

VOL. 1X.

NEW YORK AND BOSTON, SATURDAY, MAY 25, 1861.

Written for the Banner of Light. WHISPER LOW.

BY G. G. MEAD.

When the gushing tear-drops flow, Burning from the melting eve. And the heart o'ercome with woe. Upward swells with sorrow's sigh, Kindly soothe the bosom's three, And the fountain gently dry-Whisper low.

When the bright and healthful glow From the cheek and brow has fled : When the tears refuse to flow. And the heart seems cold and dead : Would you kindness then bestow-Would you raise the drooping head-Whisper low.

If your heart with passion glow. And you long the tale to tell : If you silent burn to know How to wield love's magio spell, Go where blushing roses grow, And to her you love so well-Whisper low.

Go where gentle waters flow, In the calm, secluded vale, When the stars of eyening glow, And the moon is shining pale ; There your yows with fervor pour To the loved one, fair and frail, Whisper low.

Whispers in the ear, you know, Speak of feelings strong and deep, As the winds of winter blow With a wild and wailing sweep. Then to rouse the heart from woe, Or from love's ecstatic sleep-Whisper low, St. Louis, April, 1861.

Written for the Banner of Light. DITH: 11

THE MYSTERY OF MORTON MARSH MANOR. BY M. V. ST. LEON.

OHAPTER X .- CONTINUED. Leaning on my arm, Lady Eugenia descended the stairs and entered she ante-ohamber. On seeing. Richard, she retained the hand he extended, and inquired if he had had an explanation with Sir Wilford.

that cannot be, transfer it, for my sake, to Lady Eugenia, who will amply recompense your, kindness. Think of me sometimes-be warned of my mistakes, yet remember me as tenderly as possible, and if it be permitted to departed spirits, I will support you in all trials and dangers."

Lady Eugenia wiped his damp forehead, and, clasping her hand, he said :

"There is no need for further speech between us, dear friend. In this last hour we have cleared away all doubts and injuries. Would that we had done so before ; but thank Heaven, we are at peace before I leave you, Eugenia.

Tears rushed to her eyes, and she hid her face on Sir Wilford's breast, while he feebly held her to his heart.

Richard was standing beside me, and I felt his arm tremble as I leaned on it for support. The next moment the encircling arm slid from Lady Eugenia, and its owner sunk more heavily against the pillows. She looked up, startled at the sunken features, and exclaimed.

"Wilford-speak to me."

A faint smile was all the answer. "Oh ! this is death !" she oried ; "must I lose you? Wilford-can nothing save you ?"

"You must be calm, Lady Eugenia," remonstrated Dr. Gray, coming forward with the only plea that would have weight at the time with her, " for the sake of us all-we suffer in witnessing your distress."

May I never again see such piteous, dumb agony as looked out from her beautiful eyes, and hovered around her parted lips.

Sir Wilford was now past any outward token of recognition. The film gathered over his lustrous' vision, and the manly chest scarcely fluttered; we gazed as if spell-bound. Suddenly a low, quivering sigh, a statue like repose-

"Sir Wilford has left us," said the doctor softly, glancing from the now inanimate form to the watch which he held; then stepping forward, he hastily added, " Lady Eugenia allow me to conduct you from the chamber for a short time."

These words were too late to prevent what he foresaw-they fell on unconscious ears. Before applying restoratives, her ladyship was carried to her own room, where I remained till the sense of her bereavement returned ; then, amid the succeeding paroxysm of grief, I softly stole away.

Sand and the product of the second CHAPTER XI. A week had passed since Sir Wilford's death, and

the agitation caused by the eventful period of his illness had subsided sufficiently to allow some return

over the service, while I steed in a quaker traveling there was no token of my neighborhood." dress-conducting the whole affair as if I were very much ashamed of myself, and hoped to hush all remembrance as quickly as possible.

It was out of the question not to be amused at strangers." her injured vehemence, but Lady Eugenia replied with a smile that I was going to wear white, and be married by special license in her drawing-room.

Oh! then I was not really going to conduct so scandalously as she had feared-had I any objections to a few guests?

I answered that most decidedly I had.

"Well, I shan't waste any more words with you," rejoined the widow, "only I must say that if I were young and handsome, and as proud of a man as you are of Captain Yarrington, I should make some little display."

"Poor Jenniel" said Lady Eugenia, soothingly, ever since she cheated herself out of pomp and show by that trip to Gretna with the elegant Auopportunity on others."

Blushing and laughing, the subject of this sketch against two, and left us to enjoy our victory in quiet.

Engrossed as we were with preparations, the appointed time came swiftly round, and with only those who were nearest to my heart about me, I but believe that henceforth a brighter, clearer path was before me.

" Dear Judith," whispered Lady Eugenia, as she bade me God speed on my journey to Morton, " I can not say some things that you ought to know, but in this letter you will find a full explanation of what will enable you to understand me without prejudice to those who are mentioned in its pages. I know it would be hard for Richard to tell you these them, and I am thankful it is in my power to re- Would you like to see them ?" lieve him. Good-by, dear child, and may you be as happy as my heart desires."

her eyes, and as I whirled away from the square, I your confidence. realized more fully than ever that my life was changed, and that I was dependent henceforth on count; I will bring you the papers, and then leave the being beside me,

CHAPTER XIL

occurred as the return of the heir, and my humble liberty to read undisturbed.

frozen, where a snuffling old rector would mumble few branches, so that when you reached the window,

"Oh, Richard !" I exclaimed, relieved to learn that it was he who held my secret; "yet the whole figure was unlike you before or since our meeting as

"Very true. But I was haggard from fatigue and grief. My person was neglected, and the wind had disheveled my hair, which I then wore long."

"I thought you an apparition, for, as I always reasoned, you were more like an old time cavalier in appearance, than anything more modern."

"Yes, my large traveling cloak and Hungarian hat were un English, but not peculiar at that time in Europe."

"And it was you, also, in the picture-gallery. Why were you there by stealth ? Why did you not make your return public?"

"Because I was wretched. My only object in coming was defeated, and I would not have taken the Manor against my mother's expressed wishes gustus Berkely, she has ached to thrust her wasted for any consideration. I determined that if you would not accept it from me, I would never see it again, but will it to you myself, so that you would acknowledged it was useless for one to contend not evade ownership. Yet I could not at once quit the old place, or still the oraving to see you. Sometimes the impulse was almost irresistible to declare my presence, and receive the sympathy which I was so much in need of ; but after obtaining the solace of that family group of portraits, I dared not trust my made the great change of my life, and I could not self-control longer, but left the place-immediately."

"But you came once more-in the room where I slept the night after."

"I do not understand you, Judith."

"Who could it be?" I exclaimed, and related the circumstances of the stranger's visit.

"Sir Wilford, of course; the miniature you saw on that man's neck was in his possession at the time of our misunderstanding; and in the papers he gave me, as proof of his statements concerning. facts, yet he thinks you should be acquainted with me, you shall find some allusion to the adventure.

"I have not asked any solution of the mystery that has surrounded you heretofore; but since you Mrs. Berkely, too, bade me farewell with tears in desire I should understand it, I am happy to receive

"Here, then, you shall sit and read the full acthem to tell their own story."

So saying, he went from the room, and presently returned with a journal and letters, which, having It would be difficult to say whether joy or surprise placed before me with the words, " Recollect, Judith, predominated at Morton Manor, when it was clearly the memory of the dead is sacred," he stepred on to understood that two such pieces of good fortune had the lawn through the French window, and I was at

Indeed Fscarce know how it all happened. Bat very one was taking part, and when I replied to Sir Wilford's invitation, that my husband thought it obectional and immoral, he said with that peculiar nanner of his, so irritating and yet overwhelming-"For heaven's sake, my dear lady, speak low ; your coial reputation would be ruined if you were to be verheard. Morality is punishable with ostracism here, and, indeed, I cannot wonder it is so, if that graceful exercise, is without its pale. Look, how beautifully those circling figures wave to and fro,

NO. 9.

and can you resist that bewitching Deux Temps?" Just at that instant the band struck up one of the most inspiring strains, and it would have taught a savage of itself. I knew that I waltzed finely, that my companion was accounted equal to a foreigner in the exercise, vanity tempted me, and my senses were newlitched by the exhilaration of the time, place and circumstances. Doubtless Sir Wilford saw my hesitation, for I continued standing, and the first 1 knew, his arm was around my waist, and we were in the circle; it was impossible to retreat now, and in a few rounds all reluctance disappeared.

I was conscious of murmurs of admiration as we flew past groups of spectators, and Sir Wilford was congratulating me on my independence when I discovered we were the only couple left on the floor.

"Let us go !" I whispered, terrified, to my partner; I cannot, indeed I cannot continue."

Instantly Sir Wilford led me to a little nook apart from the crowded rooms, and quite deserted ; I was in a strange state of mind-I sank into a seat, and after struggling vainly to conquer my nervous agitation, burst into tears I "

TO BE CONTINUED.

Baby Culture.

A mother who has evidently acquired experience in this most important science, writes as follows, from New Haven to the American Agriculturist:

"How are the most of babies treated? Are they not smothered in blankets, kept in warm rooms, and cool fresh air avoided as if it were a pestilence? Do they not worry and cry for this very want ?- and then does n't nurse come to helpless mamma and insist that the little creature is hungry, though nursed but a short time before? Then, hungry or not, its cries are stilled with food it does not need, bona fide pain comes, diseases often follow in dire succession, and mother and nurse are well worn out before many days with such a worrying child. Who would not worry under such treatment? Babies appre-clate ogygen thoroughly, and there would not be so many 'terrible infants,' were there more of it in

sleeping and living apartments.

"A most complete understanding now exists Lady Eugenia."

"Then you know my right to love you. I shall not be utterly desolate since I still have his son." The next moment she had passed into the chamber. and we were alone.

"Dear Judith," said Richard, " what a strange exfuture will recompense me for the past."

tionship; how impossible to realize you are not as a mother." Angus Murray's child, and my cousin Richmond. The old days at Morton come to mind, and it almost take so much interest in me." I replied, " and will seems as if we were boy and girl again, and the certainly give all my thoughts to your inspection." years since then a dream. I half expect to wake and find your head in my lap, as when we lounged away the evenings in the deep, moonlighted oriel of do not answer, but I know the reason. It is a needthe library."

eyes wearing the look of happy retrospection; " and human being to whom I can speak freely with the to think those hours will come again-oh, Judith, consciousness of being understood, yet I greatly wish 1 am too blessed."

And he seated himself on a divan at my feet, placing my hands on his head, while he buried his sire you will not refuse an immediate union." face in the folds of my dress.

"After all. Richmond-for I must call you so sometimes-I am glad you are not any relation to toward me. me. You will seem more wholly my husband when I remember that you are only that."

"You were to have been mine before this, but it is better that this revelation should come before marexcuse.

Just at this moment Lady Eugenia summoned us into the chamber. Sir Wilford was much changed. and rested heavily against the supporting pillows. Dr. Gray sat by the further side of the bed, while the honeymoon ?" Lady Eugenia occupied a seat at the head, pale, and with marks of recent tears on her face. Richard and I took the outstretched hands of the dying man, who said. huskily :

" I have now made my peace with all whom I have wronged, and I find dying far pleasanter than living has been. Only a brief good by, and all is over. I never thought to leave mourners, but in. stead of the lonely death-bed I have always pictured. I am surrounded by love and tenderness. Of you, Judith. I have nothing to request, save your acceptance of my prayers for your future happiness.] have that knowledge of your heart and mind, that Richard. renders any advice or directions which I can give, presumptuous, and any requirements useless. You will do all that is kind and wise, for you have borne

your trials in that spirit. May you for many years repeat the pleasantest days of your life with Richard at Morton, and be spared to cherish and comfort him, till dutiful children shall soothe your dying moments, as you have mine.

After a short silence, he continued :

to our old routine of calmness, especially as the strange episode was hidden from public knowledge, with the exception of my inheriting Sir Wilford's fortune. "Judith," said Lady Eugenia, coming into my

room just before dinner one day with a note in her perience this is ! . My whole life has been strange, hand, " I have invited Richard to dine with us, as I however : but henceforth I shall no more feel the wish to settle some matters between you, and Mrs. effects of hidden causes, and it may be that the Berkely will not be at home till late. But before he comes I wish to understand your mind fully, for you

" I believe so-but explain this mysterious rela- know, my dear, you have both agreed to regard me

"I am but too happy, Lady Eugenia, to have you "Then let me ask why you delay your marriage, which was to have occurred long before this? You less delicacy, for much as I prize your society in "How you used to spoil me," Richard replied, his this first period of mourning, when there is no other to see you and Richard united. My sorrow is not of

> that kind which is comforted by sacrifice, and I de-I could only press the hand I held as token of my gratitude for this constant care and generosity

When we entered the drawing-room, Richard was

lready there, and never had, I felt so proud of my love before. There was a subdued air and filial tenderness in his manner to Lady Eugenia that recalled riage, that I might never doubt the fullness of a love his bearing toward his mother, and so identified him which cares not to look beyond the dear one for its with old times, that I lived in the past, rather than the present, all that evening.

"Richard," said her ladyship, when we had settled ourselves for a long conversation in the soft summer twilight, "where do you intend spending

"I should expect the very walls of Morton to cry out against me if I went elsewhere," he replied, "and I know it is Judith's wish to go there."

"And when are you going ?- the loveliest season is fast passing."

"Judith must decide that."

"She authorizes me to appoint the third day from this," replied Lady Eugenia, making a sign for me not to intervose; "and you must leave for Morton directly after the ceremony."

"If you are lonely at any time, there will always be a place in our hearts and home for you," said

"I anticipate great comfort in visiting you, and some months hence will do so-if you are not away, at Christmas, perhaps."

Thus building plans for the future, we were un aware of the lateness of the hour, till Mrs. Berkely returned, and Richard departed.

On learning the agreement for a quiet wedding, Mrs. Berkely declared that every occasion was eager-

ly sought to outrage her feelings. She had thought "Richard, may you long be spared to glory in so it was bad enough to have me marry a commoner, true a wife. May prosperity enable you to forgive but had hoped to get that overlooked by judicious the father who cursed you with existence, since the display at the nuptials. Now she dared say, inban is removed while youth and buoyancy yet re- stead of moire, lace, orange flowers, bridal cortege main. I know your generous feelings, the devotion and breakfast, I would go to some poky little church, you would offer if my life could be spared; but since heathenishly early in the morning, looking ray and things to avoid recognition, I hastily ascended a been "taboo" to me.

self as his wife. The only drawbacks in their opin- A note in Sir Wilford's handwriting, to Richard, ion, were, that the name of Murray was gone, and stated that having received a letter from Mrs. Murthat the wedding had not taken place at the village ray a short time before her death, in which she rechurch with the customary celebration.

suckle tossing its clusters through the windows in ing the location of the room where they were, taken a perfect frolicsome luxuriance. Richard gathered the quietest method to procure them. some sprays and twined them in my hair, their fra. I opened the journal; it was my aunt's, and grance mingling with the song of birds, and the dated far back, before the existence of Richard or fresh morning breeze that stirred the quivering as- myself. The first record was at the beginning of pens, until the floor was one checker of flickering Christmas holidays at Morton, when the gayety light and shadow.

Flora-a rural queen. Ah, Judith ! fate is fate, and Eugenia Meredith, strangers, but invited with their when we think we have slyly given her the slip, we hostess, who was a neighbor and intimate friend of discover we are blinded by the very meshes she has my aunt's. It was doubtless during this visit that Sir just thrown triumphantly around us. There was no Wilford learned the plan of the house sufficiently to need, dear, to strive so hard to escape being mistress enter and collect the evidences of Richard's parentof Morton-it was a clear case of 'Love's Labor age after her death. Lost."

peculiar significance in his voice.

"Judith, never hope to hide your generous deeds right."

when I watched with aunt?"

"Yes. Your letter summoning me, if I would see my mother alive, nearly crazed me. I feared I should can the course of events resulting so strangely and arrive too late, and how slow my progress home unhappily. seemed. The late train left me at the nearest station not far from midnight, and despairing of findher by loudly announcing my arrival, as I must do and indeed it is ridiculous. • to arrest the attention of servants. The old elm that made me heart-sick.

"In speechless agony I witnessed all. It seemed some impossible dream, and my sensibilities were partially benumbed. I was in a bewildered stupor anything but uncertainty." I would not have beantil awakened by your singular movements. With lieved I would do such a thing as waltz in public; feverish engerness I saw you take the will from the not that I imagine it is any worse for me to do so desk again, and destroy it. As you rose, you caught than for others; but Mr. Murray is so averse to "such sight of my haggard face, and wishing above all exhibitions," as he calls them, that the dance has

quested he would obtain possession of manuscripts

Again I sat in the dim old library, the honey- too important for careless eyes to see, he had, know-

which so suited her then was maintained. Among "There," said my husband gayly; " you look like a the guests were the names of Sir Wilford and Lady

Nothing of special interest occurred until the au-"What do you mean ?" I inquired, startled by a tumn following. Then came the season of my aunt's appearance in fashionable life, as an acknowledged beauty and wit, and the frank confessions of her from me; my meaning is, that the Manor is yours pleasure in this adulation had a singular effect on as much as if you had accepted it when first offered me-the pages yellow with age, the characters mostby another; but love, not law, has restored your ly long since deceased, and the brilliant image conjured up by description and recorded compliment, "Richard ! was it you whose face I saw that night now but a handful of dust, as it were, in Morton churchyard!

Extracts from the diary will explain better than I

Oct. 2.- Again I meet with Sir Wilford. Lady Eugenia, he tells me, is ill. How ing any conveyance in that desolate spot, I set out lovely she is, and so charming, yet her husband dison foot for the Manor, in the furious storm. As I plays little pride in mentioning her. I fancy they walked up the avenue, the light in my mother's room are not very well content; but, then, any symptom of re-assured me. Just as I was on the point of rous- affection is considered vulgar among fashionable peoing some one to admit me, you opened a window, ple; one would think every married couple were enand before I could speak, were gone. A strange im- | deavoring to demonstrate their exceeding indifferpulse seized me - a desire to witness my mother for ence and even personal dislike to each other. Poor a few minutes unseen. I also dreaded to disturb Mr. Murray! he does not take kindly to this custom,

Oct. 5 .- Notwithstanding my fling at the affecshaded the window would aid my wish, and I quick- tations of high life, I must confess their convenience, ly mounted to its lower limbs, which commanded a and since I have availed myself of them, must acview of the sick room. No words can describe the knowledge my obligations. How much I was indebtshock I experienced at the spectacle. Since my cor- ed to Sir Wilford's careful attention to day, during respondence with mother had ceased, I had no means our excursion to Richmond, for my pleasure in the of hearing from Morton. Intuitively I comprehend- trip. Now if it were orthodox to wait on one's wife ed the austere change in her life by the utter ab- and nobody else, I should have been forlorn enough, sence of attendants save yourself, and a nameless and should continue so till his return from the busiair of severity surrounding every object, which I ness trip to Morton. But really, so many contend was certain did not proceed from poverty, unless self. | for a place in my service, that I am better supplied imposed. Even as I looked, those cruel words were than ever, as my husband's grave manner keeps spoken, which convinced me that there was no relent. them at a distance generally. To be sure. Sir Wiling toward me. I could not invoke a curse by dis. ford is rather more privileged, for, as Angus says, covering myself, and I was constrained to hear what "He is a person whose character we know," and while Lady Eugenia is unable to join us, is at liberty

to make himself useful. **U O O O** Oct. 9 .- It is truly said, " Let no man be certain of

Well, to be practical, and "give my experience," which consists, at the present time, of as healthy specimens of boys and girls as ever made parents' hearts brim full of thankfulness, I have pursued from their birth undeviating regularity in sleep, food and out-door life-nothing but downright rain preventing the latter. Mothers tell me, . Oh, it's a very good way, if you can only carry it out; but-I can't.' Well, if children are not worth self-denial; if they are not better than calls, or company, or visiting, then they must go to the servants; but to those warm mother hearts which made light of all fatigue and care for the sake of the baby-who accept the sweet task committed to their hands by a Heavenly Father, how much better to have the key of sunny faces and joyous tripping laughter, than wry faces and shricks 'that make night hideous.' If a child is born healthy, all it needs to thrive is the carrying out of simple, natural laws. For the first few weeks, every two hours is often enough for nursing, after that once in three. It will then be regularly hungry and regularly satisfied ; if it ories, you will know it is not huugry, and its stomach will never be overloaded.

Let it sleep in a crib by your side-never with you; then sleep is longer, sweeter, more refreshing. Never wake a child-no, not to show it to the Queen of England. Wrap it well, all but the face, and take it daily into the purcst air you can find. Let its baths be not decidedly cold water, and before nursing, and then another nice nap will follow. As it grows a few months older, keep it out of doors half the time, and in summer its best naps will be under the broad roof of heaven; and in winter don't stop for cold, but wrapped up like a perfect mummy, out with baby, and if you want to see the little one's cheeks take on the rose, let it feel the splendid tonic in a sharp nor'-wester ; and it will smile at the snow flakes as they softly melt on its velvet cheeks, and grow daily so strong and fat and happy, that the little life will be one continual hymn of praises to God for its own existence.

The observance of regular hours for the morning and afternoon nap, and laying the child in its crib wide awake, when the time comes, is of the greatest : importance. It all turns on commencing right, and. then there's no trouble. How infinitely better to lay, a laughing, playing creature, with a good night kiss, . to sleep its healthful sleep, than the common rock -. ng and hushing so often repeated, and in vain-or. the watching by the bedside, or the leaving of a. light to go to sleep by. Never reward a child for crying by giving the article desired; wait till it stops. Teach it to amuse itself often, and not re ... quire some one to be constantly shaking a rattle, or tapping a window, but lay it on a bed or floor with a plaything; a slipper is an unfailing amusement when all other objects fail. Lastly, always endeavor to have a serene, pleasant face when you nurse your child. Chameleon like, it is taking hues to its soul that color and shape it for life and eternity."

It is glorious for a man to endear himself to his country; to perform noble services to the community; to be the object of praise, veneration and love, . but it is odious and detestable to be the object of public fear and execration.

Writton for the Banner of Light. LAY OF THE DESPAIRING.

BY COMA COLEGNOVE. Wildly blow the breezes With a wailing sound ; Downward plash the raindrops On the thirsty ground ; Lightnings flash from cloud-land, Through the deep'ning gloom ; Elements in discord Minuto thunders boom

Bo my soul is troubled By the ills of life ; So my life is darkened By tempestuous strife ; But no transient lightnings Flit before my eye, No auroral gleamings E'er illume the sky.

Darkness drear, unfathomed, Gathers all around ; No emotions startle In their depths profound ; Lotus-wreaths encircle All of joy and grief. That the past did bring me, In its season brief.

Mem'ry never gladdens With its treasured store ; Hope long since departed To some brighter shore ; Lethian waves flow o'er me, Sink me in the tide, Vultures hover near me, Mocking fiends deride.

Is there then a haven Where the world-sick heart, With its cares o'erladen, Sees them all depart? In the bright empyrean, We have oft been told, We shall find an Aidenn, Paved with burnished gold ;

Where the pure in spirit With bright pinions soar, Careless for his brother, Sent to Eblis' shore ; Where wild execrations In his car will pour, Mingled with the mournful-" Lost-forevermore."

If the ties that bind as In this earthly sphere. To those friends we love most. · Must be severed here ; Then, through all Heaven's arches, Wailing would resound For the lost but loved ones, Never to be found. Sparta, Wis., May 4th, 1801.



SPIRITS, AS OULTIVATORS AND WORK. ERS WITH MANKIND,

BY AMANDA M. SPENCE. ABTICLE TWO.

Is the work of cultivating man's human and divine natures so difficult, and does it involve , such a profound knowledge of man's inner nature and of all the forces and influences which can affect it, that man himself is incompetent to perform it, and that therefore interior wisdom must undertake it?

To my mind, it is evident that the wisdom of the carth is not yet competent, knowingly and judiclously, to cultivate man's interior nature. Man is not even a competent cultivator of the human body; and his cultivation of the human mind is, to a great extent, mere guess-work-a blind experiment in the dark, with hardly a single well-established, clearly defined principle to guide him. Human physiology and hygiene are still in their infancy, and the science of mind is still conjectural-still a matter of research and discussion at every point. Such being the state of the world's knowledge of the human body and mind, and such being the incompetency of man, with his present soience, to be a judicious and reliable oultivator of either mind or body, what shall we say of the world's knowledge of man's interior nature-of his life and loves-of the laws that govern their growth-of the conditions that are favorable, or unfavorable to their healthy action? What can the world's science tells us of that wonderful metamorphosis by which human life and love ultimately become divine life and love? In this department of man's nature we hardly know what is health, and what is disease; what is normal, and what is abnormal. Indeed, it is rarely suspected even that diseased action may exist there, as well as in the body, or in the mind. Now, it is evident that the intelligence which does not know what is healthful and what is diseased action of man's life and loves-which does not know how to change life and love from an abnormal to a normal state-which knows nothing of the natural metamorphosis of life and love, cannot be a judicious, reliable cultivator of life and love. Lest any one may suppose that I am mistaken, I will call for the world's science and skill in the cultivation of man's interior nature. Here is the miser, wedded to his gold and silver. How much of his love of gold and silver is healthy, and how much is the result of diseased action ? How much that would be healthful in another, is an evidence of disease in him; or how much that would indicate disease in another, is healthful in him? If he is really discased, how shall he be cured? If he is in health, how shall that health be preserved until the natural transition takes place, and his love of gold and silver are metamorphosed into a higher love? The world's wisdom says to the miser, under all ciroumstances, indiscriminately, whether of health or disease, "You must not love gold and silver." But he has been told that, over and over again; still he loves them. The world has preached against avarice from the foundation of the world; and still .avarice reigns in the affections of as many as every Again the world's wisdom says to the miser, " To set your heart upon gold and silver, is wicked, wrong, sinful, worthy of everlasting punishment." llow often and how long has that remedy been tried? Yet the misor still clings to his gold and silver, and believing himself on the road to perdition, perhaps, morely parts with enough to purchase favor at his journey's end-he does not change in his love, therefore, but only makes a speculation. But here comes the lustful man. Who can cure him, and how? But first tell me how much of lust is the result of healthy action, and how much is indicative of disease. Who is it that can penetrate this department of mystery, and as the members of the human family pass, one by one, before him, say to this one, "Yes, I see clearly ; you are in health ;" and to another, "Yes, I see clearly; you are discased;" and thus reading each one, as clearly as

BANNER LIGHT. OF

Spiritual Phenomena.

EXPERIENCE AND OBSERVATION.

BY A. H. DAVIS.

OHAPTER XIII.

THE DAVENPORT BOYS AT NATION, CONTINUED-JONAN

COMES FORTH-NINEVAN SHAKEN-DEDLAN LET LOOSE,

AND THE SPIRITS COMMANDED TO EXHIBIT THEIR POW-

ER-THE SHEPHERD SMITTEN, AND THE FLOCK SOAT-

TEB-NOTE : MANIFESTATION WITNESSED BY MY WIFE

AT MR. FELTON'S HOTEL, MILFORD, MASS .- ANOTHER

ATTEMPT TO EXHIBIT IN ECHOOL HOUSE HALL, NATION

-JONAH AND HIS FAMILIAR SPIRITS-JONAH COMES

NEAR BEING INCAROERATED IN THE WHALE'S DELLY

The conduct of the Jonah-noticed in my last

Chapter-in his connection with the Davenport Boys

ism here, flatter themselves that a death-blow was

Notwithstanding the conditions on which the Boys

consented to come to Natick were violated at the

After some words, the paint was removed and the

to complete the whole, the rope was passed through

the holes, and thus they were made fast to the bench.

The committee being satisfied that they had tied

them as firmly as it was in their power to tie them.

others were asked to come forward to the box, and

see for themselves the condition of the Boys and the

Musical instruments hung in different positions

around the box out of the reach of the Boys. Every.

thing being ready-to the satisfaction of the com-

mittee-the door was now closed. Mr. Rand hold-

ing a match in one hand, and the hand of another

box.

BY A CIVIL OFFICER.

LA-L00-L00.

erring certainty, what to do and what not to do in | will depend partly upon the importance of certainty each particular case ? The wisdom of the world to the recipient mind, and partly upon the diligence says to lust, just as it says to avarice, "You must and fairness with which the recipient shall seek the not do so; it is wicked, wrong, sinful, worthy of truth-certainty being of no real use to those who evoriasting punishment." And this is said to lust, are too lazy to seek it, or too stupid to value it, or in all of its states, whether of disease or of health. too irrational to seek it it in a rational way.

The remedy has been tried for conturies; yet man's lust has not abated one jot or tittle.

But here come the revengeful man, and the jealous man, and the ambitious man, and men of wrath, ounning, deceit, and men of all shades and degrees of selfishness, and of all the different types of human love and affection. What can the wisdom of the world do for them? The wisdom of the world says to them all, as it said to lust and to avarice. 'You must not do so; it is wicked, wrong, sinful, worthy of everlasting punishment." Then what does the wisdom of the world amount to? For all human states, whether of health, or of disease, it administers the same remedy-a panacea, indeed, if it is capable of removing disease from the diseased, of giving additional health to the healthy, and of promoting the sublime metamorphosis of the human nature into the divine nature. But the remedy is impotent. It has been tried, and has failed; for the world is still human in all of its loves and affections, as much so as it was centuries at Natiok, is beneath notice; and I should not noago; and the divine natures of men and women yet tice him, were it not that the opponents of Spiritualslumber in the germinal state, as much as when Christ first announced and represented the divinity given by him; and that the reader may see whether in man.

under the circumstances, the demonstrations were, Then wo need help from interior wisdom. We or were not a failure. He had a great deal to say are getting it; but it is coming in ways that conabout conditions; as though no conditions were neflict with the world's wisdom ; and, of course, turns cessary. And that if spirits could manifest themupon the very army of workers that are sent to us selves at all, they could do so under all and every by interior wisdom, and that are guided by interior condition that might happen. And he knew, too, wisdom to do for the world what the world is evifull well, that his strength lay in promoting discord dently incapable of doing for itself. I stand before and confusion; and for this I nover saw a man the combined wisdom of the world, and ask it to better adapted. take my case, and make of me all it is possible in the nature of things to make of me-to unfold all that is yet latent and germinal in mo to the fulloutset, yet they consented to go on. A committee of ness of all its innate possibilities. The world's wistwo was chosen to tie them. Both had been sailors, dom is compelled to confess its ignorance and its imand they had the privilege of tying them just as they potence, in the presence of such large domands; and it says to me, "How can I do that? I know not the germinal possibilities of the humblest plant, or of, the most inferior animal; then how should I know the germinal possibilities of man's human and divine natures? I do not know the infallible science even of vegetable and animal hygiene; he should not proceed. how then can I know the infallible science of human and divine hygiene? I cannot, with absolute certainty, take even a grain of wheat safely through all its phases of growth, and, without the possibility committee. No one objected to having the boys of failure, keep its vegetable life, at all times, up to tied as thoroughly as possible; but every one had a its highest standard ; still less can I take man safely right to expect that they would be treated with comand unerringly through all the phases of his demon decency. velopment, giving each its fullest and highest expression, and ultimating in the matured divine na-Boys were tied-the committee declared, as thoroughture." I turn, then, from the outer world to the ly as it was in their power to tie them. The Boys were interior ; and with a confidence that there is a wisseated on a bench punctured with holes, at a disdom there which understands my case, and is comtance of three or four feet apart. Their hands were petent to do all for me that can be done, I resign tied behind them, and the cord was wound around myself trustingly to it, willing that it shall do with their arms several times, fastening them firmly beme as in its judgment seems best. hind them. Their legs were also tied together ; and

But it may be asked, " Is it necessary that either men, or spirits should interfere with, or take any particular care of, man's human and divine natures? Will not these natures fare just as well, in the long run, to be left in the keeping of God, or of the principles of nature, without any especial care or oul tivation from finite intelligences ?"

This question we will consider in our next communication to the BANNER.

PROBLEM.

Can a medium infallibly identify a communicating spirit?

ANSWER .- Empirically speaking, sometimes Yes, gentleman with the other, extinguished the light. and sometimes No. To decide the problem ration. Almost instantaneously after the light was extinally, we must find out the law or laws that govern guished, the musical instruments were heard being

Boys. I do not know where any of them are; neith- answer was given, but the volce repeated, I prayed or have they any knowledge of my intentions in to my licavenly Kather --- " Father, if it be thy will, writing this. I am simply aiming to relate facts as let this oup pass from me; but not mine, but thy they have passed under my observation, desiring to will be done." And when on the cross, I prayed. do justice to all.

treated with marked neglect; and even, in a few in arms extended, the head at first thrownsback, and stances, recoived open insult. Mr. Rand seemed to the countenance exhibiting intense agony. Gradufeel bad. He said he knew the boys were true, and ally, it lost its painful expression-the head fell upon he hoped to have an opportunity to satisfy the peo- one side, and life was apparently extinct. The perple of Natick of that fact, by reliable tests, which he sonation lasted two or three minutes, and during it, o and others had witnessed.º

Although it was apparent to myself and others, dued, but clear and distinct-" Christ is present." that any further attempt to hold a meeting in this place would not be likely to result in good, yet Mr. next morning he gave public notice for an exhibition in the school-house hall that evening. In the forencoon he also gave a private exhibition at the

Spiritualist's hall. The room was well filled, and the Boys were tied, if possible, tighter than on the evening previous. One of the gentlemen who tied them, on this occasion, had also been a sailor. He said he tied Ira as securely as it was possible for him to be tied. So tight was he tied, around the wrist, that a deep dent was, made in the skin, the size of the cord, which remained hours afterward. I saw it twenty-four hours after, and asked Ira why he submitted to be tied in that manner?

"I wanted them to be satisfied !" was his reply. But they were not satisfied. And I doubt whether any amount of testimony, or phenomena, would tied, others were asked to examine the condition of the box. Before the door was fairly closed, the in-

struments in the box were played upon. The door was again opened, and the Boys were found tied just as the committee had left them. The door was closed again; and in thirty minutes or less it was re-opened, and the boys were free.

The cord was thoroughly examined, to see that it had not been cut; but it was found to be in the same condition that it was before the Boys were tied.

At the commencement of the exhibition that evepleased. They commenced their work. The cord ning, Mr. Rand stated that the order would, be used was small, terse, and about as large as a pipechanged, and that the Boys would be tied by the stem. Soon after they began to tie them, Mr. Rand spirits.† But Jonah was in the hall; as also his discovered that they were daubing the rope with paint. He considered this under the circumstance guished, than there was confusion all over the hall. an insult, and said the paint must be removed, or A voice from the box called for light. A light was produced, and Mr. Rand stepping upon the stage, me to say, that I have seen, felt, and associated so Although it was understood by Mr. Rand and the requested the audience to keep quiet and let the much and long with the article called rum, (I mean Boys that this was to be a circle only of friends, manifestations proceed. yet Mr. Bly and his olique had managed to select the

Three times he made this request. Was the request unreasonable ? Let those who profess to understand a name given it less than the one given by Cassio, the conditions of spirit manifestations, and who so viz, " Devil"; for, from much experience in all its freely denounced the Davenport Boys as humbugs. phases, I can but look on it and its effects, as an insimply because they failed to satisfy their most unreasonable demands that evening, answer this question. There were those present, it is true, who did all of which are supremely bad in themselves, and In their power to maintain order.

and repeatedly he was requested to keep quiet; but | template the fate of him, who has literally wallowed it was of no avail.' As soon as the lights were out, all kinds of noises were heard. Peppermints, nuts, and other things were thrown upon the stage. After lighting the lamp for the third time, Mr. Rand fate here, or anticipate a more excruciating fate or announced that there would be no further attempt hell hereafter ?--from both of which may the infito exhibit that evening.

form. A gentleman present, who was anxious that service, and against which I have thrown all my the manifestations should proceed, tried to quiet him; but he immediately put himself in an attitude it as anything less than the greatest curse that does for a fight. But as it happened, police officers or can inflict or affect the human race. had been ongaged, and were present, (but of course his seat, and keep quiet. But his response was : "Who are you?"

The officer, putting his hand upon him, replied :

FMAY 25, 1861.

"Father, forgive them, for they know not what they After the meeting, that evening, the Boys were do." And then was personated the erucifixion-the voice came to me from another part of the room, sub-

I have no comments to make, except, that during the personation, the medium seemed to have lost her Rand determined to try it again. Accordingly, the identity; she did not appear like herself, and was weakened several days by the personation.

PAUL PRY.

P. S.-Since writing the above, I sent it to my friend, through whose wife "Revelations," and "Further Revelations from the Spirit-World " were made, and the following are extracts from the circle to whom it was submitted.

"My friend, Christ's spirit comes to every one who seeks him in the right way." "If the circle your friend speaks of, was in that frame of mind, that the Saviour could sympathize with, he no doubt was there.

We do not mean to say that Christ was present in the room, but if the Circle was in harmony, he would send down his influence, and if the peculiar have satisfied some of them. As soon as they were of the circle, there was no reason why the scene on kind of manifestation was needed to meet the plane the cross should not have been enacted." -

Inebricty and Total Abstincace.

In reply to my friend and brother, "Paul Pry." I would say, that I fully comprehend his answer to my note on his article headed, " Inebriety and Total Abstinence," and that I may not have entirely understood his meaning, or the extent to which he intended his opinion to apply in said article ; but permit me to say that, from the kindness so manifest in the answer in question, I am now fully of the opinion that it did not find its way to your press through the " printer's devil," or any other devil; but, whethor right or wrong, it was the offspring of pure familiar spirits." No sconer were the lights extin- thought and intention on his part, and published for a supposed good end, on the part of the editor. So let it rest, and hope for good results. But permit all that will cause drunkenness) that I am most sensitive when I see it, or its effects, treated lightly, or strument and end, not one whit less terrible than even a Calvinistic Devil, or a Spiritualist's Hell, both should be avoided, if possible, and dreaded either in Around Jonah, his familiar spirits had gathered : approach, progress or end. For one moment conthrough the curse of rum in earth-life, to be haunted and beset by its entailed curse in the spirit-world. Can the human mind fix itsels on a more terrible nite mind deliver us! Rum and its results is a sub. Jonah now appeared to the audience in a visible ject to which my mind has been called into active powers for the last five months, and I cannot look on

Where would the human race have not stood, or could not not when the lights were out). One of to what height not have arrived in the scale of inthem stepping up to Jonah, requested him to take tellectual advancement and physical endurance; had it not been for rum, and its concomitant or kindred associates? With a mind free to act, and a will to acquire greatness ; with no motive to step aside, or "You take your seat, sir, and keep quiet, or else allurement to detain ; with an eye single, and steadyou will find out who I am ! You will have to go fastly fixed on intellectual and physical advance ment ; with a mind to grasp, and memory to retain all that can improve-I say where would not the human race have stood, or to what height not have arcreation, had his progress not been retarded, and his aspirations frustrated and wrongly directed by the inshrunk beneath its pressure ; and the fairest figure shrivoled in contact with its touch. All, yea all, have shared in its curse, and stood aghast at its tations power over the human body and mind. Now, if all this be true, (and I fully believe it) have not the well wishers of our race reason to condemn it and its use in the strongest terms? In fact, I would ask brother "Pry," can language be found sufficiently strong to meet the necessity of the case ?-and should not all means be used to effect a cure? I will not protend to defend the self-righteous, neither the modcrate drinker, in their pharisalcal condemnation of the drunkard; but the subject is so vast, and the

the case. That it is possible for atoms and beings of all heard, coming out from the box, saying: "Light! kinds to identify or find out other atoms and beings light !"

and that this faculty or power is infallible within, and only within certain limits-is proved by all tion to this rule within the 'whole circle of human sume that exceptions beyond that range, or any- out: "Open the door !" where, are either actual or possible.

But though the knowing power is universally possessed, no one finite being or entity possesses it in an unlimited degree; nor does an organism

rystal in solution, or excited by heat or friction, is more discriminative than the same apparent substance in a solid or an unexcited state. The attractive and discriminating power of a tree is more lively and potent in summer than in winter. The nower of scent in a dog is not always equally per-

feet. And, if we advance in the scale of being up to the spirit plane, the elements of mutability become still more numerous and complex.

I think I see one law, however, inderlying and controlling the identifying faculty in all its phases | riot !"

played upon. Soon after a grum voice was also

Mr. Rand now lighted the lamp. The box was examined, and the Boys were found securely tied just our knowledge of the entities of the mineral, vege- as they had been left. Again the light was extintable and animal planes. There is not one excep- guished, and immediately we heard the rattling of the ropes inside of the box. In about fifteen minexperience: consequently, we have no right to as- utes more, we heard the same grum voice calling

The lamp was again lighted and the door was opened, and the Boys were found free. I say "in about fifteen minutes"-I think the time was noted by some one in the audience-and stated to be bepossess it in the same degree at all times. Thus a tween fifteen and twenty minutes. And I think it was also stated that they were tied with about fifteen fect of cord.

In response to a remark from Mr. Rand, that the manifestations for some cause did not proceed as he should like, the ghost of Jonah appeared, rising up in the audience, and a voice was heard proceeding out of the whale's belly, saying :

"The reason is obvious-A Jonah is here !"

At the mention of Jonah, Ninevah began to quake! Bedlam was let loose-and "confusion ran

and manifestations, viz., the Law of Use. The greater I was never in so noisy a gathering of any kind. Jonah and his kindred spirits came to promote conand truer the use, the more complete and reliable the faculty in all cases; and so great is the use fusion, and to break up the circle, and they succeeded. Some called for Bly, and some for the Daof the discriminating power among the elements of air and water, that if atoms of oxygen could not venport Boys. And the rabble demanded that the discriminate between hydrogen and nitrogen, and spirits should go on. Another suggested that Jonah himself should go into the box and be tied. Ira, vice versa, we should have, instead of air and water. only their elements in chaos, and vegetable and the eldest of the Boys, stepping out on to the platanimal life would be wholly precluded from our form, holding in his hand a piece of cord about three planet-a catastrophe which is only prevented by feet in length, proposed to tie Jonah with that, so endowing every atom of the three elements with the fast that he would never get away without aid. But power of knowing and thus combining with the Jonah was too wise to submit to his tying that others infallibly; and we see accordingly that they night.

After a good deal of angry discussion, the meeting never make a mistako-nor can they ever, so long as broke up. The shepherd was smitten, and the sheep the Law of Use continues the highest law. Or, to take an illustration from a higher plane : if man scattered. The cry of humbug was raised louder than over. And, I am sorry to be under the necescould not distinguish his own and other beings' sity of recording it, the Spiritualists in This place, characteristics-could not tell his friend, or his with a very few exceptions indeed, joined in the cry. wife, or his child, " from a side of sole-leather "-And there were those, too, that joined in this cry, who there could be no such thing as human intercourse, know-if they had been influenced as they claim or human procreation, or human existence; wherefore, to admit that human beings really do exist, is that they have-that under the conditions made in that circle, it was unreasonable to look for anything to admit that they possess a power which, under the Law of Use, is indispensable to man's existence. like a satifactory manifestation from spirits. Theso must acknowledge one of two things, viz : That they Now as every law is co-extensive with the plane it governs, as the law of gravitation extends to all, have never experienced what they claim, and have themselves been humbugging community, or else matter, and the laws of geometry to all surfaces it follows that the Law of Use must extend to every they had no right to expect any successful manifespart of the moral and spiritual planes, as well as to tation from spirits/through the mediumehip of the the planes below them. Consequently, that when a Davenport Boys, under any conditions that were aftrue and holy use requires that a communicating forded them, while they stopped in Natick. I saw spirit should be known to his medium, or to the nothing while they were here to convince me that person addressed through the medium, then will they were trying to deceive others or practicing upon such use be certainly consummated, in spite of all the credulity of community. The manifestations, as far as they went-as the inferior powers. That when the use is only frivolous, or conjectural, the spirit may fail to make reader cannot fail to see-were not a failure. If

itself truly known, of the medium may easily be there was any failure at all, it was in the spirits (as mistaken as to its personality. And that the de- they claimed) refusing to go on in that noisy rabble. the matchmaker would a watch, decide, with un- gree of certainty or reliability, in all such matters. I am not advocating the cause of Mr. Rand nor the | I asked, Do you speak in the first person? No Dundee, Ill.

with me to the lock-up I"

Jonah, finding himself in the hand of an officer. was glad to take his scat. He did not exactly relish being the second time incarcerated in the whale's rived, in the order of God's intellectual or physical belly.

I have given, in as impartial a manner as possible, the circumstances,-which it is boasted here toxicating oup? All, or nearly all, have been more or have been the overthrow of Spiritualism-as they less influenced by its allurements. All, or nearly all, passed under my observation. It is true, we have not have shared in its poison ; its footfalls may be traced held regular meetings since; but there are those here from the diadem of the palace to the rags and want who, in my opinion, are as firm in the belief of spirit of the destitute hovel ; its ruin may be traced from manifestations as ever, and would be glad to see the loftiest philosophical mind, to the lowest and the work progressing in this place, and are as ready least appreciated of human intelligence. Its venom as over to receive the evidence of the future exist. has entered the avenues and arteries of most all asence of the Immortal Spirit. Whether, under all sociated humanity, and dimmed, if not destroyed, the circumstances, the demonstrations through the the brightest of intellects. The strongest form has mediumship of the Davenport Boys, were, or were not a failure, the reader must be his own judge.

• In this connection, I have refrained from expressing my opinion of the genuineness of the manifestations witnessed through the mediumship of these Boys; but In some future article I may give you some testimony from reliable sources that will be hard to contradict or disprove. I will say, however, I have seen nothing to convince me that they are not true.

† The Sunday following, my wife was present at a sitting in the parlor of Mr. Felton's Hotel, in Milford, Mass. She says : "There were present about twenty individuals. Among the number was Mr. Felton and family, the committee who fiel them in the Town family, the committee who fiel them in the Town Hall, Milford, the Saturday evening previous; and, also, Mr. Berry, who fiel Ira on the occasion alluded to above. The Boys were placed in the box, and also the rope. The door was shut and locked, and the lights were put out. In about ten minutes, at the longest, a voice inside called, . Light | light !

iongest, a voice instact called, 'light i light' A light was then produced, and the door was opened, and the boys were found—Mr. Berry and the committee who tied them in Milford say—tied as se-curely as they tied them."—It takes the committee usually about three fourths of an hour to the them; but in this in tance they were tied in ten minutes, or less, with lights were again a stinguished and immedi The lights were again extinguished, and immedi ately different mosical instruments were played upon inside the box, and different tunes were also played. A hand was also plainly seen coming out from the box. As soon as the music ccased, the box was again opened, and the boys were found as they were left securely tled."

Is Obrist on Earth?

I should relate to you, for publishment, what I wit- stands, in principle, in the elements ; and of course day afternoon, the 6th of March, and yet I do not The Almighty cause, will, and power elements, move know why I should withhold it.

the love of my heavenly Father, but in my agony of will and power, combined in one element?

cup pass from mo, but not my will, but thine, bo When this lesson is accomplished, thou wilt then know done."

means to be used so diversified, we should tread lightly, and condemn with caution, when we come in contact with, and administer to those who are striving to cure the infectious disease.

Pardon me for the length of this letter ; but I feel that I could not say less, and have my say on the subject. In all reforms I am with you.

Yours respectfully.

New York	City.	JOIIN	BT. CLUTE.

Intelligence is Free Agency. I desire to impart a thought, which has been suggested by reading the discussion from week to week of the Boston Spiritual Couference, on the question I have some misgivings, Messrs. Editors, whether of Fate and Free Agency. I would suggest that man

nessed at a seance with Mrs. Kirkham on Wednes- he stand thus undeveloped, awaiting unfoldment.

forward the mass of elementary principles, to their I had been addressed by two of my family, and grand destination, irresistibly; and as intelligence then by an unknown voice, who intimated that he is his only element of freedom, being light to see by, had been many years in spirit-life, and had come to do, the man-principle is alone intelligence, when it earth to infuse into the hearts of Spiritualists a Iscarried out to its ultimate. Therefore man, though more Christ-like feeling, and denounced those who circumscribed in the process of his unfolding and de-treated the Bible as an ordinary book, as "false velopment, is set free to exercise his cause, will, and teachers," &co. After him the countenance of the power elements, (for man is an element throughout medium assumed a wonderful repose-the exhorta. his whole being.) just in proportion to the amount of tion to a higher life that followed, was uttered in a intelligence he can exercise. Consequently I would low, but distinct voice; and then, I did not doubt ask this question, What is intelligence but cause,

mind, I prayed. "Father, if it be possible, let this Man, know thyself-learn the laws of thy being. who governs the universe. JOHN R. RODINSON.

MAY 25, 1861.]

A LECTURE ON THE VARIETIES OF BACES.

The study of the history of the Human Race, though a very and clent one, has not, till quite recently, received much scientific illus-tration; but of late it has become very generally interesting, and several learned and able works have been published, elaborately H. Instrated by long series of carefully conducted observation, embed lished with profound Anatomical and Zoological knowledge. At the head of these philosophers we must place the immortal Humbold, Blumenbach, Cuvier, Prifeland, Latham and Bachman, on the side of the unity of the origin of the human race, and Lieut. Col. H. Smith, Nott and Gliddon's "Types of Mankind," with Morton and Agassiz, on the side of the plurality of origin. This study, which, a faw years ago, appeared like a scarce visible speck on the distant horizon of thought, now, under the banner of scientific research, stimulated by interested motives of self aggrandizement on one side, and by religious and moral feelings on the other, looms up to avery interesting branch of philosophical inquiry; and it would be presumption in any one to pretend to give a full view of all the ar-guments, pro and con, in a single lecture. But after a patient per sal of all the noted authors on both sides we shall endeavor to com which a truthul knowledge of ethnology is based, and refer those on which a truthul knowledge of ethnology is based, and refer those on which a truthul knowledge of ethnology is based, and refer those on which a truthul knowledge of ethnology is based, and refer those on which a truthul knowledge of ethnology is based, and refer those on which a truthul knowledge of ethnology is based, and refer those on which a truthul knowledge of ethnology is based, and refer those on which a truthul knowledge of ethnology is based, and refer those on the further of the summer and principles on which a truthul knowledge of ethnology is based, and refer those on which a truthful knowledge of ethnology is based, and refer those anxious for further information to the authors before named.

on which a truitified knowledge of eluminology is based, and there is an an elefore named. To investigate the history of man, says Lieut. Smith, upon znological principles, and apply them to the phases of his carliest available is the carlest and upper them to the phases of his carliest available is the carlest of the functions of directions philosophical; linguistic, religious, traditional, geo for it is by their matual comparison the carlest civilization of the Mongolian and Caucasian naces. But when they first issued from these early centres of civilization, they found the world everywhere preoccupied with families, tribes and high to the second by differing from themselves, though generally differing from themselves, though generally decidedly inferior in art and knowledge, mentally and physically, decidedly inferior in art and knowledge, mentally and physically, decidedly inferior in art and knowledge, mentally and physically, decidedly inferior in art and knowledge, mentally and physically, decidedly inferior in art and knowledge, mentally and physically, decidedly inferior in art and knowledge, mentally and physically, decidedly inferior in art and knowledge, mentally and physically, decidedly inferior in art and knowledge, mentally and physically, decidedly inferior in art and knowledge, mentally and physically, decidedly inferior in art and knowledge, mentally and physically, decided in a sound of oral communications, and traces out the families of languages, by means of which the more remote origin, connection and filiation of different tribes is made apparent; and it as some cases uniced and made slaves of the primary inhabitants, yet in other instances, they settled and lived beside them as neighbors, and in some cases uniced and amalgamated with them. The character of masser and y substances of the country 7 and how did they originate? We belive this question can be more easisfactorily and more or less satisfactory, in the absence of all reliable historical eviway his rectars of metronic appendix to us in our inquiries, and the ancient migrations and divisions of the human race imposed on them by deluges, uphenvals and depressions of the earth's surface, and the climatologic and geologic changes, often lead to conclusions more or less satisfactory, in the absence of all reliable historical evidence.

wish here to allude to the common error of limiting the entire We wish here to allude to the common error of limiting the entire creation of the world to less than a tenth part of the time required for the complete formation of the tertiary deposits alone, and of re-stricting the existence of man upon the earth to a period entirely inadequate to the evolution of that degree of art and science, and of those distinguishing peculiarities which characterized the varieties of the races at the dawn of historic times, compared with his slow and gradeal divergence from original types since. But in comfat-tione care action of the common term of the command. and graduat divergence from originat cycle since. But in contact ting error, or refusing assent to a generally received opinion, those reasons and arguments only which have been conclusive with the learned world, will be advanced. We believe, then, that religious creeds and dogmas, founded in truth on the nature and fitness of things, and rightly followed, are essential to national prosperity and things, and rightly followed, are essential to national prosperity and to individual happiness —nor can the human character bo fully devel-oped without them; but when founded on mythological fable, fic-tion, or error of any kind, they often operate as a bar to progress. These religious prejudices have paralyzed the progress of civilization in China and Hindostan, and rendered society stationary there for thousands of years; and even here preconceived opinious and preju-dices have often diminished the interest which many intelligent peo-ple feit in the study of Astronomy and Geology, and greatly embar-rassed the general advantages of art and science. But this ought not to be, because we all know the movements of the heavenly bodies, and the laws of Naturo by which the universe and the material world around u, are governed, are indeed a revelation of the will of the Deity, most undenlably written by his own finger on the visible aspects of all created things, which no human art can counterfelt. aspects of all created things, which no human art can counterfeit. Besides, it is impossible to pursue the study of Astronomy, Chemisbesides, it is impossible to pursue the study of Astronomy, Chernis-try, or Geology, without meeting at every step evidence of divine power and wisdom in the construction and government of the world, which assures us that Nature and the universe are the works of the Deity. About this there can be no possible mistake; and whenover any ancient ored or dogma comes in contact with any philoso-phical, experimental or generally admitted fact, or well-known law of nature, how much more rational and consistent with truth and the best interests of society it would be to attribute it to the ignorance or prejudice of those early times, or to an error in the multitude of translations and transcriptions which we know these ancient rec-ords have undergone in ages past, than to shock all faith and combrow have undergone in these plast, that is shock at hith that contrast mon sense by supposing it was a revelation contrast to what we now know to be the will of the Deity exhibited in the changes, combina-tions and management of the world around us—for we know the Deity is omniscient, omnipresent, unchangeable and eternal, and of him whatever is now, always wa, and will be true. We trust this candid acknowledgment will exonerate us from the imputation of irreligious motive

BANNER

fessor Silliman, and Mr. Lyell, the geologist, passed some weeks in examining all the circumstances, and after an elaborate calculation, came to the conclusion that it would require, at least, thirty-flyo thousand years for the river to wear out this awfal chasm in the by EDWARD LAWTON, 'H. D, Unconsciously to himself, says Humboldt, the external aspect of Unconsciously to himself, says Humboldt, the external aspect of enrounding scenery impressively induced they not do and that there has been no great distuibling action in the crust of the intensity corresponding to the greater or less degree of his natural susceptibility, and becomes closely intervoven with the deep origi-nal tendencies and the free natural dispositions of his mental pow-ers.

ical and monumental representations of Chinese, Hindostan and Egyptian lore, point to the snow-clad summits of the Hindoo Koosh and Himalaya mountains as the terrestrial abode of their Gods, and

which cannot be proved, and must therefore remain forever an open question, and one, the discussion of which, we think, has had a very pernicious influence on the cause of truth and the progress of civilization, and the tendency of society toward a general brother-hood of the races; and indirectly points to the spontaneity of origin

In animated nature, which makes the universe the Deity, creating and adapting every living thing to the necessities of each particular location. But the fact is, God is not the universe, but an independent, intellectual existence, who governs the universe, and who litst created the world, and then made man with a news formativus, or innate principle, which gradually modifies and adapts his constitution and physical nature to the necessities and conditions of every locality.

With these preliminary observations, we will adopt the classifica-With these preliminary observations, we will adopt the classifica-tion of Cuvier, which considers the human race as one species, which he divides into three great varieties: Caucasian, Mongolian, and Ethiopian. Without giving a specific description of each variety, already well known, we state that the Caucasian variety local the following nations, ancient and modern : The Medes, Persians, Hindoos, Chaldeans, Georgians, Circasians, Greeks, Romans, and nations of modern Europe, except the Laplanders. These nations are admitted to be generally superior, and to have produced the greatest results, morally and physically, and their history would be the blatory of civilization. The superior personal beauty of some of these tribes and families, their symmetry of form, their deticate complexion, the soft spreading blush, the index of the heart, so different from the Mongol variety, their superior moral and cincilectual refinement over the variety, their superior moral and intellectual refinement over the results of their educational training, their manner of living, and the climatologic condition of their localities, high dry table lands like England and Mount Caucasus, woody, temperate, near the sea, with varied, cheerful scenery, entirely different from the vast interior plains of the Mongol countries. But it is only among the better class of Caucasians that this superiority is very evident, for the serfs and peasantry as a class, in most countries, are not remarkable beyond the Mongolian variety for symmetry of form or intellectual superi-ority. The Mongolian variety comprises the Mongols, Kalmucka, Chinese, Japanese, inhabitants of Tonquin Thibet, Asiatic Russia, Fins, Laplanders, Indiana, and Esquimaux. The Obinese and Jap-anese are at the head of this variety, and have made "creat progress Fins, Laplancers, Indians, and Esquimaux. The Chinese and alp-ances are at the head of this variety, and have made great progress in the Aris and Sciences, and have wrought out for themselves a very high degree of civilization, and their institutions date back to a very remote antiquity; but their ancient restrictive religious creeds, and their crowded population, which divides and diminishes their animal and abridges their intellectual comforts, have deadened their energies, and held them people stationary for themselves of ware energies, and held them nearly stationary for thousands of years.

The Ethiopian includes the various negro tribes, who are chiefly con fined to the low lands, the sea coast, and to the shores of the river irreligious motives. Having thus faintly foreshadowed the principles that govern every true philosopher in his researches, we will proceed, bearing in mind that truth is most acceptable to the generality of mankind, and will, we believe, most effectually promote the best interests of society. We have a society of the society of t we believe, most effectually promote the best interests of society. Ethnography, the doctrine of the races, receives great interest and many satisfactory illustrations from geology—especially since the Eccene, or beginning of the Tertlary Era. Man certainly did not exist at that time, but he did exist in the Pleistocene, or closing period of the tertiary formations, for his bones have been found in many places in Europe and Asia in the pleistocene and drift depos-its, in common with the bones of existing species of mammals; and this gives ample time for the full development of all the various races, as we now find them, and for the complete evolution of the main argument of those who contend for a plurality of origins for the human race, by asserting that there had not been time, according to the commonly received opinion, from the Creation to the day and the norman race is of patient investigation by learned and able men on bork sides of the question, it has been found impossible to discover or exhibit any physiological or anatomical differences on which to found a sup-position that there is more than one species of men, or that they had not a common origin. 2d, it is a well known law of nature in the vegetable and animal kingdoms, that the olighting of different species not a common origin. 2d, it is a well known law of nature in the vegetable and animal kingdoms, that the offspring of different species are incapable of reproducing their kind, while it is a well known the race as we then found them, compared with their slow and grad-nal divergence from original types, since geology proves conclusive-ly from the horizontal position of tertiary deposits that since that time there has been no great universally disturbing movement in the crust of this earth, attended by the total destruction of animated of the white and negro, and of the Indian, Greele and negro, are in of the white and hegro, and of the induin, Grede and hegro, are in Brazil and other countries a numerous and rapidly increasing raco. Notwithstanding all that Dr. Morton and other laborious invest-gators have said to the contrary, hybridity always has been, is now, and always will be, one of the strongest arguments or physiological investigations of the strongest arguments or physiological evidences of the unity of origin in a species, and of the difference of origin in different species. 3d, The beautiful and ingenious method of comparing the intellectual capacities of the races by the difference During the long series of ages required for the difference of the unity of origin in a species, and of the difference of the tertlary formations, the gradual cooling, drying and hardening of the difference of the carth's surface materially changed its elimatology and vegetation, which rendered it an unfit abode for the large pachidermatous animals who peristed or died out about the close of this era, and fit the origin in different nations, to determine their intellectual powers by animals who peristed or died out about the close of this era, and fit the verify and size of the brain; Blumenbach's comparisons of the skulls by the norma verticalis, which seems to consist in placing a babyab. Jehovab. A comparatively correct idea of the great length of time which has elapsed aince the creation of man and the beginning of the alluvial and diluvial deposits, may be drawn from a review of the deltas at the mouths of our great rivers and from Miagara Falls. The delta of the Nile begins one hundred miles from the Mediterranean Sea, and pyramidal skulls and high check bones of the hunter, negro, noned only a few miles in the last twenty-five hundred years, because it had reached the deep water in the Mediterranean, where the detritus fs met by a strong ensterly current, and swept away; and the mul new brought down by the periodical floods is chiefly encoded one at the formation which strong in the multiple and the multipl and reached the deep water in the Mediterranean, where the detritus furnish a fund of useful information which strongly marks and clear-is met by a strong easterly current, and swept away; and the mud is met by a strong easterly current, and swept away; and the mud now brought down by the periodical floods is chiefly spread over the plains of Egypt, which it has raised about six feet in two thousand years. Ninty-flye shafts have lately been sunk in the floor of the multitude of facts, the result of a widely extended and long continued course of observation and experience, prove that there is in man and measurably in other animals, a *ninus formativus* or vital power, by virtue of which animal organization receives a peculiar direction from the influence of surrounding circumstances, limited to the formmud, in layers all the way down, mixed with pieces of sun and fire, burnt brick and pottery ware, with the bones of domestic animals, and recent land and river shells, but no bones of extinct animals of former geologic eras, nor any sign of rock or trace of lamination. Now the vertical increase of the delta has been proved to be three and one half inches in a century; so that the sinking of these shafts and under the same educational training for short periods of time. there doubtless is not; but, says Humboldt, upon a close examination of the historical and the actual condition of the inhabitants of differsand five hundred years ago. The delta of the Ganges commences two-hundred and twenty miles from the sea, where it terminates with a base line two hundred miles long, embracing an area of about twenty-five thousand square miles. One four-hundred and difficith part of the water of the Ganges is mud; and allowing the depth of the occan to have averaged six hundred set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the occan to have averaged six hundred the set allowing the depth of the set allowing the set air, water, soil, and vegetation, its climate, degree of elevation and the surrounding scenery, have a decided influence on the progress of civilization and refinement under the management of any race. We think we are justified in saying all the great centres of civilization that have maintained themselves for any length of time, originated on high table lands, with rich soils, fine climates and delightful scenery. Civilization is not advancing perceptibly at this time in the intertropical regions, and probably could not be maintained in the extreme Southern States if it was not for slave labor, which is suited to the location, for we find the negro character most strongly developed along the sea coast and on the banks of the large rivers in bot, unhealthy countries, where all the negro, hunter, Hottentot, Jushmen, Australian nomadic tribes have the pryamidal skull, high Coeck bones, large occipital foramen and prograthous jaws, which characterize the lowest varieties of the human race everywhere. But transport these normalic tribes to clovated regions, change their hunder to the agricultural state, alter their mone of living, change the nature and quality of their food, increase their labor, and put them on a regular course of educational training, and four or five thousand years will greatly improve their condition and appearance. Whoever knows anything about our own dear ancestors, the ancient Brittons, will remember that twenty-five hundred years ago they went nearly naked, and painted the pletures of the san and moon on their bodies, and were then nearly or quite as black, and in other respects but little in advance of the Indian tribes on our frontiers, but now the head of the civilized world.

OF LIGHT.

itles of the inhabitants, we shall have no difficulty in recognizing every degree or stage of deviation successively displayed, and show-ing a gradual familion from the character of the negro to the Abyssinian, Nublan, and Egyptian, without any well marked line of abrupt separation.

We now approach an interesting part of the subject, viz. : which which were the primary properitors of the human race? And though there might not be a doubt in the mind of one who had patiently investigated the whole matter with an eye single to the truth, yet, in the minds of others, there might be, and in the absence of more postive evidence, it becomes necessary to collect the circumstances bearing on the point, and refor the decision to the preponderating weight of these testimonics.

And, first, from what has already been said, it will naturally be in-forred that the course, the tendency of the human race, as a whole, s forward and upward; never backward, except under overwhelm] Becondly, the highest parts of South Africa are, geologically speak-

ing, one of the oldest Continents with a large tract of country, where vegetation and climatologic conditions adapt it to the spontaneous upport of animal life, and from these circumstances it has been thought probable that the primary stock of the harman race origina-ted in Africa, and that in the course of thousands of years, thoy gradually spread forward through Abyssinia, Nubia and Egypt, to Per-

Builty spread forward through Abyestatic, statistical of the pri-sla, &c. But it is contended by those best qualified to judge, that the pri-mary progenitors of the human race were located by their Creator in the wild wheatfields and chestnut groves of Gentral Asia. On the lower ranges of the Himalaya chain, about the sources of the Indus, the Sutledge and Paropamissus, where they have continued to increase and to radiate from that point; and as they ascended these increase and complete the high table lands, they gradually improved increase and to radiate from that point; and as they ascended these rivers and occupied the high table lands, they gradually improved their intellectual and physical condition and appearance. These opinions are supported by the most ancient of all traditions, lin-guistic references, plies of rotk, mounds, and trogledyte habitations,' which prove that Asia was first populated by a swarthy, dwarfish, uncultivated race, who occupied the lower Indus, where are found the most ancient of all ruins—those of Kasi, Naga and Patalh, which were adorned with statues of a low, woolly haired race, with ovident traces of the serpent God-worship, the eldest of all religious fables, long afterward converted into a mythical legend, traces of which abound In Egypt, and are still contraon with some of the African abound in Egypt, and are still common with some of the African races.

After the lapse of thousands of generations, (for this was far back After the lapse of thousands of generations, (for ints was lar onca into the dim vista of the distant past,) when they began to feel the inconventences of a crowded population, they naturally moved for-ward, and the pressure of these conquering colonies from the high lands, improved by their climate and the labors of advancing civilization, compelled the more indolent, less artistic and civilized tribes of the low lands, to begin their migratory coasting voyages along the shores of South-western Asia, with their rafts and cauces; and these movements are believed to synchronize with the first appearance of the negroes in Eastern Africa.

We now proceed to speak of the origin of civilization, and the commencement of the Historic Era. Cuvier, in his system, refers the original reats of the human races to certain lofty mountain the original reacts of the human faces to certain forly monitain ranges. He derives the nations of Eastern Asia from the regions about Mount Altai, and the African negroes from the southern de-clivity of Mount Atlas, and says that Mount Caucasus was the birth-place of that variety that settled Europe and Western Asia. But this is evidently a mistranslation of a far older tradition, which

traces the origin of the human race to the foot of the-Hindoo Koh Kah, or Caucasus, and hence the term Cancasian, for the Western, or European Caucasus, never was the seat of a primary civilization, for all its linguistic and traditionary references point to the East as the primary seat of original civilization. But Pritchard traces up the ovidences with much labor and ingenuity, and points out three great centres of primary civilization in the human race, embracing most of the tribes known to antiquity—for in the early ages there was not a fourth as great a mottled mixture in variety of feature and shado of color, as at present. In the first of these great centers, the Syrio-Arabian nations ex-changed the simple habits of wandering shepherds for the splendor of Ninevah and Babylon. In the second, the Indo-European people brought to perfection one of the most elaborate of human dialects. destined to become in after ages, under different circumstances, the mother tongue of the nations of Europe; that is, the ancient Hindo Sansorit, which is one of the most elegant, copious and beautiful lan. , or Caucasus, and hence the term Caucasian, for the Western,

Sanscrit, which is one of the most elegant, copious and beautiful lan-guages in the world, and forms one of the strongest evidences of their very great antiquity. In the third, the land of Ham, as he calls it, watered by the Nile, invented bircoglyphical literature, and the arts, in which Egypt far surpassed the rest of the world in the earlier ages

of history. But we think the civilization on the Tigris and Euphrates, most But we think the civilization on the Tigris and Euphrates, most probably descended from the high table lands of Persia, where there was a more ancient civilization; or, as the late linguistic monumental and religious discoveries and evidences indicate, that Babylon, Syria, and even Egypt, were first populated from the regions of Central Asia. Since Pritchard, the father of Æthnography, wrote, the subject has excited very general attention, and many travelers and antiqua-rians have spent years in exploring the ancient rains, translating and tracing out the historical and monumental evidences of antiquity in China, Egypt, Hindostan; and in almost every part of the world; and though some of these investigators take the ground that the hu. and though some of these investigators take the ground that the hu-man race is a genus, with three distinct species, with numerous va-rictics and subdivisions, yet great light has been thrown upon the whole subject of Æthnography, which we think, after a careful pe-rusal of all the evidences on both sides, justifies us in adhering to our first opinion, of the unity of the origin of our species.

The identity of the human race, under all its conditions and in all its varieties, science has demonstrated, says Pritchard. We unito, says M. do Candollo, under the designation of a species, all those individuals that mutually bear to each so close a resemblance as to al I have a supposing they may have proceeded from a single pair. A species, says Buffon, is a constant succession of individuals similar to, and capable of, reproducing each other. A species, says Ca-vier, is a succession of individuals which reproduces and perpetuates itself, and such, we know, is the human species. And as Barlow

part ; and the question would naturally arise hs 40 what length of time it would require to bring these Egyptians up to the position they then occupied in art and civilization from the barbarism of their ancestors. They had determined the longth of the year to be three hundred and sizty-five days six hours, from the heliacal rising of Sothis, the dog star. And they had built the Fyramids, the most magnificent monuments-of human labor to be found on the face of the earth, before Abraham went into Egypt ; and these monuments prove that Egypt was a very considerable nation five thousand six hundred years age, and since that time there certainly has not been any great general flood. The Bible account is, nevertheless, true in the maln-i.e., that there was such an event as the flood or deluge, because it is found in the most ancient records of the Persians, Brah-mids, Hindoos, and all primeval nations, and the writers in every in-statice ovince a disposition to imagine, and fill out fictitious details, which proves that the deluge occurred long before any written lan-guage was in use, and that all the particulars were lost in the im-miense antiquity of the tradition. And in the absence of all congauge was in use, and that an the particulars were lost in the im-mense antiquity of the tradition. And in the absence of all con-clusive geological evidence of any great cataclysm that could de-stroy many nations, and operate such a wide spread conviction, since the drift or diluvial deposits were formed, we are obliged to refer the deluge to that era, at which time we know there was a wonderful deluge, scattering the boulders over all the northern parts of the earth's surface, and producing the drift deposits, and to believe that mankind had spread over a large portion of the world before that time. And this supposition is strongly corroborated by the discovery of caveras illed by the drift containing the petrified bones and remains of men, elephants, bears, tigers and other mammals, mostly of existing species, with fragments of sepulchral urns of the highest antiquity. Espe-cially at Kirkdale, near York, England; and at Galenruth, in Germany, several wagon loads of these bones were taken out, and the petrified bones of men have been found at other places, which proves the existence of the human race as far back as the diluvial deposits. or era of the drift, which cannot be less than from twelve thousand to twenty thousand years back into the vast empire of the past.

This accords with all the natural and geological evidence about the deluge, and removes all doubt as to the fact that there was such an event, and prevents the contradiction of nineteen-twentieths of an event, and prevents the contradiction of ninetcen-twentieths of all the traditionary and written testimony of the most ancient na-tions concerning the deluge and the antiquity of civilization and the human race. For the priests of Sais, capital of Lower Egypt, told Pythagoras that they had been a nation nine thousand years. The astronomers of the tower of Belus, or Babel, as it was called in the Bible, gave Alexander tables of their observations on the stars for a provide civilities in the prevent the stars for a period of ninetcen hundred years, and showed him a history of Berosus, which stated that the Chaldeans came originally from the East, shows, which stated the the block of the originally from the base. and that the world was then probably more than thirty thousand years old. This astronomical tower of Belus had been previously shorn of a great part of its power and revenue by Cyrus, the well known founder of the Persian Empire, two hundred years before Al-exauder went to Babylon. When Hastings was Governor-General of India, Major Roebuck discovered in the district of Benares, below the surface of the arct how of wear of weard are direct or Benares, below the surface of the earth, layers of logs of wood; and, on digging down. found a vaulted room, in which was a kind of printing press with movable types, which they found, after laborious inquiry, had been buried there by the rubbish of an ancient city, at least one thousand years—so that, although they had lost the art of printing them elves. their ancestors once had it; and it was the same kind of printing still used by the Chinese.

The sacred books of the Hindoos, Brahmins, Chinese and Persians, The sacred books of the Hindoos, Brahmins, Chinese and Persians, state that they have been civilized nations for about 12000 years, and we find the histories of all these nations strictly true, as fa back as we can prove them, astronomically or monumentally. Why' then, should we not, discarding what is miraculous, unnatural or impossible, admit them to be approximately true to the beginning of astronomical evidence? We find everywhere, as we ascend the stream of time, the evidences of primeval rudences and barbarism thicken on us, till every accuse is blocked with darkness and the imponsible ignorance of a very remote antiquity, and all investi-gators admit that the primary progenitors of all mankind were once in a barbarous state; nor is this gradually progressive orcation derogatory to the character of the Deity, who certainly has made our happlness to consist as much in the gradual unfolding of all our faculties, and in the pursuit of some woll chosen and rightly di-rected employment, as in any one particular; and most assuredly rected employment, as in any one particular; and most assuredly the time stated in these national records is less rather than more than would be required to bring them up to the degree of civilization, which evolves mathematical, monumental and astronomical evidence of its own existence.

Prof. Mitchell, in a late lecture at Philadelphia, stated that he had seen a man recently, of great scientific attainments, who had learned to decipher the Egyptian hieroglyphics and the key totall the astronomical knowledge of the Egyptians, who gave him a full description of the Zodiac, with the position of the planets as delin-cated on an Egyptian surcophagus, now in the British Museum, and the date on that coffin fixed the death of the individual and the position of the planets at the automal againer 1700 R of the and the date on that collin fixed the death of the individual and the position of the planets at the autumnal equinox, 1722 B. O., that is, about 3582 years ago. Prof. Mitchell devoted himself to ascertain, the true place of the heavenly bodies belonging to our system, and found that the moon and planets had occupied the exact points in the heavens on the 7th of October, 1722 years B. O., as indicated on the cofin in the Museum at London. And facts like these must be received as evidence of the knowledge and antiquity of the Evertians, all appendix opinions to the contrary potential the Egyptians, all speculative opinions to the contrary notwith. standing.

We now submit a few concluding remarks and arguments. The We now shown a new concracing remarks and arguments, inc-Bible declares that it pleased the Almighty Creator to make of one flesh and blood all the nations of the earth, and that all mankind are the offspring of common parents; and this evidence, if viewed only as historical, is entitled to great weight. We have, says Bachman, no evidence that any white race like the present English, French, Georgiaus, or Circasians, existed in the primitive ages of the world, but all evidence proves the confirm; and without going the world, but all evidence proves the contrary; and without going back further, though we admit the existence of individuals among the Greeks and Romans of unrivaled intellect, beauty and excellence, yet, as a people, they were in color and personal beauty, intellectually and morally, as far behind the present most culti-vated European nations, as the Chinese and Hindoos were be-hind the Greeks and Romans of those times. This is corroborated

Nature. But there have been many Cataclysms, and deluges, by the draining of highly situated inland scas bursting their mountain bar-riers, and by extensive upheavals and depressions of the earth's surfrom volcanic action, inundating large tracts of country, de stroying, mixing and scattering every living thing in all directions.

now brought down by the periodical floods is chiefly spread over the plains of Egypt, which it has raised about six feet in two thousand valley of the Nile, varying from forty to sixty feet deep across from the Lybian bills to the statue of Rameses It. on the bank of the Nile, which prove that the delta consists of desert-sand and riverand, in layers all the way down, mixed with pieces of sun and fire from the influence of surrounding circum burnt brick and pottery ware, with the bones of domestic animals, and recent land and river shells, but no bones of extinct animals of but it has no power to form species. and one-half inches in a century ; so that the sinking of these shafts by the Bay of Egypt, proves conclusively that pottery ware, fire and san-barnt brick, were made by civilized man in Egypt thirteen thou-

Cons four-hundred and difficult part of the water of the Ganges is mud; One four-hundred and difficit part of the water of the Ganges is mud; and allowing the depth of the ocean to have averaged six hundred feet, and, from what we know of the soundings; that is below the av-orage depth of the delta, it would require more than eighteen thou sand years to form this great plain, which has all been redeemed from the ocean by the detrius of the Ganges.

The delta of our own great and gloridus Mississippi river comprises an area of more than thirty thousand square miles, projecting into the gulf of Mexico with a depth of one thousand feet, and one five hundred-and-thirlich part of the water is detritus, and a little over one square mile is formed annually; so that it has required about thousand years to elevate this vast plain, now covered where formerwith swamps, forests, cities, cotton and sugar farms, ly the whale, the porpoise and dolphin floundered and sported in the surf of the Mexican gulf.

A part of Upper Canada, Western New York and Michigan may b supposed to form one wast plain of elevated land, terminating north in a solid rock bluff two hundred feet high, just above Lake Ontario at Lewiston : and it is impossible to avoid the conclusion that, when the ocean, first receding, left this table land dry, the majestio river Bt. Lawrence, which drains the wast chain of Northern lakes run-ning through this table land, came to the verge of this rocky ledge, and lagoad down into the plain below at Lewiston. Since that and leaped down into the plain below, at Lewiston. Since that time, the River has worn its channel from this verge through the solid rock eight miles back into this table land, to where it now pours down into this awful chasm, where the whole river, which is than half a mile wide, and from twelve to twenty feet deep above the falls, runs through this gorge, about three hundred feet wide, eight miles long, and between six and seven hundred feet deep.

In the vast regions of South Africa, says Pultchard, in a country Where the falls now are, the rock is softer, and wears between one analogous to the high table lands of Eastern Asia, are nations, who, and two feet per year; but when it gets three miles further, it will for regularity of feature and intellectual sugarity, compare well with meet the same kind of rock it had to contend with at first, in which many Mongolian mees. And if we trace the intervening countries it would not wear more than a foot to fifteen inches per year. Pro- between Egypt and Senegambia, and catefully note the physical qual

"The soul so varying with the change of clime, Feeble or flerce, or groveling, or sublime, Forms with the body to a kindred plan, And lives the same, a nation or a man."

The late discoveries confirm the conjectures of Cuvier and Pritch Suticdge, Indus and Paropamisus in the vales and valleys of Thibet, where the climate is one everlasting spring—where wheat, barley, flax, rye and oats, were first found and cultivated by our race, and where the horse, the ox, the gont, sheep, dog, and several species of fowls, were first found and subjected to the promotion of civilization. The domestication of these animals antedates all authentic histo nor can we go back to a time when they did not have them in some of these localities.

On the east of the Himalaya mountains is the Shamoo Region-the On the cast of the Himanya mountaing is the Shamoo Region—the vast desert of Gobi, intersected at great distances with low swelling elevations, and rivers ending in lakes, bordered with a fertile soil and rich vegetation, well designed by nature to climinate the first principles of an agricultural life; and there was evolved the earliest Alongolian civiliziton—around the mythical Lake Surikol—where a the Cashgar rise., flowing enstward into the beautiful Lake Lob. There on those high table lands, and in those charming valleys, on the shores of those delightful lakes and rivers-the very paradise of the shores of those derightful mikes and rivers—the very paradise of the world—the primeval ancestors of our race were dwelling for thousands of years, gradually improving their physical and intellect ual capacities, and slowly unfolding the germs and principles of future art and science; while the central part of Africa—the great Sahara, was a trackless inland see, and a great part of Europe under water, and almost all North America the bed of the vast occan; while the latter portions of the tortiary and diluvial deposits were being formed. That the elevated plains abcut the head waters of the indus, the interior vales of Thibet, and the cases of the Gobi desert, were approximately the seat of man's first development, I have no doubt. no doubt:

no doubt: Because, first, around these localities are several lofty peaks and mountain ranges, in which the oldest traditions of most primeval nations locate the primary city of their Gods and hero progenitors; and all their traditions—bistoric and dogmatic knowledge—inventions, arts, and acquirements, point to these localities as the scene where human society, first unfolding, took its rise and progress. Second. It would be in vain to flud half so many of the primary

elements of human subsistence and civilization in any other part of the globe, in their normal state. There was first found the walnut, the cherry, the chestnut, apple, oniou, flax, wheat, oats and buckwheat ; and their origin there can be traced, and their transportation to, and naturalization in other countries proved ; but rice, and the

to, and naturalization in other countries proved; but rice, and the orange, and tea, came from China. Third. All the most ancient mythical legends and religious tradi-ions can be traced to the high table lands of Central Asia. There was the first and oldest Olympus. There was the origin of The-ism, or Theocracy, a kind of deism brought to Egypt in the time of Sesseries, and celebrated in the Greelan Orphic hymns; but this doctrine, which is acceptable only to enlightened minds accus tomed to the contemplation of abstract subjects, was superseded by the Hindoo Trinity, more comprehensible to the multitude, to repre-sent the three fold character of the Deity, as creator, preserver, and destroyer of the impenitently wicked, to which was added the dec-trine of Bishnu and Chrishna, the incarnate son of God, to abolish hu-man sacrifices by one grand act of atonement, which was carried into Egypt eight hundred years before the time of Abraham, wher bined with Persian astronomical Sabeanism is another the with Persian astronomical Sabeanism, it continued nearly down bined with Persian astronomical Sabeanism, it continued nearly down to the Christian era; and to this day in Birmah and parts of China, it still continues so much like the Catholic worship ast to be mistaken for it by travelers. The geographical locality of the conflict of the Gods is placed in the Hinmavali and Chimmutaru peaks of snow around these high table lands, where, according to the Hindoo sacred books, Mahedo ited from Ravan, or, as the Greek mythologist has it. Saturn fleelog from Jupiter, and God casting down the fallen angels, is the Bible account of, the same tradition. The Bible records locate the birth-place of mankind—the paradise of the world—about the sources of four creat if ore, two of which are

of the world-about the sources of four great if ren, two of which are believed to be the Tigris and Explanates, and if so, it is probable the Dezfool and Kernh are the other two; and about the sources of these viers, issuing from the high table lands of Porsfa, are ruins so old as o be without a name. But the records, traditions, and monuments of the Chinese, Hindoos, Egyptians and Babylonlans, agree in refer-ing the deluge, the origin of the human race and civilization, to a far greater antiquity than we have been accustomed to in our country. Moses-wrote about one thousand five bundred years before our era-i.e., about three thousand five houdred years ago; but this is comparatively a modern era, for Layard's maps and plates of Ninevel on back two thousand six hundred years before our era-i.e., nearly four thousand six hundred years ago, and Nicoveh was at that time a large and flourishing city-at least one thousand years before the time of Abraham. When Abraham's family went into Egypt., they numbered seventy souls; and there they found a large and powerfal nation, with an army, and a regularly established priesthood, with a real or pretended revelation derived from a still older one i. India, in

by the progress the British and Scotch have made since the beginning of bistoric times. We know that in Asia, in many places, are ruins so old as to be without a name, and on them the images and figures are drawn from the lowest types of the human race; and we everywhere find that the monuments of the most ancient date uniformly represent man with prolles taken from very low types, and that these barbarian features appear to have exercised a command-ing influence in the divine ideal of the human head in very ancient times.

We might here observe that Lord Monboddo, the Darwins. and perhaps Adam Clark and others, have derived the race of man from the monkey orang-outang, and though we by no means advocate or defend this degrading notion, yet no fact in the whole circle of science is more clearly established than that the primary progenitors of all mankind were originally in a barbarous state.

There is, says Tiedman, in the organization of man and animals, a power to produce varieties suited to every climate and locality; and even the negro, whose ancestors have been long in this country without any mixture of foreign blood, show a striking departure from their original African type. They are, in proportion to the time, a shade lighter, heavier, stouter, their skull and brain perceptably larger; and they are physically and morally superior to their African ancestors, and will, no doubt, in three or four thousand years, ap-proach the Egyptian, who still, says Dennon, rotains the evidence of the African print who still, says Dennon, rotains the evidence of his African origin, modified by the admixture with his Asiatio

conquerers. Second, The most critical anatomical and physiological examinations prove there is no more difficulty in explaining the varieties of the race of man, than there is in explaining the varieties in animal races, and that to suppose the creation of a number of species where they, and equale to the evident designs of the Creator, would be con-trary to all we do know about animal and vegetable life, in which the original species are always propagated by secondary causes, and it would be contrary to the laws by which naturalists are and must

be governed in the determination of species. Third. After a patient investigation of all the circumstances, we think the history of the world proves that a majority of mankind exist everywhere, incapable by nature of originating and maintain-ing civilization and free institutions, except under the most favorable influences—s. c., on high table lands, with rich soil, fine climate, with a supply of the cereals, domestic animals, and those clima-tologic conditions which stimulate to labor and the gradual unfold-ing of the greatest physical and intellectual vigor of which the human race are susceptible. For the present, Caucasian civiliza-tion is the result—the amount of artistic, religious, political and soi-entide knowledge which all the nations of the earth have been able to demonstrate and accumulate during the countless ages of the past. True, every man is born ignorant, and must be educated for himself; but, if he exerts himself, he soon acquires a practical knowledge of the wisdom collected by his predecessors, and then begins life with a capital, and soon becomes more advantageously situated, and lives in a style of which former ages could not, for want of this knowledge.

Fourth. We see from this slight view of the works of Creation. Fourth. We get not this inglet view of the whole of the then that the will of the Deity is motion-progressive motion; that the uni-verse and everything in it is in motion, that organic life on this planet began with the lowest species of zoophites, cryptogamous plants, fishes, reptiles, up to birds and animals; and that as the fauna and fishes, reprises, up to brids and animals; and that us the hold and flora of one era were entombed in a general catastrophe, or breaking up of the earth's crust, while it was yet thin and floated like cakes of jee on a pond, over the flery liquid of which the central portions of the canth are still composed, they were invariably succeeded by other and more elaborately wrought species and higher forms of organio life, and that the general tenders of all created things is on-ward and upward; and this view of the subject enables us on the one ward and upward; and this view of the subject enhouse us on the one hand to cast a hopeful eye toward the angels as the brightest pattern passion on the more degraded valeties of the race as a part of the original family of man, who, as Virgil asys, are crassonatus i.e., were born in low, swampy localities, where the damp, heavy atmosphere paralyzed their intellectual faculties, and where the tropical vegeta-tion environment of the part of the part of the second of the part of the sustained life without labor, and thus prevented the evolution of civilization, and that while we enslave them for their good and ou own safety, it is our duty to improve them.

own safety, it is our duty to improve them. Fifth. All the linguistic, religious and traditional evidences point to the vales and table lands of Cashmere and Thibet, the high plains of Central Asia, as the cradie—as the primeval Paradise of the human race. That there is, from the lowest up to the highest variety, one regular gradation of improvement, without any sharply variety, one regular gravation of improvement, without any sharply defined line of abrupt separation, or any anatomical or physiological differences, which could lay the foundation of a new species in any other branch of zoology. The average duration of life-the progress, of physical development-the vital innetions and periodical changes. of the constitution, are the same in all the races; and under the same circumstances they all have approximately the same desires, feelings and aversions, and the same susceptibility to improvement in their social and religious condition, and are by nature one and the same species: and any other view of the subject would be conthe same species, and any of Nature at variance with the best in. trary to trath-to the laws of Nature at variance with the best in. terests of society, and would impede the progress of that universal. brotherhood toward which mankind seem ultimately tending.

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BANNER LIGHT. OF

"Special Contributions. BY A. E. NEWTON.

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A SHORT SERMON. FROM D. IL. HAMILTON, LEWISTON, ME.

Text .-... Father, forgive them, for they know not what they do."- Luke xxlil: 31.

Dear Brethren and Sistors in the great field of Theological Reform :- Saffer a word from one who feels himself under the most solemn. obligations, when he attempts to teach others, to give valid reasons for the position which he takes, and the faith which he holds-and who believes, also, that no truth is too good, nor too much in advance of the times, to be told, if it can be backed up by good proof, or be shown to be in harmony with all other known truth.

I have just been reading, with deep carnestness and care, Bro. Newton's Tract No. 4-" Evil : its Source and Remely." In this tract I find some most excellent suggestions. Still, I cannot help Reling and saying, too, with all deference to our good brother, that free-will-ism hath beclouded his otherwise most pungent and penetrating conceptions. His God is not quite big enough to suit me. He does not hardly fill the universe, nor does he fill up the measure of my text-" Father, forgive them, for they know not what they do." He indeed says. that " the only potency which can inspire and energise men and women to a true life, is love." This is a beautiful, truthful, noble saying ; but where, O where, is that effectual, all-conquering love to be found, but in the hearts of those who sincerely accept, and deeply feel, the weight of the last clause of Christ's all-loving prayer on the cross, " for they know not what they do ?" " Father, forgive them," is cold, stoical, worthless, without the rest. And my heart says, dear elder-brother, Jesus! I thank thee for the last clause ! That conquers all prejudices against all mon, and makes us lift as heartily to elevate the murderer, the hypocrite, the prostitute, the libertine, the selfish and the self-willed, as it does those whose spiritual nature has the ascendency over the animal in these directions. But the moment we give up to the idea that he who has done us wrong, "knew or might have known better," just that moment we get offended, impatient, pharisaical: or else become distrustful, desponding, or denunciatory. Then love must take its flight, for there is no room left for it. The injunction, "judge not," then belongs to us.

Bro. Newton scems heartily to endorse this sentiment of Pope :

"Yet gave me, in this dark estate, to see the good from ill. And binding nature fast in fate, left free the human

This, to me, is just like saying, left free the middle wheel. Hence, my reason is not satisfied with some of his positions, deductions and injunctions. To me, both Pope and Newton do not tell the whole truth in this matter, but Jesus does; and the truth may be made more clear to some minds by expressing it thus :-

> The vilest man is but one's self, If born and bred as he; And if his vices do n't enslave. U, what but fate makes free ?

What folly, then, to censure him; Who 's not the spiritual will To magnetize the animal man, And force it to be still !

In that tract, Bro. N. asks, " Do all men at all

When man shall see his happiness In duty's honest claim. He'll do the right most willingly. Though Dovil be his name.

Now, then, dear friends, don't look for much, Where little has been given: Nor spurn that brother who's too weak

To trot with you to heaven. But take him by the hand, and say, I'll help you, weaker brother; The braised reed I will not break,

The smoking flax not smother. Bro. Nowton says that " the Universe in its general constitution, and when viewed as a whole, is right and good ; yet when viewed in its degrees, and relatively to our individual states and acts, it presents both higher and lower, both right and wrong, both good and evil. Let us instead of trying to persuade ourselves that there are no such distinctions, seek to overcome evil by growing strong in "good. Blessed is he that overcometh."

This paragraph, found on the last page of the tract, most heartily subscribe to. The great doctrine of progression, (without which Spiritualism is a heartless, lifeless, spiritless thing) is founded on the grand trath therein so clearly expressed. No well balanced mind, it seems to me, will try to persuade itself that there are no such distinctions. They exist in the very nature and relation of things. But does renunciation of the lower, and adhesion to the higher, depend upon man's inherent free-will power? Or, does it depend upon, those causes, exterior and anterior to man, which combine to move the will? But has man no power of choice? Really none; seemingly some. Man's choice is always determined by the amount of real knowledge which he possesses; and that knowledge depends upon his original constitution and his life experiences; and these again depend upon circumstances which a God could not prevent or alter, and be true to himself. Let me il-

lustrate this sentiment in rhyme : It seems, says one, that I am free

- To walk, or sit, or stand, Or do whate'er I please to choose,
- Without the least command. It seems, too, that the earth stands still,

And that the sun rolls round, But wider, broader views, declare, That theory is unsound.

Man 's just as free as water is, On a descending plane;

Or as the seed, which being sown, Is free to yield again. Man 's but a link in Nature's chain-

A bud on Naturo's tree; A passenger on Nature's main-

Then how can he be free ! "Father, forgive them," Jesus says, "They know not what they do;" Now tell me, O ! ye stronger ones,

He prayed for none but you. COMMENTS, BY A. E. NEWTON,

The foregoing seems to be more of a Criticism than a "Sermon," albeit it is preceded by a very good text. In Bro. Hamilton, however, I am happy to recognize a friendly oritic, thoroughly in earnest seems to me to possess that ardent temperament he has not fully understood the positions criticised,

contradicting their own theory. This is because

their consciousness contradicts their intellects. In-

consciousness testifies to the freedom side. The

true philosopher, instead of ruling the one or the

other witness out of court, as men commonly do.

(or try to) will listen to both, and seek to harmonize

their testimony by a higher analysis. The difference

is between two modes of perception. as between sight

and touch. Consciousness, being the more intimate.

has the greater power over us, and is the safer prac-

That the power of choice is not absolute. but

bounded by constitution and circumstances, is equally

true; yet experience proves that the more the will

Is exercised on the side of right, the more control it

obtains over both constitutional proclivities and ont-

sido circumstances-till eventually the redeemed

man, whose will has become one with the Father's.

triumphs over all adverse things, and becomes su-

nerior to circumstances, or "has all things under

his feet."' Yet such an one can choose only the

right. So perfect freedom rounds up at last into

What degree of this power of choice any person

outside of myself possesses, I have no means of de-

termining; hence I am not the judge of any but my-

self: or rather it is the God within all who judges

Bro. Hamilton thinks my "God is not big enough"

for him. Very well; I have all the God there is, and

if Bro. Hamilton is not satisfied. I don't believe he

will help matters by trying to make another 1 It is

plain that the overruling Power and Wisdom who

governs this world, does not " forgive" wrong-doing,

in any such sense as to excuse the wrong-doer from

suffering the proper physical penalty, whether ignor

ant or willful. And, furthermore, it is a matter of

common experience, that he who does wrong know-

tical guide.

complete necessity.

those of outward pain.

knowledge and wisdom. The one is a mere intellectual perception of right or truth-the other is the hearty love of them, which comes only of the completo ascendency of the spiritual over the animal in us.

The effort to strain the words of Jesus's dying prayer for his murderers, into an endorsement of the "Ignoranco" theory, seems to me more worthy of a word-twisting sectarian than of a trath-seeker. It is altogether probable that the Roman soldiers who crucified Jesus in obedience to their superiors, were quite ignorant of the wrong done him; but it by no means follows that nobody else over did wrong knowingly ! Will your common sense allow you to suppose that the trumped-up witnesses who perjured themselves at the trial of the Nazarene, did n't know they were lying? or that Peter when he swore he knew not the man, really thought he was telling the truth? Nonsense, Bro. Hamilton! This text-twisting is too small business for you and me.

But this theory of "ignorance" is necessary to the exercise of love and charity, is it? Ah! Bro. Hamilton, divine charity is no such cheap virtue as you make it 1 It is easy enough to pity, to forgive, and to love those poor unfortunates who do n't know any better than they do. But there is a nobler and more difficult grace than this-that of loving and determining to save even those who sin willfully. They who "get offended, impatient and pharisaical" toward this class, have not yet risen to the experience of divine charity. They are yet in the trammels of self-love and self-rightcousness. When they realize that themselves have been equally in the mire, they will find no room for phariseaism or impatience-There is no real kindness in telling a man he is in health, when he is in fact under the power of a loathsome discase. There is no true charity in calling a man merely ignorant, when he is a conscious sinner against the light within him. True charity, sceing every soul's high possibilities, yearns to raise every one to its highest estate, and is deterred by no loathsomoness and disheartened by no degree of orime. But its first work is to make the man sensible of his disease, that he may seek health-to make the soul aware of its degradation, that it may aspire to rise. In this it differs totally from that stultifying sentimentalism, which, assuming the name of "charity," pats everybody blandly on the shoulder and says, " Oh, you're just as good as you can be -your faults, if you have any, are only the result of ignorance !" Everybody knows, in his inmost soul,

that this is a delusion and a lie | ----- There, reader, you have both "sermon " and comments. Judge for yourself which has the most practical truth.

Spiritual Beings.

Mrs. Stowe, in her story entitled "The Pearl of Orr's Island," gives her renders the following speculations concerning the growth from the "natural" to the "spiritual," and the actual existence of beings who were born spiritual, unconscious seers, to whom the purer truths of spiritual instruction are open :---

" There may, perhaps, come a time when the saucy boy, who now steps so superbly and predominates so proudly, in virtue of his physical strength and dar In the pursuit of truth, and bold in the avowal, ing, will learn to tremble at the golden measuring when he thinks he has found it. Nevertheless, he is not held in the hand of a woman. (Howbeit that is not first which is spiritual, but that which is natural.' Moses is the type of the first unreflecting and intense activity of mind which are wont to stage of development, in which are only the outlead to hasty and immature conclusions. A more reachings of active faculties-the aspirations that deliberate review of the whole question will prob- tend toward manly accomplishments. Seldom do we ably modify these oriticisms, by showing him that meet sensitiveness of conscience or discriminating reflections as indigenous growth of a very vigorous, physical development. Your true, healthy boy has and has looked too exclusively at one side of the the breezy, hearty virtues of a Newfoundland dogtruth, to the neglect of an equally palpable ather the wild fullness of life of the young race colt. Sonside. The latter is a common fault with us all, timent, sensibility, delicate perceptions, spiritual when recoding from an overstrained educational aspirations, are plants of later growth. But there times do the best they know or might know?" belief in a partial truth. Like the pendulum, we Now, it seems to me, that he might just as well have almost necessarily swing to the opposite extreme. Bro. H. thinks my perceptions are "beclouded tion to other human beings, they seem to be organby free-will-ism." I think his are obscured by ized much as birds are in relation to other animals. fatalism. As to free-will, I would give it no They are the artists, the poets, the unconscious greater scope than it actually has in each indition are open. Surveying man merely as an animal vidual's consciousness. For, notwithstanding all these sensitively organized beings, with their feebler our friend's argumentations, in prose and in rhyme, physical powers, are imperfect specimene of life. Looking from the spiritual side, they seem to have a every person knows, from hourly experience, that noble strength-a divine force. The types of this he has some power of choice, and that he can and latter class are more commonly among women than does use this power for his own elevation or degraamong men. dation. Even Bro. Hamilton himself, before the Multitudes of them pass away in earlier years, close of his "sermon," endorses this "most heartiand leave behind in many hearts the anxious wonder why they came so fair, only to mock the love ly," without seeming to be aware of it. He subthey kindled. They who live to maturity are the scribes to the exhortation, " Let us seek to overcome pricats and pricatesses of the spiritual life, ordained evil," etc. What is the use of such an exhortation, of God to keep the balance between the rude but abif men have no power of choice in the case? In the solute necessities of physical life and the higher same way all fatalists are constantly and intuitively sphere to which that must at length give place."

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TARIFFS.

A respected correspondent has undertaken to demonstrate, in a communication recently published in our columns, that it is, in fact, quite consistent with the true theory of our Government, that it (government) should interpose its authority, whenever it saw fit, to raise the wages of the laborer to a bigh standard, and to maintain them there; arguing, further, that if such wages are not protected as by the establishment of high tariffs, the Jaborers who formerly received them will be certain to offer their labor in competition with others, thus bringing down all wages to a low standard, and incapacitating all sides -from buying even those imports which would be admitted at a low rate of duty under the operation of what is styled " free trade " laws. This catastrophe, he thinks, ought to be sufficiently serious in its prospect to induce us all to accept the protective theories" that have produced such warm discussions, and to abandon the larger theory respecting this Government of ours, that it was not established to make or unmake fortunes for any men or class of men in the land, but simply to say to all parties like this :-- " There, new, we will keep the peace for and between you, and that is all we will do; you are at perfect liberty to better your own conditions in the best way you can, provided only you do not interfere with the personal rights or liberty of others I"

We will not stop here to discuss the policy or im policy, the propriety or impropriety, of high tariff laws, or laws made for what is called the "protection " of any special branch of industry in our midst; for that was not the object of these few words, nor indeed was it the original intent of the article to whose spirit our correspondent takes exception. What we chiefly desire now, as then, is to maintain that this Government of ours was organized solely for the benefit of the many ; and it is but an ingenious and sophistical twisting of the point in hand, to claim "that "the many" have articles to sell as well as to buy, and therefore they ought to be gratified with the sight of profitable markets for their productions, ready made to their hand. Common sense tolls us that we are all consumers, rather than producers, in the view and meaning of the political economist and legislator; and it certainly is " class legislation " of the most open kind, that seeks to provide markets for manufacturers of any sort, more than the unimpeded laws of supply and demand naturally create.

The one good thing about our system of govern-

[MAY 25, 1861.

ornment, as we understand this Government, any right to do either ? Has it anything to do about the matter? Does not its care for the citizen cease with protecting him from foreign aggression, and keeping the pence, like an efficient police officer at home? True, we may wish to have the wages of the laborer as high as they can be fairly charged; yet whether they be high or low, Government manifestly has no concern in the matter, and was instituted for no purpose of the sort, either. Our Government has no business meddling with the natural laws of demand and supply, and travels out of its limited province when it does so meddle.

The plea for " protection " by Government to this or that sort of business, might just as consistently be brought up for protection to this or that religious creed. The true doctrine of this Continent is, let the people think, speak, write, buy and sell as they please, and as cheap or dear as they please. They have agreed to tax themselves on imports, at the several ports of entry, sufficiently to defray the yearly cost of working the Government machinery, and that is all; if this should incidentally happen to help or hinder any particular branch of produc. tive industry, it is all the same ; but the incident is not to be mistaken for the design. All the material prosperity of the people is in the hands of the people; and we are but going backward to the old systems, instead of putting continued faith in our own new experiment, if we declare that this Government was established to help any particular class of persons up, or to put any other class of persons down. Its sole object was to keep off the hands of all outside meddlers, while the industrious millions went to work and bettered their conditions as fast as they could, and in the freest and least restricted way. Any theory other than this smacks of centralization, and is open to all the oriticisms with which the Governments of Europe have been assailed by the tongue and pen of liberal men for centuries. Shall we halt, and finally go back? Or, shall we still call out-"hands off!"-and go forward?

England's View.

Considerable interest has been aroused as to the course of England, by telegraphic reports of Lord John Russell's speech on our war and blockade. According to it, the privateers fitted out under Jeff. Davis's letters of marque, were to be treated as instruments of "belligerents." The construction put by many upon the term " belligerents," as applied to the Southern States by Lord John, led to the belief that the privateers would not be treated as pirates by England. If the South was to be recognized as belligerents to the United States Government, English ports would be open to them in which to dispose of their prizes, said some.

In opposition to this view, however, it will be well to consider that during the "Peace Congress " in Europe some five years since, England, with other European powers, declared privateering to be piracy.

The question opened by the telegraphic reports, was a momentous one to the United States government, and to all of us, for it involved complications which might terminate in an open rupture between Great Britain and the United States, and a friendly status between the Confederate States and the former.

Another question was opened in England, naturally enough, when it was not known what efforts ... the Federal Government were making to enforce their blockade. Lord John was reported to have said, that in order to be recognized, the blockade must be effective. On that point there can be no dispute, as the government have purchased a number of vessels as an increase of our small navy, and are in 'treaty for a still larger force, so that the blockade will be effective.

In the verbatim report of Lord John Russell's

asked. Do all men at all times know all that they do know? He says, as proof that they do not sometimes do as well as they might, that he must confess that he has done wrong when he actually knew better. Now, I hate to question the veracity of one who has so good a reputation as Bro. N., and so much more influence with the spiritual public than mysolf; but I must say that he was mistaken; he sort of knew better, but he did n't know it strong enough to give him a decision for the right. Knowledge enough to move the will and control it, is all the knowledge that is worth a farthing. That knowledge which has the power only to stir up conscience sufficiently to give a few faint twinges, and then allows the mere love of pleasure, because it is agreeable, to overpower regard for right and giveanimal will the reins, is not worthy to be called knowledge; it is ignorance, or, at most, but a base counterfeit. Knowledge is power, the world over, inside and out.

True knowledge results in the perception and love of use, and the result of all use is individual happiness. The very love of and right to pursue happiness, accredited by all men to all mankind, is proof that all are seeking it the best they know or might know, till circumstances, to which all must succumb, shall develop in us a sufficiency of knowledge or wisdom to kill the ignorant devil who leads us astray. What can be plainer than that man is what he is, by virtue of his inherent tendencies, and the circumstances of his life which modify those tendencies? The operation of these two forces has produced his every act all the way through-all his tears and all his groans, all his smiles and all his frowns, all his pleasures and all his pains, all his ups and all his downs, all his rights and all his wrongs; and they must ever continue their action upon him ; pushing him thither and drawing him hither, until, like the pebble upon the stony beach, he is well rounded and thoroughly polished. Then the great Architect-the great Master-builder-will set him as a precious stone in the crown of his rejoicing.

These two forces, I perceive, are what keep me all the time on the alert; and they have so far opened the eyes of my understanding, that I can see that God is all and in all-the Alpha and the Omega-the beginning and the end. " By the grace of God 1 am what I am." I have nought for praise and nought ; for blame, nor in the eyes of Wisdom has any other , human being. My constitution and my experience . have taught me to say from the heart, " Thy will be . done :" and, further, " Father, forgive them, for they know not what they do." So I must still say, as I , have often said within the last three years :

> Nothing but ignorance makes men sin; Wisdom would n't allow it; Never did man one foolish act, Who 's wise enough to show it.

Would foolish bargains c'er be made By any selfish man, Who had the power to see the end, When laying out his plan?

Will not all men then seek the right, Nor sin another day? When they shall clearly see that none But righteous actions pay f

New Publications.

tellect sees only the fatalistic side of truth ; while THE SOLDIERS' GUIDE. A complete Manual and Drill Book, for use of all Volunteers. Militia and the Revised, Corrected and adapted Home Guard. wholly to the Discipline and Drill in the United States Army, of the Soldier and Volunteer at the present time, in conformity with orders of Lieut. Gen. Winfield Scott. By an Officer in the United States Army. Philadelphia: T. B. Peterson & Co. 1861.

This is truly a timely publication. It is a pamphlet of sixty-three pages, and is devoted exclusively to the rules of the drill; but in this speciality it is thorough, and thus recommends itself to the men for whom it was compiled. The price is only twentyfive cents, which places it at the command of all. Many young men out of employment may do well as agents for this work, as a liberal percentage is allowed by the publishers.

THE PARTISAN LEADER; a novel by Boverly Tucker of Va. New York : Rudd & Carleton.

This volume was secretly printed by the celebrated Duff Green," at Washington, in the year 1836, for circulation in the Southern States, and among Disunionists, but immediately suppressed by the enemics of the National Union. It is in one elegant volume, price fifty cents. This astonishing book, in the garb of a brilliant and fascinating work of fiction, was secretly printed in 1836, with a fictitious mprint, and date of 1856, purporting to be an historical novel, detailing the events which had taken place during the previous twenty years. In it are depicted, with unerring and prophetic accuracy, the whole of the present Disunion Conspiracy, narrating the very events which are this day transpiring throughout the United States of America.

Notices of Meetings.

There will be a Grove Meeting at Brushy Prairie, Indiana, on Saturday and Sunday, June 15th and ingly, suffers more severely-"is beaten with more 16th. The friends have fitted up a beautiful Grove, stripes"-than he who sins ignorantly. That is, he and a general good time is anticipated. The folhas the stripes of inward conscience, in addition to lowing speakers are engaged, viz., J. T. Rouse, S. C. COFFINBERRY and S. PHELPS LELAND. Other speakers But Bro. Hamilton will have it that no one does will doubtless be in attendance. Friends from a

wrong knowingly, and that I am mistaken in con- distance will be provided with places to stop. fessing my own folly in this respect. There's no There will also be a Grove meeting at South Kirtuse of arguing that question! But he immediately 23rd. Soveral speakers are engaged. The friends changes his ground by adding that such knowledge have a flae Grove, and will do all in their power to "was n't worth a farthing," because it did not amount render the meeting pleasant and profitable. A to wisdom. Granted: there is a long distance between | large attendance is expected.

ment, and the one under whose silent operation we have reached our present height of material prosperity, is, that it has proceeded on the "hands off" principle, from the beginning. The old European systems have proved hardly more than machines for the ingenious oppression of the masses, for generation after generation, in consequence of exercising of religion, and now on behalf of trade; and we have as yet but imperfectly learned the lesson which long years of grinding experience, as read in their sad history, have taught us, if we believe that a free Government like ours has any right whatever to meddle either with the conscience or the business of the individual. That is the very rock on which other governments have split ; it will not do for us to run upon it now.

Besides, though we may all wish to get as high wages for our labor as possible, deeming two dollars a day far better and more respectable than twenty cents, we have no claim on Government to furnish us with aid to obtain that amount. Government does not make and unmake us, but just the contrary. We are not indebted to government, but exactly the reverse. If, perchance, wages for the industrious laborer have hitherto ruled high in this favored land, it is in no sense attributable to the providence and fostering care of the Government, but to causes entirely distinct, outside of Government, and purely accidental. All the tariffs in Christendom could not have kept up wages as they have ruled in this It is boasted that they have ordnance, small arms country in the past, and at the same time developed the resources and actual wealth of the country as and fifty thousand men for one year's campaign. they have been developed. It is a crude theory, no Now this is not much, after all, considering the nummatter with what amount of ingenuity, or skill, or statistical lumber it has been defended and sup. ported, that to the General Government we must look. or have any right to lock, for help, in keeping up a President; and one branch of the Pennsylvania Legfactitious standard for wages, when all that Govern- islature has passed the bill raising the two million ment can really be said to have to do with it, is, that loan, and calling out fifteen regiments beyond the it merely removes all obstructions, as between man number called for by the President's proclamation, and man, so that all can go about the business of making a total of fifty-five regiments. bettering their material condition as quick as they choose, and enjoy their earnings in peace afterwards. A different theory, like the "protective" theory, at out agents to Europe to purchase a number of modonce concedes powers and prerogatives to the General ern gunboats of light draught to complete the block-Government, such as any close corporation would ade. It had already purchased the Southern lines not dare to assert, even in a smaller way, except of steamers and all others, with the exception of under shelter of authority that was unquestionable, if not unbounded.

But what is the great basis of our social welfare, in this country? Manifestly nothing more nor less than AGRICULTURE. Upon that we are to rely. It is that a hardy race must be born of healthful moththat which has brought us all along thus far. All oan work in that field, or are at liberty to, for there is land enough for Europe itself on our vast prai- was viewed by the State with suspicion.' The musries, and yet more to spare. Shall Government pre- cles were systematically educated. Frequent bathsume to interfere for manufacturers, any more than ing was required by law. Large bath houses were for workers in the soil? Has it any right to keep established, which were places of common resort. up wages, by its interference, for the worker in the mill, while it declines to perform the same favor for the toiler on the farm? We know the old argument | intoxicating liquors. The consequence was that the well enough, with which these questions are wont to Romans were noted for their endurance and strength. be answered-that, by raising the wages of operatives in mills, Government likowise raises the mar- and Christian morality, we should astonish the ket value of the products of the farm. But has Gov. world by our physical strength and health.

speech, we do not find any such remark as that which has been the occasion of so much speculation. His allusion to the matter is as follows :-

They heard the other day that orders had been given for the issue of letters of marque to priva teers, and it appeared from what they had heard to-day, that there was to be a blockade of the different ports. The honorable gentleman seemed anxtheir "prerogative" of interference, now on behalf ious to know what were the provisions of the law of nations upon this subject-some of the questions involved in it were so new and so important that he had felt it his duty to ask the opinion of the lawofficers of the Crown, with a view to guide the instructions which her Majesty's government might give to our Minister in America, and to the officers of her Majesty's naval squadron in those seas. Her majesty's government felt very deeply that it was their duty to use every possible means to avoid taking any part in the lamentable contest that was now raging in America, and nothing but the imperative duty of protecting British interests in case of their being attacked, would at all justify them in any way in interfering. They had not been involved in any way, either by giving advice in that unhappy contest, or in any other way, and, for Heaven's sake, let them, if possible, keep out of it. With this view, they had wished to obtain the best advice, in order that her Majesty's government might communicate the best instructions to their agents.

Preparations.

From Montgomery, we learn that the Confederate Congress in secret session, were making arrangements for a vigorous prosecution of the war, and for putting the South in a state of complete defence. and ammunition to employ in the field one hundred bers being raised and equipped by the Northern States. Ohio alone calls out one hundred thousand as a reserve, in addition to the requisitions of the

The preparations of the Government at Washington are most vigorous and extensive. It is sending Vanderbilt's and the Havre line.

Roman Mothers.

The ancient Romans were well aware of the fact ers, and consequently, any usage or practice which was likely to affect injuribusly the health of women. For several centuries of the best ages of Rome, it was a criminal offence for a Roman mother to drink Had we the same regimen, with our superior science

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MAY 25, 1861.]

Something to Think of.

It strikes many people with astonishment in these

Odd Fellowship and Secession.

come up before the people who promise to be equal to son, of the Washington Light Guard, of Boston, now the present emergency, just as they always have in in the Federal service, to his brothers of Tremont past crises in the affairs of nations. In the old Revolution, we had a distinct class of men, educated and developed expressly for the work required to be done: but now, the public heart is beginning to feel the benumbing influence of a sort of paralysis, at the thought that we are all drifting upon rocks and shoals, with no pilot to call upon who is competent noble Order, notwithstanding the fact that they were to help us safely out of our great dangers. We call Secossionists." on our politicians, but it is utterly in vain ; we look around for help to our noted men of society, of business, of affairs, and they are just as sure to fail us. All appear to be struck dumb with affright. None

seem to know what to make out of the present state of things, or what can possibly be their drift, or what is truly their meaning. Such a condition of the part of the Doctor, and gives facts such as have affairs is as inexplicable as it is possible to imagine. taken nearly a lifetime to collate. By all mean And yet there is a ready solution for all this. The read it.

present generation of men, who are recognized as the men of the time, were bred and educated to believe, first, that MONEY was the highest standard of merit and worth, or, second, that FOLITICAL SUCCESS was; and between these two stools all our so-called "leading men" of the present day are pretty likely to come to the ground. The fault, therefore, is in the popular standard of education. Unless a man was rich, or a successful politician, he was n't worth talking about ; and now when both wealth and politics are likely to be counted out as of no us, when ,money has taken wings and politics are all at sea, the old precedents and forms being cast aside, it follows as a matter of course that the men who have been developed agreeably to those false standards, must utterly fail us in this orisis now. Hence, we are to look elsowhere for the men of the future. Nature has been kindly keeping them out of sight hitherto ; but the time is close at hand when they must, per force, emerge from their charmed obscurity, and carry on the work which the others have already carried about as far as they can. 1.1.1

The May Anniversaries.

About holding the usual Anniversaries in New York, which have been deferred for the present year, the New York Herald says :- " Apart from the decline of the religious zeal which used thus to manifest itself, the anniversaries have this year to contend with the popular excitement occasioned by the momentous events now transpiring throughout the country. It is impossible that a large community the East, desiring his services on Sundays, will please of people like our own can withdraw their attention from the seat of war, to quietly listen to reports of tract societies, and such like, even if they had the means and the will to contribute to the support of such institutions. But the popular purse is as much affected as the popular mind just now-so the prospects of a large crop of charitable funds are very small. This is an unfortunate circumstance for the various societies interested, as the diminution of enthusiasm and contributions this year cannot fail to make people more indifferent to the cause in the future. That the real interests of humanity, religion and civilization, will suffer in consequence, is, how-'ever, by no means probable. When the anniversaries shall have sunk altogether into a mere matter of history, few will deplore the loss."

Mrs. Mary Macumber.

A gentleman who listened to Mrs. Macumber's lecture last Sunday evening, remarked, that " she must be a scholar of no ordinary attainments." We come to Brandon he may do better. doubt not that many who have listened to the deep and clear strains of eloquence that have been poured of age, and belonging in Newburyport, hung herself forth from her lips, have the same impressions; on Thursday morning at the residence of Mr. S.

One of the virtues of this noble Order is shown by latter times, as well it may, that men do not as yet the following extract from a letter from Capt. Samp-Lodge, in this city :

BANNER

"It may be interesting to you to know that my collengue, Brother Dike, commander of the Stoneham Light Infantry-Company L of this Regimentwho was badly wounded during the affray at Balti-more, was taken to their homes, hospitably entertained, and kindly cared for, by members of our

The Varieties of the Races.

This week we resume the publication of Dr. Lawton's lectures. The third of the series, with the above caption, is on the third page of the present number of the Banner. It exhibits great study on

ALL SORTS OF PARAGRAPHS.

There has been a religious war, almost, in Newfoundland. At the legislative election on the 2d inst. a liberal mob in Harbor Grace showed itself very illiberal toward Protestants, demolishing their property, destroying a newspaper, and driving the editor -a Yankce-to take refuge in the garrison. It was only when threatened with artillery practice that the rioters dispersed. In another town, two men were killed and six wounded, by a political mob: the election was forced, and regularly elected candilates retired under threats of violence. The trouble seems to have arisen from a difference of opinion between the Bishop and the people. In St. Johns, the Reform party was completely overawed by the mob, and liberals were elected without remonstrance. Rum and riot were rampant in the city. The \$10,000,000 loan bills have passed both

branches of the Massachusetts Legeslature.

LITTLE DOLLIE DUTTON .- This little "Queen of the Fairies" will commence her levees in Boston next Thursday evening, May 23d, at Mercantile Hall, No. 16 Summer street. She is accompanied by a corps of performers, who give a pleasing variety to her entertainments.

S. PHELPS LELAND will speak at Sturgis, Mich. June 9th; at Brushy Prairie, Ind., June 15th and 16th ; at South Kirkland, Ohio, June 22d and 23d ; at Adrian, Mich., July 21st and 28th. Friends in write soon. Address Cleveland, Ohio.

There is philosophy in the remark, that every man has in his own life, follies enough ; in the performance of his duties, deficiencies enough; in his own mind, trouble enough, without being curious about the affairs of others.

-Henry Ward Beecher sends a son to the war as Second Lieutenant of one of the companies of the "Brooklyn Phalanx."

David H. Todd, of Kentucky, brother-in-law of President Lincoln, has received an appointment as First Lieutenant in the Confederate army.

We understand Rev. John Pierpont has tendered his services to the Governor of this State as Chaplain to one of the Massachusetts Regiments. We hope Governor Andrew will commission him for this duty. He is the man for the place.

A young lady in Brandon, Ct., says if any young man who wishes to "embrace an opportunity" will

SUICIDE AT CHELSEA .- Mrs. M. Leach, sixty years while the facts are the reverse. Mrs. Macumber is a Jones, Chelsea, where she was visiting. The act is

Anatomists say that a man changes overy seven years. "Therefore," says Digby, "my tailor should not remind me of the bill I contracted in 1854-1

OF

ain't the man." transport De Soto, the government stores were sold by the steward to the soldiers at the rate of twentyfive cents for a cup of tea, fifteen cents apiece for lemons, six cents for a glass of water, and other things in proportion.

Jo Cose thinks, when the forces of the Union are all mustered, they will be ready to give the upstart rebels a thorough peppering.

The chairman of a political meeting, seeing a rowdy who was raising his arm to throw a stale egg at him, bawled out : "Sir, your motion is out of order !"

The Ohio Farmer, with the bold caption, "FARM-ERS. BE INDUSTRIOUS." SAVS :

"We cannot too strongly urge on the farmers of Ohio, and the great grain-growing region of the United States, the absolute necessity of raising the argest crops possible. They should work early and late. Not a moment should be lost. They will have to feed an army of half a million of men for six months to come, and their labor will be well rewarded by 'war prices.' Work !"

The naturalist, Cuvier, so tradition saith, . Descended to the infernal regions after death, And, straying in that dismal place,

A demon meets him face to face. Commands him to kneel down before his feet, Or at a mouthful he would Cuvier eat.

The naturalist, nothing daunted, stands quite firm. And answers back the demon in his turn : "Horns | cloven-fect | graminivorous | you me eat?

My friend, though I 'm a stranger in this place, You can't fool me, after I 've seen your face." A. F. P.

A wit says, Jeff. Davis's tears of repentance are private tears, (privateers.)

The Investigator calls Spurgeon, the great London revivalist, "a furnace !" In one sense he would be useful here about this time, Digby thinks.

Prince Alfred of England was expected to arrive at Halifax on the 20th inst. It is Her Majesty's expressed wish that he shall not be recognized publicly as a member of the Royal Family, but simply as a midshipman, traveling for observation and

pleasure. It is refreshing to come across such a gem as the

following: The first bird of Spring attempted to sing,

But, ere he had sounded a note, He fell from a limb—a dead bird was him, The music had friz in his throat !

Seven or eight men were, buried by a land slide at the tunnel on the Vermont and Canada Railroad, on the 15th inst. One is dead, the others were resued.

Hon. John Milton Earle, Indian Commissioner, states in his last report that the whole number of Indians in this State is 1610, there being 775 males, 829 females, and 378 families. The number of those between the ages of 5 and 21 is 732. The oldest person on the list is Thomas James, one of the Christiantown tribe, whose age is 83; and the oldest wo man is Mehitable Ames, one of the Gay Head tribe, who is 80 years old. What a small remnant of the powerful natives who, two hundred years ago, were the terror of the then scanty white population of the Province.

Mr. J. V. Mansfield has reduced his rates to one dollar for a communication, and gives his services to the poor on Saturdays, free of charge. This is a move in the right direction, and will be hailed with joy by many whose means are limited.

MARRIED.

Blome for Ontenat Women.

LIGHT.

Any hepevalent persons who are willing to contribute forniture, bedding linen, stock or stores, for the house or garden, to aid in forming a small experimental home for the above unfortunate class of persons, to be commenced imme-One of the meanest things we have heard of in diately, are respectfully invited to call on, or write to, Miss the present crisis, is reported by members of our be- Emma Hardings at 18 Bhawmut Avenue, Boston. Persons loved Boston Light Artillery. On board the steam of the above character, sincerely desirous of reforming and becoming inmates of a home where kindness and industry provail, can apply as above. May 18. 8t

Reform Bookstore at Ohicago.

mail.-Herald of Progress.

Meeting of Friends of Progress

The next Quarterly Meeting of the Indiana Friends of Progress will be held at Cottage Grove, Union Co., on Satur-day and Sunday, the 15th and 16th of June, 1861. It will be a Grove Meeting, if the weather is suitable—If not, it will be hold in the Free Hall. Speakers and others whe may be passing this way, are cordially invited to attend. We pro-pose to have a good time.

passing one way, are cordinary invited to att pose to have a good ifme, batch JNO. SWAIN, BETH HIMBHAW, AGRES COOK, VALENTINE NICHOLEON, WILSON D. SCHOOLEY, Committee.

The apinula meeting at Reynoldsville on Saturday and Sun-day, 35th and 26th of May. Reynoldsville is situated on the stage roule from Ithles to Watkins. All the friends in this section are invited to attend. Good speakers will be present, and iree expressions on all reform questions will find an open relation. latform

A. BRONSON,	A. G. DONNELLY.
CHARLES POTTER,	A. BEMENTH,
H. S. HENDRIX,	SILAS GARDNER,
and the states of the	Committee of Arrangements.

ADVERTISEMENTS. Tanks.—A limited number of advertisements will be in serted in this paper at fifteen cents per line for each inser-tion. Liberal discount made on standing advertisements.

SPIRITUAL AND REFORM PUBLICATIONS.

NORTH-WESTERN

HARMONIAL BOOK DEPOSITORY. Located at Chicago, Ill.

THE friends of Reform and Progress throughout the North. west have long been in need of an establishment like the above, where their desire for knowledge of all the important topics of the age can be gratified. Consequently, by the earnest solicitations of friends and advocates of Liberalism and Progress in the West, a Reform Bookstore has been opened on the corner of Monroe street and Post office Avenue, Chicago, Ill., where a general assortment of Liberal, Reform, and Spiritual Publications, can be purchased at Eastern prices The books that are advertised in the Herald of Progress and BANNER OF LIGHT can be obtained in Chicago, at prices same as quoted in these papers. Orders from the country solicited.

and Authors and Publishers of the various Liberal and Spiritual Books will find it to their interest to correspond and send a specimen copy of their publications, with trade prices, as soon as issued from the press. Address W. C. BRUSON, Publisher,

Box 2646, Obicago, Ill. May 18 2t DR. A. N. SHERMAN,

Eclectic Physician and Realing Medium, W HOSE almost miraculous cures are proverbial through all the Northern, Eastern and Middle States, may be

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nsulted at

hand.

(between Pleasant street and the railroad bridge.) A long course of study, perfected by an experience of twelve years travel, in addition to his remarkable power of renowing the vital force by direct application, renders him eminently sucto be correct, and made, if desirable, without any previous nformation

mormation. Sprains, Dislocations, Fractures, Displacements and cases of Farturition loss half their terrors, by his mode of treat-

ient. Please call or send for a circular. Headache cured in one minute by simple application c and. 1w^o May 25.

MEDICAL TREATMENT-NUTBITIVE PRINCIPLE MEDICAL TREATMENT-NUTRITIVE PRINCIPLES DR. ALFRED G. EALL, M. D., PROFESSOR OF PHYSIOLOGY, author of the New Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment o overy form of humor, weakness and disease, in person or by letter, from any part of the country. It is restarative in its officets, reliable fill the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely vegetable No 250 Washington Street, Boston Mass. Oct 1. isly

6

OPENING BATTERIES ON THE ENEMY.

Ho is the best Physician who most alleviates the sufferings of Mankind.

PROF. 8. B. BRITTAN and DR. 8. S. LYON, Electropathic and Magnetic Physicians, have recently removed from New York, and established themselves in the quiet and beautiful village of Lancaster, Mass., where they will attend to the duties of their profession, bringing the most subtile and powerful agents in Nature—Vital and Galvanic Elec ricity and Human Magnetism—to their aid 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 lastes of all who desire to seek health and pleasure in retirement, away from the noise of war the city.

to the wants and tastes of all who desire to reak health and pleasure in retirement, away from the noise of war, the glit-ter of fashion, and the strife of business. While the country about Lancaster has none of the bold features and rugged aspects that distinguish the scenery of Northwestern Massa-chusedts, it nevertheless possesses unusual attractions. The principal village is on a beautiful eminence that overlooks the Nashua river valley. In addition to good society, pure air and water, productive fields and excellent ronds, we have-most agree ably diversified—all the charms that green slopes, fortile meadows, stately trees, and clear, flowing waters con-tribute toward a pleasing landscape, and a quiet but delight-ful summer retreat for invalids.

tribute toward a pleasing landscape, and a quict but delightful summer retreat for invalids. Doctors Brittan and Lyon have Rooms for the reception of patients directly opposite the Orthodox Church on Main street, Lancaster Centre. Persons from abroad who desire to place themselves under treatment can be accommodated with board at reasenable prices, varying according to the means of the patient and the accommodations required. Office hours, dally from 9 o'clock A. M. until δ o'clock P. M. Sundays excepted. Persons applying at other hours should call at the residence of the patients, at North Lancaster, one mile north of the Centre. Latters addressed to either of the parties named, at Lancaster, Mass., will receive prompt attention.

caster, Mass., will receive prompt atte

Da. LYON is an Eclectic Physician who was nover shackled by medical creeds and formulas, 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 compro-hensive 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 disease, and the equilibration of the vital forces and organic func-tions—respectfull submits the following explicit testimo-nials nials

TROM THE PUBLIC PRESS.

Professor Brilink, whose philosophical lectures on the phe-nomena and jaws of Zilo 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-favy cars ago, under the instructions of the venerable Pro-fessor Steele of New York, (decased some years since) who

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. Lockwood 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.—Staniford (Conn.) Advocate.

Mr. Brittan's theory is, that the human will has a direct power over electrical agencies, by which means physiological effects can be produced. He illustrates this view by a large variety of illustrations drawn from the accredited records of science, as well as by his own private experimenta.—New York Evening Post.

Professor Brittan continues to excite great interest by his remarkable psychological developments The relief admin-istered by him in severe cases, is a very curious fact. To us outsiders it is as great a mystery as the milk in the cocca nut.—New York Daily Tribune.

Prof. Brittan's discoveries have attracted the notice of many medical man, who regard them as contributions of great im portance to the healing art.—Jersey City (N, J) Telegraph.

To cure the chronic unbellef of a boasting skoptic, "Prof. Brittan gave him an emetic without a particle of medicine, The gent coman vomited in less than one minuted These who used medicine, should take the Professor's intellocual pills, as they have no bad tasto, and the operation is sudden and effectual "- Springfield Republican.

And Bucctum — springicia trepantem. At the conclusion of a public locture a young lady present-ed horself to Prof. Brittan, stating that sho had a very bad cold and a consequent sore threat, and—wonderful to relate — in less than iton minutes the young lady was entirely and permanently relieved of all hoarsenes and soreness.—Jersey with Confidential and Administr City Sentinel and Advertiser.

We were much struck with Prof. Brittan's wonderful ex-

For particulars, address Owen MINOMAS, Corresponding Secretary, Richmond, Ind. May 18. Two Days' Meeting. The Spiritualists of Schuyler County, N. Y., will hold their

child of humble birth; has never had the advantages of a scholar, and is almost destitute of any earthly education. She has not been to school since she was seven years old. From that age she worked in a factory till two years since, when she was developed a medium for trance-speaking; and up to the present time she has given no attention to books, lectures, to any external education whatever, which means are thought to be indispensable for scholarship.

Now, we ask, where does the intelligence given forth in Mrs. Macumber's lectures come from ? We claim, that it comes direct from departed intelligences. If it does not, let the learned and the wise men of the age solve the problem.

Western Virginia.

The recent demonstrations to the west of the Blue Ridge, in Western Virginia, designed to erect another State on the soil of "old Virginuy," to be named "New Virginia," tend to throw a new element into pectations in regard to the bones of Washington. the complications of present affairs, and to make it still more problematical where we shall all come out abolition hands; they are our sacred inheritance." in the end. Wedged in between the Blue Ridge and Kentucky on the east and west, "New Virginia," if established as a free State, will hold a large power and exert a wide influence in favor of the profits of free labor along the line of the border slave States, And this movement is most likely to work out just the result, viz., of emancipation, which has been fought and fought for, both in Virginia and Kentucky, these many years. Nothing comes but brings along with it its own peculiar good. So with this new movement in the thirty odd counties west of the Blue Ridge. It seems highly probable that it will provoke and produce a stir among the border States, in good time, that will bring about a new set of economical views, and therefore their release from the incubus, and loss of unprofitable slave labor.

Fallen Women.

We learn that the movement in London for the reformation of fallen women, has been attended with remarkable results. Similar means have been adopted in other large cities of Great Britain, with success. In Glasgow, over two hundred have been received in the Refuge and provided with employment, mainly through the efforts of a single lady, who devoted herself to this work; and many more have applied, but have been rejected, for want of means for their support. Of one hundred and sixtythree who had been received in twelve months, only twenty had relapsed, and nearly all had returned of their own accord, bitterly repenting their weakness, and desiring further opportunity of reforming. As been inaugurated, and a very considerable number traitors ! have embraced the opportunity of abandoning their evil course.

Lectures at Aliston Hall.

Sabbath, the 26th inst., afternoon and evening, and the Spiritualists of Boston.

attributed to intense grief consequent upon learning that her son, who resides in New Orleans, had joined the rebel army.

The wife of a rich proprietor, residing at Cannstadt, in Wurtemberg, has just been safely delivered of four boys, who, with the mother, are doing well.

An exchange says that "an extraordinary case of absence of mind occurred on Saturday morning. A

neighbor stepped into our reportorial sanctum on that day, and asked us-not to receive some mark of his 'distinguished consideration.' nol-but whether we could change a five-dollar bill! With our realizing sense that there is not so much change in this blessed world, the request was a cruel one; but we forgive the trespasser, if he can forgive himself."

A sedentary life spent in indofence, withers both body and mind at the same time.

A private letter received at New York from the South, says :- " The Northerners need have no ex-We will see they are not descerated by the touch of

"War is murder set to music." [Investigator, please comment.]

A real lady never gossips. She is too thoughtful, too amiable, too modest, too wise to gossip. Gossiping women are not womanly ladies.

We once heard an Englishman give his hostler orders as follows :--- " Enry, take the arness hoff the orse, slip the alter hover is ead, hand give im some ay hand some hoats."

Madame de Puisieux says : " Curiosity has ruined more young girls than love ;" and Rocheborne remarks, that "daughters who wish to know too much about love, seldom lose time in wishing to practice it."

There is now but little doubt that Jeff. Davis will get his dessert before he takes that dinner at the White House in Washington.

A short time ago a man became so completely "wrapped in thought," that he was tied up, labelled and sent off on a "train of ideas."

The Brownsville (Texas) Sentinel says that large bodies of Mexicans are garrisoning the frontier towns. There is now no doubt that the Lone Star State will soon have lively times in looking after our Government troops, various tribes of merciless Indians, and predatory bands of Mexican soldiers.

FIRE Low !- The Massachusetts soldiers, who fired at the Baltimore mob, aimed a little too high, and many of their shots went over the heads of the miscreants, or else five times the number killed would the most insidious means were adopted to lure them have bitten the dust from their bullets. Let this be back to vice, the successions were encouragingly remembered by all other Northern soldiers. Fire limited. In Dublin, too, a similar movement has | low ! Put the lead right into the hearts of the

> If a young lady was entering a convent, and a feeling of regret came over her, what kind of regret would you call it? An unavailing, (a.nun-a-vailing 1)

It is stated that 19,000 men are now organizing Miss Lizzie Doten will speak at Allston Hall next in this State, and anxious to be called into service.

To indulge our unrestrained and irrational appethese will be the last lectures of the season before tites, is a kind of license which is mean and degrading; and it is always attended by repentance.

At Charlestown, Mass., May 16th, by the Rov. Mr. Bartol, HOM. N. P. TALLMADOR, of Fould du Lac, Wisconsin, to Mrs. CLEMENTINE S. MOORE, of Cornwall, New York.

OBITUARY NOTICES.

8140. Passed to spirit-life, from Byron, Michigan, March 15th⁴ 1861, EMMA HICOX, aged 18 yoars. This true, generous-heart-ed child of nature, and lover of her truths, beauties and hared child of nature, and lover of her truths, becaules and har-imonies, was a medium through whom Hoaven's ovargels de-lighted to administor relief whorever phrenzy lout her rule, or sickness breathed her spell of pain. In all the vicisaltuces incident to an earth-life, shie stood forth a living episitio of virtue, benevelence and charity. Her affable manner and, courteous bearing won the regard and admiration of all within the circle of her influence. She heartily endorsed, lived and defended the progressive truths of the Spiritual Philosophy, and her sympathies and netriles were always with those who were in the van of every reform designed to inaugurate a heaven below. A highly intolligent and affac-tion her exemplary life and endeavor to emulate it. She has left sorrowing parents, and a kind and affectionate compan-ion. While his hopes of fature happiness have been thus early blasted, we deeply sympathize with him in this studen bereavement. As he has been made to realize that earthly pleasures are but momentary, may his remaining life here bo votion sufficient to endure with fortitude the secons atili-tion. While his none sore before, who had love and de-votion sufficient to endure with fortitude the secons atili-tion. While his momentary, may his remaining life here bo a transcript of her who is gone before, who had love and de-votion sufficient to endure with fortitude the secons atili-tion. While the many sorrowing frienda are deeply moved by this sed and unexpected bereavement, there is joy mingled with the end of sorrow as prime of modernary. nonies, was a medium through whom Heaven's evangels deby this and and unexpected bereavement, there is joy mingled by this and and unexpected borearoment, there is joy mingled with the cup of sorrow, as some of mourning ones are con-soled in the belief of spirit communication immortality. Whilat to the parents we would say we know that with her is is well, to brothers and sittors, and all allied by consau-guinity, we would say, emulate her virtues, and case to mourn, as your sister still lives; so that you hay, in your struggle through life in this sphere, feel her presence as a source of strength aud consolation, and whilst holding sweet communion with her loving spirit, you will behold her stand-ing amidat celestial glories. In viting you to come up higher ing amidat celestial glories, inviting you to come up higher and receive the joys that awaited her there. Muy the conso-lations of the angel world soche, comfort and cheer her harge circle of mourning frieuds, and make us worthy her lowne ministrations. ministrations E. L. BRBER. North Ridgeville, Ohio.

Diel at North Shapleigh, April 26th, 1801, A. V. STEVENS,

ged 53 years.

Dermatology.

Dermatology. We consider it to be the duty of journalists to take notice of that which must interests the public, and if there is any physiological subject that interests the young, the middle-aged and the oil, it is the discases of the scalp and their con-comitant orils-loss of hair and promature gropness. The question asked is, what will remody the evil? Cer-tainly not the numerous hair nostrums in the market. Why? Bedause their compounders do not understand the nature of Capillery Discases. In fact there scens to be a general lack of knowledge respecting the hair and its discases. Even our best physicians know very little about the matter, simply best physicians know very little about the matter, simply because it forms no part of their education There is not, as far as we know, in any standard medical work, to exceed a

far as we know, in any standard medical work, to exceed a page, in reierence to capillary difficulties. Now in order, to treat successfully ulscases of the head, loss of hair and premature whitening, a physician should thoroughly understand their nature and philosophy-make a speciality of their treatment. Dr. Porry claims to have made the treatment of staid diseases a speciality. In proof of his claims he has written a scientific work on the Hair and its Diseases. We are told that it is the only book of its kind ever published in this country. It contains about two humdred pages, em-bracing much valuable information. The Doctor shows a familiarity with the subject which, could only be acquired by years of patient re-darch and practical experimer. As to summarity what the subject which could only be acquired by years of puttent re-carch and practical experience. As to the philosophy and success of his system, he has reliable cor-tificates from physicians and others in every city where he has practiced. Those who are interested can read the adver-tisement in another column.—*Traveller*.

J. V. Mansfield.

We call the attention of our readers to his advertisement, It will be seen that he has reduced his terms to one dollar and on Saturdays nothing to the poor. A good move. Who will not test Spiritualism now that any one can do it for one dollar? Or are there those who have so little interest in the future that any knowledge of a hereafter is not deemed in-11 dispensable? May 25. 1.1

Brown's Bronchial Troches

Cannot be spoken of too highly. We have used them and received great benefit from them. They were recommended to us by one of our best physicians. Try them, render, if you are suffering from any of the complaints for which they are recommented .- Concord Standard.

J. W. BRACKETT, MANUFACTURER OF

PIANINÓS,-

Pinno-Fortes, Pedaliers and Pinnos with Organ Pedals attached, for Or-U ganists. The subscriber would call especial attention to his Piani-

The subscripts would can especial nutration to the rimi-nos, it being a vory small pisno, constructed on entirely new principles, unsurpassed in power and quality of tone, and possessing a freedom and purity never before attained. Every instrument warranted, J. W BRACKETT, May 25. 0t 18 Avery street, Boston. 18 Avery sticet, Boston. May 25.

SPIRIT INTERCOURSE.

MR. MANSFIELD, of Boston, No. 12 Avon Place, Medlum for the world of spirits. Certified by thousands of ac-tual, written tests. Briends who departed this lite, in various that, for the world, return and communicate this ine, in various parts of the world, return and communicate this ine, in various sussing this productor is a set of the set of the subsect loved ones, or acquire information of any kind, from any spirit, he charges one dollar for a communication, and on Saturdays, nothing to the poor. Hours from 9. M. to 5 P. M. May 25.

OTAVIUS KING, Eclectic and Botanic Druggist, No. 634 O Washington street, Boston, has always on hand every va-riety of Medicinal Roots, lierbs, &c., solected with great care; pressed and put up by himself, and warranted pure, and of superior quality. Also, Dr. Olark's colebrated medicines; Beach's, Thompsonian, concentrated, and most of the com-pounds used in the Velectic Practice. N. B. - A liberal dis-count made to Physicians and Healing Mediums. May 25, 6 mos 6mos

May 25. May 26. May 26. May 26. May 26. Mag ill 9. Unce AV. 4 40 May 20. Atreet, Boston. 4w° May 20. PLEASANT BOARD ON FAVORABLE TERMS.—A man and wife of two or three single gentiomen, may obtain board, with pleasant rooms, on favorable terms, at No. 75 (formerly 33) Beach street, hear the Worcester Depot. Also transient boarders accommodated. 2w° May 25.

D. R. H. SAMPSON, Electro Magnetic Physician and Hoal-ing Medium, from Providence, R. I., has taken rooms at No. 57 Kneelaud street, for the treatment of Diseases of Bo-males in all forms.

males in all forms.

NEW BOOKS.

NEW BOOKS. TVIDENCES OF SPIRITUALISM: Being a Debato held the abcenter, Mich., between A. B. Whiting, the well-known Trance Speaker and Poet, and Rov. Joseph Jones, a colobrated Western divine of the Methodist Church. Said Debate was reported vertain by C. C. Filnt, of the Chicago Democrat, and makes a neat jamphlet of nearly 160 pages. Sent free to any address on receipt of forty cents, or four dol-lars per dozen. Also a work en "Religion and Morality," being a Criticism on the Characters of all the noted Bible men of God. Early Church Bathers, &c., with a Defence of Spiritualism, by A. B. W. This book contains historical infor-mation that cannot be found in any lifty volumes, or in the English language. Sent free for thirty cents or three dollars per doz-n. Address A. B. WHITING, Albion, Mich. May 18.

CHOICE STRAWBERRY PLANTS.

WILSON'S ALBANY SEEDLING" is the most pro-life Strawberry known Single plants have yielded 370 berries. The fruit is of excellent flavor, and often mea-sure from four to five inches in circumference. A limited number of plants can be furnished this season at \$1 a hundred, or \$8 a thousand. Orders left with Dr. A. B. CliILD, No. 15 Tremont Row, Boston, will be promptly answered. May 18.

W.M. E. HALLOCK, Evansville, Indiana, is manufacturing the Srintroscore or DiaL, and is prepared to ship them to any part of America, at §2 each. They are neatly con-structed, and well jacked in boxes, ready for delivery. Ad-dress, enclosing \$2, to W.M. F. HALLOCK, Evansvillo, Ind. May 18. 4w⁹

May 18. 400 THE REVELATOR: Being an account of the Twenty-one Days' Entrancement of Abraham P. Pierce, Splrit Me-dium, at Bolfast, Maine, together with a Sketch of his Life. Price 25 cents. A new supply of this highly interesting work is just received and for sale by BELA MARSH, 14 Browfield stress, Boston 2w May 18.



CONTENTS. The Princess: A Vision of Royalty in the Spheres. The Monomaniac, or the Spirit Bride. The Haunted Grange, or The Last Tenant: Being an Ac-count of the Life and Times of Mrs. Hannah Morrison, sometimes styled the Witch of Rookwood. Life: A Fragment.

Life: A Fragment. Margaret Infelix, or a Narrative concerning a Haunted

The Improvisatore, or Torn Leaves from Life History.

The Witch o' Lowen thal. The Witch o' Lowen thal. The Phantom Mother, or The Story of a Rocluse. Haunted Houses. No. 1: The Picture Spectres. Haunted Houses. No. 2: The Sanford Gloss. Christmas Stories. No. 1: The Strauger Guest-An Incl-

dent founded on Fact. Christmas Stories. No. 2: Faith; or, Mary Macdonald, The Wildfire Club: A Tale founded on Fact.

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1861.

Price \$1. Booksellers, and controllers of public meetings are requested to send in their orders early. Price per dozen, \$8.

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

THE HERALD OF PROGRESS. Andrew Jackson Davis, Editor.

A Journal of Health, Progress and Reform, devoted to 'ne sect, belonging to no party, not given to one idea.

The following will continue to be distinctive characteris lics of THE HERALD OF PROGRESS :

QUESTIONS AND ANSWERS,

MEDICAL ARTICLES.

WHISPERS AND PRESCRIPTIONS,

BY THE EDITOR. WITH THESH 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 pertraitures entitled, "Saints and Sinners." Also. "Spiritual Workers In and Around New York," admirable skotches from life by Miss Susan, G Hoyt.

THE HERALD OF PROGRESS is published every Saturday on a double folio of eight pages, for Two Dollars per anum, or One Dollar for six months, payable in advance. Address

ZET-Specimen copies mailed free. A. J. DAVIS & CO., Publishers, if 274 CANAL ST., NEW YORK. April 27.

OH! YOUNG MAN! You can never be euled by Medicine. Never! For a dime cured by Medicine. Nover For a dimo [no stamps] will send you a full explanation of my New Method for preventing Spermatorhea, salo and sure. Address La ROX SUNDERDAND, Boston, Mass. May 11, 43

May 18. BUY THE BEST.

SNOW'S PENS will be sent to the readers of the BAXNER, by mail, postage paid, at the regular gross price, fine or circular points, as ordered. Address J. P. SNOW, Hartford, Conn., Superintondent Snow's Pen Company. N B.-Mediums and Lecturers will be supplied at half the list price send for a circular. tf Dec. 8.

SPIRITOSCOPES.

BANNER LIGHT. OF

The Messenger.

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

as tests of spirit communion to those briefly 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 runtra beings. We be-lieve the public should know of the spirit-world as it is— should learn that there is evil as well as good in it. We sak the reader to receive no decrine put forth by spirits in these columns that does not compert with his reason. Each expresses so much of truth as he perceives—

no more.

MESSAGES TO BE PUBLISHED.

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

May 10th.-Bearch the Scriptures; Olive Sprsgue; H. T.
 May 10th.-Bearch the Scriptures; Olive Sprsgue; H. T.
 Morbes; Louisa O. Marshall; Lizzie West; J. W. Leyon.
 May 11th.-High and Low of Life; Joseph Hill, Braintree;
 Wm. B. Cotton, New York.
 May 14th.-The Low of Money; Caroline Everott; Su an
 Waverly; Chas W. Burgess; Chas. Todd; Stephen Gerald.
 May 17th.-Invocation; Robt. Morriston; Eikanah Priost.

Our Circles.

We commenced regular sittings on Wednesday, May 8th. Admittance ten cents. Free tickets for those who are unable to pay will be given.

The Uses of War.

There never was a time in the history of the human race when the minds of men were possessed of power by which they might fight for their individual power by which they might light to their individual rights as at the present time. To day every mind incased in human, capable of thinking for itself, and demanding that which is necessary for its sus-tenance, of its God, is rising up in its own superiority, claiming to be God of all beneath it. The races are fast growing beyond any general rule or law, as we shall torm it. They are fast forgetting the old and walking into the new. Is it strange, then, that your very atmosphere is pregnant with war? We think not. The seeds of war are sown iu individual minds, and are springing up to bear honor and glory to yourselves, which is to the honor and glory of God. There is not a race human that is not to-day casting off their old garments. There is not an individual mind willing to bow before any other mind. This is because the law of change and progress, is beckoning them onward, and they cannot stay where they are if they would.

Darkness and death, moral and political, seem to hang over your nation. As far as mortal compre-hension goes, this seems to be the case; but there never was a time when the star of glory was shining brighter than at this hour-when man lived nearer to his God than at the present hour.

You think you are at enmity with those who suppose they are at enmity with you; but in reality it is not so. The God within you is rising up to assert his rights, as is the God of those who oppose you ; but there is in reality no enmity between you. Though your mortal minds cannot see this, it is so, and they who are spiritually watching you cannot ask a blessing on one portion more than another, for they see that the result is to be individual right, individual supremacy, individual freedom. Death in the physical sets the spirit free; but you have been taught to look upon it with horror. Bigotry, blindness and superstition have taught you to look upon death as the terrible tyrant. But when the change which is upon you tells you that death is but the messenger to set you free, what a change shall be wrought! When man knows himself, he knows all else with whom he deals. To comprehend one's individual kingdom, is to comprehend the vast kingdom of nature, for within these mortal tabernacles is concentrated all that ever was or will be.

War is the greatest blessing the law of progress can bring upon you, for it scatters and withers all that you have need to be rid of, but do not know how to be

This beautiful American Republic has long been shrouded in individual error, and this very contest could never give you. So, then, instead of invoking the aid of spirit intelligences to bring you peace, pray them to bring you war, until you shall learn to know self and to appreciate liberty, or to understand

The golden rule has been heard of and talked of, but has never been, practiced. "Do ye unto others even as ye would they should do to you." How many can say they do this? Not one. If you understand perfectly your own needs, that which is necessary for your own unfoldment, spiritually and physically, you will know those of your brother, and understanding this, you will render to him that which is due him. The North says we cannot countenance Southern

の小学生に

contend with its influences than I was. 'I had not had read much, and was called a good scholar, and far as it extends, but it does not extend far enough. yet I had no knowledge of the world; and I came to When the church prays with and for the criminal, this modern Babylon, all unsophisticated. I had no they strive to enforce their own religious opinions them to be. On first coming here, I made applica- religious law, he will not, he cannot accept any part tion for work as scamstress, and at last found a sit- of it. It may be offered in honesty and kindness, uation in one of your fashionable hotels. It was my yet he rejects it, for it is not what his soul demanda. business to take care of the bed linen, curtaius, and whatever might be handed to me. I had been here up within brick walls, when I had been used to freedom. But at last I got well satisfied, until one day a gentleman looked into my room and said I looked evil. too pretty to be delving there. He found out I was an orphan, and had no friends. I thought he was

in the Christian religion. I thought the world far better than I found it to be. This gentleman induced me to leave the situation.

He said I would do better to take music lessons, and fit myself for some better position than seamstress in a hotel. He had all his plans laid, and I was led knew one evil to cast out another-you never knew on step by step, because I know so little of the world. At last I, who had lived a child of purity for nearly eighteen years, was hurled from that pedestal down to the lowest hell mortals can conceive of, by what I had always attributed to religion-for religion makes your society, and society turns out your prostitutes. If religion had been of a different class-that which has been taught here this afternoon, instead of that taught by your churches, I should not have been here. But no matter, Three years ago I died in North street. If I should tell you half I suffered there, you would say it was a fable.

are living now respected. I do not know that they ever but in the higher state of life. You may point us knew where I died, when I died, or how; for after I to cases where the criminal has been brought under found myself so fearfully fallen, as I did, I kept away law, civil, moral and religious. There are excep-I said, "I do not want to see them," and so I changed tions to every rule, and you will find them to the my name. I do not want to come back to them, for rule we give you. But this is not the case with the I may wake their souls to unhappiness. But there vast number of criminals among you. After you is one I wish to watch over-that's my child-yes, mine! ushered into this world mid all the moral darkness it could be possible to close around a human being, Yet it is mine, and I want to watch over it. 1 don't know how long I am to remain in this unhappy condition, and I have said I did n't care, for I have almost learned to curse God, that he ever gave me existence here.

That child is three years old; and as I have learned something of spiritual things here, I know a child born under such conditions must partake of those conditions. I know there is a shadow over it, and Noursed myself for having given it birth; but great Sovereign calls them to himself. no matter. It is too young for me to talk to, but not too young for me to influence. It was transferred from North street to some institution where poor children are received, and-it was adopted by ono uffer and cast her off, unless a mother can speak

I know there is evil in the world, and that all is they are familiar with this spiritual theory.

If my sisters have any desire to commune with with me in the last few months of my life, who' would like to have me talk to them, I shall be happy so to do. But if the one of whom I have spoken wishes to speak with me, I tell him, as I told him before, "he'd better seek an audience with the devil."

The world thinks it gets rid of its unhappy spirits when they are dead; but it forgets the spirit world is here, and that these unhappy spirits are with you, influencing you, and to that influence you may attribute the moral evils you have among you. For every North street you have here, there is one in spirit life; and when you say it is best for such as I to leave earth. do n't forget that they are with you. for they find it much harder to do right than when When you send your oriminals to the spirit here. land, when their last gasp is upon the gibbet, do not if you please; but do it with the spirit of justice think they are gone from you, and can harm you no nore. Oh, you are mistaken, for you only introduce

contend with its influences than I was. 'I had not The church at one time ease, Let us remonstrate been scarce outside of the town I was bern in; I with, and pray for our criminals. This is good so idea men and women were false-were what I found upon the criminal, and as he stands aside from their Civil authority says we must protect society from the oriminal, either by the gibbet or the walls of the a few weeks, when it seemed hard for me to be shut prison house ; we must confine the body and spirit as far as we can, or we must sever the connection between the two, that we may rid society of the

When civil law passes such judgment upon the oriminal, he passes into the second life with feelings one of the sons of God, though I had not much faith all rebellious to Christianity and morality, as found among you. He protests against it from the moment you thrust him uncalled for into the spiritworld, for you but meet him with a spirit of retaliation. You seek to do away with the evil of the oriminal by presenting a greater ill, and you nover one sin to crush out another-it can never be.

Yet we know society must be protected, and the cry comes up, "How shall we protect ourselves?" We have devised several ways to raise the criminal and do away with crime; but, alas ! criminals still exist, crime walks among us, and prison houses are still filled; death is still called upon to avenge us. Why is this so ?"

It is because you have never touched the criminal; because you have sought to bring him under a law he cannot obey. As he is a criminal, he stands outhere, you would say it was a fable. My two sisters are married and respectable; they in vain to thrust your laws upon him, not only here, have severed the connection between spirit and mortal, have you crushed his rower? No; but you have but pushed it behind the screen, and invested it with ten-fold power; and, believe us, it will return and avenge itself upon humanity.

So, then, we argue against capital punishment! Yes, because it floods your clties and quiet vales with demons. As the spirit-world has ever been closely allied to the natural, it is possible at all times for disembodied spirits to find forms through which they can work to your ill. Now if this be the case, how much better that you wait until the

You may say that you are instruments in the hands of Jehovah to call them home. We do not believe He needs you as such. All nature tells us he needs none of your aid to call his children is a shadow over that poor child's lig, and they may the seasons, in casuing the trees to bud? No. Jo hovah has a proper time and means to bring about to them, and give them knowledge which will ena-ble them to guide her through the dark path. need of you to bring about any change in life.

When the criminal finds himself closed in by prisnot right here. Some sin willfully, and some in ig-norance. I sinned ignorantly; I know of others who sinned willfully—so I can say all is not right. I was born in the outskirts of Thomaston. My right name was Clara Jane Webber. I was known on humanity, and elude the myrmidons of the law." on humanity, and elude the myrmidons of the law." here by the name of Helen Endicott. My object is So then you have sought to punish him for his orime, sometime to speak to the friends who have my but you sought in the wrong way.' You have said, child. They live in Worcester. I have been told we will consign him to solitury imprisonment that we will consign him to solitury imprisonment, that he may repeat of his sins. But thoughts like those we have spoken feed his soul all the time. And do me, I shall desire to do so; if they have none, I am they bring about reformation? No; but they plant sure I have not; and if there are any who associated within the soul seeds to spring up for his damna-with me in the last few months of my life, who tion, and yours also. You inflict upon yourselves terrible evil, and do likewise to the criminal.

But what shall you do to protect yourselves? The ory has gone forth freighting every breeze, and still you are in ignorance, and why? Because you have ever sought to force your own opinions there. Instead of giving the criminal a religion fitted for his soul, you have given him oue his soul cannot feed What does he care for your Bible? He reupon veres it as much as you do your daily newspapers; perhaps not as much. What does he care for your prayers? He says, "You have closed the doors of wealth and competence to me, and 1 prefer the orumbs falling from the arch fiend's table;" and he gets them.

It is easy to reform your criminal. Confine them, and of love. Seek to inform the orimimal, not only as to your law, but his own also. Let him study the but of all humanity, for they are ignorant. So you better keep them with you, in their bodies—for while in them you can approach them better to work out their reformation. The spirit fluds it much more difficult to do well, or grow perfect here, than on earth. May 7. the evils in your midst, by placing upon him the yoke of your civil or religious law that sets so light-ly upon your shoulders. O, then, give the oriminal a chance to reform, according to the dictates of his soul of the criminal, however deep, that you may touch; and if you touch it, it will vibrate throughout eternity. But forget not that your criminal stands outside your moral and religious law, as well as your civil; and seek to elevate him by his own law. Forget not that every criminal has a law of his own Eighteen years ago I hung upon the scaffold. I went out with a more terrible feeling of hatred than had ever known. I lay down with a mantle darker and more strong than I ever had before, and for sixteen years after I left my mortal body, I lost no opportunity to influence any mortal body I could infore the Court? Well, there aint one of them, from fluence for evil. Many a night, when your city has been aroused at the cry of fire and murder, I claim to have stood foremost there. Had the prayers of Well, my children are good children, and that the righteous availed mo? Was 1 without God? No: though he slumbered for a time, the spring was there, waiting to be touched, that my God might be

You can leave your body in a box, and they'll let you in here. I did so, and they let mo in. Ans.-I see children, and flowers, and we play iere, and we do n't have to have our coats pat on when we go out, and we do u't take cold here. do n't have to take medicine, here, neither. Do I have to take medicine here to go home? Do I have to have the doctor ? Well, I 'll go home, now, then. May 9.

Margarot Floyd.

Our spirit home would be desolute indeed without the presence of little children; and yet it is better, far botter, that they remain on earth until matured -better for them that we lose our pleasure. I have been in the spirit world two years. My

name was Margaret Floyd. Before my marriago I lived in the city of Buston-some time in Charles-town. After marriage, I moved to Troy, New York State ; 1 left two little children, very young, and so great has been the attraction there, that I find myself at times almost unable to appreciate the glories of my new home. I left them in the care of a kind in the individual soul, waiting and biding its time and indulgent father; but he is a father, not a mother, and oh how much of tenderness a mother feels when separated at the change of death from the lit- and evil, right and wrong, is the perfect developtle ones she loves ! How much stronger is the tie of love! The mother feels she has left them on the sea of materialism ; she sees clairvoyantly many dark scenes they must pass through, for she sees in the system of the child certain causes which will bring about certain effects, and she knows they are as sure to come as the cause exists.

Oh, ye mothers, who are still living in the company of your little ones on earth, prize your material bodies, and take care of them---if not for your own sake, for the sake of the little ones you have given you by God. You may have opportunity to watch over them, if you stand on spirit shores; but you may not always be able to grasp them with material arms, which perchauce can alone shield them from the blasts of mortality. I wore out my body before its time. My friends often told me 1 should see the time when I should be sorry that I did not take more care of the body. God knows I've seen the time when I have wished that I had taken better care of the old body I thought so lightly of. I return to-day to tell my friends that I regret I did not take more care of it, and learn its needs. I am sorry I cut myself off so soon from rendering those cares my little ones need. Yet it is uscless to mourn for that, which cannot he helped.

But God says, " Know that when I lay my hand of affliction upon you, I do it that you may learn your spiritual needs." 1 am happy at times in my new life, though 1 find it differs from what I expected. My religious staff broke at death. I leaned upon it during the hours of mortal existence, but at death it broke, and I had no staff left. Oh, then, I said, 'Father, wherever thou art, show me my wants.' Then there came to me those whom I had known years before, and told me that I had clung so strongly to my religious belief, that 1 was permitted to carry it to the confines of the tomb, but that there it broke, as must all such. So much, and no more, are all Religions worth. May 9.

Written for the Banner of Light. TO MRS. W. A. D., OF BALTIMORE.

BY A. P. M'COMBS.

Dear lady, will you deign to hear, My homage through this rustic rhyme, Although I cannot reach. I fear. The hidden treasures of the mine

Where brightest diamonds glow? Thou who hast scanned the heavenly shore. And heard the bright celestial choir, And greeted friends, who 're gone before. Will scarcely hear my humble lyre

When tuned on earth below. Though fortune with her flattering smiles,

Hath strewn thy pathway o'er with flowers, Thou heeded not her siren wilcs, But hath reserved thy nobler powers

For greater, better things. Material strength thou cannot boast.

In stature small like jewels rare. But spiritually thou art a host, That soars above-the tinseled glare

That fushion ever brings.

Pride has estranged some early friends. And keenly thou hast felt the smart, But angel converse makes amends,

FMAY 25, 1861.

THE SPIRIT OF THE TIMES. A Lecture by Mrs. M. M. Macumber, at Allston Hall, Boston, on Sunday Evening, May 12th, 1861.

[Reported for the Banner of Light.]

In every great orisis of the world's history the finally determining force has ever been the outwork-ing of a universal, indwelling principle, under varlous manifestations. So the dominant spirit of these present times, in our national affairs, is but the expression of what has been called "wild justice "---torrible to tyrants---the last resort, the armed resurrection of oppressed humanity. In all similar regenerations, the natural antedates the spiritual. First the whirlwind, earthquake, and fire ; thin the still, small voice of peace and new order.

The eternal and immutable laws of the material world exemplify this same trait of wild, avenging, yet reforming justice, which has asserted itself once and again in the existence of every nation upon the face of the earth. Not always externally or apparently triumphant, it has still found a voice for victory. The final goal of the race, kept in vlow through all ages, amid the oscillations of good ment of this justice between man and man.

The expression of this idea has constantly been of a character corresponding to the unfoldment of mankind. It has sometimes seemed cruel, vengeful, selfish; was mistaken for the mere law of retaliation. But the rule of "an eye for eye," a life for a life, death for insulted honor-the "vendetta," the scaffold, the duel-was simply the wild justice of a wild age. That it continues to hold such large supremacy in this much-lauded century, only evidences our imperfect civilization, and that men are

essentially like in all ages. Yet mankind, climbing ever and ever up the steep of angelhood, have at length begun to discorn a higher, a nobler, an abstract spiritual justice, de-ecending upon humanity, on the wing of peace, from the heavenly world—not attained through destruction and suffering, but the radiant heritage of the sons of God.

The spirit which is aroused now in our free North, is that of Revolutionary times; it is the high heroic determination to vindicate, even to the sacrifice of every personal consideration or ambition, the eternal liberties and rights of man. On our ban-ners is inscribed the glorious motto, Fiat justitia-Freedom's holiest rallying cry. Such is the love for humanity, of which we have heard so much,-the love of justice.

It is not from affection for the negro, but for his right as man and brother, that our people, even the most zealous abolitionists among them, resist his enthralment, and rejoice in the hope of its speedy dissolution.

And for our own rights, too, threatened by petty Southern tyrants, we are compelled to stand, in very self-defence. Justice to ourselves is now to be protected. If freedom is aggressive, equally so is slavery; but the former must conquer.

But in the hour of fiercest strife, in victory or in seeming defeat, and whatever spirit the foe may manifest, we should never lose sight of the one great idea for which we contend. Let not our sublime and resolved love of justice degenerate into hatred, and ferocity, and love of strife. The nation's temper must be sorely tried; men and women will learn, in these days, what spirit they are of. The times that try men's souls are here and now. Our fathers' struggle was for the achievement of nationality; our struggle is for its salvation. Law and social order against treason and anarchy; freedom and justice against oppression and violence; that is the issue of the times, an issue made up at the very time the government was formed, and continued down to the present, now to be finally settled by the inevitable arbitrament of the sword - the only peace-maker in such disputes, where the respective parties are eternal right and persistent evil.

The nation is now about to to repair its error of eighty years. Hitherto we have not had a republic, but a despotism of a white majority over a black minority. Very different will be the order of things when this struggle shall be terminated. For, whatever may be the first result, truth, justice, will finally prevail.

" The cternal years of God are hers."

We shall have a virtuous, a veracious Republican. ism, worthy to be the joy and the crown of the whole world. The spirit of the age, the spirit of a glorious prophecy, walks abroad in the earth; its power shall redeem the nations to liberty and happiness. Justice will reign in every corner of the earth. Contemporancous events everywhere pro-olaim it. The voice of reform is heard in both the hemispheres. Despotism itself, willingly or unwill-

slavery: but at the same time the North folds her arms and countenances Northern slavery. Now if she understood herself, would she not bid her cleansing commence at her own hearthstone, at the very door of her spiritual temple? But it is because she does not understand herself, that she reaches out her hands to free the slaves of the South.

And again, did the South understand herself. rould she hold in bondage the poor African? No. Wisdom would never tolerate it. It is ignorance that holds the lash. It is ignorance that bids them go forth at your command. It is ignorance that says, "I am stronger, and therefore will control you." It is ignorance that looks down upon the African, and says, "I am better than you."

Oh, it is Wisdom that bids man do right, and he cannot learn wisdom save by experience. He must cut off the right arm, he must pluck out the right eye, ere he can learn wisdom. And war, such as exists in your midst, shall pluck out your right eye, shall out off your right arm, yea, shall wreck you, that you may learn wisdom.

And who rideth on the storm which has burst around you? God I that mighty Intelligence, that will not forget you, nor at any time forget the poor slave in his chains. You think the slave has friend. What greater friend can he have than God ? And is not God with the master ? Yes, surely he is : and the great God is but working through the master to benefit the slave.

Then pray that the storm may rage-that the winds howl, the ocean of discontent roll over every one of you, until you shall be able to rise up in the majesty of your power, orying, " I will do henceforth and forever to others as I wish others to do to me."

Then there shall be no need of your going to war, of doing those things that speak so largely of death and of desolation. May 7.

Clara J. Webber.

I suppose there are a good many degrees of freedom. I judge so from my own condition. The gentleman spoke of Death being a messenger sent to free the spirit. I cannot think it is always so, for I have been as much bound since death as before. I never dared to come back to speak, because I was ashamed to tell that which was necessary to be told in order to prove myself. People are so wrapt up in a false religion, that they are not ready to receive any but those who can boast of being born on Beacon street, and being buried beneath the walls of some church.

But I believe everybody has a right to throw off the chains that bind them as soon as they can, and nobody has the right to hinder them.

Three years ago I died on North street, in the most miserable place God or man ever thought of. I thought, when I died, I was surrounded by devils; but it seems it was only my clouded vision that made me see them so. I had been taught in childhood that God or the angels only held communion with such as were like them, and therefore I thought I could not hold communion with such.

My father and mother were professing Christians. My mother died when I was young. My father died-when I was sixteen, and at his death we found we were worth nothing, and must seek a living in the world as best we could. I was the youngest of a family of three. There were two sisters older than I. They went out into the world with more knowledge than I had, and so they were better enabled to | that they trespass upon the law.

May 7.

Mrs. Wing.

It is a good thing to know that you have done right all your life, but there are few who know it. own soul, his own law. There is a spring within the Many get as far as they believe, but few get so far as to know they do right.

Did you ever know old Mother Wing? Did you ever know hny good of her? Did not?-that 's natural. Do you know where she is? Dead !-- no, she aint, by a great sight. She is here. I've seen more of life since l've been tramping round in other folks by which he may be elevated, and these evils shall clothes, than I ever saw in the seventy years of my filee away before the dawning of a higher law, the life. There is more deviltry in your churches than law of the individual. ever saw on earth.

Well, I've got children here. I had the name of being a perfect devil. The folks that said it, were wice in their own conceit-they thought themselves so mighty good, that nobody else could be good. Do you know how many times I got hauled up beofficers down to the judge, that was n't worse than l was.

proves one thing—that good can come from evil. Do you suppose my children will care to hear from

I come here to say I aint in hell. Happy? called forth to walk the earth for good. Yes, I'm just as happy as I can be; but there are folks who can be happier than I can be. I aint in heaven, neither; but am right round here, and my children must not think I was as bad as I was made out to be. Some day I'm coming back to tell the truth about those who put me down; and it's only out of pity for these folks, I do n't tell about them, here. May 7.

Thomas Fitzgerald.

It is hard for me speak here, for I am scarcely free from my own body. I made a vow to come here, as soon as possible after death. I died this morning, between five and six, at Montgomery street, New York. My name is Thomas Fitzgerald. 1 am twenty-six years of age. My disease was consump-I left a wife and one child. All is well with tion. me, and my highest conceptions of Spiritualism realized.

Emma.

My dear father-do all the good you can, and do ot mind what any one says to you, and the buds and clossoms of spirit-life will watch over you. Your EMMA. May 7.

The Criminal.

A great deal has been said and done in reference to the best manner of disposing of your oriminals. State, church and individuals have talked and acted upon this one thing, but all have made a great mistake in dealing with the criminal.

How shall we protect ourselves from the evil in fluences that surround us in consequence of being surrounded by oriminals? is a question that has been rife for ages past, among you. Nations have old now, and am bigger. Wont you b risen up in their strength and power, and have er here? She do n't know mediums.

crushed out the one life of the criminal, but the one only. The animal form they kill, but the spirit they cannot harm. Now State and church and individuals forget that criminals stand outside of all law as pertaining to this earth. Yes, they not only stand outside of civil and moral law, but religious

and spiritual law. They do not recognize either rule, and you may be sure they do not, from the fact

Two years ago, I found myself growing weary of my course of action. I perceived there was more beauty to be gained by doing good, more peace by doing good than evil. I said, I have been revenged I have caused many of earth's children to groan in sorrow. I have wrapped many a soul in tearsheart tears, too; and one came to me then, and touch

ed the secret spring in my soul, and I beheld myself a God. I had not only the God-principle within me, but I was a God. Knowledge, then, has made me free Knowledge has turned my steps from evil to a better path. Knowledge, then, has stayed my hand upon the children of earth. Knowledge, then, give to the criminal, and you shall no longer be obliged to build your prisons and your gibbets, wherewith to protect yourselves from the acts of the criminal. May 9.

Charlie Jackman.

I want to see my mother. She lives up town-in Boston. Her name is Jackman. I'm five years old. My name is Charlie. My father sells clothes, 'long of Mr. Merrill. I've been dead ever so long-since 1860. I've talked once before. I said I'd come here, but I don't know anybody here. I had the cramp. I went out playing and caught cold. They buried me in a box, all fixed with flowers, and my mother cries 'cause she did n't keep me in, so I need n't got cold.

I'd like to have my father bring me home. I've talked to my Uncle Moses before. My mother is up in Worcester street, and I want to go up there. My father never seen me talk since I went away. I

said I'd come here next time I came. Wont you give me some other kind of cluthes when I come here? I've got lots at home. I'm most six years old now, and am bigger. Wont you bring my moth.

I don't live as I used to. I live where it is n't cold, and you do n't get cold and die.

Ans.-No, sir. I do n't go to school. I gets told everything without going. Folks here give you everything you want.

Wont you see my father, and then come and tell me?

[Somebody suggested that the party he spoke to could not go where he was.]

And pours upon thy bruised heart The joys of heavenly bliss. Thy ear now opens to distress, Thou quickly hear'st the silent sigh, Thy liberal hand comes forth to bless And hush the orphan's wailing cry In its dark loneliness.

Thy feet oft tread in lowly ways, To soothe the woes of hidden grief, That lies concealed from public gaze, Too sensitive to seek relief

From vaunting charity. Thou lingerest round the bed of path That flies before thy magic touch, Thy kindly zeal doth never wane, No sacrifice appears too much When calls humanity.

Oh I thou art privileged to stand Upon the outer verge of earth, And gather rubies from the strand Of crystal streams of heavenly birth,

A favor valued much. Then rich indeed with this great dower, The healing currents outward flow, And pain gives way to spirit power, And the aged sire smiles to know The virtue of thy touch.

And in thy own domestic sphere Thy kindly ways are seen and felt, Where love and truth an altar rear A shrine where virtue ever knelt,

A beauteous sister hand Long may thy presence light thy home, And he who bears thee company, And when thy race and duty 's done. May angels light thee through the way That leads to Eden's land.

And when thou gain'st the other shore, And laves in youth's eternal fount, And on the fragrant zephyr soar, High o'er the loftiest, flowery mount Within the vales supernal-If I should still be lingering here. Then come with all thy olden smile. Wreathed in the beauty of the sphere, Where naught can blight, or aught defile In realms of the eternal.

Then whisper in my inner soul. In accents sweet as angel tones, And, oh | my wandering feet control, And guide to spirit summer zones. Robed in their primal beauty. Oh! speed the day when all shall know The hidden secret course of life, The glorious truths that ever flow From spirit friends, then cease would strife, And pleasant would be duty.

Oh ! let our friendship stronger grow, And reach beyond this vale of tears, And ever with a radiance glow, Throughout durations lengthened years With brighter, brighter finme. Although my lay has failed to tell What thou hast done for me and mine, Our deepest, inner heart will swell In gratitude to thee and thine, When uttered is thy name.

ingly, enfranchises the enslaved, and bids the op-pressed go free. In the midst of such sublime indi-cations, it is impossible to doubt the ultimate result of our own trial, of the terrible conflict we have entered upen. It will be a more abiding Union, a more universal suffrage, a nobler liberty.

The present is a conflict between affinity and repulsian, the latter destined to be overcome and annihilated. Then, when there is no longer occasion of strife and contention among the people of this Continent, we shall behold the millenium of peace and good will; and 'neath one glorious flag integral America shall march on to her high destiny, to the fullfillment of the gracious mission now for wise purposes temporarily interrupted.

Correspondence.

Patnam Conn.

This. enterprising little town, with its patriotic name, was all astir yesterday with warlike music of fife and drum and military parade, factories closed, and schools let out, that childern and operatives might see and hear, run and hurrah. 1 can hardly realize that I am in the land of steady habits, and the Connecticut of American industry, where almost everything is made to order, and many things-including children-in great abundance, as now she is proving it by a ready and abundant supply of soldiers. made up from the hearty sons of her industrious population. If there can be any dependence on nerve, physical power and endurance and steady habits, these men I have seen drilling in New England must be able to walk over twice their number of such as I have seen in the South. In bravery, impetuosity and impulse the Southern soldiers are fully equal, if not superior; but the Northern soldiers will hardly be aware that the battle has begun till the Southern fire is out; and certainly in a close encounter, the Northern men, used from childhood to labor among rock and iron machinery, will be physically of at least double power. It is interesting to witness the skill, agility and strength they display in their plays on parade ground. But they have gone, and this village is again quiet, save the usual din of factories, falls and school bells. The place looks very much like our Western villages, its buildings or improvements being mostly new and tasty.

The Worcester and Norwich railroad, and the Quinnebaug river have each a track through it, one leveled up and somewhat straightened, and the other winding and tumbling over rocks and cliffs, making an excellent power for wheels and machinery, but a small part of which is yet used. The country around It has plenty of rocks, and some good farms, a good soil, and a more hardy, honest, aud industrious sort of inhabitants would be difficult to find. I like the people here, and both the inner and outer atmosphere : the latter, however, might not be as agreeable at all seasons of the year as in May.

Our friends have a meeting-house of their own here, and are quite as independent as the religious societies of the place. I feel that here, as in all places I have visited of late, that Spiritualism is a permanent and increasing power, working out free-

May 7.

MAY 25, 1861.]

BANNER LIGHT. OF

satisfied with the narrow limits of sectarian bond. | laboring brothers.

age. Yet many souls who yet need no wider range than the jail-limits of a church-oreed, are happy there, and do not need our broad philosophy.

Canaries scom quito happy in cages, but humto narrow limits. We are not all made alike men- science, will find a warm reception in the above tally or physically, and need different spheres ; but mentioned places. we feel that the glorious freedom of thought, feeling and religion, which we enjoy, will one day be To the friends that have welcomed me to their the delight and joy of all, when their demands and homes, scattered over the prairies, I bid an adieu; capacities attain to it; and we also believe, when our religious brethren shall lay aside their nay their spirit-friends as cordially as they do to their between us during our short acquaintance. preachers, that they will have messages and instruction from their loved ones who have laid off the earthy bodies, far better and more valuable than that which they now get from priest, bishop or pope.

A letter just received from Maryland, assures me that that State is now securely in the Union, and with the North and nation; and I am rejoiced, and wish all the others were as true to their best interest. WARREN CHASE. May 9, 1861.

"Notes," via Newburyport.

I have long desired to add my testimony to the many others, of the superior ability of Leo Miller, as a lecturer. He has given two courses here to constantly increasing audiences. I consider it no disparagement of the many first class lecturers in Till the sun droppeth dun, till the battle is won, our ranks, to say that I know of no one excelling him in any particular.

The Roman Catholics have recently held a series of meetings here. A large number of priests have been in attendance. Their discourses have shown the highest talent. One, in speaking of blessing Sounds of terror and woe through the dark come and animals, asked wherein they differed from the Protestants, who blessed the meat after killing, and they while the animal lived. Of worshiping plctures, he said he could not go into a house now without finding pictures of friends, daguerrectypes, which were idolized; and how much more, he said, should they worship a picture of their Lord and Saviour? Of images, he said there were statues in Saviour? out finding pictures of friends, daguerreotypes, every city-one in New York of Washington, that when they had a procession in honor of some great Reeking ruins abound on the war-withered ground, occurrance, the whole people would take off their hats while passing it. He also spoke of a celebra-tion in honor of Cyrus W. Field, on the opening of the Atlantic Telegraph, when all were proud to wear a medellion likeness of him. And how much more a medallion likeness of him. And how much more, said he, should we honor Jesus, who opened a communication between this and the spirit world!

In reading the light popular literature of the day, we can but be struck with the influx of spiritual ideas. More particularly, I think, is this the case with Peterson's Magazine. The story of "Barbara's Ambition," and " The Broken Life," now in process of publication by Mrs. Stevens, are full of the spiritual belief, and can but be of great benefit.

Those who have read the beautiful story of "Jane Evre." by Currier Bell, will recollect the scene where she hears the voice of Rochester many miles off. In reading her life, I was agreeably surprised to find in one of her letters a reference to this scene, in which she says it was true, and that the story of Jane Eyre was founded on facts.

Our very plous city authorities] have refused to allow us the use of the City Hall on Sundays, to hold meetings, and voted to close the hall to all. Recently an Orthodox (?) Church was burned, and the next Sunday the City Hall was opened to them, free. We were refused, although we desired to pay; but when an Orthodox Church need the hall they can have it.

preaching here, lost caste. A cry of fire was given and the congregation arose to rush out. He imme-

dom and strength for many souls who could not be | ers passing there should not fail to call and help our

Brother and sister laborers, you who are doing what you can to disseminate knowledge among the people-to remove the galling chains of ignoranceto overthrow all kinds of oppression, and inaugurate ming-birds and eagles soon droop and die, if confined a religion based upon the immutable principles of

My labor in the West is completed for this time. but when I shall have labored a time in the east, I shall hope to visit them again, and strengthen the tarian pride and fear, and stretch up their hands to fraternal affection which has sprung up into being

> Fraternally to all, J. H. RANDALL. East Norwalk, Ohio, May 5th, 1861.

THE PRESS AND THE CANNON.

The Cannon and Press I how they ban, how they bless The Cannon and Press 1 how they ban, how they bless This beautiful planet of ours; The first by the length of its terrible strength, Tho other by holier powers 1 More and more they are foes as the new spirit grows—

Will their struggles bring joy to the free? For the wronged and right—for the darkness and light, Oh I which will the conqueror be?

With a war-waking note from its sulphurous throat The Cannon insulteth the day. And flingeth about, with a flash and a shout,

The death bolts that deepen the fray; Give me slaughter !" it crics, as it booms to the

And carnage encumbers the ground. Then the reveller reels, then the plunderer steals Like a snake, through the horrible gloom, Then the maid is defiled, then the widow is wild, As she fathoms the depths of her doom; Fierce fires glare aloof, till the night's starry roof

With fury, and laughter, and song !

When the morrow's fair face looketh down on the place, All trodden and sodden with strife,

And hath cursed it for many a year !

To fester and bleach in the blast.

But the tears of the sad, and the cries of the mad, And the blood that polluteth the sod,

And the blood that pointeen the soa. And the prayers of the orowd-solemn, earnest, and loud-Together go up unto God 1 Nor in vain do they rise-for the good and the wise, And the gifted of spirit and speech. Are waking the lands to more holy commands, For peace is the lesson they teach.

Behold the proud Press ! how it labors to bless By the numberless tones of its voice ! By the humberies tones of its voice i To jofty and low its grand harmonies flow, And the multitudes hear and rejoice ; Scarce an alley of gloom, scarce an artisan's room, Scarce a heart in the mill or the mine, Scarce a soul that is dark, but receive th a spark Of its spirit, so vast and divine l

The Cannon lays waste, but the Press is in hastel To enlighten, uplift, and renew; And the life of its lore—can we languish for more? Is the beautiful, peaceful, and true. Man bringeth his thought, in calm solitude wrought, To be multiplied, scattered, and sown, And the seed that to day droppeth down by the way, Is to-morrow fair, fruitful, and grown.

y an Orthodox (7) Church was burned, and the next bunday the City Hall was opened to them, free. We prere refused, although we desired to pay; but when in Orthodox Church need the hall they can have it. The Rev. Mr. Guinness, the last night of his preaching here, lost caste. A cry of fire was given and the congregation arose to rush out. He imme-interly and the press will the conqueror be i

tranced) will improvise music on the Melodeon when de-stred Address, Three Rivers, Mich. Miss Lizzis Dorsn will speak four Sundays in June, in Lowell, Muss. Address, Plymouth, Mass.

Mas. F. O. Hirzen will locture during May, in Lowell, Mass during June in Providence, R. I.; July in Quiney, Mass. Address till April, Spencerport, N. Y.

Mas. MARY M. MACUMUR. Will locture four Hundays in June at Portland, Me. Mas. H. B. BINONS will locture in New York during May in New Boston, Mass., in June, and July 7th and 14th. Address, Bristol, Conn. Miss M. Mussow, Clairvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to proceive subariu-

Cal. Miss M. is authorized to receive subscrip-

Manifect, Car. Mars R. is and control to receive subscrip-tions for the BANNER. Mas. M. S. TOWNSEND may be addressed at Portland, Me. in May; at Bridgewater, Vi., in Juno and July. Afterwards at Taunton, until further notice.

W. ELLERY COPELAND will accept calls to lecture, under Spirit influence, on Spiritualism and kindred subjects. Post-olice address, Roxbury, Mass

W. K. RIPLEY will speak in Bradford, Me., each alternate Sabbath for the coming your; one fourth at Glenburn, and one-fourth at Kenduckeag. H. P. FAIRFIELD will speak as the friends may wish in Vermont, New Hampshire and Massachusetts, the mouths of July, August and September. Address, Elkhart, Indiana.

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

E. WHIFFLE will answer calls to locture in Southern Michi-an up to July. Address, Sturgis, Mich.

gan up to July. Address, Sturgis, Mich.
MRS. E. CLOUGH, ITADOS SPEAKOF, 3 Dillaway Place, Boston.
MRS. M. H. COLES, care of B. Marsh 14 Bromfleid st., Boston.
MRS. A. H. SWAN, care P. Olark, 14 Bromfleid st., Boston.
Du, O. H. WELLINGTAN, NO. 202 Northampton st., Boston.
JOSEPH H. BIOKFORD, trance Speaker, Boston, Mass.
D. H. F. GARDNER, 46 ESSOX stroot, Boston.
LEWIS B. MONADE, 14 Bromfleid St., Boston.
LEWIS B. MONADE, 14 Bromfleid St., Boston.
LEWIS B. MONADE, 14 Bromfleid St., Boston.
MRS. R. H. BUET, 66 Carver st., Boston.
OHARLES H. GROVERT, Boston, Mass.
D. R. P. B. RANDOLPH, Boston, Mass.
O. I. DELLFIELD, BOSTON, Mass.
O. H. DELLFIELD, Boston, Mass. Dn. P. B. RANDOLFH, BOSCON, MASS. O. H. DELIVIELD, BOSCON, MASS. DENJ. DANFORTH, BOSCON, MASS. DR. C. O. YORK, BOSCON, MASS. CHALES C. FLAGO, 50 Warren st., Charlestown, Mass. MRS, SARAH A. BYRNES, 33 Winter st., E. Gambridge, Mass. REV. SILAS TYRRELL, NO. 48 Warren Street, Roxbury. WM. E. RIOE, ROXDURY, MASS MRS, J. F. VEFFER, HAUSON, Plymouth Co., MASS. MRS, BERTHA B. CHASE, West Harwich, Mass. MRS, J. PUFFER, HAUSON, Plymouth Co., Mass. Ray, JOHN FIERFONT, West Medford, Mass. MRS, J. F. FASE, South Wilbraham, MASS. MRS, J. B. FARNSWORTH, Sitchburg, Mass. MRS, J. B. FARNSWORTH, Sitchburg, Mass. MRS, L. S. NICKERSON, Marbiehenad, Mass. MRS, L. S. NICKERSON, Marbiehenad, Mass. MRS, L. S. NICKERSON, WORCESTER, Mass. MRS, L. S. NICKERSON, WORCESTER, Mass. RE, R. YOUNG, DOX 55, Quincy, Mass. RE, R. YOUNG, DOX 55, Quincy, Mass. RE, R. YOUNG, DOX 55, Quincy, Mass. RE, S. STEPHEN FELLOWS, Fall River, Mass. RE, N. STEPHEN, Fallows, Fall River, Mass. READ P., GRENHEAR, LOWOL, MASS. IBAAO P. GREENLEAF, Lowell, Mass. OHABLES P. RICKER, Lowell, Mass. OHARLES F. MUKER, LOWOH, MASS. N. S. GREENLAF, LOWOH, MASS. H. A. TUCKER, FOXDORO', MASS. F. G. GUNNEY, DUXDURY, MASS. J. J. LOCKE, Greenwood, MASS. Mass. M. B. KENNEY, LAWFORC, MASS. Mass. M. C. CHANEY, LAWFORC, MASS. MES. E. O. CLARK, LAWRENCE, MASS. J. H. CUEBIER, LAWRENCE, MASS. F. T. LANE, LAWFORCO, MASS. MRS. J. J. CLARK, CATO WM. S. Evorett, E. Princeton, Mass. CHARLES A. HAYDEN, trance speaker, Livermore Falls, Me. MRS. SUBAN SLEIGHT, trance speaker, Portland, Maine. MRS. ANNIE LORD CHAMBERLAIN, Portland, No. ALONZO R. HALL, East New Sharon, Me. MRS. IBAAC THOMAS, Bucksport, Me. MES. CLIFTON HUTCHINSON, Millord, N. H. MES. A. P. THOMFON. HOlderness, N. H. MES. J. B. SMITH, Manchestor, N. H. CHARLES T. IRISH, Grafton, N. H. FRANK OHASE, Sutton, N. H. EZRA WILLS, Williamstown, Vt. MIES FLAVIA HOWE, Windsor, Poquonock P. O., Conn. ANNA M. MIDDLEBROOR, BOX 422 Bridgeport, Conn. MRB, HELEN E. MONELL Hartford, Conn. LEWIS C. WELOH, Wost Windham, Conn. MRB. M. J. WILCOXSON, Stratford, Conn. J. S. LOVELAND, Willimanite, Conn. DANIEL W. SNELL, NO. 6 Prince st., Providence, R. I. L. A. COOPER, Providence, R. I. L. A. COOFER, Frovidence, R. J. Miss ELIZABETH LOW, Leon, Cattarangus Co., New York, Mas, M. L. VAN HAUGHTON, 306 1-2 Mott St., N. Y. Olty, GEORGE M. JACKSON, Benneitsburg, Schuyler Co., N. Y. Miss, SUSAN M. JOHNSON, NO. 238 Green street, New York, Miss, SUSAN M. JOHNSON, NO. 238 Green street, N. Y. L. JUDD PARDER, NO. 882, 16th street, New York, Mrs. J. F. PRICE, Watertown, Jofferson County, N. Y. H. B. STORER speaks during May in Oswogo, N. Y. Mrs. S. L. GHAPPERL, PLORING, N. Y. MRS. S. L. CHAPPELL, Phoenix, N. Y. JOHN H. JENKE, Jonksvillo, N. Y. JARED D. GAGE, Onelda, N. Y. MRS. E. A. KINGBBURY, No. 1005 Pine street, Philadelphia. MRS. S. E. Collins, 35 North Sixteenth St., Philadelphia

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MRE, H. M., MILLER, Ashtabula, Ashtabula Co., Ohio.
S. P., LELAND, Middlebury, Summit, Co., Ohio.
B. FRWOH, Clydd, Sanddesky Co., Ohio.
DE, JAMES COOPER, Bellefontaine, Ohio.
DE, JAMES COOPER, Bellefontaine, Ohio.
DE, JAMES COOPER, Bellefontaine, Ohio.
JOIN MAYHEW, Caro of H. F. M. Brown, Cleveland, Ohio.
JOIN MAYHEW, Caro of H. F. M. Brown, Cleveland, Ohio.
MRE, FRANCES BOND, BOX 878, Cleveland, Ohio.
MRE, H. F. M. Bnown, Cleveland, Ohio.
J. W. H. TooHEY, Cleveland, Ohio.

CAPILLARY DISEASES.

DR. PERBY,

TIME CELEBRATED DERMATOROGIST, and the only main this country who has ever made the treatment of DISEASED SCALPS, LOSS OF HAIR, and PREMATURS BLANDING, a speciality, has established himself at 2D Wister street, Boston, formerly the residence of Dr. Reynolds,) where he can be consulted by all who are afflicted with any discases of the Ecalp, Loss of Hair, or Fremature Blanching.

Blanching. Dr. Forry is propared to treat successfully the following Diseases, all of which are productive of a loss of Hair. Debilitation of the External Skin, Suppressed Secretion, Irritation of the Scalp, Dandruif or Thickened Secretion, Inflammation of the Sensitive Skin, Matterated Secretion, Ex-zema of the Scalp, Hair Eaters, Distended or Swollen Roots,

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. Sale of the public for the re-storation of the Hair. The presented to the public for the re-storation of the Hair. The public for the re-treating Diseased Scalps, and Restoring Hair. It no doubt will commend itself to every intelligent and reflecting mind. There are eighteen Diseases of the Head and Ecalp, that cause a less of hair and in some instances premature blanch-ing, each requiring in its treatment dilferent remedies. Whiere loss of hair has resulted from any of these diseases, the first thing to be done is to remove the disease by a proper course of treatment; restore the Scalp to its normal condition, keep the pores open so that the secretion can pass off, and in every follicle that is open, new strands of hair will make their ap-parance.

pearance. The philosophy of premature 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 au excess of Lime, it is taken up by

tween the skins contain au 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-cendency, and the hair assumes its natural color. Because persons have tried various preparations for the hair, and have been deceived by theom, and in some cases their difficulty made worse by their use, they should not be dis-couruged. The one preparation system for any class of dis-cases, must necessarily prove a failure. No one compound can be available for a dozen or more diseases; it may remove some difficulties, in other cases is uscless, and in some posi-tively injurious.

some difficulties, in other cases is uscless, and in some posi-tively injurious. Dr. Perry's method is in accordance with the law of cause and effect. He makes a personal examination, ascertains what disease of the scalp has or ds 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 iterating Capillary Diseases. As to Dr. Perry's ability and success in Treating Diseases of the Scalp, Loss of Hair and Promature Blanching he has in his nessession the most reliable testimonials from Physi-

In his possession the most reliable testimonials from Hysi-sicians, Clergymen and others in every city where he has practiced. They can be seen by calling at his office, 29 Winter street

ter street. All inquiries or other communications should be addressed All inquiries or other communications should be addressed to DR. B. C. PERRY, box 2837, Boston, Mass. March 23. Sms

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THIS is an Institution having for its basis the alleviation of the sufferings of our common humanity. It claims no superiority ovor like establishmonts. Its does claim EQUALITY wirre ALL, like it, or unlike it. The Doctor gives particular attention to the oure of

OANGERS, ULCERS, TUMORS, and SOERS of all descriptions. FITS not of a hereditary na-ture, treated in the most salisfactory manner. He would call attention to his newly discovered

REMEDIES!

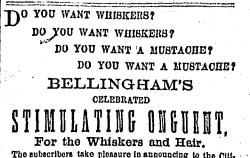
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influence. \mathbb{A} Persons inlending to visit the above institution for treatment, are requested to give a few days' notice, to avoid confusion on their arrival. Those who desire examinations will please enclose \$1,00, a lock of hair, a roturn postage stamp, and their address plainty written, and state sex, and age. Office hours from 0.4, m. to 12 m., and 210 5 p. m. The doctor would call particular attention to his invanable

DIARRHEA CORDIAL,

modicine much needed at this season of the year. July 21

TO THE AFFLICTED!



Relv Pork Adbertisements.

The subscribers take pleasure in announcing to the Citi-zons of the United States, that they have obtained the Agency for, and are now enabled to offer to the American public, the above justly celebrated and world-renowned article.

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In From three to six weeks. The article is the only one of the kind used by the Fronch, and in London and Paris it is in universal use. It is a beautiful, economical, soothing, yet stimulating com-pound, acting as if by magie upon the roots, causing a beau-tiful growth of luxuriant hair. If applied to the scalp, it will cure nathers, and cause to spring up in place of the bald spots a fine growth of hair. Applied according to direc-tions, it will turn nED or towy hair DARK, and restore gray hair to its original color, leaving it soft, smooth, and fexible. The "ONGUENT" is an indispensable article in every gende-man's toilet, and after one week's use they would not for any consideration be without it. The subscribers are the only Agents for the article in the United States, to whom all orders must be addressed. Price, One Dollar a box; for sale by all Druggists and Deslers; or a box of the "Onguent," (warranted to have the desired effect), will be sent to any who desire it, by mall (direct,) securely packed, on receipt of price and post-age-\$1.8. Apply to or address, HORACE L, HEGEMAN & CO, DRUGGIST, ETC,

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The Early Physical Degeneracy of AMERICAN PEOPLE.

UST PUBLISHED BY DR. STONE, Physician to the Trow Lung and Hygionic Institute, a Treatise on the Causes of Early Physical Decline of American People; the Cause of Nervous Debility, Consumption and Marasmus,

Nervous Debility, Consumption and Marasmus. This work is one of high moral tone, written in chaste, yet thrilling language, and appeals directly to the moral con-sciousness of ALL, PARENTS and GUARDIANS especially, de. tailing scientific and reliable alds and treatment for cure. It will be sent by mall on receipt of two 8 cent stamps. $\pi c \to \pi c$ and Guardians! fail not to send and obtain this book. Young Mon! fail not to send and got this book. Ladies! you too, should at once secure a copy of this book.

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

who will reflect ! A class of maladies proval to a fearful extent in communi-ty, dooming 100,000 youth of both sexes, annually to an early grave. Those diseases are very imperiectly understood. Their external manifestations or symptoms, are Nervous Debility, Relaxation and Exhaustion; Marrasmus or a wasting and con-sumption of the tissues of the whole body; shortness of breathing, or hurried breathing on ascending a bill or a flight of stairs, great papitation of the head; asthma, bronchitis and sore throat; shaking of the hands and limbs, aversion to society and to business or study; dimness of yos eight; loas of namory; dizziness of the head, neuralgle pains in various parts of the body; pains in the back or limbs; lumbago, dys-pension of the kidneys and other glands of the body, as leu-corrhece or flour albus, &c. Likewise, epilepsy, hysteria and nervous spasms.

socions of the kidneys and other glands of the body, as lou-corrhea or flour albus, &c. Likewise, epilepsy, hysteria and nervous spasms. Now, in nihety-nine cases out of every one hundred all the above named disorders, and a host of others not named, as Consumption of the Lungs, and that most insidious and wily form of Consumption of the Spinal Nerves, known as Tabes Dorsaies, and Tabes mesenterics, have their seat and origin in diseases of the *Hvice Vicera*. Hence the want of success on the part of old school practice in treating symptoms only. Dr. Andrew Stone, Physician to the Troy Lung and Hygion-io Ingitution, is now engaged in treating this class of modern maladies with the most astonishing success. The treatment adopted by the Institution is new; it is based upon scientific principles, with new discovered remedies, without minerals or poisons. The facilities of cure are such that patients can be cured at their homes, in any part of the country, from ao-curate descriptions of their case, by letter; and have the medicines sent them by mail or express. Printed interroga-tories will be forwarded on application. **MSP** Consumption, Catarrh and discasses of the threat, cured as well at the homes of patients as at the Institution, by sending the Cold Medicated Inhaing Balasmic Vapors, with inhale 7, and ample directions for their use, and direct corre-spondence.

pondence. The system of treatment which has been found so univer-

ally efficiency of the state while the bound of the state sally eff

tion and Throat Disease, is the Cold Balsamic Medicated Va-port-one of the new developments of the age. Tatlents applying for interrogatories or advice, must in-close return stamps, to meet attention. ABT The attending Physician will be found at the Institu-tion for consultation, from 9 A. M. to 9 F. M., of each day, Sun-days, in the forencon. Address, Dn. ANDREW STONE, Physician for Diseases of the Heart, Throat and Lungs, 96 Fyih-st., Troy, N. Y.

TO FEMALES MRS. DOCTRESS STONE,

THE MATRON OF THE INSTITUTION, Who is thoroughly read and posted in the pathology of the many afflictive and prostrating maladies of more modern origin, will devote exclusive attention to this class of diseases

peculiar to her sex. Among the many diseases daily met with, and which she treats with unheard of success, are

diately called to them to stop, saying, "Keep still, you fools ! shut the door ; do n't let any one go out ; It's only rowdies trying to break us down." But it all the power he had over them that night.

Incendiarism has been very common here for many years, ever since young Clark, a boy of eighteen was hung. It has occurred to me a great many times, whether he is not having his revenge for his being murdered. At the time of his executions the neople were very much excited, demanding his blood. Some attempted to have him pardoned, and would have succeeded, if the clergy had been human enough to have signed a petition ; but they refused, and a young, bright, intelligent boy was choked to death on the gallows. If he has been exciting an influence of this kind in revenge, he should by this time be satisfied. VERITAS.

Newburyport, May 15, 1861.

A Traveler's Notes.

This is a beautiful morning, and I am filled with emotions of gratitude, for the sun so majestically is sending his electrical glances over the earth, and quickening the action of the various odors which vegetation sends forth to perfume the air we breathe, making everything so beautiful to the eyes, and enrapturing to the spirit, that the human heart is made glad to see the carth arrayed in her springtime garments of beauty.

Since I wrote to you from Milan, O., last January, I have been laboring in the Prairie States, and I find wherever I have been, that our liberal religious principles are gaining ground; and the people are forced to respect them. We court investigation, therefore we are being continually strengthened. while our opponents, who shrink from investigation, are being weakened; this, most assuredly, must be encouraging to every reformer.

For the benefit of our friends, and itinerants, I mention the following places which I have visited.

Dekall, Ill., is fifty miles west of Chicago. There . I was cordially received. I delivered a course of lectures to the few friends in that vicinity, and each lecture was well attended, although, at the time, the Methodists were endeavoring to get up a revival by holding a protracted meeting, day and night. Speak-through July, at Soymour, Conn. Applicatons from the east should be addressed as above. ers passing there will do well to stop and impart what strength they can to our friends who as yet are weak. A note directed to Almon Pake, will receive immediate attention.

In Michigan City, Ind., the friends of our cause, have a free hall, and they need all the aid they can get for every good reform lecturer who may be pass-W. Currior, Lowell, Mass, box 815, or as above. ing that way. My audiences there were small; however, they were intelligent. My good entertainers, F. C. Deming and W. B. Gustine, are the pio neer sustainers of liberal principles in that vicinity; and may success crown their efforts to do good, is the prayer of one, who, during his sojourn with them, learned that they were true humanitarians.

In Valparaiso, Ind., twenty-six miles from Michi-In Valparaiso, Ind., twenty-six miles from Miohi-gan City, I found two noble souls, J. Pierson, and Dr. Hoffman, whose efforts have sustained regular meetings as often as twice a month. I delivered meetings as often as twice a month. I delivered

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive was of no avail-the light could be seen, and he lost subscriptions to the BANNER, and are requested to call attention to it during their lecturing tours. Sample copies sent ree. Locturers named below are requested to give notice of any change of their arrangements, in order that the list may be as correct as possible.

> H. MELVILLE FAY lectures in Quincy, Mass., the last Sun H. MELVILLE FAY lectures in Quincy, Mass., the last Sun. day in June; two first Sundays in August in Stafford, Ct. Will 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 Geo. L. Gade, 379 Main street; Quincy, care Mr. Rogers; New York, care Prof. Spence, 183 East Broadway. At all the lectures and circles the Life, History and Imprisonment of the Davenport Boys can be procured, he being the only au-thorised agent for the sale of these works in the East. MER. AMANDA M. SPENGE Will locator in Taunton, 4 Sup.

In the definition of the sector of the sector of the basic Mass. AMANDA M. SPERCE will lootare in Taunion, 4 Sun-in May. Providence, δ Sundays in Sept. Bangor, lat, 2d and 5th Sundays in June. Bradloy, 3d and 4th Sundays in June. Cambridgeoport 4 Sundays of July. Bangor 4 Sundays in Oct. and 1 in Nov. Address, the above places, or New York Oity.

MISS EMMA HARDINGE will locture in Providence, in May; Worcestor and Bangor, Maine, in June; in Oswego in July. Postofice address, caro of Bela Marsh, 14 Bromfield street,

Miss L. E. A. DEFORCE lectures at Onelda, N. Y., May 26 to 30; Plymouth, Mass., two first Sundays of June; Cam-bridgeport, 3 last; Providence, July; Quiney, Mass., two Sundays of August; New Bedford first, and Saratoga Springs, N. Y., last of August and lat of Sept.; Putham, Conn., 2d and 3d Sundays, and Concord, N. H., two last; Portland, Me., Oct. Address as abovo.

Uct. Address as abovo. WARREN CHASE lectures in Putnam, Ct., in May; Stafford, June 2; in Willianatic, June 6; in Windsor, June 16; in Chicopee, Mass., June 23; Bothel, Vt., June 30; South Hard-wick, Vt., 4 Sundays of July. Will be at the Worcester Con-vention in April. He will receive subscriptions for the Banner of Light at club prices.

Danner of Light at club prices. MRS. LAURA MOALFIN will speak through the month of May in Elkhart and Goshon, Ind.; the three last Sundays in June in Toledo, Ohio. Will answer calls to lecture in the vicinity of her Sunday appointments on week evenings. Ad-dress, care of Mrs. II. F. M. Brown, of Cleveland, Ohio; C., North. Elkhart, Ind.; O. Oole, Goshen, Ind.; and Henry Breed, Toledo, Ohio.

Breed, Toledo, Onio. MRS. FANNY B. FELTON lectures in Wordester, May 24th; in Taunton, June 23d and 30th; in New Bedford, July 7th and 13th; in Stafford, Conn., July 20th and 57th; will spond August in Northampton; lectures in Springfield, Sopt. 1st, and in Ohleopec, Sept. 3th. Address, No. 25 Kneeland st., Boston.

MRS. M. B. KENNEY will speak in in Charlestown, May 19th and 20th; in Quincy, June 2d; in Newburyport, June 16th iu Gloucester, June 23d. Her aldress is Lawrence, Mass.

LEO MILLER will speak in Philadelphia, four Sundays in fay; Bangor, Me., four Sundays in July; viciuity of Bangor hay, in hangoi, ite, four sundays in days of bangoi bangoi through August; Cambridgeport, four Sundays in Oct.; Frovi-dence, R, I., five Sundays in Dec. Mr. M. will answer calls to lecture week evenings. Address, Hartford, OL, or as above.

FRANK 1. WARDWORTH Speaks in Toledo, O., May 19th and 26th; Detroit, Mich., five Sundays of June; Lyors, Mich., four Sundays in July. Ho will be in the east after August, 1861. Those in that region, wishing to secure bis services for the fail or winter months of 1861-2, can address him at Detroit, Mich., during the month of June.

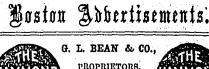
MISS BELLE SCOUGALL loctures in Elkhart, Ind., the four Sundays of Oct. ? Providence, R. I., the four Sundays of Nov. ; New Bedford, Mass., the four first Sundays of Dec. Will receive applications to fecture in the Eastern States during Jan., Seb. and March of 1862. Address as above, or Rockford, ш.

111. MISS EMMA HOUSTON designs parsing the Summer months in New Hampshire and Vermont. These wishing to procure her services as a lecturer will please address her at East Stoughton, Mass. She lectures in Sutton, N. H., the four last Sundays in June-the 9th, 16th, 23d, and 80th.

two lectures, which were well attended. Good speak- the West during the Spring and Summer. Mr. Smith (en-

MRS. J. R. STERETER, Crown Point, Ind. JOHN HOBART, Indianapolis, Ind. MISS FLAVILIA E. WASHBURN, tranco speaker, Rockford, Ill. MATTIE F. HULETT, Rockford, Ill. ADA L. HOYT, Chicago, Illinois. ADA L. HOIL, CHORGE, HINDES DR. L. K. COONLEY, And MRS. S. A. COONLEY, Sturgis, Mich., MRE D. CHADWICK, Linden, Genesce Co., Mich. MRS. D. KUTZ, CANDON, Kent County, Mich. MRS. O. M. STOWE, Vandalla, Cass Co., Mich. REV. J. G. FISH, Ganges, Allegan Co., Mich. ELIJAH WOODWOETH, LOSHO, Mich. ELIJAH WOODWOETH, LOSHO, Mich. G. B. STEBBINS, ADD Arbor, Mich. A. B. WHITING, Albion, Mich. E. V. WILSON, Detroit, Mich. GEO. MARSH, Adrian, Mich. MRS. S. E. WARNER, Delton, Sauk Co., Wis.

G. W. HOLLISTON, M. D., Now Berlin, Wis. BANFORD MILES. Salem, Olmsted County, Minnesota. A. W. CURTISS, Marion, Olmsted Co., Minnesota. REV. H. S. MARBLE, Atalissa, Muscatine Co., Iowa,



cheerfully recommend the HAMMOND LINIMENT to the af-I flicted. Having the power to look into its Health proper ties, I have watched its effects upon severe cases of Chronic Rhoumatism; many cases have been cured; three persons have been cured of White Swellings by the use of this Liniment. If I was in the earth-form, I would speak in praise of its merits. I can still look into the human system and sympathize with the afflicted. A Liniment has long been needed one that is absorbant, and relaxative, and this Liniment will most all the wants, for Rheumatism, [Spinal Curvature, Stiff Joints, &c. From the Spirit of JOHN DIX FISHER

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8m

March 23

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March 16. ly

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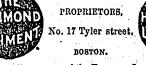
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BANNER LIGHT. OF

Peurls.

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

THE AMBRICAN ENSIGN. One morn, when orient beams were bright. Just rising on the wakened world, I saw our flag of glorious light Its roll of beauty wave unfurled. High blazed in air the flaming fold And starry azure to the breeze, Triumphant as o'er fields of old And victor on the conquered seas. Refulgent thus in morning's rays, Methought that standard still should sweep, Pour on old lands a new born day, And freight with freedom all the deep. .

But soon, descending on the morn, Some lurid cloud embattled flew, Rent the wild skies, by thunders torn. And all its gathered deluge threw ; Still, as in battle's flery front, I saw my country's flag unrolled Meet the dread storm's impetuous brunt, And fling the tempest from its fold.

And thus, methought, though factions rage. That glorious standard still shall wave. Hope of the world, through age on age, And only sink in Freedom's grave 1 [George Lunt

Sincerity of heart is the first of virtues. Nothing is so indispensable in the commerce of society as sincerity.

HYMN OF TRUST. O, Lord Divine, that stooped to share Our sharpest pang, our bittest tear, On thee we cast each earth-born care, We smile at pain while Thou art near !

Though long the weary way we tread, And sorrow crown each lingering year, No path we shun, no darkness dread, Our hearts still whispering, Thou art near I

When drooping pleasure turns to grief, And trembling faith is changed to fear, The murmuring wind, the quivering leaf, Shall softly tell us, Thou art near !

On Thee we fling our burdening woe. O, Lovo Divine, forever dear, Content to suffer, while we know, Living and dying, Thou art near ! -[Holmes.

The first and noblest office of wisdom, is to examine ourselves, and regulate our sentiments and actions by the laws of nature and morals.

A SONNET FOR THE TIMES. These times strike moneyed worldlings with dismay ; Even rich men, brave by nature, taint the air With words of apprehension and despair ; While tens of thousands, thinking on the affray-Men unto whom sufficient for the day. And minds not stinted nor untilled are given-Sound, healthy children of the God of heaven-Are cheerful as the rising sun in May. What do we gather hence but firmer faith That every gift of noble origin Is breathed upon by Hope's perpetual breath ; That virtue, and the faculties within Are vital-and that riches are akin To fear to change, to cowardice, and death ! [Wordsporth, 1803.

" It is good to soften, by pleasing recreations, the rigid expression of countenance which a severity of reflection has a tendency to produce.

A Scene.

There is a story told by one of the Seventh Regiment, that no one can listen to without tears and a glow of pride in our New England soldiers. He says: "While encamped in Maryland, I wandered off one day and came to a farm house, where I saw a party of those Massachusetts fellows-well, no, they were Rhode Island boys, but it's all the same-talking

Reported for the Banuer of Light. BOSTON SPIHITUAL CONFERENCE, TUESDAY EVENING, MAY 14, 1861.

Subject .- " What influence does War exert on human progress 9"

JOHN WETHERBEE, Jr., Chairman.

REV. MB. THAYER .--- My views vary from those of many present, and honestly so. My idea of war is that it retards rather than promotes the progress of the race -- the progress of the mass of the people. It may be for the benefit of the few, but never of the masses. Those who become familiar to scenes of war and carnage, become insensible to the finer feelings of their natures. Man has an animal nature, and he has a spiritual or moral nature which distinguishes him from the animal alone.- In order to go into a war he must lay aside his moral nature, and rely wholly upon his animal nature.

MRS. COOLEY .--- I am far from being a non-resistant, though I profess to be a follower of Jesus, and would od far evil; but when 1 am assailed, I am return go ready to defend myself, and my life if need be, and every drop of my blood should be spent, rather than have the stars and stripes torn from our country ; it is the land in which the ashes of my parents have mouldered, and I want my children to enjoy the privilege of a free conscience.

DR. CUSHMAN.-In relation to the present war, I should say it would be for the advancement of the Richmond and Harper's Ferry. Within the last race, and the elevation of our nation. The doctrine few days they claim to be able to capture Fortress of non-resistance gives us no hope of redress for any wrong, or retaliation for insult. If we tamely submit, and claim the principles of non-resistance as our guide, we have nothing to hope for. This very war has inspired every son and daughter so that they will nover be caught asleep again, as they have been. This war will teach every man to be prepared for either war or peace, as the wise virgins, with their lamps trimmed.

MR. WETHERDEE .--- If the question was whether war was an evil, there would be but one side to the ques-tion; but the question is, the influence of war. I think the result of war has been for the world's good. Any person who has read history enough, must know that the history of the world, is a history of war; and the time was when there was more warfare than there is now, and in the past, wars were plentier and more sanguinary. War produces agitation-or, in fact, agitation is war. War must come out in some form, and does the race good by driving out a worse state of affairs. I defy you to find a single war which has not been an improvement to the human race. The war of extermination of the Indian race waged by our fathers, made way for the present civilization, and the war of the Revolution was one of the noblest events that ever happened, so far as its example signifies anything. Take any war, and you'll find the result has come down to world in some good way or other. The thirty year's war in England did much to elevate the human race, for the contest was between Rome and Reason : and had not that war been carried on, we should all be Catholics now. By war, the lance is put in, the impurity flows out, and the corporation is better for it.

DR. GABDNER .- In taking Nature for our guide we see that all advances are made by a disturbance going down to the cause of things-not only with man alone, but in every kingdom of Nature. Wars are thus a part of the necessary process of natural growth. I look upon war as an evil, which is merely an antidote for worse evils. The passions of the human soul must find vent, or expression, or discharge themselves in poisonous cruptions. All agree that sla very is the foundation of the present war, and out of the war, great good will come, both to the oppressors and the oppressod; and the punishment will be equal to the crime, both to the North and South. By the wrong the South has done the negroes, they are rendered incapable of treating others honorably. But from the present struggle will grow up a better state of society, both North and South. A physician often has to put a patient through nearly all the ag onies of death, in order to save his life; so it is with great national diseases. The condition is inevita-ble to the state in which we have been living; and the disease is so deep seated, and so dangerous, that the remedy should be applied at once. Even though it took a million lives to day, to crush the rebellion, better so, than two million in a year hence.

MR. THAYER thought the Revolutionary fathers did not take a step in advance, by their struggle for a "nominal independence," as he styled it; for they kept in bondage others whose bondage for an hour has been called worse than a thousand years of that our fathers endured.

DR. SHERMAN .- I may have misunderstood the bject of discussion, but from the nature of the remarks, I should suppose it was slavery and its effacts, instead of *voar*, and its effects upon the pro-gress of the race. With the exception of the remarks made by Mr. Cushman, and yourself, Mr. Chairman, the burden of all that I have heard this evening has jects. I shall stand as much in dread of them, as I are descerated by the subject of politics, and false the French Revolution repeated? oharges against Spiritualists. That this is a war against slavery, as has been assumed, I most unequivocally deny. It is a war, so far as the South traitors to our National government, rebels against our country's laws, and aggressors upon public and private rights. Against these, we war with all our by the soldiers. energies. Much as war is to be regretted, in such a war my whole soul responds to the call. My son is already in the scene of conflict, and, if need Be, I am ready to follow, But while I am ready to resist practice it. The effect of war upon the progress of

if we have not some little merit in ourselves, and not borrow it all from him. I have got tired having that Jow, that Hebrew placed before me so constantly as our Saviour and guide. I respect him-believe he was noble and true; I reverence and admire him; but at the same time I recognize in hu-manity something noble outside of him. It matters little whether Christ did so and so, so long as there is a Christ-spirit in the human soul, which God sanctifies and hallows, because of its presence in the hu-man soul. War is an evil, which brings upon us

disasters and pains at which the heart mourns; but we should not look only at the little point of time over which we are traveling, but looking back into the dim past, run our gaze over the triffing present into the grand future. Doing this, we shall find war has been a benefit to the race, and a cause for the ultimation of limitless good.

Next week the Conference will consider the subject : "What effect does the premature death of the body have upon the soul or spirit in the world of spirits ?"

WAR ITEMS.

- The well informed Washington correspondent of the Philadelphia Press, "Occasional," looks for warm work in Virginia before many days. Ho says :--- " The Disunion leaders are rapidly concentrating their forces in Virginia, particularly about Richmond and Harper's Forry. Within the last Monroe, though upon what grounds I cannot anticipate. Do not be surprised if within a few days you hear of an advance upon Harper's Ferry, Alexandria and Richmond, on the part of the Government. The vigorous blockade of all the ports of the seceded States, extending from Pensacola to Norfolk and Richmond, and their utter exclusion from all the advantages of railroad connection with the producing or free States, will compel them to make a short campaign, and hence our first conflict will be a desperate one on both sides."

-- The Secretary of the Treasury has issued a circular to all the Collectors, Surveyors and other officers of the Customs, precisely similar to that recently addressed to those on the Northern and North Western waters in relation to commerce with the insurrectionary States, with the following addition : Among the prohibited supplies are coals and telegraph apparatus of all kinds.

- The assurances that the administration is vigorously prosecuting its measures against the insurrectionary States have a substantial basis. All the members of the Cabinet, together with the President, are animated by a common principle in furthering plans for consummating the Government policy.

---- Earthworks are to be erected all along the Railroads from the north through Maryland to Washington, which is now completely encircled with encampments, controlling all the Railways.

- A Hartford paper states that the mills in Rockville and Stafford, Ct., are busy working extra hours in filling orders for military cloths.

----- Gov. Letoher has issued his proclamation prohibiting the exportation from Virginia of any flour, grain, beef, pork, or other provisions.

Orleans were 50,000, instead of 250,000 stand, as stated by the papers.

----- Gov. Andrew says in his Message, " Let us never --- under any conceivable circumstances of provocation or indignation-forget that the right of free discussion of all public questions is guaranteed to every individual on Massachusetts soil, by the settled conviction of her people, by the habits of her successive generations, and by express provisions of her constitution. And let us therefore never seek to repress the criticisms of a minority, however small, upon the character and conduct of any administration, whether State or National."

---- "This morning," says the Herald of the 15th, "there was an outbreak of patriotic indignation aginst Sylvester Laken, blacksmith and wheelright, at 393 Broad street. opposite wharf. It was alleged that Mr. Lakin had uttered obnoxious sentiments, and a crowd of three hundred or more gathered about his place and demanded that he should display the American flag. Lakin vabeen upon the former subject. I despise duplicity, mosed the ranch, and a neighbor procured a flag whether it be in the ranks of Spiritualists or in and put it up, assisted by Mrs. Lakin. This saved the sanctity of the church. If the meetings of the the building from being torn down, and appeared former are to be prostituted to such irrelevant sub- the crowd, and order was restored." Suppose the do the meetings of the latter, where their pulpits people read the Governor's Message again ; or is this - The official account of the affray at St. Louis shows that the troops were outrageously treated by are concerned, against our common country, perhaps the mob as they marched through the streets, and incited more or less by the real or supposed treach- that they did not fire until they had been repeatedly ery or fanaticism of abolitionists. And on the part fired upon. The first man whom they shot had fired the North, it is against our common enemy, three barrels of a revolver at them, and was about to fire the fourth at an officer, when he was killed - The New Orleans Delta says that the cost of maintaining the Southern army at Fort Pickens is \$10,000 per day; also, that the time for taking the aggression to the last, I shall ever be the last to old seat of Government at Washington, without a desperate battle, is evidently gone by.

took possession of the Dyke and bridge, and will accepting a faith ready made for him, that the detreat all robels in the same way hereafter.

-Pennsylvania proposes to furnish fifty-fivo regiments for the war; she appropriates threa milions. This is liberal and devotedly patriotic.

-A number of Scotch merchants doing business in this country have offered to the Government ton regiments of their countrymen.

- The Washington correspondent of the N. Y. Journal of Commerce, who is a Secessionist, expresses the belief that the demands of the Southern army of their leaders, will compel the leaders to march measuro.

- The Wisconsin Legislature convened in extra session on the 16th. Governor Randall's Message the State ; also an appropriation of a million dollars for war purposes.

----- The first regiment of Michigan volunteers, ed through the city and took the cars for Washington. They are fully equipped, have fine bands, and made a splendid appearance. They received cheers and other tokens of admiration.

---- The Bangor Union says a letter received in that city from a ship master in New Orleans, dated May 4th, states that the fast steamer Calhoun had been armed and fitted out as a privateor with a crew of picked men, and was then only waiting for her commission, which was hourly expected. There were twenty ships there that might become prizes, unless they could get away before the Calhoun got her commission. Strange to say, the Calhoun is commanded by a native of Portland, Maine.

---- The Louisville Journal says of the war: Whatever suffering this war may bring upon the people of Kentucky, they must endure patiently, bearing all the while in mind, that their hardships, however great, weigh but as a feather in comparison with what they would have to suffer if they were to mingle in the strife, rendering their State the scene of its desolating ravages.

BY JUDGE EDMONDS.

To the Editor of the Spiritual Magazine :

SIB-In your letter of the 21st January, you made a remark or two, which I desire to notice. You say you have a "strong belief that the subject is now so widely and deeply spread, that it is becoming a power which will have great results, and at no long day, although there is no organization," and you think "there must be something wanting in the literature of Spiritualism, that its organs should be so shortlived.

When the reality of spiritual intercourse began to dawn upon me, I at once said, If this is true, it must be for all mankind, and not for any particular people; and if it comes with us in America, it must and will show itself elsewhere. Its end and aim must be universal, and its manifestations and intian, Mahometan, or Boodish-that would make it unacceptable to any. Still I thought that concen-trated action would be serviceable-and it was atand elsewhere in the United States, efforts at organization have been made—and some of them in a spirit of wisdom and freedom that removed all reasonable objection here among us-but every such effort has failed. So with the Press and every effort to get up a periodical devoted to the subject, almost all have failed; though some of them have been con-ducted with ability far superior to that displayed on many of the successful periodicals of the day.

To what shall we ascribe these cognate failures? Surely not to a failing off in the number of believers ---for we are increasing marvellously every day, until we are counted, in this country alone, by mil-lions. Not to any diminution in the interest which

so strongly existing there, that the priesthood have

been obliged to recognize and tolerate it, and some

even to use it. The pulpit has stilled its denuncia-

tions, and the Press has learned to acknowledge its

reality; and now, day by day, numbers are added of

those who shall be saved. And yet no organization

of our adherents can be successful, no concentration

of our power be permitted? If this movement had

been of a human device, the human means of organ

ization and concentration would long since have

been in full operation. But if it is Divine in its

origin, it needs no such mortal appliances, but each soul shall move in its own orbit around the great

FMAY 25, 1861.

signing in all ages have taken the advantage to enslave and benight him. Hence the churches, which have done such immense good in speeding man upward, have been shorn of much of their power and their usefulness to advance him still further; and from this cause the Church now has become, as the Jewish Church became 1800 years ago, an instrument rather of man's retardation, than of his ad-vancement. Had this matter in which we are engaged been of human origin, it would have been easy to have formed a hierarchy among us. There are enough among us who could be tempted with the prospect of power; and the constant demand we hear for something certain, definite, reliable, from the spirits, shows us that there are enough ready to them upon Washington; that though Virginia will the spirits, shows us that there are enough ready to yield to the temptation of having somebody to think be unwilling to do this, yet at the command of the Rebel Congress she will be forced to submit to the wisdom that could have prevented these elements, so rife as they are among us, from producing the same results which have been seen since the world began, to spring from the same causes. ' I confess that when these designs were revealed to me, I could hardly recommends six regiments, in addition to the one conceive it possible to escape the consequences which waiting orders, to be put in camp and equipped by the whole history of the race scemed to declare were inevitable; and I have watched the movement with great interest to see if the purpose would be carried out. I think now, from the success which has attended the effort thus far, that it can. God grant and three companies from Pennsylvania, in all, 1100 that it may! For there is no tyranny so debasing men, arrived at Baltimore on the 16th. They march-ed through the city and took the core for Washing. poet has nobly said :

He is the freeman, whom the truth makes free.

And when any human device, be the pretence what it may, stands in the way of the advent of the truth to each mind, according to its own capacity to re-ceive it, its direct tendency is to enslave, and to retard, if not to debase the immortal spirit of God that is within us. The High and Holy Ones who are dealing with us now see this, and seeing, they are determined to avoid. Hence all seems chaos in our ranks; yet we are moving forward with a harmony of action that is marvellous in its existence and in its results. While the uninstructed mind can behold in the firmament nought but wild confusion of the stars, the astronomer can see, pervading it all, that order which is Heaven's first law. So we,

who look beneath the surface of this movement, can see a scheme-a plan wisely devised and steadily executed.

Organized public meeting are rare among us; but private circles, " where two or three are gathered ogether in His name," are everywhere. In this bity, amid our 40,000 or 50,000 Spiritualists, it is hard work to keep up a weekly meeting of 400 or 500; yet private circles are numerous, and every day. To keep up a periodical devoted chiefly to our cause is very difficult, yet almost all the newspapers are open to us, and the general literature of the day INDIVIDUALITY OR ORGANIZATION P and the arts and sciences are redolent with the principles which Spiritualism teaches. The pulpits are ostensibly closed to us, but they are nevertheless pouring out our doctrines to their people and vitalizing Christianity under our unseen but pervading influence. Everywhere throughout the whole earth the manifestations of the spirit presence are of the same general character. The variations are slight, but the agreement in characteristics is found every-where. This is true both of the physical and mental manifestations, and it is frequently found that where they show themselves for the first time, and to those who have never witnessed or heard of them before, they are of the same general character, and

demonstrate their origin to be in one general pur-pose. The truths taught by the manifestations have the same general character everywhere. Varied as they must be, and as they are, by the character and temperament of the spirit communing and the mortal holding the communion, they yet all agree in the main features of the teachings. The two great features are to show to man how intimately, in his mortal strumentalities will be seen everywhere; and it will are to show to man how intimately, in his mortal not be right to attempt to give it any form-Chrise life, he is connected with the spirit-world, and to re veal to him what is that world into which all are yet to be ushered. And on these points will be found everywhere a substantial agreement of revelation. tempted, but in vain. Over and over again, here be the discord in the teaching on science, philosophy, or doctrine, what it may. There is, then, in the movement, concentration of

action, though not of our handiwork-there is or-ganization, though not of mortal fashioning; and we can well afford to dispense with any of our own contrivances. Let it not, however, be understood that there is nothing for us to do-nothing in which we can act in concert with each other. There is indeed much for all of us to do, both singly and to-

gether. But the first great work which each has to accomplish is with himself; for until each has interwoven into himself, as part of his very being, the great truths now being revealed to him grave, he is not fitted to participate in the mighty the subject excites, for we behold that interest conmovement which is stirring up the human soul stantly augmenting, and men of character, educafrom its deepest depths. The revelation addresses ittion, and ability, enrolling themselves in our ranks. self to the senses; but it will not do to treat it mere Not to fear of the world's condemnation of it, for we ly as matter of ouriosity or sensuous gratificationhave survived that in its severest form, and lived to it addresses the understanding; but it will not do see our belief tolerated, and in many localities ac-tually popular. In the meantime, the cause is mov-the heart, and to the spark of divinity that is planting on and spreading throughout the whole earth. ed there, and there is but one response that can My own observation alone tells me this, besides inspring from the heart-and that is devotion. It is formation from others. Men have been to see me the Spirit of God communing with its offspring-of from the four quarters of the earth, of different narighteousness and the judgment to come-and that tions and languages. Letters come to me from Euis religion. Everywhere, in every form and in every language, it is uttering the same sentiments—telling rope, Asia, Africa and America. I hear of manifestations among the Indians on the Rocky Mountains, us of the future, and teaching us how to meet it. the slaves at the South, the Arabs in Northern Africa | No mere human concert could have done as much in -the natives of the isles of the Pacific. I have attaining this end as has been already accomplished heard of my own publications being found on the in the last decade; and who is there that will not Himalaya Mountains, in Japan, and among the say of the work, surely, whalers in the North Beas. I behold Spiritualism in the churches-Catholic and Protestant-and that

with a woman who was greatly frightened. They tried in vain to quiet her apprehensions. They asked for food, and she cried, 'O, take all I have. take everything, but spare my sick husband.' 'O. d-n it,' said one of the men, 'we ain't going to hurt you ; we want something to eat.' But the woman persisted in being frightened in spite of all efforts to reassure her, and hurried whatever food she had on the table. 'But,' said the lieutenant, 'when she saw this company stand about the table with bared heads, and a tall, gaunt man raise his hand and invoke God's blessing on the bounties spread before them, the poor woman broke down with a fit of sobbing and crying. She had no longer any fears. but bid them wait, and in a few moments had made them hot coffee in abundance. She then emptied their canteens of the muddy water they contained, and filled them with coffee. Her astonishment increased when they insisted upon paying her.' The lieutenant tells' this with great expression. Said he, • Their asking a blessing took me by surprise, and when I saw this I felt that our country was safe with such men to fight for it."

The Civil War.

Mr. Russell, the correspondent of the London Times, now in New York, writes to that journal as follows:

"The die is cast, and civil war now exists in this country. Without cause the Gulf States have rushed into the rebellion, and must now suffer the consequences of their act; for the States that remain loyal to the Union, are now unanimous in the de termination that the Government shall be supported, and that this wicked treason, which, without provocation, has essayed to overturn one of the few free governments of the earth, and establish in its place a military despotism, ruled by an irresponsible oligarchy, where freedom of speech and thought should be suppressed, and only African slavery recognized as a Divine institution, shall be put down at whatever cost of treasure and life. The contest will have but one result, whether it be reached at the end of five years or fifty.

Let there be no misapprehension in Europe on this point, nor upon the merits of the issue that is made. The line that divides the two combatants is a plain one. On the one side stand the supporters constitutional government-those who favor the preservation of free institutions-those who dread a military despotism-those who believe in the noble principles of Anglo-Saxon freedom, that have made England what it is; and on the other side are those who prefer a military government, founded on treachery and conspiracy-those who would suppress the press and all the noble results that flow from its freedom-those who regard African slavery as a Divine institution, to be fostered by the government at the expense of every other branch of industry in the State. In this contest, I frankly confess. that I am with the government of the United States."

Scolding .-- If laughter begets fat, it is no less true that scolding is the parent of meagreness. Whoever saw a plump termagant? The virago is scrag- rible have been the ways of Religion. Christ knew gy-scragginess is the badge of all her tribe. It would seem that the attrition of a fierce, exacting temper gives sharpness to the human frame as inevitably as a gritty grindstone puts a wiry edge on a broad-axe.

nations, is much a matter of opinion. When infi-delity waged its barbarous and bloody wars upon Christianity, and subdued their enemies, they felt themselves justly in the ascendancy, and that all Army. their sacrifice of humanity and blood, had only the

effect of elevating them so much higher in the scale of human progress. But when Christianity in turn, supplanted them by a still more barbarous, revengeful, and bloodthirsty war, they congratulated themlves with similar reflections.

- It is said that the First Mass. Regiment will War, in the abstract, has often been but an inglorious and ignoble combat, yet not without the most brilliant exceptions-among which, we has not yet officially designated the regiment for might cite that of 1776, where victory perched active service. It is expected that an officer of the upon our standard, and these stars and stripes that now decorate your room, waved for the first, time vice the five regiments called for from this State over the "land of the free, and the home of the brave." Its effects have been to elevate our nation and probably this regiment will be the first taken. in the scale of being, and bring us nearer the per- The companies will have to be recruited up to the fection of our maker. God. No nation upon the face of the globe can compete with us in the arts and sciences, and still our motto is "Excelsior." On whose brow victory will repose in the present conflict, it does not require a prophet to predict. new riffled muskets.

progress of the nation, since the war of '76, has ----- Upwards of a thousand men are now emen too rapid, now to be shorn of her laurels, to alployed at the Portsmouth, N. H., Navy Yard. low her banner to be tarnished, or her honor to be

sacrificed. Were it possible for your sons, your - The Union Defence Committee of New York brothers, or your sires to fail, we have still among have received the assent of the President and Secreus spartan mothers and daughtors enough who would rush to the field and crush the traitors' power tary of War to forward the fourteen regiments now beneath their feet, and secure to posterity the blood ready for service, and the necessary orders will be bought privileges so richly inherited from our fathtransmitted immediately without regard to Albany officials.

LIZZIE DOTEN .- The one who does not have faith in the progress of the world, must believe that creation has slipped out of the hands of the Almighty. The fact of a thing's existence is its own reason for existing. War has always existed in some way or other; and every war is a wave which carries civilization still higher. One of the most fruitful causes of war has been Christianity. Sanguinary and tersuch would be the result of his teachings, for he of Massachusetts troops were then ordered forward, said, "I come not to bring peace, but a sword." No and cannon were placed so as to sweep the entire matter how pure his principles were, we have seen the result of his teachings upon others. We hear distance. The Colonel, with watch in hand, waited much said about the Saviour of the world-altogether for the expiration of the time, when not a rebel was too much. It is time we should go to work and see to be seen. Two hundred Massachusetts troops then

----- The government has appointed B. F. Butler of Massachusetts, a Major General of the U.S.

- The Maine Regiment, which arrived here on Wednesday, en route for the seat of war, are a stalwart set of men. They were enthusiastically cheered as they passed through our streets.

be accepted for three years, although Gov. Andrew vice the five regiments called for from this State. full number of 101 men each, and this can be done in a very short time. Equipments can be had at short notice, and the regiment has already over 700

centre of the system-forming part, indeed, of a harmonious whole, but preserving its own independent individuality to the end. I have often, within the last six or seven years, reasoned with the spirits with whom I have been in

reasoned with the spirits with whom I have been in communion, in regard to tho plan of their operations —have well understood what it was, and have, from time to time been instructed wherein 1 could aid in the work. Evils which afflicted the past and re-tarded the progress of truth in the olden time, they were determined now to avoid. Man's proneness to were determined now to avoid. Man's proneness to worship objects palpable to the senses, rather than the invisible Creator of a boundless Universe, should no longer be indulged with the opportunity of deifying the instrument rather than the Divine influence. This movement was not, therefore, confined to one instrument, but was confided to many, and the Town Hall. to one instrument, but was confided to many, and they of overy conceivable grade of society, so as to render the worshiping of them too absurd to be thought of for a moment. It has therefore been a cardinal principle with the spirits to let no one man have an undue prominence over his fellow; and we have none such, and are not to have. Mahomet, or Luther, or Wesley, is to be found in our ranks to interpose their imperfections between us and a direct reception by us of the Truth from the same Source whence they claimed to obtain it No. 1000, 2000, same source whence they claimed to obtain it. No one man shall stand in our midst like Moses, clothing his commands with the formula: "Thus saith But each shall work out his own salthe Lord." vation: to each shall be accorded the liberty of doing so in his own way; and each shall be taught to worship the Lord God and none other.

There was another evil which the spirits were determined to avoid, and that was one which would surely flow from organization. In every organization there must be some minds to lead, guide, and govern-and hence would arise inevitably an oligarchy among us. So it would be with any publication well grounded and permanently established : its controlling mind would surely lead, guide, and govern the masses. There is such a proneness in man to save himself the trouble of thinking for himselfsuch a disposition to indulge a mental indolence, by

The hand that made it is Divine? Truly yours, -London Spiritual Magazine, J. W. EDMONDS.

NOTICES OF MEETINGS. .

ALLSTON HALL. BUMBTEAD PLACE, BOSTON .--- LOCUTOS AND ivon here every Sunday afternoon at 2.45, and att7.15 'clock in the evening. Lizzle Doten will speak nuxt Sab-

CONFERENCE HALL, NO. 14 BROMFIELD STREET, BOSTON .-CONFERENCE HALL, NO. 14 BROMFIELD STREET, BOSTON.-The Boston Spiritual Conference meets every Tuesday evening, at 71.2 o'clock. (The proceedings are reported for the Banner.) The subject for next Tuesday evening is:-"What offect does the premature death of the Body exert upon the Soul or Spirit in the world of Spirite ?" A meeting is held every Thursday evening, at 71-2 o clock, for the development of the religious nature, or the soul-growth of Spiritualists. Jacob Edson, Ohairman. Spiritual meetings are held every Sunday at 10 1-2 A. M. and at 3 and 71-2 r. M. P. Clark, Chairman.

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

LOWELL .- The Spiritualists of this city hold regular meet-Ings on Sundays, forenoon and afternoon in Wells's Hall, Speakors engaged:-Mrs. F. O. Hyzer, during May; Miss Lizzle Doton in June; R. P. Ambler in July; Mrs. Mary M. Macümber in August; Warron Chase three first Sundays in September; Miss Fanny Davis in October.

GLOUCESTER.-Spiritual moetings are held every Sunday, at ...

Foxnono.-Meetings first, third and fifth Sundays of each mouth, in the Town Hall, at 1 1-2 and 5 1-3 P. V. Speakers ongaged.-Miss, Fannie Davis, June 16th; Mirs, M. B. Kon-ney, June 30th.

Warron Chase, for May; miss L. E. A. Desorce, Aug. PORLAND, MZ.—The Bpiritualists of this city hold regular meetings overy Sunday in Lancaster Hall. Conference in the forencoon. Lectures afternoon and evening, at 3 and 71-2 o'clock. Speakors engaged:—Mrs. M. S. Townseoud, last two Sundays in May and the first Sunday in June; Mrs. M. M. Maoumber last four Sundays in June; Miss Lizzie Doten during September; Miss Laura Deforce during Cotober; Mrs. Anna M. Middlebrook during November

PROVIDENCE.-Speakers engaged:--Miss Emma Hardinge in May: Mrs. F. O. Hyzer in June; Laura E. DeForce in July; Mattle F. Hulett in Aug.; Mrs. A. M. Spence in Sep-iomber; Mrs. M. S. Townsend, the first two, and Mrs. M. M. Macumber the last two Sabbaths of Oct.; Belle Scougall in Nov.; Leo. Miller in Dec.

COLUMBUS, PA .- The Spiritualists of this place hold meetings the first Sunday in each month in their chi

Monday a band of Secessionists at Hampton sent a deputation to Col. Dimmick, commanding the sole possession of the road leading across the Dyke which has been lately under guard of the garrison. Col. Dimmick's reply was, that he would give the

-Advices from Fortress Monroe state that on

rebels just ten minutes to disperse. Two companies