NO. 5.

Written for the Banner of Light. . PARTING,

BY JOHN WILLIAM DAY.

O, hold me close to thy fluttering breast, For my full, sad heart, like a weary guest Who toils through a gloomy land, to find The home-gates barred in the evening wind, Sinks down with a low, despairing moan, And weeps by the olden threshold stone.

O, hold me close, for the past rolls free, Like the march of a glittering pageantry; And seel on the far blue mounts of youth The beaconed sign of our early truth-The flowers that bloomed in the dawning day, And the childhood friends long passed away;

The old brown church that so meekly rose Where the long, dim streets of the city closed, And the fair, blue tide is rolling by, And flags wave out o'er the spars on high, And the bells peal forth on the sacred morn Their mystic tale of the ages gone;

The hymns that rang in the vestry aisle, The young hearts free from the taint and guile That, king-like, rule in the elder grown, The prayer that rose to the Father's throne, And the homeward walk, when the leafy June In silver smiled to the rising moon;

The sloping hill where the sunset burned, And the dull, grey panes to crimson turned, And the trees loomed out with a breezy shade, And the dew lay damp on each vernal blade. By the thoughts that breathe with a music slow Through the vanished hours—can you let me go?

Farewell! last link of my youth-farewell! And the peace of heaven in thy spirit dwell; And the future gleam like a fairy land, 'Neath the mystic touch of a Father's hand ! And a true man walk by thy holy side, For I see thee next as another's bride.

Thus down on the highways, one and all, The leaves of our golden springtide fall; And autumn creeps with a shadowy wain, To glean our joys from the earthly plain; But our tears fall close where our footsteps roam. And we bring our works, like a burden, home. Anniequam, April 9th, 1861,

Written for the Banner, of Light.

JUDITH;

THE MYSTERY OF MORTON MARSH MANOR.

BY M. V. ST. LEON.

CHAPTER VII.-CONTINUED. "But I presume you admit that relationship in itself is a powerful influence?" inquired Captain Yarrington.

""Yes; if one of my family is equally-agreeable with a stranger I am more firmly bound, yet only in that case. A sordid, or coarse relative would wound my self-love to a degree that no friend could."

"I am of opinion that it is idle to preach the duty rington exclaimed: of living with persons repugnant to us, and striving to overcome the dislike," said Sir Wilford; " we destroy our happiness without adding to theirs, except in so outrageously selfish a manner that it should not be suffered. Relationship, merely on its own footing, has no weight with me."

Lady Orford's eyes kindled, but she made no re

"Yet surely, Sir Wilford," remonstrated Captain Yarrington, "you admit some ties to be sacred?" "Sacred in what respect?"

"From possibility of non-existence or destruction as for instance the parental, filial, and fraternal bonds."

"You embrace nearly all given obligations," replied Sir Wilford, in a half sarcastic tone. "I have had scarce experience enough of the first and second instances to decide, but I can imagine no emnity more bitter than between brothers."

"It is unnatural," said the Captain, "and all abnormal conditions are deadliest in effect. I. too. have had few natural channels for my affections to run in, but they have rushed along those few with a

strength that could not be suppressed." And as he ceased, the animated glow of a beauti-

"What a precious possession must the love of such a nature be," murmured Miss Blackburn, so softly that only I overheard her. She then added, aloud: I should think there might be great ground for jeal ousies when they are near of an age-with the same position and associates, if their preferences are similar, rivalry must involve them in close strife."

"You forget, Miss Blackburn, that brothers are outside of a cold, uncongenial family. rendered less equals than master and servant by our laws of primogeniture. It is only the eldest Blackburn's manner toward me; it was less comson who represents the family, and if there are but municative than formerly, and slightly capricious. two, the younger soon finds there is little opportunity for rivalry; daughters are scarcely more disin- trusted that time would right any misunderstandterested than their mammas in these days."

"Still systematic cruelty to one's brother is difficult to comprehend," argued Captain Yarrington. Sirst love of a very young and reserved girl, for I "The heat of passion may induce one to commit could not doubt the tacit affection between herself lasting injury, but how sadly one must regret and and Captain Yarrington. I had long since given up wish to atone after the frenzy passes."

Orford; "the eldest is the object to expend their her with the tender indulgence of a brother. pride on, and everything must pamper this; they indulge themselves quite as much as the child by fered to lend him any drawing for a longer time, if such a course."

Lord Orford; "to see one's counterpart always near manner betrayed no consciousness. one must be startling, and affection in that case

must be akin to self-love."

of the 'Man with the Iron Mask?' For I suppose he is now generally thought to have been twin brother to Louis XV.," said Sir Wilford.

"But the injustice was a necessary evil," replied Miss Blackburn; "the national law contained no provision for such a case, and what a difficult, prolonged suit the acknowledgment of both sons would have caused. Of course the easier plan was to proclaim the existence of the first born, and keep the other child as much out of the world as was compatible with life, since his majesty of bearing, and likeness to the King might have led in after years to sad results. Yet I wonder Louis XV. should not have yearned for him in secret, if only from pity."

"A crown goes a wonderfully long way toward hardening the heart," replied Sir Wilford; "beside, there was too much at stake to allow free play of affection. Yet if the lonely prisoner were not as much a mystery to himself as to others, I can hardly imagine his being devoid of hatred to his brother, who had not only deprived him of those things most coveted in this world, but was also the cause of his weary incarceration. I have often wondered, in case our view is correct, what would have been the result had he been chosen to represent the heir to France. In the accounts which give this solution, he is stated to have been much the finer child physically, and to have proved a superior man. The Bourbon dynasty might have advanced rather than retrograded."

"Then you really believe," inquired Captain Yarrington, "that his more fortunate brother's heart was closed to him?"

"Most probably-yet I am less interested in that speculation than in the state of 'The Iron Mask's' heart. Was he aware of his origin? If so, he must have known the depths of emnity for his relative, however amiable he appeared in his intercourse with all others. I do not consider myself peculiarly vindictive-yet I could cordially hate another who had been even the innocent cause of depriving me of what I esteemed more than life."

For the first time in our acquaintanceship, the statue was reduced to the level of common humanity -there was a scarce perceptible tremor in Sir Wil ford's voice, and a slight tension of the facial muscles, perhaps a deeper fire in the always luminous black eyes, but otherwise no emotion.

"That is to say," said the Captain, " had your life been blighted to give fuller scope to one whose sole claim lay in so slight priority of birth, you could be only his enemy to the exclusion of natural affec-

"I mean to assert that any one who was the cause of withering my hope, happiness, and existencewho made me heartless before my prime, yet left the memory of a fresh vivid youth, could not be an objeot of indifference, of dislike even, but I should hate him with my whole soul and strength, and the nearer the relation the more intense the hatred."

A silence succeeded this speech, which would have been impetuous, but for the deliberate calmness of utterance so at variance with the words. With an assumption of cheerfulness, Captain Yar-

"Miss Kennedy! you have not uttered a word respecting the matter. What is your opinion of the duty to relatives?"

"I think, sir, we are bound to love them, if we can. To avoid them without appearing to do so, if they are repugnant; but at all events to assist, shield, and protect them, if from no better motive than family pride; to praise heartily, when possible, be silent regarding their faults, present their best aspect to the world, and especially in the case of brothers and sisters, never to forget that all are equally the beloved children of dear and honored parents, for whose sakes we could forgive more than the 'seventy times seven.'"

I had scarce finished before I was astonished at my earnest, almost vehement reply, and felt relieved when Lord Orford said:

"Thank you for expressing my sentiments so entirely-you must have compared notes in times past

with my mother, by the similarity of your views." From the date of this conversation I was less favorably inclined toward Sir Wilford, who always contrasted so disadvantageously with Captain Yarrington; and as if conscious of this, the coolness on the part of the former increased toward his opponent in ful soul overspread his face and lighted his glorious argument. I pitied the baronet for whatever fate had rendered him thus misanthropical: vet I felt there was a lack of manhood in permitting untoward circumstances in early youth to deprive him of the after enjoyment which he was so able to com-"You spoke of entmity between brothers, Sir Wilford. mand by birth, tastes and fortune. It seemed evident that if his claims had been set aside in favor of another, he was in no position now to complain in a worldly point of view, and surely it must be a barren nature that could not draw dear friends to itself

About this period I also noticed a change in Miss Attributing this merely to her wayward nature, I ings on her part. Perhaps there was no real coldness, but only that unsettled state attendant on the all theories respecting an attachment to Lord Orford, "It begins with the parents mostly," said Lady who in return for her often pettish answers, treated

When the Captain returned my sketch-book, I ofhe wished; but he replied that those which partic-"It has always appeared to me that twins of the ularly attracted him were already copied. I was same sex must be peculiarly attached," remarked suspicious which one was the favorite though his

The season was fast coming when we should leave Ventnor, and I daily expected to learn of the Cap-"How do you think that theory applies in the case tain's proposal. Still Sir Wilford was a frequent

guest and apparently a favorite with Alethia, despite tentional, but as I thought, deliberate antagonism on self, if she chose) I knew not, but Alethia rose quickly, the part of Sir Wilford.

party, the Captain, Miss Blackburn and I were left part, so I now dreaded lest her wild nature might day, and the garden chair had been brought with us to leave the spot, and though surprised at this abruptshe sat down, and we stood beside her, watching the arm; but in a suppressed voice Miss Blackburn dewaves roll in, and the little fishing boats toss about clined, and when I offered my aid, muttered between on their crests.

"How coquettishly the foam curls over the edge of hose billows," said Alethia; " what a lesson of grace your cunning." or a flirt!"

"Only that what is so levely here becomes odious ben transferred to humanity," replied the Captain. "You particularly dislike that trait of character?" lethia inquired.

"I detest caprice-and a coquette is not worthy he glorious name of woman."

"You have, then, no toleration for naturally high pirits, or a brain easily excited by flattery?" "I might pity, but I could not respect."

"Yet you are very much disposed to throw a nantle of charity around human frailty."

"I am kindly disposed toward certain weaknesses ee my wife or sister expose herself to misconstruction by an indiscriminate acceptance of attention and flattery, would madden me."

"You may have a slightly jealous temperament," uggested Alethia. "I trust not; I would root it out if I thought so

ealousy where true love exists, and certainly not ing." where there is only indifference."

"Ah, Captain Yarrington! This may be philosophy, but it is not practiced. You might be a very Othello, with proper surroundings."

" Never, Miss Blackburn," he replied, with the peculiar charm of manner he always displayed when aroused: " if I did not wholly respect and trust, I could not love, and once the object of my confidence betrayed it, I could only wish death had forestalled treachery."

"Now I differ from you," said Alethia; "I could not love lightly, and if that love were torn from me, my life would go too. Yet I could be jealous to frenzy, without in the least losing my devotion."

"That is not Miss Kennedy's mind, I see," the Captain said, inquiringly.

"No sir; I agree with you."

side. As I handed it to her, she turned away her scapes that seemed parts of some one place." head, and I laid it in her lap, wondering why she refused to take it from me.

"For my part," remarked Yarrington, " I do not admire stormy natures. I remember a story of an Italian girl, who lost her lover's heart by saving his to it. . Is it for sale?" life. Her acceptance of Stefano had awakened the hatred and revenge of a discarded suitor, Matteo. Stefano was hurrying to the rendezvous, where Caterina awaited him. Matteo took his enemy by surprise, and, being a burly fellow, maintained his advantage. Caterina, who was coming to meet her lover, arrived at the spot just as their struggles had drawn them to the edge of a chasm. Her outcry distracted the attention of Mattee for an instant, and short as was the space, it sufficed to turn the scale. no children, since the letter I received in reply to Stefano, with a last effort of expiring strength, hurled his opponent from him, and the brink of the to continue at Morton, and always consider it my chasm crumbling beneath the weight of the latter, home." his footing gave way : but in his fall he managed to over the yawning gulf, and might have succeeded in recovering firm ground, as Stefano lay panting and unable to rise. But drawing the stiletto which she vore in her bodice, according to national custom, Caterina bounded forward, and with the courage of a sir, I like you to ask questions-there are some peolioness deliberately cut the fingers of Mattee, who ple who never annoy me by handling my choice with a fiendish glare and wild shrick dropped into

"What intropidity!" exclaimed Miss Blackburn. "Yes-but she lost her lover," replied the Captain; "he never could see her in the same light as before. The expression of vindictive ferocity which haunted his memory, and they became estranged."

" How horribly ungrateful!" remonstrated Alethia "Ah, he appreciated her saving his life, Miss must say I sympathise in his sentiments."

"Then you are not in favor of the heroic school?" Alethia inquired with a constrained laugh. "Pardon me-we may differ respecting the defini-

tion of heroic."

"I call Caterina a heroine." "So was Lady Macbeth-but a terrible one."

"I prefer even terrors to insipidity." Piquancy is not incompatible with feminine gen-

tleness. I must acknowledge that though it has been fashionable of late to ridicule the modesty of Eng-children. Who then will inherit this place? It lish women, it is far more charming to me than the might be bought by strangers, then, perhaps." brilliant abandon of European ladies."

"You are fastidious, Captain Yarrington. A woman must not be jealous, impetuous, or fond of at- heir to Richmond P' tention, to merit your esteem."

"Add one more to the list-or suspicious in temperament."

Alethia flushed deeply; but her companion had no idea that he approached still more closely the deli- heiresship never seems to have entered your head cate ground he had been wandering toward through- before; but, if you will pafdon my freedom, I really out the conversation.

"What a tame lay-figure it would be!" she exclaimed.

"Now I could point out a young lady who is to me the personification of my ideal, and I know you would not deny her freshness or originality."

What there was offensive in these words (which Yarrington's distance, caused by a seemingly unin- might be construed into a covert compliment to herand with a tempest in her face that only great self-We were all walking on the beach one afternoon, command enabled her to control. I had once seen then by the separation of the other members of the this herald of an outburst, and witnessed the clouds y ourselves. Alethia had been rather feeble that produce an unpleasant scene. Silently she turned in case she should feel inclined to rest. Presently ness, Captain Yarrington mechanically offered his her teeth to me,

" Hypocrite! Manœuverer! I am not deceived by

Then putting me aside, she beckoned to the footman who was standing at a little distance, and thus prevented either of us persisting in being her escort. With a quickness and energy I could not have sup-

posed possible in her weak state, she rapidly left us without word or look, and was soon beyond hearing. I stood irresolute and amazed, wondering how I had merited such epithets from one whom I had supposed my friend, and toward whom I had always

acted that part. "Never mind, Miss Kennedy," said the Captain; our late companion is nervous to-day; there was no earthly cause on your part for the outbreak, so pray out toward others I may be as much too severe. To do n't look so distressed. Sit down a moment in the chair."

There was a quiet coolness in his voice that assured me he understood the cause of this fracas, if I did not, and that he was under no concern regarding it; so relieved at being exonerated, I said:

"I think I won't sit down-I will rejoin Miss though it required torture. But I cannot imagine Blackburn and Lady Orford, lest they think me sulk-

"But let me wheel you," he urged. "Oh, no! I could not feel at ease in Miss Blackburn's place."

"As you please; I'll have to guide it empty then. Will you excuse my offering you my left arm?

Was it possible that the Captain's excessive chivalry had induced his invitation to occupy the chair, rather than offer me his left arm? I felt very undecided-heretofore circumstances had been such that I had walked alone behind the others, or with Lady Orford, and I hesitated to accept now for the first time of Alethia's lover for my escort. Remembering, however, that Yarrington was faultless in the code of etiquette, and that hesitation on my part would be impolite, I took the proffered support, and appeared as much at ease as possible.

"How lovely some of those sketches were in the In saying this, I stooped to pick up Alethia's portfolio you lent me," remarked the Captain, ighandkerobief which had fallen unobserved at my noring the past storm; "there were several land-

"I presume you refer to my transcripts of Morton

when I visit there." "Yet you say its owner does not intend returning

"Oh, no, sir! That is," I continued, checking my carnestness, "I am not sure my cousin will ro. The rivals met one day in a wild pass, through which main abroad always, and even in that case, he would never sell his birthplace."

> "It is a pity such a fine estate should go to waste." "It is not closed, sir-the household is the same as in my aunt's time." "But some one must succeed to its possession in

> the future." "My cousin is a young man, sir. I judge he has

mine announcing his mother's death, requested me "Does he know your determination not to reside

cling to a firmly rooted shrub, hanging by his hands there unless the house is tenanted with other than servants? Pardon me," he added, "my interest makes me rude and inquisitive." -

"The two deadly crimes in an Englishman's estimation!" I laughingly commented. "But indeed, books or engravings, and so it is with the 'leaflets of memory'-it is a pleasure to share them with one who is really desirous of hearing my egotism."

"As I sincerely am, for somehow this curious combinstion of my being the friend of Miss Saville, and you her husband's relative, brings me into the circle had so changed her while in performance of the deed, of those who have a right to inquire—that is, if you accord it such." .

"Certainly. You asked if my cousin knew my decision. I presume not, as I merely wrote that I Blackburn, but in his eyes she had unsexed herself, preferred my old occupation to remaining at Morton."

"Do the present occupants admit curious visitors ?"

"I dare say they would-at any rate I shall be most happy to give you a line to the housekeeper whenever you feel disposed to ask for it," I said cordially, for I was vulnerable to flattery on this point.

"Thank you, I shall undoubtedly avail myself of the privilege. But you think Mr. Murray has no

"I never thought of the matter in that light," said I, musingly. "Why sir, I believe I am next An unusual smile played about the Captain's,

mouth at my simplicity and surprise.

"You certainly cannot be accused of worldlymindedness, Miss Kennedy, as the idea of possible think the best thing this cousin can do will be to make over to you directly what he esteems so little, and you appreciate so highly."

"Ah, Captain Yarrington! I must have given you a false impression of Richmond Murray, if you think him devoid of pride or affection for his home; but | Holmes.

you can imagine, sir, how sad the remembrances

Here I checked myself, for there was such a quiet ease and sympathy in my companion's manner, that I had momentarily forgotten his ignorance of the bitterness so long existing between my aunt and

would be-

"Family disagreements are very sad things,' he said, gravely. "I think the knowledge that I have nothing to fear on that score, has gone far toward reconciling me to an isolated position."

Somehow, it sounded oddly for a young man with his attractions to speak in that way. No thought of a future wife and family seemed to occur to him as

We had now reached the remainder of the party, and proceeded to the house. I walked thither silent and slightly apart, thinking over the strange charm by which Captain Yarrington won his way to my confidence without obtrusiveness.

From this day another change came over our several relations-indeed, our circle had been like a chess-board all the season in the complication of moves and results. Hitherto, I had merely looked on; now, through the coldness of Miss Blackburn's manner, I had an active share. I was convinced it was not the freak I had at first supposed, and also that it would not be speedily ended. I began to think of leaving Lady Orford, since it was for her daughter's benefit that I was engaged, and I had now become distasteful to her.

Accordingly, I mentioned to her ladyship that I felt unpleasantly to continue in her family after it had ceased to be agreeable to any member.

"Why, my dear," said Lady Orford, kindly, "I am truly surprised. I have funcied there was a change between Alethia and yourself of late, but she has not said a word to me on the subject, and I thought it would pass. I will ascertain her mind, however; but I cannot believe her so blinded as to turn from one who has been so true a friend as you," and a troubled expression replaced the clear light of her blue eves.

"Do not give yourself the slightest uneasiness, Lady Orford," I replied; "I have enjoyed many months with you, and am thankful for them; but my life is necessarily subject to change, and perhaps my next situation may be pleasant, if not so delight-

ful as this." "I cannot bear to think of your leaving me; I have relied greatly on you-to be sure, that would be altered, if a coolness continues on the part of Alethia, yet I shall be most happy to have your com-

paniouship if practicable." For my own disfavor I was prepared, but I was not expecting to see it shared by Captain Yarrington. Miss Blackburn politely avoided him, and it was Sir Wilford who was her companion now, to Manor-I never weary of roaming about the old spot | the exclusion of any other. On Yarrington's part no symptoms of any surprise or even consciousness could be detected.

"How very singular!" I thought. "I had supposed them more than friends, and now they are formal acquaintances. Is this what is called a lover's quarrel."

The unaffected composure of the Captain forbade the theory that he ever had been a lover, and certainly if Alethia had been attracted to him, I could see no cause for dessation of interest.

Lady Orford informed me next day that Miss Blackburn had admitted her indifference, but steadily refused to give any reason for it. "I am most sorry," added her ladyship, "but of course I can no longer oppose your intention of leaving. But it, is my desire that you will not do so until we return to London, which will be in a few days."

To this I consented, and although I felt sincere regret at the prospect of seeking a home among strangers, there was a sense of freedom from watching Alethia's moods to prevent unpleasant results, that partly consoled me.

Leaving Ventnor was the signal for a general dispersing. Lord Orford announced his project of going abroad with Sir Wilford for a short time, and Captain Yarrington reminded me of my promise to give him a pass of admittance at Morton Manor, as he was going in that direction for a few weeks' ab-

[TO BE CONTINUED.]

Woman's GRAVE .- I can pass by the tomb of a nan with somewhat of a calm indifference; but when I survey the grave of a female, a sigh involuntarily escapes me. With the holy name of woman I associate every soft, tender and delicate affection. I think of her as the young and bashful virgin, with eyes sparkling, and cheeks crimsoned with each impassioned feeling of the heart; as the chaste and virtuous matron tried with the follies of the world, and preparing for the grave to which she must soon. descend. Oh, there is something in contemplating: the character of a woman that raises the soul farabove the level of society. She is formed to adorn. and humanize man, to soothe his cares and strew his. path with flowers. In the hour of distress, she is the rock on which he leans for support, and when fate calls him from existence, her tears bedew his grave. Can you look upon her tomb without emotion? Man has always justice done to his memory; woman never. The pages of history lie open to one: but the meek and unobtrusive excellences of the other sleep with her unnoticed in the grave. In her may have shone the genius of a poet with the virtues of a saint. She, too, may have passed along the sterile path of existence, and felt for others as I now feel for her.

There are people who think that everything may be done, if the doer, be he educator or physician, be only called "in season." No doubt; but in season would often be one or two hundred years before the child was porn, and people never send so early as that .- O. W.

Written for the Danner of Light. ANGEL VOICES. BY MATIR.

Beautiful angels, fair and bright, Come to me in the hours of night. When the earth is slumber bound. They speak to me softly, and whisper of peace, Baying, " soon shall come a blest release For the one in earth chains found."

They tell of bright joys in their heavenly sphere. Where the river of life runneth sparkling and clear, Where nothing our love can molest; Where the graces of heaven in us all combine, As together we move toward the Infinite Mind. And together we ever are blest.

Oh! Beautiful angels, fair and bright, My spirit would soar to that mansion of light, By the aid of thy loving band. When the sands of life are running low. When the heart's blood no longer doth rapidly flow, Oh! bear me then to that land.

New Haven, Conn.

Original Essays.

ANALYSIS OF THE TEMPERAMENTS.

DY B. D. BRITTAN.

Temperament may be understood to represent that precise condition of the human organization that at once determines and indicates the relative development of its several parts, and the measure, direction and application of the vital forces as displayed in the organic functions.

In the human Constitution, Four Temperaments are usually recognized namely, the Nervous, the Sanguine. the Bilious, and the Lympathic. These are so variously blended in different individuals, as to admit of innumerable degrees and modifications in their relative development, organic combinations, and in the extent of the influence they respectively exert on the faculties and passions of the mind and the forces and functions of the body. Dr. Buchanan multiplies the temperaments indefinitely, and in his Anthropology, names a great number, his distinctions being determined by his grouping of cerebral organs and the existing organic states; on the dominant faculties of the mind, and the degrees of sensibility, activity and power. But in the numerous temperaments embraced in his analysis, we discover nothing more than the various combinations of the four leading temperaments heretofore recognized and described by other authors. If the old system is less elaborate and philosophical, it is more genorally understood; at the same time it doubtless combines in a simple form all that is comprehended and defined in the more minute subdivisions and critical explanations of the neurological system.

THE NERVOUS TEMPERAMENT.

This temperament is most favorable to mental activity, general intelligence and refinement in the tastes, habits and pursuits of individual and social

Organic Indications .- The person in whom the neryous temperament predominates, will usually have a slender frame; the brain will be large in the frontal region: the limbs small, exhibiting but little muscularity; small development of the abdominal viscera, and no superfluous flesh; fine hair, and remarkable delicacy of the skin and all the membranes.

Vital and Functional Signs .- The vital forces are often weak, owing to their free use and excessive dissipation by the mind's action; the pulse is generally quick, but soldom strong; sensation is acute; the mind is easily excited, and the circulation disturbed; the passions are also liable to exhibit the same susceptibility and intensity which characterizes the whole vital movement and the voluntary action. The delicacy and sensibility of the nervous constitution, render the subject highly impressible from both mental and physical causes; the system is easily affected by remedial agents and atmospheric changes; and, in the absence of a strong executive power of mind, is liable to be temperarily deranged, or permanently unstrung by slight acci-

Mental and Moral Influence.-The nervous temperament is most favorable to the rapid acquisition of knowledge, and to success in the more elevated walks of literature, art and philosophy. It aids in redeeming human nature from its more earthly and groveling tendencies, and with vast latent capacities for improvement it furnishes the immediate springs of intellectual activity and genuine progress in the great fields of aspiring thought and noble en-

With large perceptive and reasoning faculties, the nervous or mental temperament contributes to the formation of independent and comprehensive views; it inspires and sharpens the anyletical powers of the mind, and confors the natural ability for metaphysical investigations. Add to this combination a large corono-occipital development, and the man will not only be emineut for mental vigor, clearness of thought, firmness of purpose and persoverance in action, but a nice perception of the claims of reciprocal justice, and a high sense of personal honor and responsibility will distinguish the character. Such men become faithful teachers, moral philosophers, and public benefactors; and, with a fair share of the billous temperament, may be greatly, distinguished as noble reformers, moral herces, and practical saviours of mankind.

Substitute a large basilar for the strong coronal development-leaving the mental and temperamental combinations, forces and conditions in other respects the same—and the character will be deprived of its noblest features. Without losing its inherent capabilities for forcible action, it will become impatient, austere, selfish, intolerant and aggressive.

Peculiar Forms of Disease .- The specific phases of disease which most frequently coexist with, and are liable to be developed under the controlling in. fluence of this temperament, may be thus briefly enumerated: Organic weakness and general prostration of the voluntary powers of the system; extreme nervous irritability, Dyspersia, Typhoid Fever, Neuralgia, Tic Douloureux, Syncope, Chorea Sancti Viti, Paralysis, Epilepsy, Inflammation, Congestion and softening of the brain, Monomania, Delirium and Insanity.

THE BANGUINE TEMPERAMENT.

Organic Peculiarities .- This temperament is usually connected with a strong vital organization, a round full chest, large lungs, and a brain that is most developed in the occipito-basilar region.

Physiological Effects and Aspects .- The sanguine temperament is accompanied by a free asterial circulation, fullness of the subcutaneous vessels, a florid complexion, a lively disposition, ardent desires, a love of sensuous pleasure, and a more than ordinary tendency to passional attractions and excitements.

Influence on Mind and Character .- When this temper-

is liable to be swayed by intense religious feeling; you can magnetize yourself, think yourself, nourish he may manifest great enthusiasm, and be disposed yourself, heal yourself, for these things are what no to vehiment devotional exercises. Combined with other person can do for you so well as you can do the mental temperament and large creative faculties, them for yourself. it gives its possessor vivid and poetic conceptions. The definition of doctor is, a teacher, from doctor and carnestness in intellectual pursuits. When the teaches the laws of life, who explains the higher tory feeling, the individual will naturally exhibit a bence, it scome to me, that this term should never marked preference for the society of the opposite be applied to designate the pill men at all; for, as a may become the ruling passion. When with these developments, there is a deficiency in the coronal to have the people remain ignorant of nature's laws, and the imagination peopled with lascivious images; the subject will be very strongly tempted and exceedingly liable to lead an unchaste and abandoned life.

Relations to Disease .- Some of the more frequent forms of vital derangement found in connection with ture, the causes of disease, and how to cure himself this temperament are Pacumonia, Pleurisy, violent For, the healing you want, is self-healing. You are fevers, local inflammations, diseases of the reproductive organs, and irruptive disorders.

THE BILIOUS TEMPERAMENT.

Organic Characteristics .- This temperament is Indicated by the size and strength of the osseous system; by the compactness and contractile force of the mus. cular fibres; by strong features and the bold, rughair, and a thick skin.

Functional Signs and Aspects.-The Bilious Temper ament is accompanied by a full, strong and regular pulse, which is not easily accelerated or otherwise disturbed. The movements of the body and the operations of the mind are more forcible than graceful; sensation is not so exquisite as in the nervous and sanguine temperaments; and hence there is less susceptibility of impressions from both mental and physical causes. The system does not yield so readily to the action of narcotics and stimulants. The passions nor so ungovernable when once they are aroused.

The Mental and Moral Influence .- This temperament conduces to the development of true courage, physical and moral strength, concentration of thought, continuity of purpose, a powerful will, and remarkable capacity for vital and voluntary resistance and temperament—united with a calm, firm and resolute temperance, self-reliance, and an unwavering devoobjects and the great aims of life. When fortunately combined with proper cerebral developments and strong vital powers, it is most favorable to the triumph of all the heroic virtues. This temperament greatly aids its possessor in preserving the vital harmony, the mental equilibrium and the moral equipoise. While it is of great service in every severe spiritual and mental, is regulated by invariable laws, trial, in the relations of private life, it is indispensable in the ruler who is unexpectedly called to meet a great public emergency.

Relations to Disease .- There are certain forms of disease which are especially liable to occur under the dominant influence of this temperament, and among sical, spiritual and mental sciences that have arisen; the number the following may be named: Diseases and from these, as facts which will serve as a basis, of the stomach and liver; rheumatic affections; bilious and congestive fevers, and several obstinate chronic disorders.

THE LYMPHATIO TEMPERAMENT.

Of all the temperaments this is the least desl rable as a controlling agency, whether of the body or mind.

Orgainic. Peculiarities .- The brain is frequently ally narrow above the ears; the neck is large, especially at its junction with the body; the muscles are soft and incapable of vigorous tension; the abdofluous flesh.

Vital and Functional Signs. - The blood is watery. drawn from the external surfaces and tending unthe accumulation of effete matter in the system.

Influence on the Mind and Character .- The predomicompatible with a high degree of intellectual activity or superior scholastic attainments. It res s like an incubus above the very powers of life; discord; or as the poet has it, is it extinguishes the Promethean fire, and subjects all our nobler faculties to corporeal restraints that inevitably limit the freedom of the mind. The moral elements and aspects of the character (which ductive sciences; of the laws of Nature; their immay be good) will be otherwise determined by the mutability; what is possible and what is impossible; conformation of the brain; but it is certain that of the Deity; of human growth, or progression; and this temperament seldom or never exerts a control- lastly, that whatever is, is right in its own plane of ling influence in any really great man. Indeed, we development; of good and evil, and the consequences should as soon expect a rhinoceros to take wing as that follow respecting human progress. These are to find the lymphatic temperament most prominent subjects that cannot be disposed of immediately; in association with the genius that sours to the highest heaven of thought.

Relations to Disease .- Persons in whom this temperament is strongly marked are more exposed to epidemics than others, owing to a peculiarly negative state of mind and body. But there are many leathsome forms of disease resulting from a want of vital and organic energy, and the morbid conditions most likely to occur in connection with this temperament. Scrofula, Apoplexy, Hydrocephalus, Anasarca, Sarcoma, glandular swellings and foul ulcers are some of the maladies referred to. Indeed, the lymphatic temperament more than any other is liable to subject the individual to many painful and fatal disor

SELF-HEALING.

to "do good, both to the souls and the bodies of no case has yet failed, we have a right to conclude, men," with your permission, I propose to furnish from the principles of induction, that it is a princiyour readers with a few short articles on Hygiene, ple of Nature. The human mind is enabled to perand the new process of self healing with what Rob- ceive this invariable relation of the cause to the efert Owen called, "the advanced mind." Drugs and feet. But in reasoning from these principles, it is drugging, pills and pill men, are going out of date, | quite evident, that, in order to have our results acand it does seem to me that the real medicine we cord with Nature; we must find a basis that is deall need most is a knowledge of the laws of life. If rived from the observation of Nature herself. Perignorance be the curse, the real devil, we all have to haps that comparatively few are capable of reasonfight against, it is easy to see what kind of weapons ing profoundly from cause to effect, yet the great we should have always at command.

it is what your system must do for itself. Your own and the least likely to give results that accord with vital forces make your own blood. Your own growth, the phenomena of Nature. It is so easy to assume a your own health and strength, are made in you by basis, and then draw our conclusions from it, that it ament predominates, with large Reverence, the subject | your own stomach and lungs, when you know how is quite frequently resorted to; and thus is the

a brilliant imagination, a taste for the fine arts, to teach. He, therefore, is the true doctor who faculties thus combined co-operate with strong ama. law of Hygiene and the Nutritive cure. And sex-will be an ardent lover-and the sexual desire general thing, this class are never teaching of the laws of life and health. It is to the interest of such region, the mind will be excited by animal desires because, as the people become informed in these methods, pills, powders, and medicines, become a "drug in the market," and do not sell.

This, then, is the important lesson which the invalid has to learn, namely, the laws of his own nato learn how to find out what ought to be done, and DO IT! It is comparatively easy to pay the pill man and then rely on the pill-box, or the "bottle of bitters" for a cure! There has always been and always will be antagonism between the lazy, listless, do-nothing invalid, and the industrious heroism which is always crowned with good health, strength and ged outlines of the whole body; large teeth, coarse happiness. We but too often pay men for doing our praying, preaching and thinking for us; whereas, we should think for ourselves, work for ourselves and do our own "doctrine," if need be. Why not? Boston, April 10, 1861. LAROY SUNDERLAND.

THE PRINCIPLES OF NATURE.

NUMBER ONE.

(1.) There is one idea that has been gaining ground from the most remote antiquity; and that is, that all things are governed by fixed and eternal laws. may be strong, but they are neither so easily excited in the earliest stages of society the wants of mankind did not seem to demand the necessity for such laws; and hence the philosophic speculator did not look so carnestly for such principles in Nature, but was contented with hypothetical laws, and such as he thought would serve him for the time being, with little reference to the future. This course was renphysical endurance. It is-more than any other dered necessary by the want of experience, and also by what was noticed of the ever-varying movements mind, habits of persevering industry, the practice of of the heavenly bodies, and by what was observed of the many changes that take place on the surface of tion to the convictions which determine the proper the earth, in the growth and decay of vegetation, the transformations wrought by the elements of Nature, and by the displacement of portions of the earth's crust by the internal action of volcanic agencies.

> In attempting to deduce the Principles of Nature, to show that the whole range of Nature, physical, we must not rely on "speculative deductions and development of thought alone, or to a theory of absolute unity independent of experience," but we must bring to our aid the experience and observation of mankind in all ages, resulting in the various phywe must establish our theories, and deduce what we may call the Principles of Nature. In the language of Leonardo da Vinci, as quoted by Humboldt, " Commence by experience, and by means of this discover the reason."

The greatest undertaking, perhaps, that the world ever witnessed, is that transmitted to us by Alexander Humboldt, in the Cosmos. In this considered broadest in the basilar region, the head being gener- upon all hands as his greatest work—he has endeavored to exhibit to us the casual connection of phenomena in the physical world; and at the same time he has pointed out to us the probable depenmen is disproportionally large, and as the nutritive dence of all on fixed and eternal laws. . He has shown system displays the greatest activity, there is an in- us the relation between the world of phenomena, and evitable tendency to the accumulation of super- the world of ideas—the influence exerted by the external world on the inner man. This latter departthe complexion pale, the circulation slow, and all is interested in the progress of humanity, as exhibitthe functions except those of the organs of assimila- ing to us the nature and influence of a part of those tion are sluggishly performed. This temperament circumstances by which we are all, more or less, surdisposes the individual to seek repose at unseason- rounded. Humboldt, in accomplishing what he did. able hours, and hence leads to indolent habits. The brought to bear a range, and an amount of knowldemand for constant relaxation and the natural pre- edge never possessed before by a porson in this rudisposition to sleep, renders the body electrically dimental sphere. We shall not expect, in what folnegative, the vital forces being measurably with- lows, to be able to show, conclusively, that everything in Nature is governed by immutable laws; but duly toward the centres of nervous energy. This we shall endeavor to present it in as clear a light as direction of the electric forces, while it increases the it is within our power to do. The arguments will assimilation of foreign substances, also checks the be drawn from established science, and from well-esaction of the exhalent vessels; and thus the organic tablished principles in metuphysics; and when we functions are liable to be still further obstructed by are done writing, then you can pass your opiniou. My confidence in the God of Nature is increasing; so far from leaving our affairs here, and elsewhere, to nance of this temperament over all the others is in- regulate themselves—if I may be allowed the expression. He has governed all by fixed laws, or at any rate they are so governed. Harmony underlies all

"All discord harmony not understood;

I shall in the first place treat of the different methods of reasoning; then of the history of the inbut I shall endeavor not to extend my considerations beyond proper limits.

(2.) There are three methods of reasoning that we employ, viz: From cause to effect, and vice versa; by comparison, or analogy; and by induction.

In reasoning from cause to effect, the organ of causality is largely concerned. It is necessary that a cause be given, and from this, as a basis, the human mind is enabled to draw a conclusion as a result, and this-the effect-always bears a certain relation to the basis, or cause, and must always be founded upon it; so that if the basis varies, the result must. The relation that the basis sustains to the result is invariable. It is a well-established proposition, derived from observation, that, so far as science has enabled us to determine, the same cause DEAR BANNER-As the object of your columns is in nature always produces the same effect, and since mass of people who think themselves reasoners, em-The idea is this: if a cure be possible in any case, ploy this method. It is at once the most accessible,

cause of the existence of so many theories that will Mrs. Foster's residence, when the writing was pronot stand the test of observation.

very easy to compare them with the whole observed course of the comet, and thus at once to ascertain we may propose.

person who possesses the ability to reason profound-given her another test; for I had signed the name y from cause to effect, and vice versa, should possess of an intimate acquaintance of hera-Elvira Dean the elements, in his mind, for correct observation, as well as the organs of reason. This is necessary, the case of Benjamin Foster, I had not previously in order that he may have facts, and the proper facts, the slightest knowledge. for the basis of his reasoning. And not only this, but his whole capacity must be large. It appears to to go to Boston and visit a medium; but they did me that there is no such thing as wrong reasoning; not tell me what medium. Sometime in August I for if it is reason, it is nothing else; and if it is not concluded to go. The morning before I started I reason, there is nothing that can make it reason. was in my room. The Spiritual Age lay on my We may many times choose a wrong basis for our desk, and I was impelled to take it up: and the first reasoning, and then our conclusions are not what we thing my eye rested upon was the name of Jeannie wish them to be, notwithstanding, the result at Waterman, in the column of mediums, and I was which we arrive is the direct consequence of our impressed that she was the medium I was to see. basis. DAVID TROWDRIDGE.

Perry City, N. Y.

Spiritual Phenomena.

EXPERIENCE AND OBSERVATION.

BY A. H. DAVIS.

CHAPTER X.

MY EXPERIENCE-THE PREDICTION VERIFIED-MY OWN HAND INFLUENCED TO WRITE-BENSATION EXPERI-ENCED IN WRITING-A TEST WRITTEN THROUGH MY OWN HAND, IT BEING A COMMUNICATION FROM BENJA. MIN FOSTER, OF LOWELL-COMMUNICATION PROM ELVI-RA DEAN OF LOWELL, ANOTHER TEST-DIRECTED TO GO TO BOSTON AND VISIT A MEDIUM - MENTAL QUESTIONS ANSWERED BY MRS. CHILDS IN THE TRANCE STATE. From the day the sentences were uttered, recorded

n the last few lines of Chapter IX, there has scarcely an hour passed, in which I have not felt that the prediction has proved true-an hour, in which I have not experienced an invisible agency, operating either upon the muscles of my body, or else inditing thoughts upon my mind; from an agency, too , which I know positively, beyond the shadow of a doubt, to be external to my own being-an agency, which at this moment I feel, and always feel, when composing matter for others to read. What I have since experienced, as well as witnessed, will be the subject of a few chapters to follow. I would gladly forbear alluding to myself, if possible, but the importance of the subject, in my estimation, is higher than self; and this is my only apology for introducing myself upon my readers.

On the afternoon alluded to in my last chapter,] was seated at my desk in the counting room, busily engaged making entries in the journal. All at once an influence took my hand, entirely different from anything I had ever experienced before. I was obliged to stop. I shoved the journal one side, and catching up a piece of loose paper that lay before me, my hand was moved rapidly over it, writing two or three lines, which were perfectly intelligible. In this instance I had no control whatever over my hand. I could read what was written, but did not preserve it, and hence cannot give it to the reader.

This was the first of my beginning to write under pirit control. At first I could read what was written, and thought perhaps my own mind might have something to do in moving the hand. The influence then took me, and I wrote page after page without being able to read a word of what was written. This fluence became exceedingly annoying to would take me at all hours of the day; no matter what I was doing, or how important the work, I was forced to stop, or spoil what I was doing. I besought them to let me alone in business hours, promising to devote my leisure to them. But no, " It was 'too late for compromise," and I could make no compromise with them: and for more than a month I was kent along in that way, snatching an opportunity to write when I could get it, and forced to yield to them when they demanded it. But I have since learned that it was a necessary condition of development. And now, instead of being disagreeable, it is pleasant. In my ordinary business writing I do not feel the influence only at particular times; but in all other writing I seldom fail to feel it. My hand is not usually entirely controlled, but I feel a gentle magnetic current passing from the top of the head through the shoulder and arm, to the ends of the fingers, giving to the hand a slight motion, as it keeps pace with thoughts impressed, and glides smoothly and pleasantly along over the paper. Invariably, when I am recording anything wrong, I feel a backward motion given to the hand, and I cannot write with case again, until I have rectified whatever is wrongly written. Having given the sensation experienced while writing under influence, I will now proceed to give the tests which I received through my own hand.

I mentioned in my last chapter that I promised Mrs. Foster to write out a copy of my reports of her lectures, and send them to her. One evening, after having finished writing out one lecture, I thought I would drop a line to her in explanation of something written. I took up a sheet of paper, and had written as far as Natick-together with the date-when my hand was completely controlled; and I filled the sheet without knowing what I had written, in a hand-writing entirely different from my own, and signed the name Benjamin Foster at the bottom. Who Benjamin Foster was, or why it was written. I could not tell. I did not send the communication at the time, but the next morning I called upon Mr. Reuben Parker, who resided at the time in Natick, and who introduced Mrs. Foster here. I asked him. 'What is Mrs. Foster's husband's given name?" for I thought perhaps this means might be taken to mothers and great grandmothers; and yet, what there inform me of his name, which I was desirous to seems so absurd and out of taste, now looks jaunty and

Mr. Parker replied: "It is James."

I then sat down and wrote to Mrs. Foster, informing her what name I had written, and the circumstances under which it was written, inquiring, also, if she ever knew any one by the name of Benjamin Foster, in Lowell or elsewhere. Mrs. Foster immediately wrote back to me, stating that she was well Lowell, about six months before; was a believer in spirit manifestations, and, just before his death, he told his friends he would come back again, through and that he had taken this means to fulfill his prom ise. She also said: "To me this is a good test."

The same Summer I was at a circle in Lowell, at | ward his corn? When he pulls its cars.

duced, and a gentleman present (a Mr. Cambridge) The true method is indicated by Sir John Herschol, said he was well acquainted with Mr. Fester's handin his Outlines of Astronomy, article 663, in speak, writing, and that the signature was a perfect fac ing of the method of testing the correctnesss of the simile. Further than this I know nothing about it: mathematical theory of the motion of comets. He for up to the time I received Mrs. Foster's letter, I says, the elements "once determined, it becomes did not know that any such individual ever existed, On another occasion I attempted to write to Mrs. Foster. I got as far as the town and date, when my their correctness, and to put to the severest trial the hand was controlled, as before, and I filled the sheet. truth of the general laws on which all such calcula- I took up another sheet, and I filled that also, withtions are founded." Here we have pointed out to us out writing a single line that I desired to, and signthe only sure method of testing any hypothesis that ed a name, but did not notice what name was signed However, I sent the communications, and soon after According to the principles of Phrenology, that I received a line from Mrs. Foster, saying I had -who lived and died in Lowell. Of this lady, as in

After this I was urged by these invisible agencies Soon after I went below and found Mrs. Childs-our nearest neighbor-and a tranco medium there. I said to her:

"Jane, I wish to sit with you a short time." We drew up to the stand, and in less than a minite she was entranced. I then usked:

"Will you answer mental questions for me?" "We will try," was the reply. Again I asked:

"Do you wish me to go to Boston and see a medium there?"

"Is it the one whose name I just saw in the paper ?"

"Yes, go. And if you do not find her at home, go again." These were all the questions I asked, and I asked

these mentally; and Mrs. Childs did not know until weeks aferwards what questions were asked.

Written for the Banner of Light, GUIDIOE. THE OORSICAN CHIEF. BY MRS. CAROLINE A, HAYDEN.

The grand old hero stood beside the ocean, Waiting the coming of the galley ship; His head erect, no sign of deep emotion Gleam'd from his eye or curl'd his haughty lip.

His life had been one scene of flerce contention, One earnest struggle for his country's good; No earthly power could change his sworn intention-No voice of pity melt stern duty's mood. He had grown grey beneath his country's banner-

His step lost not its firm and manly tread; Nor changed the sternness of his mind and manner, As 'neath the weight of years he bent his head, Betray'd at last by one who should have shielded With his own life his father's well earn'd fame.

The coward, dastard son ignobly yielded, And sold him unto slavery and shame. He stood and listen'd to the blue waves stealing In silvery ripples o'er the glistening sand; Then with a thrilling gush of anguished feeling,

He bade his captors for a moment stand ! Stand and release him! ere they dare to sever The last frail tie of country or of home; et him be free one moment-then forever, Like a lost spirit in the future roam.

Obey'd, he knelt, and words low, deep and thrilling, Broke on the startled nerves of those stern men; With superstitious awe their bosoms filling, While he pour'd curses o'er and o'er again.

Great God, I implore thee!- Pour vials of wrath With an unsparing hand, on the renegade's path ! Come with the lightning's scathing power, Come with the flood at midnight hour, Come with the furious hurricane blast, Come with the whirlwind rushing past; Let sickness wither and death dismay, One by one ever wasting away; Let want and sorrow and cankering care Follow their footsteps here and there. Kith and kindred, far and near. Scatter like autumn leaves, changed and sere; Spare not one! Great God, not one! 'Master and servant, father and son: Dire misfortunes by land and sca. Down to his latest posterity. God. I implore thee! Cursed forever be. All that now binds the renegade to me !

Soldiers, lead on ! I am ready now ; List to the sobbing wave's dull tone: See how they wreathe the old man's brow Ye are now dooming to die alone. I have no fear ! The dungeon's gloom

Never can chill this burning heart. Oh I for a place in some Corsican tomb; It is all I ask ere I depart. The brave old man has gone at last

From the gloomy, wretched Genoese cell: No laurel wreath o'er his grave was cast, No trumpet sounded his funeral knell. But the curses wrung from his bursting heart,

Who so basely had acted the traitor's part, And fill'd his cup of wee to the brim. Year after year, and time distill'd Only sorrow and dire disgrace: Till even as he who breath'd it will'd,

In that hour of agony, clung to him,

Of kith or kin there remained no trace. Heroes by scores since then have arisen, Fought and died for Corsican fame; But that old man in his Genoese prison, Has carn'd a more enduring fame.

LADIES' DRESSES .- A revolution in ladies' dress has long been prophecied, and it has come at last. Spanish styles and Spanish taste in colors are fast gaining the ascendancy. Many of our belles, now-a-days, resemble the pictures in our family gallery, of our grandpretty. The barrel-shaped skirt, and the full, flowing sleeve, the basque, and short waist, have given place to the bell-shaped skirt, the small and tight sleeve, and long, plain waist. The skirts are still ample, many measuring ten yards around the bottom, but are gored and plaited on to the waist, relieving the awkwardness and stiffness of the old fushions.

THREE REPRESENTATIVE MEN .- Senator Andrew Johnson, of Tennessee, commenced life as a shoemaker, acquainted with Benjamin Foster; that he died in Senator Wilson, of Massachusetts, followed the same occupation, and Senator Douglas, of Illinois, was once a journeyman cabinet maker. These three mechaniclegislators represent their constituents with an ability some medium, and let them know that he still lived, and talent rarely witnessed, and never exhibited by any than those who sprung from the laboring ranks.

When does the farmer act with great rudeness to-

AREFLY.

To Mrs. Amanda M. Spence :

MY DEAR SISTER :- The BANNER OF LIGHT of tomorrow's date was placed in my hands this morning, giving renewed evidence of the energy and enterprise of its publishers. In its columns, I find an article from your pen, addressed "To Spiritual Mediums." As I am one of that class, I feel called upon to make a reply. I have nothing, however, of a private nature to reveal, and choose therefore to give my ideas through the same public channel in which I find your address.

Mine has always been a life of severe labor; but I have never had any burdens and trials incidental to mediumship," which made me " ready to sluk in despair;" and if such had been my experience, I know of no reason why you, more than others, should be entrusted with the facts. I find much of human sympathy wherever I travel. I meet many whose joys and sorrows are their own, and many whose mediumship brings them much nearer the "interior world" than they could possibly come through the mediumship of a second person, whose experience, however varied, cannot possibly raise her above the position of being only one of the same sort.

I find you expressing "thanks and gratitude for the frank and confiding manner in which they (mediums) have opened their hearts, and allowed you to behold those secret thoughts and workings which they have not dared to trust to any other earthly being." To entrust you with one's own heart secrets is the privilege of those who choose to do so, and may be beneficial to those who might suffer an ex plosion unless they could allow their pent-up feelings to effervesce. But, if by the remark just quoted, you mean to imply that there is anything necessarily connected with the office of spiritual mediumship which the world may not know-nay, has not a right to know-then I repel the idea, and say I covet no such mediumship. I will not have it; and I am glad to say I am one of the "fow exceptions," from whom you have not received " heartfelt expressions of thanks and gratitude" for any ideas in this line.

If mediumship comes between us and a pure life: if it requires us to throw away our self-hood; to go to some external source to find consolation when burdened with real or imaginery "trials," instead of to the Divinity within, then let us be just to ourselves and the world, and away with it. But if, in Itself considered, mediumship has nothing impure; if its tendency is to purify the inner being, and lift the spirit of man above the seeming ills of life-then why should we imply that it has connected with it dark and mysterious "secret thoughts and workings" with which we dare not trust the world? Why should one of our number assume to stand as a me dium between her oc-laborers and the "interior world," to transmit and receive messages to and from a higher order of intelligences than can be attracted to others? And why should we choose a Pope, save the one in our own breasts, through whom to confess our trials, troubles, tribulations, struggles, sacrifices, heart-aches, vagaries, and all sorts of wild notions?

No, sister Spence, and I say it in love, you have no business with my private "experience;" and it is unwomanly in you to ask it. What there is or has been in my private life, whether as a medium or otherwise, is my own. What has been thrown out to the public is the world's property. Let those who have received it judge of its worth. The office of censor is not yours, nor mine, nor does it belong to public or private, which would harm me or the in. few years ago, when they met as strangers, he was nothing of which I need to be ashamed

I think it would be more useful just now, when there is such a manifest tendency to make a splurge, mere transient Indian Summer of romance casting a to tell what has not been my "mediumistic expe- parting gleam before the footsteps of approaching rience." It has not called me to break a single do- friend. She brings a genial household warmth to less than at first. It has not caused me to seek new coonomy arrange all things well.

The birthday commemoration was a surprise prechildren acts which my own judgment and motherly pared by her, in honor of her poet and hero. instincts did not sanction. It has not taught me to assume a superiority of position over others who are the "hub of the Universe." I do not believe spiritnal mediumship ever taught any one these things;

I hope whatever of undue "selfishness" remains in my being, may be "eradicated;" and I welcome my assistance in this work, whether it comes from external or "interior cultivators. But I beg leave to suggest a doubt whether those "undeveloped study table: spirits" whom, you say, " are as selfish and human in their loves and attractions as those persons in the form upon whom they are set to work," can be of any benefit to me. I am not sure that, with an equal amount of selfishness, their "interior wisdom" friend to write the following stanzas: would be any better than yours or mine. At all events, while not denying the need of "renovating labor," I choose for the present that they shall not be "turned loose" upon my humble self. I say to them, hands off ! and let me travel "up to the sphere of Divine life," if such a condition is attainable through my own efforts.

I address you these words in consequence of your invitation to mediums to write you "freely and unreservedly." Perhaps I have said more than was necessary, as you say the principal object of your address is to inform mediums and others that you will attend the Convention which will meet in Worcester in April next. But it not unfrequently hap. pens to those so unaccustomed to writing as myself, that they give the least important part of a message the most attention. I will make amends for this blunder, and say now, before I forget it. that I shall not be there! This fact, however important it may be, is for your ear alone, as but very few readers of the Bannen can have the least possi-

ble interest in the matter. In conclusion, my sister, let me hope that ere we quit this life, we shall meet on that common level where we can enjoy a true communion of soul. We can then talk of our sacred mission and its joys and benefits-the advancement we have made in spiritual culture, the hearts we have made glad, and the triumphs we have helped to achieve over error aid untruth. Though not acquainted with you person ally, I know full well you have had a rich and varied experience; and if I may not impart as much as others. I claim to be a good listener when they talk of the beautiful and true, instead of dwelling larger in deed than in speech, you recognize a kind of on "excruciating anguish," "heart-rending scenes,"

nover lead us, and which at most exist only in inflated imaginations.

With prayers that you may continue to be blessed with spiritual gifts, I am yours in love and truth. SOPHRONIA E. WARNER. Grand Rapids, Mich., March 29, 1861.

> Written for the Banner of Light. THE SOUL'S BIRTHRIGHT. BY A MEDIUM.

There are treasures of good in the soul That can never be counted, or sung, or told; The lowliest son of the valley sod, An image bears of his Father, God; The vilest wretch in the haunts of crime. The howling serf in a despot olime, The groaning slave on a Southern shore, Carrying his manacles evermore, The woman's heart that to vice hath stooped. By love bewildered, by treachery duped, Lost on an endless, shoreless sca Of pitiless, merciless misery: The sobbing child with its garments torn, Its feet all bloody, and cold, and worn, The dungeon martyr, the bondsmans friend, The heroes who never to trickery bend-All these-all these in the deep soul bear An immortal image pure and fair Of the Parent Soul, of the Presence grand, Whose home is the Spirit's Fatherland. Then level the sceptre of Pope and Priest, And call their victims to Reason's feast; Gather the beggars, wan and pale; Strengthen the bands and the hearts that fail, And pour o'er the sea of human feeling. Joys the Angels are revealing. Thus will the changeless good and true. Like a deathless song, be aroused answ; And Religion long but an exiled name, Joyfully haste to the World again.

Rirthday of John Piernont.

The seventy-sixth birthday of Rev. John Pierpont was the occasion of a very pleasant gathering of his friends, an account of which, given in the "Anti-Slavery Standard," we subjoin. Mr. Plerpont has called public attention to himself many times during the past thirty years by his ready adherence to the cause of truth, in the various forms in which it has manifested itself, without regard to the rebukes and severe criticisms of those whose treatment of him only displayed their utter ignorance of the man and the cause they condemned.

Latterly, Mr. Pierpont, completely convinced of the truth of Spiritualism by an overwhelming mass of evidence, has written and lectured in elucidation of its facts. The course adopted by him in regard to this subject, has been characteristic of the man, and in keeping with his whole line of life. He is not the man to hide his light under a bushel, just because some persons clamor around him and seek to extinquish it. He knows the light he holds so holdly forth on the pathway of mankind is the light of Truth, and he has that faith in God which assures him that it cannot be put out by all the blowings man can bring to bear upon it. There are many now engaged in the busy turmoil of life, whose young hearts were thrilled in school-days by the reading of Mr. Pierpont's sterling poem, "Stand the ground, your own, my Braves," and the author has bravely followed the counsel those patriotic stanzas gave out. Long may he live to bless the world with the example of a scholar, a patriot, and a man.

On Saturday, April 6th, a few old friends were invited to the house of the Rev. John Pierpont, in Medford, to celebrate his seventy-sixth birthday. He those whose medium you profess to be. You and I has had a larger share of trouble than usually falls have labored in the same field about an equal num- to the lot of mortals, but notwithstanding the heavy ber of years. My efforts have been very humble; I burdens he has had to carry through a long pilgrimhave had to wish that I could do more and better for age, there are few men of fifty years who walk with the world; yet in all these years I cannot look upon pathway toward the sunset, he is accompanied by one act of mine connected with my mediumship, the best of all companions, an excellent wife. A terests of humanity, to have revealed. There is attracted by her fine presence and agreeable manners, and his wit, courtezy, and poetic fame were equally attractive to her. The mutual predilection was soon avowed, and fortunately it proved to be no mestic tie-to love husband, children and dear ones, his lonely hearth, while her energy, capability and

knew nothing of it, till friends and flowers gathered round him, while the expressive voice of music told of "The Old Folks at Home," "For Auld Lang Syne." laboring in their own spheres of usefulness; nor The entertainment was simple but elegant, wholly has it made me feel I am more or less useful, be- prepared and arranged by the skill and good taste cause I have not uttered truth from a rostrum in of the hostess. A large cake bore on its frosted surface the figures 76. The guests were not slow to remark that this expressed the character of Mr. Pierpont, as well as the number of his years: for and if any have thought so, they were simply mis- those who were gathered round him had known him of old as a brave and faithful soldier, fighting the battles of human progress with the indomitable spirit of the heroes of '76; who, years ago, well deserved Dr. Channing's panegyric, whon he said: Mr. Pierpout is an upright, brave man."

One of the guests left the following lines on his

"PIERPONT! thou friend of God and man! Tried flercely like the exiles old. And purer found than current gold; For that, thou 'rt placed beneath the ban."

The interesting anniversary impelled another

TO JOHN PIERPONT.

THE HERO OF 76. That courage is not best, Which braves the cannon's roar, And bears a dauntless breast Mid swords that drip with gore.

The man who meets the hour, And battles for the right, Opposed by pride and power, He is the man of might.

Such warfare is sustained By faith in truth sublime, By patience, slowly gained, wait for God's own time.

And yet to work always. With zeal that knows no pause; Still strong, 'mid long delays, Secure in God's firm laws,

No trumpet-tones rejoice O'er victory in view; Alone the still, small voice, That bids to dare and do.

Such heroes know no fears; To labor for the Lord.

And thou art such an one.

Thy duty bravely done, Through obloquy and loss. This crown upon thy brow Illumes the silver hair,
And hearts before it bow,
With blessing and with prayer.

When you find a person a little better than his word. a little more liberal than his promise, a little more than borne out in his statement by his facts, a little eloquence in that person's utterance not laid down in and "terrible struggles" through which spirits Blair or Campbell

Correspondence.

Letter from Mrs. W. O. Hyzer.

the dark, chill valleys of superstition and fear.

"divine revelations." Breathing upon them a soulfelt "God bless you," I left them to the illuminating power of divine truth, through the " ministry of angels," and hastened over river and prairie, to my watching, waiting home circle in Western New York; and in those of the villages lying on the N. Y. Central Railroad, between Rochester and Buffalo, have I constantly been engaged in lecturing during the past | the theory of progressive life, they were shocked. I winter; and I would assure all lecturers traveling westward, that for warmth of heart and promptness of hand, in the soul-obsering manifestations of pure fraternality and true hospitality, I find the Spiritualists of Western New York nowhere surpassed. And this may signify much to those who, like myself, have felt the genial glow of human sympathy and tenderness which gushes forth so freely from the carnest souls of the lovers and seekers after truth eternal, lighting as with sunbeams the pathway of the spiritual teacher or inspirational medium. So uplifting to my inmost being is the rich, deep melody of joy and gratitude stealing forth from the throbbing life-lyres of my fellow-beings, as o'er the golden chords thereof sweep the inspirations of the angel-world, I would for even one thrilling vibration therefrom, endure through an entire earth-life the outer din of that earth-life's conflicts-the jarrings of envy and groundless suspicion, the thunders of pharisaical condemnation, the lightnings of hate, the wailings of superstitious fear, the stench of scandal, and all the smoke, flame and cinders of the consuming, decomposing grossness thrown up from the great furnaces and work shops of human development. But when, instead of one vibration, thousands with thousands harmonically interblend, and rising like a mighty, irrestrainable love-tide, launch my lifebarque upon a boundless sea of melody, I feel indeed that the old beaven and earth are passing away, all things are becoming new, and that our prayer to the All Father-" Thy kingdom come, thy will be done on earth as it is done in heaven-is being in our day literally answered; so that mortals, while wearing the perishable garments of time, can become citizens of eternity, inhabitants of the Eden of the immortality of love.

Step by step toward this Eden, are heaven's min istering angels seeking to lead the children of earth. and they who in the fires of self discipline, through prayer in the closet, and unreserved sacrifice of the mortal at the shrine of the immortal, have so refined the mirroring elements of their beings, as to enable them to reflect harmonically the image of the Infinite Refiner, will therin see the whole spirit-world an uplifter of humanity, humanity one great fraternity, and love and wisdom, however expressed, the unthwartable, unconquerable motor power of the universe of life and form. Sometimes, in view of what the buman heart deems ingratitude, falsehood and sensualism, on the part of the so-called Spiritualist, I hear a brother or sister 'exclaim, "I will not be called a Spiritualist. Indeed, I am coming to believe less and less in Spiritualism, since such lives are lived under its mantle, such deeds are done in its Christianity, &c., and advertised to answer infidel name." What! will not be called a believer in the objections; but he must have forgotten that part of Christ of man's resurrection, because "not many his subject, for I was present and I 'm sure he did n't mighty works are done" where there glows but little faith? Because not all are yet free from leprousy, from being too weak to lave fully in the watere of salvation, when those waters are stirred by the silvery wings of the messengers of the Most High? What I become a Peter because a fiery rabble of earthly lusts are leading our Christ to Calvary? God forbid! Let me be "last at the cross and first at the tomb" of every crucified embodiment of the Christ idea through all the utfolding eras of eternity.

It seems to me that did the would-be-reformer of the nineteenth century, love the progressive idea, the resurrective principle of humanity, more than the form which perisheth, the treasure which moth and rust corrupteth, the honor purchased of a material world at the fearful cost of the free, healthful expansion of his priceless immortal heritage-self hood, all of which dearly purchased material possession, can be destroyed by the slightest breath of the whim or policy of the very world of which it was purchased, there would not only be among us less "casting about" to see " who shall be greatest," but less frequent symptoms of running up into the sunlight of the age the fluttering flag of "secession" from the bonds of universal humanity and borndless fraternality : or, as our good brother Warren Chase might express it, less " swinging off from the heavenly tree" by some of our co-laborers, where "dangling between less to either."

Long years ago a magnet bright, Of the uplifting Christ of Life, Flashed forth in splendor to the sight Of mortals, mad with hate and strife.

It gilded with its hallowed ray, Judea's hill and Jordan's wave. And gleaming from Mount Calvary, Lit up the portals of the grave.

Yet he, upon whose thorn-pierced brow Beamed this transcendent light of heaven, O'er no disciple's broken vow Asked for his faith a new name given.

Enough for him that Love divine Inspired his soul to teach and live. And to his offering at Truth's shrine He let the world its own name give. Though called profaner, base and mean.

He broke bread at the sinner's hoard. And o'er the trembling Magdalene Love's pure, forgiving life-stream noured. Thus Love and Faith divine, baptize

A tempest-beaten world to-day, That when Life's mountain billows rise Its anchors be not swept away.

and speed to the vintage-ground of dear New Eng- (which was my fate three times while kere.) Now, land. From this date, until the first of May, I can be ad- grows in Galvestown, Ind. dresed at Montpelier Vt. My different points of ad-

in your list of lecturers' engagements. beautiful "Banner" may continue to wave in blessing, to humanity, I remain your sister.

Spencerport, N. Y. April 8, 1861.

Notes of a Lecturer in the West.

"Mid passing events, such as itinerant lecturers are familiar with in this western land, I again find time wherein to make a few more notes." I wrote Again would I add my testimony to that of our you last, weeks since, from Torre Haute, where I many co-laborers in the mission of free thought, in remained during the month of February-delivered support of the soul cheering truth, that Spiritualism cleven lectures. A year ago I was at Terre Haute, as a science and a religion is hourly pouring its and am glad to say that in the time that I was abmorning radiance higher and higher above the shad- sent, they have done a noble work. They have owy mountains of earth's materialism, lighting the carnest, careful men to attend to the business part pathway, and warming the hearts of the toilers in of the programme. The Universalist Church is theirs to use "free" by permission; they have good I last addressed you from St. Louis, that home of audiences, and would have meetings nearly all, if not so many noble, earnest lovers of Naturo and her all of the time, could speakers be obtained. In February, I also visited Vermillion and Paris.

Illinois, twelve and thirteen miles away from Terre Haute. These were pioneering efforts-two lectures in each. In the first named place, the united brothren, accompanied by their parson, attended the lectures. While I was preparing the way, they were very passive; but when I came to an application of was a wizard, an infidel. The Bible was abundant in proof against me. The parson said it was a "damnable" doctrine, &co. He was really a very devoted man. Said he, Take away my property, my home, my family, my hope on futurity, but leave me the blessed Bible." I consoled him by telling him if he would change his education a little, a crocodile, or a few onions from Egypt, would answer his purpose just as well.

The ground is broken in Vermillion and Paris. I hope some seed is sown; that speakers hereafter visiting Terre Haute will go out and plant more; cultivate and prune that which they may find already there. J. B. Crampton at Vermillion, and Dr.

J. Curl at Paris, with others, will help them. Newburgh, Indiana, fifteen miles by river east from Evansville, is a romantic little place-fifteen hundred people, old, middle-aged and young live there. The spirits by some means have explored the place. I should judge by the manner in which they work that they had found jewels there, and were determined not to let them slip -and I guess they wont. Laura DeForce had preceded me there and done a good work. I gave them six lectures. I heard the Methodist parson deliver himself against Infidelity; had his mark been as large as the Universe, he would have hit all over it. He was down on the Infidels for "using the Bible to prove their points." He said they "always had done it "-that it " was n't right," "did n't amount to anything really on their side," for "you could prove anything by the Bible." Oh, man of God, (?) thy assertion is infidelity itself. You put me very much in mind of "Mrs. Tommy Sands," who sought to drown her husband, but un. fortunately found herself where she intended to put him-in the river.

Evansville-on the Ohio-is struggling yet, and gaining, too. Newburg and Evansville hold out good inducements to lecturers. A month could be spent to good advantage in the two places. I met in Evansville the Rev. J. J. White, who asserts he has silenced Spiritualism four times;" that he detected the "Fox girls" in St. Louis, in tricks; "that they made their own raps," &c. But he tells his stories in so many different ways to suit his auditors, that I fear he is up to the "tricks of his profession;" i. e., " Lying to promote the interests of the church." (See Mosheim). He had threatened to silence Spiritualism in Evansville; but when invited to do so, replied, that " he had more important business to attend to." Perhaps he meant, that which he was better adapted to. He preached a sermon on the Authenticity of the Bible, Evidences of do it. His Bible and Christianity, though, were model institutions. There was not a mistake to be found in the whole Bible-nothing but virtue and morality among those who received it as their "guide of faith and practice." Nevertheless, the American Bible Society, in their report for 1852, confess that " they have for years been circulating Bibles containing nearly twenty-four thousand errors!" And Mr. Blair, a Baptist clergyman, says, "That the whole Christian ministry have sinned by handling the word of God deceitfully;" and Dr. Dick says, "Among Christians of every name we find that slander, dishonesty, falsehood, cheating, &c., are far from being uncommon." Would n't it be a grand thing for the church and pretending clergymen if the Rev. Mr. White could silence the past historically, and smother forever the facts that are scattered along the highway of human progress ?

At the close of his discourse I asked permission to make an announcement. After some hesitation he said, " Yes, if it was anything appropriate to the day." Whereupon I notified his wondering flock, and others, that I would review the discourse at halfpast two at Marble Hall. He then informed the people that I was an infidel; did n't believe the Biblo, &c.; "if there was any dirty work to be done there were always scarengers to do it," &c. "However. this did not stop the people from coming to hear me, the two worlds" they seem for a time entirely "use-number of his own people. The "review" must the Hall was well-filled, and with others, a goodly speak for itself in time to come, as seeds do that

are planted. March 11th I left Evansville. At Indianapolis I stopped again, and found that they had been gaining strengh. They are really in earnest, and surely, with continued efforts, will establish meetings permanently, if speakers can be had. In that place I was so unfortunate as to refer to " Jesus of Nazareth" as a "good man;" a saviour of men by preventing them from committing sins. I was interrupted by a man who said I had "reviled his Lord and Master, Jesus Christ." Poor man! he was sorely vexed and troubled. I can only say, " Pity them. coo They think the thought some narrow minded bigot has imported to them. All their essential nature lies asleep."

Thence I went to Attica, where the friends are steadily working. Bro. R. P. Ambler is to be with them during the month of April. After the warm weather of summer has passed away they intend to have regular meetings.

From Attica I came here; a thriving little town on the Cincinnati and Chicago Air Line railroad. eighteen or twenty miles from Logansport. The Spiritualists here have erected a fine building for the Thus praying, my brothers, and resting in the double use of school and lecture room. Until they blessed soul conviction that, in whatsoever spirit I built a hall of their own, they were obliged to hold ask I shall receive, I leave my western field of labor, meetings in "store-houses," "joiners' shops," &c., tis otherwise. Mark it! Spiritualism lives and

But, Mr. Editor, I am trespassing upon your time dress during the coming summer you have already and space. I bear record still that all moves well through this part of the Great West. We want more Trusting that in the future, as in the past, your laborers to distribute over this land-those who can work and not expect too much. The field is ready; the soil in many places waiting; let the laborers come; who are they? F. L. WADSWORTH. Galvestown, Ind., March 26, 1861.

Lectures in Grand Rapids, Mich. Knowing that the readers of your excellent paper are ever glad to hear of the progress of Spiritualism. I thought I would like to let thom know how the work was going on in this region.

Mr. Squiers having generously offered the friends the use of his new and beautiful Opera Hall, free of charge, except for fuel and gas, we have been enabled to sustain meetings every Sunday for the last two months; and now, as our Orthordox brethren would say, we have been having a "refreshing season;" not from the Lord alone, however, but from the presence of spirits disembodied, and also from one who is still in the form.

The first referred to is our worthy sister, Bello Scougall, who spent the month of January with us, by and through whom the messengers from the land of bright spirits made our hearts rejoice with "joy unspeakable and full of glory." Miss Scongall ranks among the best of our trance speakers, and we would cheerfully recommend her to those wishing lectures.

For the month of February we had the good fortune to secure the services of Mrs. Frances Lord Bond, who speaks in the normal state, and is therefore responsible for what she says. And although she could not satisfy the mania for trance speaking, yet she did noble execution in elucidating the doctrines of our new and sublime religion, as well as in showing the rottenness of our social institutions.

In my humble opinion she has done more toward sowing the seeds of reform than any speaker that I have had the good fortune to hear, not wishing however, to deteriorate from other speakers who have visited us, for we have had noble men and women here in days past, who have spoken truths that can but elevate; and for their encouragement I would say that their labor has not been in vain, for through them the people have been led to investigate-and still they come, until the hall in which we meet is generally full of honest inquiring minds. Our pioncers will note the contrast between the past and nresent.

I would say to the friends who wish real genuine reform preaching, that Mrs. Bond is just the one for you. She intends visiting in Ohio the coming season. Yours for true reform,

LUCY FISHER BIGELOW.

Grand Rapids, Mich., March 4th, 1861.

Spiritualism in Waukesha.

The citizons of Waukesha have again been favored with a lecture from E. V. Wilson. After completely refuting the scandal and false assertions of the Rev. Mr. Drew, who gave five lectures in this village under the supervision of the M. E. Church, which, instead of annihilating Spiritualism, aided the cause of Spiritualism more than all the lectures we have had for several months past. It is too late in the day to put down Spiritualism by slander, blackguardism, misropresentation and falsehoods; all of which have been resorted to by the Methodist's champlon.

Mr. Wilson's lectures are highly appreciated by the Spiritualists wherever he lectures, and also by the intelligent part of the community outside of the trammels of church creeds.

There never has been a time since Spiritualism first dawned upon these prairies of Wisconsin that it has been in so flourishing a condition as at the

Mr. Wilson will make Milwankee his permanent residence in a few days. About the first of April he moves his family there. He will meet with a hearty welcome by all the Spiritualists west of Lake Michi-

Could the Rev. H. Drew be employed to lecture in it would not be long before the words "to let." would be placed over the doors of every church in the village.

REMARKABLE PROPHECY.

The following remarkable prophecy I have extracted from a small duodecimo volume, published in 1852. As a question is often raised in regard to the power of foretelling coming events, it is hoped that the wonderful accuracy in regard to so much as has recently been fulfilled, will go far to remove skepticism in this direction. The poem is entitled the "American Sybil, or the Fate of the Republic," published in 1852, by M. E. Wilmer & Co., Philadelphia By publishing this you will be adding one more valuable evidence in favor of the Spiritual Philosophy. S. T. MUNSON. Yours truly,

In vision I behold (so grace Divine permits) Arising from the Northern wave, spectre grim and pale; salvation's sign It bears, and yet it cometh not to save; Sternly advanceth this unpitying foe, Not with the warrior's stride, but with the tread Of one that walks through cloistered arches low, Above the echoing chambers of the dead.

Think not the sea shall bear away thy curse, Or thine hereditary sin conceal Thou thine affliction on thy breast shalt nurse And fret the wound thou know at not how to heal, But when the Ethiop, in the utmost South, Shall find new habitations, then relief Thou shalt derive from Mississippl's mouth And the wide Gulf shall swallow all thy grief.

Thrice and again, the parricidal hand Strikes at thy breast with ineffectual aim; Till the foul traitor from a distant land Shall secret aid solicit. Then proclaim Thy day of Fasting, and appeal to Him Who bids the tide of destiny recede; Else shall the lustre of thy name grow dim, And Freedom's home be desolate indeed.

Slowly across the sable draperied arch. The moon (pale mourner!) walks and drops amain. Her dewey tears; the stars in solemn march, With feeble torches, seem a funeral train. With feeble torches, seem a funeral train,
Thus shall they celebrate the rites of woe,
When seven bright orbs, self-sticken, ye espy;
With phrenzy seized, their glorious path forego,
And resh to hopeless ruin from on high.

Not force, nor guile, nor accident, nor fate, Nor human envy, nor demoniac bate. Nor all combined, this tabric shall o'erthrow, Till thou, o'erwearied with thy proud estate.
With thine own hand shalt strike the maniac blow;
Then He, the unseen architect, who built Thy clories up, shall consummate thy w And times to come shall execrate thy guilt,

Lo ! in the dusky avenues of time, Appalling shapes of turbulence and crime Rise, like the ghastly apparitions sent, Envoys of evil. from the spirit clime. To hannt the couches of the impenitent These are the forms of faction's flendish band. That, ere the circling age is gone and spent Shall, with tempestuous quarrels, vex your land

Dream not of permanence, oh, man, in aught That thou hast made; nor let thine erring thought In any form of government confide;
But, by the annals of all ages taught, Know thou, while seasons shall the year divide.

And while earth rolls, men's wishes still shall range; New schemes shall charm, new systems shall be tried, And all shall show a tendency to change.

This is the hour of thy felicity, And let thy prayer for its continuance be;
For all vicissitudes to sorrow leads.
Heaven made thee what thou art, both great and free. And that which Heaven hath done, vain mortal, needs Not thy amendments. Wisely then forbear; Mar not his workmanship with thy misdeeds. Nor with Omnipotence thy strength compare."

Special Contributions. BY A. B. 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 1933, based on the contribution of the contributio

WHAT IS REQUIRED OF US AS SPIRIT-UAL TEACHERS?

[Remarks of A. E. Newton, at the Conference at Worcester, Mass., April 18th, 1861.]

At the late Convention of Spiritualist Lecturers in Quincy, I felt called upon to present some thoughts on the Pre-requisites to Unity and Co-operation among Laborers in the field of Reform.

The suggestions then offered were received with so much respect and apparent satisfaction by my fellowlaborers, I could not but feel that the right chord was struck-that many souls vibrated in response to truths which were deeply felt in my own. I was encouraged to hope that further efforts in the same direction might not be unavailing.

The committee chosen to carry forward the work begun on that occasion, have deemed it proper to invite this Conference; and I now ask permission to offer some further thoughts on What is required of us as spiritual teachers in the present crisis.

Our call specified "the securing of greater fitness for the work devolving on us" as the grand object of this meeting; and it briefly hints at the nature of that work in the following language:

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

Do we realize the full import of what is here af-

Most; of us have doubtless felt that the church of the past has become effete and powerless, as an instrumentality for carrying humanity onward to its highest position; that new religious ideas must ultimate themselves in new religious institutions of some kind-though few perhaps have any definite idea what they will be.

But how many have apprehended the same thing as regards the State-the government under which we live?

Passing events, however, press upon all the query, whether, in this day of judgment and of fiery trial which has burst upon us, the political "earth," as well as the theological "heavens," are not to " pass away, with a great noise."

For my own part, having for a long time regarded our Governmental system as essentially defective. and its administration as rotten to the core, I am not surprised at the recent indications of dissolution. The hand of Death! is upon it. Mortification has seized upon its lower limbs; a portion of its abdominal viscera have already sloughed off in "secession;" the gangrene is eating rapidly toward the head and heart; that it should stop short of a more complete disintegration of not only States, but communities, and the very ligaments of society itself, is more than I dare to expect. Should its progress be stayed for a time, by vigorous measures, it can be only for a time.

But this dissolution is not to be the end of Humanity's hopes. Out of the ashes is to rise a new and more glorious state-or, as our call has it, a more just and fraternal civilization. Who is to inaugurate it? Who to give form to its institutions? They are not to be expected to spring forth of theme, without the partici human instrumentalities. They must be reared by work, and struggle, and sacrifice on the part of those who would themselves enjoy them, or make provision for those who are to come after. And who shall lead the way in this constructive work, but they who have the world's most advanced thought,

and most interior experience? All Nature's true and valuable growths are from centres outward. If, then, we areto have a vital and permanent social order, it must grow out of the most interior elements of man's being. It must be no superficial or artificial frame-work, devised by men of heads, without hearts. It must proceed from the highest religious promptings and spiritual intuitions of our natures, molded into form through the most capacious and illuminated intellects. In other words, the New State must grow out of the New Church-that is, out of the quickened and expanded religious nature of man. Thus only will the new state become incorporate Justice and Beneficonce-an organized Providence over all its mem-

If, then, we offer ourselves as the Spiritual Teachers and Reformers of the age, surely the age has a right to demand of us this re-constructive work. It will demand it. If we cannot do it, we shall be thrust aside, as we deserve to be, to give place to the builders. And we do well to be looking about for our qualifications. It will avail us little that we have been mighty as destroyers of the Old. Anybody can tear down. But to re-build better, requires talent, skill, genius, science, highest inspiration.

No wonder, if, when we look so momentous a duty full in the face, and comprehend its import, some of us incline to shrink back, and evade the responsibility. Many who put their hands to the plough of phenomenal Spiritualism, thinking it a pleasing amusement, or a relief from troubles of consciencethe moment they have discovered that toils and crosses, sacrifices and earnest living are required, have begun to look back. Many, indeed, have been called. but few. I fear, will be chosen, for the work of reconstruction which is before us. And these, likely enough, will not be the class who feel most confidence in their own abilities.

Not"Dying Ont,"

It is asserted in many quarters, with much confidence, that Spiritualism is "dying out." One of our religious exchanges, the World's Crisis, bears the following testimony on the subject, which is no

doubt true: Spiritualism in the Churches .- While many, who are not posted with the facts, think that Spiritualism is not advancing, it is a sad truth that its doctrines are spreading very rapidly, and are being embraced by large numbers of church members, and many clergymen, who have not yet identified themselves with Spiritualism.

A writer in the same paper from which the above is taken, in his alarm at the certain prevalence of Spiritualism, prophecies that Spiritualists will become a persecuting power, putting to death or starying to terms all who do not accept their belief.

"It is manifest that by these oppressive measures.

accompanied with a sore persecution, the opponents of Spiritualism will be reduced, principally, to those who accept the Bible and its religion, and will stand by it unto death, if need be."

Our friend seems to see things exactly reversed. It is well known to all calminiads, that the Church has been a persecuting power in all ages, according to the extent of her ability; while a distinguishing characteristic of Spiritualism is the broadest tolera-

The Prenchers Now Needed.

[Extracts from a familiar letter to a former clergyman, who in consequence of embracing Spiritualism, has been obliged for some years to retire from public life, but who now proposes entering the field

Be assured it gave me great pleasure to hear again from you. I well remember your public avowal of Spiritualism, and your occasional contributions to the N. E. Spiritualist; but you, like many more, dropped suddenly out of sight. I rejoice to know that the great. Master has not lost sight of you, but is stirring you up to a fresh campaign in behalf of

But you say you are yet in the dark as to "the when, how, and where." So am I, in a measure. 1 feel the lucreasing pressure of a mighty work to be done, both in arousing the world from the lethargy of materialism, and not less in awakening nominal Spiritualists from the dreams of sentimentalism and sensuality in which so many are dozing their lives away. The " purification by fire," as you say, must be experienced; and it is for those who have received the bantism, to communicate it to others.

It seems desirable, indeed, as you suggest, that there should be some sort of organization or co operative understanding among those who would enter upon this work. But, after all, the first and most important requisite is, the impelling impulse from within. If the true fire has been enkindled in our insist that rebels shall not force them upon us with own souls, we shall impart it to others, if such is our work, o o o o o o

Perhaps your work is to employ the tongue, and the personal magnetism of the public speaker. Your

If he talks only from the head-deals merely | ease. receive it. They soon find stirring within them imlestial magnetism, once communicated, will per- verses: meate the whole being, stopping not till it consumes every impure thing.

Preachers of this stamp are what is now needed. am sure they are coming. When they do, they will put to rout the whole tribe of ear-ticklers and superficialists who are now clamoring for an audience. I have been long listening to hear such an effectual door open for your work.

I trust that, in accepting the truth of spirit-comcessary to throw away any vital truth of Christianity, Regeneration, Atonement, Christ the God man, Salvation by Christ, Living Union with Christ, etc., etc., have now to me a much broader and grander significance than I dreamed of when in the church. Spiritualism, as I understand it, shows that these authority of any book or teacher, are truths written in the very nature of our constitutions. True, the church does not half understand them, and the world (including, I fear, the mass of Spiritualists) does not understand them at all. Yet how luminous and certain they become in the light of the inner life!though different terms may be used to express them The denial comes from trying to force them upon the intellect before the heart has experienced their

"Spiritualism Annihilated," again! We have received a number of the Vermont Chris-

ern Spiritualism, preached by Rev. I. Lebarron, of St. Johnsbury. It consists merely of a tissue of der any respectable clergyman at this day could brother will see very differently when he gets the scales off his eyes; and, like Saul of Tarsus, feel very much ashamed of himself-

Answers to Correspondents.

M. S. Townsend, Taunton .- While we are please with the genial tone of your communication concern-Ing the "Surprise Party" at your residence, we think it lacks general interest. You will therefore excuse us—while we at the same time appreciate your motives -if we decline printing it.

C. H. HAYNES, BATAVIA, Ill .- September 27th, 1860, are all out of print.

J. P., HANOVER .- Not at present.

BRO. WADSWORTH, your favors are very acceptable. Send us more of the same sort whenever your convenienco permits.

8. D. WILLIAMS .- We will send the back numbers as you request, if you will forward us your direction in full-name of town, state, &c.

We have several interesting communications on file which will appear as soon as the crowded state of our columns permit.

Bir C. H. Rambold, nephew of Lord Rancliffe, deceased. has brought and action against Mr. an Mrs. Forteath, ly because human nature is what it happens to be; of Bunny Hall, Nottinghamshire, to recover a property of £1000 a year bequeathed to her by his lordship. The the higher, mistaking its purposes and meaning en-Rancliffe was a proud lady of rank, who ran off with circumstances are curious enough. The wife of Lord one of his servants. He then formed an intimacy with as cowardice and a willingness to run. This low-Mrs. Bartt, becoming wealty, married Mr. Forteath, finds out its mistake; and thus violence is made to and they are living in style on her ill-gotten fortune. serve the best possible turn. The will, it is alleged, was fraudulently obtained.

Banner of Light.

BOSTON, SATURDAY, APRIL 27, 1861.

OFFICE, 3 1-2 BRATTLE ST., HOSTON.

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

Bubscribers in Canada, or other foreign countries, will

MAY Subscribers in Canada, or other breight countries, whi add to the terms of subscription 52 cents per year, for pre-payment of American postage.

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

Moneys sent at our risk; but where drafts on New York can be presented by prefer to have them sent to avoid less.

can be procured, we prefer to have them sent to avoid loss.

All subscriptions discontinued at the expiration of the Business Letters must be addressed,

William Berry, Publisher, BOSTON, MASS.

New York Advertising Agency. S. T. MUNSON, No. 143 Fulton street, New York, will ac as our agent in that city, for soliciting advertisements.

WAR.

"The War is actually begun!" The gales have already " brought to our ears the clash of resounding arms."

The readers of the BANNER will bear us witness that we have plead and continued to plead, for Peace; but nothing now is so plain as the terrible fact, standing out grim and repulsive from all other facts of the time, that there "is no peace." The first instinct of human nature, and the deepest, is that of self-preservation. If we are assailed, we must not break and run, but stand and defend ourselves. If we are to have changes in our Government, we all arms in their hands and at the mouths of loaded cannon.

Hitherto, we have perseveringly advocated the policy of Peace, because we believed it the best and own internal promptings will tell you. Speaking I safest for our own national welfare, as well as for regard as a most important instrumentality. "The the welfare of those whose hopes for the salvation foolishness of preaching" has a philosophy behind and advancement of the race are bound up in our it, which Spiritualism has made plain. The speaker own. Now we advocate War, because that is the gives off a magnetism (if I may so term it) which only resort left, whereby Peace itself can be assured; penetrates his hearers, and affects them far more because rebels in arms declare that they will govpowerfully than that of a writer can. If he has ern us, and shape our institutions for us, or that been regenerated, purified by the baptism of fire, War shall be our portion; because, while we have and quickened in the inner life, he becomes a power- stood for peace on their behalf, as much as our own, ful battery through whose instrumentality the ce- they have meant only War from the beginning; and lestial fire can be communicated to his hearers, and because, finally, no single remedy less violent, is thus the germ of divine life be quickened in them. | likely to prove efficient in curing the present dis-

in the intellectuals of Spiritualism, (as do most of The Southern revolutionists have fatally misconour preachers, both in and out of the church,) he strued the sentiment of the North, if they have reaches only the heads of his audience. His magnet | been hugging the delusion that we should be divided. ism is cold, unvital, unproductive. If his own or that there would be even one dissenting voice heart has been deeply moved, ploughed up, purified, among us, when the issue of a Government or no regenerated, then he talks from the heart. If the co- Government was forced upon us. They have likelestial fire burns there—the life of divine love—the wise misapprehended the meaning of the silent pa-Christ-life-it imparts the celestial element to his tience of the Free States as a body. They have magnetism. This is re-productive. It begets a new failed utterly to comprehend the genius of Northern life in his hearers—that is, in such as are open to character, in construing our disposition for peace and our preference for the reign of reason, as pusilpulses, emotions, aspirations, to which they had lanimity and cowardice; they will find, as our own before been strangers. Like an electric fire, the ce- Dr. Holmes has expressed it, in his late Fast Day

"When once their slumbering passions burn, The peaceful are the strong!"

If we all desired the surest pledge of continued peace, we could ask for nothing better than the spectacle we have just witnessed, of millions of freemen rising as one man in their strength, and declaring with one voice, that no traitor's hands shall preachers. My brother, the tone of your letter leads be laid upon this their government. It was in just me to hope that you are of the chosen band. God this sense that Jesserson wrote, when he asserted so, and that you may speedily find that no government on earth could be stronger for its own preservation than ours, because, being founded in the reason and affections of the people themselves, munion, you have not, like many others, found it ne- they will see to it that it receives no injury; they being most profoundly interested in its continuance. no monarch could bring into the field so strong a force for his own safety as our government could summon in its behalf in times of danger. The theory is correct, and it required the comprehensive and prescient mind of so thorough a Democrat doctrines, instead of being dogmas resting on the as Thomas Jefferson, to see it, and state it to the world. It is verified to-day, when we look about us and see-millions of money and hundreds of thousands of men offered, and offering for the protection and defence of the government which has suddenly been placed in peril. Than such a government none, certainly, could be stronger; it is established in the hearts, and it is defended by the arms of the millions to whom it really belongs.

The details of the plan of warlike operations instituted by the Executive and his advisors it is not necessary for us, in this place, to enter into. Enough is it to know that the force volunteered is an overwhelming one, and therefore the surest promise of a tian Messenger, containing a Sermon against Mod: brief war. It may be that the Border Slave States. seeing the terrible earnestness with which the steady-minded North and West have come forward common-place misconceptions and denunciations of into the arena for a final settlement of this dispute, Spiritualism, so shallow and mistaken, that we won- will conclude, on reflection, to be of practical service at last, in the cause of Peace. We hope they may, give utterance to them, or any respectable paper put for unless they throw themselves into that scale very them in print, even "by request" Our clerical shortly, but prefer to cast their fortunes with a knot of red-handed revolutionists, they will find that, while endeavoring to avert from the latter the stroke that should justly fall on their heads, they have only brought it down on their own. If they wish for this luxury of war at their own firesides, rather than see it carried into the quarter where it properly belongs, it is their own affair, and the unnatural choice is their own to make the best of.

As we'said before, we are not the advocates of war-never have been, and never shall be; especially of that climax and culmination of all earthly horrors, a fratricidal war. In effecting changes of whatever sort, whether political, social, or religious, we have uniformly held to the theory of growth, and not of violence; and we have again and again asserted our belief that this is the only true and consistent method, because it is entirely after nature. Yet that does not imply the propriety of suffering the violence of a lower wisdom to have its course unchecked. By no means. There are times in human affairs, called crises by many, when force is the only remedy, the only mode of making progress; to submit would be retrogression; to stand and reason Another scandalous case is before the English Court, with those whose minds are not open to reason. would be but folly and wickedness. And it is merebecause the lower order of wisdom presumes to beard a Mrs. Burtt, and left her this property at her death. er sort of wisdom takes a higher seat just as soon as it

But the subject is too pressing for extended re-

flection. We have been doing nothing but reflect upon it for months; now let us aet, and, in acting, selves and for our uncounted posterity, all the bless- from John Quincy Adams," published in 1859. ings of the certain Peace for which we continually In the preface to these messages, we learn that labor and pray. Let us war, if war we must, for they were written by J. D. Stiles, medium, while in the cause which rebellious and unholy hands seek the trance state. The writing was commenced in to overthrow. It is no time to treat now; we have Aug., 1854, and closed in March, 1857. In a trance long been willing to do that. Let us act unitedly, state they were copied and revised from April to and very soon the time for discussion will come round June, 1858. They were given to Mr. Josiah Brigagain, when the clouds of passion and prejudice will ham, of Quincy, Mass. have been cleared away.

The New Tariff.

The central principle of our theory of government is, that the many shall be benefitted and elevated, rather than the few. It is the few who have had their own way thus far through history, and now the time has come for the many to take their chance. the time has come for the many to take their chance. of Republican Liberty, and to assert, at the point of Thus, the people have the right to insist that all the bayonet, those rights, of which so large a portion barriers shall be thrown down, that have been set of their fellow-creatures are deprived. Again will up by prerogative of any sort between themselves and their highest welfare. These barriers are what have all along made the trouble, and what the people have perseveringly struggled and fought to remove. Now they have been set up in behalf of religion, now in behalf of caste, or class, and now in behalf of manufactures, or trade. It is all one, no matter under what pretext it has been accomplished. fought. It is argued that every nation ought to " protect itself," that is, by manufacturing all that its people need to consume. If that were so, what would become of commerce and international intercourse, and therefore of civilization? It is a ready and quite with those bound in the chains of physical slavery, plausible argument, and all the more effectively put or their ears listen to the heavy sobs of the oppress because it appeals with such short directness to one's patrictic sentiment; but, after all, where the great rise and set, and hearts now oppressed with care and sorrow will rejoice in the blessings of uninterone of the old nationalities, is something new in practice among peoples, although as old as truth itself, will that sort of argument properly apply? If we are undertaking a new experiment in government and nationality, and the chief aim and endeavor in that imparting courage and fortitude in each hour of deexperiment is to secure to the whole people the largest possible benefits compatible with good government and a lawful liberty, are we making much progress in that experiment, if we begin with appeals that befit only other forms of government, and are not suited strength to those to ourselves? Is it our plan, and hope, in fact, to make a great national power, rather than a great people? If the latter, can we expect to do it if we legislate for the protection of classes (of any sort, under any pretext, or by whatever name,) at the expense of the privileges that belong of right to the

This has been, and still continues to be, the one weak point in all the Old World governments, that they have been interfering with the people's rights to benefit the interests of certain classes. An Established Church is an example of this folly; what goes by the name of Protection is another example. Our people in this country have all along held on by certain leading ideas, which are radical and fundamental: such as, that as little government as possible is best for a truly free people, and that localized, of the Government. Personations you dared, threats rather than extensively ramified or compounded, and that they ought to be burdened with the very lowest amount of taxation compatible with the cost of such government as they choose to support. Hence Demooracy; nence Free Trade; and these two ideas will never be beaten out of the heads or hearts of the American Population. The ideas may be driticised, and questioned, and cross-questioned, as much as people choose to do it, and they may be met with particular, though not general, arguments that shall seem for the time to throw them in the shade; yet they stand, for all that, and refuse to surrender themselves to the demands of any local, personal, or self-interested oriticism.

An English correspondent writes the N. Y. Ir pendent on the subject of our present high tariff, as a sort of bribe, in his ear, that he may one day be well as that of the "Southern Confederacy," that President of the United States, it would not be a bad "there is one thing, and a second, in England, which come, as it were, and are accepted, as the eleventh and the twelfth commandment-as the embodied mandate of universal and eternal practice. First, the absolute right to personal freedom of every man, be lamentably scarce about these times. of whatever clime and color. The second is like unto it: Freedom of international intercourse, and of exchange. The great practical oppression of aristocratic government in England consisted in "protection." Against this the nation was in revolt. It was till now, and he has reached, we believe, his fiftyseen to be the wealthy, and the strong, "protecing? themselves by the oppression and impovishment of the poor and the weak. "Protection" was seen the boyish chase after official position and a quasi even in its least offensive aspect, to be an unwholesome, artificial thing. It was thrown off as an inbeing, in brief, the English estimate, judge you how the sudden Tariff legislation has struck the British mind; judge what an immense and further abatement it is from the now fading Ideal of America, formerly so present to large masses of Englishmen. Neither discussion, nor disquisition, nor comparative estimate, is intended. Only the published opinion of an old and devoted friend of the United States shall be given : he being neither merchant nor manufacturer, but a veteran in literature and politics, and the representative in Parliament of a popular constituency:

"It really looks as if the Republicans themselves were playing with disunion. Mr. Morrill's Tariff bill could never have proceeded as far as it has brough the Legislature at Washington, with any idea that the Southern Stateswould repnite upon its terms. It is the most bigoted, intolerant, we might almost say furious, piece of protectionist legislation that any body of shortsighted monopolists ever perpetrated. As regards cotton manufactures in particular, its provisions not only put importation out of the question as a profitable speculation, but they render it impossible by the vexation of determining the duties imposed, which vary by the counting of threads in the square inch. On steel goods the duties range from 50 to 250 per cent. on the value. It is a determination on behalf of the manufacturers of the North that they will have the entire custom of the Union in their own hands, and that every consumer in the States shall pay them precisely the price which they choose to exact. O On this great question the North defies and would overreach or oppress the South. It may be policy to have a thing but a makeweight, in our opinion it confirms the division unalterably, and in one most important regard makes industrious Europe the friend of the seceders. For the North, the measure is far more ensily enacted then enforced. With such a seaboard and such a lake frontier to operate upon, the smug- the suffering. gler will soon balance accounts with prohibition or

One can easily say that this is a view from an interested quarter. So be it. Is it therefore of no worth? Does is entirely set aside the force of the ideas on popular government that we have already take a hint even from an enemy?

If an empty purse could speak, what love-like speech would it make? "You'll find no change in me !"

Prophecy on the Present Orlein.

Our esteemed correspondent, W. S. A., has called oboy the voices of the highest justice and wisdom, our attention to, and requested the publication of and none other. But let that action be swift, strong the following portion of a communication from Geo. and even terrible; for thus shall we secure for our- Washington, printed in a volume entitled " Messages

The portion quoted below, is to be found on the 318th, 319th and 320th pages, and the prophecy will be acknowledged on all hands to be in a fair way of fulfillment.

"We are able to discern the period rapidly approx-mating when man will take up arms against his fellow-man, and go forth to contend with the enemies the soil of America be saturated with the blood of freedom-loving children, and her noble monuments, those sublime attestations of patriotic will and determination, will tremble, from base to summit, with the heavy roar of artillery, and the thunder of cannon. The trials of that internal war will far exceed those of the War of the Revolution, while the cause contended for will equal, if not excel, in sublimity and power, that for which the children of '76

But where the Untile-smoke shall disappear, and the cannon's fearful tones are heard no more, then will mankind more fully realize the blessings outflowing from the mighty struggle in which they so valiantly contended! No longer will their eyes meet ed child of God. But o'er a land dedicated to the principles of impartial liberty, the King of Day will

rupted freedom.
In this eventful revolution, what the patriots of the past failed to accomplish, their descendants will perform, with the timely assistance of invisible powers. By their sides the heavenly hosts will labor. spondency, and urging them onward to a speedy and magnificent triumph. Deploring, as we do, the existence of slavery, and the means to be employed to purge it from America, yet our sympathics will culminate to the cause of Right and Justice, and give

Who seek to set the captive free, And crush the monster, Slavery.

The picture which I have presented is, indeed, hideous one. You may think that I speak with too much assurance when I thus boldly prophecy the dissolution of the American Confederacy, and, through it, the destruction of that gigantic structure, Human Slavery! But this knowledge was not the result of a moment's or an hour's gleaning, but nearly half a century's existence in the Scraph Life. I have carefully watched my country's rising progress, and I am thoroughly convinced that it cannot always exist under the present Federal Constitution, and the pres-

sure of that most terrible sin, Slavery! You, respected friend and brother, have been called to many important offices in the Councils of the Nation. With the spirit of unflinching firmness have you sought to guide it aright, and to maintain the honest, well-intended principles of the Founders you defied. Fearlessly you strove for the triumph of Humanity's principles, for which a just reward will be meted out to you in this your everlasting home, and glory and unalloyed happiness will illumine your celestial pathway through the spheres of pro-

gression. Let us hope and pray for the deliverance of our beloved country; and also, while we hope and pray, let us remember to act/ Let us enlist in this war of principle, and, with unswerving fortitude and , devotion-the spirit of love-reigning in our heartscarry it forward, until we have attained a conquest over slavery, and every evil which follows in its

A Point to Think About.

Where so many are fired with ambition, and every child in the cradle has it continually whispered, as plan to set on foot an idea that will operate in such cases of chronic ambition as a sort of healthy corrective. And it can be done in no better way than by citing examples in hand, though they happen to

The subject was suggested, by running over the strikingly uneventful career of Charles Francis Adams, our newly appointed Minister to Great Britain. He happens never to have been in public life third year. All his life has been devoted to study and self-development, instead of being frittered away in fame; so that now, when his country has need of her ablest men, he is ready at hand for her service. vaded nation repels invaders or pirate bands. This It is an excellent lesson for our young men to take home to their contemplations. There is no such need of getting into a fever, lest others may not find us out; if we are something, what is the need of making it known? Is not the simple fact sufficient compensation? Or, even if we do not seem to others to possess the merit which we really do, why fret, then? Is it a fact that we are so very meritorlous, if we cannot be so except for notoriety and praise? We commend the topic to ambitious young men everywhere.

Mungary.

The state of affairs in Europe, at this time, is as precarious as in our own. It seems likely that the bolt of war on the continent will strike first in Hungary. The Hungarian Diet was about to call home all its soldiers, which call, if obeyed, would strip Austria of the flower of her forces in Venetia. Then the taxation of Austria was to be resisted openly by the Hungarian subjects, which movement would at once inaugurate war in the heart of that fated Empire. There is said to be perfect accord and understanding among the popular leaders, and it is very probable that Kossuth and Garibaldi will soon come up together in the face of the whole power of Francis Joseph, and claim for poor Hungary what has so long been denied her. The day of Kossuth's deliverance, and his country's glory, is evidently at hand. He has been faithful to the trust placed in his hands, and, though seven times conquered, has something to give up on reunion, and so the Morrill never been cast down. It is matter for general re-Tariff Bill may be used. If it is intended for any- joicing that Truth thus vindicates herself, and that, no matter how often she may be " crushed to earth." she will "rise again." The coming season is to be one of the most stirring yet known in Europe, as well as with ourselves. God help the right, and succor

"PLAYED" OUT .- "Dixie," once the favorite air with the boys who frequent the uppermost seats in the theatres, and the lucky hit of the hurdy gurdies, has greatly depreciated since the Southern trouble has commenced, and it was most enthusiastically adduced? In fact, is it not worth while always to hissed at one of our places of amusement the other night; while, on the other hand, the inspiring airs of "Hail Columbia" and "Yankee Doodle" were drowned in the wildest enthusiasm.

THE GREAT REBELLION.

It is needless to treat this treacherous outbreak public street. and assault upon the best and freest government on the face of the earth, as a revolution; for such it is making New York a "free city." not. It is only a great conspiracy, concocted among certain leaders and demagogues in the far Southern States, without cause of complaint, for no alleged wrong done them or right witheld from them, with no pretext whatever that the people of those States desired a separation from their brethren of the other States, and only for the purpose of obtaining power without offering as collateral security the ordinary bonds of responsibility. This is but a gigantic Conspinacy. It is the legitimate fruit of Calhoun's planting. We have been willing, all along, to deal with it in a temper of serious patience, preferring to credit the repeated assertions of the conspiring leaders that the people of the seven seceded States were indeed dissatisfied, and unalterably so, with the Federal Government at Wash ngton; we preferred to treat their representations seriously, and sight. The children of our time may live to be gray as worth the tenderest regard of those who had aiways been brothers and were professedly desirous of advancing, together, the cause of humanity. But and ending with April 20. Let us thank God that they have deliberately put the lie upon all this, the cause of Divine Order and human Progress is in They have employed deceit to begin with, and open treachery to end with; and for all with such persons it is quite needless for us to say that we hold no sympathy.

Onder, or shall we have Anarchy? Shall we basely great issue she plants herself, and of course takes surrender to traitors, who raise violent hands without cause against their own government, the genuine Liberty that we enjoy? Shall we tamely yield and submit, rather than consent to the effusion of blood? All that we have and are, is bound up in this struggle. It is a contest for life and liberty, for the pre- Anderson defied the rebels till the last, and surrencious inheritance left us by our Fathers, for all the dear hopes which the human race has reposed in our keeping. We are not worthy of one of these-nay, grand reception. we are not worthy even to live, if, in this hour of our country's peril, we falter or hang back! Let us go forward, all; and God will preserve the Right and take good care of His people!

The N. Y. Times says: "There will be no fraternal blood shed, unless it be the blood of men who are willfully and persistently in the position of traitors. The right of revolution is not denied; to a free people. changes, prompted by causes material or moral, and effected through legal and constitutional means, are contemplated with calmness. But that TREASON should be claimed as a right—that ANARONY should field. rule-it is this which thrills with indignant amazement."

_ The same paper, speaking of the blockade o the Southetn ports and the loss of Sumter, says that the government "is strengthened in every part by the surrender of the fort. It may not attempt, at present, its recapture, but will notify the Confederate States that, till it is restored, the commerce of Charleston must pass over the deck of a ship-of-war. The first act of the drama has thrown upon the Confederate States the entire responsibility of commen cing the war. It has given us time for offensive operations, and to collect and to place before every Southern port a fleet sufficient to enforce the revenue laws, and to protect our commerce from Southern pirates. • • We turn the Confederate States npon themselves."

R. B. Forbes, of this city, offers a thousand dollars toward building and equiping a steam gunboat for the purposes of a coast guard in this section. He patriotically says that he, "for one, has enough of useless plate ready to go to the mint, which may be replaced by solid iron!"

The Irish of Boston have nobly tendered a regiment of one thousand to the Governor of Massahugetta. They are true to their adopte in her hour of trial.

-The banks of Bosten have offered the Governor nearly a million of dollars, to aid him in setting squadrons in the field. Even the "almighty dollar" comes up to the scratch now.

Never in the memory of the oldest inhabi tant was the city of Boston rocked with a more tumultuous spirit of liberty, than during the mustering and departure of the quota of Massachusetts of camp. A soldier's uniform was the token of honor. The companies and regiments poured into town all through the drenching rain and cold storm of Tuesday, and were forthwith marched to their quarters in the different places assigned by the City Government. On Wednesday, two regiments left for the South, by cars and steamer. The heart of our peo ple is thoroughly aroused. There is no withstanding the gale and tempest of patriotic feeling, which is now blowing so high through the noble old State of Massachusetts.

General Scott is reported to have said of Northern men as fighters, that they were very slow to go into a fight, but, once being in, they were the world. Knowing his executive abilities while on most terrible fellows imaginable, and the very last to vield.

- HENRY WARD BEECHER preached an eloquent and powerful sermon on the War, on the Sabbath afternoon following Sumter's surrender. On his reading a dispatch stating that Fort Moultrie, in- received from him a message, of which the following stead of Sumter, had been blown up, (both of which is a substantial report: were untrue) the congregation rose, waved their hats and handkerchiefs, gave huzzas, and manifested the rebels, in repairing damages. Sumter is down a spirit of patriotism impossible to describe, and difficult even to imagine. It was said that Mr. Beecher looked six inches taller in the whirlwind that swept through that house.

-The Richmond Enquirer thinks that Jeff. Davis will pass through that city shortly with an army on his way to Washington. We are to have a foreign government forced upon us, then, will be, nill about a hundred, with nothing to eat. The soldiers

--- The Montgomery Cabinet are going to de clare War against the United States, making exceptions, however, in favor of the Border Slave States and of those Northern Democrats who are opposed think of going up the harbor, and landing troops all to "Coercion." Coencion is now a dead dog. There along the shore. They would lose two vessels, if they should. Old Zack is there—there all the time. are no Democrats to whom such a brassy exception | Should. Old Zaok is the total and the The peo-

their departure, formally adopted the little daughter | better, don't you? of their Commander as the "Child of the Regiment. The scene was a deeply impressive one.

- Nothing can speak louder for the cause of our country, than the generous and timely offers of money, from the men of means in those towns from which military companies have been taken, with which to support their families during their absence in the public service.

- The Southern government will try to equip and send out privateers, to prey on American Commerce, as quick as possible. Is this proof of a desire

- The "Stars and Stripes" were never dearer | On Monday, much of the above was verified by

numbers of that dear old flag, flying from every cupola and staff, and streaming across almost every

Mayor Wood, of New York no longer talks of

.__ "YANKEE Doodle" has suddenly become a more popular tune than ever.

- Governor Sprague, of Rhode Island has gone with the regiment he tendered for the service of the government at Washington.

- The office of the N. Y. Herald has narrowly escaped mobbing, in consequence of its persistent and unreasonable opposition to the Government and leaning to the rebels.

- Never, in the world's history, was a grander spectacle witnessed than this of so many millions of men, many of them of the highest intelligence and culture, rising to vindicate a Constitution and a Country that secures the largest healthy freedom to all. It is worthy the peril, if only to behold such a and decrepit, and never again see what their eyes have seen during the week beginning with April 13, the keeping of such trustworthy hands!

- Virginia, then, has seceded. Along with other Border Slave States, she refuses to furnish her quota of troops in response to the President's requi-The present issue is simply this: Shall we have sition. Very well; she knows on which side of this the contequences.

> ---- Major Anderson and his brave little command are in New York. The official account of the siege of Fort Sumter is a very different affair from what has been given by the South Carolina people. dered only when he had no more ammunition or provisions. The people in New York have given him a

- The raising of American Flags is an universal practice, now-a-days. The streets are fluttering with them. Staffs are decorated with them. Horses carry them in miniature from their heads. They are stuck all about the cars and public conveyances. In fine, the sentiment is an universal one in favor of the preservation of the best government ever given

The women of Massachusetts are offering their services to the Governor by hundreds, as nurses for the wounded of the Regiments going into the

- Information from Norfolk has been received at the Navy Department, that when Captain Pendergast ascertained that the channel was obstructed, he placed his ships broadside to Norfolk and Portsmouth, and demanded that the obstructions be removed, else he would level both places. It is added that the citizens complied with his demands.

- When the Sixth Regiment was marching up State street, on Wednesday afternoon, the greatest enthusiasm was manifested for the Union. Men from the insurance offices, the banks, the exchange, and other marts of business, rushed to the doors and windows, while others crowded the sidewalks. and with cheers, hurrahs, swinging of hats, and clapping of hands, expressed their devotion to the Union, and their enthusiasm in favor of those about marching to the defence of the flag of their country.

___ A new military department, called the department of Washington, is officially established, and comprises the State of Maryland and District of Columbia, including the Potomac river to the Virginia shore. Col. C. F. Smith is assigned to the command. Headquarters at Washington.

- Every precaution is taken at Washington to guard against any sudden raid of the rebels upon the city. The Long Bridge across the Potomac is daily patrolled by a party of dragoons, and at night a detachment of artillery, with guns posted to sweep the bridge, keens guard on the Washington side.

- A number of the most beautiful young ladies of the West End appeared on the street yesterday wearing bows of "red, white and blue." Let the fashion be generally observed. It will have a good effect. No lady of New England will tolerate a beau troops during the past week. The city was a sort of any sort, if he is not patriotic enough to sail under the flag of our Union.

___ As the Massachusetts troops were passing through Baltimore, they were attacked by a mob, and several were killed on both sides. The city has been placed under martial law.

A Spiritual Telegraph.

Last Saturday, while the news was coming in every hour, informing us of the attack of the troops of the Southern Confederacy on Fort Sumter, we had a setting with a medium of our city, and through him received a communication from an old friend who has been for a few years a dweller in the spiritearth-his enterprising, go-ahead disposition -the idea suggested itself to us to send him to the seat of war, in order that he might return and give us full particulars, in advance of the telegraphic dispatches. The next day, Sunday, at about eleven o'clock, we

There's a mighty sight of work to do to-day by season to do any good. The sea was against them. Everybody is in Charleston this morning. The people don't seem to care much for their breakfast. The Southern troops are determined to come North. I wish I could talk to Scott. They'll rout him out of Washington, if he don't look out, that's certain.

Anderson got the worst of it, because he was alone, and had no one to help him—only a handful of men, did well enough, but the laborers did nothing but grumble. But who blames them, seeing the shots flying around them, as they were? One shell struck

a guncarriage, and made kindling-wood of it. But the fort will be taken back again. The ships will apply. We are all one man here, on this subject. ple are getting orazy in Charleston. They want to - The Sixth Massachusetts Regiment, before come on and take New York, now. Guess they'd

> Good many inside the batteries have got lame stomachs this morning; some have got black eyes; theyi're just carrying off one fellow with a broken

Anderson feels pretty ugly. The rebels want to keep him as a hostage, and make a proposition to Washington, and if they are not acknowledged, then shoot him! They can't do it though, for spirit power will prevent it before it comes to that. The commander of the fleet is holding an armistice with the Southerners and he demands Anderson of the victors. They're very private in their movements. You don't know half what's going on. There are a good many killed. The rebels suffered most. Anfor larger self-government, or is it merely piracy? derson had none killed in the engagement.

to men's hearts than now. Boston is gay with the the morning papers. In the evening, we had anoth-

er interview with our friend, and we called his attention to the discrepancy between his statement and none were killed. He said :

"No matter. I am right. More are killed than I thought for, though it is for the interest of the rebels to keep it quiet. You will get the facts before

As he predicted, the news has since come that upward of forty men were killed, and something like a hundred wounded. Our friend promises us further dispatches, when the war re-commences; and as we never knew him to fail, we shall keep our readers posted on whatever comes by means of this unusual news-conveyance.

Miss Hardinge's Lecture last Sunday.

Miss Hardinge spoke to crowded houses last Sabbath; in the afternoon upon the subject of " Mesmerism," and in the evening upon "Clairvoyance." A report was taken, as usual; but Mr. Pomeroy, the reporter on the occasion, left his notes behind him and started Monday morning for Williamsburg, N Y., where he intends raising a volunteer company Union. This is the only excuse we can offer for disappointing our readers, and we don't know how we could offer a better one.

Miss Mardinge in the Temperance Cause. The Parent Washingtonian Total Abstinence Society of Boston-a society which numbers among its members and officers the most respectable men of the city, and has always been one of the most conservative temperance bodies in Massachusettshave invited Miss Hardinge to address them some evening during her stay in this city, in Tremont Temple. She has accepted the invitation, and it is thought the meeting will be held Wednesday evening, May 1st, though arrangements are not yet fully completed.

ALL SORTS OF PARAGRAPHS.

The attention of the reader is directed to an able article on the second page of the BANNER, by Prof. S. B. BRITTAN, entitled, "Analysis of the Temperaments."

In this week's issue we give Chapter X. of .. Experience and Observation," by A. H. DAVIS, under the head of Spirtual Phenomena. We have several more on file for publication. VISIT OF MERCY. - Miss Hardinge, accompanied by

Chief of Police Amee, recently visited some of the most notorious places in North street and vicinity to obtain a practical knowledge of the subject in which the former is so deeply engaged. Miss Hardinge found that many of the most abandoned women knew her by reputation, and had heard of the good work which she was pursuing. Her remarks affected many of them to tears, and served to convince Miss Hardinge that her labors in behalf of these unfortunate persons might not be wholly in vain.

Read the poetry on offsthird page, headed "Remarkable Prophecy." Also an interesting letter from Mrs. F. O. Hyzer.

For synopsis of the Spiritual Conference, held at Clinton Hall, New York, on Tuesday evening, 2nd inst., see sixth page.

The Spirit-message on the sixth page, entitled The Principles of Nature," is well worth reading.

Some women are born to scheme, and some to love, says Cynthia, and she desires any respected bachelor that reads this, to take the sort that best suits him. The man who lives for himself alone lives for a mean fellow.

SIGNS OF THE TIMES .- The American ensign float ng all over the Free States.

"SHOOTING STICKS" IN THE FIELD .- Many of the printers in this city have enlisted in the service of Uncle Sam. They'll make fine soldiers, as they are familiar with leaded matter, says Digby.

The Democratic Boston Post has come out in favor of the Administration - and advises that the war be the Administration—and advises that the war be carried on with energy. Its leaders are eloquent, and, State which begins with a diagrant departure from the coming from such a source, will have a mighty influence on the public mind. The whirligig Courier is n't worth noticing-no matter what they say.

Music.-Messrs. Oliver Ditson & Co., publish in excellent style-handsome, but cheap and serviceable, the various oratorios and operas with which our peo ple are regaled in the singing season; and it adds much to the interest of a performance to have before you the text to enable you to follow more understandingly the voices of the musical stars-not the stars which sang together when this world jumped out of bubbling chaos into its planetary race-course, but the modern Italian stars, who occasionally fill the Boston Academy of Music with their concord of sweet sounds.

The Russian Consul at New York city, was killed on the 18th inst., in Central Park, by being thrown from his horse.

We fling our BANNER to the breeze for the Union.

Rev. Thomas L. Harris, who has been preaching for the last two years in England, has returned to this country. He arrived April 8th, and has commenced preaching at the University Building, Washington Square, New York.

Vanity Fair says the memorable words of Old Hickory: "The Union, it Must and Shall be Preserved!" have been proven literally true, for in spite of all appearances, the Union is certainly in a fine pickle! The threats of the Southern leaders to invade Boston

eansed immense sensation here—among old women i Why is the Union like a crab apple? Because, to be worth anything, it must be preserved.

DIGBY says it is a bad practice to smoke-he is aware of the fact from personal experience; but if a "lover of the weed" is bound to "luxuriate" in this direction he would advise him to purchase his cigars of O. Gillett & Co., 125 Hanover street. They work the very best of stock, and consequently give great satisfaction to their numerous customers.

That love which hath ends will have an end. Within the doors where love dwells no evil thing

should enter; and the loving bride who would be the happy wife, must specially guard against her own impatience and despair when the lover is merging into the husband, the flatterer into the friend. WAR ITEM .- The report that breeches were made in

Fort Sumter is a mistake. They were furnished by General Government. A Cincinnati paper tell the story of two raftsmen

sent adrift in a blow on the Mississippi. One dropped on his knees and began to pray. The other continued

principal charges against him being "a disbelief in the dogma of eternal punsehment.

"THE AGE."-This is the title of an elegantly gotten-up weekly literary shoet of sixteen pages. It is that of the newspaper dispatches which stated that edited by T. L. Nichols, Esq. Published at 180 Nassau street. Now York. The editor says :- " We bring to the editorial management of Tun Age a long experience in newspaper literature, and an earnest desire to please and benefit our readers. We promise them our zealous and persevering exertions to give them a thoroughly good paper. We mean that they shall find it satisfactory, in every particular. A newspaper, a litrary paper, a family paper, a paper which shall be, in the language of its prospectus, valuable as well as attractive, moral without bigotry, religious without fanaticism, advocating liberty without licentiousness, and progress without demoralization."

CROPS IN LOUISIANA AND GEORGIA.-The Cotton and Sugar plantations in Louisiana promise a fine crop, and the wheat crop of Georgia is likely to be a very large one. Wheat in some parts of Georgia is now fully headed out, and corn is up and groing well. A grand jury down South ignored a bill against a huge negro for stealing chickens, and before discharg-

rimand. He concluded as follows: "You may go now, John; but (shaking his finger at Y., where he intends raising a volunteer company him let me warn you never to appear here again." to march forthwith to Washington to defend the John with delight beaming in his eyes, and with a broad grin, displaying a beautiful row of ivory, replied: "I would n't bin hear dis time, Judge, only de constable he fotch me."

ing him from custody, the Judge bade him stand rep-

Is it not queer that the Romans designated a rough looking countryman, who was a bit of a knave withal. by the same epithet the newsboys use now-a-days, viz: "Rusticus" -- rusty cues?

What letter in the alphabet is most in favor with the South at the present time? Letter B.

How many a neglected, high-souled son of genius sits down daily to the task of consoling and mending human hearts while his own it breaking.

"Do you retail things here?" asked a green looking specimen of humanity, as he poked his head into a

"Yes, sir," replied the clerk, thinking he had got a customer. "Then I wish you would re-tail my dog; he got it

bit off about a month ago." The Spiritualists of Elkland, Ind., are holding reg-

nlar meetings with great success, having the largest and best audiences that assemble in the place. In Goshen, Ind., Spiritualism has received a new

Impetus and is prospering finely. MEXICAN BARBARITIES .- Several skeletons of hu

man beings, who were buried alive between walls, in the Convent of Saint Domingo, in the City of Mexico, have been recently discovered. They are fettered hand and foot, and bear evidences of writhing in agony when they drew their last breath.

VERY SINGULAR .- A young gentleman graduated at Yale College, recently, with a white head and whiskers, who entered with auburn locks and no beard. The change took place in one night, on account of the anxiety incident to a biennial examination.

THE SOLDIERS' HOMES!-The prompt and generous response of the inlitary companies in Massachusetts to the call of their country will fill every patriot's heart with gratitude. Let that gratitude find its appropriate expression in seeing that the families of those thus suddenly called to their country's service, are taken care of. Many of these soldiers have had no time to provide for those left at home. Many of these families have been dependent for their daily supplies on the labor of the husband and father, now at an hour's notice, called from home. Let them know that none shall want. Let committees at once be appointed to collect subscriptions, and see that every family that to collect subscriptions, and see that every lamily that has not means of its own is supplied. There will be a generous response from the people; and all that is wanted is, that such a committee be at once appointed in every ward, town and village from which soldiers are taken. - Traveller.

A generous response has been made, in city, town and village, amply showing that true patriotism still burns within the bosoms of our citizens.

LATE FOREIGN ITEM—The London Globe, in reviewing the political condition of affairs, says that Europe has never been more agitated since 1847.

The Times points out that both the American tariffs are hostile to English commerce. On cotton England will have to pay a duty to the Southern States, and on the chief exports increased duties, while to the Northern States duties are assuming a positively hostile char-

rule of amity.

The Times, in an editorial article on the position of affairs in America, says that the prohibition of the African Slave tride by the Southern Confederacy is put forward merely to conciliate English prejudices, and believes that such a superfluous piece of self-de-nial will not long be adhered to. The Times, in the same article, points to English resistance in the first revolution as a warning against a forcible resistance to disruption, which appears inevitable.

The London Post asserts that military operations, in which Garibaldi is to take part, are on the point of commencing, and that the leaders of the combined Hungarian Diet will pass a vote recalling the Hungs rian troops from all parts of the Austrian empire for concentration in Hungary alone. This, if complied with, would strip Venetia of the flower of the Austrian forces, and if opposed by Austria, the Hungarians would refuse to pay taxes, and thus commence

insurrection.

Very warlike rumors continued to prevail in Paris.

The army is being drilled for war and provided with baggage and wagons.

The Patric says that the Emperor Napoleon had written to Prince Murat disapproving his recent mani-

festo relative to the Neapolitan crown.

All the Marshals of France were su mmoned to at

tend an extraordinary conneil at the Tuileries on the 8th inst. The Sunday Paris journals are calling for the dissolution of the Corps Legislatif, owing to the large number of legitimists and ultramontanists in that body.
Sweden and Denmark have recognized Victor Em-

manuel as king of Italy.

It is rumored that Napoleon has given assurances to

the Pope that the French troops will not quit Rome.
Confidential interviews are reported between Count Rechberg and the French Embassador at Vienna, relative to the new settlement with respect to Venetia. France offers to support the cession of Venetia to Italy, in consideration of territorial compensation.

OBITUARY NOTICES.

PASSED on, from the residence of his sister, in this city, April 14. Mr. DAVID S. PENNELL. The announcement of the departure of Mr. P. nnell will cast a shalow upon the hearts of thousands of enddren who will remember him as the pleasant, familiar and loving friend who often led them amid flowery scenes and attuned friend wind often four them added nowers seemed and assume their volpes to melodies as sweet as those that come to u from the land of the hereafter. The floral concerts institu

their voices to motodies as sweet as thore that come to use from the land of the hereafter. The floral concerts intituted by him and participated in by so many young people in many of our cities and large towns were replete with spiritual truth and significance. Of this sories of entertainments, "The Pestival of Beauty," given at the Music Hall, in this city, last May, was a flitting close.

The writer was intimately acquainted with Mr. Pennell, and can testify to his firm desire to do his duty. His car was open to the breathings of the unco n. To him there was no death. The departure from this state of existence was to him but a quiet transition. As the time for that transition approached, his faith grow stronger, and joyfully he welcomed two moment, when, treed from the life and pains of mortality, he should clasp in his an angel hand, and enter upon that life which is eternal. Farewell, but not forever. Here are wreaths of bright and fragrant flowers for thy grave, brother; here are melodies sweet for thy spirit, and for thy memory a place in many hearts.

J. S. A.

to punch the water with his pole, and at last cried out, "Be aisy, now! What's the use of praying, when a feller can tech bottom with a pole?" Many Christians don't rely much on prayer as long as they can "tech bottom."

The town of Haverhill boasts of one of the best military companies of the State. It was known as the flale Guard. The gentleman from whom they received the name—one of the most prominent and wealthy citizens of the town, has lately declared his sympathies to be with the South; whereupon the company met and be with the South; whereupon the company met and higher." Many friends to whom he was endeared will mour with the South; whereafter only as Company G., seventh Regiment M. V. M.

R. H. Mitroy, a prominent citizen of Rensselaer.

Jasper Co., Ind., was "read out" of the Presbyterian Church of that place March 31st, 1861, one of the thought of the promise steets will be promise the promise of the problem. The promise steets will be often be used in the other policy of his mind and heart. A young wife, now widowed, will bend over his grave and weep; affectionate steters will think tearibily of his once bappy smile and genial humor, and a fond mother, sitting lonely in a night of grief, will gaze up longingly to the bright portials through which he has parsed. Look down upon us, Charlle, from thy highler home, and sengulares give us a regent when the problem and sengulares give us a regent when the control of the problem of the from thy brighter home, and sometimes give us a genion whisper which will strengthen us for the time when we, too, shall climb the golden stairway of the heavens. R. P. A.

NOTICES OF MEETINGS.

ALLSTON HALL, BUMSTRAD PLACE, BOSTON .- LOCIUTES STO given here every Sunday afterneon at 2.45, and at 7.15 o'clock in the evening. The following speakers are ongaged: Mrs. Macumber the two first Sundays of April; Mrs. Macumber the two first Sundays of May; Lizzle Doten the two last.

the two last.

COMPRENCE HALL, NO. 14 BROWFIELD STREET, BOSTOM—
The Boston Spiritual Conference meets every Tuesday
evening, at 7 1 2 o'clock. (The proceedings are reported for
the Banner.) The subject for next Tuesday evening is:—
"Woman's Spilere."
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 8 and 7 1-2 P. M. P. Clark, Chairman.

Gulffernam.—Bunday meetings are held regularly at

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

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

Hardinge, Sept. 1st and 8th.

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

GLOUGESTER .- Spiritual meetings are held every Bunday, at

NEW BEDFORD .- Music Hall has been hired by the Spiritunlists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—Hon. Frederick Robinson, April 28; Mrs. M. B. Konney, May 5th and 12th; Mrs. R. H. Burt, May 10th and 26; Miss Faunte Davis, June 2d, 9th and 16th; Dr. A. B. Child, June 23d; R.v. S. Fellows, June 31st; Miss Emma Hardinge, Sept. 15th; Miss Bello Scougall, Dec. 1st., 8th, 15th, and 22d.

Foxnone.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 11-2 and 71-42. PUTNAM, CONN.—Engagements are made as follows;—Warren Chase, for May; Miss L. E. A. Deforce, Aug.

Warren Ohase, for May; Miss L. E. A. DeForce, Aug.

PORTLAND, Ms.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forenceon. Lectures afternoon and evening at 3 and 71-3 o'clock. Speakers engaged:—Miss F. Davis, April 21 and 23, and May 5 and 12; Mrs. M. S. Townsend, 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.—Speakers engaged:—Warren Chase two last Sundays in April; Miss Emma Hardinge in May; Mrs. F. O. Hyzor in June; Laura E. Deforco in July; Muttle F. Hulett in Auc.; Mrs. A. M. Sponco in September; Mrs. M. S. Townsend, the first two, and Mrs. M. M. Macumber the last two Sabbaths of Oct.; Belle Scougall in Nov.; Loo. Mil-

lor in Dec.

Oswgoo, N. Y.—Meetings are held every Sunday afternoon and evening at 2 and 7 1-2 o'clock F. M., in the Universalist Church, (formerly Episcopal.) Seats free. Speakers engaged:—E. V. Wilson, April; H. B. Storer, May; N. F. White, June; Miss Emma Hardinge, July; Miss A. W. Sprague two first Sandays in August; Mrs. A. A. Ourrier, November.

NEW YORK.—Meetings are held at Dodworth's Hall regu-arly 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 Meetings are held at Lamartine Hall, on the c street and 8th Avenue, every Sunday morning.

Throat Affections.

From Rev. E. Rowley, A. M., President Athens College, Athens, Tenn .- "I have found great benefit from the use of Brown's Bronchial Troches," before and after preaching, as they prevent hoars ness, to which I am very subject. I think from their past effect they will be of permanent advantage to me. Several elergymen of my acquaintance to whom I have given the Troches have been benefited by them."

ADVERTISEMENTS.

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

MEDIUAL TREATMENT—NUTRITIVE PRINCIPLE.

D. R. ALFRED G. KALL, M. D., PROFESSOR OF PHESIOLOGY, author of the New Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely vegetable No 250 Washington Street, Boston Mass.

Oct 1. [81] MEDICAL TREATMENT—NUTRITIVE PRINCIPLY.

THE HERALD OF PROGRESS. Andrew Jackson Davis, Editor.

A Journal of Health, Progress and Reform, devoted to no sect, belonging to no party, not given to one idea. The following will continue to be distinctive characteristics of THE HERALD OF PROGRESS:

QUESTIONS AND ANSWERS, MEDICAL ARTICLES,

WHISPERS AND PRESCRIPTIONS WITH THESE AND OTHER DEPARTMENTS-

SPIRIT MYSTERIES TIDINGS FROM THE INNER LIFE. VOICES PROM THE PROPLE. DOINGS OF THE MORAL POLICE.

Mrs. Love M. Willis will continue her faithful historical pertraitures entitled, "Saints and Sinners." Also, "Spiritual Workers In and Around New York," admirable sketches from life by Miss Susan G. Hoyt.

THE HERALD OF PROGRESS is published every Saturday on a double folio of eight pages, for Two Dollars per anuum, or One Bollar for six months, payable in advance. A. J. DAVIS & CO., Publishers,

if 274 Canal St., New York. SPLENDID OFFERS—A CHANCE FOR ALL! Bend stamp

SELF-CONTRADIOTIONS OF THE BIBLE.—144 propo-belions, proved affirmatively and negatively, by quotations from Scripture, without comment. Says a correspondent of the Herald of Progress: "The most studious reader of the the Heraid of Progress: "The most studious reader of the Bible will be amazed and overwhelmed at every step in going over these pages, to find how numerous and point-blank are the contradictions." Sixth edition. Price 15 cents, post paid—eight for a dollar. Bold by the publishers, A. J. DAVIS & CO., 274 Canal street, N. Y., and by all liberal Booksellers.

DORDEFOR YOUNG CHILDREN.—Infants and young children can be accommedated with board, and careful attention, on application to Mrs. J. M. Spear, No. 1 Newland street, out of Dedham street, Boston. Terms reasonable.

NEW BOOK BY

EMMA HARDINGE

NOW READY, THE WILDFIRE CLUB.

EMMA HARDINGE.

"That the dead are seen no more, I will not undertake to "That the dead are even to more, I will not undertake to maintain, against the concurrent testimony of all ages, and all nations. There is no people rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion which prevails as far as human nature is diffused could become universal only by its truth." Vide "Rasselas."—[Dr. Johnson.

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—9 • 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 Tonant: 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.

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 Stranger Guest—An Incident founded on Fact.
Christmas Stories. No. 2: Frith; or, Mary Macdonald.
The Wildlire Club: A Tale founded on Fact.
Note. - BOSTON:

WILLIAM BERRY & COMPANY, 3 1-2 Brattle street. 1861.

23 Price \$L. Booksellers, and controllers of public moet. ngs are requested to send in their orders early. Price per dozen, \$8.

Bent to any part of the United States (except California postage free, on receipt of \$1. Feb 23.

The Messenger,

Each message in this department of the Banna we claim was spoken by the spirit whose name it bears, through Mas. J. H. Conant, 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-

as tests of spirit communion to more measure who was conjuct them.

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

We ask the reader to receive he dectrine put forth by spirits in these columns that does not comport with his reason. Each expresses so much of truth as he perceives—

NOTICE. We shall hereafter charge An Admittance Fee of Ten Cents to each sitting.

The Principles of Nature.

How many principles are there in the economy of nature; and does not every epoch in life give us a new prin-

Nature owns but one principle, as she is governed by one power only. But man has in the past as in the present been too prone to confound principle with form, or life with its maulfestations. We say he has been too prone to confound the two or to believe the two one and the same thing. That which is a principle is immortal—it never had a beginning, it shall have no ending. It is not a thing of time, but of eternity. You speak of things being created: was there ever anything created? We contend there nover was, but all these varieties of manifestations come from one thing, the principle, the life, the immortal part, the God, which will doubtless agree with us in saying it is the same yesterday, to-day, and for-

How many principles are there in nature? How many natures are there? Our questioner may say there are as many natures as individuals. We con-tend there is but one Nature pervading all things, one principle, one life. If every condition or age of life were to bring you a new principle, where would the God be? in what would his power exist? He would be obliged to create himself anew at every epoch of life. For there cannot be a new principle unless there be a new God, for principle and God are the same. That which man has believed heretofore to be the principle or principles of life, are ofttimes simply the outgrowth of art. All artificial things pass away, all forms of life pass away, for they belong to the artificial or external of life, and are not one with the immortal. Though they are for the time being connected with the immortal, yet when the form changes, you are not to suppose that the principle changes.

The principle of the murderer is identical with the righteous man. Here are two forms of art, belonging to the artificial of life, hence they pass away, while the principle remains the same. The rock, the tree, the flower, the beast of the field, the human, are the same, never changing in their principle, but continually passing through different forms of life.

were more than one principle in life.

where would be the harmony? There could be none, for where two contending elements exist there can be no harmony, and all will agree with us there is harmony in Nature always. Throughout her vast economy you perceive unbounded harmony. Everything there is perfect, because God is perfect. But all inharmony exists in artificial life, because all forms of life are artificial; consequently inharmony must of necessity exist there. One has this opinion another a different one; and a third and a fourth still differ in opinion. Is it because their principle is different? No, but their forms of life differ, and out of this vast variety of form grows inharmony. But as all these externals are destined to pass away, each in its time, so all inharmony is destined to pass away. The good and the evil of your life have the same principle, the same foundation, the same source; but these externals, which belong to the mental, must pass away, even as those which belong to the physical must. All forms of thought are constantly passing away, constantly giving place to a new thought. But was there ever a new thought? Thought is eternal; and it is only the expression of thought that is subject to change.

Your Biblical record tells you of a time when your beautiful earth was created—brought into life; but we contend it never was created. It had an existence in principle or essence through all the past eternity, as it must have through the coming eternity. It has only unfolded in the peculiar mode or mani-festation. Life the principle, God the power, had only passed through external things to change them externally, while he himself was unchangable. The ideas, or the manifestation of these ideas given here to-day, must pass away, because they belong to artificial life; but the principles will never change, for they are God, because they are life. If man would have more to do with principles, and less with art or policy, he would have less to contend against, and more of harmony would be manifest in the outer world. So long as minds are constantly reaching. out after the personified forms of life, instead of going into Nature's temple, and finding out what life is, and what it shall be, you will enjoy less of heaven and see more of hell. But as this great princi-ple, the God, passes on, giving this color here and that there, this form of life here and that there, it gives you a lesson to learn. It tells you in plain terms to go back to the cause, the life. Reach not only into the outer, but the inner. Know what there is in the soul of the individual, instead of constantly asking to know what there is in the outward-

the form, the changing, the dying part.
Nature opens up before the mind a vast picture; but she gives nothing there unreal, nothing that the human mind may not be able to comprehend. The God of the Past, the Present and the Future, may be better understood as the Principle than as the form and if you would come into more direct communion with that God, seek to become acquainted with the life of things, not their form,-the real, not artificial. Theologians teach you of a creator, God, a being who can call into life anything he pleases. But Nature tells you that all life or principle is as old as God is, and co-equal with God. Nature never lies, but al-ways tells the plain, simple truth. So, then, instead of going into the temple of Art to know who God is, and how many principles there are in the economy of Nature, go into Nature's temple, and then you will find there is but one principle, one power, one life one God, yesterday, to-day and forever. Feb. 14.

David Bartlett.

I always thought we had but one life to live, and I always thought there were a good many ways of living that life. I was a poor old man, without money. and with but few friends. I saw more of one kind of manifestation of life than any other-the hard kind. Nobody likes it, but a good many get a

My name was David Bartlett-old Dave Bartlett. I figured more extensively in Augusta, State of Maine, than anywhere else, and left there most nine years ago-long enough to have learned something, I suppose the folks will say. But learning may not change me-a trifle will turn over some sticks, but it takes a good deal to turn over others. When I was' younger-that is to say, in my boyhood-my prospects were as fair as most anybody's. But a cloud Tame across my horizon when I lost my parents, and that cloud was never removed until I joined them again, after struggling for most seventy years with the hard side of things here; but I always said and thought there was but one kind of life, but a good many ways to live it.

I was a boot maker by trade-a cobbler-better known as that. Never mind; a cobbler is as good as anybody else, if he only does his cobbling well. He has just as good a ticket to heaven as anybody. God gives him as good a pass to heaven as a minister. Sometimes we can't use our passes quite so quick, because education does not give the same power to one, another has; but when we get where we are educated on natural principles, we use the pass pretty well. I used to have a good many talks with people who professed to know a good deal about God, and heaven, and hell, and spirit-life. They did n't think I knew what they talked to me for. They wanted to corner me, and get me to talking, because I was called strange. I have seen a good many of those all right now.

people who knew so much of God, who are no better off than Lam; and not so well. They are the people who have the good things. It's bad to pass from good to bad; but I had many bad things here, and now I'm having my good. I do n't know but I'dian you will soon lose desire in reality. Fear not. The left have my bad things on the mortal side, and I think a little rather. Some of these folks are living in the mortal; they may think it beneath them to talk with a poor old man, who begged when he talk with a poor old man, who begged when he people who knew so much of God, who are no better talk with a poor old man, who begged when he couldn't cobble. What do I care, though? If Ood gave me the pass to come here to-day, it is right for Some of the people used to argue with me on the Bible. I used to ask them what it meant, when one chapter told one thing, and another chapter another. They used to tell me they belonged to the mysteries of God. But I used to go away tering, if God is so mysterious, I can't look at him; I don't want anything to do with him.

They had kind of unnatural ideas of God, and they heard when they got here, that their ideas were bad. thing of the character and conditions of human or-Now they couldn't get a God here to suit them. ganism, on your globe, I have no hesitation in de-There was n't one to sell in the whole realm; could n't buy hay. They have come without any oil in their magnetism, guided and aided by spirit-power, is a lamps, and they could n't get any on this side. Now, most potent influence, and in very many instances, poor old me had a God I could worship here as well as before I left earth. I did n't expect to see a great deformity, I am well aware, and hope to see it much God sitting on a great white throne, with a sword in | more generally used. I never see such a God, and I swear I his hand. wouldn't believed my eyes if I had seem such a monstrous sight.

but I believe he did n't use to own me when I was in want me to; but as God has given me a pass to come, ent characters. I thought I would.

Life is one of the greatest blessings you can conit's a curse. I've heard people who had plenty of is well known that elements frequently fail to commoney here, say, "I wish I had n't been born." I bine, until brought into the presence of other eleused to think it was the outside that made them unhappy, and that the inside was all right. I really dition in which medicines may be needed, to aid in believe I was more contented with mine than they the combination of elements already existing in the were with their 'n; though it was pretty tough.

Those who had their good time here, were those who had no sickness to contend with, and had plenty of money to take care of themselves with. They thought they had a religion to die with; but when they got on this side, their God was a Jack-o'lantern-they put out their hands, and he was n't off. there! Them are the kind of people who are unhappy here.

There is a man who knows me who had a strong idea of God. He told me he just as much expected to see the God talked of in the Bible, as he did to see his friends when he comes here. I used to tell him he'd get disappointed. There is just where he was then, and I want to tell him a thing. Poor old Dave is shoved over on the other side, and if it is m dicine. true I can come back, and that he has got to prove, I ought to know more about this place where I nm, and he haint been. Now he used to tell me I'd see God and be called to account for all my bad deeds. I don't want to say he lied, but I will say he is confoundedly mistaken.

off, I'll try to make him understand a natural re-

he do n't know any more about God than my old dog did, nor half so much. I've told him so, and it's not wrong for me to tell him so here.

My son is a lawyer-a good sort of a man in his way-everybody has his own way. I was n't poor have you Feb. 14. account of drunkenness - would n't have think I was. Good by.

Josiah S. Parker.

Some of us feel very unpleasant to find strange faces to greet us on our first return home. But when we come expecting to meet there only those that are strangers to us, we are little able to bear the conditions; but when we come with the hope, perhaps the half expectation, that we shall be ushered into the presence of those who know us and will be glad to hear from us, it is sometimes hard.

two. I have never been able to reach them; but I hope to, by this way that has been opened by a class of investigating spirits who desire not only to go forward in the work for earth's people, but desire all others to do so, And they feel it best to open means whereby communication may be established between the two worlds.

I suppose it is proper that I should have advanced request, a desire to meet in more close communion those friends I parted with sixteen years ago, who shook hands with me, and bade me farewell for the last time on earth, as they supposed, and I supposed, But God has a vast amount of means by which to bless his children, and his way is not our way. and we cannot learn his way in a short period of

For the first few years, my spiritual existence was passed in undoing that I had been striving to do much of my life. The next step was to separate the chaff from the wheat, and come nearer to God. After that passed, I turned my attention to the old philosophy newly revived, which seemed to be flooding not only our sphere, but yours. I found by using an influence for good, I could change people, and thus change their mode of doing things. I could turn them from a bad path to a right way, and give them clear understanding of God, by seeking to impress my ideas of God on their minds. This I was able to do in almost all cases, and it has been my employment in the spiritual world.

I was in my fortieth year at the time of my death. I have seen more during the sixteen years of life here, than I saw through all the forty of earth. I mean more that is real and lasting; and I propose to invite these friends I have now lost sight f, to a portion of which I now enjoy; and that will not serve them amiss, either in time or eternity.

Mary Louisa Shaw.

Oh, I do hope you will show me back to my mother and sister. I was burned so I died five years ago. My face, neck, chest and hands were burned. Oh dear, I do n't want to think of that, but I'd be willing to suffer a good deal to go back to my mother and sister.

My name is Mary Louisa Shaw. I lived in New York city, in Elbard court. I died in a hospital. My clothes took fire at home. I was alone at the time and the police rushed in and carried me to the hos-I could n't talk much after I was burned; but I thought a great deal, and had much to say. My sister's name is Sarah Elizabeth. It did trouble me then, and it always has. There are things about her that trouble me; and if our mother knew them, they would be different I could n't talk when I was sick, or I should have told mother. I could assist her when I was alive, and I knew she would be miserable after I died, because she is keeping things from my mother. I will ask mother to go to som medium where I can talk as I do here. Sarah need not influence her not to go, for I shall not say any-

thing to make her unhappy. I have seen my brother here. As soon as I got have seen him since. But it was queer for me to believe I should have no more to do with my body. I tell you it is hard to believe it, when at five in the afternoon you were well, and before five in the morning you are dead! Oh, it's hard to believe you can have no more to do with it. I was twenty-three. My sister is younger. I'll ask to talk to Sarah first.

FROM A PHILADELPHIA CIRCLE.

S. H. P. AND H. T. C., MEDIUMS.

Dr. Abornothy on Healing Mediums.

The idea provails in certain minds that the days of medicine, and the time for the administration of drugs is at an end, or soon will be; but if I know anyganism, on your globe, I have no hesitation in detime is far distant. That human claring that that all that is required for the removal of disease and

But before I enter upon this subject, permit me to say a few words on the subject of Medicine. The human system is designed to be a perfect macrocosm I've got a son; he's my own son, and I like him; or representative of the entire globe and all its ele ments or primates and constituents; but man has my old body, cobbling boots and shoes, and begging not yet reached the acme of physical perfection. His when I had the rheumatism and could n't work, or organism, according to the best information I can had n't anything to do. Well, he had his mother's get, ranges from about forty-eight up to fifty-five or pride, and he had it all belstered and backed up by fifty-six of the sixty-four primates, and these are education. I gave him out of my hands when he more or less imperfectly blended in the various was a wee thing, because his mother was dead, and races. Let me be understood, thus-two individuals I was sick. He was adopted by good people, and he may have the same number of elements in their always knew who his old father was, but he would n't systems; the one having them harmoniously blended. own him. I don't want to speak to him, if he don't and the other not; and they will present very differ-

One of the first and most important points in regard to the combination of elements, as revealed in ceive of, when you use it right; but if you don't, the great science of Chemistry, is conditions; and it ments or compounds. Here, then, is a point or conhuman system.

In the next place, there may be a deficiency of certain elements, and medicine may supply this. In the third place, there may be and often is a superabundance of certain elements, and then proper medical substances will aid the system in throwing them

Here, then, are three cases in which medicines are needed. But where is the man who understands the intricate and beautiful laws which govern all these hings, to know exactly when and how and where to administer thom? Fortunately, errors are not always fatal, or few would live to manhood in this age of drugs and poisons which are taken into the human system, under the various names of food, drink and

But I wish to speak of human magnetism and ienling mediums. Every human being is a creditor and debtor to the great bank of health, not only in every human being, but each organ of every human system is either feeding disease by its exhalations, oundedly mistaken.

Or giving health and strength to others by the norI haint seen the opposite of God either. Now if mal influences that continually flow out to all around

he 'll give me a chance. I'll prove myself to him, it. Think you, that when a mother clasps her little and when I get him to believe I am with him, and one to her bosom, and folds it in her warm embrace, aint drunk, and not thirty thousand miles or more that it is alone the warmth that little one receives? Her very life, in the exuberance of her maternal feeling, flows out to that child, and she grows By the way, he's a preacher of the Gospel, and stronger and better as she feeds it with the flame of

her own being. The condition of receptivity in the child is an important matter. There is a peculiar affinity and attraction which subsists between certain individuals that produces recoptivity, either of health or disease. We cannot ignore the fact, that the mind, acting through faith, has always exercised a powerful controlling influence, and to hundreds it may be said, thy faith hath made thee whole." Not that faith alone does it, but it favors the condition; and where there is neither affinity nor faith, the healing power cannot be transmitted or received, and hence no

healing medium can supply all the human family.

The most universal feeling in the human mind is kinduess and love of truth; and where these abound, there will be attraction, and hence they are highly requisite in healing mediums. Next in importance is physical health, vigor and activity of all the func-My name was Josiah S. Parker. I was from the town of Exeter, State of New Hampshire. I have been absent from home and mortal friends for near tial for the reception of that aid which flows down sixteen years. Though all of those who were loved from the spheres above. Strong magnetic spirits, by me are still living on earth, with the exception of whose energies are devoted to healing, seek such condition to labor, and there is a constant interchange between the spirit friends and those who are sick and suffering, and this class; and in many instances, arrangements are thus made by which patients are brought under the influence of those who are adapted to heal them.

I might go on; but I have a friend and pupil here, Dr. H. A. Ackley, who is preparing a work for publication, on the Philosophy of Healing, to be given through this Circle, in which he will be aided by some of the first minds of this sphere, and from the fact of his recent experience among mankind, he will be better able to communicate than I can, who have been longer away from earth-life. I would recommend his book to the perusal of all who love profound thought on these important subjects.

Truly yours,

Life und Character of Junius Tilden Esq.-His Death and Funeral Services.

Our fellow citizen, Junius Tilden Esq., suddenly leparted this life Feb. 28th. He was born the 28th day of November, A. D. 1813, at Yarmouth, Barnstable Co. Mass. He was of strictly Puritan stock, having descended from one of the Pilgrims who landed at Plymouth Rock, and the history of his family being more or less interwoven with the history of Massachusetts Bay-a fact in which he took great pride. At the age of 22 he was elected to the Massachusetts Legislature, and afterwards was re-elected serving both terms with credit. About this period he studied law and was admitted to the bar. In September, 1838, he married and removed West, locating first in the township of Raisinville in this county, but shortly afterwards removing to Dundee. For several years he divided his time between the practice of the law, school teaching, and acting as Justice of the Peace. In 1848 he was elected to the Legislature, and served with ability and faithfulness during the session of 1849. He served four years as Prosecuting Attorney of this county. In 1856 he located himself permanently in this city. In the Spring of 1857 he was elected Supervisor of the First Ward, to which position he was repeatedly re-elected, and which he held at the time of his death. He also was Chairman of the Board of Supervisors during the whole time. For the last three years he has been City Attorney. In the cause of education he has always taken much interest. For the last two years he has been School Inspector for this city, and For the last two also for nearly three years member and moderator of the City School Board. From this it will be seen that Mr. Tilden enjoyed, in no common degree, the

confidence of this community.

In his religious belief Mr. Tilden inclined to Spiritualism, and before his death expressed a wish that Miss Hulett, a Spiritualist, who has been lecturing here, should conduct the exercises of his funeral. The funeral services were held at the City Hall. The members of the bar attended in a body, and also the two Masonic lodges in regalia. The services were opened by the Masons singing from their manual an away from the form I saw him, but not my father, appropriate funeral dirge. A very appropriate I have seen him since. But it was queer for me to prayer was then offered by Miss Hulett, after which she read, without announcing the book or chapter, the fifteenth chapter of Paul's first opistle to the Corinthians. After reading this, she spoke some fifteen of twenty minutes, announcing no text, but basing her remarks upon the chapter she had read. To those who know nothing about the peculiar belief I'll set her right, or she'll stop mother from coming. of Spiritualists, (and we judged there were many Ask Sarah to go where I can speak to her first, such present) her remarks were somewhat novel. Poor Sarah! I must set things right with her _I 'm We tried to take some notes, in order to give an Feb. 14. | abstract of her remarks, but find ourself unable

to give any definite idea, except that her theory of al fature existence seemed to be that all would enjoy a state of happiness corresponding to the life they had led, or a state of happiness as high as their life in diums, of which I hear very little said in this disthe natural world should fit them to enjoy, and that cussion. I mean those who address themselves to all would be happler in the world to come than in us as if thinking that we are able to afford them the present world. Her remarks, however, took more assistance, as I think we can. What the experience

THE MIND ITS OWN PLACE. GOOD AND EVIL.

BY GEORGE W. LIGHT.

"Great peace have they that love thy law, and nothing shall offend them,"—Paalms.

"The mind is its own place, and in itself
Can make a heaven of holi, a hell of heaven."

Milton.

"Ah! what a sign it is of evil life,
When death's approach is seen so terrible."

BHAKEPEARE.

Evil, anxious, waits the morrow, For its golden day; Good improves the shining present,

Trusting no delay. Evil fears the solemn curtain Midnight o'er it flings; Good enjoys a day celestial While the night-bird sings.

Evil, in the stormy winter. Pants for summer bloom : Good, with summer in its bosom Smiles at winter's gloom.

Evil, startled by its thunder, From the future flies; Good, enchanted, through its vista Sees the halcyon skies.

Only doubts and fears; Good, unshaken, feels an angel Wipe away its tears. Evil buys of cheating pleasure Pain without release;

Evil. in the night of sorrow-

Good, by inward conquest noble, Wins immortal peace. Evil meets, with eyeballs flashing:

Slander's venomed eye; Good, with blazing coals of kindness, Blisters every lie.

Evil, grasping guilty treasure, Shames a golden crown; Good, when Mammon tries its virtue, Burning, looks him down.

Evil. tearless, looks a sowow's Winter-blasted spring:
Good, with robin songs of summer, Makes her valleys ring.

Evil finds in reigning beauty No celestial grace:
Good, the peerless queen of splendor,
Triumphs in her face.

Evil's youth is early orippled, And its death-knell rung : Good is like its blooming sister, Truth, forever young. Evil, with the mask of greatness,

Banters for a name : Good, aslant its Godlike action, Finds the shadow, fame. Evil, when oppression thunders,

Right or wrong, gives in ; Good, in step with neavenly music, Nothing fears but sin. Evil sees in vast creation

No paternal sign: Good, though earthquakes heave the mountains, Sees the Hand divine. Evil turns its back on Mercy's World-redeeming charms: Good, for past offences sorrowing,

Rushes to her arms. Evil sees in death's low valley Deepening shadows dread:
Good esples the heavenly morning

Breaking overhead. Evil meets, beyond the valley, Shapes of darkness grim:

Good, with angel sisters soaring, Chants a parting hymn. Evil, frantic, upward gazing, Sees a Despot's throne: Good, exulting, sees the Father, Welcoming his own.

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

Tuesday Evening, April 2, 1861.

QUESTION :- The Identification of Spirits.

Rev. Mr. Bliss .- I understand the question to be Can we know that such and such manifestations to our senses are true representations of individual spirits?" There can be no doubt as to the reality of facts related in this connection, but the whole of the inquiry is, can we prove their relation to particular, ndividual intelligences? I think we can, and were it not so, I should not call myself a Spiritualist and it is a pleasing conviction to me, that Spiritual ism is not based upon hypothesis. Perhaps every individual has not the faculty of perceiving spirits without their direct embodiment, but there are two ways of perceiving spirits. Clairvoyant, impressisubjects perceive them according to their essential identity, as an existing fact; and, again, there are spirits but little removed from the earth-plane, who can reveal themselves in bodily forms. These laiter have sometimes struck me, pulled my hair &c., with unmistakable force, in order to give me evidence of their identity. I have thus been compelled to believe in the identity of spirits on the direct testimony of my senses; and I have seen a beloved companion and heard her voice, so that I had no more doubt it was she, than that I now see any friend in this audience. The fact of spirit manifes tation is just as certain as anything can be, and far more so than most of the contradictory philosophies current in the world. As to my experience, I once met, while walking in a retired place, the form of a lady well-known to me before she left the earth. recognized it in every feature, and, as I was in t perfectly conscious, natural state, have no doubt it was a palpable, physical form. I have often grasped spirit-hands! The sensasion they impart is very peculiar, unlike that from contact with a human hand. As well as I can describe, there is a want of elasticity in the substance, which is somewhat like softened india-rubber; and it sometimes appears to dissolve in the grasp, instead of being withdrawn, as if resolved at once into its elements. Dr. Gray. - The question before us is a historical

one, viz., What have spirits done toward identifying themselves? and we wish to obtain the testimony of persons present, as to instances of identifi-There are two modes of observing spiritsthe clairvoyant mode, and that of seeing and conversing with them in body, and by means of the natural senses. Spirits can manifest themselves to ter, and occurred in a barber's shop, which was next the cognition of our external senses; they can produce physical forms, and mate them with their lives, neath. A man, for instance, was placed horizonand guide them with their wills, for a short time. I tally, his feet planted on a wall, and his unsupprize the last form of manifestation as carrying ported body projecting into empty air. The barber, with it demonstration: the first, a subjective form, is fraught with more chance of delusion; as when, tic, was converted as suddenly as Saul of Tarsus. in many diseases, accompanied with visual illusions, the forms of animals and of monsters are supposed to be seen; and, in general, evidence is not so valid deposited, by unseen hands, under the sofa, where he and useful to the world of persons not exceptionally could not have placed himself without our seeing him. organized when not corroborated by physical facts. I have never been able to see, in a temporary, organized body, a spirit whom I have known; but such testimony as that of my friend, heretofore laid before you, is perfect and irrefragable. In old times, man:festations were referred to God or other beings above the human plane, for lack of identification; but we have now reached the time when spiritual manifestations, of equal dignity, are known to be produced by human beings; and that knowledge is derived from identification. The phenomena now occurring who were coming into the place and when they would demonstrate the superiority of the present time over be there. One voice purported to speak for a Welsh the past in respect of spiritual advantages.

Da. Beathorner.—There has been much perplexthe present world. Her remarks, nowever, took most the form of an exhortation than of an exposition of of others in regard to it may be, I do not know; but to me this department is very rich in value.

These spirits appear either in a form or without one. I cannot now go into details respecting them, but hope that this allusion will induce others to examine the subject. The great objection urged against Spiritualism is, that its influence upon us is very detrimental; and I am sorry to say we have too manifest reasons for admitting that this accusa-tion is not without foundation. I look upon the dispensation of Spiritualism as most valuable, if properly improved, and equally dangerous when abused.

Dn. Hallock.—Early in 1851, I was at a house in East Broadway, where I first met my friend, Dr. Gray, the object of the gathering being to examine into certain novel alleged occurrences. My seat was by the side of a mother who had lost a child; and this mother, as all present heard, was, then and there, patted on the neck and pulled by the dress, as her little daughter, when alive, had been in the habit of doing. At the lady's request, for the pur-pose of assuring myself of the reality of these touches, I placed my hand on her arm; when, instead of feeling the expected motion of fingers, I was surprised by the pressure of a child's hand on minethe reality of which was demonstrated by all methods possible to a human hand. The hand afterwards kept time to music by patting on the mother's neck, &c. During the month just closed, I was at the house of Mrs. French, when it was said that the spirit of a certain young lad, the only son of a widow, would endeavor to present his mother and grandmother with some evidence of his continued existence and affection. Accordingly, colored penoils, together with drawing paper, were placed under the table, and a portion of the Gospel of Matthew having been read from the Bible, we sat in silence for a short time, during which we heard the pencils striking against each other, and sounds as of their marking on the paper, and then a well-known artist who was present drew from under the table a painting of a wreath, with the Scripture-passages which had been read, written within it, in characters very minute, yet distinctly legible. Certainly, in this manifestation, human love invoked the purest and holiest answering emotions of the heart. These events separated by the lapse of ten years, form the first and last chapters of my spiritual experience. Similar instances have occurred to me every week

during the interval, and marked as they always are by human intelligence and affection, and more than human power, they must be ascribed to a life beyond the present. It is hardly a philosophical supposition that imponderable fluids or mere brute force can manifest human feelings; or that they can at all approximate to the displays of divine love and wisdom. As an essential part of Divine Love there must be Truth, and, similarly, human love and truth must go together. This is one of the grounds on which I rely to make out identity. Each communication from the other world carries its own weight of internal evidence, just as does a letter which I receive from a friend in a distant city, and which I cannot for an instant suppose to be a forgery, al-though I could not demonstrate absolutely that it is not one. The evidence is of too sacred and intimate a character to be weighed in legal scales before a court and jury—they could not be made to understand it; and yet there can be no question as to identity in the case. Let us look at the matter in the light thrown on it by the general law of conjunction. In earthly society, no communication is possible between another and myself, unless, somewhere and somehow, we can come into mental contact; otherwise, that which either says appears to the other as a mere amorphous fungus on the outside.

So, whenever the right relations exist between a congregation and its minister, the latter says unutterable things to his flock—they understand each other; but, if a strange minister takes his place, he makes a noise only, without being heard to any valuable purpose. Does not this explain why it was that, at his first conversion to Spiritualism, every one found some relative or dear friend at the bottom of it? It is an infallible test of truth that it does not trip up the heels of any other truth. All the truth there is in the idea of church organization is built on the principle that those who are one in purpose are in conjunction with each other; and, in these manifestations, my father, if I am one in purpose and debrought by this law, potentially and substantially into communication with me, whether he choose or not to announce himself by name, or become visible to me.

Dr. Young,-I am glad to see we are having a revival of religion among us; and returning to our old faith in spirit-intercourse with those near and dear to us, as is shown by the remarks of the preceding speaker. I now wish that gentleman to inform us how to confirm the identity of a spirit which manifests through raps, or a trance-medium; the whole subject wants clarifying. (The speaker related an instance in which he had obtained an answer to a test question, after delay and interruption of the sitting, during which he had forgotten the question, and supposed the said answer to apply to a subsequent question, until the first one was recalled to his mind.)

MR. Coles related instances of convincing personations of deceased individuals by mediums. In one, my wife was represented with great fidelity, as to the pain she suffered, and her expressions during her last illness. I have seen persons come to ridi-cule these performances, who have gone away weeping. At a circle recently, a lady brought a female friend with her, to whom the medium, when entranced, reached over, and, though a much smaller person, drew her toward herself with great force, and lifted her in her arms, exclaiming at the same time, Now, do n't you know me?" By these actions, the lady so plainly recognized the spirit of her husband, who, being a very powerful man, had been accustomed thus to caress her, that she was much affected. I should look on such testimony as this as affording convincing evidence of identity, but for the doubts thrown over it by the recently-broached theories of interpolation, mesmorism, &c.; and I have no doubt that many here are restrained from narrating their experience, by the same misgivings.

Dr. Hallock .- I have never doubted the identity of spirits, in cases where ends of use were answered by communications, as between parent and child; but when, purporting, for instance, to come from Swedenborg, they do not bear a solitary mark of his style. or mode of thought, I must be allowed to doubt, and with consistency, for the instances are not at all alike.

Dr. Gray reminded the Conference of the vital importance of obtaining facts bearing upon the question, instead of recurring to old topics of controversy.

Rev. Mr. Buss, being urgently called upon, gave an account of recent remarkable physical manifestations, to which he had been a witness, at Troy. They were of a somewhat rough and obstreperous characdoor to a tin store, and there was a cellar, understarting to take him down, at the demand of a spep-One evening, a gentleman sitting quietly on a sofa, suddenly disappeared from our sight; having been Two gentleman were psychologized by spirits and My own experience in that way has been very small. carried away, whither nobody knew, until they were found in the cellar, under a trap-door opening from the barber shop, perfectly stiff and insensible, and wrapt in a canvas awning. After such manifestations had continued some three weeks, the spirits began to reveal their presence by audible speech, as if coming from the wall, and wen!d sometimes join in with each other in a sepulchral tone of voice-deeper than the natural human bass-which seemed to proceed from all points of the room. These would tell girl, and uttered this warning, "Mind your business

-keep out of the poor-house." They sung and conversed, making a terrible noise, as loud as sledge-hammers, or the explosion of cannon. At their request, I placed my car to the wall while this was tion to it during their lecturing tours. Sample copies sent going on, and the concussion was enough to convince fee. Lecturers named below are requested to give notice of me sensibly. One gentleman, Mr. Lloyd, was disposed any change of their arrangements, in order that the list may me sensibly. One gentleman, Mr. Lloyd, was disposed to attribute these sounds to ventriloquism. Going to as correct as possible.

down into the ceilar, a voice accosted him, thus, "My son, I am very glad to see you." Mr. Lloyd asked, if the spirit was that of his father, that it would identify itself. The voice rejoined by asking him if he live itself. The voice rejoined by askin knew that Latin chant they used to sing together, (Mr. Lloyd is a converted Roman Catholic.) Thus appealed to, the son raised the tune called for, and the old gentleman struck in, in an extremely audible tone. They next joined in executing a French melo-A narrative of these occurrences was published in a Troy journal.

DR. BERTHOLLET.-The first manifestation I had was in this wise. I selected as a medium a person whose character was above suspicion; and it was agreed that the spirit claiming to manifest, say my first wife, should move a chair so as to describe a quarter circle, and afterwards cause it to lean over, so as to come in contact with me, as if her head were resting on my lap; all which was done. I wanted a stand to follow me across the room, and it accordingly walked some feet, our fingers barely touching Conversions generally follow such manifestations as these.

DR. GRAY .- My own personal experience in the identification of spirits I have known in the body has been slight; but in two or three instances I have been satisfied. The first of these occurred to my father, the late Judge Gray, by personation, through a near connection of mine, a physician, also now deceased, who was a trance mediums, as the two were sitting with me in my dining room. We had not conversing on Spiritualism on this occasion, when the medium, becoming entranced, approached my father, and went through a series of peculiar gestures, which were not at once recognized. He then wrote the letters B. F., and continued his impersonation, which was that of a female, who had apparently been quite intimate with my father, which, as he did not yet identify her, gave rise to some pleasantry at the old gentleman's expense. which, as he did not yet identify her, gave rise to some pleasantry at the old gentleman's expenses. Still failing to recognize, the Judge commenced a cross-examination in familiar legal style; and by a series of questions, elicited the name of Betsy Foster, a woman who had lived in his father's house seventy years before, and long before the birth of the medium, who certainly had never known of such a person's existence. A great many circumstances and present's existence. A great many circumstances and the still had revered out of father's more were recalled which had passed out of father's memory. As soon as this spirit had gone, another series of gestures was performed by the medium, including a peculiarity of gait, by which my father had no difaculty in recognizing Baron Steuben, of revolution-firy fame, with whom he had been well acquainted, but who had passed from earth seventy years before. Conversations, wittielsms, &s., were recalled, in connection with remote localities; and my father said that the Baron was perfectly represented. In these cases, it was not possible for the medium to have gained the means of simulating his impersonation of the woman Foster; nor did he or I previously know of father's acquaintance with Baron Steuben. The other case was of a stranger character, as being accompanied by physical manifestations. My father's statement was that, one morning, in' my house, as he was lying in bed perfectly wide awake, at about his usual hour for rising, his right hand under his head, his right elbow was struck smartly so as to bring out the right hand. He at first supposed this was playfully done by my youngest daughter, who was accustomed to call him to breakfast; accordingly he spoke to her and turned round, when, to his infinite astonishment, he beheld his own father. standing by his bedside, in his usual costume. He recognized him perfectly. The figure pointed to the other side of the bed, and said, "There is your wife" and on turning round, there she appeared to be. These three instances are the only ones I now re member, in which I was a particular witness to their

OBITUARY NOTICES.

DIED, at his residence in Union, Rock Co., Wis., Jan. 23d, 18di, Deacon Myaon A. Rowler, aged 49 years.
Brother Rowley was conlined to house and bed about a fortuight previous to his exit. A few hours before his departure he seemed to be in a sieep for a short time, but soon awoke and informed his family that he had seen the spirit of an aunt of his, who had been dead many years; that he had conversed with her, that she would soon come again, and that he should go with her. And, indeed, in a few hours, while a friend in waiting was raising his head upon his pillow, he was struck with paralysis and expired.

Brother Rowley had been a consistent, useful and respected member of the strict Baptist communion for twenty-seven years, nine of which he officiated as deacon. His devotion to the principles and doctrines which he then regarded as accred, and his literatity in sustaining the institutions of the church, were deservedly appreciated by his numerous broth-

to the principles and doctrines which he then regarded as acced, and his liberality in sustaining the institutions of the church, were deservedly appreciated by his numerous brothern. Brother Rowley's attention was directed to the Spiritual philosophy about two years ago, by the unsought visits of angel friends through the mediumistic powers of a domestic in his family circle. He was induced to give head to their friendly monitions, and loving counsels, and also to enter soriously and prayerfully into an investigation of their rational teachings and sublime philosophy. He saw that these were so strikingly adupted to the condition and wants of man, and so demonstrable of his mortal existence—so worthy of the all-presiding and all-pervading father of the Universe, that they had almost unconsciously capitated his reason and judgment, and become the most attractive and cherished principles of his heart. He now saw the narrow door of soctarian prejudice was closed to him foreover—he now saw that the Father's love was universal. Thus, like thousands of others who have dared to stop outside of their conventional limits and authority, he found himself elevated to a higher plane of meditation and thought, drawing his inductions from the realms of rosson and nature.

The funeral services were conducted by Miss Woodbury, who delivered an elequent and appropriate address in the trance state, to the namerous friends and relatives of the deceased, at the Bapitst church.

coased, at the Baptist church.

Miss EMILY STEWARD, daughter of George and Merila Steward, Cydio, Ohio, was born line, snirit life, March 14, 1861, in the 25th year of her age. She was a young lady of much promise, possessing an inquiring minder She early discovered the discrepancies of modern theology and heartily ombraced the more liberal and rational functions of Spiritualism. It has been said "that those whom the Gods love die young," and it seem but too to ue in the case of our sister, for ero the bright hopes of youth had ceased to flash over life's purple morning, consumption selzed her as its prey, and after battling courageously for months with the enemy, death came and severed the chords which bound her to earth, While the last pale ray of life lingered upon hor countenauce, and after those eyes had lost their brilliancy, which so oft sparkled with light and love, a divinity dwelt within which plainly told of her peace with the world, and her willingness to go.

plainly told of her peace with the world, and her willingness to go.

She has left behind kind parents and sisters, besides a large circle of friends, who will miss her earthly presence. Let them, however, take consolation in the fact, that our sister, whose physical form but a few months since was animated with life and enotion, whose "check bore the crimson blush of health," and the vermillion blood coursed freely through her veins, have forever ceased to perform their official duties dependent upon an earth life, and frozen indeath's stagnant pool are those cherished limbs, yet may our beautiful philosophy, Voaus-like, light our lone way; telling us she still lices, and that lears and sighs are uscless, for earth will not give up the morigage she has foreclosed on her body, nor should we ask heaven to render to us, the heirs of her affection, the deed it has of her soul, for death is not only natural, but beautiful when rightly comprehended. ral, but beautiful when rightly comprehended.

"Where searest thou
Oh, soft colestial breath,
S. at to our spirits from the Infinite,
Thou colestial change called Death?"
The funeral discourse was given by Mr. French and a large udlence was in attendance.
SARAH A. FRENCH.

SARAH A. FRENCH. Clyde, Ohio, March, 1801.

Mrs. Ann Eliza Gustine, wife of W. B. Gustine, Esq., of Michigan City, Ind., passed to her immortal home on Tuesday, March 26, 1801, aged 41 years.

She was a firm believer in the power of our spirit friends to communicate with their dear ones in the mortal sphere. A little over a year age, Printle, now her angel boy, took his flight from earth to the spirit-land, and often during her sickness, when her sufficiency were almost pulpours by her and the sphere with the control of the special party and the support of the sphere sufficiency were almost pulpours by the special party to the specia dight from earth to the spirit land, and often during her sickness, when her sufferings were almost unbearable, she has been heard to say, "Printle, why don't you come for your mother?" Two hours before her gentle spirit fied from its earth form, she exclaimed, "There are bright spirits present!" They had come to take her to the spirit's home.

But has left many done occonnected to her by the strongest ties of consanguints; but they all feel that she is an angel now. And some of them think—indeed, they know—that she will be a guardina angel to them, for "she lives in glory like the sun when at meridian height."

The writer was used as an instrument, on the funeral occasion, to give such consolation as angel inspirers only can give to the mourning hearts; and he would say to all her dear.ones:

"Oh, ye weary ones and last ones,

"Oh, yo weary ones and last out."
Droop not, faint not by the way;
Yo shall join your leved and lost ones,
In the land of perfect day."

J. H. RANDALL. Michigan City, Ind.

Passen to the higher life, from her home in Philipston, Mass., Eunica A. Bowker, aged 22 years. Death was pleasant; she had communed with angels.

MOVEMENTS OF LECTURERS. / Parties noticed under this head are at liberty to receive subscriptions to the BANKER, and are requested to call atten-

Oity.

Miss L. E. A. Defonos will lecture at Mt. Pleasant, Iowa April 20th to May 3d; Geneseeo, ill., April 20th to 28th; La Harpe, Ill., 4th to 7th of May; Vincennes, Ind., May 7th to 18th; Newburgh, May 14th to 20th; Onelda, N. Y., May 20th 30; Plymouth, Mass., two first Sundays of June; Cambridgeport, 3 last; Providence, July; Quincy, Mass., two Sundays of August; New Bedford first, and Saratoga Springs, N. Y., last of August and 1st of Sept.; Putnam, Conn., 2d and 3d Sundays, and Concord, N. H., two last; Portland, Me., Oct. Address as above. Oct. Address as abovo.

WARREN CHASE lectures in Providence, R. I., April 21 and 28; in Putnam, Conn., four Sundays in May; in Stafford, June 2; in Williamtle, June 0; in Windsor, June 10; in Chicopee, Mass., June 23; Bothol. Vt., June 30; South 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.

Banner of Light at club prices.

MRS. LAURA MCALFIN will attend Speakers' Convention at Sturgis, Mich., April 28th. Will speak through the month of May in Eikhart and Goshon, Ind.; the three last Sundays in June in Toledo, Ohlo. Will answer calls to lecture in the vicinity of her Bunday appointments on week evenings. Address, care of Mrs. II. F. M. Brown, of Cleveland, Ohlo; C., North, Eikhart, Ind.; C. Cole, Goshon, Ind.; and Henry Breed, Toledo, Ohlo.

DR. L. K. Coonley, Trance Speaker, and Mrs. S. A. Coonley, Recitor of Poems, both Clairvoyants, and Spirit. S. ers, expect to attend the Convention at Sturgis, Michigan, this nouth. They would be glad to devote their time for a few months to come in Michigau, Wisconsin, &c. Terms always at the option of those by whom they are employed. Address

MRS. M. B. KENNEY will speak as follows: In Charlestown, April 21st and 28th; in New Bedford, May 5th and 12th; in Charlestowe, May 19th and 20th; in Quincy, June 2d; in Newburpport, June 10th; in Gloucester, June 23d. Her address is Lawrence, Mass.

MISS EMMA HARDINGS will lecture in Boston, in April; Providence, in May; Worcester and Bangor, Maine, in June, in Oswego in July. Postoffice address, care of Bela Marsh, 14 Bromfield street, Boston.

LEO MILLER will speak in Bridgeport, April 28th; Phila-

Frank L. Wadsworm speaks in 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.

MRS. AUGUSTA A. CURRIER WIll lecture in Beardstown, Ill., 28th of April She will speak in the Eastern States until late in the Fall, when she will again visit the West, lecturing through November in Oswego, N. Y. Address J. W. Currier, Lowell, Mass., box 815, or as above.

Miss Belle Scouoll lectures in Elkhart, Ind., the four Sundays of Oct.; Providence, R. I., the four Sundays of Nov.; Now Bedford, Mass., the four first Sundays of Dec. Will receive applications to lecture in the Eastern States during Jan., Rob. and March of 1802. Address as above, or Rockford, MISS EMMA HOUSTON designs passing the Summer months

Miss sman housed designs passed and withing to procure her sorvices as a locturer will please address her at East Stoughton, Mass. She lectures in Sutton, N. H., the four last Sundays in June, the 9th, 16th, 23d, and 80th. H. P. FAIRFIELD speaks in Adrian, Mich., 21st and 28th of

April. For engagements in the West and South, address, care Lemuel Martin, Esq., Adrian, Mich. Miss Lizzie Doran will speak the last two Sundays in April, in Willimanto, Ct.; four Sundays in June, in Lowell, Mass. Address, Plymouth, Mass.

Mas. F. O. Hyzna 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,

M. S. MARY M. MACUMERR Will lecture the last two Sun-days in April at Taunton; four Sundays in June at Portland,

Mrs. Eliza D. Simors will lecture in New York during April and May; in New Boston, Mass., in June, and July 7th and 14th. Address, Bristol, Cohn. G. B. STEBBINS will be in Massachusetts through the month of April, if his services are required. Aduress, Ann Arbor, Mich.

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

ions for the Banner. MRS. M. S. TOWNSEND may be addressed at Lowell in April; at Portland, Mc., in May; at Bridgewater, Vt., in June and July. Afterwards at Taunton, until further notice. W. K. Ripper will speak alternate Sabbaths at Hampden and Lincoln, Me., until May.

H. L. BOWKER will give ticket lectures, or otherwise, on Mental and Physical Anatomy. Address, Natick, Mass.

Mrs. E. Clouch, trance speaker, 2 Dillaway Place, Boston
Mrs. M. H. Coles, care of B. Marsh, 14 Bromfield st., Boston. MRS. FANNY BURBANK FELTON, No. 25 Kneeland st., Boston

MRS. A. H. SWAN, CATO P. CHARK, 14 Bromfield St., Boston. Dr. O. H. Wellington, No. 202 Northampton St., Boston. Joseph H. Bickford, trance Speaker, Boston, Mass. Dr. H. F. Gardner, 46 Essox street, Boston, Mass. Dr. H. F. Gardner, 46 Essox street, Boston, Mass. M. C. Question, 161 Harrison Avenue, Boston. Lewis B. Monros, 14 Bromfield St., Boston. Mass. R. H. Burr, 66 Carver St., Boston. M. C QUESTION, 151 Harrison Avenue, Boston.
Lewis B. Monros, 14 Brumfield St., Boston.
Mis. R. H. Burt, 68 Carver st., Boston.
Charles H. Crowell, Boston, Mass.
Dr. P. B. Randolph, Boston, Mass.
Dr. P. B. Randolph, Boston, Mass.
C. H. Delipield, box 3914, Boston.
Benj. Danyorth, Boston, Mass.
Dr. O. York, Boston, Mass.
Dr. O. O. York, Boston, Mass.
Mis. Sarah A. Byrnes, 35 Wintor at., E. Oambridge, Mass.
Mis. Sarah A. Byrnes, 35 Wintor at., E. Oambridge, Mass.
Mis. Sarah A. Byrnes, 35 Wintor at., E. Oambridge, Mass.
Rev. Sillas Tyrrell, No. 48 Warren Street, Roxbury.
WM. E. Rice, Roxbury, Mass
Prov. WM. Balley Potter, M. D., Westboro, Mass.
Miss. J. Pupper, Hauson, Plymouth Co, Mass.
Miss. J. Pupper, Hauson, Plymouth Co, Mass.
Miss. J. Pupper, Hauson, Plymouth Co, Mass.
Miss. A. J. Pass, Bouth Wilbraham, Mass.
Miss. A. Maria Bliss, Springfield, Mass.
Miss. J. B. Farnsworth, Eitchburg, Mass.
Miss. J. Maria Bliss, Springfield, Mass.
Rey. Strepher Fillows, Fall Rivor, Mass.
Rey. Strepher Fillows, Fall Rivor, Mass.
C. Rodinson, Fall Rivor, Mass.
J. J. Looke, Groboro', Mass.
J. J. Looke, Groboro', Mass.
J. J. Looke, Groboro', Mass.
Miss. J. J. Looke, Grobowood, Mass.
Miss. M. B. Kenney, Lawrence, Mass.
J. H. Currier, Lawrence, Mass.
Miss. J. J. Looke, Groboro', Mass.
Miss. J. B. Smith, Manchester, N. H.
Challes T. Inish, Gration, N. H.
Miss. Annie Lord Chamberlain, Portland, Me.
Alonzo R. Hall, East Now Bharon, Me.
Miss. Helen E. Monell Hartford, Conn.
Ann. M. Middlerneos, Box 423 Bridgeport, Conn.
Ann. M. M. Widdlerneos, Box 423 Bridgeport, Conn.
Ann. M. M. Widdlerneos, Box 423 Bridgeport, Conn.
Ann. M.

Lewis C. Welch, West Windham, Conn. Mrs. M. J. Wilcoxson, Stratford, Conn.

MRS. HELEN E. MONELL. Hartford, Conn.
LEWIS O. WELCH, West Windham, Conn.
MRS. M. J. VILCOXSON, Biratford, Conn.
J. B. LOVELAND, Willimantic, Conn.
DANIEL W. SNELL, No. 6 Prince st., Providence, R. I.
L. A. COOPER, Providence, R. I.
MISS ELIZABETH LOW, Leon, Cattaraugus Co., Now York.
MSS. M. L. VAN HAUGHTON, 306 1-2 Mott st., N. Y. City.
GEORGE M. JACKSON, Bennettsburg, Schuyler Co., N. Y.
MRS. A. W. DELAFOLIE, No. 2 King street, New York.
MISS. BUBAN M. JOHNSON, No. 238 Green street, N. Y.
L. JUDD PARBEE, No. 882, 16th street, New York.
MRS. J. E. PRICE, Watertown, Jefferson County, N. Y.
H. B. BTORER SPEAKS during May in Oswego, N. Y.
MRS. S. L. CHAPFELL, Phenix, N. Y.
JOHN H. JENRS, Johksvillo, N. Y.
JARED D. GAGE, Oncida, N. Y.
MRS. E. A. KINGSBURY, No. 1905 Pine street, Philadelphia,
MRS. E. COLLINS, 35 North Sixteenth St., Philadelphia,
MRS. CLAHA B. F. DANIELS, Westfield, Medina Co., Ohio.
ALBERT E. CARPENTER, Columbia, Licking Co., Ohio.
MRS. H. M. MILLER, Ashtabula, Ashtabula Co., Ohio.
M. MELVILLE FAY, Akron, Summit, Co., Ohio.
M. MELVILLE FAY, Akron, Summit, Co., Ohio.
DR. JAMES COOPER, Böllefontaine, Ohio.
MRS. H. F. M. BROWN, Cleveland, Ohio.
MRS. H. F. M. BROWN, Cleveland, Ohio.
MRS. H. F. M. BROWN, Cleveland, Ohio.
MRS. J. R. STREETER, Crown Point, Ind.
JOHN HODART, Indianapolis, Ind.
MATTIE F. HULETT, Rockford, Ill.
AAA L. HOYT, Chicago, Illimols.
REV. J. G. Fielt, Three Rivers, St. Joseph Co., Mich.
MRS. D. OHADWICK, Linden, Genesoe Oo, Mich.
MRS. D. WILDER, ROWN, Devoland, Ohio.
A. B. WHITING, Albion, Mich.
B. V. WILSON, Delton, Mich.
B. W. WILSON, Delton, Mich.
B. W. WHILSON, M. D. New Berlin, Wis.
BANFORD MILLS, Balem, Olmsted County, Minnesots.

SANFORD MILES, Balem, Olmsted County, Minnesots.

Boston Adbertisements.

CAPILLARY DISEASES.

DR. PERRY,

THE CELEBRATED DERMATOLOGIST, and the only man in this country who has ever made the treatment of Diseased Scalps, Loss of Hair, and Premature Blakening, a speciality, has established himself at 20 Winter street, Hoston, (Armorly the residence of Dr. Reynolds,) where he can be consulted by all who are afflicted with any diseases of the Scalp, Loss of Hair, or Premature Blanching. anching.

Dr. Parry is prepared to treat successfully the following

Dr. Perry is prepared to treat successfully the following Disrases, all of which are productive of a loss of Hair. Debilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandroff or Thickened Secretion, Inflammation of the Scalp, Dandroff or Thickened Secretion, Excema of the Scalp, Hair Exters, Distended or Swollen Roots, and Premature Bianching.

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

Particular attention is called to the Doctor's Theory of treating Diseased Scalps, and Restoring Hair. It no doubt will commend itself to every intelligent and reflecting mind. There are eighteen Diseases of the Head and Scalp, that cause a loss of hair and in some instances premature blanch-

There are eighteen Diseases of the Heak and Scaip, that cause a loss of hair and in some instances premature blanching, each requiring in its treatment different remedies. Where loss of hair has resulted from any of those diseases, the first thing to be done is to remove the disease by a proper course of treatment; restore the Scalp to its normal condition, keep the pores open so that the secretion can passoff, and in every follicle that is open, new strands of hair will make their appearance.

pearance.

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

Because persons have tried various preparations for the hair, and have been deceived by them, and in some cases their difficulty made worse by their use, they should not be discases, must necessarily prove a fullure. No one compound can be available for a dezen or more diseases; it may remove some difficulties, in other cases is useless, and in some posi-

some difficulties, in other cases is useless, and in s tively injurious. Dr. Perry's method is in accordance with the law of cause

Dr. Perry's mothod is in accordance with the law of cause and effect. He makes a personal examination, ascertains what disease of the scalp has or is producing a loss of hair, or promature whitening, prescribes such remedies according to its nature and requirements, as will remove the disease; hence his great success in treating Capillary Diseases.

As to Dr. Perry's ability and success in Treating Diseases of the Scalp, Loss of Hair and Premature Blanching he has the latter of the Scalp, Loss of Hair and Premature Blanching he has in his possession the most reliable testimonials from Physi-sicians, Clorgymen and others in every city where he has practiced. They can be seen by calling at his office, 29 Win-ter street.

March 23.

All inquiries or other communications should be addressed of Dr. B. O. PERRY, box 2837, Boston, Mass.

March 23.

Sms

MY EXPERIENCE; OR,

Footprints of a Presbyterian to Spiritualism BY FRANCIS H. SMITH,

BALTIMORE, MD.

Price 50 cents, bound in cloth. Sent, postage free, on receiving the price in stamps, by the author, or by July 7. WILLIAM BERRY, & CO., 81-2 Brattle St.

THE GREAT LECTURE

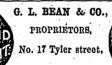
0.7 ANDREW JACKSON, Recently Delivered through the Mediumship of

MRS. CORA L. V. HATCH,

Will be published immediately and ready for delivery on the 4TH OF MARCH. This Lecture was listened to by a large and discriminating audience, and elicited the warmest praise. It is the most marked and characteristic of the series.

Price, 15 cts., or \$10 per Hundred. All orders will be promptly attended to. Address,

S. T. MUNSON, AGENT, PUBLISHER, 143 Fulton Street, N. Y



BOSTON. cheerfully recommend the HANNOND LININENT to the af flicted. Having the power to look into its Health proper ties, I have watched its effects upon severe cases of Chronic attem . many same have been sured . three have been cured of White Swellings by the use of this Liniment. If I was in the earth-form, I would speak in praise of its morits. I can still look into the human system and sympathize with the afflicted. A Liniment has long been needed -one that is absorbant, and relaxative, and this Linimen

will meet all the wants, for Rheumatism, Spinal Curvature, Stiff Joints, &c. From the Spirit of John Dix Fisher Sold by G. C. Goodwin & Co., 12 Marshall street, Weeks & Potter, 154 Washington street, M. S. Burr & Co., 26 Tremont street, wholesale agents, Boston; Bush, Gale & Robinson, 180 Greenwich street, New York; W. F. Phillips, 149 Middle

street, Portland, Maine; and retailed by dealers generally throughout the United States. G. L. BEAN & CO., Proprietors, . 17 Tyler street, Boston.

SEWING MACHINES.

SAMUEL C. HART RESPECTFULLY calls the attention of the public to his complete assortment of

FIRST CLASS SEWING MACHINES: SEWING MACHINE NEEDLES, BINDERS HEMMERS, GUIDES, SHUTTLES, BOBBINS,

-AND ALL OTHER-Sewing Machine Fixtures. The above will be sold low at prices to suit the times Persons taught to operate machines.

SEWING MACHINES TO LET. 6m 17 Franklin Steret, Boston.

SPIRITOSCOPES. W. E. HALLOCK, Evensyllie, Indiana, is manufacturing the Spinitoscope or Dial, and is prepared to ship them to any part of America, at \$2 each. They are neatly constructed, and well packed in boxes, ready for delivery. Address, enclosing \$2, to WM. E. HALLOCK, Evansyllie, Ind. March 30.

1 200 PER YEAR FOR ALL—Only \$10 capital replates, with Fullam's Patent Stencil Tools, the only perfect
Stonell Tools made. Their superiority over all others appears in the curved side, which is patented, and by means of
which a most perfect and durable die is formed, which cuts a
beautiful letter, and renders the cutting of Stencil Plates a
beautiful letter, and renders the cutting of Stencil Plates a
very simple and profitable business. Two hours' practice
enables any one to use the tools with facility. Young men
are clearing from \$5 to \$15 per day with my tools. Circulars
and samples sent free. Address, A. J. FULLAM, No. 13
Morchants' Exchange, Boston.

A VALUABLE MEDICAL BOOK, FOR both sexes, entitled, "The Medical Companion," pre-pared by an experienced Physician of this city. It treats, first, of Chronic Diseases in general; second, of Dis ases of the Sexual System of both sexes, their symptoms and cases of the Sexual system of footh soxes, their symptoms and romedies; third, the Abuse of the Reproductive Powers, and an exposure of advertising quacks. Sold by W. V. SPENCER, Bookseller and Stationer, No. 94 Washington street. Price, 50 conts; three stamps extra, if sent by mail.

August 18.

PROF. LISTER, ASTROLOGER, No. 25. Lowell Street, Boston.

Fee—oral—50 cents. A Circular of Terms for writing
Nativities sent free.

If Nov. 3.

A. B. CHILD, M. D., DENTIST. NO. 15 TREMONT STREET, BOSTON, MARR

THE MISTAKE OF CHRISTENDOM; OR, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY—312 pages 12 mo.—ls seut by mail for one dollar. Also,

LOVE ANE MOCK LOVE; OR, HOW TO MARRY TO THE END OF CONJUGAL SATISFACTION—as small gilt-bound volume—is sent by mail for nine letter-stamps. Address GEORGE STEARNS, West Acton. Mass.

SNOW'S PENS.

THE BEST IN USE !- One dollar will pay for a groce sent to any address by mail, postage paid.

Dec. & ff J. P. SNOW, Hartford, Conn.

DEL CHARLES MAIN, No. 7, DAVIS STREET,

Boston, Mass. TABLE is an Institution having for its basis the alleviation of the sufferings of our common humanity. It claims no superiority over like establishments. Its does claim EQUALITY WITH ALL, like it, or unlike it. The Doctor gives particular attention to the cure of

OANGERS, ULGERS, TUMORS, and Sorres of all descriptions. Firs not of a hereditary nature, treated in the most satisfactory manner.

He would call attention to his newly discovered REMEDIES!

BLOOD PURIFIER, PULMONARY SYRUP, DIORETIC SYRUP, NERVINE DROPS, GOLDEN TINCTURE, LION PILLS, &c., &c., &c., &c., &c. manufactured from directions received while under spirit-

manuactured from directions received while under spiritinducate.

The Persons intending to visit the above institution for
treatment, are requested to give a few days' notice, to avoid
confusion on their arrival.

Those who desire examination will please enclose \$1,00,
a lock of hair, a return postage stamp, and their address
plainty written, and state sex. and age.

Office hours from 9 a. m. to 12 m., and 2to 5 r. m.

The dector would call particular attention to his invauable

DIARRHEA CORDIAL,
A medicine much needed at this season of the year,

TO THE AFFLICTED!

CHARLES H. CROWELL, Medical Medium, ROOMS, No. 81-2 BRATTLE STREET, BOSTON,

(Banner of Light Building.)

Mr. C. is controlled by a circle of eliable Spirit Phymean Mr. O. is controlled by a circle of childle Spirit Physicians, who will examine parients, give diagnoses of all diseases, and prescribe for the same. Those who reside at a distance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them.

He will furnish patients with Medicines when required, prepared by Spirit direction, having superior facilities for so doing.

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

family visits \$2,00; by letter, \$1,00 and two three-cent post ago stamps.
Office hours from 9 to 12 o'clock A. A and from 2 to 5 p. M.
A 3 and from 2 to 5 p. M.
A 3 and from 2 to 5 p. M.
A 3 and from 2 to 5 p. M.
A 4 and from 2 to 5 p. M.
A 4 and from 2 to 5 p. M.
A 4 and from 2 to 5 p. M.
A 4 and from 2 to 5 p. M.
A 4 and from 2 to 5 p. M.
A 4 and from 2 to 5 p. M.
A 4 and from 2 to 5 p. M.
A 4 and from 2 to 5 p. M.
A 5 p. M.
A 5 p. M.
A 5 p. M.
A 6 p. M.
A 7 and from 2 to 5 p. M.
A 7 and from 2 to 5 p. M.
A 7 and from 2 to 5 p. M.
A 8 and from 2 to 5 p. M.
A 8 and from 2 to 5 p. M.
A 8 and from 2 to 5 p. M.
A 8 and from 2 to 5 p. M.
A 8 and from 2 to 5 p. M.
A 8 and from 2 to 5 p. M.
A 9 and from 2 to 5 p. M.
A 9 and from 2 to 5 p. M.
A 9 and from 2 to 5 p. M.
A 9 and from 2 to 5 p. M.
A 9 and from 2 to 5 p. M.
A 9 and from 2 to 5 p. M.
A 9 and from 2 to 5 p. M.
A 9 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10 and from 2 to 5 p. M.
A 10

MR. J. V. MANSFIELD.

MRS. A. C. LATHAM, of Now York, Magnetic and Charvoyant Physician has removed to 293 Washington St., up stairs, corner of Bedford St., Beston. Having completed arrangements with several Healing 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 unite in guaranteeing that disease will surely be cured. Room open day and evening.

April 13.

April 18,

If

RS. J. S. FORREST, from Providence. Independent Clairvojant, Heali, g and Doveloping Medium, can be consuited at No. 29 Castle street, Boston, a few doors from Washington street, where sno will treat all diseases of a Chronic
nature by the laying on of hands. Spinal diseases, contracted limbs, and nervous prostration, and all those nillicted in
body or mind, will do well to call and test her mode of treatment. Office hours, from 9 to 12 A. m., and 1 to 5 P. M.

April 6.

AMUEL GROVER, Trance Speaking and Healing Medium, Rooms No. 2 Jufferson Place, leading from Bennett, near Washington street, Boston. Hours, from 9 to 12 A. M., and 2 to 6 r.M. Sunday and Wednesday afternoons excepted. Examination \$1. Will attend funerals. Can be consulted evenings at his home, No. 3 Emerson street, Somerville, Mass. Smos

MOV. 3.

188 M. O. GAY, Business Clairvoyant and Trance Medium,
Office, 641 Wushington street. Sittings daily, from 0 A.
M. to 5 P. M. Circles, Tuesday, Thursday, and Saturday evenings. Sittings 50 cents; Circles 12 cents. tf March 30. MRS. B. K. LITTLE, Test Medium and Medical Chairvoyant, No. 35 Beach street, two doors from Albany street. Torms, \$1 per hour; written examinations, by hair, \$2.

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

MRS. S. C. JEWELL, a blind lady and a Clairvoyant and Healing Medium, may be consulted at No. 54 Eseox street, Boston, or address by letter. Examinations Free. Prescriptions \$1. April 6.

RACE L. BEAN, Writing Test Medium, No. 8 Lathrop Place, leading from 299 Hanover street, Boston.

April 6.

M RS. L. S. NICKERSON, seeing and trance medium, may be found Tuesdays, Wednesdays, Thursdays and Fridays, from 9 A. M. to 4 P. M., at 98 Hudson st, Boston. 4to Mar. 23 MRS. L. F. HYDE, Writing, Trance and Test Medium, may be found at 8 Lugrange Place, Boston. August 25. August 25.

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

M. 188 JENNIE WATERMAN, Trance and Test Medium.

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

A. WAKEFIELD, Chairvoyant and Healing Medium, No.

3. Laturep Place, kading from 290 Hanover street, Boston.

M. 183 E. D. STARKWEATHER, Rapping, Writing and Test Medium, No. 4 Osborn Place. 1 moo April 20. MRS. C. A. KIRKHAM, Seeing and Tranco Medium, 140 Court street, Boston, Mass. Sm Jan. 14.

M RS. MARY A. RICKER, Trance Medium, Rooms No. 145 Ranover street, Boston. 8mº Dac. 92 New York Advertisements.

DO YOU WANT WHISKERS?

DO YOU WANT WHISKERS? DO YOU WANT A MUSTACHE?

DO YOU WANT A MUSTACHE? BELLINGHAM'S

CELEBRATED STINULATING ONGUENT

For the Whiskers and Hair.

The subscribers take pleasure in announcing to the Citi-zons of the United States, that they have obtained the Agency for, and are now enabled to offer to the American public, the above justly celebrated and world-renowned article. THE STIMULATING ONGUENT Is prepared by Dr. C. P. Bellingham, an eminent physician of London, and is warranted to bring out a thick set of

WHISKERS OR A MUSTACHE,

in from three to six weeks. The article is the only one of the kind used by the French, and in London and Paris i is in universal use.

It is a beaudful, economical, soothing, yet stimulating com-

It is a beautiful, economical, soothing, yet stimulating compound, acting as if by magic upon the roots, causing a beautiful growth of luxuriant hair. If applied to the sculp, it will cure satensess, and cause to spring up in place of the bald spots a fine growth of hair. Applied according to directions, it will turn ned or towy hair dark, and restore gray hair to its original color, leaving it soft, smooth, and flexible. The "Onguenx" is an indispensable article in over gentleman's toilet, and after one week's use they would not for any consideration be without it.

The subscribers are the only Agents for the article in the United States, to whom all orders must be addressed.

Price, One Dollar a box; for sale by all Druggists and Dealers; or a box of the "Onguent," (warranted to have the desired effect,) will be sent to any who desire it, by mail (direct) securely packed, on receipt of price and postage—\$1,18. Apply to or address,

HORACE L. HEGEMAN & CO.,

DRUGGISTE, ETO.,

DRUGGISTS, ETG., 124 William Street, New York. Feb. 23. 6mº SOMETHING ENTIRELY NEW!

THE NEW METALLIC PEN.

WARREN & LUIDDEN would calt the attention of all business men to their New Patent Combination Pen, which slides upon a wood penell. This is the most floxible, cheapest and consequently the most desirable pen in use. It is diamond pointed, the points being selected from the best Iridium, and warranted to give entire satisfaction.

The testimonials received from numerous sources—(and which will appear from time to time in public print)—are of the most flattering character. The great excellence attained in the production of this pen has been accomplished by a series of experiments extending over eighteen years.

It is reasonable to suppose that ere long this pen must take the precedence of all others now in use.

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

WARREN & LUDDEN,

109 Broadway, Room 3 Glisey Building, New York.

169 Broadway, Room 3 Gilsey Building, New York. 13.

ABYLUM FOR THE AFFLICTED!! The Early Physical Degeneracy of AMERICAN PEOPLE.

JUST PUBLISHED BY DR. STONE, Physician to the Trov Lung and Hygienic Institute, a Treatise on the Causes of Early Physical Deciline of American People; the Cause of Nervous Debility, Consumption and Marasmus.

Norvous Debility, Consideration and Marasmus.

This work is one of high moral tone, written in chaste, yet thrilling language, and appeals directly to the moral consciousness of ALL. PARENTS and GUARDIAMS expecially, detailing scientific and reliable aids and treatment for curo. It will be sent by mail on receipt of two 3 cent stamps.

The Parents and Guardians! fail not to send and obtain this book. Young Men! fail not to send and get this book. Ladies 1.50d too, should at once secure a copy of this book.

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

who will reflect!

A class of maladies provail to a fearful extent in community, dooming 100,000 youth of both sexes, annually to an early grave. Those diseases are very imperiectly understood. Their external manifestations or symptoms, are Nervous Dobility, Relaxation and Exhaustion; Marasmus or a wasting and consumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending shill or a flight of stairs, great palpitation of the heart; asthma, bronchitts and sore thront; shaking of the hands and limbs, aversion to society and to business or study; dimness of eye sight; loss of memory; dizziness of the head, neuralgic pains in various parts of the body; pains in the back or limbs; lumbago, dyspepsals or indigestion; irregularitity of bowels; deranged sections of the kidneys and other glands of the body, as leucorrhees or fleur albus, &c. Likewise, epilepsy, hysteria and nervous spasms.

corrheca or fleur albus, &c. Likewise, epilepsy, hystoria and nervous spasms.

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

Dr. Andrew Stone, Physician to the Troy Lung and Hygien-to Institution, is now engaged in treating this class of modern maladies with the most astonishing success. The treatment adopted by the Institution is new; it is based upon scientific principles, with new discovered remedies, without minerals or poisons. The facilities of cure are such that patients can be cured at their hones, in any part of the country, from accurate descriptions of their case, by letter; and have the medicines sent them by mail or express. Printed interrogatories will be forwarded on application.

233 Consumption, Catarth and diseases of the throat, cured

Consumption, Catarrh and diseases of the throat cured as well at the homes of patients as at the Institution, by sending the Cold Medicated Inhaling Balsamic Vapors, with inhale r. and ample directions for their use, and direct corre-

The system of treatment which has been found so universally efficacious, practiced by this institution for Consumption and Throat Disease, is the Cold Batsamic Medicated Vapors—one of the new developments of the age,

close return stamps, to meet attention. The attending Physician will be found at the Institu-tion for consultation, from 9 A. M. to 9 P. M., of each day, Sun-

days, in the foreneous.

Da. ANDREW STUNE,
Address,
Physician to the Troy Lung and Hygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs,
96 Fifth-st., Troy, N. P.

TO FEMALES.... MRS. DOCTRESS STONE, THE MATRON OF THE INSTITUTION,

THE MATRON OF THE INSTITUTION,

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

The Medicated Ascending Douche: a most important carative, for arousing the nervous forces. Price, \$\frac{3}{2}\$ and \$\frac{3}{2}\$. Kemales can consult Mrs. Doctress Stone, confidently, by letter or personally. Address MRS. N. O. STONE, M. D. Dec. 17. 1y Matron to the institution, Troy, N. Y.

SCOTT'S HEALING INSTITUTE,

JOHN SCOTT,

we could.

We have taken a large, handsome, and commodious house for the purpose of accommodating those who may come from a distance to be treated.

Hot and Coid Water Baths in the house; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immonse success we nave met with since last January prepares us to state unhositatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.

Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a pack age of medicine sufficient to cure, or at least to confor such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

N. B. Recipes and medicines sont by express to any par of the country on receipt of from five to ten deligns as the

the letter.

N. B. Recipos and medicines sent by express to any par of the country on receipt of from five to ten dellars, as the case may require. Be particular, in ordering, to give the name of the Town, County and State in full.

J. S.

This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class by diseases, is idstinct to supercede their use and give health and hope to the sallicted thousands, Price 25 cents. STREET, NEW YORK.

Price 25 cents.

PILE SALVE.

A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the Spiritualist, Cleveland, Ohio, after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price \$1 per box.

EVE SVATER

SPIRIT EMBROCATION.

to cure in all ordinary cases. Price, \$1.

OANCER SALVE.

This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, falled to effect a permanent and positive cure, no matter how aggravated the case. Fit will be found triumphantly efficacious o itself alone, in cases where the part effected is open; and when Dr. Scott's services cannot be obtained, those of any good medium, whose powers are adapted to such complants will answer the purpose. Price, \$10.

RIEDMATIC REMEDY.

This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, \$5 per jottle. For \$10 a positive cure will be guaranteed.

ALATIANA, OR HAIR RESTORATIVE.

per hottle. For \$10 a positive cure will be guaranteed.

ALATIANA, OR HAIR RESTORATIVE.

This astonishing and powerful Medicine can be used for many diseases not specified. Scarcely a day passes but we hear of its wonderful effects, and often in an entirely new character of disease. We do not claim for it the reputation of a cure all, but we do regard it as a Gure of Many. It has proved startlingly and amazingly successful in the worst kinds of Rhoumatism, Neuralgia, Sprains, Bruises, Dislocated Joints, Chilblane, Frosted Feet, Stiff Neck, Tetter, Sore Breast, Sore Nipples, Spinal Complaints, Baldness, etc. Price \$1 per jar.

BE PARTICULAR.

In ordering any of the above medicines, inclose the amount in a letter, addressed to the undersigned, and state distinctly how the package must be sent, and to whom addressed. In all cases the package will be forwarded by the first convey-

NEW YORK HOMOOPATHIC PHARMACY

No. 36 Bond Street,

No. 36 Bond Street,

Where may be found pure Homeopathic Medicines, in Tinetures, Triturations, Dilutions and Medicated Pelets; Medicine Cases, for physicians' and family use, of all kinds and
sizes; Vials, of every description; Corks, Labels, Globules,
Sugar-of-Milk, Arnica Flowers and Plastors, Alcohol; Books
on Homeopathy, &c., &c.

N. B.—All medicines sold at this establishment are prepared by D. White, M. D., formerly of "White's Homeopathis
Pharmacy," St. Louis, Mo. The attenuated preparations are
minipulated by the celebrated Dr. John Scott, one of the
greatest healing mediums in the world. Address,

D. WHITE, M. D., 36 Bond street, New York,
July 7.

BOOKSELLERS' AND NEWS-VENDERS' AGENCY.

BANNER OF LIGHT,

Patients applying for interrogatories or advice, must in-

days, in the forenoon.

NO. 88 BOND STREET, NEW YORK, ONE OF THE most convenient, beautiful and healthy locations in the city of New York,

JOHN SCOTT, Proprietor. BPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost anything in the shape o an advertisement is considered humbur, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half, what in justice to ourselves we could.

We have taken a large, handsome, and con-modious house

. Spirit Proparations. GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 86 BOND

For weak or inflamed eyes this preparation stands unrivalled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price 50 cents.

For Tetter, Eryspielas, Sait Rhoum, and all Scrofulatic eruptions of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

ance. Address,
DR. JOHN SCOTT, 36 Bond street, New York.
AT Liberal discount made to Agents.

D. WHITE, M. D., SUPERINTENDENT.

July 7.

M RS. METTLER'S CELEBRATED CLAIR VOYANT MEDicines. Fulmonaria, \$1 per bottle; Restorative Syrup \$1 and \$2 per bottle; Liniment, \$1; Neutralizing Mixture 50 cents; Dysentory Cordial, 50 cents, Elixir for Cholera. Wholesale and retail by S. T. MUNSON, June 2. tf 143 Fulton street, N. Y.

ROSS & TOUSEY,
121 Nassau Street, New York, General Agents for the

Would respectfully invite the attention of Booksellers, Dealers in Cheap Publications, and Periodicals, to their unequalled facilities for packing and forwarding everything in t er line to all parts of the Union, with the utmost promptet de and dispatch. Orders solicited.

Pearls.

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

SPRING. Come on, sweet Spring,

And kindly fling Thy flowerets round my humble home. And garland round The grassy ground Of hills o'er which I love to roam.

With all thy train, Come on again, As thou didst come in years gone by: With odors sweet, And anthoms meet Come, brighten up the old blue sky.

Thy magic voice Blds earth rejoice, And earth a new green robe assumes, And many a tree Around we see, Stands gaily dressed in silvery blooms.

Oh, come, sweet Spring, Oh, come, and bring The carnests of yet happier hours And aid our hands, And bless dur lands With fruitful things and gladdening flowers.

Truth is always consistent with itself, and needs nothing to help it out; whereas a lie is troublesome. and sets a man's invention on the rack, and one trick needs a great many more to make it good,

PLOWERS. Ye fade, yet still how sweet, ye flowers? Your scent outlives the bloom ! So. Father, may my mortal hours Grow sweeter toward the tomb !

In withered leaves a healing cure The simple gleaners find; So may our withered hopes endure In virtues left behind !

Oh, not to me be vainly given The lesson ye bestow. Of thoughts that rise in sweets to heaven, And turn to use below .- [Bulwer.

Wild flowers are the alphabet of angels, whereby they write on hills and fields mysterious truths.

> MAY MORNING REVERIE. I heard a low and silvery voice Echoing upon the golden air, As 't was wafted from the sunlit clime Of morning land so fair. And in that soft and dulcet note. A wildering music lay, Enshrining the bright enchanted name Of the bridal queen of May. She stood in beauty on the throne Where Flora strowed her flowers. And smiled upon this lay of mine. As sunshine through the showers. Around her brow in beauty bright A wreath of triumph shone; While music's sprite and maidens rare Brought treasure to lier zone. And gave them, freely as the stars Give smiles unto the azure sea, When waves together join the danco With ocean, mirth and glee.

Hope may bud under clouds, but it blows only in aunshine.

Reported for the Banner of Light. DEATH AND THE HUMAN SOUL

A Lecture by Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, April 7th, 1861.

As announced, we continue on this occasion our discourse on the subject "Death and the Human Soul," or "Immortality." In the last address we spoke of Death with reference to inanimate substances and those forms of life which are supposed to have no consciousness; of the relations between Sleep and Death, pointing to the fact that each material substance in its growth and life is undergoing a change which may be called Death, and that, therefore, there is no such thing in Nature as Death in the sense of destruction, or annihilation, but what is called by that name is merely a change in the form of existence, and, consequently, a germ of risen life. We app ied this view to the various forms, or organic and inorganic being, from mineral and vegetables to animals, up to man, who may be regarded as the epitome of the last. We propose now to illustrate the immortality of the human soul by pointing out the various analogies of nature in support of it, and showing how far immortality is distinctly proved, from a material standpoint.

Everything in Nature is always undergoing a process of death. Whatever is added to any form of existence must be taken away. As flowers give forth their perfume, they gain compensating nourishment through their roots, without which they would soon exhale their strength and die. The history of humanity clearly shows that no growth has ever been achieved by it, but through the death of something. No scientific truth was ever brought to light. but through the decay and death of the superseded old one. No nation has over prospered but through the downfall of some other. No individual has ever rison to greatness but by depriving other individuals of life and liberty, or the gratification of cherished hopes. In this sense and to this extent, all forms of organization are dependent on Death, and therefore, it is the surest evidence of Life, when old forms are scon to orumble and decay; struggle and commotion are necessary conditions of vitality, as darkness is the precursor of the dawn.

So, when we apply this principle to the human organism, we find that its various changes are a constant succession of deaths and reconstruction; and, indeed, it is asserted by scientific men that our bodies undergo an entire change every seven years, showing that the man of to-day, aside from his thought and consciousness, is a vastly different being from the same man of a few years ago, and that every particle of matter composing his form has really died and been replaced by another, by a process so constant and gradual as to be imper-

This is true of the mental and moral as well as the physical man; and we therefore find a man today doing and thinking what he would have scoffed at soven years ago; so that, without memory and consciousness a man would not long continue to recognize himself. With some persons, and at some periods of life, this change is more perceptible than at others, as during the transition from infancy to youth, and from youth to manhood, when the death and replacement under new and very different forms, of our mental resources is as evident as our growth in physical stature.

It is only man's immortal and unchanging spiritual consciousness, knowing no time nor space, which gives him his power of comparing his present men-tal condition with what it was; it is simply the action of matter, and it lives in the past, and even in the future, as much as in the present. The powers of this infinite spirit are absolute as to feelings, thoughts and ideas; and the mechanism of the human brain is simply adapted to functions of material life; requiring growth and expansion to adapt it to those functions, and therefore undergoing, like all the other organs, a constant altenation of decay and

We have spoken of death as analogous to sleep, in which all living beings require to pass a portion of the twenty-four hours. Now the cause of this requirement is, that every animate substance possesses an amount of vital life, which is called out by the sun's rays; therefore (with the exception of a few noctur- 13 that which precedes the dawn, so the sorrows be up to ca. civilization.

assigned for repose, which recombles death, innsmuch as it is a suspension of all the voluntary functions of life, accesation of all acts which relate to out side existence, so that except when memory, or some disordered function, obtrudes its operation, sleep is grown quite weary of life, and that it extends to the nvoluntary organic functions.

The mechanism of the human system requires sometimes to be at a stand, else its constant activity would wear it out, and leave no chance to replenish its stock of norvous energy, so as to rise from slumber as the flower unfolds its petals prepared to greet the sun at early dawn. When sleep is profound and dreamless, (as it should be, for dreaming is always an indication of derangement in the nervous or digestive apparatus) it is the best restorative of the system; but we often find among its attendant phenomena, besides dreaming, an awakened cognizance of the soul, which produces an additional exhiberation, and a renewal of purpose and of power; and we often, under this influence, awaken, even from a dreamless sleep, with an indefinable, pleasurable consciousness - a something prophetic of advantage, which strengthens our moral energies, and brings a reconstruction of our inner life.

Now the general process of reconstruction you undergo daily, yet so imperceptibly as not to lose hold of a single link in the chain of conscious physical and mental operations. But there comes a time when, like a full-blown flower, or mature forest-tree, the mechanism of your bodily frames has reached its utmost development; and now begins the period of decline, during which you receive less life than you give forth, exhale more vitality than you can resume; and this drain increases overy day, until it brings on death, which is but another sleep. There fore, if, after going to rest to-night, your body should not wake again, it would simply be because death has a stronger hold on it than life; and that life must give place to a higher form of reconstruction.

But what of the soul? During all that period, so short to the expanding mind, which lies between infancy and the manifold years of youth, filled with enjoyment and with hopes; or through the shortening years of manhood, and the swift-flying winters of old age, you are aware of the same personal consciousness; something, which is always the same, for, showed his purity of intentions, and integrity of links together and pervades all these successive decayings and reconstructions, these slumbers and awakenings which checquer your existence. Were it not so, you might wake up some morning and fail to remember your provious existence.
Were there not something independent of the

orain, which, when the body sinks into repose, guards the vital machine as an engineer his steam engine, it would know no awakening, or some other entity or form of life would usurp its place; but so gradual are the changes it undergoes, and so constant is the recognition of the soul throughout them all, that, from earliest infancy, the spirit knows that its existence is to come, and, in old age throws back its thoughts into the past; and though the hair is gray, and the eyes dim, the soul still remembers, and plain the conversion of Saint Paul? It any law of this memory is the link which binds mortal organic nature will explain it, I'd thank you to name it to life to the eternal, and an evidence that there is a me. part of us which never dies.

While Science enables us to understand the becomes of the exhalations of the mind. For we know that a great mind loses nothing of its greatthese may live from age to age; and if that which proceeded from an individual soul can thus be made the sunlight, would you say it had no well-spring, wives. He taught them better. or that it could last longer than that well-spring?

ceptions, of the thoughts of genius, must be the glofor that immortality, the thought evolved to-day come to my copolation. But, as has been said, let would fade to-morrow. We know, as a truth of science, that the perfume exhaled from flowers, truth will triumph. I fear this question cannot get though flying off on invisible wings to other realms, a full and open discussion in this or any other counthis subtle aroma may carry the germs of invisible

which are continually being thrown off in the decay mind and its workings. He uttered many truths, and reconstruction of material life, shall form the some of which were original with him, and others germs of a higher and purer human frame; for, as attered by people who lived long before he did; and we know of no form into which the perfume of the he had some errors which cannot be get over. In rose could enter other than the rose itself, so we respect to his opinion of woman, his mind seems to cannot conceive how the human thought, when set have been darkened. If woman had had the confree by death, can possibly enter into the compositorol of the government for the past fifty years, the tion of aught but the renewed and perfect human country could not have been in a worse plight. being.

In this view, the transmigration of souls, that doctrine once so general, and still cherished by so sition. large a portion of mankind, is seen to be a mistake, taught, have caused more distress and suffering on from the fact that higher forms of being cannot retrograde and become lower. For example, lime which forms part of the marble rook, and lime from hu- the people, and their efforts resulted in the destrucman bones, are chemically the same substances; but the latter increases the productive value of the soil and the former destroys it, because the lime of rocks cannot rise from the mineral form to that of a component of the animal structure, by entering into the growth of vegetation.

On this principle, the human soul, which has once passed through a form of material existence, can never be re-absorbed into the great reservoir of mind, because it has received the distinctive and ineffacenble feature of individuality. In short, no process of reasoning, no element of material science, gives any support to the notion that the human soul is not immortal, which, on the other hand, the alternation of night and day, the revolutions of the planets, and the laws regulating the functions of life, in all departments of nature, clearly prove that it is the type of immortality. We never have known winter thout a succeeding spring, or seen a flower decay without provision for another to take its place; and surely when we reach the highest and most ennobling form of existence, we cannot receive these as but a mockery of the hopes that most contribute to elevate and cheer the soul.

We praise the beauty, the balmy silence of the night, because we know that, beneath its veil of darkness, every flower, every living creature, is gathering a slumber renewed vigor for the labors and the enoyments of the coming day; and, when that sleep comes to the human form from which it knows no waking, shall we deny to its living principle an after existence, because, forsooth, our mortal sight cannot penetrate to the dawn of its morning in another sphere? No! the greater the stillness, the more refound the mystery of that slumber, the more comolete and beautiful will be the reproduction for which

it is a preparation. The most witching splenders of our earthly nights, fade before the instructed mind, compared with the wondrous mysteries so filled with prophecies of coming dawn, so redolent of starry images of hope and immortality, which cluster round the night of Death; and its morning will be so glorious that the most gorgeous splendors of an earthly sunrise will seem as pale as the star of evening in its presence; nay, verse would grow dim before its rays! And the awakened soul, how from its dreamless sleep—the more refreshing because dreamless—will it. spread its new found pinions and plume them for its

The repose of death how perfect! and yet both the

nal animals) day is the period of labor, and night is hardest to be borne are those which precede the wakening of hope and patience in the soul; and so Death, our preparation, is mysterious, silent, and stealthy—so is the life which succeeds it beautiful, perfect, glorious, and divine. Stuty the book of Nature, or the book of Revelation, and you will get no really as like death as can be; the only difference other answer. Study all human experience, and it being that death is the sleep of the body when it has leads to no other conclusion. Study the inmost depths of your own soul, and it says, Blessed is Death, the harbinger of life! You all praise sleep, and the decay of flowers, and Winter, as emblems of renewed life and vegetation. Much more should you welcome Death, and with longing gaze give your loved ones to his arms, as you would lay your infant down to sleep, knowing that in the morning it will rise in new strongth and beauty. Blame not the Deity for Death; but, when thanking him for the material blossings of plenty and peace, remember that more precious than all is his blessing of Death -the precursor of Eternal Life.

> Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, APRIL 17, 1861.

Subject .- " The Apostle Paul and his Writings. JOHN WETHERAEE, JR., Chairman.

RICHARD BURKE.—It seems too late a day to find fault with Saint Paul or his writings. If there ever was any man who deserves the admiration and praise of the world, that man was Sanl of Tarsus, or Paul; and it seems strange that in a body of Spiritualists, there should be one word said against him; for, if my memory serves me, he was converted in a remarkable manner. He went from home with his heart full of murder toward the Christians and, came back a convert to their doctrines. This event is historically true. What is there in his writings which will not stand the scrutiny of the human mind? Are his writings not in harmony with the feelings of humanity, and the laws of morality? He claimed not their authorship for himself, but seemed to be inspired by a power from above. I see nothing in the character of Saint Paul to censure, but much to praise. Allowing that he was a fanatic, was he not an honest one? Denying himself as he did for for, showed his purity of intentions, and integrity of purpose. I don't know how any one examining into the matter, can help seeing much to admire. Some of our strong-minded women take exceptions to Saint Paul; but with due deference to those women, I would say, Saint Paul was right. Is it not known by practical experience that woman's true theory of practice should be to conquer by obedience? Some women may stand upon the rostrum, but they are not fit for the fireside. The most lamentable object on earth, is a woman with a man's head on her shoulders. Men and women should lay their heads together, to keep such women out of existence. It is wrong to encourage weak and silly women in going around the country, teaching what nature never in-

MR. CUSHMAN .- We should speak of Saint Paul with the same respect we should any other author. changes which the material form undergoes, we can lt is as wrong to misrepresent Saint Paul, as any not but by admitting our immortality, explain what other author; and misrepresentation seems to have been the object of some who have spoken on this question. Saint Paul has been charged with being ness from giving forth its conceptions; and that a bigamist; but such a charge is utterly absurd, and utterly the reverse of the truth. I am astonished that any should believe it. It was also claimimmortal by being assimilated with, and embodied ed he was the author of continence, and the founder in, the thoughts and deeds of successive general of nunneries and monasteries. He only opposed the tions what must be the destiny of that soul itself? reckless and licentious course of the people of Cor-Surely, the source is not inferior to that which is inth, who had begun to claim the right of affinity derived from it. If you saw a fountain bubbling in with other men's wives, and even with their fathers'

JAMES TULLIS .- It is some little time since I have No one will affirm that a ray of light can outlast been acquainted with Saint Paul, or any other saintt. its source. Therefore, the immortality of great con- Saints have got rather below par with me, for I've weighed them, and found them wanting; and I opine rious evidence of the immortality of the soul. But did all the world use the same scrutiny, they would can never be destroyed; and who shall say but that try, on account of educational or hereditary super-this subtle aroma may carry the germs of invisible stition. My acquaintance with Saint Paul's teachvegetation to deck the amaranthine bowers of far-off ings would lead me to clasp him with the distinorlds! guished men of his time. He had doubtless wast in like manner, we know not but that the atoms foresight, and a practical knowledge of the human The church have over since opposed the recognition of woman, and cite Saint Paul for proof of their po-The religion such men as Saint Paul have earth than anything else. In India its followers have tried to force their religion down the throats of tion of the canals built by the natives, and the present famine. Spain has been enervated by her re'igious institutions. The people of all nations were happy, till they had religiou forced upon them; then they degenerated. Where nations have retained their enlightenment and increased in it, it has been in spite of religion, and not in consequence of it.

Dr. Wolfe.-I do not know if it would make much difference to humanity, if Saint Paul was never again alluded to in the world. I think humanity would know as much, and more, of the laws of their being, and of the universe, if Saint Paul had never lived. His writings certainly had some very true things in them, but that he ever originated a truth, or gave it existence, is certainly not consistent with the facts. His conversion was the result of natural laws well known to Spiritualists-or, if not, it is their fault, and not the fault of the laws. If Saint Paul committed an error, must we receive it on his account? This might have done once, but will do no longer. Everything, now, must be brought under the focus of truth; and if it will not stand the test, it must go own, no matter who sustains it, or gives it authorty. The day of authority has gone, and truth has asserted its supremacy over all else. I speak as authoritative as Saint Paul himself, when I say, woman is man's educator, because she has finer intuitions than he has. She stands eminently head and shoulders above man, in serving the divine purposes of humanity. Eighteen hundred years make great difference in the educational power of mankind. The poor slave who sees a steamboat pass up the Mississippi, knows nore of the laws of steam than Newton did: Benjamin Franklin never rode behind a steam-car, and Washington never took advantage of a telegraphic wire. It wont do to come here bringing your old nouldy gospel, and claiming their preference to the living gospol of to-day.

MRS. COOLEY.-I have a son twelve years old. Washington is, to him, a myth; but we know Washington once did exist. The same of Christ and Paul. I believe the blood of Jesus, shed on Calvary, was the beginning of the Christian religion. I know I have been profited by the writings of Saint Paul, or

somewhere between the two extremes we find here to-night. I believe Paul proclaimed some truths, which will commend themselves to us. He was a falling asleep and the awaking are so gradual and man of indomitable perseverance, and we can vouch so harmonious, that the spirit greets the sunlight of for his integrity and faithfulness. We all believe eternity with that exulting feeling of abounding life he was converted suddenly, for his was an instanand all-conquering energy that fills the healthy man taneous change of mind. But I do n't care how he at the break of day. Then do not condemn Death! or any one else was converted, so long as he was for it is really in all the sorrows and despairs which converted. With regard to his opinion of women, I come in its train, only the more suggestive of life. think his extreme was balanced by some others, who if Death came less stealthily and silently, selecting place woman altogether too high. I believe Paul with partiality here and there a victim, we might gave an idea of resurrection which every Spiritualsay it was not the harbinger of immortal life; but it ist accepts. He ignores the idea of the old body comes alike to all created things, at all seasons, and coming up again, as absurd; and this doctrine was in every shape, and shall we say it is oblivion? No! never taught by any one before his time. He lived Let us remember that as the darkest period of night in an age a good ways back of ours, and could not

Mn. Johnson.—We are all apt to speak from our cess of mediums depends upon their spirit develop-standpoint of education, from the circumstances by mont. Let us have practice as well as theory, and which we are surrounded; so probably none of us will tell the whole truth. Our lady friend says she believes the Christian religion grow out of the blood of Christ shed on Univary. The Scriptures say he was executed for blasphemy; and that blasphemy consisted in going counter to the Orthodox religion of his day. Paul was a remarkable man. He was cultivated and more thoughtful than any of his cotemporaries. He was an Asiatic, and where he was born Polygamy was allowed and practiced; and from such an association of events, he wrote as he did about woman. He spoke with great judgment on all questions; and if we should understand him fully, we should condemn him less.

Dr. GARDNER .- I can't agree with Saint Paul in eing all things to all men, nor to all women, either. I agree with the sentiment that we cannot well know what Saint Paul did preach, because the sa-ored writings containing them have come down through the hands of so many priests. I do not know that he was over wise, or had much knowledge of anatomy, physiology, therapeutics, or materia medica. The lower you go in the scale of intellect and humanity, the less is the estimate of woman; and if you can find any one lower than Saint Paul in this regard, I would like to know who it is. The difference between the sexes is necessary, and to strong, the spirit will be also; but not always. If be taken advantage of. It is not the use of a thing that damneth a man, but the abuse; and with the entire aud total abstinence, a man canuot be a man nor a woman be a woman. The world has got to meet this question of the sexual uses, and it is no use trying to hide it. The matter has got to be investigated and understood in all its bearings, before the world is many years older.

Mr. WETHERBEE .- It is hard to speak of Saint Paul without speaking of his cotemporaries. I am sorry to see anything thrown out derogatory to his character, for I believe he was much of a man, although he has come down to us in bad company. I think for the structure of Christianity we are inlebted to Paul, and so his name has been identified with everything bad in it. Paul was impulsive, and so pretty sure to be honest. Such men I admire; and if Paul sometimes did make a mistake, I'll forgive him for it, when I wont the man who weighs every word before he speaks it. 'Had he lived to-day he would have been head and shoulders above any of the men we see around us. We know he committed errors of judgment from lack of information. as we all do; but he made the best use of the knowledge he had while he lived; and he brought into use a discriminating mind, and here was the secret of his success. Had he not been converted, Christianity would have been unknown fifty years after the crucifixion. Paul was a good medium, as well. He could be taken up into the third heaven, and see the celestial glories there. So could Swedenborg; and Columbus in his old age could hear the voices of his spirit-friends.

Subject next week-" Woman's Sphere."

REPORT OF THE SPEAKERS' CONVEN-TION AT WORCESTER, MASS.

TUESDAY, APRIL 16, 1861.

The Eastern Convention of speakers, advertised to be held in Worcester, upon this day and to-morrow met according to notice in Washburn Hall, this morning, at ten o'clock. Owing to the unpleasantness of the weather-for we had quite a snow-storm to welcome us-but a few in number arrived in the first trains; but that number was increased in the afternoon, until about twenty-five mediums were present. The day was mostly spent in conversations among the mediums, in furtherance of the objects of the Convention, two of which were "to scoure and promote a more extended acquaintance with each other," and "to find the uses which Spiritualism has had in the experience and development of each individual."

In the evening the meeting was more in form ; but those present spoke in an easy, familiar manner of the innate, and strange experiences that many of them had passed through. It was voted by the meeting that Hon. Warren Chase, of Michigan, be a committee to draw up a word of greeting to our Western friends, who assemble next week at Sturgis, Michigan, and to report to morrow. Adjourned until to-

WEDNESDAY, APRIL 17.

The company who left the hall last evening reassembled this morning; and after a conversation of nearly an hour, they were called to order by E. A. Newton, the President of the Committee, who gave as a question for the day's consideration, "What does the present age require of us as Spiritualist teachers, and how shall we best become fitted to meet those demands?"

Letters were received from F. L. Wadsworth, Goshen, Ind., and Prof. J. H. W. Toohey, of Cleveland, O., sending a fraternal greeting to the Eastern Convention, and all the friends in this section of country Mn. Hall, of Buffalo, made a few remarks, and was followed by Hon. Warren Chase with the following quotation, which is particularly applicable to the subject:

"Nature's law is give and take, Using, and not keeping— Lending for the borrower's sake, Sowing, and not reaping; Leaves the flowers' pavillion make, Dows the flowers' thirstings slake; Flowers give oder to the air; Air divides it everywhere."

Mr. Loveland followed in appropriate remarks concerning the " diversity of gifts," and the necessity of a good scientific education as a basis for good and effective mediumship.

Mr. Thayer made an extract from Toohey's letter, in favor of "Criticism and Practicability." We must be willing to be criticised in sentiment, as we criticise. We theorize instead of practicing.

Adjourned until two o'clock.

AFTERNOON SESSION. Came to order at two o'clook, and Mr. Lincoln of the "True Flag," advised mediums to strengthen er get into an argument with skeptics. Throw away attend any of our circles. alcoholic stimulants, and narcotics, tobacco also; the golden rule.

The "Greeting to the Western Conference" was presented by Mr. Chase, accepted, and placed before those present for their signatures.

HENRY C. WRIGHT said, Each day, age and year elevate the individual man above his surroundings. The tendency of the day is to make man the victim of institutions, to knock out your brains to save your hat. We should apply Spiritualism to the great natween the transient and the permanent. Institutions are transient; the soul is permanent.

H. MELVILLE FAY, one of the "Fay Boys," of Akron, O., considered the development of the human soul as the highest demand of the age, that we may have true men and women. The progress and suc. ship, which illume only the track it has passed.

ment. Let us have practice as well as theory, and a strengenthing of the physical.

Mr. Hamilton, of New York, improvised a little poem, and was followed by

Mr. LEO MILLER, who has found a demand to be that the religion of Spiritualism, Reason and Wisdom, shall be made to harmonize withithat of Love. There is a tendency to build up an intellectual and philosophical religion, and it is not received by the masses. May we not blend that of the intellect with that of the moral, and warm up our religion by the Promethean fires of love?

WM. E. COPELAND spoke with reference to the mindculture of mediums, and thought much useful time was thrown away.

Mrs. Clank, of Lawrence, said, The world gives spirits no oredit; and why should they, when I have heard their control disclaimed before an audience of three thousand people? We should have no false pretences and put away pratings.

D. J. MANDELL said, Let us not forget to build up as well as tear down. Lincoln says if the body is you have a balance of spiritual power, it will sustain the physical, and hence many weak ones live and fight long, as even John Knox did.

Miss Sprague found as a demand, a true and noble motive, a wish to do good, and a willingness for self-sacrifice. Each should be willing to give up his whole nature to the cause, and say, as the good soldier, if I die, I die at my post, and in my place.

H. B. STORER.-The right chord has been touched, the great demand is fuithfulness. Is it not my duty to counsel those whom I think to be in a slough, and thus be faithful in actions as well as thoughts? LOVELAND .- I have long since settled a principle of action, in relation to judging other people. I know of no wrong doing on the part of the doer, without an intention of wrong, it is to me only a mistake. It is difficult to say that a person intends to do wrong, for we are not Omniscient, nor Omnipresent, and cannot judge.

H. C. WRIGHT .- Is it right to try one's action by his acknowledged standard?

LOVELAND .- Yes, certainly; when I say I know no wrong, but an intentional wish to injure, I would live or die by that standard.

STORER thought we ought to compare our standards of morality, in order to come to the right one, but I felt no authority to condemn.

NEWTON .-- We should act up to our highest conviction of right. Do you do the best you know, and act up to your highest intuition? are the questions to be replied to, and we must be willing to help all who will be helped.

HENRY C. WRIGHT-There is an unalterable standard of truth and right. What is truth to day, is so to morrow, and what was right for the Jews, is right for us. Man has no power to annul a moral obligation, and the great error of this age is an ever-shift ing standard of right.

Mrs. Townsend said, it is my duty to learn something of what is required of me to do after leaving here. Woman is called to this field as well as other fields, and it is her place to fulfil all her duties, whether on the battle-field, or any other field.

Chase .- I am pleased with this short discussion. Conversation is but carving, give just enough. Give of the prime, and just in time.

THAYER spoke in favor of self-sacrifice.

LOVELAND .- Can we in strict justice to ourselves sacrifice anything necessary to our own real good? THAYER -- No. LOVELAND asked what he meant by self-sacrifice;

to which Mr. Thayer spoke of giving up friends and money and situation, but that the reward he had received was many fold.

LOVELAND .- Then you mean to say, brother, that, you discharged your duty, and in that way self-sacrified, and by it brought several good thing yourself? MR. FAY repeated a beautiful poem by Mrs. F. O.

Hyzer, and the meeting adjourned until 7 o'clock in the evening, at which time we shall be addressed by Mr. Loveland and Mrs. Spence.

. Things in St. Louis. As this city is fast becoming one of the most im-

portant cities in the Union, both in Spiritual and general business affairs, it occurred to me that a few general items would be interesting to your numerous renders.

Spiritualism in St. Louis, is standing firm, and will stand so long as there shall be a foothold for it. We have some able and energetic spiritual workers in this city, and many are daily waking up to the great facts revealed to them. Lectures are given every Sunday in Mercantile Library Hall to large and appreciative audiences. The speakers are abla and powerful, many of whom show promise of great fullness. But we need calls more often from some of the popular traveling lecturers. The Hall is large, being capable of scating several thousand persons. Public sittings are also held in various parts of the city on Friday evenings, and private circles are nu-

At a private circle the other evening we witnessed some very astonishing feats performed by the spirits, such as lifting the table entirely off the floor, holding the doors so that they could not be opened causing the table to dance and move around the room with a man on top of it, and by placing the hand under the table it would be immediately seized and shaken by a cold spirit-hand. Also, a person present was bound hands and feet with a strong rope so that it was impossible for himself to unloose it, and their magnetisms, and thus their control over audi- the company left the room for a moment, and upon ences. Cultivating the powers within you, is adding their return he was found on top of the table, with to the spirit-power around you. Cultivate your his hands and feet perfectly free. Such occurrences physical, and thus strengthen your spirit. Build are proofs of strong spiritual power, and if the inup a high and holy love within your soul, which credulous or non-spiritualists are disposed to doubt shall be for the good of others without expecting a the above statements, they can be done again before return. Cultivate more and more of sociality. Nev- their astonished gaze, if they will take the trouble to We have one strong medium in our city, who is

your habits will go far beyond your preaching in often raised from the floor by some unseen power, example to others. Feel no envy to others; follow and carried around the room above the heads of those present.

I will here state that all persons are heartily welcome to attend all the sittings held at my rooms, and all earnest seekers after truth will most surely be benefitted by coming and seeing for themselves. Mr. as its claims upon us. I estimate each man's re- Peterson, the promising young writing medium, is ligion by this. How does it affect you? Strive to always in attendance, and will write out the occupation, residence, names, &c., &c., of any person present. Also, Mr. Billy, a very strong seeing and rapping medium, is generally present, and will convince all persons that he practices no deception. And, tional question of war or slavery. Distinguish be- dear Banner, may the day not be far distant when the great light of Spiritualism shall be shed over our whole land. Yours truly,

G. G. MEAD.

To most men experience is like the sternlights of a