

VOL. IX.

MARCH! MARCH! MARCH! Rallying Song of the Volunteers.

BY JOHN S. ADAMS.

Arouse, arouse, for our country calls Her gallant sons to-day ; On the field of war there's work to do, Arouse, arouse, and away ! The flag of the Stars and Stripes, that long Has floated broad and free, Is trampled to earth, and rent in twain By minions of Slavery.

CHORUS. Then arouse, arouse, arouse, arouse,

At Freedom's call to day, With the Stars and Stripes above our ranks, March, march to the field away, They think us weak but they shall know,

We will meet our country's call, With the nerve that fought on Bunker Hill; And the strength of Faneuil Hall. We fight for Freedom's priceless boon, The heritage that came

From Concord and from Lexington. And Charlestown's field of flame.

CHORUS, Then arouse, arouse, arouse, arouse, At Freedom's call today, With the Stars and Stripes above our ranks, March, march to the field away,

We proudly raise the Stars and Stripes, And Freedom's flag unfurl.

Hurrah ! hurrah ! for the rifle shot, And the clouds that upward curl I For they mark the spot where Slavery yields To Freedom's onward way,

And the loud huzzas of a grateful world, Will crown our decds to-day.

CHORUS. Then arouse, arouse, arouse, arouse, At Freedom's call to day, With the Stars and Stripes above our ranks, March, march to the field away.

Written for the Banner of Light. UDITH:J OBr THE MYSTERY OF MORTON MARSH MANOR.

BY M. V. ST. LEON.

CHAPTER VIIL-CONTINUED. "Yet his countenance does not indicate cruelty; I know it is cynical, but I should judge he has become so through possessing a sensitive nature." "Life seems a burden to him."

"At his age, too-"

NEW YORK AND BOSTON, SATURDAY, MAY 11, 1861.

Remembering her almost exclusive acceptance of Captain Yarrington's escort at Ventnor, I inwardly accused her of being a flirt, and conjectured that Lady Orford's anxiety had chiefly arisen from this trait of character. Although I did not feel that degree of tender interest in Alethia as before she had repulsed my friendship, I was sufficiently grate-

ful to her mother for past favors to regret such frequent association with a person whom I knew Lady Orford disapproved. Yet I was powerless to effect any change. To Alethia I could not speak, and I did not think myself authorized to mention the matter to any other. Accident befriended me. While taking an airing with Lady Eugenia one

day, we passed a carriage containing Alethia and her chaperon; the former was gaily chatting with Sir Wilford, who rode beside the barouche, and her companion, a young married cousin, was occupied in watching the movements of her pretty infant in its nurse's arms opposite.

Lady Eugenia leaned impulsively forward, and as quickly shrunk back before she was seen-but both Alethia and her escort saw and saluted me. "Are you acquainted with that gentleman ?" Lady

Eugenia inquired in surprise. "Somewhat. I met him while with Lady Orford

last summer." "Miss Blackburn appears to be on very friendly terms---"

"He saved her life," I replied, and added a short count of the luckless boating excursion.

"Did Alethia manifest any particular preference for his society during the remainder of your stay ?" asked Lady Eugenia.

"She was much more frequently with Captain Yarrington until the last few days."

"Is it possible that they met?" murmured her ladyship; "but you say there was a change-do you think she still prefers Sir Wilford ?" I felt justified in speaking freely, as 1 did not doubt that Lady Orford's views would be known by her friend, and perhaps some good consequence might follow ; at all events there was no risk in repeating anything to Lady Eugenia. 1 therefore gave a description of Alethia's conduct, remarking that I believed, it more the result of coquetry than

any incipient affection. "But Sir Wilford ?" Lady Eugenia inquired, "does he seem equally heart-free?"

"I cannot say-he is so impassible that it is hard to decide; but his manner is so flattering toward ladies, that each might think herself in turn the exclusive object of his thoughts. The evening I was at Mrs. Cecil's soirce, he was there too, and knowing I was among strangers, was very attentive throughout the evening."

two occasions she had engaged in decided flirtations, into our plans with hearty interest. and at their close exhibited depression of mind, although they had ceased of her own free will.

Captain Yarrington, during Lady Orford's absence, yet looking at Yarrington very earnestly. had been a frequent and welcome guest At Lady Eugenia's, whose manner was full of suppressed tenderness that could not for a moment be construed into any attachment incompatible with her age and dig. my idea of an earthly paradise." nity. The freedom from etiquette which was accorded to him soon rendered us as much at ease with each other as friends of long standing.

One evening I sat in the drawing room alone, awaiting the return of Lady Eugenia and Mrs. Berko | then resumed her usual aspect. ly, who were dining out, when Yarrington was announced. As I shook hands, I noticed a spray of One sees roses, carnations, mignionette, and various other flowers occupying that position, but there are varieties that would look unnatural in the atmomous clambering honeysuckle at Morton, which tos- her plans. sed its luxuriant branches of homely, old fashioned white and pink in at the library windows, where many a time my cousin and I had sat in the deep casement with the summer moonlight streaming in, building air castles, or planning exploits.

Following the direction of my eye, the Captain said, "You think my choice an humble one?"

"I commend it; there is something dear to me he associations that cluster brings to mind."

He immediately offered it for my acceptance. "Take it," he urged ; "it was gathered for you. aw a porch covered with the blossoms, as I was returning from a ride to-day, and, knowing your rural

penchant, begged a little. But are you particularly fond of the fragrance ?"

and Richmond."

"I think you are a pattern cousin."

"Why ?" I asked, laughingly, and yet coloring. makés him so well remembered."

"You must bear in mind, sir, that my girlhood fitted a certain suitor who offered a remarkably was very meagre of friendships. I was a shy, grave pretty coronet to her inspection. You are the last body, whom none understood but my cousin, and he person, my dear, to ory down a love marriage." was always so thoughtful; no wonder that in the absence of many attachments I clung closer to the she would have my prospects spoiled by such infew I enjoyed. How sweet this spray is 1 Dear old trusion, she would beguile Captain Yarrington from

first of the season. Her loss of spirits puzzled me. explained, she did not seem nearly so surprised as I I had not thought her remarkably susceptible, yet on | had expected, but congratulated us both, and entered

"And where do you purpose taking Judith after the happy event?" inquired her ladyship, smiling,

"Wherever she chooses," he replied, glancing at me. "Ah I there are bounds to your powers," I retorted. You cannot offer Morton Manor to me, and that is

A peculiar expression passed over his face, but he merely responded :

" Love works wonders, you know." Lady Eugenia seemed puzzled for a moment, and

How familiar and at ease I felt with Captain Yarrington. I even called him Richard unhesitatingly, honeysuckle in his button-hole; it struck me oddly. before the evening was gone, and at his departure consented that he should call early the following forencon.

If Lady Eugenia had not been astonished, Mrs. sphere of a fashionable London season. I presume Berkely made ample amends. She was absolutely sense of this called up the remembrance of a fa- indignant at what she termed a conspiracy against

> "To think of your being so ungrateful," she remonstrated with me. "I had everything so finely arranged. I assure you, Judith, that Lord Porlock is much taken with you, and only waiting a proper opportunity to declare himself. Come, do not throw away such a match."

"Ab, Jennie !" exclaimed Lady Eugenia, " you are an incorrigible match-maker, but I doubt if Judith could be enticed by fifty Lord Porlocks, Captain Yarrington aside."

"Indeed, I much prefer to marry nearer my own station," I said.

But Mrs. Berkely was not to be appeased. "Station!" she contemptuously ejaculated, "I would like to know what right a girl has to a dis-"I believe so; it reminds me of Morton Manor, tinguished style, if she does not keep it for the soclety that appreciates it."

"Jennie," said her ladyship, archly, " you are not the only one who prefers preaching to practice. "Because you cherish so many pleasant thoughts The Hon. Miss Chichester married plain Mr. Berkely, f him; one might be jealous of the superiority that a far less prudent choice, in a worldly sense, than this under discussion, and thereby greatly discom-

> Mrs. Berkely laughed, but declared that before his allegiance, and jilt him as soon as I had be-I now no longer spent the evenings from home in Lady Eugenia's boudoir; while her ladyship seemed to enjoy much in seeing our happiness. In this new life I unfolded traits I had never imagined I possessed, and not a cloud marred the sky, until about a week before the time set for my marriage. Then I noticed a sudden change in the Captain's expression-he evaded questioning, assured me of his freedom from illness, but that whole evening was by his request, filled with music, so that I had but slight chance for critical observation. Just before he left, he placed a small package in my hand, Guard this for me, Judith-if I do not claim it before three days, you may examine its contents." As he said this, he held my hands standing by exclaiming:

my attention. She was mechanically slipping a ring up and down on her finger, and looking into vacancy with a sad, dreamy look that startled me. Rousing herself presently, she said :

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"I must send to inquire after Sir Wilford-it would be terrible if the worst should happen," and she shuddered nervously.

Even in my present mental distress I wondered what was the secret of her interest in Richard-so deep and uncontrollable as to produce such emotion. "Do not alarm yourself, dear Lady Eugenia," I ventured to say : " let us hope for the best, and perhaps when we see Captain Yarrington he may cheer us."

"Oh, life ! what a terrible mystery it is," she cried, unheeding my words. "Judith! never take the first step on uncertain ground-one does not sink alone, but drags others down with him, sooner or later. The innocent suffer as well as the guilty, till no one can say where the curse stops."

And she rose with tightly clasped hands, seeking relief in motion. Could this agitated, suffering woman be the calm, passive Lady Eugenia Meredith? Half my own trouble was merged in sympathy for her. After a time she advised me to write a note to Richard, as he must be anxious to hear from me; and then, pale and exhausted, seated herself by me. I drew my writing desk toward me, but, still tremulous, did not place it securely on the table. It fell with a crash, bursting open and scattering its contents. I commenced gathering them up, when, with a quick ory, Lady Eugenia snatched a card that had fluttered on to the lounge beside her.

"Where-where did you get this?" she hurriedly inquired.

"Among my aunt's papers," I replied, too much startled to reason on the propriety of reserve.

"Your aunt-who was she?"

"Mrs. Murray,"

"The Mrs. Murray whose hand-writing I see here -Lucretia Murray ?" "The same." I answered with a nameless dread.

for the card was the one I had found in that drawer which the masked stranger had rifled at Morton Manor.

"Do you know that hand ?" she inquired, pointing to the first date which was evidently penned by a gentleman.

"I do not, Lady Eugenia."

A look of relief crossed her face, but she gazed earnestly at me, and said: "You are not like your aunt; though you have

"Why, child I he is old enough to be your father. I know he appears young," she continued, noticing my surprise; "but hard-hearted people hold their looks wonderfully well."

The remainder of the way was passed in silence. I was meditating on what had been said, and Mrs Berkely did not interrupt me. Lady Eugenia having retired, we separated immediately on our arrial home, and my dreams were filled with incongruous images, the distorted repetitions of what I had seen and heard.

When the incidents of the previous evening were discussed at breakfast, I noticed that Mrs. Berkely made no mention of Sir Wilford ; convinced that the omission was intentional, I followed her example.

"By the bye," said Lady Eugenia, when her cousin had sufficiently described the satisfactory result of although she did not request me to follow her exmy debut, "Lady Orford was with me last evening ample, I supposed I ought." after you left, and is in great anxiety : Harry is seriously ill at Nice, and she will be obliged to leave Alethia just in the height of the season."

"Plenty of chaperones can be found for a brilliant young heiress," remarked Mrs. Berkely, dryly.

"Of course; but there are few capable of exercising much influence over so independant a young girl."

"Thank fortune the attempt is not likely to fall to my share," said the pretty widow, shrugging her order for home. shoulders, for Miss Blackburn was no favorite with her.

"Lady Orford greatly regretted the caprice that led to her coolness toward Judith," continued Lady Eugenia;" then addressing me, "she said that while your influence continued it quite relieved her left a flush on her oheeks and a fire in her eyes. of care, and that if it still existed she could go from Alethia having an engagement, did not remain, but home content to entrust Alethia to friends."

"I do n't envy her uncle's family," said Mrs. Berkely, "as I presume she will stay with her guardian."

"Yes: Lady Orford observed that if I went more into society she should rely on our old friendship and request me to take charge of Alethia, but that she could not presume on your good nature, even if the presence of Judith in my family did not pro vent."

Mrs. Berkely was indignant at Miss Blackburn's freak. I had chanced to interest her, and warmhearted in her likes as she was relentless in her dislikes, she resolved to carry out a whim in regard to me. I must premise that being resolutely bent on remaining a widow, she had no jealousy of conquests, and was a famous match-maker; she had been gratified with my appearance and reception the evening before. They had reflected credit on her taste and discrimination, and I afterward discovered, suggested to her fortile brain the idea of procuring me a desirable settlement in life. With proper material for the enterprise, I cannot say she might not have succeeded, as she had a charming way of making innovations popular, and a natural gift at obtaining obedience.

Thus it came to pass, that before long I was inoluded in Mrs. Berkely's invitations, and Lady Eugenia was so much more desirous for me to accept them than to remain with her, that I had no choice with Miss Blackburn, whose recognition was merely that he never appeared conspicuous.

"Do you see him often in company ?"

" Very frequently; but he is with Miss Blackburn constantly when she is not dancing. He never takes any part in that amusement, and as I do not either, he generally exchanges a few words with me between the setts."

"Does he know that you are with me?" "Oh yes,-he learned that at once."

Lady Eugenia leaned back quite pale, and, after a few moments' silence, said :

"Why did you not mention these circumstances before ?"

"Mrs. Berkely avoided doing so from the first, and

"This must not continue," said her ladyship anxiously; "Alethia may become fascinated before she is aware ; and yet I cannot add to Lady Orford's cares at this time."

For a long time she sat silent, and then taking her note case, wrote a few lines on a blank leaf, and directed the coachman to drive to Alethia's present residence. Finding that Miss Blackburn had not yet

returned, Lady Eugenia left the note, and gave the

Just before dinner, Alethia was announced, and

was immediately closeted with Lady Eugenia. The conference was rather long, and when the ladies rejoined us, the elder was exhausted, and her companion scarcely recovered from some agitation that had promising to call soon, hastily departed.

The effect of this interview was perceptible, when I next saw Miss Blackburn in company with Sir Wilford. She was courteous but reserved, and finding a change, the gentleman transferred his attentions to another quarter. During the evening I found myself in his vicinity, and after a few preliminary remarks, Sir Wilford said :

"How do you like society in its aspect of thoughtless gayety ?"

"It is quite amusing to watch it," I replied. "You do not seem anxious to take a more active part."

"No, I should not go out so much if it were not that Lady Eugenia desires to gratify her cousin, whose whim it is."

"Lady Eugenia is an invalid, I believe?" "Not exactly, but fonder of retirement than excitement."

"So I have understood from Miss Blackburn, who visits her frequently, I believe."

I at once divined that Sir Wilford wished to ascertain if there had been any interview between the two ladies since morning; but I gave him no light, and the cause of Alethia's distance remained a matter of conjecture.

When Lady Eugenia inquired if there were any change in the previous intimacy, I frankly told her the extent of my observations, and noticing that she seemed deeply interested in Sir Wilford's movements, left but to do so. I was not unfrequently in company frequently mentioned him, supposing her anxiety arose from a desire to watch over her friend's daughcivil, and whenever Sir Wilford was also present, he | ter without active interference. Alethia however was her favored attendant, but in so quiet a manner, | continued to avoid the companionship of Sir Wilford, and became less gay and lawless than during the

lanor 1 it is in full luxuriance now."

"Miss Kennedy," said Yarrington-and I looked come Lady Porlock, through pique at his desertion. up with surprise, for there was a significance in his voice I had never heard before--- " what shall I do to among heated crowds, but, when Yarrington called, be as kindly regarded as your cousin ?" I was silent from astonishment, soarce believing I

had heard correctly. "I do not think you are aware how gratefully

regard my benefactors," I at length replied. "Gratitude will not satisfy me-nothing short of the same tenderness I feel for you."

I was quite speechless now.

"Judith," he said, taking my hands within his, and with a mournful energy underlying the soft ow tones, "I am a lonely man; though young, I have felt the 'heat and burden of the day,' and saying: onged for rest and shade. With you I find it, and with no one else. Do not think this a sudden knowledge-you have always had a soothing charm for me, and it seems so natural to seek your society, the doorway; he hesitated a moment, then impulthat I can scarce imagine a future in which you sively drew me toward him, kissed me, and hurriedly have no part. Is there any answer in your heart to this appeal ?"

The peculiar absence of all embarassment or haste, the thorough home-like feeling which perva ded his manner, infected me so that I experienced ne agitation as at first. It appeared the most consistent thing in the world for me to be situated just as I was, and I replied :

"There is an answer-if you find happiness with me, may you ever do so."

"Spoken like yourself," was the comment ; " you shall never regret this decision."

We sat silent, for several minutes.

"Judith," then said my companion, " when am 1 o claim you exclusively? What should prevent my doing so at once ?"

"Oh, Captain Yarrington !" I exclaimed, for my thoughts had not yet outrun the present moment; then L paused, for I had really no reason to offer in opposition.

"Judith, you must call me by my Christian name

I assented, and, with some hesitation, pronounced it. "It seems odd." I remarked.

ence no difficulty in speaking," he answered, smill and requesting me to break the news to you." than the stiff address I have taught my tongue to of the consequences, in such encounters, to the un-

name ?" I inquired, in surprise; for I was a novice in the usages of Cupid.

so a long time;" and the mischievous brilliancy that on rare occasions so lighted up his face, played about every feature. "But to return-you have not given begged Lady Eugenia would conceal nothing from me a satisfactory answer to my last question. Unless you can give some weighty reason for delay, I ously injured, but that Sir Wilford's situation was shalkinsist on attending you to church at once."

After some time I battled so successfully with if he were allowed to speak with Lady Eugenia that ["There is no danger from the law," replied her now gave myself up to the enjoyment of the present, wound is the result of accident. Fortunately there until my lover was satisfied that my usual undemon- are no suspicions abroad." strativeness was merely the result of that loneliness and self reliance which had been forced on me.

"Good bye-God bless you!" was gone from the

A strange dread filled me-the clang of the hall door smote on my cars with a desolate meaning, as if hope and joy had departed thence to return no more. I glanced at the packet-it was without address and yielding in texture. I tried to think what the reason could be that I was to wait so long before examining it; there was no absence intended or I should have been notified, and the longer I pondered the more apprehensive I became.

Contrary to the usual custom now, I did not see or hear from Yarrington the next morning; but toward evening Lady Eugenia came and leaned over my chair as I sat listlessly at work on a drawing I was finishing for her.

"Judith," she said, "you are a brave girl; but I have something to tell you that is very trying. Shall I speak openly ?"

"You cannot exceed my own terrible thoughts," I replied.

"I have just received a note," continued her ladyship, "from Castain Yarrington, in which he states. that he is wounded, though not dangerously, but "Yet it is not unlike Richmond-that you experi- is forbidden to leave his room for a day or two,

> "A duel!" I exclaimed faintly, for I was aware harmed party.

"Yes, my dear, and with Sir Wilford Dudley. It is incomprehensible to me. I had not supposed Captain Yarrington a duellist, and cannot divine what cause his opponent's actions could have given, slight as their intercourse was."

I was too bewildered to offer any suggestion, but me. She assured me that Richard was not serioritical.

"How rash to remain here! Why did he not leave

When I unclosed my eyes after a few moments' silence, during which I had been trying to realize When Lady Eugenia returned, and matters were the sad news, Lady Eugenia's expression commanded bihind him. - Timothy Titcomb.

er height, con you are not like."

"She was my uncle's wife ; but her kindness to me always made her seem nearer than her husband. whom I never saw."

"Then she was not your relative-"

"Did you know her, Lady-Eugenia?"

"Very slightly. How fearful her power was over these she came in contact with !"

"She must have been handsome."

"She was magnificent. Oh, my child ! she has aused endless heartaches."

The mystery of Morton Manor began to unfold ; here was a connecting thread-would Lady Eugenia unravel it? She seemed disposed to speak further, but finally said :

"I hope Captain Yarrington will, be out in a day or two. Has he told you nothing, Judith ?"

"He left a package with me the night he was here last, which I was to open, if he did not call for it in three days. I suppose he will claim it now."

TO BE CONTINUED.

The Bauble, Fame.

If we go into a school exhibition, our ears are. leafened by declamation addressed to the ambition. The boys have sought out from literature every stirting appeal to effort, and every extravagant promise of reward. The compositions of the girls are of the same general tone. We hear of "infinite yearnings " from the lips of girls who do not know enough similitude of a palace " from those who do compre. hend the commonest duties of life. Everything is on the high pressure principle. The boys, all of them, have the general idea that everything that is necessary to become great men, is to try for it; and each one supposes it possible for him to become Governor of the State, or President of the Union. The idea of being educated to fill a humble office in life, is hardly thought of, and every bumpkin who has a memory sufficient for the words, repeats the stanza:

> "Lives of great men all remind us We can make our lives sublime. And departing, leave behind us Footprints on the sands of time."

There is a fine ring to this familiar quatrain of Ir. Longfellow, but it is nothing more than a musical how it is a lie. The ives of great men all remind us that they have made their own memory sublime, but they do not assure us at all that we can leave footprints like theirs behind us. If you do not believe it, go to the cometery yonder. There they lie-ten thousand upturned faces-ten thousand breathless bosoms. There was a time when fire flashed in those vacant orbits, and warm ambitions pulsed in those bosoms. Dreams of fame and power once haunted those hollow skulls. Those little piles of bones that once were feet, ran swiftly and determinedly through forty, fifty, sixty, seventy years of life; but where are the prints they left? "He lived—he died—he was the prints they left ? buried"-is all that the headstone tells us. Wo nove among the monuments, we see the sculpture. but no voice comes to us to say that the sleepers are remembered for anything they ever did. Natural affection pays its tribute to its departed object. a coneration passes by, the stone grows gray, and the man have ceased to be, and is to the world as if he had never lived. Why is it that no more have left a name behind them? Simply because they were not endowed by their Makor with the power to do it, and because the offices of li e are mainly humble, requiring only humble powers for their fulfillment. The cemeteries of one hundred years hence will be like those of to-day. Of all those now in the schools of this country, dreaming of fame, not one in twenty thousand will be heard of then-not. one in twenty thousand will have left a footprint

-will you not gratify me thus far?"

ing. "Now to me, Judith comes more naturally utter so long."

"You surely have not thought of me by that

"I am afraid I must plead guilty to having done

his exorbitant demands as to gain the promise that the country till the case was decided ?" I exclaimed. night he would abide by her advice. Thankful to ladyship; " none but the seconds witnessed the enhave shifted the responsibility on some one else, I counter, and Sir Wilford has given out that his

BANNER LIGHT. OF

Written for the Banner of Light. WARP OF FANOY AND WOOF OF FIG-TION.

The chieftian strode his lightning blade, The way was scorched and dusty-Yet, not a moment stopt, or stayed, Ilis spurs, begrimmed and rusty : On flow the blade, 'mid cloud and foam, And bore the here lusty-Whose battle-plame, so long at home, Had faded grown, and musty. S

With iron frame and locks of gray. And eve of cagle's staring, He sat erect, and rode that day, A very fiend of daring ! Endurance no'er had marked his bounds, The utmost line declaring : And foot-sore laggards, like his hounds,

He urged with threats and swcaring, On madly rushed to gain the field This veteran son of thunder ; Whose ponderous arm such brands did wield, Old Mars looked down in wonder l 'Till reached he quite the rending flood

That tore his way asunder ; And plunging there, so fierce for blood, You quailed to see him under l

But horse and rider were but one. The moment of embracing ; Straight through the ford the bank-is won. Not stopt for breath the chasing ! And soon the scene of conflict there. The welded two are facing : When rose his war-cry on the air, All fear of death erasing-

"Ho ! give the Red-coats Yankee fight !

We conquer ere the morrow : Or else a winow, lone to-night.

Sleeps Molly Stark in sorrow I" And when the war-god fied the plain,

And night fell on the meadow, No son of Stark wore Briton's chain,

Nor slept his Moll a widow ! MARCO MILTON. New London, Conn.



NOTES HERMENEUTICAL AND CRITICAL.

BY HORACE DRESSER, M. D., LL. D. NUMBER THREE.

The pulpit has hitherto exercised a monopoly in the matter of Bibical learning. Its sway over the minds and affairs of men, in this country at least, has been well nigh omnipotent' till within the last fifty years. The Reformation of Luther, so memorable and so much lauded, as an event in which the Sovereign Pontiff first began to feel the vibrations of a moral earthquake, that has since so shaken the foundations of his seat on the Seven Hills that it is no longer a safe lodging place for his Holiness, did not relieve the people from clerical bondage-certainly not those who have ever remained faithful adherents to the Regency of the See of Rome-and, we think, most sincerely, as certainly not those who protested against its jurisdiction, and finally ruptured the ligaments that bound them to the Papacy. We think so, because the bondage exercised by a single pope has been partitioned among many, and their multiplication has only enhanced the power and extent of the evil not relieved from its dominion. The Reformation was an element of division and diffusion-not of decay-not of destruction of ecclesiastical bondage. Thunders from the parsonage and bulls from the parish pulpit, have always had equal potency with the like agents emanating from the Vatican.

Theology has continued to establish its own exclusively religious and dogmatic schools and seminaries not only, but to fill almost all the principal chairs of learning in the colleges and universities, with its professors-its hold in this behalf has never been weakened nor its progress in this direciion ever been checked or impeded. Once it held unquestionable sovereignty in New England over all the people-it placed in all the pulpits men who had received its fostering care and teaching at its strongholds of learning-and from these so-called saored places, the pulpits, there were alone obtained all the information on spiritual and religious matters that ever reached the minds of the masses, and nearly all they over received on literary and scientific matters, these sometimes being brought before them collaterally to illustrate or prove some proposition or argument in a discourse. The meetinghouse or lecture-room, was the only Lyceum Hallthe people who were its main attendants and supporters, were the elect, the chosen, the church, par excellence. The minister settled there on a salary, for life, during good behavior, or until deposed or dismissed by his fellows, to whose association or consociation he belonged, or some one of the members, in exchange of pulpits for a Sabbath day, was town teacher-secular and sacred preacher-and general supervisor of the marriages of men and maidens, of the baptisms of babes, of the burials of all classes ! But knowledge of all kinds, and especially that which once came only through the doctors of divinity, now reaches the minds of men through other means-the press has come to relieve the anxious student and honest inquirer after truth, and to break the bondage which held such multitudes in subjec tion. The difference between yesterday and to-day, is this: then, conditions were involuntary-now. none need wear shackles-men may run and not be weary, walk and not faint. The press has popularized Science, Literature and Religion. The people now have within their reach, through the newspaper, what they once were obliged to get through the pulpit, if obtained at all. The ponderous review and theological magazine were the store-pages of the learned disquisitions of the day. They were too learned and technical and costly for the common reader. The professional few alone could afford them or well understand them. They were not written for the people-the elite, the elect only, were to be admitted within the sacred penetralia. Popularization of theology and of general learning has increased so fast and gone so far by means of the press, schools, etc., that the pulpit has lost its prestige to a certain extent, and is now only a secondary affair, a shorn institution. The pews upon which the pulpit once poured its treasures of learning, have been evacuated by the earnest and sincere seekers after truth and knowledge, and their succes sors have converted them into soft sofas, for a solemn or smirking, as the case may be, sentimentalism to sit upon, on Sundays, whose visible flesh and blood embodiments make handsome exhibition of per fumed and sweet-scented dress and fashionable attire-Sanctuary in these days, vieing with saloon or show-shop of gewgaws and gay frivolity. For the man of sense, of thought, of research, the meet-Ing-ho se and its fellow edifice, claiming to be holier, and he ce calling itself the Church, have but little attractic 1 and less of profit. The peaceful, quiet fire- I guage other than his mother language, and he hears trath of your own immortality.

side and the library stocked with books and the him talk in a fereign one. On the contrary, n DE current periodical literature, cannot fail to afford propuerers, is put in direct opposition to the speakgreater entertainment, and to be productive of lng of a spirit, through a medium entranced, in a

larger spiritual profits. We close our introductory reflections here, and language, but its weight of evidence with a skeptic. hasten to note our views and thoughts upon para- It has an opposite meaning in this, viz: trancegraphs taken from the first Letter of Paul, written epeaking in the vernacular. The word in the common from Philippi, a city of Macedouia. to the Corinthi- version, is prophecy, and is generally understood to an receivers of the Higher Faith. They present striking instances of what, to day, we would call here to indicate foretelling; it is used to convoy the speaking mediumship, and mind-reading, or mental idea of the spirit speaking through the medium, in discornment by mediums. The common version the native language of the medium. This, it is said, only imperfectly conveys the idea of the Apostle. ENGLISH VERSION.

1 C.r. 14 Chap., Scc. 21.-In the law it is written -With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

them that believe, but to them that believo not : but unknown to the medium. This is what the apostle prophecying serveth not for them that believe not, but for them which believe. Sec. 23. If therefore the whole church be come

together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? Sec. 24. But if all prophecy, and there come in one that believeth not, or one unlearned, he is con-

vinced of all, he is judged of all: Sec. 25. And thus are the secrets of his heart made manifest-and so falling down on his face, he will worship God, and report that God is in you of a truth.

GREEK TEXT. Korinth, A. Keph. id. Schi. 21. En to nomo gegrap-tai : Oti en eteroglossois, kai en cheilesin eterois lalesin to lao touto, kai oud outos eisakousontai mou, legri kurios. Schi. 22. Osta ai glossai eis semeion eisin, ou

tois pisteuousin, alla tois apistois; e de propheteia, ou tois apistois, alla tois pisteuousin. Schi. 23. Ean oun sunelthe e ekklesia ole epi to

e apistoi ouk erousin oti mainesthe. Schi. 24. Ean de pantes prophetouosin, eiselthe de tis apistos, e idiotes, elegenetai upo panton, ana-

krinetai upopanton. Schi. 25. Kai outo ta krupta tes kardias autou phanera genetai : kai outo peson epi prosopon, pros-kunesei to theo, apaggellon oti o theos ontos en umin

esti. 1. EN TO NOMO GEGRAPTAL. The term nomo truly translated law, is here put for the Old Testament; it was used by the Jews for their entire Scriptures. comprehending the law, the prophets, and all their sacred writings, whether by Moses, their law-giver, or by their prophets, men who were the mouthpieces of spirits in giving utterance to what is called the poetry of the Bible. As law is defined to be a rule of action, and as these writings were such rule to the Jews, they properly and very justly denominated them the Law. The quotation which follows, refers to a passage in the Prophet Isaiah. It may be found in Chapter 28, Sections 11 and 12. 2. OTI EN ETEROGLOSSOIS, ETC. A comparison of

the language used here by Paul with that of the prophet, plainly enough exhibits their relationship, though the words differ in some respects. What was said by the prophet, poet, or vates, all these terms properly having the same signification, was verified most wonderfully on the day of Pentecost, as may be seen in the second Chapter of the Acts of the Apostles. On that memorable occasion men spake " with other tongues as the spirit gave them utterance." The men who thus spake were Galileans, but they spake in languages not their own, so that what they said was understood by the visitors at Jerusalem, at this time from all parts of the known world. These persons were Jews coming from "every nation under heaven;" travelers and sojourners there for purpose of trade and trafficand no wonder that they were amazed, every one of them hearing these Galileans speak in his own vernacular. These foreigners are thus represented as saying-"Behold, are not all these which speak, Galileans? And how hear we every man in his own tongue, wherein we were born-Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia-Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians. We do hear them speak in our tongues the wonderful works of God." This power has ever since been manifested in some degree somewhere in some age of the world; but as it was said by the prophet, the people will not hear. "As it was in the beginning, is now, and ever shall be," the men of to day are few who are willing to hear. But he that hath ears to hear, let him hear. "To-day if ye will hear his voice, harden not your hearts." The clergy tell the people that the speech in for eign languages on the day of Pentacost, was the work of a miracle-that the days of miracles are gone by forever, and hence, that what we declare, viz: that these speeches were no miracles, and that the same works are manifested to-day in our midst, being the exhibitions of the everlasting operation of the laws of Deity, "with whom is no variable. ness, neither shadow of turning," and whose laws know no change, world without end, or ages upon ages, should not be credited by them, is wicked heresy-will endanger their salvation. The Lord have pity on both priest and people, and speed the coming day when such blindness shall obtain no longer. Literally, EN ETEROGLOSSOIS, would require to be rendered, in those with other tongues ; and this is seen to be true even in its most literal sense and application, by all who have witnessed spiritutterance in or by the tongues of mediums, whether speaking in their own or in another language. So EN CHEILESIN ETEROIS, should be rendered in other lips; this is equally true also, literally, for the spirit words come in or by the lips of mediums; but by figures of rhetorio it is lawful, and besides, the idioms of language require, that there should some times be a departure from a literal version ; in the words before us, therefore, as we see that the not hearken to me, saith the Lord." tongue and the lips of a person are the instrumental causes of words spoken, or language, we are authorized to put the effect for the cause, in our translation ; it will then read, by those who speak another language, and in other dialects, will 1 speak, 3. OSTE AI GLOSSAI EIS SEMEION, EISIN, ETC. These words literally read, therefore tongues are for a sion. &c.: but the tongues in the mouths of persons, surely are not here meant, but figuratively that which is produced by tongues, to wit, words or language : AI GLOSSAI, we therefore render, languages. The idiom of the English seems to require here that BEMEION, a sign, in the common version, should be rendered evidence, and that EISIN, from EIMI, should be rendered answer. We have, therefore, this reading-languages answer for evi entranced, in a language never spoken or learned by evidence or sign, to convince the skeptic of spirit agency. He cannot say the medium makes the speech himself, is practicing a cheat, for he knows, perhaps, that the medium never learned any lan-

language not his own, not only as to the kind of

signify a foretelling of an event; but it is not used will not convince an unbeliever in spirit manifestation by the use of language, for he will, perhaps, say the medium makes the speech himself-it is in his own every day language. Prophecying, therefore, or spirit speech in the medium's constant language, as Sec. 22. Wherefore tongues are for a sign, not to evidence, falls far below spirit speech in a language endeavored to show in section 22.

4. EAN OUN SUNELTHE E EKKLESIA OLE EPI TO AUTO, ETC. We discard the common version of EKKLESIA. It does not necessarily mean the church, as the word is now used-it does mean any congregation, and here it is applied to a gathering or assemblage of those who believed in spirit-communion, the communion of saints in its legitimate signification-a meeting composed of persons whose faith and practice were quite unlike what is called or known, in these days, as the Church-a body of believers ih Spiritualism, whom those to-day calling themselves the church fail not to denounce when they denounce and defame those of like faith and practice in their midst. The Corinthians, to whom Paul is here writing, were neither more nor less than Spiritualists; and chapters 12, 13, 14, and 15 of his first letter to them contain his views, hints, directions, &c., to them auto, kai pantes glossais lalosin, ciselthosi de idiotai as such. He puts the inquiry, whether if there should happen into such a meeting IDIOTAI, those who are ignorant, not of science nor of letters, but of the principles of the New Faith ; or, AFISTOI, those who are faithless as to the truth or reality of spiritvisitation and conversation with those yet in the flesh-and they should listen to talk in foreign languages, whether, indeed, such persons will understand the matter, or not understanding what they see and hear, will not say such people are doranged ? His words imply that when those who are thus ignorant and faithless, do come to understand the principles of the faith he teaches-of Spiritualismthen the speaking in languages not known or un derstood by the congregation, and in no other languages, instead of being evidence of insanity, will be the best evidence to convince of spirit-agency in the production of such speech. He taught this in the preceding section, to one entirely ignorant of spiritual phenomena, and withal unbelieving, on en-

tering a congregation and hearing all who speak use a language foreign to their own and his own, with no one interpreting, it would, indeed, seem that such congregation were mad or orazy. But such strange exhibition will be the more convincing as soon as his ignorance is removed, and he understands the methods of spirit-influence.

The common version renders miorai, unlearned, and there leaves it to the reader, who very likely will think it refers to unlettered persons-ignoramuses; we render it ignerant, and confine that ignorance to spiritual phenomena, of which Paul says in the first section of the twelvth chapter of his first letter to the Corinthians, he "would not have them ignorant.", How would it do in these days to call the clergy IDIOTAL ? The term can as well be predicated of them as of the wise men or philosophers whom Paul encountered at the Areopagus, in Athens, and to whom he spoke of spiritual manifestations, and who "mocked" him for his faith and these doctrines of him, which we are endeavoring to dig out of the faulty translation of his writings. Those Arcopagites were ignorant of these things, but profoundly arned in other matters-in art. s philosophy. 5. EAN DE PANTES PROPHETEUOSIN, ETC. Let the reader remember that in the preceding section Paul has brought before him, in a congregation of Spiritualists, in old Corinth, certain persons called in the English version, unlearned-unbelievers; we call them in our version, ignorant-faithless-and he supposes them to listen to speaking by spirits, through mediums, in foreign language alone; but in this section he supposes such a person to listen to speaking by spirits, through mediums, in his and their native dialect alone, so that the listener understands all that is said. We have shown above, that to prophecy, is to utter words, by a spirit, in the vernacular, while entranced-in this place, PROPHETEVOSIN requires the same rendering. Being able thus to understand what is said, the ignorant or faithless person who has been present, learns that, ELEGOHETAI, he is manifested, upo panton , unto all—that, anakrinetai, he is discerned, UPO PANTON, by all. This is clairvoyancethis is mind-reading : he is manifested unto all, he is discerned by all the mediums or seers : not, "he is convinced of all, he is judged of all," as in the common version, which gives the passage quoted no other sense han nonsense, as is made plain in the next section, where the results or consequences of an exposure by spirit-sight and spirit-language, are set forth, to which we hasten. 6. KAI OUTO TA KRUPTA TES KARDIAS AUTOU PHANE-RA GENETAI, which we render, and in this way the hidden things of his heart are made apparent; KAI OUTO, and on this account; PESON EPI PROSOPON, falling upon the face, PROSKUNESEI TO THEO, he will do homage unto God ; AP-AGGELLON OTI O THEOS ONTOS EN UMIN ESTI, declaring that God is verily within you.

BPIRITS, AB OULTIVATORS AND WORK- that I have been taught all the sciences in all their ERS WITH MANKIND,

DY AMANDA M. SPENCE. ARTICLE ONE.

There are two distinct classes of spirits in the interior. Both of them are related to the inhabitants of the earth; but in very different ways, with very different motives, and in very different capacities. ousy and other devouring passions; that. I still These two classes are the developed and the undeveloped, or the regenerated and the unregenerated, or the boundary to my affections; that I still yearn the human and the divine.

The regenerated or developed spirits are those whose spiritual nature has reached its adult state, and who, consequently, having ceased to be selfish and human in their loves and affections, and in the quality of their life, are living in the supremacy of in short, that, in my life and loves, I am still a ruditheir divine nature, with its unselfish loves and affections.

The unregenerated or undeveloped are those whose spiritual nature is yet, more or less, in its rudimental state, and whose life and loves are still of thing it could have done for me; or, rather, has it the human type; that is, they are still impelled by lust, anger, revenge, partiality, prejudice, love of fame, and all the selfish and limited feelings, passions and emotions which form the life of the vast do with our divine nature. The former it aims to take majority of the inhabitants of the earth.

The unregenerated or undeveloped class, therefore, are more closely related to the inhabitants of regenerated spirits, then, are related to us as cultithe earth on account of this sameness of life-this identity of feeling, passion and emotion. Hence, this class of spirits are in more immediate sympathy with the earth sphere; and, by entering into tures, until they ripen into death, and cultivators of rapport with the feelings, passions, lusts and desires of men and women, they re-enjoy the earth and its pleasures, and thus are enabled to complete hat essential growth and experience which can only be completed through the agency of the earthly life, with its joys, sorrows, pleasures, pains, contentions, strife, impulses, desires, passions, fruitions, aspirations, &c. Rapport with the earth is therefore neessary to them.

The developed or regenerated class of spirits, hav ing reached the divinity of their nature by growth, can no longer participate in the pleasures, feelings, passions, emotions, joys and contentions of the human nature; and hence, they cannot enter into rapport with men and women who are living the human life.

These statements will be easily understood by an analysis of things as they manifest themselves among ourselves here on earth. For instance, the present national excitement, which is right and proper for those who are susceptible to such feelings, reaches and arouses, by its magnitude and intensity, similar feeling in evory one who has even the feeblest trace of a combative (human) nature, or of a patriotic (human) love. The rapport is irresistibly established between all such persons. They delight in the rapport, and delight in intensifying the feelings upon which it is based. Upon the same principle, there are millions of spirits in the interior who participate in the excitement, blend with the stimulating magnetism of a nation aroused to a pitch of wild enthuslasm, and add their energizing influence to the already excited passions of men and women—all for the pleasure of the rapport, and the pleasure of the exthey are tending. But regenerated, divine men and women, can no more participate in such feelings become a child again. Not their volition, but their nature. There are but few divine men and women ty of the inhabitants of the earth being still in the the few.

selfish or human state; therefore, speaking in general terms, the rapport of the earth is with the un- oan walk by its light, it is safe to go; I shall, therewith the divine sphere.

ГМАЧ 11, 1861.

endless departments; that I have been taught the laws of my physical, mental, moral and spiritual natures; but suppose, with all this, that my life and loves have been left untouched ; that I am still the same selfish being that I was when the work began with me; that I still love my gold and sliver; that I am consumed with lust, anger, revenge, jealmake blood, locality and circumstance the limit and and hunger after the applause of the world; that I am still prostrated and paralized when people condemn me; that I still look outside for a broad, wellbeaten path to walk in, instead of looking within myself for a guide to my wandering feet; supposes mental, human being, instead of an adult, divine being-has the power which has done all the rest for me and left this department of my nature uncultivated, unimproved has that power done the best not let the best thing undere?

Then the class of regenerated spirits have something to do with our human nature, and something to from us : the latter it aims to develop in us, from its slumbering, germinal state to its adult state. The vators. They are cultivators of our interior natures -oultivators of our loves and affections, which are our life-cultivators of our human, or mortal naour divine natures until they ripen into immortality. I can conceive of no higher, nobler work; and as I find that there is such a work to be done, and as I know that there must be an order of intelligences somewhere who are equal to the work, I believe it is in their hands. ' This inference, drawn from the nature and necessities of things, is confirmed by what I find to be actually going on, in the irresistable operations of interior love and wisdom upon the interior natures of men and women.

But is the work of which we have been speaking so difficult, and does it involve such a profound knowledge of man's interior nature, and of all the forces and agencies that can affect it, that man himself is not competent to perform it : but that interior wisdom must undertake it? We will answer this inquiry in our next communication to the Banner.

THE NEW TARIFF.

On the 27th of April, you say under this head-The central principle of our theory of government is, that the many shall be benefitted and elevated, rather than the few," and then you go on to denounce the new tariff, and incidentally, what is called the "protection principle," on which it is supposed to be based, as an invasion, perhaps subversive of the "central principle" you refer to.

"Free trade" is a very loose term as generally used by many political economists, and may seem to be a startling proposition, when I say that real free trade and real protection are the same thing-for the benefit of the many and not of the few. Free trade, properly understood, gives to the many the right to dispose of what they have to sell in the dearest market, and to get what they wish to buy citement. While the excitement is up there is, of in the cheapest market; therefore, whatever legislacourse, but little care, or little thought as to whither tion is adopted by government which produces those results, whether directly or indirectly, meets the case. Protection, properly understood, while it gives than the full grown man can cease to be a man and increased employment to our own labor, reduces the prices of commodities; thus enabling the many to growth, makes it impossible for them to get into dispose of their great commodity--if I may so call rapport with any such excited states of the human it-Labor, in the dearest market, and to supply their wants in the cheapest market; so producing the -few Christs on earth, at present, the vast majori- the same result of benefit to the many rather than

Experience is the great teacher, and wherever we

7. From the foregoing it follows that our readings of the Greek selections from Paul, will run thus:

Sec. 21. It is written in the law-" By those who speak another language, and in other dialects, will I speak to this people-and notwithstanding they will

Sec. 22. Therefore languages answer for evidence, not to believers but to unbelievers-and trance-speaking in the vernacular, answereth not for unbelievers but for believers;

Sec. 23. If therefore the entire congregation be convened at a place by itself, and all speak in other languages, and there enter in the ignorant or the faithless, will they not aver that ye are demented? Sec. 24. But if all speak, in their vernacular, entranced, and there come in any unbeliever, or any one ignorant, he is manifested unto all-he is discerned by all:

Sec. 25. And in this way the hidden things of his heart are made apparent—and on this account, fall-ing upon the face, he will do homage unto God, de-claring that God is verily within you.

SPIRIT-COMMUNION.

It is common to caution seekers as to the truth of Spirit-Communion to be careful, and not be imposed dence. Spirit speaking, therefore, through mediums upon by the medium or undeveloped spirits, and see that the tests are reliable and come from your friends the medium, is here declared to be the most proper do., do. ; in other words, be sceptical in your seeking. Now my advice to the earnest seeker after this beautiful truth, is not to go doubting, but be willing to receive as truth whatever makes you happier --that calls upon you to "look up," and realize the PAUL PRY.

of divine life cannot enter into rapport with the inhabitants of the earth, that it is, therefore, complete- positions. ly isolated from them, having no relation whatever with them. Such is not the case; for there is a reand without which Spiritualism would not be worth enemies declare it to be-that is, a .destructive intercourse with a world of demons, blindly consumcourt the rapport with them.

The man controls the child; because, in the order ages by which power is multiplied and concentrated. or preference, based upon mere friendship, blood-retialities, no prejudices, no friendships, no attachtheir circumscribing influences.

object to accomplish in their relation with us? It would be inconsistent with matured love and wistherefore, they cannot do otherwise than relate themdom. What is that object and that plan? Is it moral and spiritual natures? These are all very tributary and secondary, and to which (if sacrifice must be made) all of these must be sacrificed-some conceive of, must therefore be, in our estimation, we have any notion? Suppose that I have had the benefit of all the above mentioned, obvious works of even had them done through my own mediumship ; results in absolute loss.

developed, unregenerated sphere of the interior, not fore, instead of making a long argument based upon theories which not one in ten would understand, Let it not be supposed, however, because the sphere appeal directly to the light which experience is shedding upon the matter in hand in support of my

Take the manufacture of cotton, for example. It was said many years ago that cotton could be as well lation between the two-a relation which is the most and as cheaply worked up in this country as elseimportant fact in the whole Spiritual movement, where, except for two reasons-namely, that capital and labor were both dearer here than abroad. It defending; because it would then be just what its was also said that if we could once get the manufacture fairly going, that in time American ingenuity and industry would overcome these obstacles to sucing themselves and those of the earth who blindly coss-or rather offset them-and that we should be able to make cotton cloth as cheap as it can be made in Europe, while the competition between home and of nature, increased developement gives increased foreign manufactures would reduce the price of cloth power and a larger grasp of the elements, or lover- to the lowest figure at which capital could get a reasonable return. But in order to produce this result, Therefore the divine sphere, which is the adult a sufficient rate of duty must be lovied on foreign sphere, is superior to, and controls the human, or cloth to protect our infant manufactures from foreign rudimental sphere, in both its mundane and its competition until they were fairly established, and spiritual departments. This superiority is exercised the genius and industry of our people employed in in accordance with the life and loves of that sphere ; them fully developed. That measure of protection that is, it is not exercised in obedience to passion or was granted, and has long been continued. The reimpulse, or any selfish feeling, partiality, prejudice sult has been that in all the coarser fabrics the duty now is merely nominal; because we have become so lationship, or any attachment growing out of the expert in the business, that the vast amount of cotton accidents of time or locality; but is exercised in cloth required by the many is produced in this counobedience to the dictates of matured lovo and wis- try cheaper than elsewhere. The best evidence of dom, which have no passions, no impulses, no par- this fact is, that we not only supply the home market, but have been exporters to foreign markets, in ments of time or locality, no blood-relationships to competition with all the world. Our export of cotton gratify, having shed all these, and being superior to fabries this year will probably exceed \$10,000,000.

So far as we have yet found them, protection has Has the class of regenerated spirits any definite given employment to a vast amount of labor-agreat part of which would have been comparatively valueless-and reduced the price of coarse cottons to a dom not to have such a definite object in view ; and, lower point than they would ever have reached under what is called free trade. It has fairly carried out selves to us, and work upon us with an object and a the great principle you lay down. More than that plan, which are in keeping with divine love and wis- it has not only enabled the many to sell their labor -all they have to sell-in the highest market, but that our friends and our kin may tell us that they it has opened a market for female labor where none still love us ? Is it to amuse us with the wonderful existed before. And, on the other hand, it has given things that they can do? Is it to cure our sick the millions a large part of their clothing cheaper people? Is it to teach us the principles of than they can buy it elsewhere, even if—under so science and the laws of our physical, mental, called free trade—they could get money to buy it at

ali. If cotton manufactures had never been protected, good things. But is there not some other work they never would have existed. In that case, in-which would be better and nobler than all of these stead of being exporters of \$10,000,000, we should be combined-some work to which all of these should be importers of \$60,000,000; and instead of paying out \$18,000,000 for the labor of our own people, they would be driven into the market to compete for wages, and so reduce all wages ; and instead of having work which, being the most exalted work we can cotton cloth at present prices, the many would have to pay more money for it and have less money to worthy of the highest order of intelligences of which buy it with. The cry has always been that protection is for the benefit of capital. The truth is, that it always has been, and always will be, in the nature of things, for the benefit of labor primarily-of the interior; that is, suppose I am convinced that capital only incidentally, if at all. Every new facspirits exist; that I have received loving messages tory put in operation increases the demand for labor, from all my departed friends and kinfolks; that Ard competition is always sure to increase in any my body has been healed; that I have seen the most business that pays a profit in the start, till that wonderful of all the manifestations, and that I have profit is reduced to the lowest point-often till it MAY 11, 1861.]

Written for the Banner of Light. 'TH MIDNIGHT', LADY.

BY 0. 0. M.

'Tis midnight hour, my lady fair, Boon nature is all hush'd and still. And soft upon the balmy air Falls yonder laughing rill.

The cookoo sings, the sky 's sorene, The balmy dew glows on the lea, The air is soft, the mead is green, Then come, my love, to me.

What joy 't would be to me to-night, When everything is hushed and still, To meet thee in the pale moon-light By yonder crystal rill.

The stars shine bright, the air is calm And silent is the moon-lit grove : Nature exhales a soothing balm-Wilt thou not come, my love?

'T is happy hour-in sylvan bower Is heard the echo of my lay; Come, spend with me this stilly hour

Among the daisies gay. The breeze that fans the stilly glade,

And rustles in the sleeping grove, Seems to woo us beneath its shade To whisper words of love.

Saint Louis, 1861.

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

Tuesday Evening, April 16, 1861.

QUESTION :- What is the difference between the Spiritual manifestations of the past, and of the present; and which contains the most proof of immortality to the examining mind of to-day

DR. GRAY .- This question appears to ask first, what is the difference between the Spiritual manifestations recorded in the Bible, and those with which we are now personally acquainted? One point of distinction seems to me quice apparent. . The accepted theory in the old times, respecting persons in the trance state, was, that their inspiration was not hu-man, but Divine. Especially was this doctrine prominent in the different branches of which sprang from the Hebrew stock, theology, viz., the Jewish : the modern Hebrew, or Christian branch; the Mahometan, the Swedenborgian, and the Mormon. All these are assumed to be sanctioned by inspirations derived from the Lord God of the Universe. and from Him alone. The other ancient revelations were supposed to proceed from Deity also; that is. from human heroes who had risen to be Gods whereas, the modern system, which we believe in, proceeds from identified and identifiable human be-

ings. The next division of the question asks, which of these two systems of communion with the other world most tends to create a faith in the continued existence of man? It seems to me that a system of revelation which includes the identifying of a human being, after he has left the body, must tend more to create such faith than a system which says nothing about him after that change. Although the ancient Hebrews had their divine oracles of law and government, they were, nevertheless, always in doubt as to the immortality of the soul; and, at a later period they were divided, as to this doctrine, into two opposite sects, the Pharisees and the Sadducces. This shows that their religious system did not carry the same amount of proof of immortality as does the one in which we believe; but this should not be re-garded as any demerit of theirs, nor as any merit of ours. It is the result, in great part, of the improved state of society, especially in respect to religious toleration. If our grandfathers had sat in circles as we do, for the purposes of spiritual investigation, they would have been considered insane, and have been subjected to great persecutions. So that I would make no boast of this superiority of the mod-ern system of Spiritualism. The bright gems of Truth contained in both sections of the Bible render munities. They seek to overturn despotism and it worthy of our serious study; and its lessons are even more impressive than if they were givon today, because they have come down to us from nast ages, consecrated by the most influential affections and associations of our moral nature. The identification of the departed human snirit was not satisfactorily made out in the ancient system; though we see something like convincing evidence shadowed forth in the story of the apotheosis of Romulus, who was spirited away in a great tempest from the assembly of the senate, and never seen afterward, except by one man, who identified him, and carried a message from him back to the city. But the hero in this case was said to have divine blood in him, as Jesus was said to be Deity itself, and therefore these stories, and others like them. which prevailed in those, ages, did not make out so strong a case for the immortality of the merely human spirit. Yet I would not make a disparaging comparison, for I believe that Romulus did appear the germs of truth, whose growth shall fill mankind after his death, and did send a message to Rome, and thereby contribute to lay the solid foundation of Roma civilization; and so I believe as firmly, that Jesus' of Nazareth appeared to men after his execution, as that I stand here. So elso I believe in the truth of the legend recorded in the New Testament, of the appearance of tal natures; and not only a Napoleon will reveal him-Moses and Elins to Jesus, on Mount Tabor; but, solf for this purpose, to his imperial nephew, and from the nature of the case, the identification could great statesmen revisit favored ones among our not possibly be made out. The only sure ground for our hope of immortality, aside from general reasonings from analogy in favor of it, in which reasonings the ancients were as expert as we are, is given by the appearance here, to Testaments, were not announced to be miracles. us, of those who have left the body, and by their making their mark so that they cannot be mistaken. It does not seem to me that this topic has breadth the faot that the former were asserted to be from enough to occupy much time; and, indeed, I think I have already exhausted it. Dr. Young .--- I apprehend that the spiritual manlestations of the past and of the present are iden-tical in character, but differ in the mode of narra-passed into the spirit-world. That is, spiritual comtion. The first idea of the immortality of the soul arose from spiritual manifestations, [A yoice-"No doubt of it !"] but the historical accounts of those ment of the race; which enables us to understand manifestations have reached us through a conservative class of minds, so as to be shorn of their beauty and power, by being made doctrinal and dog- could describe it no better than as a passing matic, instead of vital, indwelling truths; and the ceachings of Plato have no doubt undergone a similar process. We are told that angels came to Abraham and sat at meat with him, and here was given the same kind of evidence of immortality that we or his angel, on a certain occasion, rapped at the have now; for, undoubledly, these angels were the gales; and that here is the earliest distinctly respirits of men who had lived in the body; although the tradition has invested their appearance with an But at that time, communications in general only awful idea of miraculous agency. So with the an-gels who came to warn Lot-they were men, and young men at that. This agrees with the universal belief among the ancient Greeks; but the men of those past ages never had an idea of human immortality but what they derived from these manifestations. The evidence afforded by the spiritual phenomena to doubt everything recorded in history which is not occurring among ourselves, must of course be the more prominent and convincing to us; because of those which occurred among the ancients we know nothing, except through vague tradition. DR. HALLOCK -It appears to me that a perfect il lustration and commentary upon the old system, is afforded by the fact, that, under that system, prior to the introduction of the new philosophy, there had been a steady progress among all classes of men toward absolute the soul. This is well known to all conversant with port with individual uses; in other words, that that the history of the last century. As Dr. Bellows re- world is a world of useful works. Now this is a novmarks in his able discourse on the "Suspense of |el and distinctive point, if, as I think is right, Faith," the idea that the only attainable immortal-ity was to die for your Fatherland, represented the ists. The death of the body brings man into closer highest thought of modern Europe on this subject. rapport with individual uses ; such is the doctrino Since the advent of the new system, there has been of modern Spiritualism. But the ancients merely a growth of faith in immortality; but, prior to that fo lowed vague, poetical descriptions of Elysian advent, there existed an influential party, to whom I abodes ; where the shades of heroes and sages, in a myself belonged, who were avowed materialists, and state of great leisure, and some tedium and listlesspublished the works of Tom Paine, &c., as the ex10 |ness, rested on "never withering banks of flowers ;"

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sitions of their creed; but since the spiritual doo-trines have become generally known, I have looked in vain for a reprint of those old arguments in favor of materialism. Here is the difference in results be-tween the new and the old faiths. Now it seems to mo very casy to draw a parallel in this, without in-stituting a comparison of superiority; for, so beautifully is the supply of human needs regulated by their gradual demands, that we are not made any happier in virtue of what we call the new dispensa tion granted us in these latter days. The child is just as happy and contented as the grown man; and we see in all generations the same democratic dis-tribution of blessings; the same average of enjoyments suited to their respective stages of youth, in consequence of that adaptation of means to ends which universally prevails throughout nature.

The Spiritualism of old time took a form of au-thority, and purported to be the voice of God, on the same principlo that our earthly father requires the implicit obedience of his children; and we find no Pharisees or Sadducces' in the time of the Jewish prophets, because the nation had not yet attained to that stage of moral and mental growth in which they were competent even to raise the question of immortality. In our time, manifestations are less imposing, but vastly more philosophical, and admit of argument, which the old manifestations did not. As the stimulus of growth prompted the questions which arose in our day, the answers came, at all events, to a greater degree of satisfaction, and with more of minuteness and practical instruction. Yet we cannot say we are happier than our ancestors, for all this. I am no happier, I think, in being able to travel on iron roads at forty miles an hour, than was my grandfather, who jolted through his journeys in a stage-coach ; that want of rapid locomotion was never born in him, which afterward resulted in the achievements of a Fulton and a Stephenson.

Now, there was and has been a growing question in regard to what death is. Science had already resolved many questions as to the part played by many agents in the economy of human life; and it was but natural for the inquirer at length to put the question, what does death do? If the question had continued to be put with increasing eagerness without an answer, we should be rendered miserable; but the contrary has been the will of Providence. Yet, does it not take more to make us happy than to make a Hottentot happy, according to our rela-tive capacities? How beautifully all these things tend to one point-the love of the one universal Parent ! The great distinction between man's present and past conditions, is not so much in the fact itself, as in his relations to the fact. For instance, Paine Inughs at the statement of the Evangelist, that, after Christ's crucifixion, "those that slept arose, and were seen of many;" but I can now suppose that, at the time, the disciples had their spiritual sight open, and actually saw many of the good

men they had known in this life. MR. J. W. SEAVER .- I think one of the most marked instances of spiritual re-appearance in the Bible is that of Samuel to Saul and his son, the particulars of which are given more minutely than in any other case. To arrive at a correct conclusion

respecting it, we must look at the manner in which it is received by the Christian world. So far from being regarded as a natural occurrence, it is said by commentators to be a miracle wrought for a special purpose, and not in accordance with general laws, and they allow no other explanation to be consistent with the truth of the narritive; and so with the vision of Moses and Elias at the Transfiguration, and the appearance of the ancient prophets to John. Now, modern manifestations, on the other hand, are claimed to be in accordance with natural law: they are supposed to follow from circumstances that may and do occur to almost all spirits that have left the body; and this distinctive fact goes further, in my view, toward demonstrating human immortality than anything we have on record. The mind of to-day, requires absolute demonstration. Young America wants something more from his religious teachers than, "Believe or be damned ?" As our spir-itual faculties enlarge, our questions become more searching and urgent. The response comes through our spirit friends, whom we have mourned as lost and gone, returning and demonstrating, not only that they are immortal, but that they retain their inaugurate the reign of more liberal views, better principles and greater harmony throughout the

and this corresponds very nearly to the vulgar idea tem, which are the necessary consequences of their of the Uhristian Ileaven, as a place where the bard-intense activity. Ilence nervous dyspepsia, with est work of the blessed is to consist in practicing at consumption, insanity, and all its brood of fell dis-"Watts' Psaims and Hymns," and accompanying orders in its train. In a word, the American works themselves on the harp. Modern manifestations himself to death."

show that men begin attractive and beneficient labors in other spheres, if opportunity be denied them hore. The book of Job I consider as teaching the great lesson of a just and proper dependence on Divine Providence, in this state of being; but it does not refer to the occupations of anothef life; and herein is the great difference in favor of modern Spiritualism, according to which man is there to enter on the discharge of great and proper uses, ac-cording as he discharges his duties in this life. No idea of this sort appears to have been entertained among the ancients; unless we except Ciccro's "Dream of Scipio," looking at it as the record of an historical fact, as I think it is, and not a philosophical figment of Cicero's imagination. Christianity in this respect has no advantage over Heathenism or Mahometanism.

But Spiritualists know they are about to enter on a joyful and useful life, where the order of industry is from above downwards; that is where they will be co-laborers with men in this sphere.

MR. COLES.--I am often asked by church mem-bers what good is effected by all these spiritual manifestations? I tell them they make us believe in immortality, when all the doctrines of the Church could not bring the conviction. I ask them in turn why they cannot believe what they see and hear as well as what they read of as having occurred ages ago; upon which they denounce the present phenomena as wholly the work of the devil; and this is the sum of their argument. What we know of our own knowledge requires no further demonstration, and if it conflicts with that which is told us of the past, the latter loses all its value.

Reported for the Bannet of Light. THOMAS JEFFERSON ON THE DECLA-

BATION OF INDEPENDENCE.

A Lecture by Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, April 14th, 1861.

[CONCLUDED.]

I assure you the Declaration has no more to do with the present state of things in your country than has the constitution of France or Italy. It has grown out of a diversity of scotional and moneyed inter-ests; and from such fanaticism, on the one side, and such deep bigotry on the other, as have plunged the nation almost into ruin.

In time, these parties must either exterminate each other, or become awakened to a sense of their mistakes, while the great body of the nation will not be harmed. We venture to affirm that the Declaration of Independence has always been considered as belonging exclusively to the people who were to be gov-erned by its principles; not to any outside nation, nor to any far-off interest ; it had nothing to do with this question of slavery, for it made no reference to the African, any more than to the Indian or Malay It had to do solely with the people who were to be controlled by the consequences of victory on their side; with that class of enlightened minds who were to form the foundations of the government; and it is the same to-day. If you can benefit the African, or any other alien race, it is your duty to do so; but to introduce any outside people into our midst and make them a bone of contention among as, is entirely beside the question ; and the consider ation of slavery should be excluded from your legislation altogether. In this it should be simply recognized, as an institution engrafted on our social system by the British government and people who now seek to evade their responsibility in the matter by repudiating their own offspring-American slavery. I would place that responsibility where it justly be-longs, and not seek to deface the character of your forefathers with so vile a stain, as is implied by making it the stake for which the nation's safety is to be imperilled. I blush to acknowledge that there are those in your country who have so little regard to patriotic duty as to introduce into the national counnils, a question so outside of, and beyond the pale even, of rightful recognition. So long as it may ex-ist as a sectional institution, it should not be allowed to interfere with the proper administration of the laws -- it should not be made a question of discus-sion; its morality should not be thought of in connection with government. Let fanatics, and those who have nothing else to do, meddle with the ques tion. It is an institution which will finally destroy itself: or, if not, will do no harm. But let not the high class of politicians who fill your offices of trust interfere with the subject. It may serve the purposes of those who never have filled and never will fill any important offices; who do nothing but talk for philanthropists and moralists, who become fasel nated with some peculiar "ism," and follow nothing else, until it is exhausted ; but it will not do for any body who feels that he belongs, as citizen, statesman or executive officer, to a community which is so sincerely and necessarily conservative as, in the main this is. It is not that things may not require amendment, but that they should not be amended by fanatioism, or selfishness, or anarohy. Let those remember, who talk so loudly of honor, justice, and liberty, that this nation owes its success to the integrity and conservatism of the people, and that, if these are destroyed, the nation is destroyed with them, and the life of the tree of liberty sapped out. The conservatism of a free and enlightened people is always its strongest safeguard. There are always those in sufficient number who aim to discover new truths, and explore the regions of transcendental philosophy but it is for the government to discuss national ques tions in a spirit of conservatism, sobriety, and wisdom and never to introduce such elements as are o loulated to set a seal of death upon its very foundation. Practical common sense is the only means of success for the American people; and the voice and election of the démocracy constitute forever the principles upon which the nation depends. You never find safety outside of that : and less than that will not answer the purpose. Liberty is too .rare; justice too seldom found; and integrity, so harmo nionsly developed, too dear to be trifled with ; and cherished sentiments are too firmly fixed upon the rock of justice to be shaken by the denunciations of a mock Christianity, or by the efforts of those who seek by fire, sword and howling to precipitate the triotism, such loyalty is noble and deserving of all people into bloodshed and rebellion. Therefore, may Peace Justice and Integrity be yours; and never forget that principle upon which is formed the nation's integrity, honor and brilliancy; the voice of the people, which is my people; of the country which is my country, and my home.

Written for the Banner of Light. GOD'S LITTLE STARS. A Poem for Children, DY MANSHAL S. PIKB. Little stars that cluster In the shadowy deep, When you lose your luster, Do you fall to sleep? Every day all summer, I have looked on high, For some star-eyed comer. In the sunny sky. But you come at twilight, Peeping overhead:

Through my chamber sky-light When I 'm gone to bed-How I'd like to frighten

You, cunning little star: Then my heart you 'd lighten, And tell me who you are.

When to-night you glisten, In the sky so clear, I shall wait and listen, Till your wings I hear.

But the dew-drops' sprinkle, Shuts the flowers they keep; So the star-beams' twinkle, Closed her eyes in sleep.

Then each starry figure Formed some little elf; Fairy-like, nor bigger, Than she was herself.

Round her bed they linger, And her breath is calm; Touched by angel's finger. She is free from harm.

Harki- they ope dream's portal, And their voices call; "Little stars, sweet mortal, Never sleep at all.

Like the new-born spirit, We are bright above; Light we there inherit, From the fount of love.

There we always sparkle, In our homes of birth; But when night-shades darkle,

Then we come to earth. We with light admonish, In some vision bright; And the wicked punish, With some fearful fright!

But the good who slumber, Angels hover near: And the souls they number, Rest and feel no fear.

So my little dreamer,

When you see us shine, You will know the seemer Of this truth divine.

Now, sweet child, awaken-Morning cometh nigh; When our track is taken Homeward, to the sky !"

Then the sun elysian, Burst its bars of red; And the forms of vision With the stars had fied.

But the day diurnal, Lit the path they trod, Till the light eternal Bore them up to GOD.

Rocklawn Cottage, April, 1861.

my soul nor aught of revenge to encamp in my feelings. Forgive and forget, and look leniently on those who have acted hastily and ignorantly of consoquonces, who, no doubt feel justified in their course. although reason cannot excuse them, nor will the history of the times. Of one thing we are now sure : a power has been called out and awakened in the country that will drive every enemy of our national government to a hiding place. Whatever resists the government and the national flag and the Constitution must perish, for men and money are abundant, and a zeal and energy that will certainly conquer any force that can be raised against it on this continent. Already it is time to begin to talk about lenlency and forgiveness; the storm has gathered and the destruction will soon be over; then we must rebuild what we have torn so rudely down. But this theme is not pleasant, and once more I will change it and run over another line.

When last I wrote you I was in Central New York, and the war-spirit had not been awakened. I spoke at Utica, April 7th, to good audiences, and found our cause was far from being dead there; it only needs true and strong teachers to make that a good point, and one where regular meetings can be kept up.

April 24. In Troy I had very largo audiences, somewhat increased by the beautiful music and singing of Mr. Grannis, who delighted us all with his soul in song and song in soul. The friends in Troy have resolved to arise once more and be heard and hear, and have engaged me for October, and others for other times, and soon it will be plain that Spiritualism is not dead there.

From Troy I came to New England, the home (or what ought to have been a home). of my childhood, and at the Worcester Convention had a feast of friendship, such as I have not met for many a day, if ever before. It was good to meet the warm hearts. smiling faces and open hands of so many co-laborers in our cause, and to me it was a sunny and fertile. spot in life's plain, and although it has come in that part of life which is rich and ripe with flowers and fruits to my soul, still it has its choice blessings. and long will it retain its freshness in memory's gallery and garden. On Friday and Saturday we parted in bodies, but not in spirit, for we are one in spirit yet, and long may we remain so. But now we are at our several posts, cultivating our flowers, or feeding the hungry, or battling against winds and storms, according to our several surroundings and conditions.

I had excellent audiences here on Sunday, although the excitement in the city was terrible and rising from the frequent dispatches received ; it is calmer and stronger now. WARREN CHASE.

Matters in Baltimore.

I have longed to see in your excellent paper some account of Spiritualism and its effect in the "Monumental City;" heretofore I have looked in vain. "Deep rivers move in slient majesty ;"

so this great cause, the cause of truth, moves on silently, majestically, but surely, winning many hearts who are capable of understanding and accepting Divine Revelation.

On Thursday evenings we are instructed by an impressionable medium, (Mrs. Willhelm;) her remarks are "right to the point." She is listened to with marked attention, both by Spiritualists and members of evangelical denominations.

Every evening circles are held in different sections of the city, visited by many divines, doctors and others, who, I think, lean a little further on our side than is generally supposed.

The work is progressing admirably. Many are wakening from the seeming lethargy into which they have been lulled by theologians, and coming forth into the ranks of truth and reason. .

It has been but a little while since I became inter-

I think the manifestations of to-day are much

better adapted to strengthen and extend the belief in immortality, than were those of past ages. A man came to me to-day, whom I had not seen since years ago, and knowing me to be a Spiritualist, he had taken occasion to allude sneeringly to my belief. I then made him a pointed reply, which, it seems, he had treasured up; for to-day he took me aside, apologized for his unbecoming expressions, and stated that a little son of his had appeared to him from the other life, and had brought him such convincing evidence, that he is now very far from his former view of the subject. I tell you, similar experiences a c being multiplied throughout the length and breadth of the land, for the great and important purpose of removing this scepticism, and planting in its stend needed demonstrations of their presence and activity; they come with line upon line and precept upon peecept, to the assistance of our moral and men-

selves; but the humblest may be cheered and strengthened by his loved ones in another world.

Dr. Young remarked that the manifestations 'alluded to, which are recorded in the Old and New

MR. PARTRIDGE thought the difference between oldtime manifestations and those of the present, lay in God, through his true prophets. They could not all be true, because they did not agree with each other. Now, we have learned that our communications do not come from the Lord, but from friends who have munications are better and better comprehended, in consequence of the natural progress and develop. more and more the relations and conditions involved. For example, when a spirit manifested to Job, he breath :" because he had not attained to that stage of mental growth which enabled him to understand what a spirit really is. From a passage in the New Testament, I incline to the belief that either Peter corded instance of this species of manifestation. came through trance speakers. The difference, in my view, between the two classes of manifestations. ancient and modern, considered as evidence, is, that the former is mere historical tradition, of which I can affirm nothing of my own knowledge, while the other is what I know positively; and I am obliged supported by analogous experience of my own; and this is really the case with all, however loudly they may declare their implicit faith. Yet, so far as these historical manifestations are confirmed by modern occurrences. Spiritualists actually believe more of them than any class of Christians.

Dr. GRAY .-- All forms and instances of modern intercourse with the spirit world coincide in support of the maxim, that the human spirit, after skepticism as to the immortality of rising from the body, enters into a more direct rap-

Americans.

Sterling draws the following picture, which, with all its exaggeration, contains many traits of truth. "Some say the Americans have no physiognomy; great mistake, I think. To me their physiognomy eems most strongly marked, bearing deep impress father fell and died at Plattsburg, in the war with of that intensity which is the essence of their being. The features even of the young are furrowed with lines of anxious thought and determined will. You read upon the nation's brow the extent of its enterprise and the intensity of its desires. Every American looks as if his eyes were glaring into the far West and the far Future. Nay, his mental physiognomy is determined by the same earnestness of purpose. The American never plays, not even the it is not to be destroyed at a time when they are American child. He cares nothing for those games just beginning to feel its blesssings. It has been and sports which are the delight of the Englishman. the only land of religious freedom, and even here, He is indifferent to the play either of the mind or muscle. Labor is his element, and his only relaxation from hard work is fierce excitement. Neither does he laugh. The Americane, I imagine, are the country where education is beginning to be free to most serious people in the world. There is no play even in their fancy. French wit is the sparkle of fast gaining. It is the only country where woman the diamond that dazzles a saloon; the American is being elevated and equalized with man elewly imagination flashes its sheet-lightning over half the but surely. These and many other signs of the world. The same terrible carnestness is, I am persuaded, at the bottom of that ill health which is so good time coming and of human progress, make it serious a curse to American life. No doubt other the interest of every lover of his race to sustain that occupations, and so forth; but the deepest-rooted government, and be found on the side of humanity. But while I would stay the destroyers' arm, I cause of American disease is that over working of the brain and over excitement of the nervous sys. would not allow aught of vindictiveness to eat into

Correspondence.

Warren Chase in Providence.

The balmy air of Spring is around me. April showers and shines are opening the buds on tree and shrub; plants are bursting the soil to look at the sun and sky. Health courses through my frame. and I feel the quickening power of Spring and the bracing air of New England strengthening my outer self. The soul, too, has its sunshine and fragrance from the sphere above us, and I feel the gentle zephyrs of the spirit-world breathing into my soul the inspiration and affection of angels. Oh, how delicious to a hungering and thirsting spirit-one that has yearned for years for its native element-now I hold up my little cup, and they fill it till it runs over, and sometimes the golden drops fall at my feet, and sometimes other hearts catch them. All this is beautiful, delicious; but it may not be well to say it, for often the words will fall on stony soil or frigid hearts, and do no good-so I turn to another theme. At night and morn, and all day long, the noise of drum and fife, which always had a harsh and warlike sound to me, are heard in the the streets; and men in uniform are marching and parading-not to defend the city, for never did every one feel more secure, for there is but one side, one sentiment, one feeling here. Troops are leaving. Even the Governor, whose patriotism is highly lauded, has gone, leaving a parting request to his brother to send ten men to take the place of each one that falls, and not praise; but still to me it is a pitiful sight. I had hoped our country was above the war plane, at least the fratricidal war, and I believe much of it is. but some is not. As in some families there are murders and quarrels, so in some sections of our country they will beat up a war spirit and threaten and even destroy the peaceable citizens, and there seems no escape but to apply force to force, and defend and repel. I cannot fight; but if my life can save my country from ruin, our government from destruction, if I can bring peace and harmony, it is ready. My a foreign foe. God forbid that another, life should be required from this line, especially for a fratricidal war; still I cannot but justify and support those measures, and men who sustain the government and national flag. Our country has long been the hope of the oppressed millions of Europe, and I do hope only in some sections could the highest truths be taught; but we are fast gaining; it is the only all, and only in some sections, but the principle is

ested. I lived by "feeling," and would not follow the dictates of reason; but I had a father in the land of spirits, who has gently led me to the plane upon which I now am. He whom I mourned as dead, now holds sweet converse with me.

Error has long held sway over us, but truth now commences to glimmer through the darkness. Soon all will be light, for gaudy error must flee, when modestaplain truth appears.

In haste, I am your obedient servant. 'H. H. STEWART.

Baltimore, April 12, 1861.

Lecturers wanted in McHenry, Ill.

We want some one here to break unto us the bread of life. MoHenry is fifty miles north of Chicago on the Fox River Railroad. This village has eight hundred souls. We have the Universalist Church onchalf of the time; and of late Mrs. Streeter has been lecturing to full houses. We have formed a society called the Spiritual Progressive Society, of McHenry, and we want a speaker one-half the time. If we had a good faithful laborer, male or female, there could be raised from three to five hundred dollars per year. We want a man that is sound in the faith, believing the Bible to be a history of ancient Spiritualism, and one that will enforce moral obligations. We do not want a Pantheist, nor one who denies the existence of human souls; we want one that can preach by example as well as precept, and we do not want a brawler-one that is ready to tear down the churches and the clergy. Now if such an one can come, he can be sustained, for our society numbers more in this place than any other. We have got the wealth, and the right kind of a speaker will be well sustained.

We wish speakers coming to Chicago, to call upon us and spend one Sabbath at least. Send on your appointments and we will have a full house, and will try to see to it that you go not away empty. H. KELLOGG, Clark. April 10, 1861.

Mrs. A. P. Thompson Vermont.

After leaving Holderness, N. H., she spent a week, in Sandwich and gave two lectures. Then she came to this place, Braintree, Vt., gave four lectures, and three in West Brookfield, the home of her youth, and the place where she has lectured in bygone days. After visiting many friends in Brookfield and Braintree, she spent a week in Montpeller, attended two circles, gave a lecture at each, then went to Duxbury, and gave two lectures; was in Jericho the third Sunday in March, and gave five . lectures before she left for Cambridge, where she gave two lectures; then spent the first Sunday in. April in Duxbury, but was unwell and did not lecture. The second Sunday she was in Stowe: gave five lectures in that place, and yesterday. which was the third Sunday in April, gave two lectures in the Free Church in Braintree. Her lectures have been well attended with increased inter-. est everywhere. She has many friends in Vermont. She is now on her way to Holderness, N. H. Shewill lecture a few times before she gets there at places on or near the railroad, and by in Holderness. in May. J. A. SPEAR.

Braintree, VL, April 22, 1861.

BANNER LIGHT. OF

Special Contributions. BY Å. E. NEWTON.

"5" 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 0205, Boston.

Inquiries Answered.

Bao. NewTON-I was very much interested in your article entitled "Dying to live." I have thought and felt much on the subject. It seems to mo that the "Perfect Liberly of the sons of God" can come only through an entire submission to the Divine Will. But how shall we know what that will is? You say " we must first die to all selfish hopes and loves ; and this means a vast deal more than most people have any idea of." I am inclined to think so, and I should glad to get your idea of what it is somewhat in detail.

If one tries in earnest to live the divine life, will it not inevitably lead him to a kind of "hand-to-mouth" life, and unfit him for what we call business? If he works for universal ends, taking no thought for self, he will be apt to get the name of being shiftless and improvident; and with good reason, as far as the looker-on can sco. (1.)

In striving to live an unselfish life, one often gots into tight places. To illustrate : you are writing a series of articles for the Bauner, as a labor of love ; you have reason to think they are a source of happiness and good to many. But suppose your wife is of a different opinion. She thinks the Banner the Davil's own paper and calculated to do a great deal of harm-your articles in particular-and she cannot be hoppy unless you stop writing for the paper. What can you do? What will you do? Go on, and make her miserable, or stop, and out off a source of life and joy from others? I do not think this case over-drawn ; have you not been in places about as tight? (2)

You will see by the above where I stand. I am almost wholly with you in your late articles, in principle, or perhaps I should say in perception; but how to practice it, and have any property, or do any business, or be anybody, is not quite so clear. (3.)

Brother, 1 have asked soveral questions in the above. If you can answer them and give me light, through the Banner, you can give many light. This subject is of all others the most vital. The inner life is the real, the spiritual. It is time that mon realized that

"We are spirits, much as they be," And though our bodies made of clay be, We yet may teach them something, may be." Bless you, my brother.

April 2, 1861.

· Disembodied souls,

REPLY.

(1.) The maxim of selfishness, generally acted on by the business world is, "Look out for number one!" The maxim of the unselfish or divine life is. "Do good unto all. as you have opportunity." The latter should not and cannot lead, in any really earnest soul, to either "shiftlessness," improvidence, or indolence. The motive prompting to exertion is changed : but if genuine, the exertion is more likely to be increased than relaxed. The selfish man finds his compensation in what he accumulates for his own enjoyment; the unselfish man, in what he can do for others-and the more he can do, the greater his recompense. True, so far as "business" is conducted on unjust and selfish principles, (as is the case, at present, with almost our whole system of business,) a true man becomes unfitted to engage in it; but he will either find methods to conduct it on Just principles, and exert himself to establish a better system, or he will turn his energies to some honest employment. If honesty, justice, and gooddoing necessarily bring him to a "hand-to-mouth" life, he will be far richer in this than is the possessor of ill-gotten millions.

Unselfish living, however, does not require that we should waste our means or energies in ministering to the selfishness of others. This would be casting pearls before swine. A wise benevolence will lead us to insist that those whom we would help should at the same time do their best to help themselves. In the present selfish, isolated form of soci-

misers, self-seekers, or lovers of show; but in the sight of angels, and of his own diviner self, ho is a TRUE MAN.

THE WORCEBTER CONFERENCE. A passing word in review of this occasion, to which many have looked with interest and hope, may not be out of place.

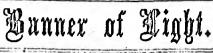
Was it a success? The answer depends much upon what is taken to be its purpose. If that was, to produce an immediate and powerful impression upon the public mind, it could not be said to have accom plished much. Occurring in the midst of an intense war excitement, the most absorbing this country has experienced since the days of Seventy-six, it attracted little attention outside the ranks of active Spiritualists. The first two days were, moreover, attended by a very disagreeable storm of snow and rain. Hence the attendance was small, compared with what it otherwise might have been, though quito as large as could have been expected.

But the main purpose of the active callers of the meeting was not so much direct action upon the publig mind, as upon those who are called to be teachers of the public, in promoting mutual acquaintance, understanding and confidence, and thus more individual strength and co-operation in their work. The small numbers present during the more private meetings, was favorable for this, rather than otherwise. The results, of course, cannot be fully represented in any verbal report.

Suffice it to say, that, within the personal knowledge of the writer, some causes of separation and distrust between individuals were removed-some woak and tempted souls were succored—and many were strengthened anew for the battle of life. An unexpected degree of unanimity of perception, regarding the importance of the present orisis, and the duties regard to the momentous significance of the whole thority which formed the State Constitutions. Spiritualistic movement.

The public speaking, for the most part, was more ed to the usual illiterate bombast and enormously may be at its individual will. inflated egotism. These poor souls-spirits of unrest-must be borne with as patiently as possible, remembering that they are brothers in our common humanity. Perhaps when we become strong enough powers, than the Governments ereated by the Conin humility and charity, we may be able to hold all stitutions of the States are, within their several such in check by silent moral power.

One prominent speaker was moved to make some revelations of her own experiences as a medium, of a painful and trying nature, which disturbed the sensibilities of some hearers, and which many thought had been better suppressed. But the motive which prompted these statements was evidently a good one-namely, to encourage and strengthen others who might be led in similarly perplexing paths. It was affirmed that these experiences. though painful to bear, and at the time attributed to the malice of "evil spirits," were found, in the result, to have been a kindly discipline, needed for the eradication of selfish loves and other internal evils, and for the spiritual regeneration of the subject of them. This being so, the speaker felt confidence in recommending Spiritualism and spirit-influence, even with all the seemingly direful consequences sometimes resulting from it, as a sure and mighty instrumentality of individual and humanitary redemption. Viewed in this light, such dis-



BOSTON, SATURDAY, MAY 11, 1861. OFFICE, 3 1-3 BRATTLE ST., BOSTON.

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237 Business Letters must be addressed, William Berry,

Publisher, BOSTON, MASS.

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

THE SECESSION TREORY.

In order to give our readers the clearest possible view of the meaning of the Constitutional compact, as held by the leading Southern men who participated in its establishment, we make the accompanying extracts from a letter of James Madison, in the year 1830, to Edward Everett, published shortly after it was written in the North American Review. Says Mr. Madison :

" It (the Constitution of the United States) was growing out of it, was found to prevail among the formed by the States, that is, by the people of each inspirational speakers; and not a few must have re- of the States, acting in their highest sovereign caceived more expanded and profound impressions in paoity; and formed consequently, by the same au-

Being thus derived from the same source as the Constitutions of the States, it has, within each State, oreditable, less tinctured with crudities and extrava. the same authority as the Constitution of the State, gances of mannor and matter, than has been common and is as much a Constitution in the strict sense of in our Conventions. Yet there were enough of these the term within its prescribed sphere, as the Constithorns in the flesh" to prevent our becoming over- tutions of the States are within their respective exalted atthe advanced condition of the Spiritualistic spheres; but with this obvious and essential differbody. There were not wanting the usual quota of ence, that being a compact among the States in their persons who had come " hundreds of miles," charged bighest sovereign capacity, and constituting the with "great missions" direct from "God and the people thereof one people for certain purposes, it highest angels," and of tremendous importance to cannot be altered or annulled at the will of the the world-which messages, when delivered, amount- States individually, as the Constitution of a State

> Nor is the Government of the United States, oreated by the Constitution, less a government in the strict sense of the term, within the sphere of its spheres. It is, like them, organized into legislative, executive and judiciary departments. It operates, like them, directly on persons and things. And, like them, it has at command a physical force for executing the powers committed to it.

Between these different constitutional governments, the one operating in all the States, the others operating separately in each, with the aggregate powers of government divided between them, it could not escape attention that controversies would arise concerning the boundaries of jurisdiction.

That to have left a final decision in such cases, to each of the States, could not fail to make the Constitution and Laws of the United States different in different States, was obvious, and not less obvious that this diversity of independent decisions, must altogether distract the Government of the Union, and speedily put an end to the Union itself.

To have made the decision under the authority of the individual States, co-ordinate in all cases with would unavoidably produce collisions incompatible

actual, outright force of arms!

And here stand we to-day, confronting one another. The heart of the North beats united and cent. discount. loyally to the authority of the Central Government,

and would a thousand times prefer to save it by force than to have it overthrown, or superseded, by any process of force whatever. An Almighty Power overrules the ovent, and in His hands are all the ty of time to work among the affairs of mon for itgreat issues of the hour.

A Protest from the South.

EDITOR BANNER OF LIGHT - If there be any truth in Spiritualism, I would invoke the Spirits of Wisdom, Justice and Peace to be notive in the exercise of sure and operation of cortain influences instead of dom, Justice and Peace to be notive in the exercise of their divine endowments, by disseminating their genial influence upon the minds of all, and espe because things do not get on as fast as they would genial inducted upon the minute of any art the principle have them, and, especially, in the way they would of Justice is the solid foundation of correct action, have them. But nature teaches her own lessons; it so sure will this great national turmoil, if that prinoiple be adopted, result in Peace. Then, so far as is well if we heed them in time. you and your people are concerned, let that be the

standard of your action, whether mentally or phys-ically, individually, as well as collectively. Your article in No. 5, headed "War," is so at vaan article which contained glimmerings of correct thought. Is it possible you can fail to perceive that the South has been acting all through this thing on the defensive? All the assailing is done by the general government, and by the people of the North. All that the people of the South want, is to be let

alone. We of the South believe, as our sires of the Revolution, that Governments derive their just powers from the consent of the governed.

Will your people deny this? They cannot. Well, then, the Government of the United States, as administered by Lincoln, avowedly upon the princi-ples of the Chicago platform, has not the consent of the People South. What then ? Why, they must such principles, and organizing its powers in such form as to them shall seem best suited to their soourity and happiness.

one people in 1776. Will your people contend against them now, and render yourselves as despic-able as the British, whose steps you tread, and perhaps with no better success?

I know not what may be the extent of your influence, sir; but let it be little or much, I hope it ed for, in carrying forward any progressive work may be exercised upon principles of Justice, Love for the general benefit; and then, if disappointments and Truth. AN OLD SUBSCRIBER. REMARKS.

We publish the kind and friendly letter, of "An Old, Subscriber," with pleasure. Our attitude has never been favorable to war, but the reverse; but require to be reformed as much as anything else. when brethren of the same household become so demented as to commence a civil war_themselves, aiming not only to destroy us but the very institutions into similar disaster, nor yet to invade them with opinion. armed bands.

Did not South Carolina declare, over and over again, on the part of some prosses, to excite the mob spirit after the last Presidential election, that she had against other presses, of which, even in a violent no complaint to make against the General Govern- way, they would be glad to be rid; but it is as well ment, and consequently wanted no wrongs redressed to remember that this spirit is a two-edged tool, at at the hands of that government? Did she not say best, that may be made to out one way as well as that this scheme of secession had been taught the another. We do not endorse the temper of the Adpresent generation of South Carolina men twenty- vertiser, Journal, Bee and Transcript toward the five and thirty years ago, and that it had only now Courier, and think that, in time, it will surely rebegun to bear fruit? Did she not thus admit that act upon themselves. No one questions the Courier's this was a regularly concerted plan, a conspiracy, not patriotic devotion to the government-both state and merely to go out of this Union, but to overthrow the national-under which we live; and it is sheer as-Union, and afterwards reconstruct something more sumption for its journalistic foes to say aught to the to their own purpose on its ruins? And all who contrary. If they are indeed as strongly for Union have fololwed her rash and wicked lead in this mat- as they declare, they would be very careful how they ter are of course in the same category with her, in worked to bring about a divided public sentiment, this regard; they even excuse now, her wanton out- on minor issues, too, at this particular crisis. If rage on Fort Sumter, and the great nation which those papers have anything like a true conception of its flag represented, -- toward which she ought to their responsibilities to the community and the govhave shown a very different feeling, if only out of ernment, they will forego their assaults on other patender regard for the past,-and would have us too, pers till a more convenient season. avow her to have been right, and the Federal Government wrong. It is not in common sense; it is not Law. in human nature. It is necessary that we should make a stand for The specious (not well-founded) argument made by LAW, or all is gone. In the progress of great radiour respected correspondent as above in favor of the cal changes in government, the people must have right of the South " to organize its sovereign powers assurances that order is to be rigidly observed, or it (by states, of course,) in such form as to them shall were better the revolutionary movement was never seem best suited to their security and happiness," by set on foot. If we are about making new arrangefirst breaking violently and wrongfully away from ments and different combinations in public affairs, a sacred compact, merely because the government which, under Providence, are likely to lead to results at Washington "has not the consent of the people better than the most hopeful of us now anticipate, -South," will, not stand alone, in this day of reason is it not best that it shall be all done under the proaud common sense. He might as well have argued, tection of the laws and in the shelter of institutions twenty years ago, that the Democrats under Van as they exist? And this is done but to ratify and Buren, who were so badly beaten at the polls by the substantiate the position we long ago took, and have Whigs under Harrison, had the same, or a similar, all along labored to maintain, in relation to radical right to revolt. They did not form a geographical and revolutionary changes in affairs of government. section of the country, we admit; and if the difference viz: that these things came by growth and not by is of importance to the argument, it is simply a confes. force ; we think, perhaps, that we are all going forsion that the present case of the South rests on fear, ward in a certain direction, when events only show and prejudice and passion entirely, and not on reason, that we have been proceeding exactly in another. not on any special love for security of constitutional God rules: upon this let us never cease to be thankliberty. The South could have had all their rights in ful. the Union; none would have fought more enrestly No imaginable sight can be more cheering to the and self-sacrificingly for them than a portion at least evo and heart of faith, than this which we have all of Northern voters. beheld, in the past two weeks, of a people rising and As for the doctrine of war-we are no advocates asserting their belief in the supremacy of Law; givof it nor apologists for it. Still, it certainly is, if it ing in their solemn and yet most enthusiastic vercomes, a divine instrument in bringing about a better dict in favor of order, even when vast changes in ulterior end. Until the nations are prepared for the body politic are manifestly taking place. We peace-and for this state and condition has ever been must stand fast by the present forms, even if they our labor-war will come with its devastations. should happen to be insufficient for us, until we Thus do men gain experience, and thus do they learn have got better ones. To let go what, we now have, better. They get sick of war by "supping full with in the flush of hope for future improvements, is to its horrors;" and then reason returns; and then throw up all ; and that would be the height of reckpence. War, considered philosophically, is a vast lessness and the most positive danger. Therefore, let teacher and educator; we believe North and South us all stand fast by the old Constitution while it is will know each other better, after having measured our : until it shall have been altored or amended, it their physical resources even on the bloody field of is the sole chart we have to go by; if we turn our battlo. backs on that, we surrender oven our prospects of the ulterior good for which we profess to labor and Renew Your Subscriptions, Promptly. pray. We will at least remain stanch and stead-Notices have been sent to those of our subscriber fast, lot come what may; not by bloodshed, but by whose time has expired, in the shape of blank bills reason alone, can we come out of these shadows inenclosed in the paper. to the glorious liberty of the sons of light, Prompt renewals will aid and assist us material-

tive-between a peaceful and willing separation, dud mit New York money or drafts upon New York or Boston, the current rate of exchange being on 1111nois and others of the Western States nearly 80 per

Radicalism,

Little actual good comes of hurrying matters. Only let the truth be promulgated, and give it plonself. Hasto and meddlesomeness work more harm, practically, than is thought for. A great many wellmeaning men, seeing clearly enough so far as they

see for themselves, and brought up under the pres-A great many movements on foot in these dis-

turbed times of ours, are going to result in a very different way from that calculated on; but they do riance with Wisdom, Justice and Peace, that I have not therefore result uselessly. On the contrary, they thought fit to address you these hasty lines, inas- are but instruments in the hands of overruling powmuch as in a former number of your paper I read ers, whose great directing centre is God. It makes little difference, then, if we are disappointed in this regard or that; suffice it that all works well to the grand result.

They who hope to make the world better by having lived in it, ought to show that they entertain perfect faith in the ability of God's truth always to take care of itself and stand alone. Hence it will not do for them to be either impatient or despondent. The spread and perpetuity of eternal truth does not rest with man merely, but is among the decrees of the divine authority. "Do n't fret," and " do n't be choose another Government, laying its foundation on in too great a hurry," are both excellent injunctions to be borne in mind by the reformer who intends to give his life to the work; for it is plain there must These principles were contended for by us all as be dull moods in men's natures when they are neither active nor receptive to truth; and then there are times when they will not consider these things, simply because other matters demand their more immediate attention. Such points should be allowcome, thoir edge will have been taken off in a measure, and they will conduce with all other influences to a desirable end. In reform, haste and radicalism

Mob Passions.

. In times like these, when popular enthusiasm all that represent our civilization, it was clear that, in sets one way, and that in favor of protecting and desorrow rather than in anger, they must be made to fending the constitutional form of government under suffer the chastisement due their wrong. Are we asked which we all live, although we admit that it is bad by our correspondent why we would not sooner rea- policy to discuss points and abstractions which just son than fight? He very well knows that we took now are not exactly germane to the trouble in hand, that ground and held it all along; and precisely we must, nevertheless, keep in mind that it is Freebecause we desired to maintain the principles of dom for which we make a stand, and not Tyranny "Misdom, Justice and Peace." We ever plead for a in any form, especially the tyranny of mob power. peaceful and friendly separation of the sections, if the There is no need, even in the excitement attending proof was strong enough that so the South sincerely the best of causes, that we should be taken off our desired it, and, to-day, our articles are published in feet by a whirlwind of passion. If, here and there, the New Orleans papers to show (wrongly and de- men think this the proper time to declare in a proper ceitfully) that in an armed conflict between the sec- way, that even a separation of the States in a peacetions, inaugurated in such a rash and barbarous man- | ful method is bettor than drenching the land in blood ner, and upon such insufficient grounds, too, a large with a civil and servile war, it does not help our portion of the North would stand quietly by and al- oase at all by setting an unreflecting mob upon them. low even our own government to be pulled down over or calling out-a la lanterne !--- at the tops of our our heads ! If States olsowhere wish to effect a revolu- voices. If this is the liberty of which we boast, let us tion for themselves, they can do so, we suppose ; but at least show that it is the liberty of reason, and not they have no right to plunge other sovereign states merely a liberty that permits but one expression of

We detect too much of this, cowardly disposition

[MAY 11, 1861.

ety, one needs to guard well the resources entrusted to him, both material and spiritual, less they be sapped and devoured by lecohes and swine.

But there might be, and some time will be, a state of society in which all will be consecrated to the universal good-in which each, forgetting self, will labor lovingly to bless all others. In such a community there can be no want, no laziness, and no improvidence. On the contrary, it would be a universal providence over all its members, and by industrial economies accumulate resources for the help of humanity at large. Such a community would institute a truly angelic or divine life on earth, and toward its realization every earnest soul must aspire. But who is really ready for it? Many have tried it, or something like it, and failed. Ere long, some persons are to try, and succeed. When, through discipline, purgation and regeneration, any sufficient number of us are prepared for such a life, we shall doubtless find ourselves drawn together and inspired to its inauguration. Till then, we must "stand the fire," in the old order of things, as best we may.

There are doubless persons who, for their own temporary discipline, or to fulfill special uses, /aro called upon to live the "life of faith," or of "handto-mouth" trust in higher powers for their daily bread. This, provided their energies are earnestly devoted to useful ends, may be wholly proper and commendable for them. They may be accumulators and distributors of spiritual goods, and for the time incapable of material accumulation. But there are others who are equally called to be producers and accumulators of material goods, for the benefit of humanity. Let each fulfill his own function, accord ing to his inner light; and both, if alike unselfish, may be equal benefactors of their race.

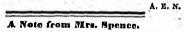
(2.) Never having been placed in quite so " tight" a place, my opinion may not be worth much. But the general principle involved seems clear. Any step tending to sunder so intimato and holy a relation as that of husband and wife should be, or to give distress to oither partner, ought to be carefully considered. In such a case as that supposed, it would seem incumbent on me first to inquire, in all docility, whether the divine voice might not be speaking to me through the intuitions of my partner, to correct some possible mistake of my own. But when the conviction of individual duty should become plain, not even so tender a relation ought to interfere. There is nothing in a true marriage which authorizes one partner to tyrannize over the conscience of the other. Where this is attempted, it may be well that the usurper, whether male or female, should learn, even through bitter suffering, the lesson of respect for the rights of others. When once learned, he or she will bless God for every pang it has cost.

(3.) He who renounces self, and lives in the universal, of course, ceases to have " property " in the selfish sonse. If any is rightfully in his hands, he is but the steward of it for humanity's use. He is, however, bound to preserve it from the grasp of selfish dovourers, and to use it to the best advantage, either in honorable business or in wise charities. He may not be "anybody" in the estimation of

losures may have a propriety reasonable minds will admit.

This Conference, it may be worthy of remark was conducted in a manner different from ordinary 'Conventions." Instead of the usual formal machinery of organization, the Committee who called the Conference, undertook, as was their prerogative. to give direction and regulation to its proceedings. This course was deemed more favorable to order and harmony than the common one. No resolutions were passed, to lie a dead letter in the records ; and no statement of doctrines or duties was voted on, to excite acrimonious debate; but each member was allowed freely to express his or her own sentiments, to be taken only for their intrinsic worth, without compromising any other. The result (barring a few mistakes on the part of the chairman, arising from inexperience) is believed to justify the preference of the Committee for a " Conference," over a " Convention"-at least in these incipient efforts to arrive at greater harmony and co-operation among Spiritualists. 1 5

To CORRESPONDENTS .- The undersigned asks the tutional view, would seem to require distinct and indulgence of his correspondents whose favors have not been attended to. Important duties, aside from they refuse to obey the laws of the General Govern-Spiritualistic labors, have been very urgent of late.



MESSRE. EDITORS-Commissioned as I was by the interior, I made a call some weeks ago, through the BANNER, uron Spiritual Mediums and Spiritualists, for their experiences arising out of their mediumistic relation to the interior, and also for their inquiries upon matters of fact and philosophy.

The numerous private responses which have been mado to my call, and the general points of resemblance in many of them, make it proper, and in fact necessary, that I should make a general reply. Such a reply will meet the silent, unuttered questions of thousands who have not written to me, as well as of those who have. It will be in the form of a series of articles, which I propose publishing in the BANNER OF LIGHT, commencing with the one which appears in the present issue.

While I thus answer publicly, and in a general way, many important inquiries, I shall still continue to answer by private letter, the correspondents who have addressed me; and must again beg that they latter could at least 'recommend' its measures to will be patient with me, as I assure them that I have been responding to them, and will still continue to respond to them, as fast as time and opportunity will permit. Those whose letters are as yet unanswered, will, I hope, find some aid from these articles, until I shall be able to give them my personal attention.

In conclusion, I would renew my cordial invitation and my carnest solicitation, to mediums and propounding such inquiries as they think that I can answer profitably to themselves. Buch letters will be diligently attended, and will

become the basis of future articles, which I will, from time to time, publish in the Banner. Yours, truly, AMANDA M. SPENCE. New York, April, 1861.

with the peace of society.

To have referred every clashing decision, under the two authorities, for a final decision, to the States as parties to the Constitution, would be attended with delays, with inconveniences and expenses, amounting to a prohibition of the expedient.

To have trusted to 'negotiation' for adjusting disputes between the Government of the United States and the State Governments. as between independent and separate sovereignties, would have lost sight altogether of a Constitution and Government of the Union, and open a direct road, from a failure of that resort to the ultima ratio betewen natious wholly independent of, and alien to each other."

It deserves to be carefully borne in mind, however, that this lucid and just exposition of the delegated authority of the General Government relates rather to cases in which local and general laws come in conflict, than to a case, like the present, where one or more States deliberately declare their purpose to be clear of the original compact of union. This is a case that, in a consti-

different treatment. The seceding States do not say ment, but to remain any longer parties to that Gov-

ernment, and that is the point in reference to which they have set up 'such an outory against coercion ; insisting that there can be no coercion, under this government of ours, except of the magistrate upon the person, and not at all of the Federal Government upon the State! "They hold-and we should be wrong not to try to understand their position as well as we do our own-that when the people of these States came out from the old Confederacy into

the existing Union, the chief object was to bring the General Government to bear directly upon the persons of the people of all the States, thus making the government, as Madison explains, as directly operative on the Individual as is any State government in its way; but, inasmuch as even the old Confederate Government could not coerce a State, -that is, use force against it-and inasmuch, also, as it was set aside for this very defect, and a more direct and personally related Government was established in its place, this last established government can much less employ force against a State than could the old Confederate Govornment: the the several States that formed the existing league, which the present Federal Government cannot prop. erly do; it operates on the individual only, and not upon the State.

Now, then, they reason, if the soveroign State comes forward and interposes its authority between the individual and the General Government, declaring that the latter shall no longer claim and exact othors to write to me, giving me a free and faithful obedience of the individual, what is the General account of their trials and experiences, and also Government aforesaid to do? It cannot coerce the State, say they, because its sole coercive power lies against the individual, through the magisterial ohannels alone; or, if with military aid, then will that aid be made subordinate at all times to magisterial authority, and never rising to be its superior. In such a dilemma, they insist there is but one alterna-

ly in carrying on our enterprise.

We are happy to state that the great excitement has not operated to our detriment in the matter of girgulation.

Subscribers at the West will, if it be possible, re- our next

Western Lecturers' Conference. The report of this Conference, received too late for publication, in the present number, will appear in

MAY 11, 1861.]

THE GREAT REBELLION.

Affairs take a new turn weekly. The greatness of the consequences that are to flow out of this grandest of all demonstrations during the present century, if not in all history, are not to be foretald ened with death if they disclosed the facts about the by any one. Unquestionably God intended that the killed. People are constantly inquiring for their struggle should come, else it would not now be upon us; in fact, it is by divine permission alone, that causes have accumulated and kept accumulating, by which present events have been wrought. Out of all that. Materialists fancy it will be only a strengthening of the Old by infusing into it larger elements of Force; but in that they will find themselves misbe born of it, it is this-that Force will be tried by to unite hearts and hands. It will have done much, ordinance. in instructing the world practically on this point alone.

- It has been currently rumored that Great Britain is going to aid the Northern States in their 40,000; regulars for five years, 25,000; seamen do. uprising to put down rebellion, and revolution, and 18,000-total, 153,000. Even this falls short of the armed conspiracy, with both arms and moral countonance; also that France will join England in the ber of regiments asked for. same demonstration, and that both together will aid in making efficient the blockade of the Southern indeed, anything like it; especially the latter part of it. It may be that those two nations are of Indianola. going to have a few vessels hereabouts in our Southern waters, nominally to look after their own interests, and see that they suffer no harm ; but that must be all. Still the leaders in this great political conspiracy at the South could find nothing to complain of, even if those nations did do what is rumored about them ; since it has been the policy of the conspirators from the first to curry favor with foreign powers, and they should not complain if they find at last that they have fallen themselves into the pit which they digged for others. They cannot protest against "foreign interference" in the affairs of this Continent, while the base line of all their operations has been the single desire to destroy the Union by letter to Mr. Bates, a member of President Lincoln's first securing for themselves foreign recognition.

- It is supposed now that there are troops in abundance at Washington to defend it against all chances of surprise and capture. Gen. Scott is active and alive to his trust. Though already seventysix years old, he labors with all the zeal and induslasts.

some of the most threatening correspondents at magnanimity and heroism on the part of the more Washington began to leave for points further North, powerful party to propose terms of peace? Let me, as soon as it appeared that Washington was in real then, as a strong, devoted, unalterable friend of the danger. That's the way with a good many persons ; they are vastly courageous to "egg on " others, but heresy of secession, urge upon this administration

- Baltimore has returned to her first love. Union meetings are holding there at the present time, and mob law would seem to have gone under. We arate government, which it will not, as I think, take hope it may prove to be so, indeed. It is high time them long to discover is the most egregious error Baltimore took a little pains to vindicate her ancient that man, in his hour of madness, ever commitoharaoter and fame.

- It is confidently asserted that Western Virginia will refuse to vote the ordinance of Secession on the fourth Thursday of the present month, and will adhere to the Union.

-The Massachusetts eighth Regiment fortunately abounded in mechanics and machinists, who were on the spot just in time to repair the track and engines that had been damaged by the mob, on the route between Annapolis and Washington. The N. Y. Herald says of them :- " Great credit is given to lary or infantry, as the governor deems best; and a Gen. Butler' for opening the road from Annapolis and the Massachusetts men for their Yankee faculty, as evinced in repairing locomotives, bridges, railroads, ships and steamboats, and working them when repaired.

hundred were killed, and a large number wounded at Fort Moultrie during the seige.

The killed were collected in a mass and interred at night in Potter's field. Many were also killed in dwellings outside the Fort. The soldiers were threatfriends, and are assured that they are at Sullivan's Island.

Another soldier who was at Morris Island, says that 150 were killed there, and 40 at Sullivan's Isthis new things are to be born ; there is no denying land. He makes the same statement relative to the dead being buried at night in the Potter's field. This is WAR.

- A direct vote on the secession question in taken; if any single and general result is likely to the House of delegates of Maryland, stood 53 against secession, 13 for it. The Senate has published an both sides only to find how perfectly powerless it is address denying any intention to pass a secession

> ----- The whole number of troops called for by the government thus far is-volunteers by proclamation, 75,000; volunteers for three years' service, real number, as several States send double the num-

The number of Federal troops which left Texas is abont one thousand. They are abundantly ports. We are not yet prepared to believe this, or supplied with provisions and means of transportation. About five hundred are in the neighborhood

> - The London Times concludes an article about American affairs thus :-- "We would rather hope that the good sense of Americans and the peaceful counsels of this country may bring about a reconciliation before the dispute has been too far envenomed. As long as the two sections of the Union refrain from hostilities, it would be the heighth of arrogance and folly to interfere, but when the soil and seas of the new world are likely to be stained with blood, foreign nations may surely remonstrate in humanity."

-John M. Botts, of Virginia, has written a cabinet. It concludes as follows :

"Our streets may run with blood ; our dwellings may be leveled with the earth; our fields may be laid waste : our hearthstones may be made desolate ; and then, at the last, what end has been gained? Why the government has exhibited its power, which has never been questioned but by the idle, the ig-norant, and the deluded, and for the display of try of a man just come to forty. Showing plainly a which there will be abundant opportunities without man ought to be good for work just as long as he an effort now, on either side, to cut each others'

throats. So far from its being a betrayal of weak-- "Perley" writes the Boston Journal that hess by the other powers of the globe, will it not be upon in the present emergency as an act of Union (if it could be maintained) -let me, as a conscientious and unchangeable opponent of the fatal possess dreadful little courage of their own, come a the policy of issuing another proclamation proposing a truce to hostilities, and the immediate assembling of the national convention to recognize the independence of such of the States as desire to withdraw

from the Union, and make the experiment of a sep

- A bill will be introduced, by Mr. Ball, in the Pennsylvania House of Representatives, empowering the Governor to call beyond the forty regiments required by the present contingent, at least fifteen more regiments, and in case of imminent peril. to call out thirty. Also the power to appoint a Major General and two Brigadiers, and the men to be educated and bred to the use of arms; also proposes an appropriation of \$3,000,000; the troops to be the reserve, and sent where needed, be they cavalry, artilnew camp to be established at Westchester. ---- The Webster Regiment consists of six com-

BANNER OF LIGHT.

position to respect the blockading force of Commo-

dore Stringham, which will consist of at least fifty

war vessels, accompanied by a sufficient number of

steam transports for the accommodation of a land

force of 20,000. Thus it will prove sufficient to

make an efficient blockade of every inlet on the

Southern coast into which a vessel drawing six feet

of water might otherwise enter.

- The Diplomatic corps have been furnished by Frentice says there is a terrible war feeling throughthe State Department at Washington with two proout the whole country. Even the new-born infants are clamations of the blockade, against which they make all in arms. no unfriendly manifestations, but show every dis-

The New York Herald estimates the amount of moncy spontaneously given to the Government during the last fortnight by the loyal States at \$27,739,000.

POWDER AND PIETY .- The Orthodox New York Independent says of the present national crisis :

" Let there be no lack of prayer. Prayer, at such an hour as this, is no substitute for deliberation and wisdom, for manly determination, or for manly effort, Yet prayer has its place in such a war as this. The con clousness that our cause is right—that God's great of water might otherwise enter. —— Advices from Pensacola of the 24th ult, say that the confederate troops are working night and day erecting batteries. Three gun batteries are be-ing erected by New Orleans troops for the defence of the city. —— Col. Cowdin's Regiment—the First, Mass. Note that the on Friday, May 3d, with full ranks. The display was in every way creditable to Three States and S

Through the agency of Gen. Wilson, Gen. Butler has received six large gups and two howitzers with equipments from New York.

The Government will sell to Massachusetts a portion of the unrified cannon at Springfield.

The Proclamation of President Lincoln, calling up. on the rebels to disperse, gave them twenty days to return to their allegiance. This period expired on the 5th of May, after which, as the command will not probably be complied with, the Administration will be in a condition to "let slip the dogs of war."

Aaron Burr said law was whatever is boldly asserted and plausibly maintained.

OBITUARY NOTICE.

OBITUARY NOTICE. Passed to the higher iffe the spirit of Mns. Lucy A. CAL-nouw, aged 41, from Hoston, April 9th, after a lingering sick-nicss, (consumption) which she bore with true Christian for-titude and resignation. Her hopes of happiness beyond the confines of the material as daily she grew woaker in body, were made strong by the faith which she received from the knowledge of Spiritualism. She was attended by many kind friends during ironths of sickness, who were over ready and attentive. To him who watched by her side and smoothed the pillow of sickness by affection and kindness, and the brother and all the members of the band of Spiritualists that so readily contributed to her wants, we would say that she has only laid aside the outer garmont, and she will still watch around them, till they meet her in that home where there is no more sickness or d ath. Bister, thou hast gone before us

Fow are awate of the importance of checking a Cough or nmon Cold " in its first stage. That which in the begin-Co ning would yield to a mild remedy, if neglected, soon attacks the Lungs. "Brown's Bronchial Troches," containing demulcent ingredients, allay Pulmonary Irritation.

Meetings

GEO. M. JACKSON and SOPHIA L. CHAPPELL will hold meetings at the following times, and places for the elucidation of Spiritual Truth :-- Hinmanville, N. Y., May 15th and 16th Manettoe, the 17th and 18th; Seneca Hill, the 19th; Cato' the 20th, 21st and 22d; and Reynoldsville, the 25th aud 26th-

Two Days' Meeting.

The Spiritualists of Schuyler County, N. Y., will hold their frat annual meeting at Reynoldsville on Saturday and Sunday, 25th and 26th of May. Reynoldsville is situated on the ashore on Minot's ledge like the Church of Christ? stage route from Ithica to Watkins. All the friends in this ection are invited to attend. Good speakers will be present, Bishop Onderdonk died in New York, April 30th, and free expressions on all reform questions will find an open platform.

A. BRONSON, OHABLES POTTER, H. S. HENDELX, A. G. DONNELLY, A. BEMENTII, BILAS GANDNER, Committee of Arrangement.

ente.

J. V. Mansfield

Is with us again. This distinguished Writing Test Mecumulates of a considerable loss of life on the part of dium, through whose hand more than one hundred thou-Initit identity have been given, to sealed letter nd tosts o

OPENING BATTERIES ON THE ENEMY.

Ho is the best Physician who most alloviates the sufferinge of Mankind.

If is is the best Physician who most alloviates the sufferings of Mankind. Faor, 8, B. Bartrax and Da. 8, S. Lyox, Electropathic and Magactic Physicians, have recently removed from New York, and established themselves in the quict and boautiful village of Lancastor, Mass., where they will attend to the duties of their profession, bringing the most subtile and powerful accents in Nature—Vital and Galvanie Elec ricity and Human Magnetism—to their ald in the preparation of remedial agents, and the general practice of the Healing Art. The location they have selected must be eminently suited to the wants and tastes of all who desire to seek health and pleasure in reifferm.nt, away from the noise of war, the gilt-ter of fashion, and the stiffs of business. While the country about Lancastor has noue of the bail features and rugged aspects that distinguish the scenery of Northwestern Mussa-chuseits, it nevertheless possesses unusual attractions. The principal village is on a beautiful eminone that overlooks the Nashua river valley. In addition to good society, pure air and water, productive fields and excellent roads, we have— most agree, ably diversified—all the charms that green slopes, fortile mendows, stately trees, and clear, flowing waters con-tribute tow and a pleasing landscape, and a quiet but delight-ful summer rotr-at for invalids. Dectors Brittan and Lyon have Rooms for the reception of patients directly opposite the Orthodox Church on Main stroet, Lancastor Centre. Persons from abroad who desire to place themselves under treatment can be accommodated with board at reasonable prices, varying according to the means of the patient and the accommodations required. Office hours, daily from 0 o'clock A. Mult 5 o'clock F. M. Sundays oxoopted. Persons applying at other hours should call at the residence of the parties, at North Laacaster, one mile north of the Centre.

caster, Mass., will receive prompt attention.

Dr. LTON is an Eclectic Physician who was nover shackled by medical creeds and formulae, and who brings to the dis-charge of his duties the results of a large and varied experi-ence. Prof. Brittan—in evidence of his claims to a compre-heasive and familiar knowledge of the laws of Vital Elec-tricity and Human Magnetism, and of the application of the Electro-psychological processes to the treatment of discase, and the equilibration of the vital forces and organic func-tions—respectfully submits the following explicit testimo-nials nials

FROM THE PUBLIC PRESS.

PROM THE PUBLIC FRESS. Profevsor Brittan, whose philosophical lectures on the phe-nomena and laws of Life and the Mind have awakened a new interest on a profound subject, pursued the study of Electri-city and Magnetism—we are credibly informed—some twenty-five years ago, under the instructions of the venerable Pro-fessor Steeie of New York, (deceased some years since) who was distinguished in his day as an electrician, chemist and mechanical philosopher, and as having been the pupil of Benjamin Franklin. For the last fifteen years Professor Brit-ian has made the incis and laws of Yind Electricity and Ani-mal Magnetism, in their relations to the human body and mind, his principal study.—Louisville (Ky) Journal. In a notice of Mr. Brittan's contributions to the science of

mind, his principal study.—Louisville (Ky) Journal. In a notice of Mr. Brittan's contributions to the science of MAX, the Home Journal says: "They are written in a style at once classic and popular; an enlightened philosophic spirit everywhere pervaces them, and they abound in scien-tific facts and suggestions, in which all have an interest. Prof. Brittan has evidently studied man much more thor-oughly than many physicians and chemists of highest pre-tensions."

tonsions." Professor Brittan has not only been successful in explain-ing the philosophy of his subject, but eminently so in the practical application of its principles to the successful treat-ment of some of the most aggravated forms of disease. The cure of Miss Sarah E. Lock wood presents a strong case; the facts are well known in this community, and they may be said to have occurred within the sphere of our own observa-tion.—Stanford (Conn.) Advocate.

Mr. Brittan's theory is, that the human will has a direct power over electrical agoncier, by which means physiol. gical effects can be produced. He hiustrates this view by a argo variely of illustrations drawn from the accre lited records of science, as well as by his own private experiments.-Fork Evening Post.

Professor Brittan continues to excite great interest by his romarkable psychological developments — The roller admin-istered by him in severo cases, is a very curious fact. To us outsiders it is as a rear a mystery as the milk in the cocoa nut.—New York Daily Tabulto Prof. Brittan's discourses havestracted the notice of many medical men, who recard thom as contributions of creat im-

modical men, who regard them as contributions of great in portance to the healing art.—Jersey City (N. J) Telegraph.

To cure the chronic unbeller of a boasting skepting. Brittan gave him an emetic without a particle of medicine. The gentionian vomited in less than one minutel Those who need medicine, should take the Professor's intellectual pills, as they have no bad taste, and the operation is sudder and effectual "-Springfield Republican.

At the conclusion of a public lecture a young lady present-ed herself to Prof. Brittan, stating that she had a very bad cold and a consequent sore threat, and—wonderful to relate —in less than ten minutes the young lady was entirely and pe manently relieved of all hourseness and soreness.—Jersey City Sentinel and Advertiser.

We were much struck with Prof. Brittan's wonderful ex-periments in illustration of his philosophy. His command over the functions of life, motion, and sensation in his pa-tients, is apparently perfect and entire.—Brooklym (L. I.) Daily Eagle_______ May 11.

tients, is apparently perfect and entire.—*Brooklym* (L. T.) *Daily Eagle* 4w May 11. CONSUMPTION AND ASTHIMA CURED.—Dit. 4t. J AMES, discovered, while in the East Indies, a certain cure for Con-sumption, Asthma, Bronchitis, Coughe, Colds and General De-billity. The remedy was discovered by him when his only child, a daughter, was given up to dio. His child was cured, and is now alive and well. Destrous of benefiting his follow mor-tals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this rem-edy, free, on receipt of their names, with stamp for return postage. There is not suggle symptom of Consumption that it does not at once take hold of and dissipate. Night sweats, peevishness, irritation of the nerres, failure of menory, diffi-cult expectoration, sharp pains in the lungs, sore threat, chilly sensations, nussen at the stomech, inaction of the bowels, wasting away of the muscles. Address ORADDUCK & CO. May 11. 1t⁹ 225 North Second street, Philadelphia, Pa. THE HERALD OF PROGRESS.

Colds.

Now here spirit oney meet ner in that home where no more sickness or d ath.
Sister, thou hast gone before us

To thy home where angels dwell;
We no more on earli shall meet thee,
But God doeth all thines well.

Soon we too shall hear the summens,

Calling, come to Henven so pure
May we gladly follow onward
Happy be on that bright shore,
Where with lovel ones gone before us,
Parents, children, kindred, all
Will unito in one loud authem,
Praise to God, giver of all.
Now her spirit eours above us,
Now she hovers near us still;
Back to loved ones sicaks the message,
Bhe is happy, all is well. our seventh page, has removed to No. 50 Bond street, Mrs. E. M. T. HARLOW, MEDIUM .- This lady, at No. 18 Wall street, Boston, is one of the best and most reliable mediums we ever knew; and as a medium for

ranks. The display was in every way creditable to

them. They are uniformed in grey sacks and pants -a very serviceable and easy uniform.

- The Washington correspondent of the New York Herald says the corps d'armee now collecting under the command of Gen. Patterson, will move in two columns through Maryland, one down the Northern Central and the other the Wilmington and Baltimor ; Railroad. Each will be ten thousand strong. Another corps of ten thousand will be organized at Annapolis, ready to march upon Baltimore in case of hostilities.

- The Rhode Island Artillery, with six pieces of cannon, has arrived in Washington, and will be stationed upon Georgetown Heights, commanding the Potomao and the Virginian shore.

ALL SORTS OF PARAGRAPHS. "Plant More Corn," is the advice given by a Bran-

don, Miss., paper. "Don't neglect," it says-"let

your cotton suffer if need be, but raise every bushel of

corn you can, for it will be needed before this time next

year. Don't only raise corn, but raise meat of all

kinds, and everything else in the way of provisions."

A special dispatch to the N.Y. Times from Baltimore

says the Legislature is appalled at the strength of the

Union sentiment in the State, and he does not believe

they will perform any act of legislation tending toward

DR. JOHN SCOTT, whose advertisement appears on

examining and prescribing, in cases of disease, she has

no superior. Before her clairvoyant eyes, by means

of a lock of hair, the diseased body, no matter how

many miles away, becomes as transparent as a glass

vial, and she detects the symptoms of disease and pre-

scribes the remedy with unvarying accuracy. As a

test medium, too - though medical examination is

her forte-she is unsurpassed, and we have received

through her instrumentality in a single sitting, more

of such evidence unasked, than we have through any

People seldom improve when they have no better

If the mistress would scold less, she would generally

BRAD'S LAST .--- Why is a corpse that has floated

Occupation is necessary to give us command over

It is the ordinary lot of people to have no friends

LOSS OF LIFE AT FORT SUMTER .- The evidence ac-

nodel than themselves to copy after.

Because it was found dead on the rock.

if they care for nobody themselves.

have less need of scolding.

aged seventy years.

ourselves.

secession.

New York.

other medium.

- A style of head dress for our soldiers, combining several suggestions of practical men who have scen service in warm latitudes, has been prepared and offered to our State Authorities by General B. F. Edmands. It is in appearance a combination of the old continental, the army and the Kossuth hats. and is designed to afford the best means of protecting the head from the sun's rays, and consequently, sun stroke.

- Governor Curtin, of Pennsylvania, in his message to the extra session of the Legislature, will take high ground in reference to the outrage perpetrated upon the Massachusetts volunteers in Baltimore. An understanding has been entered into between the Governors of New York, Pennsylvania, Ohio and Indiana, by which those States shall act in conjunction to throw troops and provisions into Washington, or elsewhere South, upon the order of the War Department.

- There are now twenty-five thousand troops in effectually barricaded with barrels of cement, flour, and the cast iron plates intended for the completion of the great dome of the Capitol. Sixteen thousand barrels of flour are stored in the crypts, together molasses and tierces of rice.

- Prentice, of the Louisville Journal, who has written more kind things of John Bell, than eny | ing South, estimated to number about twenty thousman living, thus comments on his defection from the and, and in a few days probably 50,000 will be in Union :- " A more sudden, and utter, and inglorious defection was never suffered by a sacred and imperilled cause. It must excite unspeakable mortification, and disgust, and indignation in the breast of every true and enlightened lover of his country. It is a burning scandal to the cause of constitutional liberty."

- The Hartford Press is informed by a gentleman who left Mobile on the 23d, that 300 rebels were killed at Fort Pickens on or about the 17th. and others wounded. He says there is no doubt of this in Mobile. The fort was not attacked, but the commander opened his guns on some new batteries that were being set up, bearing on it. The attempt to reduce the fort is abandoned, and the troops are moving north.

- A gentleman who arrived in New Haven Friday, from Washington, states that he traveled through South and North Carolina with the scapegallows, Wigfall, late Senator from Texas. Wigfall was offering all the way to "bet his pile" that the rebels would take Washington and hang President Lincoln within thirty days.

---- Senator Hunter, Wm. C. Rives, William D. Preston and Judges Camden and Brockenbraugh delegates to the Southern Congress.

----- A soldier who escaped from Charleston states Sumter killed somebody. Between three and four | (six regiments) is now fully organized.

panies raised in Boston, and one each from North Bridgewater, Abington, Weymouth and South Abington. The Regiment has been ordered to Fort Warren. Boston Harbor.

----- All eight of the companies of Capt. Cass's regiment has been organised, and all the companies of Major Clark's regiment. Two or three other regiments are' forming. -

- Mr. Edward Taylor, a private in one of the Lowell companies, was severely wounded by being knocked down by a paving stone while going through Baltimore with the Sixth Regiment. As soon as he was ablo, he wrote to his father, who was greatly aroused, und resolved to go himself, but being in feeble health, he could not get an opportunity. He consented to have his son William go and fill Edward's place. He, with eight others, go out with Col. Cowdin's regiment to join the Sixth. We trust the good people of Lowell will remember the families of the first sufferers in this war.

- North Carolina is prepared to furnish her quota to the army of the rebels. Bodies of men are Washington. The Capitol and the Treasury are most advancing from Alabama and Georgia, whose destination is reported to be Lynchburg, Virginia. It is stated by the papers of Richmond that the ultimate destination of all the troops now moving from the South is a great camp, which is to be established at with thousands of barrels of bacon, hogsheads of Dumfries, on the banks of the Potomac-a town about thirty five miles south of Alexandria. In the

meantime large bodies of Northern troops are movcondition to operate against Virginia and other rebel States.

- The Navy Yard at Norfolk. Va., is to be immediately retaken and rebuilt.

----- Twenty-five additional vessels have been purchased by government, and every Southern port will be strictly blockaded within twenty days, Commodore Stringham commands the blockading squadron, and Capt. Pendergast the home squadron.

- The troops at Fort Munroe are all well; provisions plentiful. The fort contains thirteen hundred men with four hundred and thirty guns. More troops will be sent there immediately.

---- Mr. Humphrey, a wealthy ship owner in Thomaston, offers to arm and equip a company of volunteers in the most efficient manner, at a cost of \$15,000.

-The lead works at Newport, R. I., are filling contracts for balls for Massachusetts and Rhode Island. They turn out 4000 an hour.

----- The Garibaldi Guard, formed in New York, is full and ready to move. All its officers and twothirds of its privates have seen service in Europe. - The Union defence committee of New York have been chosen by the Virginia Convention as city have expended in equipping and provisioning the various regiments from that city \$425,000.

----- Seventy-one thousand volunteers have offered that he served at the guns during the fight at Fort their services to Governor Dennison, of Ohio, to fill Moultrie, and that nearly every shot from Fort the thirteen regiments required. Indiana's quota

he Southern Rebels during the hombardment For Sumter. A gentleman at Charleston writes to a friend in this city as a certain fact, that hundreds of soldiers lost their lives, and that a large number were baried quires \$3 and four three-cent postage stamps, to accompany in a deep hole made for that purpose. Another gentleman from the South states that on the Sunday after the bombardment, one hundred and forty funerals took place at Charleston. So our spirit-telegraph report, which we received a few hours after the bombardment, proved literally correct. Who will doubt, after this, that those who have passed to spirit-life, are not cognizant of mundane things?

Is there not some chosen curse, Some hidden thunder in the stores of heav'n Red with uncommon wrath, to blast the man, Who owes his greatness to his country's ruin?

[Addison's Cato Judging from the past and the present, terrible disasters are to befall the human race in the immediate future. After sanguinary wars, there will be pestilence and famine. When men forget their God, and live entirely in the material, the judgment of the Almighty overtakes them. Then the mighty of earth shall be humbled, and the humble shall be exalted. The Father doeth all things well.

An arrival at New Orleans from Ruatan reports an insurrection in Yucatan, and that five English officers had been killed by the Indians. A British regiment had left for the scene of action. The English Government gives up the Island on the first of June, positively. whether Honduras accepts it or not. An English war steamer arrived in the harbor on the 22nd ult., and left same day for Belise.

Strawberries are selling in Mobile at twenty-five cents a quart.

Our readers who may wish the services of a strictly nonest and reliable medium for clairvoyant tests, are referred to the advertisement of Miss McCurdy, in another column. This lady has opened rooms at No. 7 Davis street, in this city. Her powers of clairvoy. ance are quite remarkable, and'very many quite satisfac tory tests of the presence of spirit friends, and highly prized messages from them, have been received by those who have had the good fortune of an interview with hėr.

An attempt was made May 1st, to blow up the State Powder House on Bramball Hill, Me., containing one thousand kegs of powder, by building a fire at the air hole outside. Fortunately, it was discovered and extinguished.

That was a quaint inscription on a tombstone in a quiet New Jersey grave-yard :-- Here lies the body of John Jones, who never held an office; an honest man." EXTRA SESSION OF THE LEGISLATURE .- In all probability an extra session of the Massachusetts Legislature will be called, to take action in regard to meas ures connected with the war. The call, if made, however, will not bring the members together before next week.

The Government has received intelligence from Paris that Minister Faulkner has presented the Southern Commissioners to the Emperor of France, Mr. Loudon refused doing so at London until he received instruction from Washington.

The President is determined to prosecute the way with vigor.

Caleb Cushing has offered his services to the Gov anment.—Exchange.

DIGBY is anxious to know if such a cushi'n' is needed at the seat of government.

Whenever you recognize yourself to be bad, without a reaction against it, you become worse.

and otherwise, has taken parlors at No 12 Avon Place, Boston. For the time Mr. Mansfield gives to each letter, he rethe blank letter. Privat - Scances at his office daily. May 4.

Pawners' Bank-Anction Notice.

The undersigned will sell at Public Auction, on Wedness day. May 22d, and following days, in the Great Hall over Union Market, the whole of the forfeited Merchandise on de posite at the Pawners' Bank. Renowals and redemptions can be made up to Esturday

preceding the sale. Catalogues and full particulars hereafter CLARK & SON, BINTZENIUI & GUILD, ,} Auctioncers.

184 W May 4.

ADVERTISEMENTS.

TERMS.—A limited number of advertisements will be in sorted in this paper at filteen conte per line for each inser-tion. Liberal discount made on standing advertisements.

MEDICAL TREATMENT-NUTRITIVE PRINCIPLF. **MEDICAL TREATMENT-NOTALLIVE FRINCIPLE**. **D**, Albred E, KALL, M. D., Progresson or Prisoloova, 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 prostrato cases, and justly worthy of the confidence of the atilited. All the Medicines used are purely vogetable No 250 Washington Street, Boston Mass. Oct. 1. Oct 1 is]v

DR. A. N. SHERMAN,

Eclectic Physician and Healing Medlum, W HOSE almost miraculous cures are proverbial through all the Northern, Eastern and Middle States, may be consulted at

NO. 10 DOVER PLACE, near William's Market. A long course of study, perfected by an experience of twelve years travel, in addition to to his remarkable power of renowing the vital forces by direct ap-plication, renders him eminently successful in his practice, His diognosis is universally admitted to be correct, and made if desirable, without any previous information Bprains, Dislocations, Fractures, Displacements and casess of Parturition loss half their terrors by his mode of treat

Picate call or send for a circular. Headache cured in one minute by simple application of and. 1w^o May 11 nand:

OH1 YOUNG MAN! You can never be cured by Medicine. Never! For a dime [no stamps] will send you a full explanation of my New Method for preventing Spermatorhora, safe and sure. Idross LA ROY SUNDERDAND, Buston, Mass.A May 11.

May 11. 4t MRS. A. C. LATHAM, Physician, Medium and Propheters, would invite the attention of the afficted, and those stesking truthful and reliable communications. Her are acknowledged of a high order and of broad scope. Her ability to head discase is second to none. A single inferviow will give conviction that your case is thoroughly un-ierstood-both your builty afflictions and your mental firsts and pecu-liarities. Office, No. 2020 Washington street cornor of Bodford street, Boston. Reception Room, No. 8, up stairs, open day and evening. 3m May 11.

CLAIRVOYANT TESTS OF SPIRIT PRESENCE. CLAIRVOYANT TESTS OF SPIRIT PRESENCE. M ISS O. L. McCURDY, at Dr. Main's, No. 7. Davis street, offer her services to persons wishing clairvoyant tests of the presence and identity of their spirit friends and such messages as may be communicated by them. Hours, from 10 to 12 A. M., and 2 to 4 P. M. May 11. Miss M. CrGAY, Business Clairvoyant and Tranco Medium, gives slutings daily, from 9 A. M. to 5 P. M. Circles, Tuesday, Thursday, and Saturday orenings. Slutings 50 cents; Circles 12 cents. Office, 624 Washington street, oppo-site Common street. May 11. A Priva Ping GIRCLE will be held on Monday and A Friday orenings at the rooms of Mrs. MARY A. RICKER, 145 Hanover street. Admittance 25 cents. 21 May 11. DR. J. R. NEWTON will leave Boston on the 25th of April.

DR.J.R. NEWTON will leave Boston on the 25th of April. After May 1st ho may be found at No. 32 East a3th street, New York. 8to May 4.

New York. St^o Muy 7. MRS E. C. MORRIB will give sittings free of charge, at No. 35 Bond street, New York. tf May 11. BOARD FOR YOUNG CHILDREN.—Infants and young children can be accommodated with board, and careful attention, on application to Mrs. J. M. Spear, No. 1 Newland street, out of Dedham street, Boston. Terms reasonable: Oct. 13.

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 characteria tics of THE HEBALD OF PROGRESS : QUESTIONS AND ANSWERS, MEDICAL ARTICLES, WHISPERS AND PRESCRIPTIONS, BY THE EDITOR. WITH THESE AND OTHER DEPARTMENTS-SPIRIT MYSTERIES, TIDINGS FROM THE INNER LIFE,

VOICES FROM THE PEOPLE. DOINGS OF THE MORAL POLICE.

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

THE HEALD OF PROGRESS is published every Saturday on a double follo of eight pages, for *Two Dollars* per anuum, or One Dollar for six months, payable in advance.

AB Specimen copies mailed free. Address A. J. DAVIS & CO., Publishers, April 27. tf 274 CANAL ST., NEW YORK.

NEW BOOK

BY EMMA HARDINGE NOW READY, THE WILDFIRE CLUB,

BY

EMMA HARDINGE.

"That the dead are seen no more, I will not undertake to maintain, sgainst the concurrent testimony of all ages, and all nations. There is no people rude or unlearned, samong whom apparitions of the dead are not related and believed. ppinion which prevails as far as human nature is diffus-uld become universal only by its truth." Vide "Ras-This or Belas."-[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— $\circ \circ$ But live again I shall where or it bo,—[*Fistus.*]

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The Frincess: A Vision of Royalty in the Spheres. The Monomaniac, or the Spirit Bride. The Haunted Grange, or The Last Tenant: Being an Ac-count of the Life and Times of Mirs. Hannah Morrison, sometimes styled the Witch of Rockwood. Life: A Fragment. Margaret Infelly. or a Narrative concerning a Haunted

Margaret Infelix, or a Narrative concerning a Haunted

Man, Man, The Improvisatore, or Torn Leaves from Life History. The Witch o' Lowenthal. The Phantom Mother, or The Story of a Recluso. Haunted Houses. No. 1: The Ficture Spectres. Haunted Houses. No. 3: The Sanford Ghost. Christmas Stories. No. 1: The Stranger Guest-An Inci-dent founded on Fact. Christmas Stories. No. 2: Faith; or, Mary Macdonald. The Wildfire Club: A Tale founded on Fact.

Note.

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LIGHT. BANNEROF

The Messenger.

6

Each messare in this department of the RANNER we claim was spoken by the spirit whose name is bears, through Mns. J. II. Coxars, 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-cognize them. We hope to show that spirits carry the characteristics of their earth-life to that beyond, and to do away with the erro-neous idea that they are more than risting beings. We be-lieve the public about know of the spirit-world as it is— should learn that there is evil as well as good in it. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his reason. Each expresses so much of truth as he perceives— no more.

no more.

Questions and Answers.

The class of Intelligences who have hitherto held control of the subject through whom 1 speak, now find themselves unable so to do. Each individual Intelligence, in or out of the form, demands certain conditions by which to act upon the medium by and through mortality.

The Intelligences who have stood where we now stand, are not now with us; but we who surround the medium at this time are of a more material plane. We can dwell in the shadow as well as in the sunbeam ; we can dwell in war as well as under the flag of peace.

It has been the plan of those who have held control heretofore, to receive questions from persons who saw fit to send them to this circle. We purpose to answer questions proposed by those present. If any one has a question to ask us let him give it. Question.-Where are those spirits who have con-trolled heretofore?

Answer.-The higher one is in the intellectual sphere, the more harmonious he is. Now the elements are very inharmonions among you to-day, and those who are in the sphere of harmony are unable to come to you, for they cannot du well in such inharmonious conditions as surround you and the American nation.

Ques.-May we not call this movement among us a spiritual influx?

Ans .--- Yes, you may call it thus. Many among you think the war-spirit which has taken the lead in the Nation, is an evil, but I tell you it is the greatest blessing Nature could send to you. Some of you need to be shown things through a material telescope, and that is being done by warfare. Many of you who could not see before, will be made to see through that telescope. You are, as it were, morally dead. This shall wake you into new life.

Ques .- Can it be prophecied from your sphere of life which of the forces will succeed, and how far bloodshed will extend?

Ans .- We have as many Secessionists with us as you have. I can only answer your question as an individual spirit. I see the greater portion of the power resting with the North, and as I see things so, I tell you the North will conquer.

Ques .- Will there be much bloodshed?

Ans .- Blood is very hot at the South, and it can hardly be retained in the hearts of the people. So I think there will be much bloodshed. It is a spirit-

ual necessity. Ques.—Then many of our troops will be left on the battle-field, and will not come back?

Ans .--- They will come back ; but not clothed upon with bodies of clay. It is not to be expected you will escape bloodshed. If you did not want to lose your best forces, you should not have sent them away. You place too much stress upon these bodies. There were many bodies lost some years ago, but the souls live to-day, and are able to aid you in this present contest. So, then, look for a great loss of bodies-but the souls shall return to you.

Ques .- Is it not better for man to die from old age, and not in the prime of life?

Ans .- It is better for man to stay here until the spirit has worn out the tabernacle of flesh-until it has drained the last drop of life it contains. But Nature's laws are often trespassed upon, and to-day

the penalty is yours to suffer. Ques.—Is there not a correspondence in spirit-life to the antagonism around us in mortal?

The battle rages hotter with us than with you. You cannot use one-tenth of your faculties. You think this war commenced with you in the form. We tell you it commenced with us. Seeing that a something was needed to cause you to rise, we have labored with all our energies to bring about this

state of things. Ques-Will the effect be to liberate the slave? Aus .--- I, for one, think it will result in the liberaon of the slave. There are as many minds in re-

things in nature are ascending, yet while the form overcome years before. Nothing-you can conceive of remains in any type it is governed by the laws of that type.

Ques .- We find acres of land covered with pineswe out them down, and oaks take the place they occupied, Why is this?

Ans .- Nature is a mighty chemist. By cutting off or down the pines before maturity, you change the mortal like yourself-a slave to that mortal-and elements entirely; you step upon the external law you remain so until you gain knowledge how to free and change it; and here, in one sense, you are a yourself. That power which is so potent with mor-God, or God's vicegorent, and assist ilim in calling tals, is strongthened by spirits who are drawn to the forth new conditions. By cutting off the pine before unfortunate, and they cannot free themselves from it matures or has run its race, you change condi-tions. You sow your physical bodies in the earth, and they come up grass, flowers and weeds. Do you it is physical and spiritual combined, and these are suppose, if you should throw all your dead bodies in the sea, the earth would give you the same fruits it now gives? Your dead bodies supply even you with

Within the earth there is a vast chemical work-shop, and you are constantly drinking in the fruits They make themselves Gods of wood and stone, while of its work. By the decay of the bodies of the you are content to worship one not seen by you. We past generation you are becoming purified. The an-cients had not perhaps one-tenth of the intellectual rial form than we have to speak to you, hence you powers or organs you have. We contend that those are better prepared to receive us. dead bodles you think so little of, are of vast importance to your purification and physical growth. Ques .- Did not the ancients possess the same fac

ulties we now possess? Ans .- We contend that the ancients passed from organs you have, and this is why many of the ancients are coming back to you for light, when you upon; but the time is fast coming when you must would reason from your own basis, that they should receive communications from spirits on an equal be capable of imparting light to you.

man's capacities ?

Ans .- The external configuration of the head is with. Good day. not a positively sure guide as to the capacity of the intellect. The world said when I was here, I had a very bad head. If the world had said I had a very bad heart, it would have spoken the truth. The ca pacity of the spirit consists in the power of the organ to receive-not in its size always. Ques .- How long have you been in spirit life

and were you an educated man?

Ans .- I have been dead about forty years. I had, a poor education in all save one thing-the knowl edge of how to use to the best advantage my physical powers. Ques .- Will you give your name and history?

Ans .- Should I attempt to draw a picture of my life on earth, it would not be a very beautiful one, 1 assure you. I was a pirate. It is best for every one to sail under true colors in these times. I would be a fool and coward to deny the flag I sailed under here. It served me well while here. I have suf-fered since, but what of that? They tell me the spirit man rises through suffering. But I contend it is not necessary for all souls to suffer in order to rise. Nature knows this, and so she lays the lash hard upon some souls, and lightly upon others. My name does not belong to me now; it belonged to that I left upon the gibbet.

Ques .- Do you think a man is obliged to act in any certain way? or, is his character the product of his organism, he having no control over it?

Ans.-No, it is not. There are some who have organisms so strongly marked, that it is almost impossible to exert any control over the organism to shape the character. Most men have the power to control themselves. As you rise in the scale of wisdom, you will see where you made mistakes, and how, if you had wisdom, you might have avoided the difficulty; or how, if you had known your power, you might have avoided it-for all have the power, if they only know it.

Ques.-How came your attention to be called to giving this communication? And how long was it pefore you controlled ?"

Ans .- Not ten seconds before I controlled. Others found it impossible to control, and said "Why not you ?" I said, "I will," and I was here. Ques.-Where are you?

Ans .-- I am here, right here, within this body.

Ques .- Can two spirits occupy the same space? Ans .-- No. Every thought requires its own space Ques .- Do you over influence men to lead the same

fe von did ? Ans .- No; for I have taken a step beyond it. If I were again on earth in a body of my own, I should

not be as I once was. Ques .- Are you better satisfied with your condi-

tion than with earth life? Ans.-Yes, for I am superior to earth life, having no body to care for.

Quea.-Do you understand why some forms are reform. Forthwith comes out health. Not till this hysical mediums and some are not? Ans .- All your material organisms are made dif. bled in one living mass. .Hitherto, the footprints ferently, one from the other. In one you find the have been made in integral parts of the earth, now mineral predominating; that is necessary always to in one place, now in another. In this great day, what you term physical manifestation. In others, one might say, reform is bubbling up around the the vegetable predominates, and we are not capable feet of humanity. The, universal cry of the race is of giving physical manifestations through them. Liberty. but are obliged to throw all our forces to the higher portion of the body-the brain-the great crucible

will so bind the spirit to ignorance and misery as that. You call it a habit hero; but it becomes more than that-it becomes so incorporated into your na-tures, that it is more than hard to free from it ; and

even after you are free from your own organism, you find yourself unwillingly bound to some other your incurable cases of inebriety.

Ques.-Does the spirit consider that the Heathen world is in a better condition than the Christian world?

Well, I'll weigh anchor and put to sea. Perhaps I shall meet some of you again-if not here, where you can see me as I am. I can see each one of you. Most of you stand far higher in many things than 1; but I stand far in advance of you in all matters plane with yourselves only; for the spirit-world is Ques .- Does not phrenology give a true index of being brought to a plane of individualized life, where each communes with those he is in harmony

April 27.

AFFLICTION. BY JOANNA GRANT.

In night-black robe, with nun-like pace, Silent she glides from place to place ; A vell of woven darkness hides From mortal view her face ; And none its beauty ere may know, Till first they know God's grace. All the gay pictures pleasure limned, At her approach are blurred and dimmed, And when to hall or hearth see comes. No welcoming songs are hymned, But cheeks are wan and lips are domb. And eyes with tears o'er-brimmed. She comes an uninvited guest, sphered in persua-

sive gloom : Pointing to forms of dead delight, within each hauated room.

While hope that clung to time and sense. Is shrouded for the tomb. And the heart is struck with deathly shafts Sped from the hand of doom. O, stricken heart, thou canst be healed, Thy sight by sacred truth unscaled ; No more a form of dread shall see, In sable clouds concealed : But greet the heavenly ministrand, God's messenger revealed. Then, when the blinding veil is rent, And the angel's starry eyes are bent Soul-searchingly on thine, Give heed to her whom God bath sent, To break the spell of earthly joy. And bid thee seek divine content.

THE SIGNS OF THE TIMES.

Lecture by Miss Emma Hardinge, at Allston Hall, Boston, on Sunday Evening, April 28th, 1861.

[Reported for the Banner of Light.]

Miss Hardinge addressed the audience at Allston Hall, on Sunday, 28th inst., upon a subject appropriate to the present state of our National affairs, The Signs of the Times." Her patriotic utterances

were frequently and warmly applauded. The vision of the Valley of the Dry Bones, in the 37th Chapter of Ezekiel, formed the text.

Agi:ation is the angel that troubles the pool of

of her own problem, for she has fostered within her heart that which she in her heart knows and feels to be opposed to the universal principle which she Thomas, of Maine, who speke of individual expe-bas been set in the earth's midst to procialm. He is riences, devotion to the cause, and determination to she this day lessened and scourged by her own griovous mistaice.

There are those who have dared to justify their tion of the people, the whole will suffer. How to solve this problem has been the great question, not only of this land, but of all lands, for all lemand of you that strength and permanency the pool of reform by the angel of agitation, externalizing the vice, bringing it to the surface, comparing it with the wholesome dictates of nature, and the eternal principles of justice and liberty.

But another question arises. What will be the result? Our dear, happy home, our peaceful land, our green fields and flowery meadows; shall these be drenched with brothers' blood? Shall the sins of the fathers be visited upon the children of this generation, when nearer home are sufferings to be assuaged, for all the abstract principles that over were demonstrated by metaphysician or logician? This is the cry of the hour. "Be still, and know that I am God," is the reply. In the fullness of time you have fallen upon an age of peace. Physical force is no longer the spirit of the times. Even from the lips of the noblest and strongest patriot of the age, the hero of Italy, goes forth the cry for peace, even with the sword in his right hand for the destruction of tyranny. This is the representative ery of the age. It is mind that has conquered and enfranchised this land. And think you that another blow will be struck, except for the protection and redemption of the honor of mind? It cannot be. And when the whirlwind of passion, and the earthquake of discord, and the fire of hate, shall have passed by, the still small voice of God and right shall arbitrate. The victory it must be, at last, of mind, which recognizes that in this age whatever is intelligent can and will no longer be held in captiviity; and the problem of this brief period of suffering will be solved in the arbitration of mind and right. But not until the last farthing is paid, dare you

ask to come out of prison. Not till the nation shall has stricken it, would we bid you pray that the blow may be suspended, that the heavy doom may pass away, that the dark canopy may be withdrawn, and the stars shine out again. That last farthing shall be paid, swiftly and shortly. God's laws and God's thought march on, whatever nation rises or falls. The universal tide of civilzation is ever onward; the institutions that resist its progress cannot be permanent.

Let God and the right be your cry, and you need not fear what the result of the present hour shall be. There are angels fighting on your side; there are Ezekiels in your midst; there are prophets to whom God has entrusted charge of the four winds of beaven; the dead are once more an exceeding great army. The fathers of the republic, whose wise counsel and strong guidance the present so longe for, are with you, not forgetful, in their beati tude, of the homes and liberties they gave their best blood to secure. And as they, too, wave the Stars and Stripes over you, in the broad canopy of heaven, they chant, as their national hymn, "Sweet Home," and yow before heaven that America shall be free. They it is, now "ministers of flame and fire," that have been commissioned to uproot the wrong and plant the standard of the right. Not in them must you trust for deliverance and victory, but on that greater and mighter Spirit, whose wil is that the hairs of your heads shall be numbered and saved, that the falling sparrow shall be cared for, and that every one of you, his best and dearest, shall be gathered into the safe fold at last, and rise triumphant, every one, like your own stars, above the stripes of oppression, and shine out in the firmament of nations,-strong in your own right, and therefore strong to defend the rights of others.

REPORT OF THE SPEAKERS' CONVEN TION AT WORDESTER, MASS,

THURSDAY, APRIL 18, 1861 .- EVENING SESSION.

The meeting was called to order by the President, and after singing by the congregation, H. MELVILLE effect, and stimulates the oreation of others. They

AITIL 19 FIL -- HORNING BESSION. Meeting called to order, and addressed by Mrs. bo true to the highest interests of humanity."

WARNEN CHASE called himself a Unionist, and not a Secessionist. Had not seceded from God, for ho dination. It may be true; God wills and God allows; but God also warns us, in results, that wherever there is wrong done to the stand optical of the stand optical op allows; but God also warns us, in results, that wherever there is wrong done to the least por-believed in any; nor from Holl, having never found any; nor from the Church, having nover bolonged there-but advised others to do so, who are in its boudage; nor from matrimony, not having occasion to do so, but have had many valuable friends who which shall prove a rallying point for the nations, have, and many more who ought to—and many dear It can only be solved and ended by the troubling of friends on whom the cords are silken, and ought not to do so; not from his Country, nor her Stars and Stripes, though he had felt the stripes on his back when a boy, but like a whipped epaniel, loves her still. His father had fallen in one of her battles, and his son may follow, but he should not, being too advanced in years. Not scoeded from Humanity, for he loved all, recognizing them as one family, and hoped to see all under the Star-Spangled Banner of Heaven, and the stripes of the milky way. Felt his union with God, Nature, rock, bird, beast, and man; had no prejudice to Secessionists-could surrender oven life to them, if necessary, but could not fight thom.

> D. J. MANDELL.-The red stripes shall ultimately fade out into the broad, white banner of Universal Harmony, the stars being perhaps retained ; and this will be the flag of all nations. Why do some of you here say we must not discuss the question of organization? I will bring it in myself, and will be heard. H. C. WRIGHT .-- I do not think any one here will accuse me of conservatism; but I must say, I have not seen the least desire to suppress discussion. Why, bless your soul, friend, Union and Secession has been the watchword of the Convention.

Mn. NEWTON remarked that this Conference had not been called to form an Organization, but for purwill prevail, and blood shall cease to flow, and men poses specified in the call; yet no speaker had been debarred from discussing that subject. There were many more speakers yet to be heard; and if any were not satisfied with the attention which had been, or should be given to Organization, they were at perfect liberty to call a Convention for the purpose, and discuss it to their heart's content.

MRS. TOWNSEND .-... The human heart is like a harp that responds to whatever chord is touched-like humble itself in true penitence before the Hand that the Bible, we can prove all things by it. We should endeavor to produce pleasant vibrations:

N. S. GREENLEAF took the stand. In order to gratify Father Wright, or perhaps more himself, he would say he was partially a Scessionist, and partly Unionist. I have made a glorious union with the eternal world, but here is one secession. I had made of myself almost a perpetual coal-pit, but se-ceded from my pipe and tobacco five years ago, and have formed no union with it since. At Quincy, I heard Dr. Child, our good brother, who said some noble things, and one of them was. that " all spoken things and written words were trash," and when asked concerning his book, he said, "'Tis trash !" and so will be all our words if not touched with Divine life. The world demands of us more than words, and if we have the beautiful gems of knowledge, we shall be able to feed the hungry. As for experiences, there is a truth in each one; and it finds a response, or correspondence in some other soul. We must work to acquire, and to those who covet the place of a teacher, I say, "You have not counted the cost." It is not a flowery bed of case. We must have a desire to benefit humanity. There are interior demands that are not satisfied with externalities; these are only trash. Be entirely selfish in this respect. So far as you carry love and wisdom to your brother, so far you are bringing a wealth of beauty upon your own being. We know if the tool is laid down it gets corroded, and so with our faculties. Let us therefore use them, and if we are faithful, the angelic hosts will be so in return.

MR. LOVELAND .- We have wandered from our true ubject, and indeed have not really touched upon it yet. Physiology must settle the marriage question, and it must be scientifically considered. I do not believe n secession as a rule, save in extreme cases. If an attraction were ever so strong between me and a woman or a man, it does not justify me in breaking an engagement already existing. We can judge no one justly, without a knowledge of their bearts and of the surroundings of each person. The repeating of experiences tends, I think, to have a psychological

lation to this as with you; but l, for one, think the end will be to liberate the slave. The foundation of this war, its power, its starting-point is found in the spheres of disembodied forms.

Ques .- It is said that the manifestation of infants in spirit-life, is no proof of their existence to their friends.

Ans .- There is a particular spring to be touched in every human soul before the soul can be made to believe that its spirit, friends have come to it. The spirit may not be able to reach far enough into the human soul to touch that spring to-day; but to-morrow it may have the power. The return of the disembodied spirit must and will prove to every soul the immortality of that spirit. This must be the result.

Ques -- Why do those who profess to be spirits. sometimes spell their numes wrong ?

Ans .- Why do you fail to receive correct messages on your telegraph? There are many ways of controlling mediums. Sometimes it is through the brain-sometimes the arm only is used ; that is taken up precisely as I would take up this arm and write. Now you know this is a very hard way to Then, again, while one spirit is writing, a write. more foroible power may come and exert it upon the medium, and overcome the spirit. In the first place, ask the spirit if conditions are right. If he answers they are, then rely upon his words. If you get that which appeals to your reason, and it pronounces it truth, rely upon it. Use your own reason in regard to all these things, and you will come nearer truth than you may have come heretofore.

Ques .-- I hold in my hand a magnet, said to have been made by a spirit and dropped at my feet. Can such things be doug?

Ans .- A spirit can manufacture a material thing by impressing some one in mortal to make it, and in no other way.

Ques.-Can spirits lift a material body?

Ans.-Yes, all spirits can exert their power to lift material objects. The spirit is always the power used to lift material things, I contend, and not the body. You often ask us to lift physical bodies ; but you fail to see that we are dependent upon conditions in the atmosphere, in the body to be raised, and in your own wills, while we are without bodies. When conditions in these several elements are favorable, any spirit, from the lowest to the highest, can raise ponderable bodies. The more material the spirit, however, the more easily is the task performed; because they are nearer in a material point of view to you.

Ques .- Are not physical manifestations mostly made by the more material spirits?

Ans .- Sometimes spirits of the very lowest grade of intellect produce the most wonderful of physical manifestations. They do so because they are not able to produce the higher, or intellectual. They do not require so much of conditions as do the higher

Ques.-When spirits communicate with a medium, are they usually in the same room ?

Ans .- The higher class of spirits generally use many mediums through whom to communicate their messages to you; but the lower class infuse their own spirit force into the medium, and use the body precisely as they did their own bodies when on earth.

Ques .-- Spirits tell of water, gardens, trees, birds, flowers, &c. Do they have these things?

Ans .--- You have not a thing on earth, however insignificant, or grand and glorious, that we have not. The higher tell us there was nothing created in vain, and we are also told that all that is once in active life, must remain in active life through eternity.

Ques .- Do animals continue to exist after death? Ans .- Yes, they do. The material body fades to your external sight, but the life remains individualized, so that it appears the animal still. All

of thought, as some call it. Ques .- Do spirits not learn more by intuition than

Ans .- Yes; for we are more open to it. Intuition is said to be the language of the spirit, and I suppose it to be so.

Ques.-Can you visit other planets? Ans.- Certainly we can. You see only the one ten thousandth part of the solar systems.

Ques.-Why do spirits romain in darkness so long, if their chances are so many for education? Ans .- Because they do not choose to avail them-

lves of those advantages. They bring their chains with them; and, allow me to say, most of these chains are forged in your religious temples. I judge so because I see those who wore them into spirit life about the time I entered it, remaining in darkness because of those chains.

Ques .- Are spirits employed in elevating those in darkness?

Ans.-Each spirit is occupied in elevating himself, and hence he elevates those around him. Selfishness s the great lever which moves all things in life. Who ever conceived a thought except for benefit to self?

Ques.-Is not the love of the mother unselfish?

feeling is only from the external, not the internal. good it has done? brotherhood.

Ans .- No; for perhaps that same number might have been sacrificed before some other shrine. Ques .- What were your religious views on earth? Ans .- I had no belief of an hereafter. I had no find a remedy. There is manifest, then, an absence belief in any spirit, except the body. When I had of that integral principle of right which is only to done with that, I believed I was swept out of exist- be taught and understood and recognized in a sysence. Perhaps this may account for my course of tem of just religion. Had your religion been as life. I believed I was doing right then.

they happy ? Ans.-Each has his sphere of bappiness. There

whose lot I with may be mine. Ques .- Do you see our forms ?. 1. 2. 2

you may be sure are perfect mirrors, reflecting to in the rest. our gaze all that is passing within your minds.

Ques .- Can spirits foretell the length of life of any person?

an opinion of the duration of life of those whose hinder America from thus becoming the mother of forms they are conversant with.

rant condition in spirit-life that might have been America stands, therefore, to-day, but the solution

The strong attraction of home and birth, it is,

the charm of association that never can be broken by transplantation, nor by any change or chance, that engenders that glorious sentiment, Patriotism this it is that makes the love of country, even in its egotism, even in its selfishness.

That man who is false to his native land, is the scorn of the entire race. Such an one can never be true to any other. Patriotism is the offspring of those laws that take their inherent root in the best and most natural affections of the human heart.

Therefore it is that national interests and duties must for a time swallow up all the grander, the more world wide and sublime interests which we call religion or humanity. Therefore it is that at this moment every American heart is burning to redress America's wrongs; that the "Stars and Stripes " are waving over all the land of freedom. All heaven is spangled with stars, yet patriots are now fain to look upon the narrow firmament of

their own starry flag as the first heaven which they must serve. It is well that it should be so.

America, the young giant leaping from the arms of two oceans, springs into life at an hour of most peculiar interest in the world's history, when every possible governmental experiment has been tried when civilization has so stamped individuality upon the race, that mind has already begun to displace

Ans.-The mother, even, is actuated by selfishness physical force from the scat of power; and when -the purest selfishness. The ohild is a part of her- the race has learned, by fatal experience, that the self. She watches over it because it is the dearest law of amalgamation is the law of progress. Behold part of self. Those who do the most good are the her physical condition : a continent mightier than most selfish. But you misunderstand the word. To Europe in extent, yet without one of those natural vish to elevate yourself, is to desire to elevate all barriers that of necessity cut up the lands of Europe that ever have been or ever will be. Do you suppose into countries ; possessing unsurpassed facilities for you are at any time disconnected from the vast in- commerce and intercommunication; with no diver-telligences of the universe? I contend all you can sities of speech, no variety, or rather, one great do is to try to elevate self, and by doing it, you must unity of interests. Here, even the hapless red men, elevate all around you. You cannot go outside of with every nation of earth, every variety and shade self; you can only work for others by working for of color, all take their place in the vast system of You may think you are unselfish; but such a amalgamation. America is not a nation. There is no actual nationality that can here prevail over an-Quer.-Does the spirit see that the 100,000,000 other; all are fused together in one sublime and sacrificed by Christianity more than overbalance the glorious universality of human life and human

Here, then, is not one single natural cause for disruption. What is the trouble? Let us search for the causes of this national distemper, if haply we may just, and as broad, and as perfect as your concep-Ques .- You say there are many spirits here. Are tions of government, you would have had no commise, proyou would have had not an instant's hesitation as to what was duty; right and justice to are those here whose places I do not wish to fill. every individual that you sustain must have been There are some who are better and happier than 1, engraved upon the banners of your religion; this hour of darkness would not have visited you. It is in vain to expect that while there is corruption in Ans.-Yes; and your spirits, too. Your spirits one portion of the body politic, there can be health

Nature herself has stamped upon this great continent all that is required to make it the very culmination of the earth's history, and of its splendor, the Ans.-By coming in close contact or rapport with central source of the nation's strength and support, any one, it is possible for spirits of a certain organ- as the san is the centre of the solar system. There ism to trace causes to effects, and from those to form is no conservative principle, no, not one, that shall the carth, except her own internal rottenness. I Ques .- Do you conceive that the habitual use of she have this, just so long as that sore exists it will stimulants has an injurious effect upon the spirit? externalize itself in feverous outbreaks and rebel-Ans.—Yes, most damning. It prolongs that igno-lions, with terrible power, until health comes back.

FAY, of Akron, O., one of the "Fay Boys," often spoken of by our press as mediums for physical manifestations in common with the Davenport Boys, was introduced, and read the article by Mrs. H. F. M Brown, entitled "It is not time for truth !" He said, the same intolerant spirit of tyranny, as when the martyr of Calvary died upon the cross, pursues its victim with a fiendishness that might almost jus tify the dectrine of total depravity. And now, ages must pass, before the soul can rise superior, entire ly, to this power; ere it can soar like the cagle, and live in a liberty unsullied and pure. Religious liberty does not exist, and never did ; it is but an empy sound. Two of your most truthful mediums, the Davenport Boys," have been imprisoned for this, and when they appealed to government, it was to inster forms of government will soon rise, superior sings, for the rock slavery has rent it asunder. There is a mental as well as physical slavery. We need profound lecturers, and mighty minds, to build up a more scientifio religion; if we have more indiidual freedom, it will lead us higher, to an intellectual freedom. The march of this truth, that has come up from the cabin to the palace, cannot be stopped. He closed by repeating Gorald Massey's grand ode, "'T is coming up the steep of time!"

MISS SPRAQUE .- It is said that in certain emergencies the human mind speaks out, stronger than it knows, as if it reached out in the dark, and grasped the hand of some arch angel to help it on, or as if the times drew out the strength of the angel that it is yet to be, and this is a good of a seeming evil; it oaches us to be true to the great gift of life. In times of political as well as religious exercises, there must be great spirits like stars, to shine in the darkness of human life, until it blossoms like Eden. The Napoleons and Washingtons and Lafayettes are not dead yet, and we shall see them stepping forth upon the area ere long. Each who has lived before, shall help on these new stars, even as Napoleon was helped by all before him. Think not there were but twelve Casars, or one Alexander ; the same spirit lives to day, and comes forth in different forms, according to organization. No crown was ever shaken from a king, until it was as ripe as any fruit to fall. Could Luther or Calvin over have instituted a church, had it not been half-builded already, in the minds of the people? Out of these dark and fearful eras grow a firmness and nobleness of spirit, as in

our Puritan fathers, which had not else been. People have been in the habit of ringing bells to celebrate any great action, but there is no need to-day-it will will understand me to a greater or less degree. I ring its own chimes. The moment we say we are enjoying liberty, we begin to lose our enjoyment, and effect of spirit power upon me. I ask no one to do as find we are enslaved. We always let our chain get I do-we must not stand on each other's platforms, rusty, or else go the length of it to find we have one on, until we grow to them. This power, though bringing and then the mighty Hercules bursts them apart. This is a reason why Nature has such terrible emer- I do not suffer as I once did, having to a degree died gencies, because there is such a letting down of di- to the human loves; but the fact that I sometimes vine principle. Some Washington is forgotten, or in feel these little disturbinces, tells me that my work worshiping the name they forget the spirit. But lib-is yet within myself. Some have feared that I erty is an immortal thing, and must last; it lives and should alienate some husband and wife, but I say creeps into the soul until it causes it to grow. Keep many a one is living in this relation who could and everything grand and noble that the past has be-queathed to you; you are poor indeed if you do not. the ownership feeling that causes a secession excite. How the world squanders the truth and strength of Boorntes, and the great philanthropy of noble soul after noble soul. When we learn this, there shall it seeks your regeneration. go forth a race of great men and women, that shall be noble and beautiful in a purity of purpose ing life, what does Spiritualism say to our souls? stronger than any cannon or soldiers. Once touch We love life better, for we begin to understand it. the human soul, and every Savastopol and Gibral- When we talk of life we imagine we are on the tar is obliged to capitulate. .Be ready for an emergency, for there is always an emergency. Carry your own banner, and be as noble in all things as if so, not from assumption, but an actuality. If your it was the last moment you had to live, and you love is not positive to that of a sensual man, he will expected an orthodox hell.

may sometimes do good, and sometimes not. The work out in the end, good, though we pass through much serious pain and disturbance before we find it. If we gain anything, it will be from those who construct instead of tear down. I worship men and women who are capable of showing authority, not by assumption, but by superior capability. Adjourned until afternoon at two o'clock.

AFTERNOON SESSION.

Meeting was called to order at two o'clock. HENRY C. WRIGHT took the stand, and affirmed the overlasting truth, Be true to yourselves. Don't other yourselves about the party or the country, church or political org nizations ; I have no country and when they appealed to government, it was to that which was black with decay. But new and church embraces all human kind, either in or out of the body. My flag is the love I bear to humanity as to the ruins of empires, and the tottoring thrones of a whole, and now is the day, hour and place to assert this glorious truth. There is no value in church. country, Bible, or constitution, except as they tend to the elevation of the human race. I have for forty years been the "man of one idea." and that is the ennobling of human kind. Man and woman I know, but country I do n't know; what God hath joined together let not man put asunder ; and what God has put asunder lot not man try to put together. You can never unite a lie with truth, justice with injustice. There is no salvation for us, but by secession. and I secede from everything that tends to bind myself, or my fellows—from tobacco, for it is a nasty weed, and defiles the physical and mental system; from tea and coffee, for if -eternity was a teapot, I would n't drink ; from slavery, or from any religion or God that sanctions slavery. Before God, I had rather be the slave than the slavebolder, the wronged than the wrong-doer. I have seceded from war, for I know that war produces desolation and wrong : like produces like, and love, love, and violence, violence. I have seceded from all revenge and impatience. If Amanda Spence says what you do n't like, why it wont stop the stars, nor sink Worcester; do n't fret at each other. As to the marriage question, the many or the woman sinks, who is subjected to the other. Each should have their Messiah by their side, in the form of husband or wife. The man, or the woman is above the king, the president or institutions.

> MR. SWAN was glad to be able to carry the joyful nows to Norwich of the success of this Convention. His remarks impressed all present with their honest intentions, being of a practical tendency.

MRS. SPENCE wished to correct some impressions concerning what she said yesterday. All mediums have, in my general experience, briefly stated the me much pain, has also brought me to a place where

MRS. E. C. CLARR said, with all this seething, surgmountain tops, but our neighbors know we are not. The world /will respect a true Spiritualist, who is drag you down. Women are too fond of forgiving even a married man, but it is different if it be her

Adjourned until 10 o'clock, to-morrow.

MAY 11, 1861.]

sister instead of herself. You must learn to respect yourself, and keep the control of your vanity, for flattery often wins the day. Our men who stand on the mountain tops many call crazy; but what should we, down in the valley, do without them? They will not allow us to forget their principles. Many people wish you to take an oath before you begin to speak, that you never had an idea in your life; and many could, consciontiously, but the most of us have had some. People should take what is said for what it is worth. Having your eyes open or shut, does not make anything true or fulse. We should get out of this babyhood.

WM. BAILEY POTTER thought Spiritualists failed to meet the demands of the times. They had thrown away too much. One of their doctrines is bad, "Be true to yourself." If you had cross-eyes or a hump-back, would you be true to it? (We rather think we would be obliged to.-Rer.) Be true to Humanity. No other way of salvation but through the intellect.

A. P. PIERCE, of Philadelphia. - One word concerning undeveloped spirits. As from the oak come the branches, so from the circle comes all we have of Spiritualism, and these same evil spirits, so called, are often the controllers of the circles. Through this service, they advance. Such need only the 'right conditions to come up higher. Adjourned until 7 o'clock.

EVENING SESSION.

Called to order at 7 o'clock, and Brother Barnes in his nature; and that if we could exercise a little more love and sympathy for those so unfortunately controlled, and make the whole influence uprising from us an ocean of kindly feeling, it would make everything more harmonious, and these violent demonstrations would, to a degree, be done away with.

Only feel within ourselves, "my good brother, I pity and love you," instead of "O dear, he ought to be pitched out of the window," we would have a different state of things .- REFORTER.] MR. HAMILTON, of Lowiston, Me., gave us a very

ood poem, which we hope he will publish, as it is full of good hits at the conditions of life, and of facts told in witty rhyme. The following are examples:

- " For all the difference Nature knows, Betwixt the high and low, Is just the time that is required

- For weakly ones to grow. So if conditions bad put forth The germinating call, 'Tis better far to start in hell,
- Than not to start at all. 'Tis hard to tell whose chance is best,
- By what you see to day ; The clown or dunce may have the germ
- Of royalty and sway. And needs but time and circumstance To bring him into note; Then you, who hiss and scorn to day. May cast for him your vote."
- LEO. MILLEB took the stand. Though all have not

opened the door to their inmost hearts, it may be partly for lack of time, and partly for strength to do so. At times our hearts have been refreshed, and at times our patience has been tried; and now to illustrate that "discord is but harmony not understood," there is a dual universe, and I announce my subject as apparent evil, and positive good. "All's well that ends well." This some admit and some deny; but we have not yet come to the ultimate Address, No. 25 Kneeland st., Mark gan, though their loss. Nature, and gone pilgrimages, and offered sacrifi-ces, endeavoring to purchase the love of heaven, and to subdue elements; and even as he goes on, he has progressed into foolish rites and coremonies. all to Mark Back in Philadelphia reconsile God to man. Let us reverse this. We have had all kinds of fables in the past; angels have fallen. Why not again? 'Since the time the earth was a ball of liquid fire, matter has been forming by a thousand changes. The shell, formed by the cooling of the outside, was continually broken by the tremendous excitement within. This would have seemed coil to us. Every square foot of earth bears the scars of this primeval war. Even when soil was produced, it could only bear animals earth bears the scars of this primeval war. Even when soil was produced, it could only bear animals that were monstrosities—snakes and venomous things; for the air was strongly impregnated with carbon. Was this all evil? I cannot conceive of good W. Currier, Lowell, Mass., box 815, or as above.

carbon. Was this all evil? I cannot conceive of good MIBS BELLE SCOUGALL lectures in Elkhart, Ind., the four Sundays of Oct. ; Providence, R. I., the four Sundays of Nov. ; tures with only out evil in them, and no dark shades. Suppose the world were perfectly good for twenty four hours, we should New Bedford, Mass., the four first Sundays of Doc. Will re-ceive applications to locture in the Eastorn States during Jan., Seb. and March of 1802. Addiess as above, or Rockford have all people praying for the evil again. You have no conciousness of good without evil, for there would be an endless monotony. Wars are to na-MISS EMMA HOUSTON designs passing the Summor months in New Hampshire and Vermont. Those wishing to procure he sorvices as a locturer will please address her at East Stoughton, Mass. She lectures in Suiton, N. H., the four last Sundays in June, the 9th, 16th, 23d, and 30th. tions what individual experiences are to them " Ever the right comes uppermost, and ever is justice done." How can there be progression, if there is nothing to progress from? If there be a high heaven, let us see the other extreme. God grant J; H. RANDALL may be addressed at Clyde, Saudusky Co of it. Analysis in the second that we see a plenty of discord, that we may appreciate heaven. ABRAM and NELLIE SMITH will answer calls to lecture in the West during the Spring and Summer. Mr. Smith (en-tranced) will improves music on the Meledcon when co-sired Address, Three Rivers, Mich. The following resolutions by Mrs. Spence, were Whereas, All moral transgressions (commonly call-Miss Lizzis Dorga will epeak four Sundays in June, in Jowell, Mass. Address, Plymouth, Mass. Mas. F. O. Hyzza will lecture during May, in Lowell, Mass

LIGHT. BANNER OF

MATTIE F. HULETT, Rockford, Ill. ADA L. HOYT, Chicago, Illinois.

H. P. FAIRFIELD, care Lemuel Martin, Esq., Adrian, Mich. Da. L. K. CoonLey, and Mrs. S. A. CoonLey, Sturgle, Mich.

DR. L. K. COONLEY, and Mrs. S. A. COONLEY, Stu Mar. D. CHADWIGE, Linden. Genesee Co., Mich. Mrs. M. J. KUTZ, Cannon, Kont County, Mich. Mrs. J. G. FISH, Ganges, Allegan Co., Mich. REV. J. G. FISH, Ganges, Allegan Co., Mich. ELIJAH WOODWORTH, Loslie, Mich. G. B. STEBEINS, AND Arbor, Mich. A. B. WHITING, Albidon, Mich. E. V. WILSON, Doirolt, Mich. GEO, MABSH, Adrian, Mich. Mrs. S. E. WARNEY Dollon Sank Co. Wi-

MRS. S. E. WARNER, Delton, Sauk Co., Wis. G. W. HOLLISTON, M. D., New Borlin, Wis.

Boston Adbertisements.

CAPILLARY DISEASES.

DR. PERRY, THE CELEBRATED DERMATOLOGIST, and the only man in this country who has avon

THE UELEBRATED DERMATCLOGIST, and the only man in this country who has ever made the treatment of DIRASED SCALTE, LOSG or HAIR, and PREMATURE BLANGHING, a speciality, has established himself at 20 Winter street, Boston, (formerly the residence of Dr. Reynolds,) where he can be consulted by all who are afflicted with any diseases of the Scalp, Loss of Hair, or Premature Blanching.

Waltten for the Banner of Light, SCEPTIC, TELL ME! Who drew Creation's stately plan,

And laid its first deep corner stone? Or who decreed omniscient man, And crowned him lord of earth alone?

What hand inlaid Night's dome with stars, And set each system's morning sun? Put up Aurora's blazing bars,

And fixed the bound of every zone? And who alone the comet guides

In one right line a thousand years? And holds at will the boundless tides, That swell the " music of the spheres ?"

O tell me, ye who scorn the light That shines on every rev'rent soul. What solves the problem here of Might?

What Power sustains the "wond'rous whole f Whence Law and Order's perfect reign,

'Mid orbs above, and 'neath the sod ? Oh, every throb in heaven's vast main, And every voice on earth says-God !

April 9th, 1861. A. S. K.

MOVEMENTS OF LECTORERS. Parties noticed under this head are at liberty to receive on the stand for nearly an hour. [We may be ex-cused, as we made no speech to have reported, if we tion to it during their lecturing tours. Eample copies sent say, that, in our opinion, much of the untagonistic free. Lecturers named below are requested to give notice of feeling that is often aroused in an audience, when any change of their arrangements, in order that the list may this medium arises to address them, is often reflected be as correct as possible.

II. MELVILLE FAY lectures in Quincy, Mass., the last Sun-day in June; two first Sundays in August in Stafford, Ct. With hold circles for physical manifestations through May in New York City and vicinity, and in Cambridgeport, Quincy and Boston the latter part of June and first of July. All business letters for engagements addressed Cambridgeport, care Gto. L. Cade, 370 Main street; Quincy, care Mr. Rogers; New York, care Prof. Spence, 183 East Brondway. At all the lectures and circles the Life, History and Impresement of the Davenport Boys can be procured, he being the only au-thorised agent for the sale of these works in the East. Mns. AMARDA M. BRANG will lecture in Taunton. 4 Sun²

Mas. AMANDA M. SPENCE will lecture in Taunton, 4 Sun" In May, Providence, 5 Sundays in Sept. Bangor, ist, 2d and 5th Sundays in June. Bradloy, 3d and 4th Sundays in June. Qambridgeport 4 Sundays of July. Bangor 4 Sundays in Oct. and 1 in Nov. Address, the above places, or Now York

MISS EMMA HARDINGE will lecture in Providence, in May Worcester and Bangor, Maine, in June; in Oswego in July, Postofice address, care of Bela Marsh, 14 Bromfield street, Roston.

MISS L. E. A. DEFORCE will lecture at La Harpe, Illi-Mins L. E. A. DEFORDS will locture at La Harpe, Illi-nois, 4th to 7th of May; Yincennes, Indiana, May 7th to 13th; Newburgh, May 14th to 20th; Oneida, N. Y., May 20 to 30; Plymouth, Mass., two first Bundays of June; Cam-bridgeport, 8 last; Providence, July; Quiney, Mass., two Sundays of August; New Bedford first, and Saratoga Springs, N. Y., last of August and 1st of Sopt.; Putnam, Conn., 2d and 3d Sundays, and Concord, N. H., two last; Portland, Me., Oot. Address as abovo.

WANNEN CHASE lectures in Putnam, Ck., in May; Stafford, June 2; in Willimantic, June 9; in Windsor, June 16; in Ohicopee, Mass., June 23; Dethel, Vt., June 30; South Hard-wick, Vt., 4 Sundays of July. Will be at the Worcester Con-vontion in April. Ho will receive subscriptions for the Banner of Light at club prices.

Must. LAURA MOALEYN will speak through the month of May in Elkhart and Göshen, Iud.; the three last Sundays In June in Toledo, Ohio. Will answor calls to lecture in the vicinity of her Sunday appointments on week evenings. Ad-dress, cate of Mrs. H. F. M. Brown, of Cleveland, Ohio; C., North, Elkhart, Iud.; C. Cole, Geshen, Ind.; and Henry Breed Toledo, Ohio. Breed, Toledo, Ohio.

MRS. FANNY BUBBANE FELTON will lecture in Worcester, May 5th, 17th and 24th; in Camorldgeport, May 18th; in Taunton, June 23d aud 30th; in Now Bedford, July 7th and 18th; in Stafford, Conn., July 20th and 27th; will spend August in Northampton'; lectures in Springfield, Sopt. 1st, and in Chicopee, Sopt. 8th. Address, No. 25 Kneeland st., Boston

LEO MILLER WIL speak in Philadolphia, four Sundays in May; Bangor, Me., four Sundays in July; vicinity of Bangor through August; Cambridgeport, four Sundays in Oct.; Provi-dence, R. I., Hve Sundays in Doc. Mr. M. will answer calls to lecture week evenings. Address, Hartford, Ot., or as N. FRANK WHITE lectures four Sundays of May at Detroit.

Mich.; the five Sundays of June at Oswego, N. Y. Address, through July, at Seymour, Coun. Applicatous from the east should be addressed as above.

FRANK L. WADSWORTH SPORKS in Adrian, Mich., May 5th and 12th; Toledo, O., May 19th and 26th; Detroit, Mich., five Sundays of June; Lyons, Mich., four Sundays in July. Ad-dress accordingly.

Mas. M. J. WILCOXSON, Biratford, Conn. SEWING MACHINES. J. S. LOVELAND, Willimantic, Conn. DANIEL W. SHELL, No. O Prince st., Providence, II. I. L. A. COOPER, Providence, R. I. SAMUEL C. HART

 $\mathbf{R}^{\mathrm{ESPECTFULLY}}$ 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-

THT The above will be sold low at prices to suit the times.

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THIS is an Institution having for its basis the alleviation f of the sufferings of our common humanity. It claims no superiority over like establishments. Its does claim EQUALITY

CANCERS, ULCERS, TUNORS, and Borns of all descriptions. Firs not of a hereditary na-ture, treated in the most satisfactory manner. He would call attention to his newly discovered

REMEDIESI BLOOD PURIFIER, . PULMONARY SYRUP, DIORETIC STRUP, NERVINE DROPS, GOLDEN TINCTURE, LION PILLS,

åc., åc., åc., åc., åc. nanufactured from directious received while under spirit-

manufactured from directions received while under spirit-influence. Metry 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 examinations 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 210 5 F. M. The doctor would call particular attention to his invanable DEAL METRY ACCONDUCTOR

DIARKHEA CORDIAL; Medicine much needed at this senson of the year. July 21

TO THE AFFLICTED ! CHARLES H. CROWELL,

Medical Medium, ROOMS, NO. 81-2 BRATTLE STREET, BOSTON.

(Banner of Light Building.)

(Banner of Light Bullding:) 2007 Mr. O. is controlled by a circle of eliable Spirit Phy-sicians, who will examine patients, give diagnoses of all dis-eases, and prescribe for the same. These who reside at a dis-tance 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.

Blanching. Dr. Perry is propared to trent successfully the following Disease, all of which are productive of a loss of Hair. Dohilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandruff or Thickened Secretion, Ex-nammation of the Sensitive Skin, Matterated Secretion, Exoing.

TERMS.-Examinations and Prescriptions, at office, \$1.00 family visits \$2,00; by letter, \$1,00 and two three-cent post-

fammation of the Scalp, Diddrin of Internet Secretion, In-fammation of the Scalp, Hair Eators, Distended or Swollen Roots, and Promature Bianching. This is the only method based upon Physiological princi-ples which has ever been presented to the public for the re-storation of the Hair. Particular attention is called to the Doctor's Theory of treating Discased Scalps, and Restoring Hair. It no doubt will commend itself to every intelligent and reflecting mind. There are eighteen Discases of the Head and Scalp, that cause a loss of hair and in some instances premature bianch-ing, each requiring in its treatment different remedies. Where loss of hair has its to remove the discase by a proper course of treatment; restore the Scalp to its normal condition, keep the ports open so that the secretion can pass of, and in every follicie that is open, new strands of hair will make their ap-parance. age stamps. Office hours from 9 to 12 o'clock A. and from 2 to 5 p. M. X25 Family practice respectfully solicited. The best of references given.

MRS. J. S. BORREST, from Providence. Independent Chir-suited at No. 29 Onstle street, Boston, a few doors from Wash-ington street, where she will treat all diseases of a Chronic unture by the laying on of hands. Spinal diseases of a Chronic unture by the laying on of hands. Spinal diseases, contract-ed limbs, and nervous prostration, and all those afflicted in body or mind, will do well to call and test her mode of treat-ment. Office hours, from 9 to 12 a. M., and 1 to 5 p. M. Anvil 6. April 6, Smos follicle that is open, new strands of hair will make their ap-pearance. The philosophy of promature blanching is this: Iron and Oxygen are the principal constituents of dark hair ; Lime and Magnesia of light hair. When the suppressed secretions be-tween 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 secre-tions, the natural components of the hair resume their as condency, 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 dis-couraged. The one propuration system for any class of dis-eases, must necessarily prove a failure. No one compound can be available for a dozen or moro diseases; it may remove some difficulties, in other cases is uscless, and in some possi-

SAMUEL GROVER, Trauce Spesking and Healing Me-dium, Rooms No. 2 Jofferson Place, leading from Bounett, near Washington street, Boston. Hours, from 9 to 12 A. M., and 2 to 6 P.M. Sunday and Wednesday afterneons excepted, Examination \$1. Will attend funerals. Can be consulted evenings at his home, No. 3 Emorson street, Somerville, Mass. Smos April 6.

CLAIRVOYANT EXAMINATIONS AND COMMUNICA-TIONS by Mrs. Rockwood, assisted by Mrs. Pushee, Tucsdays, Wednesdays, Thursdays and Fridays, from 9 A. M., to 4 r. M., at 155 Court street, Boston, Mass. Nov. 3.

M RS. B. K. LITTLE, Test Medium and Medical Chairvoy-ant, No. 35 Beach street, two doors from Albany street, Ferms, \$1 per hour; written examinations, by hair, \$2. Nov. 17. tf

MOV. 11. M. RS. E. M. T. HARLOW, (formerly Mrs. Tipplo.) Clair-transformerly Mrs. Tipplo.) Clair-a distance can be examined by euclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. 8m Nov. 17.

Dr. Perry's method is in accordance with the law of cause and effect. He makes a personal examination, accertains what discuss of the scalp has or is producing a loss of hair, or premature whitening, prescribes such remedies according to its nature and requirements, as will remove the disease; hence his great success in treating Gapillary Diseases. As to Dr. Perry's ability and success in Treating Diseases of the Scalp, Loss of Hair and Premature Blanching he has in his possession the most reliable testimonials from Physi-sleina, Clergymon and others in every city where he has practiced. Thug can be seen by calling at his office, 29 Win-tor street. G RACE L. BEAN, Writing Test Medlum, No. 8 Lathrop April 6. tf

MRS. L. F. HYDE, Writing, Trance and Test Medium, may be found at 8 Lsgrabge Place, Boston, August 25. tf

MRS. S. J. YOUNG will continue her private and public les as usual at 33 Beact

The Early Physical Degeneracy of AMERICAN PEOPLE.

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sections of the kidneys and other glands of the body, as lea-corrhea or fleur albus, &c. Likewise, epilepsy, hystoria and nervous spasms. Now, in ninety-nine cases out of every one hundred all the above named disorders, and a host of others not named, as Consumption of the Lungs, and that most insidious and wily form of Consumption of the Bpinal Nerves, known as *Tabes Dorsales*; and Tabes mesonterica, have their scat and origin in diseases of the *Fluce Vicera*. Hence the want of success on the part of oil school practice in treating symptoms only. Dr. Andrew Stone, Physician to the Troy Lung and Hygien-io 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 romedies, without minerals or poisons. The facilities of cure are such that patients can be cured at their homes, in any part of the contry, from ac-curate descriptions of their cuse, by lettor; and have the medicines sent them by mail or express. Frinted interroga-tories will be forwarded on application. **ESP** Consumption, Catarrh and diseases of the throat, cured as well at the homes of patients as at the Institution, by sending the Cold Medicated Inhating Batamic Vapors, with inhale 7, and ample directions for tueir use, and direct corro-spondence.

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introduced :

ed sins) are the outgrowth of inherited powers and tendencies, stimulated by surrounding circum-stances, both of which are beyond the control of the individual; therefore, Resolved, That such moral trangressions should be

Recover, That such moral trangressions should be treated with the same feelings of kindness and tender-ness that we do physical disease, thereby strengthen-ing, instead of enf.ebling the moral invalid. Recoved, That the ultimate aim of the Interior, in its labors with the human family, is, through disci-

Its moore with the human many, is, chough disci-pline and experience, to change the quality of life, which must of necessity change the feelings and affec-tions, and hence the ideas of those who become sub-ject to its power. *Resolved*, That this change is essentially a process of

regeneration, and consists in a death of all the human or setfish loves, and an awakening into life of all the di vine, or unselfish loves which exist in but a germinal state in the unregenerated human being.

A communication to the Convention, from Fox the controlling spirit of the "Fay boys," was read, which finished thus: "With the daring heart of a Henry C. Wright; the pieroing logic of a Newton; the practical reasoning of a Chase; the powerful logic of plain, matter-of fact Leo Miller; the angelteachings of a Townsend; the sublime eloquence o a Sprague; the teachings of the Child of Harvard telling us that even old Harvard itself is leavened with the heresy; the softened influences of a Clark the thundering truths of a Spence-bring to this Convention principles that can never fail or die."

MR. NEWTON Said : It now remains for me to return thanks to our friends of Worcester for their kind hospitality, and I only speak the feelings of all hearts when I do so. How far the purposes of this Conference have been met, time alone can show. This is but the beginning of what the future will bring, and I trust we shall meet again. This Con-ference is now closed.

The audience quietly dispersed, with wishes for a reunion and greetings of good bye, under the invo-cation of Miss Melinda Ball, who glided upon the platform, and raising her hands and blue eyes to. ward the ceiling, called for the blessing of the angel-world. The last remembrance of many who were there will be the heavenly appearance of our vision

Thus endeth our report. Be it well or ill, I have this consciousness-I have striven to represent the leading ideas of those who have spoken, though not always in the literal words. Such reports are ne cessarily imporfect, and I am not satisfied myself for this condensing of spoken thoughts always mutilates more or less.

We had very unpleasant weather for the first two days, but pleasant during the remainder. The Con-vention was harmonious; and by this I do not mean monotonous, for we had a plenty of live men and we men there, just what is needed now, and just what the times make. What each has spoken, stands against their name-they wish none else to be re sponsible for it.

By the request of the President. LITA H. BARNEY, Reporter.

" In the sad arithmetic of years, multiply by what numbers you will, you can never produce one-and-twenty more than once."-JAMES,

luring June in Providence, R. I.; July in Quincy, Mass. Address till April, Spencerport, N. Y. MRS. MARY M. MACUMBER will lecture four Sundays in

MRS. ELIZA D. SIMONS will lecture in New York during May; in Now Boston, Mass., in June, and July 7th and 14th. Address, Bristol, Conn. June at Portland, Me.

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francisco, Cal. Miss M tions for the BANNER. Mns. M. S. TOWNSEND may be addressed at Portland, Mo. In May; at Bridgewater, Vt., in June and July. Afterwards at Taunton, until further notice.

W. ELLERY COPELAND will accopt calls to lecture, under pirit inducnce, on Spiritualism and kindred subjects. Post-idico address, Roxbury, Mass.

W. K. RIPLET will speak in Bradford, Mc., each alternate Sabbath for the coming year; one fourth at Glenburn, and one-fourth at Kenduskeag.

H. L. BOWKER will give ticket lectures, or otherwise, on Mental and Physical Anatomy. Address, Natick, Mass. Mns. E. CLOUGH, traince speaker, 2 Dillaway Place, Boston Mns. M. H. Colles, care of B. Marsh, 14 Bromfield st., Boston. MRS. A. H. SWAN, caro P. Olark, 14 Bromfield St., Boston. DR. O. H. WELLINGTON, No. 202 Northampton St., Boston. DR. O. H. WELLINGTON, NO. 202 Northampton st., Boi JOSEPH H. BICKFORN, ITADCS BEAKCT, BOSION, MASS. DR. H. F. GARDNER, 46 ESSOX SUTOS, BOSION, MASS. M. O. QUESTION, 151 Harrison Avenue, Boston. LEWIS B. MONROE, 13 FORMICI SL, BOSTON. MES. R. H. BURT, 66 CAIVET SL., BOSTON. CHARLES H. CROWELL, BOSTON, MASS. DR. P. B. RANDLER, BOSTON, MASS. O. H. DELLIFIED, BOX 3314, BOSTON. BORN, DAWNORTH, ROSTON, MASS. O. H. DELLTIED, box 3314, Boston, BENJ, DANFORTH, Boston, Mass.
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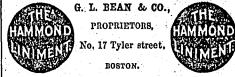
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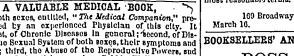
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And quoted odes, and jowels five words long, Yint on the stretched fore-finger of all time Bpackle forever." ----

NOTHING BUT LEAVES. Nothing but leaves: the spirit grieves Over a wasted life;-Sin committed while conscience slept, Promises made but never kept, Hatred, battle and strife; Nothing but leaves.

Nothing but leaves: no garner'd sheaves Of life's fair ripened grain; Words, Idle.words, for earnest deeds: We sow our seeds,-lo ! tares and weeds We reap with toil and pain;-Nothing but leaves. Nothing but leaves: memory weaves No veil to screen the past: As we retrace our weary way, Counting each lost and misspent day, We sadly find at last Nothing but leaves.

Take the seed of thought and immerse it in the waters of Christianity till it germinate, and you have the young twig of happiness which may grow and blossom on earth and will bear fruit in eternity.

> THE SCULPTOR BOY. Chisel in hand stood a sculptor boy, With his marble block before him, And his face lit up, with a smile of joy. As an angel-dream passed o'er him; He carved it then on the yielding stone, With many a sharp incision; With Heaven's own light the sculpture shone; He had caught the angel-vision.

> Sculptors of life are we, as we stand, With our souls, uncarved, before us, Waiting the hour, when, at God's command, Our life-dream shall pass o'er us, If we carve it then on the yielding stone, With many a sharp inclsion. Its heavenly beauty shall be our own,

Our lives, that angel-vison. - Bishop Doane.

No man has a right to do as he pleases, except when he pleases to do right.

> WHEN DAYLIGHT CLOSES. O, how sweet, when daylight closes, When the western sun reposes. And the dew is on the roses. Brothers, then how sweet to rove Through the meadow and the grove!

O, how sweet, when toil is ending .--Day and night so softly blending,---Sweet to hear our songs ascending, Brothers, from the star-lit grove-Songs of gratitude and love !

O, how sweet the bell's low pealing, On the car so softly stealing I Home we go with grateful feeling, Pray to God who reigns above, And, with songs of praise and love, Sink to rest,

Great talkers are formidable in nothing besides their tongues.

> THE SHEPHERD'S SABBATH SONG. This is God's holy day-Now, one last matin bell I hear. Now, all is silent, far and near, As in the fields I stay.

In prayer I bend the knee-Sweet dread ! mysterious whisp'ring sound ! As if unseen ones all around Were worshiping with me

The skies their glories ray,---The stainless heavens, far and near, Seen opening to my vision clear, This is God's holy day .-- Uhland. pensive; but a volunteer force was organized, to hold are right, and we will cause our principle to be ac-itself in readiness for such emergencies; and this, knowledged." It is War fir an filea, and 1 may in reality, is the army of the United States. It eaffely affirm, that, dear to them as are the associa-dependence when the state of the states of the mean state of the states of the state does not constitute even a portion of the govern- tions which cluster around the national emblom, ment.

It is a romarkable fact, that, though your nation lution and the founding of our government, solicitous sired. And what are the existing causes of revolution among the people of this country? Civil war, a gulf of blood seems opening beneath our feet,and for what? No ruler or ruling body among us desires to oppress any portion of the citizens. There are no laws which in themselves or their practical from the tottering veteran to the eager youth, are workings, can be said to constitute any cause for hos- ready, not only to sacrifice their homes and their tilities. Your Constitution was voluntarily adopted by aims in life, but the nation-the ship of State itself, the whole people, and it remains unaltered, now rather than see it fall a prey to traitors. Like a that you have grown beneath its shield to a state of garrison which destroys the fortress it can no longer

unexampled prosperity. It seems impossible, in short, that there should down your Capitol, sweep away with your own hands be war among you, for generally speaking, there the beauty and prosperity of every Northern city, can be no physical war, without an adequate and overwhelm this fair land with a sea of carnage physical cause. Let us try to ascertain the rea-sons. A man who fights for his country, his fire-vine principle, in obedience to those who, in the name side and his liberty, is animated by the patriotic zeal, and other noble impulses, which constitute ing to erect the throne of Despotism. the glory of battle; but there are high principles of There may be among you those who are weeping right which are nearer and dearer to him than even bose blessings, or anything else in the world; and the liberty of the United States is founded upon these principles, registered in every freeman's this cause, will surely shine as jewels in that crown conscience; and we have seen that it is the moral of light which will be worn by those who have stragforce of the great mass of the people which constitutes the strength of our government, and not any external physical powers with which it is endowed. Now there is and has been one cause of contention among us. You will remember that, when the Constitution was framed, there were disputes upor the subject of slavery; that the difficulty was, for the time, adjusted by mutual concession and comprom-ise, in order that the government might go into operation. At that time most of the States were slave-holding, but gradually, from considerations of material interests as well as morality, slavery was driven out of the Middle States and confined below a certain line. Now, while there might be the ut-most concord as regards the principles of government, the existence of such an institution in one portion of the country, and its prohibition in an-other, was a sufficient cause for the result we are now witnessing. As slavery disappeared among the man's, to do what she can do best, just what she people of the North, there grew a distrustful feeling pleases, without encroachment upon others. A great toward those who persisted in cherishing it; while many good farmers become poor preashers; and the Southern slaveholders, with whom everything many men are wasting themselves in a calling not was staked upon the existence of slavery, as a civil large enough for their comprehensive nature. institution, at last came to regard their ancestral birthright, which they were morally and religiously able pursuit, and is just as apt to blunder into a bound to uphold and defend, as, in itself, a blessing wrong calling as he. I believe it is woman's to all parties concerned. Consequently, to interfere sphere to do anything she can do woll; no matter if with slavery, or even to denounce it in the abstract, she goes to war or to vote. There are some men who was to shock the most tender sensibilities of the ought to change places with women, and tend the slaveholder's conscience. No such state of things can long exist between two sections of a people, without most disastrous results. First, the Northern abolitionists attempted to act upon the people of the South individually, by moral persuasion. When misfortune, they truly have the odds against us; this failed, and when the South required that its poterritory, the North became more bitter and more fixed in its opposition, to the injury of the South in fully the equal of man. her material interests, as well as her feelings. The North, not content with doing right, and giv-

The North, not content with doing right, and giv-ing good advice to others, endeavored by ligislation, to compel their Southern brethren into the path of duty. Many at the South, who did not approve of slavery, by itself, were led to vote for its introduction into new territory, on the ground of the equality of States. The positive sentiment of the North is, that slavery is altogether wrong and injurious, and that it should be abolished by whatever means : and that

first, a conditional declaration of hostilities on the

they have absolutely declared war against the gov-

we will take vengeance by seceding from the Union.

beat, not very well !" or like playing for a wager,

to be the only true standard, while the South has as-

such a share of the national territory as shall pre-

vent the North from ever gaining an ascendency

y the result of heated imaginations, dwelling on in-

This fact has no parallel in history. Because a

free and enlightened people cannot be restrained from discussing a particular subject, that those who

think differently should rise in rebellion against the

the matter, seems worse than preposterous; and, if

ecorded of a heathen nation, 6000 years ago, we

future generations, when they reach this passage in American history, will close the book w th a smile

of incredulity. I cannot think that even the mod-erate degree of intellegence which the South pro-

lesses, can have been exercised on this subject.

the best government that ever existed.

North.

thought that there should be a standing army under on either side, but each section, standing on the the control of government, for this would be too ex- ground of principle, of abstract justice, says, "we sacred as are all the thrilling incidents of the Revo-

had no regular army, it really and effectually re-strained all Europe from attempting any direct inter-ests, the people of the North would surrender all, ference with political affairs on this continent; and would see the government swept into oblivion, and even the remote States of South America were pro-the national emblem torn to pieces, rather than tected by the moral influence of its principles. If they should be descorated by the hands of traitors, Spain, for instance, had attempted to resume the or maintained at the expense of cherished principles. control of Mexico, we know she would have fur-When Liberty is trampled under foot, when the nished us with a cause of war,-there would have name and memory of Washington are so far forgotbeen an approach of tyranny, which we could not ten, as to bring him into association with vilo sechave brooked. The United States proclaimed their tional prejudices, and cause his image to be desewish and intention to remain at peace with all crated by the mockery of slaveholders, we say it is European nations, and refrain from interfering with time they were forgotten in the American Union; their forms of government, if they would not at-tempt to contravene our fundamental maxims of fluence, I would rather see the flag of my country policy; and this mutual attitude has been preserved, buried and consumed to ashes, and the figure of until our domestic disturbances have made mon-archs more bold to attempt what they have long de-powder, and scattered to all the winds of heaven; 1 would rather that all the valiant deeds of our forefathers were blotted from the page of history, than with all its attendant horrors, is near at hand, and that this Union should longer contain a single State which could insult the name of its foremost hero, or defile its banner with one word of disrespect.

And among you there is but one opinion ; all men, hope to defend against a merciless foe you will tear of a new empire and a remodeled policy, are striv-

for kindred and friends whom this emergency has torn from them. The city is desolate under the loss of her best and bravest; but all the tears shed for gled for Liberty.

May the God of Battles be with you, and bless those who go from your midst in defence of the right, with an immortal blessing in gaining that which no power of arms can destroy or snatch away from them.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, APRIL 30, 1861.

SUBJECE .- " Woman's Sphere."

Dr. GARDNER, Chairman.

MR. WETHERBEE --- Identical with the progress of civilization has been the advancement of woman, and man has the same right as man to follow any honorbabies, while their wives go out to earn their support. On the throne, and in literature, woman has always been man's equal; and in painting, soulpture and music as well, and in contending against litical influence should be maintained in an equality the strong man breaks. To be sure, no woman has with that of the North, by an extension of slave- ever approached a Shakspeare, a Bacon, or a Newton; but in the middling condition of life, they are

MR. THAYER.-This is an important question, and

both in the elevation and depression of those around is a limit to human endurance. ments of her fair face; but instead of requesting treason.

her to be sented, and rest her weary frame, I slm-ply declined to subscribe, and, as she pressed ber request, I remarked that I should only be taking her time and mine to look at her specimen. That want of consideration and courtesy has stung my conscience ever since, and could I know that person was here this evening, I would ask her pardon be-fore this whole audience. I was not a little amused by the highly wrought picture drawn by our very would seem to have our teachers, lawyers, mechan-ies and farmers, reliaquish their several callings, was without official information relative to the alleged annexation of St. Domingo to Spain. He also stated Canton, for property destroyed, amounted to £450,000. In the House of Lords on the 19th, Lord Ellenborough asked if the government was doing anything toward the Pope. Lord Wodehouse said the government was engaged in negotiation, but whatever their policy, it want of consideration and courtesy has stung my ics and farmers, relinquish their several callings, and take up the position of pastry cooks, nurses, and the duties of the laundry, while the feminine gender snould assume the reigns of State, wield the sword, fight our battles, hold the plough, etc. Notwithstanding I derived the richest amusement, from the very brilliant colors in which this magnificent picture was drawn, I could but rejoice that opinions never alter facts; and although we might ometimes entertain some rather extravagant views, Nature would still continue to develop herself until her laws which are the laws of God, should, unpervorted and unabused, hold undisputed sway over the nations of the carth.

Dr. CUSHMAN.-I have expressed my sentiments on this question before, very freely, and should prefer to say no more till my position is controverted The very organization of the male and the female is the correct index of their spheres. No two in their organizations are alike; and this variety of taste and inclinations, is the surest guide to their fitness for their conditions of life. Some men are organized for mechanics, some for farmers, and once a a great while one for a physician. [Here ! here !]

Many men as well as woman are out of their sphere, and hence so many trades and professions are disgraced by those unworthy of the place they fill. MR. WETHERBEE .- I do not believe any one who has uttered a thought here, has any desire to change at all the operation of the particular spheres of the outside of the domestic sphere, and many consult Mrs. Grundy more than they do their own judgment. I claim woman's right-to be her own rational guide and protector, unless she chooses a better one. 1 do n't think Solomon knew more than we ter one. I don't think Solomon knew more than we do, if as much. We train up a child in the way he should go, and he *does* depart from it. We have de-parted from our early training, every one of us. The Bible, if it tenches anything, clearly tenches that woman is inferior to man; and the heathen were head and shoulders above the Jews in their treatment of woman. Dr Gunyum Wareale acteria anything anythi

DR. GARDNER .---- Woman's sphere is anywhere where she can be of use---in legislation, on the bench, on the jury, in the field, in the nursery, or in the forum. Wherever she feels drawn to go, there is her place believe she is as competent to form an opinion, and to perfect herself in the arts and sciences, and in literature, as man is; and in medicine she is vastly superior to any man. She has the power of body and mind, and her nature is best adapted to smooth the brow of pain, by the magnetism of her touch, guided by her sensitiveness and her superior intuition; and I prophecy, as woman is becoming edu cated in that direction now, she will, in fifty years be vastly above all her male competitors in the prac tice and perfection of the medical science-the wise doctors of this Conference to the contrary notwithstanding. Again, woman can perform the duties of the tradesman as well as man can, and would, no doubt, be just as conscientious. She is as well adapted to the choice of fabrics as the male, and, of the two, I had rather trust to her taste and judg-It is woman's sphere, too, to get an equivalent for her labor. I believe more than half the prostitutes of our cities are driven to that course of life by want, and because they cannot find employment. I lately met the case of a poor woman, sixty venra o fage, and who was in o wont her why she did n't get sewing to do, for such labor was much in demand, now, while the soldiers are being fitted out for the South. She said all the shops paid was six cents, for making a pair of drawers, or a shirt, and out of that she must find her own needles and thread! Christianity should blush at such things, even if it does not. Women must be drawn into legislation. If the laws of the nation become what they should be, woman's voice must be heard in the Capitol, and her judgment should be blended with her brothers, everywhere. MRS. COOLEY .- There is a vast contrast between the labors of the female and of the opposite sex. It is difficult to obtain board for ladies, now. Boarding mistresses treat them suspiciously, and a poor shop girl has to submit to any amount of indignity from her own sex. Woman is truly her own parsecutor. In ladies' boarding-houses, six girls are made to sleep in an attig at two dollars a week ; while the landlady would never think of putting six men in such a room. It is a burning shame that woman should be imposed upon by employers as she is During the present revival of the needlowoman's trade, military caps are made at twelve cents apiece ; and if the girl works as fast as she can, night and day, she can just about pay her board at this rate. I have lived in many spheres, and feel I am now contented with what I have to do. As Dr. Gardner has said, the advantage taken of weak woman by the stronger sex, is a thing Christianity should blush for; but, after all, it is not Christianity's fault.

FMAY 11, 1861.

inke, not only of Christendom, but of the world, that we bow forever law to violence, loyalty to treason prejudice and selfishness have been predominant. Christian civilization to modern chivalry?" There Thore It came with an us. And while these form the main spring of ac- act which will be regarded in all history, not only as tion, the influence of caste must prevail, and inhur- an atrocious orime, but as an atrocious blunder. mony, injustice, violence, oppression, and misery must be sure to follow. I feel that among the worst things that ever I did in my life, was a neglect of sense of life and duy-was the horald of its great courtesy to a lady who had called upon me to solicit my subscription to some book. 1 saw the marks of fatigue upon her brow, and of care upon the linea-sounded the death-knell of the great conspiracy of

Late Foreigo Items.

In the House of Commons on the 18th, in reply to inquiries, Lord John Russell said that the government was without official information relative to the alleged engaged in negotiation, but whatever their policy, it was not to interfere in the Roman Catholic question. The Italian question in general was debated. The French occupation of Rome was deploted, and a pros-pect of collision between Austria and Italy was depre-cated by all the speakers. Lord John Russell stated that the British Consul General at Japan and other for-eign Consuls, with the exception of the American Con-sul hed lott Ladde to be protected by ships of the state. sul, had left Jeddo to be protected by ships-of-war, in consequence of intimidation having been used toward them, which the Japanese government had not endeav-ored to check. A report that President Lincoln was dead was extensively circulated in England, and the

American news was anxiously looked for. The Paris correspondent of the Daily News says Russia has informed France that in consequence of events at Warsaw it will be impossible to join the French in any measure for the settlement of the East-ern question. The alleged reason of this is that Russia regards France as an accomplice in the Polish disturbances.

Garibaldi took his seat in the Italian Parliament, and Garbaidi took his seat in the tanuar rannament, and business was temporarily suspended by the applause. The action of the ministry in disbanding the southern army, and measures taken for its re-organization, was debated. Garibaldi made his speech so violent that it excited a tunult in the Chamber. He made offensive allusion to the ministry, against which Count Cavour protested. The President of the Chumber put on his protested. The freshent of the champer put on ms hat, and the sitting was saspended for a brief interval. (Garibaldi, in resuming, spoke with more hoderation. He defended his comrades in arms, and said that the formation of three divisions of volunteers, as decreed. was not sufficient for a national armament. General Bixlo made a conciliatory speech. Count Cavour said he accepted the words of conciliation. Garibaldi ex-Bixic made a conciliatory speech. Count Cavour said sexes, nor have woman attend more particularly to the duties of men, by the exercise of anything like force. But we all know that many are pining away for want of those things their souls demand. We know there is a prejudice against woman's going outside of the domestic sphere, and many consult cussion took place on the organization of the Ministry of War. The excitement of the previous day had sub-sided, and the words of concord between Cavour and Bixio were applauded by all, and Garlbaldi expressed himself satisfied. Continued Austrian movements on

> nounced that an official communication will be made explaining the extent of the concessions granted. The troops were bivouaced in the public squares. The Rus-The Correspondencia Outografa says the Spanish

The Correspondencia Outografa says the Spanish Government will accept the annexation of St. Domin-go, as scon as it is confirmed by a vote of the people, if no foreign protests are made against it. Turkish vessels blockading Albania had captured a brig under the Ionian flag, loaded with munitions of war. The India and Bombay letters of March 27th, has been received. Their news has been generally an-ticipated. The whole Madras presidency is now bor-dering on famine. lering on famine,

INDENTIFICATION OF THE SOLDIERS KILLED AT BAL-TMORE. On Thursday afternoon the coffins containing the bodies of the soldiers killed at Baltimore. were opened for the purpose of having them inden-About thirty gentlemen visited King's Chaptified. el beneath which the bodies were lying for this purpose. The first corpse was at once recognized as Sumner H. Needham, of Lawrence by two of his brothers. This coffin bore a silver plate, with name of the deceased, date and of death, placed there by the Balti-more authorities. The second was recognized as that of Addison O. Whitney, of the Lowell City Guards, by three persons who were his intimate friends. He was reported as among the missing when the regiment reached Washington, and was shot in the left breast. He was a spinner in the Middlesex Mills, has a sister at Lowell, and was born near Bangor, Maine. The third body proved to be that of Luther C. Ladd, of Lowell, also of the Lowell City Guards. He had not been beard from since the fight, and this morning a young man at Lowell re-ceived a letter from his brother in the regiment at Washington, stating that Ladd was missing. He at once informed a brother in-law of Ladd, who came down and identified the body. He was eighteen years of age, a machinist, and was born at Alexandria, N. H. He was shot in the thigh, and probably bled to death at once. His face was somewhat swollen, indicating rough usage. - Traveller,

The mother's heart is the child's school-room.

WAR FOR AN IDEA.

A Lecture by Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, April 21st, 1861.

Reported for the Banner of Light.

We illustrated, this morning, the different causes which are recognized among civilized nations for war, and showed that, from time immemorial, until recently, it arose from man's desire for bloodshed and love of brutal force, and has been marked by physical triumphs and inflictions. In the more modern ages of civilization and Christianity there are other causes for war, of a moral and mental kind; and to these we may attribute all the modern revolutions of Europe; and, especially, the . American War of Independence. In a government like this, it is almost impossible to conceive that there could be any causes of war, aside from those which might be furnished by interference on the part of European potentates, either by establishing protecorates on our continent, or by violating the rights of our citizens.

It is wellknown that monarchial governments rest their authority, first, on the idea of the divine, or legitimate right of kings, and, secondly, on the physical force of standing armies. The three great conservative influences in such governments are, the Statesmen, who make the laws, the Diplomats, who both make and execute them, and, lastly, the military power, which forms their physical support. European governments have a distinct organization, The election of a Republican, however, was but the which makes it impossible for wars to arise between them without a definite cause, or for internal strife to prevail, to any serious extent, except it takes the form of a revolution against despotic oppression. Even Italy has not been the material cause of contention between the three great powers of Europe, but, from a feeling of moral and intellectual rivalry, none of them has wished another to control that country, and thereby interfere with her neighbor's prosperity.

In France, in Great Britain, in Russia, in the States of Germany, in Italy, we recognize the possibility of any kind of revolution or insurrectionary movement, whenever the people can no longer endure the oppression of their rulers. In these countries the governments hold their power almost at the point of the sword, and without such a protection hey would soon cease to exist. On the contrary, the victories achieved by our own government must over be on the side of the moral sentiment and feelings of the great body of its citizents. The Puritans who furnised the real stock of the American citizen, were, themselves, those who had escaped from a moral and religious oppression ; while the ancestors of other portions of the people desired to escape from the mero material tyranny of a had and caroless monarch. The neglect of the material interests of the colonies, by the home government, it is true, was among the a eged causes of your Revoluis five, was among the a get causes of your fevolu-tion; but, that Revolution accomplished, the nation said, emphatically, "Wo will be a peaceful nation; we have conquered our appressor, and we will hence-forth be at peace with all the world; we want no standing army, to enable as to retain our position the comparison. But we will preclaim the emission by terror; but we will proclaim, to the enlightened nations of the earth, the platform of our government in the Declaration of Independence. This shall be our moral sword, before which no enemy can advance to attack us." And thus, for more than half a century, the nation prospered, enlarging its boundaries, and increasing its population; and yet we have all the time had nothing which would be called a government by other nations, but simply a moral basis and principle of self-reticence, which in itself has constituted the nationality of this people.

it should be abolished by whatever means; and thet, and goodness. if it was necessary to recognize it at the time of the

MR. KAULBACK .--- It should be our motto, to let wo formation of the government, it has now grown into man extend her influence for good. She appeals paran evil of such dimensions that no free, intelligent ticularly to our affection ; and this is particularly her people can longer tolerate its existence: while the sphere of action-and it will be for the world's good growing conviction of the South is, that servitude is place her in a position where she may exert her the normal condition of negroes-nay, that it is sanctioned by religion, and is beneficent and meritosanctioned by religion, and is beneficent and merito-rious in all its workings. These two elements have grown into a state of bitter opposition, which the grown into a state of bitter opposition, which the retail dry goods trade, and other occupations which require less of muscle and more of tasts and judgovernment and constitution have had no share In producing. The North has succeeded in confining alavery within certain limits; but whon new terriment. Her domestic labors are a sorfdom in the highest sense of the term; and yet this state of aftory has been annexed, the South has insisted on be fairs will be remedied when her rights are acknowling left to expand its peculiar form of society : and edged. this resolution has brought on war. There has been,

MISS MUDGETT .--- I believe all should choose their own occupation according to their best judgment. If part of the lovers of slavery, who have said, " If you do this or that, we will do the other;" and, lastly, I was going to choose my occupation, it should be the domestic home circle. But I have not the power of ernment, something in this wise-"If we do n't bent choice, but have been sent into the world, for what you in the coming Presidential election, as before, purpose I hardly know. Some can do the most good in one place, and some in another. Each of us We have received no harm from your government. should make his or her own choice, and should so You have not interfered with our rights; but, if choose as to be satisfied with our condition in life, you defeat our candidate, then we will make war by without continually murmuring with our lot. It rebellion." This is very much like entering into a contest, and saying, "If I beat, very well; but if you and I pray God to make me contented with my lot, whatever its result may be.

with the stakes all on one side. Perhaps but for MR. BURKE.—Providing any one did not know his this threat, the present Chief Magistrate would not sphere, I would advise him to go to Solomon, who have been elected, for the North was not to be bul- was as good judge of woman as ever lived. He said, lied, and so united its forces and carried the day. "Bring up a child in the way he should go," etc. If woman has a sphere, man has one also. Who makes excuse for carrying out the long meditated iden of these spheres, except the people who live in the coun-Southern politicians, who thought the whole North- try where these spheres are established? In Gerern people looked upon slavery as a moral evil, to be many, and some other European countries, it is wo corrected, if not by gentle compulsion, then by severe man's sphere to reap, and sow. The ladies here to chastisement. The North has assumed its morality night would feel out of their place in such a sphere. We know every nation and community has its serted it right to hold slaves, and consequently to regulations, and there is no other universal rule than that woman should fill whatever sphere nature has adapted her to. On two-thirds of this planet, woover the favored institution. But there has been no man is only a slave—in fact, she is, everywhere, but real cause for the adoption of war. Rebellion is pure- in our Christian land; and this is because the Bible gives woman her equality, and the teachings of the juries that nave not been inflicted, and principles Bible have produced this result. Among the Greeks not entertained by a large majority of the Northern and Romans refined as they were, woman was only people. Among a people which is free from any the plaything of her lord, and the Mahometans do slavery has proved the apple of discord—the bug-religion that does her justice. She was never calcubear which has been made a pretext for destroying lated for a legislator, for her head is not long enough for intense thought and application. There may be exceptions, but this is the general rule.

DR. A. N. SHERMAN .- I have been very much pleased with the remarks of those that have preceded me, but I think the last speaker made a slight common government, which has taken no part in mistake, when he referred to the Bible as elevating woman to a level with man; particularly the Old Testament. Or, even if you refer to the New, the should have called it a mythical fabrication; and idea of forbidding a woman to speak in their public assemblies, and refusing widows membership in their churches until they arrived at the age of three score years and ten, look very little like equality. Virtue and intelligence form the only true standard of worth-so, too, virtue, intelligence and adapta-They are the victims of a rapidly-spreading moral tion must form the only true standard of elevation. epidemic, which has filled their imagination with The wide folds of this standard can never be excluthe horrors of a delirious fever. Instead of rushing sively applied to sex, creeds, nations or communiinto rebellion, the South should have called upon the Government to put down anti-slavery at the North low, and like the aqueous element, can never rise

The government and the North make a common above its own fountain. And I should be glad to cause in battling slavery, and the South has consesee the hideous monster, prejudice, so far removed quenily to contend, not against Abolitionism, but from us that all individuals, male or female, black against a deep-rooted and universal intolerance of or white, in the pursuit of the avocations they may slavery; in other words, the real cause of War is see proper to adopt, might be estimated solely by the principle of Freedom against a supposed right this criterion-that they might have moted out to In slavery. There are no aggressions, no persecu- them justice, ample justice, according to their re-To provide against domestic difficulty, it was not tions, no tyrannical outrages, to be complained of spective merit. It seems to me to be the great mis-

Question next week-" What influence does War exert on human progress ?"

The Bar on the Crisis.

At a meeting of the Suffolk Bar, held in Boston, April 30, patriotic addresses were made by the ablest

"Brethren of the Bar,-I thank you for the honor of this service, I may not say of presiding over your the Town Hali. deliberations. The hour for discussion and deliberal now but vigorous, rapid, intense, united action. We are to be heard from the cannon's mouth, and

our points are to be made with the points of the bayonet. The verdict of a great people has been rendered-its decree gone forth. The Union, the Consti tution and the laws, and the glorious banner which uction and the faws, and the giorious banner which is the symbol and emblem of them all, are to be vin-dicated and upheld at whatever cost of treasure or of life—the Gulf States and the Border States to the contrary notwithsanding. We are in the midst of earthly calamities. I deny it. Civil war is indeed a great calamity, but compared with the loss of a earthly calamities. I deny it. Civil war is indeed a great calamity, but compared with the loss of a a great cumulty, out compared with the loss of a nation's honor, compared with the loss of her self-respect, compared with the wasting and drying up of the fountains of her moral life, which has been going on for the last five months, compared with the loss of this goodly frame of government, this priceloss of this goodly frame of government, this price-less inheritance of liberty and law, compared with

loss of this goodly frame of government, this price-less inheritance of liberty and law, compared with one day's longer submission to this insolent rebel-lion, civil war is not a calamity. But whether a ca-lamity or not, it is here, here without our seeking, here in spite of our patient, long-suffering, tender, not to say womanly forbearance, of conciliation pushed to the very verge of weakness; and we are here asking with tears of burning shame : "Have we not tonched the bottom yet?—is there a lower deep

NOTICES OF MEETINGS.

ALLETON HALL, BUNSTEAD PLACE, BOSTON.-Lectures are given here overy Sunday afternoon at 2.45, and at 7.18 o'clock in the evening. The following speakers are engaged : Mrs. Macumber the two first Sundays of May; Lizzie Doten the two last.

CONFERENCE HALL, NO. 14 BROMFIELD STREET, BOSTON .---The Boston Spiritual Conference meets every Tuesday evening, at 712 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:-

evening, at 71 20 clock. (The proceedings at republic for the Banner.) The subject for next Tuceday evening is re-"Woman's Sphere."
 A meeting is held every Thursday evening, at 71-8 o'clock, for the development of the religious nature, or the soul-growth of Spiritualists. Jacob Edson, Chairman.
 Spiritual meetings are held every Sunday at 10 1-3 A. M. and at 3 and 71-2 r. M. P. Clark, Chairman.

ORARLESTOWN .-- Sunday meetings are held regularly at Contral Hall, afternoon and evening.

Contrai Hall, alternoon and evening. OAMDATOGEPORT.-Meetings are held in Williams' Hall Western Avenue, every Sunday Afternoon and Evening, at and 7 o'olock. Roats free to all. Speakers eugaged:---Miss Fannie Davis, May 10th and 20th; Mrs. R H. Burt, June 2d and 9th; Miss L. E. DeForce, June 10th, 23d and 30th; Mrs. F. O. Hyzer during August; Mrs. Macomber, during October; Miss Emma Hardingo, Sept. 1st and 8th.

Lowers .-- The Spiritualists of this city hold regular meetlawyers of the city. Judge Thomas, a noble son of a noble sire, was called to the chair and spoke as fol lows:

GLOUCESTER .- Spiritual meetings are hold every Sunday, at

New Beprong .-- Music Hall has been hired by the Spiritdeliberations. The hour for discussion and deliber-ation upon the issues involved in this controversy has passed. We are in a struggle for national life, for the existence of social order, for the supremacy of the laws over treason and anarchy, and robbery by land and by sen. Words are nothing, rhetorio is nothing, elequence is nothing, logic is nothing at an hour like this. Nothing, indeed, is elequent or logic. Dec 20.

Foxnono .- Meetings first, third and fifth Sundays of cach month, in the Town-Hall, at 1 1-2 and 5 1-2 r. F. Speakers ongaged :-- Mr. G. B. Stebbins, May 10th ; Miss. Fann e Davis, June 10th; Mrs. M. B. Kenney, June 3 th.

of humiliation to which we must descend ?-must ings the first Sunday in each month in their church.