to her daughter, Union should be destroyed, the name of Washington ter than he of pacific policy, as respected his own teaching their children how they may find the prom-

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 present lucarnation. 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 and it is the blending of love and wisdom. Every person has love within his soul; but since it must is poured, it is often material in its expression.

Will is 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.

they would all the time be revived in the higher department of their nature, there would be no need of the periodical "revivals." Remember that the eternal Now is all our portion. Act your prayers, remembering that the external form has nothing to do same as everything else human or divine that we know of. Since I have come to the conclusion that Christ, or according to what of the principle of with any other book, my mind has strengthened, and 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 aside from the love in your soul; no rest aside from perfect confidence; no Saviour, no Jesus, aside from no one on earth could persu do me to accept it. The 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, withupon him, and will be upon you, if you seek it, with-

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, APRIL 3, 1861.

SUBJECT .- " The Bib!e." JOHN WETHERBEE, JR., Chairman.

DR. RANDOLPH.-The Bible is an institution that in common with many others, have thought very

ightly 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 disease falls upon us-when friends drop off, and pain our bodies, then we come back to the ia racking 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 orudities, 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 inspiried by God. Call me orthodox, if you will; but this is my carnest and honest conviction. I find in the Bible that which transcends everything earthly or apiritual. Spiritualism is good in its way but the philosophy of the Bible is better than the phi losophy of Spiritualism. If the certainty of immortality, as taught by Spiritualism, could be blended with the religion of the Bible, we would have a religion 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 wont give me some of the "balance wheel" people talk so much about.

to express ourselves upon a book that has been reeived as a religious standard by men-particularly if he happens to differ from the sentiment most prevalent and acceptable to the people. But we can always do justice to those who differ from us, if we look from their stand-point. I feel confident that if I was on a sick bod, some of the promises of the Bible would give me consolation. Our brother views the Bible from the afflictive stand point, 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 affectional plane, and from this point we must view whatever is presented to us and we must view it discriminately. From this stand-point 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 If we should consider it historically one night; as a standard of faith another; and again consider its poetry and its prophecy, we should have definite object in view.

Dr. H. F. GARDNER .- The indefiniteness of the question seems to be no objection to my mind, though t 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 is authoritative to the fullest extent of the term. I know of no reason why the book should be treated The Golden Rule is the highest we can adopt, and in with sacredness. We have no evidence of its divinity 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 erroncous. 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.

RIGHARD 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 years. What does this fact prove? Was there not a time when this celebration was a new thing? Was used the same standard, in judging ourselves, as that 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 those facts. Supposing, a few hundred years hence, people should question why the shaft stands on Bunker 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 can only be the act of a great mind.

question the genuineness of the one as the other. In He could find no difference between the idea conquestion the genuineness of the one as the other. In modern history, we read of Trajan and his procon-sul. This man writes to Trajan, and asks: "What shall I do with the Christians? I find them peaceable, well-disposed, and kind-hearted, but willing to suffer ten thousand deaths rather than worship your images." Here we have friend and foe, both testifying to the truths of Christianity founded upon the 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 accounts of Gen. Jackson, his cotemporary, the sipositive of sinister motives therefor. So Josephus lar loan, it is simply absurd, for I would n't do it to the Jewish historian writes of the fore runner, John him, nor he would n't to me.

true attractions; in whom, and where, to place con-fidence. If for one moment the soul finds rest, it is done it, he would never have been able to sell his an elernal prophecy to that soul that it will finally book to his countrymen, and he would have been attain its entire rest. attain its entire rest.

Man cannot rest in faith; he must have something 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 unbellef is at the bottom of the do believe.

While we do not repudiate the thought of believing of the latter for the heart of man.

R. THAYER .- I believe there is much in the Bible which is unworth) 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 Alnecessity 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 ceded me, made admissions which go to show the Bianch and the state of the needs manifest itself through the vessel in which it ble was never plenarily 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 WETHERBEE, JR .- I went protty fully into the subject a week ago, and probably said all I knew. I think I appreciate as much as any one the feeling of respect for a book or document that has ex-isted so long, and through so many contingencies, A man may love a bad thing, or that which seems to be bad, as well as a good thing. He first loves; and embodying as it does, the wisdom of so many contingencies and embodying as it does, the wisdom of so many contingencies with the come down for us almost identical with that gives birth to a desire, and that desire finally becomes an action, when sanctioned by such wisdom 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 see that the see t would not be so much trouble about reformation. If vancing their thoughts. The time has come when membering that the external form has nothing to do with the spirit. See that every one has the opportunity of expression and does express himself, as a God had no more to do with the Bible than be has 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 believe it; and if not, asks me to forgive him his debt. I remember the scriptural command, and forgive him. The next day he wants 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 seventy times seven. Then I may stop forgiving him. But probably another man will be ready 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 Christians. Try to borrow money of any orthodox brother, and see if he does not demand your note in return. He would demand better backers than Jesus Christ himself. Some things in the Bible, I admit, are good, but others are disastrous. Saint Paul commands us to cat 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's do n't, it is 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 think no man here either, believes in such nonsense as the power of dumb animals to speak, as the Bible says Balaam's donkey did, and the snake that talked with Eve in the garden of Eden.

REV. Mr. Cushman.-The idea that the language of the Bible is indelicate and improper and unfit for our children to read, is, when rightly considered, very erroneous. I have this idea, not only in relation to the Bible, but to all other works: that what is necessary to be said, or requisite to be done, is proper, justifiable, and right, and never should be neglected. There is altogether too much foar of the use of words to convey meaning-too much quack modesty; and the consequence is disastrous to health and life. If men and women could real my this, we should have a better race of men and women in the Dr. N. B. Wolfe.—It is rather a delicate subject, o express ourselves upon a book that has been rely organized body and mind would never be shooked. nor insulted by such things. The value of a medi-cal author lies mainly in his treating of all subjects in the plainest, clearest terms. I feel it would be for the good of the human race if children were taught of their anatomy as soon as the were able to comprehend the use of ideas. Such a charge as this against the Bible comes with a bad grace from men not over scrupulous in their conduct, and who make as free and hold use of language as anybody, when they feel their circumstances warrant it or call it out. I am sure there is nothing in the Bible not necessary for the people of the time at which it was written.

E. R. Place .- The question is, to me, whether the Bible is the master of the human soul, or its servant and helper. On one side we have the opinion of those who claim that the book is master of the man, to which every aspiration and feeling must be subordenated: on the other hand, we have the opinion of those who believe that the Bible was the outgrowth of the civilization of the past, and part of its nature, but yet what we can take advantage of in our indi-vidual progress. Which is the position of the true inquirer? Its character has at least been lost, in undergoing translations by fallible men from tongues few are conversant with, and the original manuscripts have disappeared, no one knows how long ago. We are aware of numberless blunders in the translation, and all scholars admit their existence. the sphere of moral right, we can carry it out without a single exception; though none of us would aid a burglar, even if we knew we should want his help, were we in his position and he in ours. Man is the master of all books and the superior of all institu-

Dr. GARDNER rend the words of Confucius, the Chinese Jesus, who lived thousands of years before the man of Nazareth was born.

We should behave ourselves at all times towards others, the same as we would wish their conduct to be towards ourselves.

He who sincerely and truly measures others by himself, obeys that law naturally imprinted in his bosom, which dictates to him, not to do to others what he would not they should do to him; and whatsoever things he would that men should do to him, to do even

the same to them.

Is there any one maxim, by which a man may regulate his whole life? It is simply to act toward others as we would desire they should act toward us; we need but this rule alone; it is the foundation and principle. cinle of all our duties. Let us, then, regard our neighbor as ourselves; let

Hit the laws of true charity.

Have we, in any manner, done wrong to another?

Let us not be backward in making reparation for it;

not hesitating an instant, but nobly breaking through
the restraints of pride and shame that would be our

hindened. bindranco.

To return good for evil, and not to resent injuries,

veyed than the Golden Rule laid down by Jesus, save that of the two, the morals of the Celestial were the more lucid and satisfactory. He said: I know of no nobler code of morals, though we may have a better one in time to come, when we were better fitted to receive it. I have no fault to find with the expressions Bro. Thayer alluded to; but with the idea that they were all said by the Lord, I do n't believe.

Ma. Bunke .- Jesus made the rule a generality, but the Chinese philosopher, himself a dependent at the single paragraph, and filled the body of his book with | Celestial Court, and the daily associate of kings and nobles, limited its action to the "great." As for lence in regard to the former would have been proof Bro. Rice's comparison of forgiving the hundred dol-