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THE

LADY AND LOVER,

A REAL ROMANCE.

BY ALEXANDER T. HATHAWAY.

[CONCLUBION.]

CHAPTER XVII. "Treason has done his worst: nor steel, nor poison, Malice domestic, foreign levy, nothing Can touch him further !"

It did not occupy them long in finding a skiff, after reaching the quay, into which they sprang, and in a brief time were sailing the waters in the direction of the Italian shore. After a weary voyage, they reached the point on which Bandolo had so many times disembarked. Climbing over rocks and ledges, they came at length to the spot with which Bandolo was much more familiar.

They now walked on to the outer door of the subterranean cavern, which was tightly shut. Bandolo touched its hidden spring, and it flew back on its hinges. They groped along for some time, until they came to the door of the inner cave. A moment Bandolo listened. He thought he detected the sound of voices. Instantly he applied his silver whistle to his lips, and blew loud and shrilly. Then followed perfect silence.

He raised and blew it a second time. This time It was answered. Then the door swung open hastily, and Bandolo and his companion passed through.

mute with wonder. to you again!" said he.

"Hurra! Hurra! Long live Bandolo!" they shouted, till their voices rent the cave.

"This person, my brave comrades," pointing to the companion with him, " was your late leader. nied by Calespee and Masea only, want forward She is my betrothed."

"This a woman !" all cried out.

my betrothed! She came among you, and asked to dripping with foul moisture. The walls were all herself worthy, I am told, of her mission."

"She did-she did!" they all answered. Venitian soldiery, and carried to Venice. This day through a screen. In an instant a glare of the goldthe Doge himself has recognized her as his own en sun flashed into the untenanted room, as if it

daughter." "Impossible!"

"It is nevertheless true. Knowing her, the Dogo sent for me. I knew her as quickly. Do you not She drew forth from her bosom the miniature her think I was proud to know that, disguised as she mother had left her. They were a striking resemwas, she drew the sword for my name? Indeed I blance! The story was all told. That ploture on to tell you: I am the Doge's son !"

Their astonishment, verging on disbelief itself,

cannot be described. "What I tell you is Gospel truth," repeated Bandolo. "I am the son of the Doge. Till this, he had believed this fair maiden was his child, but his mistake has been made plain to him. He has bidden us fly together, and never take up arms against Venice again. I shall do as he wishes. My roving days. comrades, are over forever. My appetite for revenge is satisfied, for I cannot go against my own father, and him who has taken care of this dear one all her life. Come, my comrades, let us drink once more to our former days, and then separate and go our own ways in the world. But I want you first to promise me that this mode of life shall henceforth be abandoned. It remains for you all to turn and aid Ven- the first time looked at him. She gave one pieroing ice, or you shall all find quiet and peaceful homes in shriek." the island where my betrothed and I are going. Will you promise me, from this day, to renounce

your present mode of life?" They answered unanimously-"We will!"

"Will you swear?"

"We swear!" replied they. "Then let us once again pledge each other in generous wine, and, henceforth, farewell to the brigand's

life forever !" They filled their goblets and drank them off together. It was their last revelry in the bandit's cave. They could not but feel sad, too. This life of theirs had a wild charm for them. It was crowded for the first time. with the romance of hazards and dangers, of escapes and adventures. It made their blood fly rapidly. It filled their hearts with high hopes, even if it also plunged them at times into the deepest disappoint- "and hear me!"

ments and despair. Bandolo led the way.

"those who will still follow my fortune! With our me. It would have been, had I not known the gold let us purchase a vessel. In her we will em. place so well. A subterranean passage led from its bark for Sicily, where I shall forever make my home. dark walls even to the river. As soon as I recovered Who go with their old leader ?"

About a dozen stepped forth.

I hate to leave you here." "We will go back to humble but honest labor again." answered they.

"Do you tell me truly?" They relievated their determination.

"Then farewell!" he added. "Should any of you, my brave and trusty comrades, ever approach the coast where your old leaders dwell, do not forget to use freely the services of Bandolo. They will always be ready for you. Farewell!"

They parted then and there, and the scene was touching. It would hardly be thought that brigands and outlaws possessed such tender feelings as they showed.

Of those who went away with Bandolo, were Guiseppe and Marco. Fedore would unquestionably have followed, too, but nothing had been heard of him since he received what was thought to be his death wound in the fray. Yet the reader should himself know thus much about him. Having crawled away to die, he lay on the ground insensible, until the fight was over. He was not found, because he had been at such pains to secrete himself. He lay in the spot he had chosen till the soldiery had sacked and left the cave, and then came to himself again. Crawling back to the cavern, he found wine, with which he refreshed himself. Seeing that the place was desolate, he concluded that all his comrades had been either killed or captured. In despair he went away to the wilderness, and noth-

ing was known of him by mortal. The party under Bandolo went down to the shore. Following its course till they came to a little village, they fell in with such a vessel as they wanted, and purchased her. Embarking in this, they bade a long farewell to the land they loved with sighs

and regrets, and tears coursing down their cheeks. They endured a boisterous voyage, filled up with storms, and threatening to make wreck of their frail vessel. But they had been much too familiar with danger to quail in its presence now.

Finally they came to their desired port-a quiet little haven, into which they easily worked their vessel and came to an anchor. The country was in all the beauty of luxuriant verdure. The landscape The men all sat ranged along the interior of the was levely in the extreme. There was a low, stone cave. When their eyes fell on Bandolo, they were house standing some distance back on the slope, apparently much gone to decay, and not tenanted at "Not know me, your old leader? I am come back that time. Viola Instinctively looked to this as the home which her mother had bequeathed her, nearly twenty years before. And thither all directed their willing steps.

Reaching the door, Bandolo and Viola, accompawhile the rest remained ellent in the rear. They laid their hands on the latch, and it obeyed the pres-"Yes," answered he, "you have had the honor to sure. It swung back in its hinges. But a wretched e commanded by a woman; and that woman, too picture of decay met their eyes. The ceiling was take her lover's place. She swore to avenge the gaping with seams. The floors were opening to let death she supposed I had suffered. And she proved them through. The stairs were fast tumbling, one over another. They proceeded cautiously into one of the rooms. It was so dark that nothing within "She was captured in the fight you had with the could be seen. Bandolo hastened to let in more light

had found its way into a tomb. But lo! what was that object on the wall! The quick eye of Viola at once took it in. A portrait! was proud enough. But I have something besides the wall was that of her own mother! Now was she fully satisfied that these domains were all her

> Passing through this room, they opened another door. As it swung back, the figure of a man, flitting across the room, was dimly seen.

> "Who is that?" thought Bandolo. Marco and Guiseppe rushed in and seized the intruder, and dragged bim forth to the light. He was a mass of filthy rags. His beard and hair were very long, his features were pinched and sharp, and his eye was wandering. He seemed the very pic. ture of despair.

"Who are you?" roughly demanded Bandolo. "Bring him to the light!" said Guiseppe.

He was dragged, trembling, haggard, and full of fear, into the middle of the room. Then Viola for

"What is it? What?" demanded Bandolo. She pointed to the creature in terror.

"Is it so?" demanded he.

"What does this meau, Viola?" he called again. "The monk! The monk!" cried she. "It is Father Petroni !" Bandolo looked at him searchingly.

The monk silently bowed assent. It was indeed

"Craven!" shouted Bandolo, seizing him with fury ; " how camest thou here ?" "I will tell thee," spoke the trembling creature,

"Or else take this dagger to thy heart, villain i

where it should have found its way long ago!" "Stay-stay the dagger!" shouted the monk,

"Then go on, wretch!" oried Bandolo.

"When you threw me into that dark hole under "Now for the nearest port with me," said he, the convent chapel, you thought that was the end of my consciousness, I crept along this passage, on my hands and knees, until I came to this aperture. I "But where will the rest of you go, comrades? crawled out in safety. Then there was nothing left to me but to fice. I could not remain there a day. nor an hour longer. I took a boat and left the elty with all haste. From day to day I wandered, begging my bread. I stopped nowhere, and spoke with, no one. I resolved to go on, to keep traveling till I

should find some old ruin where I might hide myself. I was the most like a ruin myself, and determined to live in one ever afterwards. I came at last to the other side. this one. I have dwelt here a long time, and unmo- The wall was high, and could not be scaled; so of them. I fear nothing now. There could be no ready and waiting with a key. more wretchedness for me than that I have already | They were both punctual to their engagement, as suffered. And, in this condition, you-you, whom I was to be expected in such a case. And what a glad least expected to behold again—have at length found greeting was not this of the two lovers ! me! Where shall I go now? Will you slay me

and over again ?" "Fear nothing like that now from me," answered with a group of fortune tellers. They stopped, and Bandolo.

"But can you forgive?" he asked,

revenge now?" said Bandolo.

"But how can she forgive me?-She whom once endeavored either to disgrace or destroy?" "You shall pay the full penalty for that!" re- it!"

sponded Bandolo, quickly. "Mercy! mercy! as you finally hope for it yourself!" screamed the monk, pale and trembling.

"This, then, is your punishment: Those whom you once labored to separate forever, you shall now, by virtue of your holy office, unite in marriage !" "Not worthy! Oh, no, no! I am not worthy!"

"Worthy or not, you shall do it, and none but you! Come, make yourself ready !" Immediately Bandolo and Violo, their little party gathering as witnesses around them, stood up before

the broken old monk, and he proceeded to perform the marriage ceremony for them. He asked Heaven she!" to bless the union. And thus did Bandolo at last njoy his triumph. The moment it was over, the new bridegroom

turned upon the old wretch, and said to him: "Now begone! Never cross my path again! On

peril of your life, heed well my words! Here is money—take it. Be out of my sight at once ! Wander now at your pleasure, up and down the face of the earth! Go and haunt your own soul, if

Without another word, he bent a stern look on the guilty monk, until he withdrew from his presence. Then he took his newly made bride into his arms, and exclaimed in tones of presents, ordearment:

"My bride! "ray rotal", No interest power shall power shall power shall

CHAPTER XVIII.

without more circumstance at all I hold it fit that we shake hands and part.

To go back a little. As soon as the Doge met the Counsil, he explained o them the discovery he had so unexpectedly made, there!" and frankly told them that he had suffered both Viola and Bandolo to escape out of Venice, on condition that, at least for many year, they should not return again. They well knew bow sore a trial the whole matter must have been to him, and therefore were inclined, if only out of respect for the Doge's high office, to pass by the transction in silence.

The people were wisely kept in ignorance of the whole affair. The Council possessed just that sort of machinery which could keep such a matter a seoret forever.

Old Nancie was sent for. The hunted in her dismal chamber, but it was vacant She had mysteriously disappeared. She had lit the implements of her art behind her, however. here was the clepsydra, or water-clock; there the arlous pieces of drapery by whose concealing aid se made the common things about her look mystelous to the observer: but she herself had gone.

Time rolled on. The compnions of Bandolo, who had followed him to his new ome, were now settled industriously in various directons around him. Bandolo and Viola preserved thold stone house of her mother, as a precious memero of other times : but a sweet villa was erected no a great way from it, which they had converted ito a perfect paradise. Viola now bore the name he mother lad bequeathed

Her pretty little waitin maid, Juliet as soon as she learned that she had jost her mistres, became inconsolable. Going on loard the first vesel she could find, she set sail for with for a port invrance, and entered a numbery in one of the little to us in the southern part of that country. She was sik of the world, altogether, and craved only solitude. The would be where she could breathe out her sighs and her prayers unheard.

On a certain silvery right in summer, the moo a young man strolled without the walls of the town, to where this very nannery stood, and sat down close by the grounds, and began to ruminate. Evidently he was sad and weary. There must be some secret cause for it all. What was it?

He broke out in singing, as if to relieve his thoughts of their weight. The songs were only such as were adapted to his feelings, but always of a melancholy strain. At length he struck on a strain that was as familiar as a "household word." He went through the parrot only when you see my brothers dancing it with a great deal of expression. Even his own on the greet and tell them how I pine in a little singing affected him to tears.

He paused. Presently he caught the very same strain from the other side of the nunnery wall! He tree. The merint returned, and immediately told repeated it, on his part, it was repeated from the his parrot, who dead from his perch on hearing other side! Instantly he seemed a new person, and the news. The chant with tears, ploked up the

called out: Juliet! Juliet!" A voice answered at once ! " Is it Fedore?"

"It is I! It is!" said he, in a torrent of joy. "Joy! oh, joy!" exclaimed the female voice, on

lested. The spirits that were once said to haunt Juliet directed him to be at the furthest gate, on a this house, are now all obedient to me. I fear none certain hour of the next night, when she would be all

They made off together, Juliet in disguise, resolved where I am, for crimes of which I am guilty over to take the first vessel that offered, and leave the country. On their road to the coast, they fell in asked of one of them-an old woman-the nearest route. She took the pains to point it out to them. "You are wretched: how can I nurse a feeling of They were turning to depart, when a certain expression of Fedore's countenance caught the old crone's eye, and she broke forth excitedly :

"I have seen that face before! I know I have seen

"Where?" demanded he. "Oh, yes! and this other face, too!" added she, with much increased vehemence. "But where? where?" he repeated.

"Who are you, then?" demanded he. "Don't you know me?" He protested that he did not.

" In Venice !" whispered she in his car.

"Nor you?" turning to Juliet. No, nor she, either. "Then I'll tell you," added she, in a more confi-

"What?" both exclaimed together.

"I tell you truly; I am the old fortune-teller, the nurse of Viola, and Bandolo! Yes, I tell you I am the same !"

dential whisper still. "I am Nancie! Yes-I am

She it was, indeed; but she was greatly changed. Sitting down by the roadside, each party disclosed their own experience in the world since they last met. The old nurse was in possession of facts concerning Viola and Bandolo, of which neither Fedore you can, with the single knowledge that you still nor Juliet know anything, so long had they been exiles from Venice. So she went over the whole history of Bandolo's capture, trial, condemnation, and final pardon, and likewise of the romantic robber-life of Viola, her capture by the soldiers, and her escape; and, finally, how they had both fled together beyond

> "Ab, if I did but know where my noble master is now," exclaimed Fedore. "But that happens to be just what I can tell you,"

> "You! can you tell me that? Oh, then, tell me in the very next breath! I will be at his side, with Juliet, too, as quick as tide and winds will take me

"Be patient, and you shall know the whole," added Nancie. And from this point she let them into Viola's history, and the locality of the ample possessions

that had been left to her; and said that, beyond a doubt, both of them would be found upon them then. This filled both hearts with unspeakable joy. They expressed their gratitude over and over again. and took leave of her, with tears in their eyes, to

continue their journey. They came down to the coast just in time to embark on board a vessel bound for Sicily. They made a quick and prosperous voyage, and in due time reached the port of their destination. Without further delay they set out for the spot that held the

objects of their devotion and love. After several days' slow and weary travel, Fedore came into the neighborhood to which he had been directed, and, seeing a stranger not far off, went over to him to put further inquiries. The moment he came near the stranger, he called out:

"Guiseppe! Guiseppo!" It was even he. Bandolo could not be very far off. He conducted them to the villa of the latter, and left them to make their way in for themselves.

The meeting surpassed any scene to which description is adequate. Words are too tame and measured to convey the spirit of so joyous a surprise. Master and page-Mistress and maid, were thus happily

re united. All four lived together peacefully for many years, made better by the rough and bitter experiences through which they passed.

Nancie and the old monk continued ever to be wanderers. That was the penalty exacted of them.

The name of Bandolo was mentioned almost under the breath, in Venice, for long years after these hanging her swelling crescent high above the horizon, rents. There were few in whose memories his hold ad unparalleled deeds did not long remain. It was atormy life that he had lived thus far : but it was liged up at its close with a bow of promise like tha thich spans the sky after a long and troublous storn Bandolo became another man.

> A PEIAN FABLE. A Persian had a pet parrot, and preves to going to India he asked Poll what present Lihould bring her. "No present," said prison." Therechant journeyed and delivered his message, and parrot immediately fell dead from a body and cast it o when to his surprise the parrot revised and flew to be, saying, "The Indian parret taught me to die to free. One day, master, then shalt so gain thy frem in

Written for the Banner of Light. WORN-OUT THINGS.

BY KATIN GRAY.

Woman's patient, relf-sacrificing spirit is often made the theme of praise for an admiring world to gase upon. These qualities are commendable, truly, when exerelsed in a proper direction, but there are conditions. and those generally which are the subject of this species of laudation, which make them simply a stupid compliance to unjust demands, slightly illustrated in the not ancommon incident of a woman expected to preside gracefully over a household, and at the same time perform most, if not all, of its menial servitude, in addition to the office of rearing children, and passing her nights in broken slumber attendant upon their many needs ; so that her face grows old and thin before its time, and she goes an early martyr to the tomb, or a suffering invalid, shorn of the strong, healthy cheerfulness so necessary in the family circle, beclouding with a dark shadow, the precincts that should be enveloped with an atmosphere of roses and all sweet things. Then, instead of making a merit of, and holding up for an example, this forlorn domestic picture, should we not. one and all, cast this practice into that receptacle of worn-out things, where those Sunday-School books belong which are filled with records of the impossible children who were so good they died very early in consequence; or if they indulged in the natural pastimes of mirth and innocence, and were not saintly in the accepted forms of cant and narrow-minded bigotry, or possibly were forced into evils by hereditary causes, or existing circumstances, were sent into everlasting tor.

ments, to appease the wrath of an offended Deity. Here let me digress one moment more to show the tendency of such writings upon the tender minds of those little beings the mistaken writers thought to benofit. The young readers either penetrated the disguise. and finding them unmitigated fiction, threw off all wholesome restraint, or, like the little girl I knew. whose conscience was so exceedingly sensitive that she constantly drew comparisons between them and herself, so much to her own disadvantage, that finally her full heart overflowed in this request to her mother :

.. Mamma, when I read about such good little children, I find they never live long. Now, which had you rather have me, good like them, and die pretty soon, or just as I am, and live longer?"

This child's tender conscience became so morbidly sensitive that her mother was obliged, in satety to her well being, to withdraw her from the Sunday School, and exclude from her perusal all those books fraught with such evil.

Would it not be better now, in an age when woman begins to be recognized as being worthy to become a companion to her brother, husband, or friend, and acknowledged as having some little intellect, to take off this pressure of manifold burdens from her life, that and frivolities, still supposed by many to pertain to her sex, instead of her condition, and thus all those connected with her become elevated in a corresponding ratio, bringing about the only true social reform. that which shall commence at our very hearth stones?

Rare would be the necessity for this overtasking process of labor, when help would gladly be bestowed, by those otherwise free, for that small remuneration within the means of every man of common intellect, and corresponding industry. I believe in no other country on the face of the globe can be found this spectacle of requiring women to officiate at once in so many depart. ments. She must be housekeeper, servant maid, seamstress, nurse, and withal mother; which latter office, of itself, should exempt her from an excess of all other cares. And here fooms up a picture, the very outlines of which would swell into a long essay, upon causes of the physical prostration of the present generation. As well require of man that he should be, at one and the same time, proficient in, and executing, several different trades, as there should be this woman of all work.

These remarks pertain not to those two extremes. where wealth with its retinue of servitors, on the one hand, and scarcely an aspiration above the wants of the lower order of animal nature, on the other, remove these requirements. But I speak of that sterling middle class, which holds the earth in balance, and might. under a wiser system of distribution of labor, make this large domain one scene of happy homes, from which should go forth sons and daughters, strong in body, clear and firm in intellect and morals.

"Well, well," sayeMr. Shortsight, "tut, nonsense! Did not our grandmothers spin, and weave, and cook, and wash ?-and wan't they healthy and contented ?" You may think so, my good sir, but could you go back to their times, you would find a far different mode of living; and even then, there were poor wearied mothers who could have told you of trisls you think not of; and you forget, or perhaps you do not know, that in this mighty struggle between fancled duty, and inflicted wrong, now and then a fetter has snapped asunder, until the captive has so far risen as to catch some stray beam, warm and invigorating, from the realms of science, or tasted the sweets of fitted companionship with cultured intellects. Think not, sir, she will now go meekly back to your grandmother days; if then a woman's whole merit lay in her ability to minister to the physical wants!

Let us rather admire the spirit of that woman whose eves were suddenly opened to the perils of her position. It was in the second, or third year of her marriage. Maternity had brought with it an accession to her cares. She looked forward through the vista of coming years, and saw, brought to her own home, the dark shadow she had seen resting over many a house. hold, in her short life-the increasing family, the wearled, broken-down mother, the fretful discontent consequent thereon, and worse than all, but not infrequent, the alienated husband, alienated through those very burdens imposed on the too yielding wife. She saw all this, and determined that such should not be her lot. She called a council; not for war, not for recession, but for peace. Two propositions ahe laid before him equally interested with herself. She would become the mother of his children, but exempt from all care and toil which should unfit her for the proper discharge of a duty toward them, requiring good, health, a clear brain and consequent cheerfulness; or she would be to him—a good housekeeper and nothing more. If the reader would care to know, I will say, the choice was satisfactory on both sides, and one happy household in our land is the result of this decision. frequent, the alienated husband, alienated through

Written for the Banner of Light. THE NATIONAL TRUASURT VAMPERES.

BY A. P. M'COMBE. Of all the base and deadliest foes That now beset our nation's life. None half so foul, or dire as those Who feel content amid the strife. If they can plunder any; Who cry aloud, both wide and far, " Their glorious country," hear their shout Of love for every stripe and star, And yet would suck our life's blood out, If they could turn a penny.

They 're worse by far than thieving Floyd. Who rifled for his traitorous friends, They rob their own, and feel o'erjoyed. If they but gain their seltish ends, For fightings they 're without it. What care they for our honored flag. When'er pelf and lucre ceases: They 'll swop it for an upstart rag. And for less than " thirty-pieces." And never "hang" about it.

The people now have full decreed That every dollar, life and all, They'll freely give in time of need, To bury deep, as with a pall, This monstrous dire rebellion. But soon a murmur deep will rise. If patriot's blood must freely pour. And all this mighty sacrifice Tends but to add to villains' store. Who plunder by the million.

If this rebellion's not crushed out, And dissolution proves a fact. 'I will surely thus be brought about. Forgeting country for "contract," In greedy love for mammon. Oh! Northmen, you within whose breasts Still burns the memory of our sires. Come forth, and by your stern behests, Confound, and crush these foul vampires Whose patriotism 's gammon.

Like Rome, the proud-like honored Greece-We, too, will sink to swift decay, If foul corruptions still increase. And plundering vampires have their way. Upon the nation's purse! Away! thou sordid, leecherous band, No more block up the patriot's way ! Aside! from where true freemen stand, Let us and traitors have fair play, Or gain our withering curse. Jarrettwille. Md., Jan., 1862.

Original Essays.

PRINCIPLES OF ORGANIZATION, AND THEIR RELATION TO SPIRITUALISM.

BY EDWARD B. FREELAND.

NUMBER TWO.

In the first article, under this heading, published in the Bannes of January 18th, I affirmed that the true constitution of Government consisted in the harmonious adjustment of the two opposite principles of en-tire individual freedom, represented by Democracy, on the one hand, and of absolute authority, represented by the Monarchial constitution, on the other. I was obliged to treat the subject very superficially, in that article, in order to confine myself within the bounds of newspaper limits. The question is, however, too important to be dealt with lightly; and as the method of solution here proposed is one hitherto considered impossible, it needs especial elucidation. I purpose, impossible, it needs especial clucidation. I purpose, therefore, in this paper, to attempt its further development. I shall endeavor to show that these two principles together include all the essential elements of a espies together inclines and the essential reflect is vernment; that either one of them, taken singly, is incompetent to a good Government; and, finally, that the construction and perpetuation of a Government, upon these seemingly antagonistic principles. ciples, is possible, and is, in fact, the only possible ba-sis of fixed, lasting and efficient organization?

In the past, Governments have been predominantly representative, either of the principle of absolute authority, or of Individual liberty; but there has been no attempt at a Government which should harmonize and give full play to both of these opposing principles. In the earlier ages, the idea of individual liberty was al-most unknown. A Patriarch, a Chief, a King, as-sumed his position as rightful lord of the land and ruler of the people by divire right, and swayed unquestioned. As intelligence increased and superstition waned, the people rose into power, and tossing to the winds the pretensions of Church and State, gradually withdrew from rulers their hoarded prerogatives and established the foundation of all government in the interest of individual liberty, and in the dogma that all authority emanates from the people.

The fundamental idea in the Monarchial or Abso-

Rate Authority Principle, as distinguished from that of the Democratic or Individual Liberty Principle, is the inequality of men, and the diversity of their capacities and functions. This idea lies at the basis of all non-democratic Governments, whether Monarchies, Oligarchies or Aristociacies. In all Governments of this kind, the right of rule and control is assumed by a few, or by one, and the mass are forced to accept the rule and bow submissively to it, whether they are

pleased with it or not.

Exactly the opposite idea lies fundamentally at the base of the Democratic Principle, representative of individual liberty—that is, the equality of men, and their capacity to fill, alike, all stations, and to perform, equally well, all functions.

Each of these fundamental ideas, lying at the base of these two opposite and antagonistic principles, contains both a truth and a falsity. The true system of Government will be found, scientifically, to consist in the harmonization of the two true elements. The false ones will be found to have existed, as a necessity. in the absence of the real complimentary truth. closer analysis of the two principles of Government will make this clear.

The inequality of men, and their consequent adapta-Ine inequality of men, and their consequent adapta-tion to wholly different functions, is a plain truth of Mature, neither to be gainasyed nor denied. This fact has been apparent in all ages and among all peoples. In the earlier epochs, when people were unenlightened, erude, and uncivilized, when selfishness and ambition were paramount incentives, and when there were no means of indicating the real heads and leaders of the people, the powerful assumed the position of heads, and forced the submission and loyalty of the weak. Thus priests, among a religious and superstitious people warriors among a military people, neurped the power of soutrol, and ru ed a people with absolute and irr sponsible power. Having no science of Government, the opinion, desire, prejudice or caprice of the supreme head was the only standard of law. Hence the cruel ties, the oppressions, and the tyrannics of the past In process of time, as intelligence became more gen eral, the people obtain d, one by one, various safe-guards against the wrong use of arbitrary power; and applied various limitations to the authority of the monarch. As commercial influence increased, the military power declined and superatition waned. Soldiers and priests gradually lost caste, and came to be regarded in the same light as commercial men and others. Meanwhile, in the ratio that any class or classes of men ceased to be looked up to or especially regarded, in that ratio power was withdrawn from class or individual bands, and assumed by the people. Thus the truth of human inequality grew dimmer in the minds of men, and became less regarded, until, at the minds of men, and became less regarded, until, at last, it was completely abandoned, in America, as principle of organization, and the opposite dogma of an's equality made the basis of a new and magnifi

The equality of man, thus lying at the basis of pop ular Government, is a broad truth in the nature of things, equally as important and as veritable, as the deposite one of the inequality of ma ; but in a some-want different sense. The inequality of man is an inhome difference of organization and capacity, by which certain indiviously are rendered fit to perform

ity idea, arose from the impossibility of determining who was inherently fitted for the position of ruler, either in the supreme ranks or the subordinate ones. Then, in the advance of civilization and knowledge, the presentative of the freedom of the people; and, as the either in the supreme ranks or the subordinate ones. Then, in the advance of civilization and knowledge. leither in the supreme ranks, or the subordinate ones. Then, in the advance of civilization and knowledge, the priesthood ceased to inspire awe; and when peace and commerce supervened upon, and gradually triumphed over barbarism and war, the minds of men began to question the right, sanctioned by immemorial prescription of the piest and the warrior to rule. In the further progress of civilization, the people came to a knowledge of their own dignity and worth, the mercantile man assumed an importance hitherto accorded to the untrafficking classes only, prerogatives heretofore deemed the due of privileged orders were withdrawn, the divine right of Kings and the special sanctity or authority of the Church and Clergy were dements predominently efficient in the former constitute this strength, so the elements preponderatingly active in the latter, tend to foster and enlarge this individual liberty. I shall now endeavor to show that the elements which relate especially to this enlargement of freedom, tend also to diminish the strength. of an organization. In other words, that the elements of strength, so the clements preponderatingly active in the latter, tend to foster and enlarge this individual liberty. I shall now endeavor to show that the clements which relate especially to this enlargement of freedom, tend also to diminish the strength. of an organization. In other words, that the elements of strength, so the clements preponderatingly active in the latter, tend to foster and enlarge this individual liberty. I shall now endeavor to show that the clements which relate especially to this enlargement of freedom, and those of freedom, are essentially the antipodes of each other. It is, at the same time, evident that a strong Government and a free people together, constitute a perfect organization. of far as regrawn, the divine right of kings and the special sanc-tity or authority of the Church and Clergy were de-nied, and all classes and professions came, in a great measure, upon the same level, jealously watching the interests of their own class, and resisting the assump-tion of superiority on the part of any order, with de-cision and tenacity. Under these circumstances the problem of Government became a serious and difficult problem of Government became a serious and difficult one. The interests of all parties and factions alike prevented the usurpation of power by any individual or single class; mutual jealousy prevented the installment in office of any member of any party, and in this dilemma the point was at last reached when the only practicable solution was found to be the concession and acceptance, on all sides, of the political, social and religious equality of all classes and of all people.

Yet this arrangement the lesse foundation and deficient of the adjuncts of the monarchic characteristics of the adjuncts of the monarchic characteristics of the adjuncts of the Characteristics of the characteristics of the adjuncts of the Characteristics of the adjuncts of the Charac

Yet this arrangement, the basic foundation of Re publican institutions, was only an armed neutrality It was the position people were forced to take, not be-cause they doubted the inherent inequality of men, and their relative capacities, but because there was no satisfactory method of settling the scale of inequality. Men had not yet—nor have they even yet—learned to examine themselves by the rigorous laws of intellectual truth, and to judge critically and impassionately of their real characters, actual abilities and true posi tions. Even had they so done, there did not yet exist the science by which they could have accurately determined their true rank. Judging, therefore, by their feelings and predilections, each class considered mental, physical, moral and practical qualification, its own the best and wisest, and the most entitled to the post of honor. Unable to adjust or harmonize these claims in any other way than by the mutual is upon exactly the same tooting with the lowest turthese claims in any other way than by the mutual abandonment of them as a basis of organization, they adopted that course, without, however, forgetting the truth of inherent inequality.

But while they did not forget this. as I shall show further on, the exigencies of their state and the ne-cessities of their basic principle forced them to act upon the idea that all men were equal in capacity and function. Starting upon the principle of human equality, in respect to the right of control, they were obliged to carry that principle still further, in deter-mining in what way civil control should be arranged; ence the elective franchise and the equality of individuals in selecting authorities. Thus resulted the bringing of all men to a dead level in relation to inellectual capacity, executive ability, and moral strength, in all that related to societary affairs; and so, upon this erroneous basis, forced upon Republicanism by the very conditions of its existence, popular governments have proceeded.

We see, therefore, that both species of Government which have existed hitherto—those representing the Principle of equality, and those representing the Prin ciple of inequality—have been based upon fundamen-tal truths; while the methods which have been adopted in each kind of Government, to carry out the true basic idea, have been, from the necessities of the case, essentially false. I purpose now to inquire into the respective beneficial and injurious effects of each kind of Government, and the method of securing their combined benefits, without the evils.

combined benefits, without the evils.

It is hardly necessary to dwell at any length upon the savantages or disadvantages of the Monarchial or Absolute form of Government. Still, Republicans are so enamored of their own form of polity, that they are apt to forget that the other form has any advantages or character over their own. I shall panse, therefore, to merely indicate these. The disadvantages of this kind of civil organization, the tendency to tyranny, the liability of the people to oppression, the inducement to keep the mass in ignorance, the necessary repression of freedom in speech, in press, and in life—these and it, the many progress other drawbacks to human progress are

Promptness is one great advantage of the Monarchial over the Democratic form of Government. A sinde mind only has to decide, and delay is not necesary in order to mould, convince, combine or harmo ize a people or their representatives. An apt illustration is now before us. The Secretary of the Treas ury is calling for an immediate supply of money. Before he can obtain it, however, the House has to prepare, discuss and agree upon a plan, the Senate has to discuss, and agree with the House, and the President approve. Thus more or less delay is inevitable in the ecomplishment of this pressing need. Had the settlement of the question rested with a single mind.

this delay would not have been necessary.

Direc Responsibility is another point in which the Monarhical polity is superior to the Democratic. The responsibility of affairs does not there rest with a class or numerous body of men, as a Congress or a Legislature, in which the whole body, being collec-tively responsible, individual accountability is easily but a single head stands toweringly visible on whom the praise and honor, or the execuation and condemnation of the people fall, accordingly as the Government is beneficent and wise, or injurious and There is, therefore, the incentive of an una roidable and open responsibility, in this system of Organization. The evils of the ruler's dependence for his place and

nower upon the caprice of the mass, are, in the next lace, wanting in it. Bribery corruption, pandering, avoritism, as a means of attaining to place and pow-er, are not necessary. Secure of both so long as he is watchful and careful of the interests and rights of all. Monarch's policy is justice, benevolence, truth and

Consolidation is another element predominantly rep-All departments being represented by heads, appointed by, and directly accountable to, the supreme head, the whole system of organization is linked firmly to gether, and each part mutually supports and sustains the other. From this naturally results Order, cs. ecially represented in this scheme of societary reguation. check by this consolidated authority, and Govern-ment stands securely above, and regulates the antagonisms, which, in a Democracy, are the very vital com-ponents of Government itself.

The recognition of the inherent inequality of indi-viduals, and of their different functions and capacities, becomes another, and perhaps the most important—if, indeed, where all are necessary, one can be considered of more importance-element in the monarchial sys The ruler is able to pick the very best men fo every place, and so to use to the best advantage all right application of the well known rule—" the pht man in the right place;" a rule impossible to bar.

ied out in a Democracy. I shall not stop to indicate any more of the learning of Government in which the monardal or ments of Government in which the monar at or absolute authority principle is superior. What I here state is, that these are more Nor are preponderatingly exhibited in the forme Nor are preponderatingly exhibited in the formed Nor are it is not necessary. It is necessary to do anything to save the ship [Loud applause.] It is necessary to throw everything overboard, that we may float. It is near question whether you prefer the despotism of washington or that of Richmond, and I prefer that of speaking of each of these forms of Goment, I wish speaking of each of these forms of Goment, I wish speaking of each of these forms of Goment, I wish shall throw everything overboard, that we may float. It is necessary to do anything to the save the ship. [Loud applause.] It is necessary to do anything to the save the ship. [Loud applause.] It is necessary to do anything to the save the ship. [Loud applause.] It is necessary to the ship [Loud applause.] I speaking of each of these forms of Golowing the case it also to be clearly seen that I and owing the casential pacities of the different kinds only from institute of the principles which approximantly developed in their polity, without pence to the many eloped in their polity, without pence to the many eloped in their polity, without pence to the many of the Monarchial or Absolute Authority Principle, namely: the inherent inequality of men. That owing to the absence of any correct scientific method of de-

pertain functions, and unfit to perform others. It is universal, ineradicable and persistent, it makes every human creature exentially different from every other, and, therefore, perfectly adapted to fill a certain place, which so other created being is adequate to.

The equality of man is rather a negative truth, than a perfectly one. It is a compromic, rendered necessary, in the absence of the positive truth. It has never principle.

The Democratic principle, on the other hand, is estimated to the interest.

The Democratic principle, on the other hand, is estimated to the interest.

ry, in the absence of the positive truth. It has never been intended or regarded as a denial of the inherent inequality of man, but only as an assertion of the equality of man, but only as an assertion of the relative of freedom. As the monarchical right to control or subject each other. I shall proceed to show, however, that by an inevitable necessity, owing to the absence of any science of organization, the practical working of the equality principle, has resulted in the subversion of the truth of man's inherent inequality, at least, in setual life, and in the assumption of the equality of man as to his capacities and functions.

The Democratic principle, on the other hand, is estimated to be principle gives way to this, the people, the press, the pulpit, the legislative body and the forum become freer and more independent. It is hardly necessary to enlarge upon this idea here. The unparalleled free dom in this Republic is the theme of the schoolboy, the delightful contemptation of the sage, and the hope of the oppressed in all nations and in every clime. I shall disals it, therefore, with the reiteration of the statement, that as the monarchial principle. tion of superiority on the part of any order, with de consolidation, order, independence, etc., were election and tenacity. Under these circumstances the ments which tended to produce strength in Government became a serious and difficult ment, and that they were the adjuncts of the monar-

place for which he can obtain the requisite number of votes. It would require a volume to point out the numberless evils which flow from this transparent falsehood. Nor is it needed to enumerate them. As I have before stated, the adoption of this theory was a choice of evils only, and, doubtless, was so understood to a greater or less extent, at the time of its adoption. The evils of the theory when practicalized, were probably well understood at that time. I refer to them here only to show the weaknesses of the Democratic

element, and how they may be neutralized.

This theory assumes that all men are alike in their reasoning powers, in their capacities of understand-ing, in their education, in their natural mental inclinations, in their knowledge-in short, in every is upon exactly the same tooting with the lowest turpitude. Virtue and vice are twins, and energy and imbecility go hand in hand as equals. The effect of this dead-levelism is becoming strikingly apparent in this country. Reverence and respect are feelings considered rather unworthy of an independent cition. Exalted station or lofty character command little deference, and liberty is almost synonomous with license, and familiarity with impertinent intrusion. A senator of the United States, a participator in the gravest councils of the nation, makes a speech in Chicago, and it is forthwith announced in the papers that "Jim Lane" addressed the people: while the senator "Jim Lane," speaks of the President of the United States as "Old Abe" and "Long Abe." The editor of a journal especially devoted to esthetics, editor of a journal especially devoted to esthetics, peeps into the President's dressing room window while that officer is engaged in his toilet, and serves up to his readers, as an especially delicate esthetic morse the number of minutes occupied in the Presidential shaving, shirting and dressing.
From this dead-levelism results our greatest weakness.

for the assumption that all men are competent to all places, includes the equally false one, that all men are allike able to judge of the right persons for the right of-fices. The effect of this is to prevent the right man getting to his proper place, and to make waste of our very best material. Inherent inequality has adapted men for certain stations. The men in this country who are the highest in mental endowment, in moral integrity and in practical power, should be the Presidents, the Senators, the Representatives—the rulers of the land. It is seldom that they are. The first Presi-dent of the Republic was the man unanimously recognized as "first in war, first in peace, and first in the hearts of his countrymen." because of his transcendent character. Place his time, the soramble of party polities has thrown when it wight on top, and the pyramid has tapered to the dimensions of Pierce and Bu-

The free elective franchise necessarily keeps out of place and power the men who are best fitted to exercise it, the men of the best thought, the largest culture and numberless other drawbacks to human progress are the broadest and most far seeing vision. Citizens will familiar to the thought of all intelligent minds. vote for those who represent, in the aggregate, their own opinions. Those, therefore, will be elected, who represent the opinions of the majority. The real states man, the deep thinker, the social organizer, the man of progress, never tepresents or stands upon the level of the mass, but is always ahead of them. And so he is always, with rare exceptions, condemned to private life, while those who stand upon the plane of thought with the mass hold theoflices. The two elements of thought-ful contemplation and practical adaptation are essential to the best states marshin, and these elements are often to the best states anship, and these elements are often-est found in separate individuals. A wise monarch could avail himself of boh. But in a Republic the thought-ful man would be left aside, from his want of practical tact, and his sensitiveness, preventing his mingling in the rough arena o politics; and the practical man would be neglected or his want of intellect.

As our best statemen are kept out of governmental affairs, so is our best thought kept out of literature. The book, the mageine, the paper, are supported in a Republic by the people. Hence they must be upon the plain of the people and no higher. The thought of our best thinkers, or wisest men, is beyond the mass, and therefore there i no demand for it. It can hardly find an avenue, and then only in those publications which, addressed to be few, and engaged in investigations beyond the comon-place, are careless of the judgment of the mass. The advanced thinker of America who wishes to giv his thought to the world finds ica who wishes to giv his thought to the world finds no channel in his ow country, which is widely diffused, but is forced to end his riches across the water to find an advent in th pages of the Westminster Review. As with states anship and thought, so with everything. A Republe is the broad platform where middleness and mediocry are always in the ascendant, and the highest worth ineglected and wasted.

Our own country furnhes at the present a powerful and pregnant illustratio of the fact that strength in a government is proportioned to its arbitrariness, and freedom to its werkness. The United States enjoy the in directly accountable to, the supreme near, including the construction of organization is linked firmly to and each part mutually supports and sustains ther.—From this naturally results—Order, estimated in this scheme of societary regular organizations of jarring factions are held in by this consolidated authority, and Government. It was found necessary to withstands securely above, and regulates the antagon, which, in a Democracy, are the very vital comtant of the compatible with strong, the consolidated authority and Government. It was found to be incompatible with strong, the consolidated authority and Government. It was found to be incompatible with strong, the consolidated authority and Government. The government is now followed to be incompatible with strong, the consolidated authority and Government. The government is now followed to be incompatible with strong, the consolidated authority and Government. The government is now followed to be incompatible with strong, the consolidated authority and Government.

ual libert was found to the incompatible with strongenerget government. The government is powerful
today, cause it has struct down the very basic elemental democracy. It is tirong, just in proportion
as it ydespotic. Listen to Wendell Phillips. In Dec.
19, 11, at the Cooper Institute, he said:
... at let me remind you of another tendency of the
tip. You know, for instance, that the writ of habeas
colus. by which Government is bound to render a reaset to the Judiciary before it lays its hands upon a cit.
fun, has been called the high water mark of English his material. From this results the wisest possible management of every department, the utmost efficiency, and all the benefits which spring from the co-berry. The present Napoleu, in his treatise on the operation of persons thoroughly adapted to, and engine Constitution, calls it he germ of English inamored of their business. There comes from this the stitutions. Lieber says that that, with free meetings magnificent and harmonious conduct of Government which can only result from the fall appreciation at Saxon blood has gained in the battles and tolls of two Saxon blood has gained in the battles and toils of two hundred years are these three things. Now, to day, Mr. Chairman, every one of them-babeas corpus, the right of free meeting, and free riess—is annihilated in every square mile of the Republic. We live to day, every one of us, under martial law or mob law. The absolute authority principle is superior.

though it may scarcely be necessary yet to be ry explicit, let me here say that the elements who I have affirmed are predominently represented by monarchial principle, are not wanting in the horeaftly or white the search more recially or like the state is, that these are more recially or like the search of t

termining the true grade of inequality, in the past, and seen's relative rank, the strongest have assumed to themselves the superior rank, and denying individual liberty, tyrannized over the weaker. That an equality important and vital truth exists in the Democratic or individual liberty principle, the equality of all men as reported their relative right to control or requisite such

dead levelism, on the other.

I shall endeavor to show, in another paper, that these antagonistic elements, when harmoniously com-bined, constitute the true form of government; and that this harmonious adjustment is feasible and practiof the ages.

CHARACTER.

BY HUDSON TUTTLE.

Disappointed genius comforts itself with the assurance that the brightest talent is often crushed by the pressure of circumstances, doomed to obscurity, while the more favorably situated, though less worthy, while the more favorably situated, though less worthy, but to the calm reason such a conclusion is surmount, but to the calm reason such a conclusion is few from satisfactory. These are true sides to this quake to the very centre, by the thunderbolts of this far from satisfactory. There are two sides to this question, and a middle course. While one contends that man is wholly superior to circumstances, the theological school, the other contends that he is only a creature of circumstances—the material. The middle ground is, that although circumstances powerfully direct his actions, he has the internal capacity to react on them, and evade, or surmount their influence.

The human being, standing before us, matured physically and mentally, is the representative of every law and condition which has ever acted on him or his progenitors, ad infinium. In him they are individualized, centerstantialized. He exists because of their action; he is what they have made bim. In this sense, man is a creature of circumstances. So far as these forces and conditions acted provious to his birth, he of course is not a free agent, nor in the fixed action of the great forces and elements of Nature. But on the great stances which surround his maturity, he acts by vir-tue of his inherent selfhood; the resultant of all pretue of his inherent selfhood; the resultant of all previous conditions which make up his selfhood. In this view he may be considered free; for what we call a man, is nothing more nor less than the aggregate of forces and conditions, many of which we understand, and many of which we do not understand. He is free to the extent of his organization; that is, he can do just as his organization, a representative of all previous conditions and forces—reacting on the surrounding conditions—will allow him to do. This freedom is quite distinct from the dogmatical tenet of free-agency, in-account of the dogmatical tenet of free-agency, in-account of the dogmatical tenet of free-agency, in-account of the dogmatical tenet of the dog much as it regards man's existence as an effect, be

much as it regards man's existence as an effect, becoming a cause, and not a self-existent cause.

Difference in the primordial, or pre-natal conditions have greater influence than those which environ us after birth These became integral parts of our being, because ourselves. The difference in these conditions makes the individuality of mankind. Were they the same, all men would be identically the same. The permeation of an infinite series of causes, produce rarely two beings identical. Hence one man is no more to blame for being unlike another, than the oak is to blame for being unlike another, than the oak is to blame for being different from the pine, or the leopard for being unlike the antelope on which it

reys. Character found in oak, pine, leopard, antelope, or man, alike is the expression of conditions, pre-natal and environing. As the acorn treasures all the orces which have developed it into a germ capable of roducing an oak, so the child is a treasure of forces which will develop a man, and such a man as this treasury compels. This is not wholly true. The acorn, germinating in a barren soil, strives according to the mpulse of the forces by virtue of which it is an acorn. tenance from the crevices of the rocks, its knotty roots can rear little more than a gnarled and blighted stem bearing dwarfish branches. What should have been a tree lofty and gigantic, is blighted into a pitiful shrub.

The same acorn germinating in a fertile soil, watered by the same showers, refreshed by the same dew, and enjoying the same sunshine and shade. Winter and summer, having only this one condition unused, strikes great roots deep down into the earth, and on them towers a column-like stem, supporting a forest of branches. So the child, dwarfed by poverty, and constantly subject to the page of want is dwarfed its of the world, as well as the Confuciuses, Zoroasters, Menuses and Christs, but they can do nothing without preëxisting individuality organized in harmony with heir requirements.

but one Alexander, one Menu, one Christ. Could there have been more? Yes, for revolutions such as they directed developed their own leaders, and it were strange if, among millions, all subjected to the engendering forces of revolution, more than one were not capable of leadership. Greece would have overran Persia had Alexander died in in fancy. The eventiwould only have been delayed until another leader could have been born.

Thus we place little faith in the genius which ex-

Thus we place little latin in the general lament his fate in sorrowing numbers; the philosopher must pity both genius and most. Might as well talk of a nightingale living a long life without singing, or a lark not greeting the morn. The music is in them, and will out, spite of cage or bars, and can only be extinguished with life. Boy at the plow, imagining your self a dwarfed Shakspeare, think of Burns singing a song while tagging the furrow, just as you are, which vibrated human hearts round the world. The secret of is success was that he was Burns. There are none like him, and none need expect to be, not even desire to be. The world hates duplicates; the last it always considers a caricature. Burns's age wanted a Burns, and he came. Our age desires different developments. and if you are the one called, be assured you will not die unwanted. This view of man's mission is liable to abuse. Believing that we are wholly creatures of circumstances, we idly remain awaiting the issue, waiting for a summons to take some great position. When thus benighted, we should consider that we are ourselves the greatest circumstance of our existence, and our own activity an energy must earn the place we desire. The French Revolution might have passed and never called the name of Napoleon, had he not, educated in its spirit, seized with masterly grasp the control of its discordant elements.

Cincinnatus may be called from the plow to the dic-

tatorship of an Empire; but never, had he not, by a long service, already shown his masterly genius for command. Such great turns of fortune never overtake the unprepared and waiting drones. They may wait to the day of doom, and wait still. "God helps those who help themselves," and fortune is the helper of the energetic.

The individual may bide his time, gathering strength and preparing, only biding that he may be prepared in season to grasp the first opportunity he is "lord of;" then he makes a mark wide and deep in the hearts of mankind, as the path of an avalanche. See how it is with that. Through the long Winter days it rests on the mountain's brow; day by day the snow falls, adding flake to flake; and the sleet and rain congeal to ing hake to make; and the steet and rain congent to its surface. Still it reposes, grasping the rocky brow with tighter hand, and amid tempests and clouds remaining. Spring comes, and the brea h of Summer warms the mountain. Then it is ready for the dreadful leap, for which all Winter it has been preparing, and with a thundaring crash, reaching from charm to have and with a thundering crash, reaching from chasm to chasm, and rolling in dying accents from crag to crag. it rushes to the plain. Generations of men unnumbered will behold its deep furrow, almost cleaving the manufaction to the control of the co bered will behold its deep jurrow, almost cicaving the mountain intwain. Had it not waited until prepared, had it fallen piece by piece, had it otherwise than thrown all the accumulated force of a year into the effort, the first grasses of Spring would have obliterated its path. So is it with the efforts of men. They can waste their energies in fruitless efforts; they can waste in idla waiting, they can by bushanding their waste in idle waiting: they can, by husbanding their frength till the proper time, shatter the world, and

obtain the homage of gener tions they have benefitted. The old adage, 'Seize time by the forelock,' should reid, seize circumstances by the forelock. Make the nost of your surroundings, using them for steppingtones to something higher. Never impatient, never

ontent. active over. Walnut Grove.

consists in hiding the want of it.

Waysido Notes, by H. M. Di Leaving Penn Yan our course led through Dundee, where nothing could be done but hold a small circle. individual liberty principle, the equality of all men as respects their relative right to control or regulate each other in society. That in the practical adaptation of this principle to actual life, the relative inequality of men and their diverse functions were virtually denied. That both these opposite governmental methods contain, respectively, a truth and a falsity. That the monarchial principle is especially representative of the great element of strength in a government, and the democratic principle, of freedom. That either of these principles, singly existing in a government, is inadequate to a good and permanent organization, and tends to destruction, by tyranny, on the one hand, or by dead levelism, on the other. hold "fanatical" meetings in, gratuitous services of the laborer," can avail but very little.

It will not always be like this, for the "arrows" of cable, in our own day, for the first time in the progress | the teachers of superstition and self-righteousness "shall pleree their own hearts, and their bonds shall be broken."

Note the wide and rapid spread of the doctrine of higher truth. The universe is its platform, the central principle of all principles, its corner stone; the human family, with all its relations, beneath and above, its structure or habitation; quake to the very centre, by the thunderbolts of this mighty Revolution; and where once those Babel towers stood in their beauty and grandeur, with silver-tipped spires, like fingers pointing to the "unknown God," "Nature will give birth to another child" of greater beauty, magnificence and strength.

Again to the narrative. Casting hastily, a few bits of fuel upon their smothered fires; imparting encouragement to the kind-hearted veterans with whom we tarried for the night, we took our departure for Watkins, which is situated at the head of the silver-breasted, miniature steamer dotted Seneca, to enjoy a visit with Dr. E. W. Lewis and family, where a number of other friends flocked in to greet us, "have a circle," and determine in regard to public meetings; but to their disappointment no hall could be obtained; for all were engaged for other purposes.

Dr. L. is doing a successful medical business. assisted by spirit-counsellors, through the mediumship of his wife. Scores who "dropped him" a few years since, because of his "spiritual fanaticism" and "insanity," have now returned to pick him up as a last resort to insure life, health and happiness.

Nothing worthy of note occurred as we passed up the narrow valley, (which is barely wide enough, for miles, for the carriage road, railroad, small river and canal to run abreast) to Horse Heads. Here we found a good work begun, by the efficient labors of Bro. L. C. Howe, and one or two others. Although I believe Master Johnnie Westlake (now a promising young man) was first used as a medium for taugible spirit-demonstrations, to call the attention of numerous relatives and friends to the cause, as well as to confound the wise heads of that vicinity. The cause is yet young here, and still it has wealth and much influence on its side. Lectured one stormy Sabbath to small audiences, and accepted an invitation for another Sabbath evening and rode six miles in the storm to meet the engagement, which we found had, through misunderstanding, been "taken up;" yet the friends finding we had arrived (contrary to their expectations) were determined to have a meeting. But the snow was falling so fact, and we were somewhat exhausted by the day services, together with our tedious ride, and they reluctantly adjourned. After despatching clairvoyant matters which awaited us, and administering to the sick under our charge. stantly subject to the pangs of want, is dwarfed, its nature distorted. The same child, surrounded by encobling influences, might astonish the world with the length, breadth and depth of his genius. Circumstances make the Alexanders, Napoleons and Grants bustle and excitement, and the weather such that our anticipated lectures in camp could not be given. Two or three small gatherings, at a few minutes' notice, was all that could be done. A warm and hasty greeting, a few hours of enjoyment of " life in camp," with our friends, an encouraging good by, and the satisfaction of knowing "the boys" to be in good spirits, and we hastened away as the long lines of hundreds of soldiers were "closing in" for the train which awaited to proudly bear them on.

Next, a meeting at Webb's Mills, in the parlors of Mr. and Mrs. Marvin. Our earnest pioneer, J. V. Maps, is yet at work in the broad vineyard of humanity. He has expended much time and money in the large work accomplished in that vicinity assisted by a few who have done what they could for human elevation. They have no hall, which has seemingly been a great disadvantage and hindrance to their advancement.

Three years since, Mrs. M. clairvoyautly examined Mr. Ephraim Brewer, of this place, and gave only one prescription, which in a few weeks assisted nature in completely renovating his system, which had been anable, for several months, to perform any degree of manual labor; and he was thought incurable by other physicians. The knowledge of this single cure through her instrumentality, will be an eternal source of blessing and reward. This is not the only case which our ministering spirits have succeeded in relieving or curing. We find them here and there, as we revisit different parts of the country. Verily, the "bread cast upon the waters" of the human sea is returning to us "after many days," to cheer and bless in our future efforts.

Thine for Light, Truth and General Reform, H. M. MILLER.

Spiritnalism in Cleveland, O. Editor Banner of Light-We have been enjoying quite a spiritual revival here the last two weeks, under the ministrations of Lyman C. Howe of New Albion, Cattaraugus County, N. Y. I have known Mr. Howe for the last two years as an earnest and devoted laborer in the great work of spiritual progress in Chatauque and Cattaraugus Countles, N. Y., and from what I had often heard of his eloquence and ability as a speaker, I had wondered that the area of his labors was limited to so narrow a field. On becoming personally acquainted with him, the mystery was readily solved. A more self sacrificing and devoted man I have never met. Ambition-only and solely to do good-seems never to have entered his heart, and thus it is that he has labored devotedly and almost entirely in "his own country," obedient always to the calls of his own people, setting at naught that old adage which makes the prophet less honored at home than elsewhere.

In the discourses we have listened to here from Mr. Howe, a middle ground was taken on many questions, such as the Bible, and the church, and of prayer he revealed in sentences of the most trans-There are many good people whose whole wisdom cendent eloquenee the uses of this natural devotions exercise in unfolding man's spiritual, intultion

At the close of his last lecture, the following resolutions were read to the meeting, and on being put ing rapidly to many degrees below zero. It was to vote, were passed annanimously, and a cordial in- known that these parties were very hostile to Spiritvitation extended to him to return to speak here unlism, having had one examination previously. again as early as possible:

Resolved. That in listening to the discourses delivered through Lyman U. Howe, we have been produced impressed with the marked exhibition of salritual power in using the human organism as a medium for the transmission of thought and we unheat stingly express our appreciation of the exalted obstracter of the teachings, as well as the plain practical, and comprehensive manner in which the doctrines of Spiritualism have been presented to us through him.

Resolved, That we cordially commend Mr. Howe to the brotherhood wherever he may go, as an earnest, able, and truth-loving disciple of human progress, worthy of the consideration of the wise and good.

Fraternally yours, C. D. Griswold.

Fraternally yours, C. D. GRISWOLD.

A Gheat in Utica, N. Y.

EDITOR BANNER-It is only a few weeks ago that Professor (?) Grimes lectured at Utica, and of course his efforts were directed to the obliteration of Spiritleft a few vestiges, which probably have sprouted, so before. I presume al true Spiritualists will say with me, "May his shadow never be less !"

Since the advent and departure Prof. G., the good people of Utica have had their sensibilities severely shocked by the occurrence of a murder and suicide. the details of which I hope you have not received, and I will not trouble you with them.

As a sequel to Prof. Grimes's lectures, I send you a slip cut from the Utica Evening Telegraph, of Jan. 27, 1862, (Dally) which I submit without comment, only to say that no doubt there is something for a basis to the remarks, though, as in most, the details are all open to question:

A GROST.—A gentleman doing business on Catha-rine street, was somewhat astonished Monday night rine street, was somewhat astonished Monday night last week, about nine o'clock, by seeing what he sertously believed to be a ghost. He was engaged in closing his store, and looking toward the harness shop on the corner of Franklin street, where James Dunn, the murderer and suicide, formerly worked, the gentleman saw the apparition walking toward him. He called to one of his employees, who came out, and while they viewed with wonder stricken eyes, the appalling spectre supresched within a few feet of them. palling spectre approached within a few feet of them, turned on its heel and retraced its steps; whence it dis-

We entertain no doubt when incarnate.

We entertain no doubt whatever, that the gentleman saw something extraordinary, for when he re-entered his store he was in a profuse perspiration and pale as a lily. He was always a disbeliever in the manifestations of spirits, and one of the strongest opponents of the arguments advanced by those who did. We have ourselves heard him expatiate at length on the subject, and pronounce absurd and ridiculous the belief of others. He is now a believer. His ghostship has appeared in several localities since the evening of its first demonstration. Cornhill, West Utica, and the vi-cinity of the Gulf have been favored with its presence.

so it is said. The Herald of this morning says the mysterious ghost has appeared on Cornhill, in a whiskey shop, for which, in his lifetime, Dunn made a cushion, half the price of which was to be paid in whiskey, but more than its price having run down Dunn's throat, the cash was refused, and now Dunn is haunting the shop for his pay, which he said he was bound to have some way. The proprietor is badly scared, and talks of closing shop.

We have still later information. This morning the Siret Ward carrier of the Harald in going his rounds.

First Ward carrier of the Herald, in going his rounds, the time being four o'clock, or thereabouts, saw an apparition, and it was Dunn's ghost. So he says. At all events, he was so impressed with this belief that he immediately returned to the office, and could not be immediately returned to the office, and could not be induced to continue his distribution of papers until daylight. Did the carrier see a spirit? We are willing to say that he did not, yet we do not doubt that spirits have appeared at some ages of the world, but the evidence of their appearance at this time is not strong enough to be satisfactory.

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A word more about Prof. Grimes. The redoubtable Professor engaged Old Fellows' Hall, at Mohawk, cloud hanging over us. My hands were then infor a course of lectures, but probably having learned stantly thrown over my head, and I was made to that Spiritualism had been scarcely agitated in this place, he neglected to "come to time," very much to No sooner than I spoke, it stopped raining. I was the regret of a few of the people here, who under not permitted to eat with the rest. After all had stand his true relation to Spiritualism. Had he done eating I was again made to say-"Clear the come, no doubt he would have prepared the way for table as quick as possible; and as soon as the last a profitable series of lectures on Spiritualism. Per thing was off of the table, the rain commenced poursonally. I have been waiting a long time for some ing down. All had to retire to the house, and it such favorable movement to open the way for a good lecturer on Spiritualism, and regret very much that it raining all the while. Prof. G. has neglected to furnish it. When the proper time comes, I will make known through the columns of the Banner, that Mohawk is ripe for the harvest. May the day come quickly, and when it does come, let some fearless advocate of truth. who fears not reproach and cares not for gain, come to the work. No doubt he will find reproaches enough here, and as our ranks are not very full, he can only expect to have his ordinary expenses, and a hall provided for him at first.

Should any interesting facts, having a useful bearing upon Spiritualism, come to my knowledge, I shall feel it my duty to send them to the BANNER. At the present time there is a dearth of such matter here, which will account for the long intervals between my communications. Yours, Eros N. Mohawk, N. Y.

Cinirroyance Triumphant.

DEAE BANNER-As I sat in the room in this place where S. W. Howard and Lady of Indianapolis Clairvoyant Physicians, were examining and prescribing for the sick, a man came in and inquired if he might be permitted to bring in a patient in disguise for examination. Having obtained consent shortly after he came in leading his subject, completely enveloped with some two or three thicknesses of a heavy cotton sheet, reaching almost to his feet. as well as disguising nearly all the balance of his body. The Doctor at once took up his case, pointing out very minutely and clearly the diseased organs, as also their peouliar manifestations. Whereupon Albany, says: the Doctor inquired, would the patient have a prescription. The man who led the patient in, replied fane swearing was administered to a New Yorker, by that he was an able-bodied man, not needing any A several of the Delevan House, yesterday. prescription. The Doctor remarked, "Such is not the together at the Delevan, an Albany boy about seven guise off, I will not only prove what I have stated as Yorker came up and said. Bub, by G-d, if you will regards the color of his hair, whiskers and temperament as being true, but I will prove by the use of out as diseased will manifest, it the moment it is with any gentleman who nees profane language, brought in contact with them."

All manner of excuses were now offered why such tests should not be given, persisting almost to the spectators, who had heard with satisfaction the last in leaving as they came, in disguise, It was moral retort from the lips of an innocent child." not until they were told they had come there for the purpose of gathering up capital, to be used against them as physicians, and also against the slways a myslery to me until I visited it. I found cause of Spiritualism, in a manner which would it a great sand bank enveloped in fog. The fog fed freeent them in no enviable light, that they con- the grass fed the sheep, the sheep fed the sented to the tests being applied as the Doctor proj. men. The part of the project of

and aspirational nature. He see that did a use posed. Presto, change! The disguise being removed, and a good in everything of the put partial args on-ward to that which is higher and better, man, the proportions of both guide and subject sink-The one in disguise was to go to the public as a contradiction to the former, without affording any means of showing its falsehood. The whole performance stands out in bold relief evidence in favor of both Clairvoyance and Spiritualism.

Yours for the progress of the race, Knightstown, Feb. 6th, 1862. J. H. Hill.

A Retrespective Miner.

Bro. H. S. Libby writes us from Mountain City, Colorado Territory:

" How often my mind, while engaged in extracting the shining metal from these big bills, the grandest work of Nature, runs back to your proud old Athens of America, and contemplates the many happy hours I have spent in the Melodeon, listening with cager ualism; but it is scarcely necessary to say that he spirits clothed in immortality, as well as mortality. attention to the truths of Spiritualism, as taught by Ah, those were happy hours, long to be rememthat the subject now covers more ground that it did bered. And as I see daily the eager throng of gold worshipers, exploring every nook and corner of these mountains in search of their God, lask myself the question, how far hence is the time when man will cease to worship his golden God, and have all his animal passions become so modified, that instead of their being the governing power, the spiritual will assumes the throne, and make man what he should be, a true Spiritualist in practice as

well as theory. I suppose to the many readers of the BANNER, a description of this Western country might be more interesting to them than writing about war and its consequences. Yet in one short letter it would be impossible to convey a very definite idea of this vast country that is now being opened up to civilization. Suffice to write, our young Territory of Colorado never was in a more flourishing condition. All classes of people seem to be busily employed at their several avocations, with a fair remuneration for their labor. I might with propriety except the doctors, for our climate is considered as healthy as any appeared we do not know. That these two persons saw the spirit of James Dunn they firmly believe. He was well known to them when alive, and they are perfectly convinced that he "walked" on the evening mentioned, even as he did when incarnate. in the world-the Switzerland of America. And by to gain a livelihood. The light pure air from off the mountains is our best physician. Our climate is mild and genial.

The extent and wealth of our mining regions are ust beginning to be known, even by those that have been here since they have been discovered. More and perhaps richer gold lodes have been discovered this last summer than ever have been before, which only await the coming emigration to be profitably worked. Heretofore we have had to labor under many disadvantages, caused by nearly every one coming out here being a novice in the business; and our machinery for extracting the gold from the quartz-rock being very imperfect, it has kept us in the background. But as time advances, we are improving in many respects, and in five years from now, intend to have a rich and an extensive mining region developed, in these heretofore barren moun. H. S. LIRRY.

Controlling the Elements. Mr. Enron I would like to tell von of a manifestation of spirit-power, such as stopping the rain instantly. A table was set out of doors for supper, fifteen or twenty persons present. Just as all were situated, it commenced to rain from a heavy black say-" the rain must not fall on this company!" was ten (at night) o'clock before they could go home.

My labor is still to prescribe for and heal the sick. I am sometimes controlled to lecture at home, when several persons are present.

Yours for the cause of humanity and truth, MRS. D. R. JUDKINS. Springfield, Illinois, February 18, 1862.

Centre Lisle, Broome county, N. Y.

Mr. EDITOR-Through the perseverance and independence of Mr. L. Rood, a new and commodious hall has been built, and devoted to the freedom of speech, and the ground has been already occupied by a few lecturers. Recently, a new impetus has been given to this cause. Mrs. S. L. Chappell, inspirational speaker, from the town of Hastings, Oswego county, has been here. This sister speaks with much force and fervor, and possesses the peculiar power of enchaining her audience, and carrying them along with her, with entire ease and grace, from one part of her subject to the other, dispensing the most clear and practical principles of right and reform, with a power and potency which woman alone can do. She attracts full houses, and those who hear her once, will come again, and are sure to be made the better for it. She has won warm hearts and true friends here, who wait to welcome her return. Yours in the bonds of BENT. H. GLEBEN., fraternal love.

A PROFANE SWEARER REBUKED .- The correspondent of the Daily Courier (Syracuse) writing from

"The greatest rebuke I ever heard given for pro-As several of us Syracusans were in conversation fact; I examined this case before, and told him the years of age came up to wend his candies. His insame as I now tell him, and if you will take the dis. telligence and remarkable precociousness of manner come home with me, I'll educate you.' The child looked up in the New Yorker's face with extreme my magnetic battery, also, that the organs pointed contempt, and replied, 'Sir, I would not go or live The cutting rebuke drove the New Yorker from the room with a crimson face, when the little Christian received a profusion of quarters from the astonished

Michelet, the French author says : " England was

Written for the Banner of Light. GOOD IS EVERLASTING. BY D. DAVIS.

The joys of life ne'er fade away, But all its sorrows fleeting are ; And darkness ultimates in day. Since former friends our guardians are.

The storms of life will soon be past, Eternal calms are drawing near : The bliss of life shall always last, But not the ills we so much fear.

Immortal life shall spring afresh, In that bright world where spirits are; For soon we'll drop, this mortal flesh, And soar away their bliss to share.

Eternal truth shall still remain, But errors false shall fade away ; The sober mind shall still be sane, Whilst crazy brains go to decay.

Eternal justice shall be dene, But the vile hand it shall be stayed; The honest prize it shall be won. Though in the grave our forms are laid.

Eternal life shall death outweigh, And light all darkness thence dispel; The shadows grim shall fade away, In that bright world we love so well.

Then let us hope, and strive forever. We ne'er can fail to win the prize: The chord that binds all hearts together, Will draw each spirit to the skies. The chord that draws, our souls shall bind.

And love shall make the union strong; For Harmony is Love Divine-This love to all, it doth belong. Then let us live the life on earth

That fills the soul with peace and love,

In the bright realms of God above. With hearts of cheer we then can sail Upon the foaming, surging deep, Amid the howlings of the gale, Where darkness doth its vigils keep.

Maseppa, Min., 1862.

And thus prepare for nobler birth"

"THE CONFLICT OF AGES."

Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, March 2, 1862.

Reported for the Banner of Light. INVOCATION.

Our Father God, Thou who art the life and light that fill all the Universe, whose majesty and power are over all, we come before Thee with praise and adoration. Thy children would be gathered to Thy embrace and receive Thine all pervading love. Father, we come to Thee and sak that our hearts may be renewed with a consciousness of Thy power—that the graces of Thine infinite love may pervade our souls. Father God, the ages of the past have unrolled something of Thy power; the present is within Thy hand, and the future Thou alone canst determine. God, thy children are but atoms in this universe Thou hast made: but particles in the sea of Creation: but motes made; but particles in the sea of Creation; but moves, dancing in the sunbeams of Thy great refulgence. Father, we know that Thy power is within us, and Thou hast endowed us with something of Thy greatness, but may we understand Thee better, and more Ages, who art immovable and unchanged, may we Associations being formed to seek 1000, suitable ing upon the wings of perpetual aspiration, traverse ing upon the wings of perpetual aspiration, traverse Thy universe and ever flud more beauty and happirendezvous had to be provided, and, as separate nations were formed, they united to defend themselves tions were formed, they united to defend themselves. ness in still perceiving Thy presence. We bless Thee for all spiritual things, for all spiritual endowments, and we glorify Thee for that gift of perpetual immortality which was born from Thee, and by which we shall live forever on Thy bosom; and to Thee we ascribe all praises and thanks forever.

We see all around us the evidences of an enduring Conflict. The universe is filled with majestic and lovely forms which seem to rise responsive to the call of the unseen mind. The stars are set in their places like innumerable gems. Speechlessly they perform their mission, and sun upon sun rises with infinite grandeur, causes; and all nations, taking them in their primi-and world upon world shines in the vaulted aisles of tive condition, and traveling through their distinct pespace; and all Creation, restless in its life, marches to riods of growth, are found to have reached the same the sound of unheard music. The earth, like a dew. results. At first, they were in a state of innocence drop distilled by morning, trembles in space, and silently wheels its course all glowing round the sun. It behold I across the heavens a flery comet trails, and have succeeded to the primitive simplicity. along in an undeviating tack. Thus it is, and thus under its own conditions, has pursued relatively the it was from the beginnin. God is immutable, supreme in wisdom and in might; but this creation which He has made, this plinity of life which he has arts, the same attainments in architecture, the same stantly undergoing change

ceptions the truth that the cycles of eternity return upon themselves; and that each revolution but repeats the changes which its priceessors have made. Eterthe changes which its processors have made.

of conflict. The word ould not exist, were there not cycles, or revolutions of nations, into three. or connect. The word puld not exist, were there not constant struggling all victory in some direction. Matter, in itself inert yould possess nothing but constant death, but for some other element which, coming in contact with produces all motion. This struggle and this viciry gained, not by matter, but by mind, produces all is various forms of life. Without this, matter were it a dead clog in the universe, with neither power, mion, nor form, and utterly devoid of sensation; beine contest which eternity has ducing nothing but what is absolutely required. Next, known is that betwee mind and matter, working the state of inherent prosperity, the result of industry, through all the change of the material universe. This Finsily the natural consequence of ease, luxury and known is that between mind and matter, working through all the changed the material universe. This finally the natural consequence of ease, luxury and conflict is visible on arth's surface. What is it but the love of motion, thereath of life, with which matter is endowed, while has produced the geological revolutions that havecaused our mountains and value are the wide exist of cultivated land? and what the physical body when there is a proper state of the constant lates are necessarily for its various licensiate in the leys and the wide exet of cultivated land? and what cless can account for a various inconsistencies in the cise can account for a various inconsistencies in the cise can account for a various inconsistencies in the circulation—but as a result of this constant labor, order of Creation? Is the influence of this conflict there will surely arise a condition of indigence in one which causes, in sop-elimates, where the tempers three is unequal, suchard convulsions of the earth's growth of jealousy, evil passions, and everything tending to blokerings and strike.

Surface, as if from the builtion of heated substances in growth of jealousy, evil passions, and everything tending to blokerings and strike.

The causes of quartels among nations are, first, making that causes be wonderful phenomena of polar terial prospective, leading to a desire for renown and tendings, but that mid-apirit—is entering the forms dominion on the part of the people at large; secondly, of that dreary offin to give them new life. And when we come to e organized creation, when we

trace the struggle of matter and mind in forms of superior symmetry and regularity, we see no result ac-complished without a struggle. Not one order of being was created, not one plant, tree, or animal, ever appeared on earth without a conflict, and no reault in physical construction was over produced but in the same way. Untside of matter, no method is provided for being, save that of contest-one form piess-

ing upon another.

The earth, containing within itself all germs of ex-The earth, containing within itself all germs of existence, draws from the sun's rays that which nourshes and develops them. The earth derives from infinite space, that which produces motion and light, Each of the various forms of being on its surface subsists on some other, without an exception among the animal or vegetable tribes. Not a growth of the forest, not so much as a grain of sand, which has not its being in consequence of the destruction of some other form. And when we come to creatures which possess life in a rensitive form, which are animated and impelled by some superior power, we find that in all pelled by some superior power, we find that in all their orders, they exist by means of discord and destruction. insects are devoured by those of greater dimensions; some wild beasts are endowed with senses dimensions; some wild beasts are endowed with senses and organs especially fitting them to hunt and destroy others. The eagle, on his lofty eyric, is enabled to descry his prey beneath the waters; and so is the fish-hawk, but the former is also enabled to rob the latter of his prize. All animals, excepting those which subsist on grain, and these are mostly domesticated, prey upon each other, and even the latter subsist by the destruction of the earth's products.

There is, in the order of creation, no existence which

There is, in the order of creation, no existence which is not sustained by destruction; no destruction which does not produce a compensation in added life. There is no such thing as ever adding to the volume of matter in creation; consequently, whatever form this matter in creation; consequently, whatever form this matter may assume, whether in the human being, or the stone, it must be at the expense of some pre-existing form. Therefore, all gradations of life, from the highest-to the lowes, are based upon discord. The earth, parting with its moisture under the action of the sun's rays, acknowledges that law of Nature by which heat absorbs that moisture and makes it dense, and, when plants are parched and animals exhausted, there comes anon the cooling shower, and sometimes the blinding and destructive bolts and flames of heaven.

Through all the realms of Nature her elements are de-vouring and detroying each other; and man, the so-called epitome of creation, the king of this small atom of space, the emperor of this minute domain, subsists by preying upon everything else, and, when that falls to satisfy his ambitious cravings, he preys upon his fellows. Every creature is made subject to his will, every class of animated nature to his appetite. Whatever on the earth's surface is rare, delicate and delicious, is made to produce itself a hundred-fold to gratify his cravings; everything which will contribute to his material comfort, splendor and luxury, is made the prey of his ambition. Gome corely and years are relicated to the prey could be ambition. of his ambition. Gems, corals and pearls are raised from the depths of earth and sea. The very material on which he treads is pierced in quest of something which may satisfy his wants. All that moves, that exists, that wears the semblance of life, must answer to this boundless ambition of man. And he is endowed, ac cordingly; without one of the natural instincts by which other animals provide for their legitimate wants beyond which they never go. It is man's untiring, in-satiable ambition that constitutes the secret of his

striane amorton that constitutes the secret of his being and success, of his wealth, splendor and knowl-edge, of all that he possesses.

As the phenomena of external nature, such as earth-quakes, tornadoes, eclipses, and various performances of the heavenly bodies, are governed by fixed and periodical laws, and as the productions of the earth's surface are changed in their seasons, and reproduced according to conditions which are inexplicable by a close study of natural science, so, as we shall proceed to illustrate, this peculiar faculty of humanity, this all-conquering will, this untiring perseverance, this innate endow-ment, which, if all things were not already created, would itself create what should answer more fully its expectations, this influence and power, as exemplified in the history of the past, is but a type of that which exists in nature; that the conceptions of the human family, its highest attainments in art and science, its endowments of intellect, and its ideas of religion, have but led to repetitions in the cycles of the ages of events which have occurred long before history recorded, or earth afforded any testimony of being whatever.

We trace, in the history of all nations, first a tendency to self preservation. The human being, unclothed, endowed with no natural means of defence against the and more unveil the mystery which enshrouds Thee, attacks of wild beasts and the inclemency of the seaso as to know something of our relations to Thee and sons, or, of obtaining food, was forced to look around Thy immensity, and grasp with knowledge and truth him for the materials of clothing, for weapons, and for some tangible evidence of Thine infinite love. Bless tools. Then, gradually, through experience, observais no our endeavors for truth. Receive our aspirations, the spontaneous utterances of our spirits; and our prayers, the necessity of our being. Grant that we my know more of Thee and Thy works, and pending the more deeply into the treasures of Thy mind. The more deeply into the treasures of Thy mind. The more deeply into the treasures of Thy mind. The more deeply into the treasures of the past may the human consciousness of individuality, of the human consciousness of individuality, of we understand and measure the future. God of the description of providing mutually for each other's wents. plished, an innate consciousness of individuality, of the haman being; and wildle to the haman being; and wildle of association, of providing mutually for each other's wants. Thence arose governments, not so much from the desire of rule, as for the sake of mutual protection.

against common foes. This has gone on, and, making due allowance for the improved means of transmitting intelligence, and the results of experience and inven single nation, than was attained thousands of ago; in other words, history has been, in its main features, the same, for all nations. The Chinese, until recently so isolated, have but repeated, in their social progress, the experience of perhaps some other nation which existed thousands of years ago. All communi-ties have risen and fallen through the operation of like -ignorant and unsophisticated. Then, through the accumulation of arts and sciences, they improve menrevolves obedient to unseen forces. The mountain- tally—their religious creeds are organized through the tops rising up in grandeur, the valleys teeming with impulse of worship and the desire of assigning a cause ich verdure, filled with living bloom, do homage to a for the mysteries which surround them; and, finally, Power Supreme. The forest trees swaying to the they advance in a political direction, first, through the bree e, and flowers with unnymbered eyes, look up to heaven. The ocean lashes in its rage the rocky shores, or silently reposes, a mirror of the placid skies. But in consequence of the ambition and cupidity which all the air is filled with issing vapor, and, anon. forces, sconer or later, burst forth in anarchy and deearth and stars seem startled in their course—and it is mocracy; afterwards, as is illustrated in the history of gone. Beneath and all around, imprisoned giants seem all nations, to be succeeded by monarchy. There never has been a nation, and there never will be one, until nuake opens wide its yawning mouth; and tempests, the human family has learned to profit by the experiover land and occan, destroi all that was so beautiful.

From the mountain-tops, cushing a neeple and their homes, comes the avalanch or the flery torrent rushes from the crater's lips. And so the world sweeps of mankind; but each of them, in its own climate and

planned, this world created by his breath, is con- love of beauty and splendor, the same development, to very great extent, of high and full enlightenment Our theme, on this occasion is the Conflict of Ages. the same consciousness that material greatness should We have chosen 4t, that so may unfold to your conconstitute the basis of their operations. These extend through all nations, among the Indians, divided into various nationalities, but still distinct; the Chinese, from the earliest period of their annuls; the Egyptian the content of their annuls; the Egyptian their annuls nity is not so vast, nor se the plans of the Delty so thans, still in their antiquity, so far removed from our mysterious, that finite finds may not, in some decomprehension, that their chlightenment is a wonder gree, conceive their workrous harmony. Every development of science, gery revealment of our past carried down to us the achievements of the former velopment of science, dery revealment of our past condition, every concepted of human advancement the Persian empire, comprising all that is spendid in its vast domain of glory and power. These, in their primitive condition, we find to have possessed the same character, the same tendency to conscionsnious, is pervaded by a sil-devouring element of discord. So consistent, as a whole, each separate part is maintained by confush and trouble. Why, every aspect of life itself, ever growth of matter, the very clements which product worlds, are so many elements; ity. Some philosophers have divided the political of conflict. The word suid not exist, were there not exceeds the same production.

First, the era of liberty and equality, under the Government of what might be called justice, out of which ensued peace.

Secondly, the advancement of what might be called but positive law, out of which grow presperity.

Thirdly, the stage of idleness and indigence, out of

which grew war.
Thus we have first, the condition of simplicity, pro

bases upon which all nations have struggled; the accret forces which have impelled the world in its pre-gress; and these have repeated themselves successively in the rise, history and decline of every nation on the earth. Material prosperity brings with it a thousand germs which must produce ambition and love of renown; these, in turn, produce tyranny.

in former years, instead of hanging prioners or re-leasing them on parole, they were made captives, and whole nations were enslaved. Then came a succes-sion of kings; then wars of religion—for, as nations differed in their primitive conditions, in consequence of olimate and soil, so their religious varied in accordance with varying requirements. Thus we find the Egyptians on the banks of the Nile, who watched the rise and fall of its waters, and every change in the heavenly bodies, for indications of spring-time and harvest, endowing the stream and the stars with godlike attributes, and worshiping the monsters of the door, as purposenting these aracles.

deep, as representing these oracles.

In temperate climes, where the dews and showers of heaven are supplied from unseen fountains, a tendency prevails to a more primitive and simple worship; thus the Indians adole only the great Invisible Spirit, for they do not have to watch a turbid steam; the silent stars to them are but the signals of spontaneous Nature, which seems, with the coming and going of the reasons, to work out the will of a bounteous Creator. Everywhere men worship that as God which ministers best to their peculiar wants, and the saine rule supplies them with oracles and prophets. For these local divinities they will struggle and fight; and we find that, in the earlier ages of the race, religion constituted a constant pretext for hostilities.

Why the Indian would contend with you to the

Why, the Indian would contend with you to the death for the supremacy of his forms of religious worship; the kingdom of his idols, to the truthfulness of his Bible. We find that the followers of Confucius will contend as carnestly for his metaphysical and rhapsodical ideas; that the Brahmin will fight at sword's point for his superiority and precedency. We find that the Egyptians, or their descendants, will contend that their religion is derived solely from the unseen God represented principally by the sun; and his various attributes by the stars and animals they

The followers of Zoroaster, who was but another in-terpreter of the same order—those of Christ, and of Mahommet, whose religion was a combination of the first two, are seen lighting and battling upon the subject of their various religions. The empires of the East have successively risen and failen under the an-spices of this God of religious war; in fact, nearly all Assatic dominions have been founded upon this basis. These ancient communities represented in their various religions, all types of human wants and require-ments, in every department; in them they lived, breathed, and had their being. Their Government, physical surroundings, everything, were subject to this oracle of religion, and so perfectly did it control them that all their wars and strikes were predicated upon the dominion of some of their favorite idols. As civilization advances, we find this order revened,

In ancient Greece and Rome, much was predicated upon the supremacy of moral power; and still more in modern times. Religion is made the handmaid to other requirements, while political and intellectual sciences largely take the place she once held. With this difference, and with that which arises from the improvements in the transmission of intelligence. we find that the past is but one revolution, and the present another, in the same order of creation. We beheld all the modern ideas of liberty and jus-

tice in the ancient romances of the indians. The no-tions of Republican freedom were not primarily due to the Grecians, but were coeval with the very exist to the Grecians, but were coeval with the very existence of the race. It was familiar to the ancient Egyptians, who had no artificial distinctions of rack, no hereditary nobility, no social supremacy, save that which was accorded to their ministers of religion. The idea of equality is not a new growth, but an original conception of the human mind. Instead of monarchy, or any kind of despotism, having originated in the primitive ages, they are really interpolations and invasions upon what were considered the original rights of humanity, and our present condition is almply a repetition on an enlarged scale of the state of things which long ago prevaited.

Therefore, we are led to the conclusion, as the result

of long study and careful comparison in ancient histo. ry, that while the whole human family has steadily advanced, individual nations, in their rise, progress and inevitable decline, are destined but to repeat, as they ever have done, the records with which that history is filled. We find the same scenes of blood the same causes of complaint and contention, the same trivial excuses for crimes committed at the prompting of personal ambition, the same unmitigated tyranny. the same class of artful demagogues making use of the same pleas to accomplish their own purposes. Through out all the revolutions of Empires, from those of the Persians down to the modern French, and our own Republic, we find that men have profited very little frequency when the nave profited very fitter indeed by the records which the past has spread out for their guidance. It would be a fitted the founders of every Government had wilfully closed their eyes to the lessons of history, and deliberately placed the fations where they must pass through just so much bloodshed and ruin before arriving at a condition founded on common sense—as if those who rule on earth were born for the purpose of bringing mankind through the same stages of prosperity and decline. that their several empires may fall and give place to other races, who must repeat the same history

Nations have been born like your own, with lofty principles of liberty, and conceptions of justice and equality—they have gone on to some extent harmoni-ously, and, at last have been despoiled of their dearest rights, until, wearled, they have submitted to the yoke of a monarch, rather than be ruled by the rabid passions of the multitude. Have not all sciences had their birth in the conceptions of ancient nations, which have been repeated in every cycle of the world's advancement? Is not your own nation, free, glorious as it is, and placed on the high road to unprecedented prosperity, plunged suddenly into a conflict without adequate cause, and rapidly drifting on the ocean of revolution, to the s me periods of anarchy, monarchy, and despotism? Does it not seem true that all the destinies of humanity are linked to each other by this continual conflict? Coming down to individual life and experience, we find that no human being prospers wealth or eminence, or rejoices in any distinguished personal endowment, which is not so much subtracted from the happiness of the rest. In the ordinary walks of life there is a continual conflict between truth and error, light and darkness; and, still further, every individual buman spirit is the seat of active condict. Draw aside the veil which bides the workings of a single soul-consider each of its faculties as a separate agent-and say if its whole life is not a series of conflicts. Genius itself is born of conflict; and no human being attains to lofty eminence or sublime faculty of self-control, except through fearful struggle and terrible and searching strife. The most overpowering mind is made up of the most inconsistent and contending elements. The man who is raised above others by the majesty of his genius, in private life confradicts every evidence of its existence. The poet nobility of his thoughts, manifests in his personal conduct that he is skin to the feeblest of his race.

You have never achieved any triumph which has not been the fruit of the severest struggle. No truth which is engraved on the temple of human advancetion. Men prey upon each other like so many insects—they rend each other like a herd of savage beasts. But this is the order of creation. We do not call attention to it in order to disparage the beauty of that creation, or as supposing it imperfect; we wish merely to impress upon you the great principle that every-thing that is must be born of struggle and contention. Everything that renders humanity perfect and great is the result of suffering and strife, through cycles constantly repeated. When the race shall have learned to profit by its experience, these cycles will become smaller, until at last it shall move in settled harmony along its divinely-ordained course. Even then, there shall still be unfolded vast and untried fields of knowledge which, in the sphere of mind, will afford as many obstacles, and call forth as much energy as man's pre-

vious career of physical effort and endurance.

Patience and fortitude in individuals are born of suffering. Morality cannot exist without crime. There would have been no necessity for religion but for ignorance; and civilization is the child of those warring passions to which we owe the bright achievements of genius and science. Nations are but actors in this. ternal drama.

Nay, the Universe itself may be a battle-field, where-Nay, the Universe itself may be a usulo-lieid, where, on the hosts of angels and archangels may be striving to surmount the obstacles to their deatined goal. We are told that before the creation there was war in hear, en, and we believe it, for without a contest of some kind that creation could have have been completed. We are also told by the mythological traditions of every the contest between good and evil has been We are also told by the mythological traditions of every-race, that this contest between good and evil has been, the contest of all the ages, and has introduced all light and knowledge. Therefore, when contemplating the apparent inharmony, these stiffes and difficulties, all around you, murmur not; for it is the order of epa-ation that there can be nothing desirable without them. God himself, infinite/boundless, all-pervading.

is at rest, because he knows all; but his creation is ever moving, ever solve, ever struggling, that it may reflect at last some image of the perfection which called it out of chaos. Mind itself is but the child of this conflict; and all earthly advancements, all experience of the past, all the records of nations enable us to discern no change in this order; we can only modify it. Nations shall yet come and go, rise and fall, sink and disappear, upon the earth. Human beings shall throng citles, raise temples and monuments, and still fade away: crowns shall crumble, throngs shall totter and fall, new forms of worship shall spring up and vanish. and yet this eternal order shall endure. Perhaps even this proud city, so densely peopled, and connected by mysterious chords of communication with all the world. shall be swept away, and, in some fur distant cycle. a new race shall take your place and muse over relics whose meaning they can only dimly conjecture, the ruined traces of forgotten sciences and religions. And those successors, unmindful of the buried records of your follies and misfortunes, shall run the ancient round again, and in their turn sink into ruin and oblivion. As is the course of individual human life, through its stages of infancy, manhood, and old ago, so is the career of nations, and no human experience can change the law, any more than it has availed to

can change the law, any more than it has avaited to make the infant born to-day an improvement upon that which saw the light a thousand years ago.

Such is the conflict of ages, such the order of creation, and such the mystery of God! Revolving in perpetual life—in perpetual strife—each world, each star, each sun, fulfills its destined course; each nation, each individual, comes and goes, while fresh and young a new creation springs each moment from the hand of God.

BOSTON SPIRITUAL CONFERENCE. WEDNESDAY EVENING, MARCH 12, 1862.

BUILDET-" The Necessity of Suffering."

MRS. WILLIAMS opened the Conference with a well written and thoughtful essay. Its length precludes more than mere mention this week. We shall publish it in full in a subsequent number.

Dn. Chino.-In the order of our experiences we have learned that physical growth and maturity are necessary because they are facts; and if our learning shall extend a little further, we shall find that physical dissolution and decay are just as necessary as are physical growth and maturity, because they are facts. By a necessity, is meant the inevitable obedience to the mandates of invisible, eternal law.

The accretion of our physical bodies, of our growth, is generally attended with pleasurable sensations, but the disintegration, the dissolution of our physical bodies is generally attended with pain and suffering. These accompanying characteristics of physical growth and physical decay are necessary, because they are the unavoidable results of abiding laws. Pleasure is lawful, and pain is lawful. Pleasure is the result of physical growth, and pain is the result of physical death. To say that pain is unnecessary, is to say that physical death is not a lawful, necessary incident. Who can have their physical being torn off from their souls without passing the ordeal of pain and agony? Is physical death a lawful incident of our being? Is it a necessity? If so, then suffering is a necessity. There can be no physical death while physical consciousness is awake, without physical pain. So to deny the necessity of physical suffering, is to deny the fact and necessity of physical death.

To deny the lawfulness of disease, is to deny the lawfulness of death's agent. Disease is a necessity, or else death is not. If disease is necessary in walking through the avenues of human life, then the tracks it makes are necessary, and these tracks are suffering. Disease is death begun; and suffering always bears evidence that the unseen hand of death is at work upon our physical being; has begun to tear down the tabernacle of our physical affections and our physical bodies.

The moment physical life begins to live it begins to die. Physical love, earthly love, is the gluten that holds the atoms of the physical body together for a time and outling dissolves this gluten. So suffering is necessary, for it is the only thing that will dissolve this gluten, this earthly love. As surely as earthly love is a necessity, so sure is agent that destroys it a necessity.

Who wants to love earthly things forever, when the world above the earth is full of treasures, richer far than earth can tell, for us to love? Who wants to carry around forever two hundred and fifty bones and twice their bulk of flesh and blood, at a cost of two or three dollars a hundred miles, and as much more cost for clothes and food, when they can ride upon the wings of the wind and travel ad libitum, as our thoughts now travel? Sufferings are the tracks we leave behind as we journey on to gather the treasures of that better world, and to gain the freedom that the dissolution of our physical beings shall grant to us. Our birth into matter was a necessity; it was lawful; it was in time and in place, and our physical being never afterwards yields the precedence of this lawful necessity. Each one lives in his right time, according to law, and each one dies in his right time according to law. All our joys and sorrows are in time, too, according to law. So the conclusion is that our suffering is a necessity. When the tracks of suffering have borne us to a world of new beauties, then we may review, if we please, these tracks of suffering and say how beautiful they are. Why? Because they are the tracks we came to heaven in.

Dr. H. L. BOWERR -I think the lady has presented the subject in a satisfactory light, and Dr. Child has, outdone himself on this question. My view is, that suffering is the great-prompter of all good in the world. We are restrained from excess by the suffer ing we know will follow the violation of law. Suffering governs our intellect, and our moral nature as well, and the fear of consequences restrains us from doing that which we might otherwise do in violation of the laws of life. There is no question but that our development in this world is occasioned by suffering-our birth and entrance into life; and so of weman's extra care and protection over her offspring. She learns her strength of love by suffering, as man does his by impulse. This may be thought strange: but if you observe society calmly, you will see the truth of it. The strongest affection of woman I have observed is toward some unworthy object; and I have thought no such woman could respond to all the requirements of the marriage relation without suffering to call it forth. A physician true to his profession can only hold his control over his patients by enlarging upon the pain and suffering that will follow the violation of his directions. Government is good for nothing without bayonets for its recreant subjects. Pain must be inflicted upon the traitors ere they can be made to do their duty. One not capable of suffering is not capable of restraint. The child learns by coming in contact with danger. A man can give his child no better blessing than an epportunity to learn by suffering. It makes the best men and women—there is nothing like it. If you find a man, brave or a woman true, you find they have become so through suffering. It gives them power, endurance, backbone; without these they are good for nothing. The whole Christian religion

develop them Godward. We do not know our power oscilation between them should come to a stand still, till we have been tested. What are his muscles worth there could be no more miserable world than this; physical powers and the individual nature.

E. F. MARTIN.-I have yet to be sure that suffermuch suffering is necessary. We see suffering in rich men are now, and thus injure themselves long into it, thinking thereby to receive the greater are not better equalized; but there is a law of comdevelopment? Shall we throw ourselves beneath pensation, and I for one have reconciled myself to the wheels of Juggernaut, and develop our souls trust the Almighty as knowing more than I do. through the pain of broken limbs and mangled bodies ? If so then all Heathen torture and Pagan cruelty is right! But it seems to me that our suf- be satisfactorily decided. I was brought up in the fering on earth is because we have been wronged by belief of eternal suffering, but I have brought myhas ever made me a better man. It seems to me Nature, and not against them. Do not all the laws of Nature and normal acts of the mind and soul tend to pleasure? and are they not deranged and destroyed by suffering and pain? What is the cause of so much intellectual darkness and moral depravity as suffering and pain? Is it necessary for his development" that the pauper should starve while others roll in luxury? I have suffered want, hunger, pain and cold, but do not see that they have ferings that I am better for them. I cannot see that Jesus was greater for hanging upon the cross. but the world robbed him of his strength of goodness and his power, by thrusting his sufferings upon

which we may be allowed to fall back upon what we Suffering may yet be to us but the clouds of life, and individually experience and gather therefrom our the sufferings of the body be but the power to polish inferences. And here I must confess I am a contradiction in myself. I don't know what I should suffers. We shall live unharmed. have been under other circumstances, but as it has been, most I have learned has been through suffering. And yet I do not court it. I often pray, "Let this oup pass from me!" And if I had the power as well as the result, I certainly should not drink the cup; and yet if I have made any progress in my life, it has certainly resulted from suffering. Suffering does not belong to the poor and hungry alone. When I go into the society of the wealthy and accomplished, I sometimes look for an exemption from pain and suffering, but never find it.so. They have not suffered less than I have-not by poverty and destitution, but diseases and cares are theirs from which we are exempt. It has been said,

" Weary rests the head that wears a crown." And I believe it. In our best days sometimes the 'blues" come over us, and the spell is perfectly unaccountable. There is no occasion for the feeling, and yet is poignant. There is something independent of our consciousness-something pertaining to the things of the mind, too strong for us to grasp or | and I do n't believe there is any balance sheet to be cope with, and yet it seems there must be a state of struck till we reach the higher life, and all things the soul which demands it-for if happiness is a will then be made right. never have known pleasure, did we not know pain, suffering is that the ortion their efforts to benefit humanity.

MR. WETHERBEE.-I guess happiness and suffereach. The real fact is, suffering is about equal, all the way through, with all people, and happiness is equally divided. If you were placed in Paddy's boots, you would suffer where Paddy do n't suffer. from the fact that where "ignorance is bliss, 'tis folly to be wise," and the perfectness of your nernot make us any stronger, but I believe, as the anand even wrong and sin may be necessary. But it does appear to me that many people can only appreciate through pain and affliction the same feeling and emotions in other people. These things are no test of manhood. The Dervishes, whose worship of Lyceum Hall, in this city next Sabbath, March 23d. delty consists in their own torments, are not more and also the following Sinday-afternoon and evepious than the peaceful, quiet Christians, who seek ning. Mrs. Smith was eigaged to speak here last to do good by not letting their right hand know what January, but her health alling her, she was obliged their left hand doeth. Great men are born when to delay her engagement ill the coming week. It circumstances need them. I have sometimes asked is now hoped her many flends will have an oppormyself why men were ever unhappy at all. Why tunity to listen to her work of inspiration. did not God make all men perfectly free from suffering, if he had the power? I have come to the conclusion, that it is because he had n't the power! "Miss Emma Houston wil address the Spiritualists. Why did not be make all archangels at first, instead of New Bedford, on Sunda next, March 23d, and the of beginning with creating a snake? I doubt if he following Sunday. could do it. I do n't believe God could have made tens till he had first made units, nor could he make | Charlestown, the two last andays in March. the highest form till he had made the lower. So it seems necessary there should be suffering all the bath, March 23d. way along. I am satisfied I was created to be just what I am-simply John Wetherbee. Different ele. two last Sundays in March. ments might have made me a Robespierre. a Machivelli. or even a Dr. Gardner. I have often wished I could announced to speak in Quing the two next Sundays. be in somebody else's boots, just for the experience. but I would n't lose my individuality for the world, for the sake of taking on any other man's, nor would any other man change with me. One man has a good stomach, and to him No. 4 mackerel taste like salmon, while another is not satisfied with anything to set the matter right beforthe public, it is necesbut canvas back ducks. We say if we had been sary to notice. By an unaccontable oversight. Mrs. somebody else, we would have done so-and-so, but | Currier's appointments were seed to Miss Houston's. perhaps it is well, for us that we could n't be as in our list of lecturers on theseventh page. They we would desire, for if our desires are gratified, our are correctly printed in this ine, and those interbias might make us worse than we are. All that I ested will please govern themilves accordingly. am is my experience, and all I may ever be, will be my experience. We do n't any of us know what we will be nor what we are till we are tested in some way; but I have faith to believe all will come out right of sterling lectures in Philadphia to overflowing There is an intelligent being to whom we have got houses. The opponents of oursuse say that Spirit-

teaches that those who take up the cross, take upon impression is, that we receive our lot of pain or themselves privation and pain, and these in turn, pleasure about equally, as I have said. If all the to the man who sits all his life-time in his easy so it is a great deal better we should have the chair? Nothing. Suffering, in fine, develops the variety in this world, or any other. It appears to me sometimes the wrong men have the money in this world, and the right men never have it; but yet ing is always necessary to bring out the germ that if the rule were changed, perhaps men now so genlies in the centre of all things-or to learn how erous and liberal, would become meaner than the

LUTHER COLBY, EDITOR. certain directions before us; and shall we rush head- and others irremediably. We ask why these things

Mr. Manrin.-The discussion of this subject must result, in the end, in great good, and I hope it will others. I have yet to find out any act of suffering self to believe that happiness was the great object of life, and not misery; but if unhappiness is our one gets his strength in working with the laws of aim, then let us go back and believe in eternal damnation, and look upon rain as our only merit.

JACOB EDSON accepted the idea of all the speakers; even though some of them might clash, there was a truth running through them all. It seems to me the object of suffering is development, and must rule till the work is done-then, what is pain shall cease to be. The babe must be weaned from the mother before it is able to sustain itself; so we must be weaned from earth—the cords must be loosed made me a greater man. I cannot say of my suf- before a man can be free. Do fevers make a man stronger? I have had some experience, and do n't think they do-if I had n't had them, I think I should now be better and stronger, physically. But I believe all our aches and pains have their lesson. When the cloud comes we are soon able to see the Dr. Pindlay .- I suppose this subject is one in silver lining, and know the gold is just beyond. and burnish the soul. It is only our external that

Dr. GARDNER.-I hardly think we shall settle this question here to-night. I cannot believe suffering to be a condition of the soul, by any means; but it seems to be a condition or necessity of growth or development, physical, moral and intellectual. I doubt Mr. Wetherbee's position that pleasure and pain are equally divided. I believe many will never experience the pange of starvation, sickness or pain in all their forms. Many are in good health always, and never have the "blues." Some know nothing of the pains which others do. A wounded pride may produce suffering, but it is different from the pains of the body which many of us suffer. I believe pain is necessary for development, for nothing is in vain. Many think suffering is consequent upon sin : yet I believe the most suffering I have undergone has been from some of the most pure and benevolent acts of my life. I have suffered, all my life-time. more from the evil deeds of others than from my own. Disease is the natural result of a transgressed law.

state ordained, so is suffering also. We should LIZZIE DOTEN. - All suffering is one of the inevitable conditions of humanity, and I do not see why and it is necessary for the soul's good. And there it not should not continue to be so. It seemed as is another phase of the affair. I have talked with though some wise power overruled and governed all those who have passed over the river, and they say, things, yet it is but a logical deduction; and instinct when we get on their side we will thank them for always repels suffering. The church teaches reconevery pain and pang they have caused us. My ex-ciliation to suffering. This is the best I can do, and perience teaches me that no matter how far we can I will do it-make it my servant, to do my purposes go, we can never outgrow suffering. The most acute and lead me as to give it has been said that if contained in it, a pig is a perfect success, and man is a failure. Happiness is desirable, but who would ing are about equally divided all over the world, and be a pig for the sake of being happy? After all. some in a palace surrounded by every luxury, and still they would be unhappy. Each seems to be waiting for an opportunity to extend beyond himself -to rise to his full stature and be as much of a man as he can. Whoever would build must first earn the means, collect the material, and labor hard yous system and the undevelopment of his would and long; yet when it is done does he not feel happy make the difference with you. Of course one suffers enough to pay for all his pains? So it is with the in one direction and one in another. It is a prov- soul. The man who builds up within him a noble erb that "there is a skeleton in every house," and I soul, through all the storms and against all the believe it. It may be hidden out of sight, but it is winds of life, builds a temple that will stand forever: there. I agree with Bro. Martin, that suffering does yet it is better that the storms and winds should tests its strength, that it do not fall, to his reproach cients did, that the pathway of the gods is steep and disgrace. Some natures are augular—constantly and craggy, and the soul's unfoldment is stern and shooting out quills at others, which rebound and hard. I do n't know that work is suffering, but if it is, pierce his own soul-hence their suffering. The it is glorious. As God has created out of chaos a world pointed shafes were intended for other souls, and which is progressing, and all must tread sooner or since they come back, they know how they would later the road to happiness, suffering may be after all the best pathway of the soul from God to God, completely overcome; and then will suffering be put under their feet forever.

Mrs. Fannie Davis Smth is announced to speak in

Mrs. Augusta A. Currie lectures before the Spiritvalists of Portland, the two last Sabbaths in March.

Miss Lizzle Doten will adress the Spiritualists of Miss Belle Scougali lecturs in Lowell, next Sab-

Mrs. M. S. Townsend willspeak in Taunton the

Mrs. M. M. Wood (former Mrs. Macumber.) is Prof. Butler closes his engrement in Providence after speaking two Sundays tore.

Connection.-A gross err escaped the proofreader in a previous edition I the Banner, which,

Persons

Miss Emma Hardinge has at concluded a course to make our reports some time or other, and he will ualism is dying out in the maker City. Facts andit our accounts and make them all tally. My prove the contrary.

Banner of Night.

BOSTON, SATURDAY, MARCH 22, 1862.

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There will be no deviation from the above terms. Moneys sent at our risk; but where drafts on Boston ian be procured, we prefer to have them sent, to avoid loss. No Western Bank Notes, excepting those of the State Bank of Chio, State Bank of Iowa, and State Bank of ndiana, are current here, hence our Western subscribere and others who have occasion to remit us funds, are requested to send bills on the above named Banks in case Eastern money cannot be conveniently procured. Canadian bank notes are current here. Postage stamps—ones and threes only—of the new issue, will be received for subscriptions; for they are of no use to us. Subscriptions discentinued at the expiration of the time paid for.

All Communications designed for publication, or in my way connected with the editorial department, should be ddressed to the Forron. Letters to the Editor not intended ir publication should be marked "private."

All Business Letters must be addressed "Banner of Light, Boston, Mass."

Publisher for the Proprietors.

THE PRESIDENT'S MESSAGE. We may treat of this last and most important topic,

and still escape the charge of treating of party politics; for this brief message of Mr. Lincoln to Congress may be said with truth to constitute an epoch in our history. It is proved so, from the fact that, at its reception by Congress, the members knew not is a firm believer, threw down a copy of the BANNER what to say upon it, how to interpret it by the light of their party lamps, nor in what way to take hold of it by the handle. It was an entirely new thing Spiritualism to be 'a confounded humbug,' and for the politicians; it had not been out and dried with their aid beforehand; no party engineer had been appointed to take the responsibility of its management and manipulation in Congress; and the old machinery used in political manœuvres in former times was not got out, and oiled and furbished up, for working the matter through the corrupt complications of modern legislation.

No matter whether it may, or may not, be said that the President has headed off one party or another party in Congress by this move of his, as implied in the message; the drift and spirit of the movement itself is all that possesses any interest for us, and it is that we are commenting on now. In the first place, the Chief Executive of the great American nation has, for the first time in our political hisstory, put it on record that he is decidedly and openly in favor of initiating some general and national movement, by which the people of any and all of the Slave States may be encouraged to go forward with benevolent schemes of emancipation when they see fit, and be aided out of the national treasury in their efforts. Congress can adopt this proposition and make it its own or not, as it chooses; if it does, nothing still has been done, for nothing can be done until the slaveholders themselves choose to begin the ovement; but if Congress declines to entertain the President's proposal, then the matter rests where it is, and no harm has been done in any quarter.

But, in any event, the President of this nation has set it in black and white before the country, and beworld, that he, in his responsible position, is if they could have afforded to submit to such a crushwhat came to them by inheritance, too. This mes sentiment of the civilized world.

beginning of the war, that it was the purpose of the means for himself. President—to say nothing about the determination soheme of general emancipation for the benefit of wee which their own selfish management begets? the slaves within their State limits, and for their If the present revolution in political matters will themselves.

to suggest the necessity of making immediate repre sentations on the same to the Governments by whom taunting us with having a government that sustained slavery, and thus impliedly made it a nation- methods at all ! al institution, we were made dumb, and nearly powerless for retort and defence; but this record of the President, made openly by his own hand, puts a different aspect on the matter, and compels them to fall back upon their own naked assertions again, or o eat their former words.

We do not attach undue importance to this subject, in expressing our opinion that it will totally change the popular view of our present difficulties, as held abroad. America will stand before Europe, from this day forward, in a new and truer attitude. Foreign nations will regard her as she is: the apostle of the doctrine of Liberty, untrammeled by any of the bonds of a peculiar state of society or character of property. If there has been but one opinion there about us hitherto, and that against the character of our boasted freedom, it will either have

a divided opinion where it has, in the past, bein altogether against us. We well may congratulate ourselves that the head of the Government of these United States has inaugurated a movement of his own free will, so much in keeping with the epirit of the age.

Russell on Spiritualism.

Of course there can be but one Russell; and he must be the correspondent of the London Times. At the present writing he is in this country. He \$2 00 had hisisay about Bull Run; he has been having his say on Shiritualism and spiritual publications.

The February issue of the London Spiritual Magazine treats of his case, and proceeds to do it in the following manner: "It is now generally known," says the Spiritual Magazine, "that the modern Xenophon, unlike the first of the name, is not to be entirely depended upon for his facts-in fact, that his powers for writing history are not not so great as for his imaginative descriptions. He appears to have been designed by Nature rather for a novelist than a historian. We hear that amongst his more intiobservers will please send none of the other denominations, mate friends certain poetical departures from fact are called 'Russells,' rather than by the shorter Bubscribers in Canada, or other foreign countries, will and more common name. Not knowing so much add to the terms of subscription 52 cents per year, for pre-pay- of this peculiarity, when we met with his descripand more common name. Not knowing so much nent of American postage.

Subscribers wishing the direction of their paper changed tion of 'healing mediums,' and of Spiritualism, in one of his letters to the Zimes, we entered into a somewhat serious discussion with him on those subjects, hoping that his opinions, which it was not likely were taken up at random, might thereby be reformed, by a more careful study of the authorities to whom we referred him. Judge of our surprise, when, a few days afterwards, we met in a mixed company, the very gentleman with whom Mr. Russell was residing when he penned his solemn judgment on Spiritualism, which enlightened the world in the Times newspaper.

We found that this gentleman had invited Mr. Russell to stay with him and visit at Racine, and that, after exhausting the shooting and other outdoor amusements of the neighborhood, there was an unfortunate rainy day, on which his friend, who OF LIGHT for the amusement of his guest. From this solitary incident, having previously pronounced upon this trifling stock of information," [that is, merely glancing at a spiritual sheet once,] "Mr. Russell allowed himself to mislead the readers of the Times into the belief that he was capable of giving them decided results of his careful inquiry into Spiritualism."

Such is Russell, in his Exposition of Spiritual, ualism. He clearly shows himself incompetent to pass any judgment on the subject. He may describe war and battle very well, because he is thoroughly interested in what he writes about : but apon a subject of the breadth and depth of Spiritualism, he certainly could not be expected to treat wisely or profoundly, if he did no more than hastily turn over, for amusement, the leaves of one sheet devoted to the cause, even if that sheet were ever so able and exhaustive. If Russell would carefully read the Banner every week, there is no question it would do him a world of good; but to give it a hasty glance, merely to help wear away his ennui. and then throw it down, pronouncing Spiritualism a confounded humbug," only proved that his own oninions are that, and nothing more. If he would peruse such publications, weekly and monthly, as the Banner, and the London Spiritual Magazine. accompanying his reading with proper investigation and reflection, there is no doubt he would soon have reason to express better and more fixed opinions on the subject than now.

Sewing Girls and Army Contracts.

Few persons take the trouble, even if they have ready to favor any plan which proposes aid to such | the opportunity offered them, of looking into the arslaveholders as wish to get rid of their slaves. Ma- rangements by which a few men, having obtained ny of them aver that they would have been glad to contracts for making soldiers' clothing from the manumit them long ago, and to hire them for wages, Government, roll up fortunes—large and small—for themselves at the expense of the unprotected sewing loss of all they had in the world, and, indeed, of ing girls and women who are forced to work for just such wages as are offered them. Think, for instance, sage forms the perfect answer to such pleas, and of a girl's making a pair of military pantaloons for such an answer as is exactly suited to the advanced a cent and a half ! and then touch your hat as deferentially as you can to the man who gives such Again, most slaveholders have insisted, from the wages, while he is amassing a fortune by this very

Such things do occur, however, and are to be seen of Congress-to interfere with the legal status of anywhere around us. We all style ourselves civiltheir peculiar property in those localities where it is lixed beings, nevertheless. And if such a poor feprotected. This message puts that calumny to rest, male, compelled to earn the hard-won pittance that is for good and for all. The Resolution contained in barely enough to keep a mother, a father, a sister, or the President's communication completely ties his perhaps a whole little family, out of the street, finds hands, as the Executive of this nation, and binds her earnings insufficient, and temptation standing him to await the action, or non-action, of the people on the other side and beckening her, with far better of the States alone. If they determine to do nothing wages, to come over, how is it to be wondered at that in the premises, then he does nothing-if, indeed, he she falls-falls apparently without the least resolute could do anything, without the assistance of Con- effort at resistance? Why are not these contractgress; but if they think it best to enter upon some takers themselves responsible for the misery and

own and the State's benefit, as well—then he is at only reach the individuals who set such a high value hand, with such assistance from the Treasury as on money and its shows that they will not scruple Congress may vote, to second all such schemes, and to obtain it in any way they can, and will bring thus help rid the land of a political problem that has them to that condition where they will be sure to brought all but ruin upon its fair prospects. The see and feel the hollowness of all their opinions, then social problem of slavery will have to be worked out it will have accomplished a great work indeed. afterwards, and in a very different manner: chiefly, Money and luxury had become the gods of the if not altogether, by the positive action of the blacks | American people; they estimated men by no other standard, since they knew no other themselves; but We hear that the foreign ministers thought the these troubles will gradually open the eyes of people message of sufficient importance, at this juncture, to the falsity of such notions, and, by disappointment and suffering, teach them better sentiments. Money should prove a curse to any man who can they are accredited to our own. And we judge, with consent to make it in the way we have just indigood reason, that they may think so. For, so long cated. It does generally prove so, in the first, secas leading European powers were in the habit of ond or third generation; but how much better for society that men refuse to make it by such uniust

> The present number closes the tenth volume, or the fifth year of the existence of the Ban-NER. A cursory review of our past labors will appear in our next issue.

> We return thanks to all those friends who have aided us in our arduous duties in behalf of humanity thus far. The angels will care for them as they have cared for us. Our faith is mighty to-day, although in times past we acknowledge we have almost fainted by the way. But faith and works go together. We have yet much to do, friends, in order to extend the beautiful truths of Spiritualism all over the earth. Work with us, then, with carnestness and truth, and the victory is ours.

We cannot supply back numbers of the Basings undergone a great change very soon, or else, at the previous to No. 24, Yol X. He

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A NEW STORY.

The story now being published in our columns ends with the present number. We shall commence with the new volume the publication of a new translation by COBA WILBURN, from the German of Zschokkeone of the very best novelists of that language so full of romance, philosophy and song. The story is en-

LYONEL HABLINGTON,

and is one of Zschokke's best. That author has power of inter-blending the most intense detail and incident with the healthiest philosophy and morality, and of draping his ideas, too, in those images which always remain in the chambers of the soul like treasures. ever new and sparkling. .. A thing of beauty is a joy

We shall also publish a splendid Poem in No. 1, Vol. XI, from the pen of Belle Bush, (the authoress of " The Angel and the Artist,") entitled " The Ancient Pine."

NOW IS THE TIME TO SUBSCRIBE.

New Publications.

A New and Wonderful Revision and Correction of Original Writers. New York. Published Leonard Thorn, 45 Robinson street,

A revision like this will at least command general attention. If we could but get the real meaning of the original writers of the New Testament, direct from their own lips, it would aid us immeasurably in our understanding and enjoyment of the Soriptures, besides giving us greater chances to be profited by the same. We have not yet had time to go into any more than a very cursory examination of this new publication, but, from what we have seen and examined, we feel satisfied that the texts of the Gospel Dispensation have not been wrested from their true and original meaning, but rather made to har-monize with the avowed purposes of the life and into an appreciation of the calm teachings of Christ. The book is very handsomely and plainly printed, two columns of verses to a page, and bound in two different styles. It may be had of the Publisher, or by sending to the BANNER or Light office, or Bela Marsh, Boston. Price, sent by mail: Plain binding, 75 cents: full gilt, \$1.00.

THE WORKING FARMER AND UNITED STATES JOUR-NAL presents, in its March number, about the finest freshest, and most thoroughly practical appearance we have ever seen in an Agricultural paper. Professor Makes has been at the head of this most excellent monthly for many years, and his energetic character has been infused into it in every department. The March number will wake up any farm. er's ideas, let him read it ever so carelessly. Scarcely any topic that is akin to agricultural work at this important season of the year, has been overlooked. The articles are generally brief, and to the point, and all new theories, while allowed a fair chance, are treated with no more consideration than they deserve, merely because they are new. Any man of rural tastes and experience, by studying the contents of the Working Farmer each month of its appedrance, would become with energy and industry, wealthy by the means. The single article in this March number, and the first one-"How Shall I Farm this year?" is worth the year's subscription twice over. We are glad to see that the great agricultural interests of the country are so ably represented in the publication which we take the present occasion to commend, with such emphasis. Price of subscription, \$1.00 per year.

HICKORY HALL; or the Outcast. A romance of the Bine Ridge. By Mrs. Emma D. E. N. Southworth. Pulladelphia: T. B. Paterson & Bros.

Our readers, most all of them, know this gifted authoress too well to ask any compliment or praise at our hands. This is one of her last stories, and best. It is elegantly printed on stout paper, with larger than usual type. For sale in Boston by Crosby & Nichols, 117 Washington street.

Traill, M.D., entitled "Pathology of the Reproductive prices of all such contracts. . Organs," which we have not room to publish this

Farming Corporation in Operation.

A company of thorough, energetic business men have already commenced to lay the foundation of a farming corporation, as designed by Dr. Child, in the state of Missouri, on the line of the Hannibal and St. Joseph Railroad. Where this selection is made, in New York, for the reason that the MSS. of the rethe farming resources and healthfulness of the climate are said to be inferior to none in the world. The selection is made with a view of having many corporations in proximity-thus making the advantages of civilization in this fertile country more immediately available.

If Dr. Child has an interest in this movement-as we understand he has-we shall have much confidence in its success, for he is a very efficient and upright business man. We speak that which we know. He is now preparing a pamphlet for the press. "A Plea for Furming," that will give a full account of the character of Missouri for farming purposes, and also his plans for successful movements in farming corporations.

It is Dr. C.'s plan not only to start one copartnerthat shall be contiguous, which will be of mutual advantage to each other, and give a chance for familles of kindred tastes and desires to unite their interests and live happily together in the same neighhoods, each having its own tint of beauty.

We are pleased with, and can heartily commend anything that looks in the direction of honest, useful labor, especially when based upon a plan which artillery practice, the intropid daring of the sailors, commends itself to the common sense view of the the magnificent evolutions and skillful management community.

To Traveling Agents.

Agents remitting us two dollars for one year's subscription to the BANNER, or one dollar for six months' subscription, will be entitled to twelve and a half per cent. commission. Take no single subscriptions at club rates.

Those who form clubs of four, or more, can, at any time, add to the same, without having the back numbers sent and Holly Der will be continued for six month of Ayes, for theme price as if it commences, ith the originals ab.

Merbridat Pestentiens. We fit processed late also of the London Times, street, Boston, have lately issued from their "press" the London Times, from Messrs. Values of Control of Washington street, Boston, the Boston, the Boston gents. This firm receive all live pure lives and keep a clean reputation hear this tion as transportation will admit of.

place. So says Digby.

A Message Attested.

Bro. J. G. J. Mumler writes us that the combanication of Priscilla Lawrence given at our circle Ju-11, and published in the BANNER of August 10th, is correct and true. He received his information from her sister—the one referred to in the message, probably-who is now living in Gloucester. Bro. M. also writes that at a circle held at his house Sunday, Feb. 2, Mrs. Julia Friend, the medium, was influenced and gave the following:

"Please write to my father, Clement McAllister, Manitowoc, Wis. Say William and George are here with me and are happy. We are all together. Do not mourn for us. Tell mother we suffer no more. They wanted me to go the Banner or Light Office. I went, but there were so many I could not be admitted—so I came here. While I was sick I was partially developed as a medium. My parents believe in this new light. I had glimpses of the spiritworld at times. I died of consumption in March, 1861, aged 20 years. Died five months after William Frances and George. We are all here together. We found everything as we believed it would be. This is from Emma. I thank you."

As requested, Bro. M. sent the communication to Mr. McAllister, but he having deceased, Bro. M. rethe New Testament, dictated by the Spirits of the ceived in a few days a letter from the widow, and the mother of the spirit who had communicated, stating all the facts to be true as far as she had the means of knowing, and expressing her deep thanks to the brother for this new test of the reality of the intercommunion of the living and the departed.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

SARAH C. SOOTT, WOONSOCKET, R. I.-We can hardly afford to print your essay on "Life." You are rather too severe that vinegar It is an old proverb that vinegar are rather too severe on everybody and exernthing. ualism.

E. W., MICHIGAN .- The "class" which you refer we beg leave to decline. Treat upon other subjects, if you please. Thank you for your kind regards.

S. P. L., MAPLE RAPIDS, MICH.-Your essay, " The Protestant Reformation," will appear in our forthcoming issue.

Mr. Foster in London.

We see by the last number of the London Spiritual Magazine that Mr. Charles Foster, whom the editor acknowledges to be a remarkable medium, has been repudlated, on the strength of letters received from Judge Edmonds. If Spiritualists have no charity they had better go back to old Theology. None are perfect. Condemnation never reforms the erring. Jesus said: " Let him that is without sin cast the first

The Aztec Children.

The old Grecians used to say there were seven wonders in the world, and located them all in the old country. Poor fellows: Their geographical education was extremely limited and the newspapers of the day had not told them of Barnum's advent. No matter. A new wonder has made its appearance in our community within a few years, and the Azteo Children are delighting the people of Boston with their agreeable soirces at the corner of Washington and Franklin streets. There is what they call an "Earth Woman" there; but having yet to learn that we are not all earthly beings, we cannot regard her with the curiosity the little Aztecs challenge

War Contracts.

Secretary Stanton has appointed Hon. Joseph Holt and Hon. Robert Dale Owen a special committee to audit and adjust all contracts, orders and claims on the War Department in respect to ordnance, arms and ammunition, and their decision is In type, a notice of a new work by Russell T. to be final respecting the quality, execution and

ALL SORTS OF PARAGRAPHS.

Look out for a great paper next week-filled with the choicest reading matter imaginable.

We shall be unable to print the promised lecture on "Magnetism," given by Miss Hardinge recently porter were amongst the property consumed in the great fire in the Bowery week before last.

The Louisville Journal says, "John C. Breckinridge has become such a confirmed drunkard as to be hardly able to perform his military duties, and the rebels have lost all confidence in him. They regard him with mingled distrust and contempt."

Persons who suffer with weak eyes, feeble digestion, biliousness, and weak kidneys, should not eat any very salt meat or vegetables, says the Herald of Progress.

We have beard a good story, which is related of a pertain Northern Senator, whose name has not unfrequently been canvassed in connection with the Presidency. It runs in this wise: The Senator in ship or corporation for farming purposes, but many question says there were four years that he was praying long and praying loud-praying early and praying late-that Chief Justice Taney might live through Buchanan's administration. Now, he says the only anxiety he has in the matter is the fear that borhood, the township comprising many neighbor. he overdid the praying business to such an extent that he will live even through Lincoln's.

Commodore Barron, while an inmate of Fort Warren. was reading the newspaper accounts of the deadly of Dupont at Port Royal, until, full of excitement, he sprung to his feet and turning to a friend exclaimed: By beavens ! there 's nothing in the world like our navy!"

Not an oath is uttered that does not vibrate through all time in the wide-spreading current of sound; not a prayer is lisped but its record is stamped on the law of Nature by the seal of the Almighty.

FREEDOM'S SAURED CAUSE Ye goardians of your country and her lands ! Relli bid them favor Freedom's sacred cause: From this pure source let atreams pusulfied flow; Hence, a new Order grows on Reason's plan, And turns the fierce barbarian into—man i

in mind. A New Yorker having become auddenly rich, built Commodore Barron considere Fort Warren a barren a large, fine house on Fifth Avenue, bired a number of negro servants, and invited some country consins

to come and see him. They went, but did not know what to make of the great number of servants, as their relative had no family but himself and wife. On their return home they were asked how their city reative was getting along "Well," said they, " he is living in fine style upon lifth Avenue, keeping a negro bording house."

POETICAL GENIUS. -The suther of the following lines is destined to occupya good position among our American poets. Whoishe?

O wunst I loved another gal Her name it wasnurrier but betsy deer my av for u is forty times mee hier.

JOHN PIERPONT'S OTNION OF THIS WAR. This fratricidal var Grows on thepoisonous tree That God and ren abhor— And God ordain that we Shall eat thi deadly fruit. Till we dig up he tree,

Quarterly Meeting.

The friends of Progress will hold a Quarterly Meeting at Greensboro', Henry County, Indiana, in Seth Hinshaw's Free Hall, on Friday, Saturday and Sunday, 11th, 12th and 13th of April. Frank L. Wadsworth and Mary Thomas will be present to speak to the peo-ple. Other speakers are cordially invited.

Come all who can and let us have a feast of good things. By order of the Committee SETH HINSHAW, AGNES

AGNES COOK, VALENTINE NICHOLSON.

she is well known to the little ones. the of 64 pages, contains twelve stories and , alternately, and is a beautiful little gift book for the young. It is especially adapted for the use of Spiritual and liberal Sunday Schools. For sale at the Sanner of Light office. Price 10 cents.

HOGAN'S AUSTRALIAN, EUROPEAN, And American General Agency Office and Universal News-Room.

MR I. B. RICH. Publisher of the "Banner of Light," i hereby appointed my authorized agent. Inquiries for missing friends and other information sought through the adverlising columns of this Journal, will have immediate attention. Newspapers and Period All received from all towns and cities, (and regularly files of my News-Rooms) in Austalia, Europe, America, do.

ADDRESS—Tasmanias Tiles or Vand. Colony of Victoria,

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, ties a capital medium through which advertisors can reach

mers. Our tome are moderate. A GENERAL PROSPECTUS OF THE

BOSTON INVESTIGATOR. VOLUME XXXII. THE cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason d to overthrow those of superstition, bigotry, and priest

craft, still needs the support of a free and independent press Therefore we propose to continue the Boston investigator and shall commence its Twenty-Second Volume on the 7th May. We have no new principles to proclaim, and hence we shall

keep to the old landmarks by which we have so long beer guided, endeavoring so far as we are able to render the pape acceptable to all and subservient to national utility. Believ g supersition to be the bane of human improvement—the oral leprosy of mankind—our most especial object shall be, as it hitherto has been, to counteract its pernicious influent and to expose, by every means in our power, the mischiev-ous practice of that numerous class of pretenders who are perpetually directing the attention of their credulous follow-ors to THINGS ABOVE, that they may the more effectually de-prive them of THINGS BELOW. and attempting to reconcile them to misery and degradation in this world, by promising

them happiness and honor in another.

Anti-religious, then, and auti clerical, in connection with universal mental freedom, are the distinguishing characteristics of the INVENTIOATOR. But as our sim is the promotion of human happiness by means of mental cultivation we shall anrich our columns with whatever we may deem conductive hereto. We shall therefore pretent to our readers whatover we may find valuable in literature, art, or rejence. As we pretend not to amuse the idle, or soothe the ignorant, we hall have no pretty tales of mystery, to excite the imagination at the expense of the understanding; we shall, never heless, as much as possible, associate amusement with utili-y. In a word, we shall do the best we know how to render

of the cause we advocate.

To the friends who have hitherto stood by us, and who have kindly tendered their further assistance, we return our st grateful acknowledgments; and we call upon every of congonial thought and feeling to countenance and one of congenial thought and feeling to countenance and aupport us in our uncompromising hostility to religious imposture, which we consider the master-vice of the age. TERMS—Two dollars per snoum for a single copy—three dollars for two copies to one address. All letters should be lirected to J. P. MENDUM, No. 103 Court street. Boston, Mass., March 1, 1862

M 188 M. C. GAY, Business, Medical, Psychometrical Olstroffmand Trance Medium, No. 624 Washington Street, Opposite Common street, Hours from 9 to 12 A. M. from 5 to 71.3 z. m. Therms 50 cents. Circles on Tuceday and Thursday evenings, commoncing at 71.2 o'clock; so nistion 10 cmts. March 22 COLATRYOYANT PHYSICIAN.

MR. T. H. FRANDY, sher eight years' successful practice, would inform the public that she receives patients at her residence, No. 16 Davis street, for trance examination the residence, No. 16 Davis street, for trance examination at her residence, No. 16 Davis street, for trance examination that her residence, No. 16 Davis street, in transce transcended by the as nor residence, for the Javas sates, for same examination and treatment of every form of disease as prescribed by the Healing Spirit. Having received a new and valuable cure for Serofula, from the Spirit-world and thioroughly tested it, she would invite those who are afflicted with this infirmity to come and obtain immediate relief.

Special stiention given to the Hair and Scalp, and a Panacon for their disease. cea for their diseases.

DR. M. A. BRADFORD

HAS established his office and residence at No. 14 Kneeland street, where Clairvoyant Examinations can be
had; also, light and information given from higher spheres,
to all inquiring friends. Friends from the country, while
stopping in the city, will not find it to their disadvantage to
call.

DR. M. A. BRADFORD,
March 1. 8m

No. 14 Kneeland street. ADELPHIAN INSTITUTE

DOARDING AND DAY SCHOOL FOR YOUNG LADIES LOCATED IN NOBRIETOWN, PA. Will open its Summer Session, April 29th, continuis Will open its Summer Season, April 29th; continue months. The conse of instruction is extern thorough. The elementary branches necessary education, receive particular attention.

Athletic exercises constitute a part of each day all are taught, that a healthy unfolding of the minute upon a vigorous condition of the body.

Terms, including Soard, Tuition in the English mest, with fuel and lights, per term, \$50.5 \text{ } \]

For Girculars, address,

Adelphian Institute, Marrison

JUST PUBLISHED.

EXTRAORDINARY AND THRILLING WORK!

_____ DEALINGS WITH THE DEAD!

THE HUMAN SOUL: ITS MIGRATIONS AND ITS TRANSMIGRATIONS!

BY P. B. BANDOLPH.

SYNOPSIS

but betay deer my av for u is forty times mee hier.

A man about town observed on the morning after a debauch, "Had Leander proticed swimming with half the perseverance of m head, he'd never have been drowned."

A waggish old squire we one winter day walking with the minister, when he slipped and fell. "My friend," said the reverend gentleman, "sinners stand on slippery paces." "I see they do," said the squire, "but unfetunately, I can't!"

The Louisville Democre states that during the cocupancy of Bowling Gen by the rebels, between forty-seven and forty-eight hundred graves were made there.

A dying woman makes a promise that, if possible, she will come back after death, and reveal the mysteries of the land come back after death, and reveal the mysteries of the land to move she will depend the grave. Bhe keeps her promise. The second part of the work relates the experiences of a man, who for a time, was completely disentingled of his body. An interesting henomore, I was completely disentingled of his body. An interesting two was completely disentingled of his body. An interesting two was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomore I was completely disentingled of his body. An interesting henomer I was com and rivers in the soul. Death, life! Something nobler than intellect. Difference between the spirit-land and the soul-world, Her strange sense joys. Something worth knowing by all who expect to die. The dead lady's organs, "her hands are blue and wrinkled, her cheeks are pale and haggard." She falls into a singular state. Her passage from the spirit-land to the soul-world! Finds herself in a new realm—a miracle. The law of images! How the future is read. What material a disembodied soul's clothing is made of! Where the dead lady was—a new universe. What animals really are. Concerning the origin of the human soul. Its pre existence. Why beasts are, and are not, at the same time, immortal.

wife attempted to move him by her take the same the form! Where it originated; how it started out upon its journey. The Bath of fire. The Burial—the rock—the carthquake. The chain from moss to man! Why gorillas and ages resemble mon; why the latter are immortal and the former not! The Transmission is mortal and the former not! The Transmission is mortal and the former not! cartiquage. The chain from moss to man! Why gorillas and apea resemble mon; why the latter are immortal and the former not! The Transmigration of Souls. The Soul-Republic. A mystery, Heaven and heli—their nature, The dead lady describes her dress and her person. The meaning of the word love. Do phantoms grow? A singular law governing the dead! The harlot in the Phantorama! What orning the dead! The harlot in the Phanterama! What befalls those who never become wives and mothers. The dreadful sentence—"To be alone!" The child and its mother—and what befalls many a dead father! a thing well worth studying. Why spiritual mediums are lonely and unhapply! Bomething that is neither mind, matter, nor spirit. The material whereof thoughts are made! How a woman can always tell whether she is loved truly or not, whether the lover be dead or alive. Organization and destiny. Valuable—especially to sensatives! How they become mediums—are best by people of the midreglous of space—and what comes of it. The consequences of making compacts with the unholy dead! Mediums and their friends. Etherial aspa, toads, serpents. Why mediums blow hot and cold in American Steel Pens.

We have been using head pens for some time, and find they are not only before but cheaper than foreign manufacture. We also learn that Snow's Pens have been adopted by the Bordoof Education of the City of New York. All persons who want good pens at low prices, will consult their own interest by addressing a line to J. P. Snow, Hartford, Conn., or 335 Broadway, New York end getting terms, prices, &c. By enclosing 31 me will get one hundred and forty-four samples, by rating that Snow.

Child's Book.

Child's Book.

Child's Book.

Child's Rook.

Child's Rook of the Spheres—and the strange thrills that danced through it—a fact in heaven. Cottages, palaces, graves, flowers, birds and spheres—and the strange thrills that danced through it—a conceited affair! Her own love and lover—the meeting of the spheres—and the strange thrills that danced through it—a consulted affair! Her own love and lover—the meeting of the spheres—and the strange thrills that danced through it—a consulted affair! Her own love and lover—the meeting of the spheres—and the strange thrills that danced through her bolumns, and she is well known to the little ones.

The publication of the City of the spheres—and the strange thrills that danced through it—a fact in heaven. Cottages, palaces, graves, flowers, birds and spheres—and the strange thrills that danced through her bolumns, and she is well known to the little ones.

Cerious analogies. A man creates a world! A beautiful law—a mystery, and its explanation—a sublime view and a Gerious analogies. A man creates a world! A beautiful law—a mystery, and its explanation—a sublime view, and a new one, of Diety, and His attributes. Bits declares that "the material universe, with all its countiess starry systems, is, after all, but a httle island, which, like an egg-shell on a "the material universe, with all its countless starry systems, is, after all, but a lutile island, which, like an egg-shell on a lake, floats upon the crest of a single wavelet of this inflatic son of Spirit. Soul weaving! The loom and the fabric. Spiritual locomotives, and how they are built. Society in the Star-land. Mahomet—how each Islamite is blessed with seventy-thousand wives, and where the ladies come from—very curious, and true! Sex, and its uses on earth, a cortous revolation. "Up smongst the dead folks." How a man on earth may really be a woman there, and vice verse. Singular divorces in the soul-world. A penny's worth of wit—a dollar's worth of common sense! A sure test by which any woman can tell whether what is offered her be love or its counterfeit. How those who fancy there is no hell hereafter, will find themselves mistaken—something hotter than fire and primatone! She desires to look into Gehenna—and her wish is gratified! She gazes into the Guil of Horrors. The crown of snakes! Lakes of burning fire, and hunoreds of souls therein. The constituents of the flames! Atheists, drunkards, gamblors. De souls exist eternally, or are they mustif are human—are they immortal? The answer! A woman may bear a human—are they immortal? The response, Maiformed monsters, both of whose parents are human—are they immortal? The answer! A woman may bear a human body without a soul! How? The conditions essential to immortally Answer—"some!" when, which! How are we

tality. at becomes of a wasted soul germs? Are abortions immortai? Answer—"bome!" when, which? How are we to tell when? The reply. Why some disembodied souls are compelled to dwell near earth! Rometimes a child is born with two heads, or two bodies—are there two souls also?
The answer. Can a virgin bear a child? Yes! Explanation! Are children born—do the sexes cohabit in the soul tion I Are children boil--uo the sears conduct in the worlds? The answer. Extraordinary statement concerning the results of stiritual intercourse. The hierarchy of the worther the answer. Extendently statement concerning the results of spiritual intercourse. The hierarchy of the skies—the ascending orders of disembedied beings, and their rank and names. The dead lady declares space to be bounded, and tells what the Nebulacist Man's final destiny. The omniscient faculty of man. Two hours in the Soul world. Climbing up the sky!

PART BECOMD.

The thrilling experience of a soul disenthralled for a time from the transmels of the body. There can be not the shadow of a doubt but that the one hundred and twenty pages comprising the conclusion of this book contains more information on the subject of the soul—its looks, nature, habits, goods, powers, phases capacities, location, origin, destin and characteristics-than any work ever before issued fro the press of this or any other country. State of the dead-their powers and methods of return. The dream state, spirit-ual state, and "Hashish" state compared. How a person feels when dying! The disenthualment! Invisible men. The exact seat of the human soul.

The Winged Globe. Pre-Existence of the Human Soul! The difference between spirit, soul and matter. How a man's split looks—its color! Description of an actual, veritable human soul! Its size. The process of thinking described. The lone student. The silent language. The man meets, and is instructed by a dead Egyptian. Where the soul goes and what it does when a person is asleep, both sound and when dreaming. Souls get tired—their curious way of resting. The soul will one day have no body at all-will be budlless. The "under-God!" Difference totwee males and men, females and women! He ascends—the two
souls got caught in a thunder storm! Do spirits get wet? souls got caught in a thonder storm! Do spirits got wet? Are they affected by wind, rain, fire, old, water? The question solved. The fierce lightnings play around them—the horror. Can a hurgicane blow away a spirit? The reply! The Egyptian speaks to him. An eloquent description of a tempest in the air. The republic of souls. The shapes of various thoug ta—very singular. The starry siphabet, and its letters! The Bayotlan puts a tremendous question which he att mpts to answer. Nature. The Rostqueians. Forsonality of Delty. He is still creating worlds: and of what these worlds are made. He hears a wondrous music voice in the air. The extraordinary things it spoke. A glorious sentence as ever was written. He sees the speaker—a mag nificent woman, and wonders if her husband do:s not come to deep grief on her account. Jesiousy—tholady talks about nificent woman, and wooders if her husband do:s not come to deep grief on her account. Jealousy—tho lady talks about love. A masterly analysis of the constituents of Heaven, and of the human soul. A splendid definition! The freed soul fears he shall fall down and be dashed to nonently. "All things lighter than air must ascend." A spirit is lighter than sir, how therefore can it descend through air, which is denser than itself? A series of very frequent questions concerning the "physique" of the soul are answered! What a human spiritual body is made of. Can a flame be sonked in water? The magnetic sun and electric moon, in the human body—very singular—something for the philosophers. A soul passes through a cold three thousand degrees below zero, without being affected! Its fire proof nature! Why Ebalsoul passes through a cold three thousand degrees below zero, without being affected! Its fire proof nature! Why Ebsdrich, Meshach, and Abednego did not get burned up! Definition of a Monad? How the soul gets into the body, prior to birth. The process described. Bize, color, and shape of a soul gern! Ghosts—real ghosts—gravoyard ones! Their nature. How to catch the spiritual body of a piant or flower. A startling ascertion—the oak, acoin and man! Dreams and dreaming. Visions, Where the soul goes, and what it does when we sloop! If dogs dream—have they therefore souls! Roply. Do souls cat and drink? The answer. The discribing. How long it takes a soul to go from one state to the other—and the number of there states. Children begotten and born in the spirit-world—tiel rature. Man. like God, has no beginning. The soul's form. De dead infants have and born in the spirit-world—their nature. Man, like God, lial no beginning. The soul's form. Do dead infants have spiritual bodies? Reply. How and when every man's soul teaves his body without his knowing it. How a man can be seen in two places at the same time. Are there demons? Answer—two kinds. Explanation. The "Common Spirit"—a fearful truth—and its statement. Common Sense. versus Public Cynion. Adultery. Murder. Conscience. Remorse. The book has discontinued by means of which any person who chooses; may develop positive clair-cyance!

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This book wit carrie a greater extrement than anything of the kind ever print d in the English language.

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MEATLY AND PROMPTLY SERECTED AT THIS OFFICE.

is at rest, because he knows all; but his creation is moving, ever active, ever struggling, that it may reflect at last some image of the perfection which called it out of chaos. Mind itself is but the child of this conflict; and all earthly advancements, all experience of the past, all the records of nations enable us to discorn no change in this order; we can only modify it. Nations shall yet come and go, rise and fall, sink and disappear, upon the earth. Human beings shall throng eities, raise temples and monuments, and still fade way: crowns shall cromble, thrones shall totter and fall, new forms of worship shall spring up and vanish and yet this eternal order shall endure. Perhaps even this proud city, so densely peopled, and connected by mysterious chords of communication with all the world shall be swept away, and, in some far-distant cycle, a new race shall take your place and muse over relics whose meaning they can only dimly conjecture, the ruined traces of forgotten sciences and religious. And those successors, unmindful of the buried records of your follies and misfortunes, shall run the sncient round again, and in their turn sink into ruin and obtated. livion. As is the course of individual human life, through its stages of infancy, manhood, and old ago. so is the career of nations, and no human experience can change the law, ony more than it has availed to make the infant born to-day an improvement upon

that which saw the light a thousand years ago.

Such is the conflict of ages, such the order of creation, and such the mystery of God! Revolving in perpetual life—in perpetual strife—each world each star, each sun, fulfills its destined course; each nation and published comes and goes while fresh and tion, each individual, comes and goes, while fresh and young a new creation springs each moment from the hand of God.

BOSTON SPIRITUAL CONFERENCE, Wednesday Evening, March 12, 1862.

Subject -" The Necessity of Suffering."

MRS. WILLIAMS opened the Conference with a well written and thoughtful essay. Its length precludes more than mere mention this week. We shall publish it in full in a subsequent number.

Dr. Chilp.-In the order of our experiences we have learned that physical growth and maturity are necessary because they are facts; and if our learning shall extend a little further, we shall find that physical dissolution and decay are just as necessary as are physical growth and maturity, because they are facts. By a necessity, is meant the inevitable obedience to the mandates of invisible, eternal law.

The accretion of our physical bodies, of our growth, is generally attended with pleasurable sensations, but the disintegration, the dissolution of our physical bodies is generally attended with pain and suffering. These accompanying characteristics of physical growth and physical decay are necessary, because they are the unavoidable results of abiding laws. Pleasure is lawful, and pain is lawful. Pleasure is the result of physical growth, and pain is the result of physical death. To say that pain is unnecessary, is to say that physical death is not a lawful, necessary incident. Who can have their physical being torn off from their souls without passing the ordeal of pain and agony? Is physical death a lawful incident of our being? Is it a necessity? If so, then suffering is a necessity. There can be no physical death while physical consciousness is awake, without physical pain. So to deny the necessity of physical suffering, is to deny the fact and necessity of physical death.

To deny the lawfulness of disease, is to deny the lawfulness of death's agent. Disease is a necessity, or else death is not. If disease is necessary in walking through the avenues of human life, then the tracks it makes are necessary, and these tracks are suffering. Disease is death begun; and suffering always boars evidence that the unseen hand of death is at work upon our physical being; has begun to tear down the tabernacle of our physical affections and our physical bodies.

The moment physical life begins to live it begins to die. Physical love, earthly love, is the gluten that holds the atoms of the physical body together for a time and sufficient unsolves this gluten. So suffering is necessary, for it is the only thing that will dissolve this gluten, this carthly love. As surely as earthly love is a necessity, so sure is the agent that destroys it a necessity.

Who wants to love earthly things forever, when the world above the earth is full of treasures, richer far than earth can tell, for us to love? Who wants to carry around forever two hundred and fifty bones and twice their bulk of flesh and blood, at a cost of two or three dollars a hundred miles, and as much more cost for clothes and food, when they can ride upon the wings of the wind and travel ad libitum, as our thoughts now travel? Sufferings are the tracks we leave behind as we journey on to gather the treasures of that better world, and to gain the freedom that the dissolution of our physical beings shall grant to us. Our birth into matter was a necessity; it was lawful: it was in time and in place, and our physical being never afterwards yields the precedence of this lawful necessity. Each one lives in his right time, according to law, and each one dies in his right time according to law. All our joys and sorrows are in time, too, according to law. So the conclusion is that our suffering is a necessity. When the tracks of suffering have borne us to a world of new beauties, then we may review, if we please, these tracks of suffering and say how beautiful they are. Why? Because they are the tracks we came test of manhood. The Dervishes, whose worship of to heaven in.

Dr. H. L. Bowner .- I think the lady has presented the subject in a satisfactory light, and Dr. Child has, suffering is the great prompter of all good in the world. We are restrained from excess by the suffer ing we know will follow the violation of law. Suffering governs our intellect, and our moral nature as well, and the fear of consequences restrains us from doing that which we might otherwise do in violation of the laws of life. There is no question but that our development in this world is occasioned by suffering-our birth and entrance into life; and so of weman's extra care and protection over her offspring. She learns her strength of love by suffering, as man does his by impulse. This may be thought strange; but if you observe society calmly, you will see the truth of it. The strongest affection of woman I have observed is toward some unworthy object; and I have thought no such woman could respond to all the requirements of the marriage relation without suffering to call it forth. A physician true to his profession can only hold his control over his patients by enlarging upon the pain and suffering that will follow the violation of his directions. Government is good for nothing without bayonets for its recreant subjects. Pain must be inflicted upon the traitors ere they can be made to do their duty. One not capable of suffering is not capable of restraint. The child learns by coming in contact with danger. A man can give his child no better blessing than an epportunity to learn by suffering. It makes the best men and women—there is nothing like it. If you and a man brave or a woman true, you find they good for mothing. The whole Christian religion audit our accounts and make them all tally. My prove the contrary.

physical powers and the individual nature.

the wheels of Juggernaut, and develop our souls trust the Almighty as knowing more than I do. through the pain of broken limbs and mangled bodies? If so, then all Heathen torture and Pagan result, in the end, in great good, and I hope it will cruelty is right! But it seems to me that our suf-Nature, and not against them. Do not all the laws damnation, and look upon rain as our only merit. of Nature and normal acts of the mind and soul | JACOB EDSON accepted the idea of all the speak-

tradiction in myself. I do n't know what I should have been under other circumstances, but as it has been, most I have learned has been through suffering. And yet I do not court it. I often pray, "Let this cup pass from me!" And if I had the power as well as the result, I certainly should not drink my life, it has certainly resulted from suffering. Suffering does not belong to the poor and hungry from pain and suffering, but never find it so. They from which we are exempt. It has been said,

"Weary rests the head that wears a crown."

And I believe it. In our best days sometimes the yet I believe the most suffering I have undergone "blues" come over us, and the spell is perfectly un. has been from some of the most pure and benevolent accountable. There is no occasion for the feeling, acts of my life. I have suffered, all my life-time, and yet is poignant. There is something indepen. | more from the evil deeds of others than from my own. dent of our consciousness-something pertaining to Disease is the natural result of a transgressed law. the things of the mind, too strong for us to grasp or and I do n't believe there is any balance sheet to be cope with, and yet it seems there must be a state of struck till we reach the higher life, and all things the soul which demands it-for if happiness is a will then be made right. state ordained, so is suffering also. We should | LIZZIE DOTEN .- All suffering is one of the inevi-

the only real difference is the purpose we make of boots, you would suffer where Paddy do n't suffer. from the fact that where "ignorance is bliss. 'tis folly to be wise," and the perfectness of your nerin one direction and one in another. It is a provnot make us any stronger, but I believe, as the aucients did, that the pathway of the gods is steep and oraggy, and the soul's unfoldment is stern and which is progressing, and all must tread sooner or all the best pathway of the soul from God to God. and even wrong and sin may be necessary. But it does appear to me that many people can only appreciate through pain and affliction the same feeling and emotions in other people. These things are no deity consists in their own torments, are not more pious than the peaceful, quiet Christians who seek ning. Mrs. Smith was egaged to speak here last to do good by not letting their right hand know what outdone bimself on this question. My view is, that their left hand doeth. Great men are born when circumstances need them. I have sometimes asked myself why men were ever unhappy at all. Why did not God make all men perfectly free from suffering, if he had the power? I have come to the conclusion, that it is because he had n't the nower! Why did n't he make all archangels at first, instead of beginning with creating a snake? I doubt if he could do it. I do n't believe God could have made tens till he had first made units, nor could he make the highest form till he had made the lower. So it seems necessary there should be suffering all the way along. I am satisfied I was created to be just what I am-simply John Wetherbee. Different elements might have made me a Robespierre, a Machivelli, or even a Dr. Gardner. I have often wished I could be in somebody else's boots, just for the experience, but I would n't lose my individuality for the world. for the sake of taking on any other man's, nor would any other man change with me. One man has a good stomach, and to him No. 4 mackerel taste like reader in a previous edition the Banner, which. salmon, while another is not satisfied with anything to set the matter right beforthe public, it is necesbut canvas back ducks. We say if we had been sary to notice. By an unaccontable oversight. Mrs. somebody else, we would have done so and so, but | Currier's appointments were said to Miss Houston's. perhaps it is well, for us that we could n't be as in our list of lecturers on theseventh page. They we would desire, for if our desires are gratified, our are correctly printed in this tue, and those interbias might make us worse than we are. All that I ested will please govern themilves accordingly. am is my experience, and all I may ever be, will be my experience. We do n't any of us know what we will be nor what we are, till we are tested in some way; but I have faith to believe all will come out right of sterling lectures in Philaophia to overflowing have become so through auffering. It gives them There is an intelligent being to whom we have got houses. The opponents of oursuse say that Spiritpower, endurance; backbone; without these they are to make our reports some time or other, and he will unlism is dying out in the tuaker City. Facts

teaches that those who take up the cross, take upon impression is that we receive our lot of pain or themselves privation and pain, and these in turn, pleasure about equally, as I have said. If all the develop them Godward. We do not know our power oscilation between them should come to a stand still, till we have been tested. What are his muscles worth there could be no more miserable world than this; to the man who sits all his life-time in his easy so it is a great deal better we should have the chair? Nothing. Suffering, in fine, develops the variety in this world, or any other. It appears to me sometimes the wrong men have the money in E. F. MARTIN.-I have yet to be sure that suffer- this world, and the right men never have it; but yet ing is always necessary to bring out the germ that if the rule were changed, perhaps men now so genlies in the centre of all things-or to learn how erous and liberal, would become meaner than the much suffering is necessary. We see suffering in rich men are now, and thus injure themselves certain directions before us; and shall we rush head- and others irremediably. We ask why these things long into it, thinking thereby to receive the greater are not better equalized; but there is a law of comdevelopment? Shall we throw ourselves beneath pensation, and I for one have reconciled myself to

Mr. Martin.-The discussion of this subject must fering on earth is because we have been wronged by belief of eternal suffering, but I have brought myothers. I have yet to find out any act of suffering self to believe that happiness was the great object has evermade me a better man. It seems to me of life, and not misery; but if unhappiness is our one gets his strength in working with the laws of aim, then let us go back and believe in eternal

tend to pleasure? and are they not deranged and deeers; even though some of them might olash, there stroyed by suffering and pain? What is the cause was a truth running through them all. It seems to of so much intellectual darkness and moral deprav- me the object of suffering is development, and must ity as suffering and pain? Is it necessary for his rule till the work is done-then, what is pain shall "development" that the pauper should starve while cease to be. The babe must be weaned from the others roll in luxury? I have suffered want, hun- mother before it is able to sustain itself; so we ger, pain and cold, but do not see that they have | must be weaned from earth—the cords must be loosed made me a greater man. I cannot say of my suf- before a man can be free. Do fevers make a man férings that I am better for them. I cannot see stronger? I have had some experience, and do n't that Jesus was greater for hanging upon the cross, think they do-if I had n't had them, I think I but the world robbed him of his strength of good- should now be better and stronger, physically. But ness and his power, by thrusting his sufferings upon I believe all our sches and pains have their lesson.

When the cloud comes we are soon able to see the DR. FINDLAY .- I suppose this subject is one in silver lining, and know the gold is just beyond. which we may be allowed to fall back upon what we Suffering may yet be to us but the clouds of life, and individually experience and gather therefrom our the sufferings of the body be but the power to polish inferences. And here I must confess I am a con- and burnish the soul. It is only our external that suffers. We shall live unharmed.

DR. GARDNER.-I hardly think we shall settle this question here to-night. I cannot believe suffering to be a condition of the soul, by any means; but it seems to be a condition or necessity of growth or development, I hysical, moral and intellectual. I doubt the cup; and yet if I have made any progress in Mr. Wetherbee's position that pleasure and pain are equally divided. I believe many will never experience the pangs of starvation, sickness or pain in all alone. When I go into the society of the wealthy their forms. Many are in good health always, and and accomplished, I sometimes look for an exemption never have the "blues." Some know nothing of the pains which others do. A wounded pride may have not suffered less than I have-not by poverty produce suffering, but it is different from the pains and destitution, but diseases and cares are theirs of the body which many of us suffer. I believe pain is necessary for development, for nothing is in vain. Many think suffering is consequent upon sin;

never have known pleasure, did we not know pain, table conditions of humanity, and I do not see why and it is necessary for the soul's good. And there it not should not continue to be so. It seemed as is another phase of the affair. I have talked with though some wise power overruled and governed all those who have passed over the river, and they say, things, yet it is but a logical deduction; and instinct when we get on their side we will thank them for giways repels suffering. The church teaches reconevery pain and pang they have caused us. My ex- ciliation to suffering. This is the best I can do, and perience teaches me that no matter how far we can I will do it-make it my servant, to do my purposes go, we can never outgrow suffering. The most acute and lend me are to glosse the head said that is suffering is that the order of the suffering is the suffering is the suffering in the suffering in the suffering is the suffering in the suffering in the suffering is the suffering in the suffering in the suffering is the suffering in the s Ma. Wetherbee. - I guess happiness and suffer- is a failure. Happiness is desirable, but who would ing are about equally divided all over the world, and be a pig for the sake of being happy? After all, everything is colored by our internal feelings. Place each. The real fact is, suffering is about equal, all some in a palace surrounded by every luxu: y, and the way through, with all people, and happiness is still they would be unhappy. Each seems to be equally divided. If you were placed in Paddy's waiting for an opportunity to extend beyond himself -to rise to his full stature and be as much of a man as he can. Whoever would build must first earn the means, collect the material, and labor hard vous system and the undevelopment of his would and long; yet when it is done does he not feel happy make the difference with you. Of course one suffers enough to pay for all his pains? So it is with the soul. The man who builds up within him a noble erb that "there is a skeleton in every house," and I soul, through all the storms and against all the believe it. It may be hidden out of sight, but it is winds of life, builds a temple that will stand forever; there. I agree with Bro. Martin, that suffering does yet it is better that the storms and winds should tests its strength, that it do not fall, to his reproach and disgrace. Some natures are augular-constantly shooting out quills at others, which rebound and bard. I do n't know that work is suffering, but if it is, pierce his own soul-hence their suffering. The it is glorious. As God has created out of chaos a world pointed shafes were intended for other souls, and since they come back, they know how they would later the road to happiness, suffering may be after feel there. They must feel these darts till evil is completely overcome; and then will suffering be put under their feet forever

Mrs. Fannie Davis Smth is announced to speak in Lyceum Hall, in this city next Sabbath, March 23d, and also the following Sinday-afternoon and eve-January, but her health kiling her, she was obliged to delay her engagement ill the coming week. It is now hoped her many flends will have an opportunity to listen to her works of inspiration.

Mrs. Augusta A. Currie lectures before the Spiritualists of Portland, the two last Sabbaths in March. Miss Emma Houston wil address the Spiritualists of New Bedford, on Sundal next, March 23d, and the following Sunday.

Miss Lizzie Doten will adress the Spiritualists of Charlestown, the two last Andays in March. Miss Belle Scougall lecturs in Lowell, next Sab-

bath, March 23d. Mrs. M. S. Townsend willepeak in Taunton they two last Sundays in March.

Mrs. M. M. Wood (former) Mrs. Macumber.) is announced to speak in Quine the two next Sundays. Prof. Butler closes his engrement in Providence after speaking two Sundays lore.

Correction .- A gross err escaped the proof-

Person

Miss Emma Hardinge has at concluded a course

Banner of Night.

BOSTON, SATURDAY, MARCH 22, 1862.

office, 158 Washington Street. Boston.

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from one town to another, must always give the name of the Town, County and State to which it has been sent. ADVERTISEMENTS inserted on the most favorable terms. All Communications designed for publication, or in my way connected with the editorial department, should be ddressed to the Epiron. Letters to the Editor not intended or publication should be marked "private."

All Business Letters must be addressed

"Banner of Light, Boston, Mass."

ISAAC B. RICH, Publisher for the Proprietors

THE PRESIDENT'S MESSAGE.

We may treat of this last and most important topic, and still escape the charge of treating of party politics; for this brief message of Mr. Lincoln to Congress may be said with truth to constitute an enoch in our history. It is proved so, from the fact that, at its reception by Congress, the members knew not is a firm believer, threw down a copy of the BANNER what to say upon it, how to interpret it by the light of Light for the amusement of his guest. From of their party lamps, nor in what way to take hold of it by the handle. It was an entirely new thing for the politicians; it had not been out and dried with their aid beforehand; no party engineer had been appointed to take the responsibility of its management and manipulation in Congress; and the old machinery used in political manœuvres in former times was not got out, and oiled and furbished up, for working the matter through the corrupt complications of modern legislation.

No matter whether it may, or may not, be said that the President has headed off one party or another party in Congress by this move of his, as implied in the message; the drift and spirit of the movement itself is all that possesses any interest for de, and it is that we are commenting on now. In the first place, the Chief Executive of the great American nation has, for the first time in our political hisstory, put it on record that he is decidedly and openly in favor of initiating some general and national govement, by which the people of any and all of the Slave States may be encouraged to go forward with benevolent schemes of emancipation when they see fit, and be aided out of the national treasury in their efforts. Congress can adopt this proposition and make it its own or not, as it chooses; if it does, nothing still has been done, for nothing can be done until the slaveholders themselves choose to begin the movement; but if Congress declines to entertain the President's proposal, then the matter rests where it is, and no harm has been done in any quarter.

But, in any event, the President of this nation has set it in black and white before the country, and before the world, that he, in his responsible position, is ready to favor any plan which proposes aid to such the opportunity offered them, of looking into the arslaveholders as wish to get rid of their slaves. Ma- rangements by which a few men, having obtained nv of them aver that they would have been glad to contracts for making soldiers' clothing from the manumit them long ago, and to hire them for wages, Government, roll up fortunes-large and small-for if they could have afforded to submit to such a crush- themselves, at the expense of the unprotected sewing less of all they had in the world, and, indeed, of ing girls and women who are forced to work for just what came to them by inheritance, too. This mes such wages as are offered them. Think, for instance, sage forms the perfect answer to such pleas, and of a girl's making a pair of military pantaloons for such an answer as is exactly suited to the advanced a cent and a half! and then touch your hat as defersentiment of the civilized world.

beginning of the war, that it was the purpose of the means for himself. scheme of general emancipation for the benefit of woe which their own selfish management begets? themselves.

tained slavery, and thus impliedly made it a nation. methods at all ! al institution, we were made dumb, and nearly powerless for retort and defence; but this record of the President, made openly by his own hand, puts a different aspect on the matter, and compels them to fall back upon their own naked assertions again, or to eat their former words.

We do not attach undue importance to this subject, in expressing our opinion that it will totally change the popular view of our present difficulties, as held abroad. America will stand before Europe, from this day forward, in a new and truer attitude. Foreign nations will regard her as she is: the apostle of the doctrine of Liberty, untrammeled by any the earth. Work with us, then, with carnestness of the bonds of a peculiar state of society or character of property. If there has been but one opinion there about us hitherto, and that against the character of our boasted freedom, it will either have undergone a great change very soon, or else, at the previous to No. 24. Vol. X-

least, there will be a divided opinion where it has, in n altogether against us. We well may the past, be congratulate ourselves that the head of the Government of these United States has inaugurated a movement of his own free will, so much in keeping with the spirit of the age.

Russell on Spiritualism.

Of course there can be but one Russell; and he must be the correspondent of the London Times.

At the present writing he is in this country. He had his say about Bull Bun; he has been having his say on Spiritualism and spiritual publications.

The February Issue of the London Spiritual Magazine treats of his case, and proceeds to do it in the following manner: "It is now generally known," says the Spiritual Magazine, "that the modern Xenophon, unlike the first of the name, is not to be entirely depended upon for his facts-in fact, that his powers for writing history are not not so great as for his imaginative descriptions. He appears to have been designed by Nature rather for a novelist than a historian. We hear that amongst his more intimate friends certain poetical departures from fact are called 'Russells,' rather than by the shorter and more common name. Not knowing so much of this peculiarity, when we met with his description of 'healing mediums,' and of Spiritualism, in one of his letters to the Zimes, we entered into a somewhat serious discussion with him on those subjects, hoping that his opinions, which it was not likely were taken up at random, might thereby be reformed, by a more careful study of the authorities to whom we referred him. Judge of our surprise, when, a few days afterwards, we met in a mixed company, the very gentleman with whom Mr. Russell was residing when he penned his solemn udgment on Spiritualism, which enlightened the world in the Times newspaper.

We found that this gentleman had invited Mr. Russell to stay with him and visit at Racine, and that, after exhausting the shooting and other outdoor amusements of the neighborhood, there was an unfortunate rainy day, on which his friend, who this solitary incident, having previously pronounced Spiritualism to be 'a confounded humbug,' and upon this trifling stock of information," [that is, merely glancing at a spiritual sheet once,] "Mr. Russell allowed himself to mislead the readers of the Times into the belief that he was capable of giving them decided results of his careful inquiry into Spiritualism."

Such is Russell, in his Exposition of Spiritual ualism. He clearly shows himself incompetent to pass any judgment on the subject. He may describe war and battle very well, because he is thoroughly interested in what he writes about; but upon a subject of the breadth and depth of Spiritualism, he certainly could not be expected to treat wisely or profoundly, if he did no more than hastily turn over, for amusement, the leaves of one sheet devoted to the cause, even if that sheet were ever so able and exhaustive. If Russell would carefully read the Banner every week, there is no question it would do him a world of good; but to give it a hasty glance, merely to help wear away his ennui, and then throw it down, pronouncing Spiritualism a confounded humbug," only proved that his own opinions are that, and nothing more. If he would peruse such publications, weekly and monthly, as the Banner, and the London Spiritual Magazine, accompanying his reading with proper investigation and reflection, there is no doubt he would soon have reason to express better and more fixed opinions on the subject than now.

Sewing Girls and Army Contracts

Few persons take the trouble, even if they have entially as you can to the man who gives such Again, most slaveholders have insisted, from the wages, while he is amassing a fortune by this very

President-to say nothing about the determination Such things do occur, however, and are to be seen of Congress-to interfere with the legal status of anywhere around us. We all style ourselves civiltheir peculiar property in those localities where it is ized beings, nevertheless. And if such a poor feprotected. This message puts that calumny to rest, male, compelled to earn the hard-won pittance that is for good and for all. The Resolution contained in barely enough to keep a mother, a father, a sister, or the President's communication completely ties his perhaps a whole little family, out of the street, finds hands, as the Executive of this nation, and binds her earnings insufficient, and temptation standing him to await the action, or non-action, of the people on the other side and beckening her, with far better of the States alone. If they determine to do nothing wages, to come over, how is it to be wondered at that... in the premises, then he does nothing-if, indeed, he she falls-falls apparently without the least resolute could do anything, without the assistance of Con. effort at resistance? Why are not these contractgress; but if they think it best to enter upon some takers themselves responsible for the misery and

the slaves within their State limits, and for their If the present revolution in political matters will own and the State's benefit, as well—then he is at only reach the individuals who set such a high value hand, with such assistance from the Treasury as on money and its shows that they will not scraple Congress may vote, to second all such schemes, and to obtain it in any way they can, and will bring thus help rid the land of a political problem that has them to that condition where they will be sure to brought all but ruin upon its fair prospects. The see and feel the hollowness of all their opinions, then social problem of slavery will have to be worked out it will have accomplished a great work indeed. afterwards, and in a very different manner : chiefly, Money and luxury had become the gods of the if not altogether, by the positive action of the blacks | American people; they estimated men by no other standard, since they knew no other themselves; but We hear that the foreign ministers thought the these troubles will gradually open the eyes of people message of sufficient importance, at this juncture, to the faisity of such notions, and, by disappointto suggest the necessity of making immediate repre ment and suffering, teach them better sentiments. sentations on the same to the Governments by whom Money should prove a curse to any man who can they are accredited to our own. And we judge, with consent to make it in the way we have just indigood reason, that they may think so. For, so long cated. It does generally prove so, in the first, secas leading European powers were in the habit of ond, or third generation; but how much better for taunting us with having a government that sus. society that men refuse to make it by such unjust

> The present number closes the tenth volume, or the fifth year of the existence of the Ban-NER. A cursory review of our past labors will appear in our next issue.

> We return thanks to all those friends who have aided us in our arduous duties in behalf of humanity thus far. The angels will care for them as they have cared for us. Our faith is mighty to-day, although in times past we acknowledge we have almost fainted by the way. But fall and works go together. We have yet much to do, friends, in order to extend the beautiful truths of Spiritualism all over and truth, and the victory is ours.

> > Back Numbers.

We cannot supply back numbers of the Basings

LYONEL HARLINGTON,

and is one of Zschokke's best. That author has power of inter-blending the most intense detail and incident with the healthiest philosophy and morality, and of draping his ideas, too, in those images which always remain in the chambers of the soul like treasures, ever new and sparkling. .. A thing of beauty is a joy

We shall also publish a splendid Poem in No. 1, Vol. XI, from the pen of Belle Bush, (the authoress of . The Angel and the Artist.") entitled " The Ancient Pine." NOW IS THE TIME TO SUBSCRIBE.

New Publications.

A New and Wonderful Revision and Correction of Original Writers. New York. Published by Leonard Thorn, 45 Robinson street.

A revision like this will at least command general attention. If we could but get the real meaning of the original writers of the New Testament, direct from their own lips, it would aid us immeasurably in our understanding and enjoyment of the Scriptures, besides giving us greater chances to be profited by the same. We have not yet had time to go into any more than a very cursory examination of this new publication, but, from what we have seen and examined, we feel satisfied that the texts of the Gospel Dispensation have not been wrested from their true and original meaning, but rather made to harmonize with the avowed purposes of the life and into an appreciation of the calm pel Dispensation have not been wrested from their teachings of Christ. The book is very handromely ualism. and plainly printed, two columns of verses to a page, and bound in two different styles. It may be had of the Publisher, or by sending to the BANNER or Light office, or Bela Marsh, Boston. Price, sent by mail: Plain binding, 75 cents: full gilt, \$1.00.

THE WORKING FARMER AND UNITED STATES JOUR-NAL presents, in its March number, about the finest freshest, and most thoroughly practical appearance we have ever seen in an Agricultural paper. Professor Makes has been at the head of this most excellent mouthly for many years, and his energetic character has been infused into it in every department. The March number will wake up any farm. er's ideas, let him read it ever so carelessly. Scarcely any topic that is akin to agricultural work at this important season of the year, has been overlooked. The articles are generally brief, and to the point, and all new theories, while allowed a fair chance, are treated with no more consideration than they deserve, merely because they are new. Any man of rural tastes and experience, by studying the contents of the Working Farmer each month of its appearance, would become with energy and industry, wealthy by the means. The single article in this March number, and the first one-"How Shall I Farm this year?" is worth the year's subscription twice over. We are glad to see that the great agricultural interests of the country are so ably represented in the publication which we take the present occasion to commend, with such emphasis. Price of : subscription, \$1.00 per year.

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Our readers, most all of them, know this gifted authoress too well to ask any compliment or praise at our hands. This is one of her last stories, and larger than usual type. For sale in Boston by Crosby mittee to audit and adjust all contracts, orders and best. It is elegantly printed on stout paper, with & Nichols, 117 Washington street.

Traill, M.D., entitled "Pathology of the Reproductive prices of all such contracts. Organs," which we have not room to publish this

Farming Corporation in Operation.

A company of thorough, energetic business men have already commenced to lay the foundation of a with the choicest reading matter imaginable. farming corporation, as designed by Dr. Child, in the state of Missouri, on the line of the Hannibal and St. Joseph Railroad. Where this selection is made, the farming resources and healthfulness of the climate are said to be inferior to none in the world. The selection is made with a view of having many corporations in proximity-thus making the advantages of civilisation in this fertile country more immediately available.

If Dr. Child has an interest in this movement—as we understand he has-we shall have much confidence in its success, for he is a very efficient and up-Tight business man. We speak that which we know. He is now preparing a pamphlet for the press, "A any very salt meat or vegetables, says the Herald of Plea for Furming," that will give a full account of Progress. the character of Missouri for farming purposes, and also his plans for successful movements in farming certain Northern Senator, whose name has not uncorporations.

It is Dr. C.'s plan not only to start one copartnerthat shall be contiguous, which will be of mutual advantage to each other, and give a chance for families of kindred tastes and desires to unite their interests and live happily together in the same neighhoods, each having its own tint of beauty.

We are pleased with, and can heartily commend anything that looks in the direction of honest, usecommunity.

To Traveling Agents.

Agents remitting us two dollars for one year's subscription to the BANNER, or one dollar for six months' subscription, will be entitled to twelve and a half per cent. commission. Take no single subscriptions at club rates.

Those who form clubs of four, or more, can, at any time, add to the sme, without having the back numbers sent; in the per will be continued for six mouths, it can long the price as if it commences, illuste original, the

We have received late also of the London Times, the London times, the London times, the London times, and Punch, from Mesirs. Washington street, Boston, the Boston agents. This firm receive all standard English publications as soon after tion as transportation will admit of.

A Message Attested.

Bro. J. G. J. Mumler writes us that the combanication of Priscilly Lawrence given at our circle Ju., 11, and published in the BANNER of August 10th, is correct and true. He received his information from her sister—the one referred to in the message, probably-who is now living in Gloucester. Bro. M. also writes that at a circle held at his house Sunday, Feb. 2, Mrs. Julia Friend, the medium, was influenced and gave the following:

"Please write to my father, Clement McAllister, Manitowoo, Wis. Say William and George are here with me and are happy. We are all together. Do not mourn for us. Tell mother we suffer no more. They wanted me to go the BANNER OF LIGHT Office. went, but there were so many I could not be admitted-so I came here. While I was sick I was partially developed as a medium. My parents believe in this new light. I had glimpses of the spiritworld at times. I died of consumption in March, 1861, aged 20 years. Died five months after William Frances and George. We are all here together. We found everything as we believed it would be. This is from Emma. I thank you."

As requested, Bro. M. sent the communication to Mr. McAllister, but he having deceased, Bro. M. rethe New Testament, dictated by the Spirits of the ceived in a few days a letter from the widow, and the mother of the spirit who had communicated, stating all the facts to be true as far as she had the means of knowing, and expressing her deep thanks to the brother for this new test of the reality of the intercommunion of the living and the departed.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

SARAH C. SOOTT, WOONSOCKET, R. I .- We can hardly afford to print your essay on "Life." You are rather too severe on everybody and accepthing.

E. W., MICHIGAN. -The "class" which you refer we beg leave to decline. Treat upon other subjects, if you please. Thank you for your kind regards.

S. P. L., MAPLE RAPIDS, MICH.-Your essay, " The Protestant Reformation," will appear in our forthcoming issue.

Mr. Foster in London.

We see by the last number of the London Spiritual Magazine that Mr. Charles Foster, whom the editor acknowledges to be a remarkable medium, has been repudiated, on the strength of letters received from Judge Edmonds. If Spiritualists have no charity they had better go back to old Theology. None are perfect. Condemnation never reforms the erring. Jesus said: " Let him that is without sin cast the first

The Aztec Children.

The old Grecians used to say there were seven wonders in the world, and located them all in the old country. Poor fellows is Their geographical education was extremely limited and the newspapers of the day had not told their of Barnum's advent. No matter. A new wonder has made its appearance in our community within a few years, and the Aztec Children are delighting the people of Boston with their agreeable soirces at the corner of Washington and Franklin streets. There is what they call an "Earth Woman" there; but having yet to learn Hickory Hall; or the Outcast. A romance of the Blue Ridge. By Mrs. Emma D. E. N. Southworth. Pulladelphia: T. B. Peterson & Bros.

War Contracts.

Secretary Stanton has appointed Hon. Joseph folt and Hon, Robert de Owen a an claims on the War Department in respect to ordnance, arms and ammunition, and their decision is In type, a notice of a new work by Russell T. to be final respecting the quality, execution and

ALL SORTS OF PARAGRAPHS.

Look out for a great paper next week-filled

We shall be unable to print the promised lecture on "Magnetism," given by Miss Hardinge recently in New York, for the reason that the MSS. of the reporter were amongst the property consumed in the great fire in the Bowery week before last.

The Louisville Journal says, "John C. Breckinridge has become such a confirmed drunkard as to be hardly able to perform his military duties, and the rebels have lost all confidence in him. They regard him with mingled distrust and contempt."

Persons who suffer with weak eyes, feeble digestion, biliousness, and weak kidneys, should not eat

We have heard a good story, which is related of a frequently been canvassed in connection with the Presidency. It runs in this wise: The Senator in ship or corporation for farming purposes, but many question says there were four years that he was praying long and praying loud-praying early and praying late-that Chief Justice Taney might live through Buchanan's administration. Now, he says the only anxiety he has in the matter is the fear that borhood, the township comprising many neighbor. he overdid the praying business to such an extent that he will live even through Lincoln's.

Commodore Barron, while an inmate of Fort Warren, was reading the newspaper accounts of the deadly ful labor, especially when based upon a plan which artillery practice, the intrepld daring of the sailors, commends itself to the common sense view of the the magnificent evolutions and skillful management of Dupont at Port Royal, until, full of excitement, he sprung to his feet and turning to a friend exclaimed: By heavens I there's nothing in the world like our navy!"

Not an oath is uttered that does not vibrate through all time in the wide-spreading current of sound; not a prayer is lisped but its record is stamped on the aw of Nature by the seal of the Almighty.

PREEDOM'S SAURED CAUSE Ye guardians of your country and her lands ! Bill bid them favor Freedom's sacred cause: From this pure source let atreams unsulled flow; Hence, a new Order grows on Reason's plan, And turns the flerce barbarian into—man!

Mesers. Buffum, Stearns & Co., No. 8 Commercial street, Boston, have lately issued from their "press" some of the finest qualities of Glycerine and Bounted Toilet Soap in the market. Let those who wish to live pure lives and keep a clean reputation bear this in mind.

A New Yorker having become suddenly rich, built Commodore Barron considers Fort Watten a barren a large, fine house on Rifth Avenus, hired a number

to come and see him. They went, but did not know what to make of the great number of servants, as their relative had no family but himself and wife. On their return home they were asked how their city restive was getting along "Well," said they, "he is living in fine style upon lifth Avenue, keeping a

negro boarding house." POETICAL GENIUS .- The mithor of the following lines is destined to occupy a good position among our American poets. Whoishe?

O wunst I loved another gal Her name it wasnurrier.

And burn itsevery root.

wife attempted to move him by her id he, itears are useless. I have they cottain a little phosphate of the definition, and water."

Quarterly Moeting.

The friends of Progress will hold a Quarterly Meetng at Greensboro', Henry County, Indiana, in Seth Hinshaw's Free Hall, on Friday, Saturday and Sanday, 11th, 12th and 18th of April. Frank L. Wadaworth and Mary Thomas will be present to speak to the peo-ple. Other speakers are cordially invited. Come all who can and let us have a feast of good

things. By order of the Committee.
SETH HINSHAW, AGNES Agnes Cook,
Valentine Nicholson. Dr. Hill.

New York-eand getting terms, prices, &c. By enclosing \$1 c. will get one hundred and forty-four samples, by returned, mill.

from alternately, and is a beautiful little gift book for the young. It is especially adapted for the use of Spiritual and liberal Sunday Schools. For sale at the Banner of Light office. Price 10 cents.

HOGAN'S AUSTRALIAN, EUROPEAN, And American General Agency Office and Universal News-Room.

ME I. B. RICH, Publisher of the "Banner of Light," is hereby appointed my authorized agent. Inquiries for missing friends and other information sought through the advertising columns of this Journal, will have immediate attention. Newspapers and Periodical received from all towns and cities, (and regularly file than News-Rooms) in Austalia, Europe, America, &c.

ADDRESS—Tusmanian in Fordand Colony of Victoria,
Australia. March 15.

ADVERTISEMENTS.

As this paper cipulates largely in all parts of the country t is a capital medium through which advertisers can reach iers. Our towns are moderate.

A GENERAL PROSPECTUS OF THE BOSTON INVESTIGATOR. VOLUME TEXTS.

 $\mathbf{T}^{ ext{HE}}$ cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of superstition, bigotry, and pries craft, still needs the support of a free and independent press Therefore we propose to continue the Boston investigation and shall commence its Twenty-Becond Volume on the 7th

f May. We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endeavoring so far as we are able to render the paper acceptable to all and subservient to national utility. Believ-ing superstition to be the bane of human improvement—the moral eprosy of mankind—our most especial object shall be, sa it hitherto has been, to counteract its pernicious influenc and to expose, by every means in our power, the mischlev-ous practice of that numerous class of pretenders who are perpetually directing the attention of their credulous follow-ers to Things Abovs, that they may the more effectually deorive them of THINGS BELOW, and attempting to reconcile them to misery and degradation in this world, by promising

them happiness and honor in another.

Anti-religious, then, and anti clerical, in connection with universal mental freedom, are the distinguishing characteristics of the Invarioaron. But as our similathe promotion of human happiness by means of mental cultivation we shall enrich our columns with whatever we may deem conducive thereto. We shall therefore present to our readers whatover we may find valuable in literature, art, or science. As we pretend not to amuse the idle, or soothe the ignorant, we shall have no pretty tales of mystery, to excite the imaginasani have no pretty tates or mysery, to excite the imagina-tion at the expense of the understanding; we shall, never-theless, as much as possible, associate amusement with utili-ty. In a word, we shall do the best we know how to render our paper deserving of the patronage we solicit, and worthy of the cause we advocate.

To the friends who have hitherto stood by us, and who have kirdly tendered their further assistance, we return our

have kindly tendered their further assistance, we return our most grateful acknowledgments; and we call upon every one of congenial thought and feeling to countenance and support us in our uncompromising hostility to religious imposture, which we oughder the master-vice of the sge.

TERMS—Two dollars for anoum for a single copy—three dollars for two copies to one address. All letters should be directed to

J. P. MENDUM, No. 103 Court street.

Boston, Mass., March 1, 1862. tf mar. 22

M 188 M. C. GAY, Business, Medical, Psychometrical, Clairy of the and Trance Medium, No. 624 Washington street, opposite Common street. Hours from 9 to 12 A.M., from 3 to 7 1.2 2, M. Terms 50 cents. Circles on Tuesday and hursday evenings, commencing at 71.2 o'clock; ad mission 10 cents.

CHAIRVOYANT PHYSICIAN. Mill. T. H. Francis V. after eight years' successful prac-tice, would inform the public that she receives patients at her residence. No. 15 Davis street, for trance examination and treatment of every form of disease as prescribed by the Healing Spirit. Having received a new and valuable cure for Scrotula, from the Spirit-world, and thoroughly tested it, she would invite those who are afflicted with this infirmity, to come and other immediate ratiof to come and obtain immediate relief.

Special attention given to the Hair and Scalp, and a Pana-

DR. M. A. BRADFORD TAS established his office and residence at No. 14 Knee-Land street, where Clairroyant Examinations can be had; also, light and information given from higher spheres, to all inquiring friends. Friends from the country, while stopping in the city, will not find it to their disadvantage to call.

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March 1. 8m

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DEALINGS WITH THE DEAD! THE HUMAN SOUL: ITS MIGRATIONS AND ITS TRANSMIGRATIONS!

BY P. B. RANDOLPH.

Her hame it wasnurrier
but betay deer my av foru
is forty times mee hier.

A man about town observed on the morning after
a debauch, "Had Leander precised swimming with
half the perseverance of m head, he'd never have
been drowned."

A waggish old squire wa one winter day walking with the minister, wien he slipped and fell.

SWNOPSIE:

A dying woman makes a promise that, if possible, she will
come back after death, and reveal the mysteries of the land
beyond the grave. Bhe keeps her promise. The second part
of the work relates the experiences of a man, who for a time,
was completely disenthrabled of his body. An interesting
phenomenon Two souls in one body. "How dead people
live, and wherei The Blending! How a living person thinks
acteristics, who never lived on earth! The mysterious
prophecy of a disembodied soul. What the dead lady discorrations regard to sound, soul, and spirit, after death. A curi-A waggish old squire wa one winter day walking with the minister, when he slipped and fell.

"My friend," said the recrend gentleman, "sinners stand on slippery paces." "I see they do," said the squire, "but unfetunately, I can't!"

The Louisville Demoors states that during the compancy of Bowling Gren by the rebels, between forty-seven and forty-eight hundred graves were made there.

JOHN PIEEPONT'S OINION OF THIS WAR.

This fratricidal var Grows on the poisonous tree That God and ren abbor—

Ascarsed Sterry.

And God ordals that we Shall eat thildeadly fruit,
Till we dig up he tree,
And burn itsevery root.

time, immortal.

The Brory of A Roul neroes in occurien the liuman form! Where it originated; how it started out upon its journey. The Bath of fire. The Burish—the rock—the carthquake. The chain from moss to man! Why gorillas and apes resemble men; why the latter are immortal and the former not! The Transmigration of Souls. The Soul-Republic. A mystery. Heaven and hell—their nature. The dead lady describes her dress and her person. The meaning of the word love. Do phantoms grow? A singular law governing the dead! The harlot in the Phantorams! What befalls those who never become wives and mothers. The erning the dead! The harlot in the Phantorama! What befalls those who never boome wives and mothers. The droadful sontence—"To be alone!" The child and its mother—and what befalls many a dead father! a thing well worth atudying. Why spiritual mediums are lonely and unhappy! Something that is neither mind, matter, nor spirit. The material whereof thoughts are made! How a woman can all ways tell whether she is loved truly or not, whether the lover be dead or alive. Organization and destiny. Valuable—especially to sensatives! How they become mediums—are beset by people of the midregions of space—and what comes of it. The consequences of making compacts with the unbuly dead! Mediums and their friends. Ethorial asps, toads, scrpents. Why mediums blow hot and cold in The unboy dead! Mediums and their friends. Etherial asps, tooks scripents. Why mediums blow hot and cold in the same breath. Comparative value of diverse methods of the same breath. Comparative value of diverse methods of the same breath. Comparative value of diverse methods of diverse methods of the same breath. Comparative value of diverse methods of diedling with the dead. Will the loving living over meet the loved dead? Yes! no! why? the answer. Why children of the same paranus are not always brother and sister. A myster and its solution. How the loving dead can elevate the loved living. Man and the terberg. How hell loses its inhabitants—and whither they go! A therviess raute to the Soul-Worlds. The philosophers on the corner. The picture and the voice—what it said! What is inside of every tree and flower. How deformed people look when fairly dead. Shooting a soul, The archive yet the Soul world—ship passes by practice in the area. Supplies Hook.

Child's Book.

Child's Book.

Child's Book.

Child's Book.

Scripting Illustrated by Moral and Religious Stories or ditte Hills flag the consensual of the special of the is, after all, but a little island, which, like an erge-shell on a lake, floats upon the crest of a single wavelet of this influite sea of Spirit. Soul weaving! The loom and the fabric, Spiritual locomotives, and how they are built. Society in the Star-land. Mahomet—how each Islandie is blessed with seventy-thousand wives, and where the Indies come from-very curious, and true! Sex, and its uses on earth, a curious revelation. "Up amongst the dead folks." How a man on earth may really be a woman there, and vice verea. Singular description of the soulked the province of the graphs of the soulked the province of the graphs. on earth may really took woman there, and the verte. Singular divorces in the soul-world. A penny's worth of with a dollar's worth of common sense! A sure test by which any woman can tell whether what is offered her be love or its counterfelt. How those who foancy there is no hell hereafter, will find themselves mistaken—something hotter than fire and primatone! She desires to look into Geheana—and her and primatone! She desires to look into Gehenna—and her wish is gratified! She gazes into the Gulf of Horrors. The crown of spakes! Lakes of burning fire, and hundreds of souls therein. The constituents of the fames! Atheists, drunkards, gamblors. Do souls exist eternally, or are they mustry absorbed into Diety? The answer! Are idiots immortal? The reply! Autonouses, one only of whose parents are human—are they immortal? The spakes! A woman may bear a human body without a soul! How? The conditions essential to immortal? tality. What becomes of a wasted soul germs! Are abortions immortal? Answer—"Some!" when, which? How are we to tell when? The reply. Why some disembedied souls are compelled to dwell near earth! Sometimes a child is born with two heads or two bulles — were the continues as with two heads, or two balles—are there two souls also?
The answer. Can a virgin bear a child? Yes! Explana-The answer. Court of the sexes contains in the concerning worlds? The answer. Extraordinary statement concerning worlds? The answer. Extraordinary statement of the metal intercourse. worlder The answer. Extraordinary statement concerning the results of spiritual intercourse. The hierarchy of the skies—the ascending orders of disembodied beings, and their rank and names. The dead indy declares space to be bounded, and tells what the Nebule is I Man's final destiny. The omniscient faculty of man. Two hours in the Soul

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PART BECOMD The thrilling experience of a soul disenthralled for a time from the trammels of the body. There can be not the shadow of a doubt but that the one hundred and twenty pages comprising the conclusion of this book contains more information on the subject of the soul—its looks, nature, habits, goods, powers, phases, capacities, location, origin, destiny moods, powers, phases, coaton, origin, destiny and characteristics—than any work ever before issued from the press of this or any other country. State of the dead—their powers and methods of return. The dream-state, spiritual state, and "Hachish" state compared. How a person feels when dying! The direnthallment! Invisible men. The exact seat of the human soul.

The Winged Globe. Pre-Existence of the Human Soul! The difference between spirit, soul and matter. How s man's spirit looks—its color! Description of an actual, veri man's spirit coase—its color? Description of an actual, vertaine human soul! Its size. The process of thinking described. The lone student. The silent language. The man meets, and is instructed by a dead Egyptian. Where the soul goes and what it does when a person is asleep, both sound and when dreaming. Souls get tired—their curious way of resting. The soul will one day have no body at all—will be bodiless. The "under-Godi" Difference tetween males and men, females and women! He ascends—the two souls get caught in a thunder storm! Do spirits get wet? Are they affected by wind, rain, fire, odd, water? The question solved. The forest thundars also a record them—the tion solved. The force lightnings play around them—the horror. Can a hurticane blow away a spirit? The reply! The Egyptian speaks to him. An eloquent description of a tempest in the sir. The republic of souls. The shapes of various thoug ts—very singular. The starry alphabet, and tis letters! The Rayulian puts a tremendous question which he attempts to answer. Nature. The Residucians. Personality of Delty. He is still creating worlds; and of what these worlds are made. He hears a wondrous music voice in the air. The extraordinary things it spoke. A glorious sentence as ever was written. He sees the speaker—a mag nificent woman, and wonders if her husband do a not come to deep grief on her account. Jesiousy—tholsay talks about love. A masterly analysis of the constituents of Heaven, and of the human soul. A splendid definition! The freed soul fears he shall fall down and be deshed to nonentity. "All things lighter than air must ascend." A spirit is lighter than sir, how therefore can it descend through air, which is denser than itself? A series of very frequent questions cor-certhing the "physique" of the soul are answered! What a buman spiritual body is made of. Can a flame be sonked in water? The magnetic sun and electric moon, in the human body—very singular—something for the philosophers.
soul passes through a cold three thousand degrees below zero soil passes through a cold three thousand degrees below zero, without boing affected! Its fire proof nature! Why kindrach, Mechach, and Abednego did not get burned up! Definition of a Monad? How the soil gets into the body, prior to birth. The process described Size, color, and shape of a soil germ! Ghosta-real ghosts-graveyard ones! Their nature. How to eatch the spiritual body of a plant or flower. A sia-tling assertion—the oak, acorn and man! Dicams and dreaming. Visions. Where the soil goes, and what it does when we sloop! If dogs dream—have they therefore souls! Reply. Do souls eat and drink? The nawer. The disentivaled one returns to his body. The slumber—the awakening. How long it takes a soul to go from one state to the other—and the number of there sizes. Children begotten and born in the spirit-world—their nature. Man, like God, had no beginning. The soul's form. Do dead infants have spiritual bodies? Reply. How and when every man's soul and born in the spirit-world—their nature. Man, like God, had no beginning. The soul's form. Do dead infants have spiritual bodies? Reply. How and when every man's soul leaves his body without his knowing it. How a man can be seen in two places at the same time. Are there demons? Answer-two kinds. Explanation. The "Commune Spirit"—a fearful truth—and its statement. Common Sense, versus Public Opinion. Adultery. Murder. Conscience. Remorse. The book contains directions, brief, clear and smills, by means of which, any person who chooses, they devalue positive clairwoyance!

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Desiron 4c.

U March 8,

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ould be gained by its suppression. Baid he, let truth and rror grapple.
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Each message in this department of the BARRER we claim was spaken by the spirit whose bame it bears, through Mas. J. H. Corarr, 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 recognize

These messages go to show that spirits carry the characteristics of their earth life to that beyond-whether good or evil.

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

Our Ulreles.—The circles at which these communica-tions are given, are held at the Hannes or Liour Office. No. 158 Washington Street, Room No. 3. (up stairs,) every Morday, Turkday and Thursday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

MESSAGES TO BE PUBLISHED.

The communications given by the following named spirits

will be published in regular course:

will be published in regular course:

Thursday, Feb. 6.—Invocation; "Magnetism and Electricity;" Alexander McDonabl, Philadelphia; Stephen Gwinn, Hamilton, C. W.; Louise Duraud, actress, New Orloans; A. Jano Root: Laura 8 Mercer.

Thursday, Feb. 20—Invocation; "Did General McClellen really have such a dream as was published in the Banner?". "Was such a map given to Gen. McClellan?" "Will general emancipation result from this war?" Joseph White, Bacramento City, Cat. of Col. Baker's regiment; Martha Wise, Machias, Me., to her father, Captain Wise; Jeremiah Connelly, New York City; Amelia Davis Train, to her mother, in Now York.

York.

Monday, Feb. 24-Invocation; "The Use of Prayer?"

Pamella Con "Will you explain the philosophy of prayer?" Pamelia Con was, Philadelphia, Pa., to her husband; John L. Tiverton Thester Eng. ; Videlia Hoberg, to her mother in Georgetown,

D. C. Tuesday, F-b. 25—Invocation: "The origin and cure of Consumption as incident to the human body;" Charlotte Shaw, to her sister Anna, Boston, Mass.; Patrick Daly, Dubhis uncle Patrick Daily; Julia Austin, Fredericktown

renn.
Thursday, Frb. 27—Invocation; "The Resurrection and the Judgment—not that spoken of in the ancient records, but that of the over present and the ever-facture; "Is the decirine of the Trinky true or fall e-null from whence did it doctrine of the Trinity true or fal e-au I from whence did it originate? Lowis Rlynn, Sacramento, Cal.; Busan Coffin, Now Belbrd, Mass. Monday, March S.-Invocation: Miscellaneous Questions;

Monday, March 5.—Invocation; antecnaneous questions; "Is the power of inspiration a peculiar gife inherent in the constitution of certain individuals, or is it acquired?—If so, in what manner?" "Is it possible for a human form to be born and grow to manho d and not possess a spirit, as in the case of folds or idlots?" "Has the mind any connection with the soul?" "Is not the soul of man a compound of all clso in the universe?" Paniel Russell, to his father in Michigan; Charlotte S. Ropes, wife of Captain John Ropes of New York

Giv.
Therday, March 4.—Invocation: Miscellaneous Questions:
"Spiritual illi mination of the soul immortal—is there such
a condition and what is it?" "Are there any evil Spirits?" "Is there such strife and contention in the spirit-world as is found here below?" Ellen McGuire, Cambridge, Mass, to her bustand, Michael McGuire; Charence Harper Wilson, Troy, N. Y.; Edith Burt, Memphis, Tenn, to her father, Alexander Burt, (published in No. 25)

Thursday, March 6 —Invocation; Questions and Answers; Laura Kimuall, to her uncle, Horace Presby, of New York

Invocation.

Oh, thou Spirit of Wisdom and Justice, thou who art ever able to judge between right and wrongand surely there is wrong, otherwise there could be no right, for by the right we know there is a wrong, and by the wrong we know there is a right-ob, our Father, thou who hast ever watched over us and defended us; who hast everywhere taught us to call upon thee, and everywhere bath written that our call shall be heard and answered according to our desert; oh, thou Spirit of Wisdom, in the image of whom thou hast formed us, we would see and hear and know more of thee. We feel it is right and good for us to approach unto thee at this hour, and, first of all, oh Jehovah, we ask thee to remember with thy infinite love the Chief Magistrate of the American Nation. Oh, thou God of Wisdom and Justice, do thou invest him with especial power; surround him with thy guardian angels of strength, and give him power, oh God, to resist all the influences that may be brought against him to turn him from the course of Justice, and give him strength that no power of spirit or of earth shall be able to conquer. Oh, extend thy power over him, not only as an individual, but as the representative of the nation; and as we feel we ask of thee in faith, we feel thou wilt at this hour, ay, at this moment, consider this our petition. Oh, hear the cry which is coming up from the millions who are in doubt and uncertainty, and make the way clear before them. Oh, our God, lieten to us and answer us, and the nation shall send up unto thee the songs of thanksgiving and praise. And again, most Holy One, we ask thee to remember at this trying moment, Victoria of Englas thou God of the Past, Present, and Eternal Future, though we behold fiery billows rolling beneath her feet, and we behold her spirit robed in the garment of unconsciousness, oh God, send thy ministering spirits to her that she may see and hear and know of thy power to avert the calamity that is almost ready to fall upon her. Oh, God, we beseech thee to strengthen her in this ber dark hour of adversity, and let her feel the goodness of thy wisdom, and have faith and trust in thee; as the two nations are so entirely interblended together, let it be for our sake and for the sake of humanity, and, oh God, if we ask thee for thy blessing upon one nation, we ask it upon all. Ob, God, scatter abroad the dark seeds of death into the hells of mortality, and may thy blessings counteract their effect. Oh, God, hear and answer us, and unto thee from Old England's and New England's shores there shall ascend a new anthem of thanksgiving.

The Rights of the Sovereign States. We are called upon to consider briefly the consti-

tutional rights of the individual States. One asks the question of us: " Is not each State endowed with a swereign power of

its own ? Is it not a little kingdom of itself?" The brief space of time allotted to us for consid-

ering this subject, we deem inadequate to that which is before us; nevertheless we are bound to speak The constitutional rights of the individual States

-what are they? We perceive the friend who has questioned us has direct reference to secession and African slavery. He might as well have asked us if the two are not according to the Constitution of the United States. Perceiving, as we do, the current that underlies the question we shall answer accord-

The Constitution of the United States, we believe. gives to each individual State the right to make her own laws and take charge of her internal affairs, provided these laws are made in strict barmony with the Constitution; if they are not thus, they become void-good for nothing. Now in regard to slavery: we believe it to be, in every sense of the word, strictly constitutional. Full well we know there are thousands in your midst who view it otherwise, and who call it ungodlike, providing it be constitutional; but notwithstanding the many objections that exist in the minds of some in reference to the matter, we must still declare that we believe slavery to be strict ly in accordance with the Constitution of the United States, and we believe that each State has the right to make such laws and regulations as they please, concerning this institution and no other State has a

right to interfere. But with regard to secession, that is wholly and entirely unconstitutional. Every State that has ever been admitted into the Union, has sworn eternal allegiance to the Union, to the Constitution, the basis upon which the Government rests. Any attempt to throw off this allegiance is but an attempt to break down all law, and scatter all order to the four winds of heaven. No State has the right to do this; and were I in power, ob, our questioner, as I once was, I would hang him as high as mann who dared even to give thought or set the example of such a traitorous idea. I care not what his position, be he saint or sinner. Again I declare, I would hang as high as Haman, had I the power so to do, the advocate of such an idea. Here, then, I declare myself in favor of Capital Punishment, for I declare that the or two should be made to suffer for the good of the millions. offen have my answert there is the control of the c

Miscellaneous Questions.

We now propose to answer such questions as may e propounded to us in the following few moments. The spirit was asked to state wherein separate Commonwealths had not the same right as independ ent kingdoms.

Ans. - The Intelligence who spoke with you upon the subject specified, has left; nevertheless, as I am here to answer questions, I will answer according to the best of my ability. With the voice of the people here, rests the power. You did not understand the spirit when here to speak of our States as kingdoms. is who questioned the intelligence, questioned in this wise: Is not each individual State a separate kingdom of itself? Is it not a power of itself? are better paid. Has it not a right to control its own affairs exclusive of all others? The intelligence contended it had no such right, and that it is not found in the Constitution of the United States. If the laws made Mother too, we would approach thee with all huby the individual States are in accordance with the mility through the powe which thou hast bestowed Constitution of the United States, they are to be sup- upon us, and knowing the thou must still rememported by the Constitution; if not, the Government ber us. Our Father andur Mother, through all the has the right to consider them void, and act accordingly.

Q.—Have not these separated communities the rights of sovereign people? Does not this sovereign power rest with the people, wherever they may be? contend?

Q .- Where, then, is the unconstitutionality of se-

ession ? ing to our understanding of it, was framed for the darkness unto the beautis of thy kingdom. Oh good of all—not for the one, but the many. For the God, we lift our voices untakee in behalf of all who States were consolidated or united under one Gov- and all who are surrounded by the clouds of life, and ernment—each to a degree still independent of the may their way be lighted and made peaceful. Oh others, and yet but to a degree, for they surrendered Jehovah, do thou manifes thyself unto each and try to break away from the allegiance which they bave sworn to maintain, they are no longer true to the Constitution, and, according to the ideas of the previous speaker, are to be dealt with accordingly. Though the State may say it has a sovereign right to withdraw from the Union Confederacy when it to withdraw from the Confederacy when it to be dealt with accordingly. Though the State may say it has a sovereign right comes to us this day an impury continue spirit-to withdraw from the Union Confederacy when it ualists, and we propose of discuss that inquiry may see fit, the Constitution never gave any such briefly: rights, and never will approve it.

Q .- I wish to know if there is anything in the found among professed Spiritulists?" Constitution which denies the right of a State to

A .- The Constitution of the United States fully the charge. From the heartof the Christian Church, declares that no State has a right to secede from the | we say, this inquiry comes. Oh, ye Spiritualists, ye Union—for the Union is themselves, they having be- lights of modern times, do y not know that ye stand come one with it. Therefore all ideas of secession upon the hill-top, and that monsands in the valley are treasonable and unconstitutional; and whoever are able to see you, and not only you, but each and

its purposes, he has no right to withdraw from it. even after he has seen its evil?

A.—According to the Constitution, the voice of the people rules; and if it does, what does the voice of the people say? The Government of the United States has had its purpose in the elevation of the good, the noble, and the true, and, in every sense, the God-like. It has been the good of all, and the injury of none. Now, then, if the voice of the multitude rules, the multitude, which is these separate A.—According to the Constitution, the voice of the titude rules, the multitude, which is these separate titude rules, the multitude, which is these separate prompter there that would lead you all into both to its strength. In regard to its heing a disholical to its strength. in regard to its being a diabolical iquity, we point you to the records not only of earth, but of heaven. Your Constitution has served your nation well in the past, and in the future it will be found to be good and true. Farewell.

Richard Burt.

called for me. I will answer, because I am selfish. as all people are selfish. I desire to become happy. I desire to throw off my old garments and put on it was that which was necessary to their spiritual some new ones. I have been a spirit, without a body, four years and some months—I think three. I have not much gift of language; can say what I wish to in a few words. wish to in a few words.

My name was Richard Burt. I belonged in Wor-

cester, or, rather, I went from Worcester to New York, and from New York to California, in the year 851. I resided there, sometimes trading, sometimes mining, sometimes one thing and sometimes another, till about four years and three months ago, and then I died, according to the language you use around here, and died in this way. I was murdered and pretty badly cut up by a band of Red Skins who fancied I had injured them in some way, and whom I know were much mis taken.

Now my folks do n't know where to look to find me. They never knew where I died. They fancied did wrong and so they cut me off; but I may be just as welcome to them now, for all that. But no matter. As I said before, I came back because I was selfish, and tired of living in bell. I've got enough I did wrong, but I sin't going to ask their forgive- it. ness. If they want to forgive me, I'm ready to

Now I have a claim in California, which I'll put it, they need n't have it, and it can stay as it is. hell. Just tell them I ain't dead, and hain't gone is capable of living holy before God. to hell-not the kind of bell they 've picked out; but i m around and able to speak for myself, under proper and butter they must work to carn it-let them remember that. Feb. 3.

Charlotte Stevens.

Chicago, of a fever. I want to come because I know my mother would wish me to, if she knew I could. If you'll please to tell her I came, and tell her where ber. I've been away most three years.

it by looking there for it. May I go? Feb. 3.

Isaac McPherson.

This is the worst uniform I ever had on. It straightens me up worse than any soldier's rig. But I'm here. I beg your pardon, Capt'n, for any. thing I may say out of the way.

My name was lease McPherson. I's a private in friends and acquaintances, and some of them, especially my sisters, want to know what has become of me. I hate to tell 'em, but I s'pose it allow the mortal eyes; and so, in the name of God, let your gardens. I have to tell 'em, but I s'pose it allow the mortal eyes; and so, in the name of God, let your gardens. I swounded at Buil Run, and taken prisons died before I got into Rebel quarters, and the died before I got into Rebel quarters, and the died before I got into Rebel quarters, and the died before I got into Rebel quarters, and the died before I got into Rebel quarters, and the died before I got into Rebel quarters, and the died before I got into Rebel quarters, and the died before I got into Rebel quarters, and the second in th

at all. If I make any mittake, Capt'n, let me know, and I'll try to do better.

Now, Capt'n, if there any chance for me to go there and talk, I want to. Beg your pardon, but my

I'm rough-I was, one. I'm a Bowery boy. I beg pardon if I'm when I had n't ought to be. I

Well, Capt'n, can you at me on my feet, any way Shall I come again? I'm obliged to you, till you Feb. 3.

Involation.

Almighty God, our eavenly Father and our silent avenues of Natur thou hast taught us to pray, and therefore we lifour souls in thanksgiving unto thee. We ask of hee just that which thou seest we require, for we know that thou art the giver of all good and percet gifts, and that thy A.—You are right. Did not the intelligence so all who are slaves to the tammels of the flesh, and who are bowed in sorrow ad despair-for these we pray. While they walk i the Valley and Shadow of Death, oh God, hear thu their prayer, listen to A .- The Constitution of the United States, accord- their calls upon thee, and lead them through the purpose of equal benefit and strength, the separate sorrow and are cast down; bh, remember them, each certain amount of their individuality in taking every one of thy children, and lead them into paths

"Why is there so much nickedness and immorality

Here is a charge, mighty in itself, and we as spirits in behalf of you Spiritualists, plead guilty to barbors the thought cherishes a viper which will, every act of your lives? They are all criticised sooner or later, strike its fangs into the vitals of the people, and cause their death as a Commonwealth.

Q.—According to the principles laid down, if one joins a diabolical society, no matter how infamous lite purposes he has no right to withdraw from the people who bring light to withdraw from the people who bring light to withdraw from the shorts because of the principles and the property of the people who bring light to you from the shorts because of the property of the people who bring light to work the property of the people who bring light to work the people who bring light to work the people who bring light to work the people who bring light to with the people who bring light to work the people who bring light to work the people who bring light to work the people who be a people who bring light to work the people who be a people who belong the peop upon those who bring light to you from the shores beyoud mortality. Oh, then, if you bear that holy love to those who come to you from the immortal shores

Why is there so much immorality and wickedthe child Spiritualism, there were thousands, yes, tens of thousands, floating upon the great sea of life, without any settled purpose—with no compass, no guide; with no faith in the Christian religion, or I may be asked a question like this: Why I have anything save that which appeals solely to their exsome back through a medium, since no one has ternal senses. But when the child Spiritualism was born, this great mass of individuals embraced it. took it into their arms, and examined it, and found two sides to life, good and evil. We say while they used it for good, they used it also for positive evil.

If they had any besetting sin, Spiritualism was used as an advocate for that sin. No matter what they might be, whether drunkards or prostitutes, each and every degree of sin or iniquity that had place or portion within their organism, was upheld, sanctioned and aided by the child Spiritualism—so they declared, and so it has been to a certain extent. And why? It is because you have dragged that pure and holy child into the very depths of infamy and crime. Instead of throwing your shadowy and evil things into the grave of the past, there to decay and be known among you no more, you have hugged them to your souls till they have almost obscured the light. In so far as Spiritualism has aided to stimulate or strengthen this feeling, it has been made oulpable by its opponents; and we have no right to expect aught of it. I's in Jacksonville a good deal of the time, I else than reproach upon it, for the few evil minded expect. I's transported higher from near there. I individuals have clothed it with unbecoming garwant to say, in defence of my conduct, that I know ments, and the Christian Church do not fail to see

Now, instead of seeking for your own individual good or pleasure, we would say, in the name of those who love you on the other side, for the good of milthem in the way of getting if they'll give me a lions-of those of your own class, as well as of your chance to talk to them freely, as I do to you, here, own future good, and that of the Christian Church. If they do n't wish it enough to give that price for and all classes of mankind, if you start aright, you will live acceptable lives unto all. Be pure and holy He 's dead, they say, and the parson says, gone to in every sense of the word, for there is not one but

A large portion of the professed Spiritualists are those who have come up from the hells of earth: conditions. Now I shall expect a call from the folks have unfolded into the reality of spiritual things. soon, and if they 'll do me one favor, I 'll do them a and have come just as they are, with their unfitting good many in their way. If folks want their bread 5 rments upon them. Nevertheless, they are acceptable unto God. But the Christian Church, seeing them, and not being able to discriminate between the external and the internal, have cast censure upon them; and it should be your duty who have come out from the social heavens of earth to throw off your My name is Charlotte Stevens. I was twelve fine garments of spirituality, and put them upon years old. I was born in Concord, Mass. I died in your brothers, that they may appear well in the sight of the living God, and that those who censure may perceive all have on the wedding garment.

Oh, it is the duty of each and all who profess to she'll go so I can come to her, I'll be very glad. I believe in the ministry of angels, to do all that may lived on Eden street-I do n't remember the num- lie in your power toward elevating humanity; and ber. I've been away most three years.

If my mother will look in my work-box back of the looking-glass, she 'il find that little look of hair tied with a pink ribbon, that she 's searched so much for. It was a curl out from my head when I's about six years of age. Since I died, my mother has tried to find it. Tell her i put it there, and she can find to find it. Tell her i put it there, and she can find to you to do; listen if you do fit hear the voice compiled to find the property of your own belong and set if there is nothing to grant the looking there for it. May I go?

Feb. 3. manding you in thunder tones to work out your own salvation! Resolve to do this, and then, by so doing you will assist the multitude; and by lifting one out of hell, you take a step out of hell yourself.

Oh, ye Spiritualists, once more, in the name of God's holy angels, we beseech of you to examine yourselves see if your actions have not given cause for others to censure you; see if you have no obstacles in the the Third New York Regiment, Co. C. I've got way of your own advancement; and if you have, and friends, or solks—two sisters one way and two if you would become worthy of the light you have another—two dead and two living. I beg pardon, and the blessings you receive, you must bathe in the Mister, but I do n't know how to divide it any bet. ter. I've got a brother, top. He's living, and I yourselves these conditions, that shall please the an-have a step-mother living, too. I have plenty of gels that can see the internal as well as the external. friends and acquaintances, and some of them, es. and who judge of that which is hidden, even as with

Precise similar to the effect seen in the earth-life. Y transmit physical diseases to your children. This apparent to you. If you do through your proical, you do through the spiritual law also. You annot violate the one without affecting the other. there and talk, I want to. Beg your parson, out my slaters do n't believe anothing about this coming back. They live in Auurn, N. Y. Do the paper go there? I do n't know the street where they wo. then, a Webster, under such conditions, is intellecsometimes acted as a sup at the Bowery. That's a tually diseased. He has a superabundance of intelhigh position, you knot. I's turning twenty. I lectual force, and an equal lack of moral power.
was n't one of the Zonays, but I tried to be.

While in this peculiar condition, should a Webster generate a son or daughter, as a natural consequence, he imparts a portion of his defect upon that son or daughter, and thus it may be through a long line of generations. And if this is the case with the material body or outward organism, it must be the case also with spirits in the spirit-world, for the change of death only removes the soul germ from one condition to another without otherwise disturbing its character or identity. And the effect cannot but be the same, whether the violation of law is willful or through ignorance. Have we answered the question Feb. 4. to your satisfaction?

Julia Folsom.

I find some difficulty in controlling, as I am a weak spirit, and unaccustomed to controlling mediums; but my strong desire to return to earth has overcome all obstacles, and will, I trust, all I shall meet in the future. I have been a spirit little more than a year, without a body. My disease was consumption. I was sick in all, about thirteen months. I have two children to whom I am bound, and these ties death failed to sever. The youngest, at the time of my death, was little more than eighteen months old ; the oldest between four and five years.

I was born at Bellows Falls, Vt. When quite young I moved with my parents to Massachusetts. At thirteen years of age, I lost my mother; at sixteen, my father, and at seventeen, I went out into the world to seek a living for myself. In the course of my wanderings, I reached the city of New York. mears at the needle, at first on plain ears at the needle, at first on plain
wards at making dresses for the
liver two, I met Charles T. Folsom, of
an engraver by occupation—by an engraver by occupation—by but by occupation a sportsman.

count all the dark scenes that genin the wake of a life of immorality on the part of either husband or wife. If the one lives a life of immorality, the other must suffer to a cer tain extent. The demon, ardent spirits, was the constant attendant of my husband after the first year of our marriage, and I believe he still attends

him, to the sorrow of himself and his children. He has no faith in any hereafter. If he had some knowledge of the hereafter, he would pursue a different course. I have tried to do what I was able

to to lift the veil of shadows that hangs around him. I know I must give some test of my identity. I will give him a conversation I had with him the day I died. It is locked within his own soul, but I have the key. When conscious I was dying, I called him to me and desired him to promise he would forsake his ways of evil, and to confine himself, to the care and education of the little ones. This is the substance of what I said to him. He said to me:
"Julia, I'll do as you wish—or, I'll try to, at all events; and if you can or should be able to look mon your children after death, you shall have no cause to complain of me." He had no faith in this appritual light, though something in his soul told him it was true, in spite of bimself.

Now I am sorry to return complaining, but I cannot rest peaceably, for I see the conditions that govern him, now; but he must govern them, if he would not sink into irretrievable ruin.

I ask him to afford me an opportunity to speak to him. That I live, and am conscious, and am able to Rev. C. L. BRACE, return to earth and commune, I will give him ample proof—all any rational being can ask for, if he will comply with the required conditions. He knows well what these conditions are, and I am here to ask him to allow me the opportunity to communicate the communicate of the proof-all any rational being can ask for, if he will cate with him. That he cares well for the temporal ter of the 25th inst. and in answer to the request that wants of those little ones. I know: but oh what is the I should present to the citizens of New York a Second wants of those little ones, I know; but oh what is the temporal to the spiritual? Oh, does he never think a fature before these little ours? Now I desire that he may be an example of good to those children; that he may stand in a position where he shall be able to lead them higher and not lower, and bring them up so they may see the difference between right and wrong good and evil, darkness and light; and that he may be capable of leading their spirits into the great highway of truth. I am not able to control longer. Feb. 4.

Thomas West.

Mr. Chairman, I beg leave to ask for a little light upon this subject. Your rules I should have found out before I came here, but I did n't.

I am myself, it seems, and it seems I'm not my be myself spiritually, and somebody else physically. This is all new to me, and if I do appear a little confused, you must n't wonder.

world in a hurry, by accident. I's at work on a infusion of New York Spiritualism at all. mining claim, about three miles and a half north of Downieville, California. I's killed in October last. I have no recollection of anything since the third f October.

I have a wife and three children in Ohio, and you see I had no means of communicating with them, because I died so suddenly. They live in Hancock, Ohio. Now I've got a good deal to say, but I do n't care about saying much among strangers I'd like to at home. Now if my wife will just be good enough to set the time so I can come to them, I'll be under eternal obligations to her. I suppose the folks would like to know whether I suffered when I was killed. have no recollection of suffering at all. I was struck in the head by a falling rock, and rendered insensible, and then the bank caved in upon me. 1 think that's the way of it. Tell them there's no

use shedding tears about me. The way I want to put it is this to speak to my wife as I do to you. You print it, do you? I's going to say, if I'd known that, I'd talked better. I'm could save my wife from any trouble, I'd be reconciled to anything else

i had been there little better than a year. I was thirty six years old—hard up to thirty-six.

Well, stranger, what's your fare? Nothing? I'm obliged to you, to say the least. I only feel at home on earth. You see when we go away before our work is done, we want to come back and finish up—we do n't feel satisfied. Well, I'll bid you good

Joseph H. Verrialle.

I meet you to-day by the request of my father. not suppose I could come here, yet he has requested my efforts last Spring in Boston, together with its me to come, if I could. He desired me to give my fruitless results; but still, above all, I add, that I hame, age, the cause of my death, and tell what I believe the ultimate success of this work depends said to him a few days before I died. My name was neither on popular favor nor State politics, but on Joseph H. Verrialle. I was thirteen years of age. the keal and fidelity of the workers and the blessing lived and died in Baltimore. My disease, I suppose, was inflammation or congestion of the lungs. It first seemed to be lung fever. I told my father I cogulise as the Author and Philade Complete the cogulise as the Author and Philade Complete the Complete that all that might be complete the cogulise as the Author and Philade Complete the Complete that all that might be complete the cogulise as the Author and Philade Complete the Complete that all that might be complete the complete that all the complete the complete that the complete the complete that the complete the co knew I should die; that all that might be done for that bless and aid hammity and it me would be of no avail; and I refused to take the medicine last prepared or ordered for me, because I thought it would only increase my sufferings, and do me no good. My father asks how! happened sult of all my severe like it. to feel so; and I would say, in reply, that I did feel that whilst I live this so, and there seemed to be something continually and all who choose to a telling me so, but what it was I could not tell. I know now. It came from my brother, who died some three years before I was born, and who says he was my attendant spirit through life; and that I was impressible, and he made me to know I would not live on earth, and through my own medium powers he impressed me what to say and do. If you please, I'll go, wire has the reserved Rob. 4.

Written for the Banner, of Light. ANGEL VISITS. NY SUSID RIVERS.

When the wings of day have faded. And its golden light has flown: When the sunbeams have departed From the azure, one by one,

In the mild and pensive twilight. As I muse on days gone by, Dwelling on the friends who loved me. Whose affection shared each sigh. Then, upon the wings of evening,

Floating through the silent air. Come their spirit-forms to greet me. Lingering fondly by me there ! Gentle whispers round me breathing. Words of fond and tender love.

Then my saddened sp rit cheering.

Oft my joy and comfort prove. And among them is one fairer Far than aught who dwell below; 'T is the gentle one who loved me,

In my youth's bright morning glow. Like a sweet white rose, I won her, Laid her on my happy breast; But her angel sisters claimed her. Ere I scarce her brow had pressed.

Since then, dreary seems life's journey, For I tread its path alone, Looking ever, ever upward, Where my angel love has flown.

Were it not for these sweet visions, Coming oft at twilight's hour, Rearing me above my serrow. With a strong though gentle power,

Earth would shed few rays of comfort On my dark and saddened soul. And the billowy waves of trouble Would engulf me as they roll.

But the kind and loving Father. Who from His bright throne on high. O'er his helpless children watches, With a never-wearying eye,

Opes the bright and shining portals Of those realms of perfect day, Sending thence these rays of comfort, O'er my lone and cheerless way.

Institution for Homeless and Outcast Women. New York, February 25th, 1862.

To Miss Emma Hardings:
The undersigned have heard, with great pleasure, of a plan proposed by you for the relief of Untcast Women. That this plan may be made known to our fellow-citizens, and thus public attention called to the solution of this distressing social problem, we respectively account to the solution of th fully request you to deliver a Punlic Address on this subject, at your earliest convenience. It seems eminently fitting that in an effort to reclaim the sisters of shame and sorrow, a large-minded and warm hearted woman should take the initiative.

PETER COOPER, . GEORGE OPDYKE, Mayor, WM. C. BRYANT, Rev. Sam'l Osgood, D. D. DAVID FELT. ABIJAH SMITH, A. EDWARDS, RICHARD WARREN, Rev. O. B. FROTHINGHAM, L. T. WARNER, M. D., D. Underhill. James Renwick. Rev. GEORGE F. NOYES. DAN. F. TIEMANN. OLIVER J. JOHNSON. Rev. J.W. CUMMINGS, D.D. JOHN F. GRAY, M. D., HORACE GREELEY.

Address on the subject, I beg to tender my respectful acquioscence, and to name next Tuesday evening, March 4th, at the Cooper Institute, at half-past 7 o'clock, as the time and place of meeting. I am, Gentlemen,

Very faithfully yours.
EMMA HARDINGE.

DEAR FRIENDS OF THE BANNER - Englosed is a conof the invitation tendered me to repeat a lecture which I had delivered the previous Monday evening at Dodworth Hall, with a view of presenting to the citizens of New York any plan for ameliorating the condition of poor "Outcast Females." As I have not yet found interest enough amongst the New York Spiritualists to draft from their many thouself. Before I took the reins here, I's myself ail sands of believers twelve men to form a Committee over; but since stepping into this machine, I seem to to sustain public meetings in that city, it cannot be expected that I should find interest enough to become my biographer in a movement where I must My name was Thomas West. I went out of the confess I have as yet been unable to discover any

By the kind and zealous aid of Messrs. D. Under. hill, Rev. George Noyes, David Felt, of New York, and Mr. A. Smith, a Western gentleman, our "mass meeting" at Cooper's Institute proved a great success. Ex-Mayor Tiemann was the President. The present Mayor and others of the signers of the call, all kindly assisted.

The meeting was in the immense Hall of the Cooper Institute, and at the present all engrossing National Crisis, was full, highly respectable, and apparently highly appreciative.

The plan at present under consideration, is an appeal to the Legislature of New York, and over four hundred petitions crowded with signatures of all classes, have already been sent on to Albany. If we can succeed in obtaining first the requisite persons to endorse a bill, next a hearing for myself, to plead as happy as I deserve to be, or ought to be. If I thereon, and finally, if my Sunday lectures at Philadelphia, Saturday and Monday journeyings to New York and Albany, and week day ad infinitum engagements, do not utterly consume the vitality as well as time of your correspondent. The last contingency, namely, if the Legislature approves, you may hear more of the Industrial Home for Females in the State of New York.

To all my Boston friends, however, who may take any interest in the inauguration of this movement in Massachusetts, I would remind them of the "TEA" on which the progress of this work in New York Although he has no belief in Spiritualism, and did seems to depend; of the enthusiasm which followed

> PENNA HABDINGS. 8 Fourth Avenue, New York, March 8, 1862.

. If petticoat government is not more oppressive now than formerly, it is certainly double in extent.

Oled, in Burrillville, R. I., Feb. 18, 1862, of pulmo-

not soon be forgotton by his sorely bereft friends and cherished acquaintances.

He was well known in New England and New York as an earnest and rarely gifted lecturer on Practical Education and Human Improvement. Many will remember the fervid eloquence with which he advocated the principles of liberalism and reform. His life was devoted to mental culture—to systematic and varied study. A true friend of freedom and advance-

varied study. A true friend of freedom and advancement of nature and of man, few leave behind them a brighter record of a well spent life. Which of us will follow his good examples?

He often said it is as serious a thing to live as it is to die. He loved to think of God and the world to which he has now gone. Completely resigned, he committed himself to Him who directeth man's steps, and whose mercy endureth forever. He rejoiced that he was a spiritual being, rejoiced in the name of student, and; that there is no end to a Christian's race. Says he, "I think the idea of Progress is the widest generalization the human mind has ever made." He says, also, under date of Sept. 1856: "I have less of that also, under date of Sept. 1856: "I have less of that speculative turn that characterized my thoughts a few

years ago, and wish only for the rewards of steady in-dustry." And to the writer, the day before his depart-ure: "I cannot renounce my own reason, my well established convictions on Unitarianism, Spiritualism,

prime objects of life. To ment, recreate much in the open air, eat healthy food and sleep soundly. To acquire extensive erudition, one must devote a life time to the cultiva ion of the intellect, make humano letters his favorite pursuit, and solaced by the tranquil pleasures of literature, and the cheerful delights of study, rest contented, as an old lover of books expresses it, in the very lap of eternity! To promote refinement of manners, one must attain that good humor which is the index of health, and that felicitous language which indicates the supremacy of mind. Thus may we obey the law of Progress, the common law of the universe."

Burrillville, R. I.

England during he will answer calls to lecture in New England during he will lecture in Portland, Me., the three first sundays of March; Bradley, the fourth; Kenduskeag, the law and July—Massachusetts and Connecticut in Beptember and October. Address, Snow's fill, Maine.

Mas. M. Woon (formerly Mrs. Macumber.) will lecture in Quincy, March 23 and 30; Foxboro', April 20 and 27; Stafford, Conn., July 6 and 13; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 13; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 13; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 13; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 13; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 13; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 13; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 18; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 18; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 18; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 18; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 18; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 18; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 20; Someraville Conn., July 20 and 27; Brafford, Conn., July 6 and 20; Someraville Conn., July 20 a

In Willimantic, Conn., March 1st, left the earth-form, Mr. JAMES M. HAWKINS, aged 45 years, after an illness

f only two week. Mr. H. for about five years, has been an uncompromising Spiritualist, while what to many was only a dim faith, was to him a reality and knowledge. In the trying hour he neither asked nor wished for a martyr to come to his aid to save his soul, but dependmartyr to come to his aid to save his soul, but depended entirely upon himself to work out his own salvation, not wishing any to suffer in his stead, but with heroic and manlike fortitude, braved the stream of Death without terror; and well he might, for there he saw in watchful attendance and matchless beauty, two bright-robed angels, his only daughters, aged fourteen and sixteen, who had passed on five years before. He says to his wife, "I am ready and willing to go. Our girls are here anxiously awaiting the hour of my degirls are here anxiously awaiting the hour of my de-parture; their presence gives me peace, and renders a soothing influence to my bodily pains." In the lan-guage of the poet, he would exclaim:

.. And they sit and gaze upon me With those deep and tender eyes, Like the stars so still and saint-like, Looking downward from the skies.'

This is no phantom, for while he was undergoing these mortal afflictions in the last of his expiring body, he made arrangements relative to earthly affairs, and, also, for his burial, and while in this condition his vision was opened to spirits and spiritual relations. Who could repine with such assurances? Who would refuse to take the cross with pleasure? While enjoying, heretofore, corroborative evidence to add to this avalanche which burst upon his sight, filling his soul with extatic joy, which caused him to feel, "no more with extatic joy, which caused him to feel, "no more I ask, no more I want"—in this state of mind he passed to the Summer-Land, not weary but joyfully, hav-ing a mission in view and a willingness to perform it which .. is the work of Love to kindred in the earthly

Mrs. H. has truly witnessed the passage "through the dark valley of the shadow of death." being now left wholly alone without family ties on earth to support and console her in life's pligrimage. Yet, thank God, her soul basks in the sunshine of the same faith which buoyed up her husband to the last, "which is an anchor to the soul both sure and steadfast and fadeth not away."

Willimantic, March 2, 1862.

In Bangor, Me., Jan. 7, 1862, left the earthly form, a glorified spirit, Alpheus W. Benson, aged 39 years. For many years our worthy brother had realized the joys and beauties of the Spiritual Philosophy, and was most zealons in his efforts to convince others of its divine origin. He was truly a worker. To his efforts, more than to any other one person, is due nis enors, more than to any other one person, is due the enterprise of purchasing and fitting up what is now Ploneer Chapel, a large and commodious edifice, held by the Spiritualists of Bangor, for public meet-ings. He took a most active part in sustaining regular Sunday services in the Chapel, modestly putting himself in the van, and always ready to bear, what to

many others better situated pecuniarily, would seem heavy burdens of responsibility.

In his demise the friends of Spiritualism will miss a beloved brother, and an indefatigable worker. That his mantle has fallen on some one who may fill his place,

is the hope of the writer.

But there is one who will miss Alpheus more than all others, and that one is the devoted, sorrowing wife, the bosom companion of his joys and his sorrows. Heavily does this dispensation fall upon her lonely heart, though she mourns not as one who looks upon the future as a great sealed mystery. May Heaven open still wider her Spiritual vision to behold the low ing hands of her companion now stretched forth to wipe away the tears of mourning and sadness. LEO MILLER.

Born into the Higher-Life, Feb. 12th, 1862, BRO.

GEORGE MARSH, of Adrian, Mich. Bro. Marsh was a good medium, and a man beloved and respected by those who knew him. He leaves four children to mourn, not his loss, but absence from the home circle in visible form. Sister Marsh, the wife of our departed brother, passed to the Spiritworld about three years ago. I saw Bro. Marsh for the first time about one year since, while lecturing in Adrian. On the morning he was released from the form, as I was walking through the streets, when not far from his residence, I saw him fall upon the side-walk, apparently in a fit, from which, however, he never recovered : with the assistance of others we con veyed him home, from whence his spirit took its flight.

At the funeral, I addressed a large audience who had assembled to pay their tribute of regard for one esteemed and respected by all. When I looked upon those dear little children thus early left without father mother to care and provide for their material wants, or mother to care and provine for their material wants, it reminded me of my own loss when but a child. May angels breathe into their young spirits the incense of love and joy, and ever hold to their lips the cup of peace. If any of the good friends in Adrian are desirous of serving God, I know of no better way of their doing so these securities for these believes are there. doing so than providing for these helpless orphans.

Bro. Marsh was a prominent lectur r on the Spiritual philosophy. Dr. E. L. Lyon.

Passed to a Higher-Life, Feb. 8, 1862, at Spring Green. Wisconsin. CHARLOTTE, the beloved wife of JOSEPH LESTER, aged 80 years, leaving a sorrowing husband and five children behind.

Her life, devoted as it was to them, in never weary ing acts of kindness, was further exemplified by an ardent love for our beautiful philosophy, surrounding

her with an "Halo of peace and love."

She received the sincere sympathy of a sorrowing community, who followed her remains to the grave in large numbers and who listened to very appropriate remarks made by the Rey, John Silishy. May the memory of her love purify and chasten our lives.

THE DEAD .- The past is all sholy to us; the dead are all holy, even they that we're base and wicked when alive. Their baseness and wickedness were not they, but were the heavy, unmanagable environment that lay around them, with which they fought unprevailingly; they, the etherial, God-given force that welt in them, and was their self, have now shuffled off that heavy environment, and are free and pure their life-long battle, go how it might, is now en with many wounds or with fewer; they have been recalled from it, and the once harsh, jarring, battlefield has become an awe-inspiring Golgotha and Gottesacker-Field of God .- Curlyle.

LECTURERS AND MEDIUMS. Parties noticed under this head are at liberty to receive As pleasant and genial manners in society, together with his practical and consciently bareft friends and the forgotten by his anxiety bareft friends and their arrangements, in order that may be be forgotten by his anxiety bareft friends and their arrangements, in order that may be be at liberty to receive subscriptions to the Bannan, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf. Lecturers are informed that we make no charge for their notices. Those named below are requested to give notice of any change of their arrangements, in order that our list may be kent and their arrangements, in order that our list may be kent as a subscription at the Bannan, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf. Lecturers are informed that we make no charge for their notices. Those named below are requested to give notice of any change of their arrangements, in order that our list may be kent as a subscription at the Bannan, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf. Lecturers are informed that we make no charge for their notices. Those named below are requested to give notice of any charge of their notices. rect as possible.

MISS EMMA HARDINGE Will lecture in Philadelphia du ing the month of March; address, care of M. B. Dyott, Esq., 114 South 2d street, Philadelphia, Pa.; in Lowell and Porland in April; in Boston, during May; in Quincy and Taunton, in June. Address, care of Mrs. E. J. French, 8 Fourth Avenue, New York. Avenue, New York.

Miss Emma Houston has made her engagements for the Spring and Summer as follows: In New Hedford, March 23 and 30; Portemouth, N. H., April 6, 18, and 20; Charlestown, Mass, through the months of May, June and July; in Bangor, Me., Aug. 24 and 31; Sutton, N. H., Sept. 7 and 14. Address, East Stoughton, Mass.

MISS LIZZIE DOTEN Will lecture in Charlestown, March 16, 23 and 30; in Boston, April 20 and 27; May in Spring-field; in New Bedford, June 1 and 8, Address, care of Banner of Light, Boston.

MRs. AUGUSTA A. CURRIER will lecture in Portland. Me. the last two Sundays in March and two first in April; Low-ell, Mass., April 20, 27 and May 4 and 11. Address box 815,

MRS. FARMIE BURBANK FELTON WILL lecture in New Bedford, March 30: in Randolph, April 6; March 23d is not engaged; Lowell, May 18 and 25. Address 25 Kneeland st., MRS. M. B. KENNEY will speak in New Bedford, March 23;

Putnam, Conn., March 30 and April 6; Taunton, April 20 and 27; Charlestown, May 4 and 11. Address, Lawrence, Ms. established convictions on Unitarianism, Spiritualism.

4c., nor my settled philosophical principles, to please friends, ministers, or any body elso. They must go with me as they are part of me."

I will finish this memento with a quotation from his pen, dated April 3, 1858: "Health, erudition and refinement, should be the prime objects of life. To secure the first, it is indispensable to avoid all excitement, recreate much in the corn size at the secure the first, it is indispensable to avoid all excitement.

MISS BELLE SCOUGALL lectures in Lowell, Mass, first four

Sundays in March; Philadelphia the last Sunday of March and the two first of April. Will receive applications to lecture in the Eastern States during March. Address as above or Rockford, Ill. WARREN CHASE's address for March, at Centralia, Illinois. He speaks in Milwaukee, Wisconsin, April 6, 13 and 20; Waukesha, April 16 and 17; Grand Rapids, Mich., April 27. He will locture four Sundays in May in Battle Creek, Mich. He will receive subscriptions for the Banner of Light.

PROF. BUTLER's address is care of Dr. Child, 15 Tremont st., Boston. Speaks in Providence, during March; Taunton, April 6 and 13; Putnam, Conn., May 4 and 11; Charlestown, during July. Intervening Sabbaths not yet engaged. Mas. A. P. Thompson will speak in North Haverhill, N. H., one half of the time; at Bath, N. H., one fourtn; at Danville, Vt., one fourth, for the presont. Also, will speak on wock evenings, and attend funerals, if desired, by addressing her at North Haverhill, N. H.

SAMUEL D. PACE, trance speaking and healing medium, answer calls to lecture in the Middle and Western States. He will ray special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich.

Wherever he may be called. Address, Fort Huron, Mich.

H. L. Bowker will answer calls to lecture on the new
developments of the Spiritual Movement. Address, No. 9
Hudson street, Boston.

Miss L. E. A. Deforce will speak in Vincentown, Mt. Holly,
and Trenton. N. J., till March 20; Tyrone, Pa., till March 26.

Address at Xonia, Ohio, until further nutico.

Mr. and Mrs. H. M. MILLER may be addressed at Norwich, Chenango Co., N. Y., for the present, or Conneaut,
Ohio, care of Ass Hickox, permanently.

WM.F. Whitman, trance speaker, and healing medium,
Athol Depot, Mass.

WM. F. WHITMAH, traucu speakor, and healing medium, Athol Depot, Mass. Dr. H. F. Gardner, Pavilion, 65 Tremont street, Boston. Dr. O. H. Wellington, No. 194 W. Springfield st., Boston. Mrs. Frances T. Youno, trance speaker, 56 Myrtle street, Mrs. A. H. Swam, care P. Clark, 14 Bromfield st., Boston. Dr. L. U. Bruce. Address care of Banner of Light, Boston. Dr. L. U. Bruce. Address care of Benner of Light, Boston. Miss Lizzie M. A. Carley, care of Bela Marsh. R. Child, Boston. L. Judd Pardres, Boston, care of Bela Marsh. R. Child, Boston. L. Judd Pardres, Boston, care of Bela Marsh. R. H. Bille, Boston, Mass. Bens. Bille, Charles H. Crowell, Boston, Mass. Dr. C. O. York, Boston, Mass. Dr. C. O. York, Boston, Mass. Dr. C. O. York, Boston, Mass. Mrs. Mary A. Ricker, Chelses, Mass. J. H. Curier, Cambridge, Mass. Mrs. Barh A. Byrkes, 38 Winter st., E. Cambridge, Mass. Wr. E. Rius, Roydury, Mass. Willer, Corlland, Roydury, Mass. Wh. E. Rius, Roydury, Mass. Chas. T. Inish Taunton, Mass., care of Steples & Phillips. Miss B. Ahma Ryder, Flymouth, Mass. R. P. Young, box 85, Quincy, Mass. Ms. Jennie S. Rudd, Taunton, Mass. Rev. Streher Fellows, Fall River, Mass. A. C. Rormson, Fall River, Mass. A. C. Rormson, Fall River, Mass. N. S. Greenleap, Lowell, Mass. Ms. Aber H. Lowe, Essex, Mass.

N. S. Gerenleap, Lowell, Mass. Mrs. Abey H. Lowe, Essex, Mass. H. A. Tucker, Foxboro', Mass. F. G. GURNEY, Duxbury, Mass. J. J. Looke, Greenwood, Mass. MRS. E. O. CLARK, Lawrence, Mass. F. T. LANE, Lawrence, Mass. F. T. LARE, Lawrence, Sales. Mrs. L. J. Amsder, Barre, Mass. Mrs. J. Puppen, Hauson, Plymouth Co., Mass. Mrs. Bertha B. Chase, West Harwich, Mass. Mrs. M. E. B. Sawyer, Baldwinville, Mass. MRS. J. B. FARNSWORTH, Flichburg, Mass, FREDERICK ROBINSON, Marblehead, Mass, MRS. M. S. TOWNSEND, TAURION, Mass, MRS. L. S. NICKERSON, WOTCOSTOT, Mass, CHARLES P. RICKER, WOTCOSTOT Mass.

A. H. DAVIS, Natick, Mass. Mrs. E. A. Bliss, (late Mrs. Ostrander,) Springfield. Mass. MES. SUSAN BLEIGHT, tranco speaker, Portland, Maine, CHARLES A. HAYDEN, Livermore Falls, Me. ALONZO R. HALL, East New Sharon, Me. REV. M. TAYLOR, Stockton, Me.

MRS. CLIFTON HUTCHINSON, Milford, N. H. MRS. J. B. SMITH, Manchester, N. H. FRANK CHASE, South Sutton, N. H. R. P. RIGHARDSON, care of Dr. C. E. Grice, Franklin, Vt. J. H. RANDALL, care of L K. Scoffeld, Pittsford, Vt. Ezra Wills, Chefsea, Vt.

DANIEL W. SHELL, No. 6 Prince st., Providence, R. I. MRS. J. J. CLARK, care Wm. E. Andruss, West Killingly, Ot. MRS. ANNA M. MIDDLEBROOK, BOX 432, Bridgeport. Conn H. B. STORER, inspirational speaker. New Haven, Conn. M. B. FLATIA HOWE, Windsor, Poquonock P. O., Conn. Mrs. Helen E. Monell. Hartford, Conn. Mrs. M. J. Wilcoxon, Biraford, Conn. Mrs. Eliza D. Simons, Bristol, Conn.

J. S. LOVELAND, Willimantic, Conn. MRE J. A. RANKS, Newtown, Conn. LEO MILLER, Hartford, Ot., LEO MILLER, Hartford, Ct.,
MRS, AMANDA M. SPENDEL. Address, New York City.
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MRS, A. W. DELAFOLIE, No. 176 Varick street, New York.
MRS SUSAN M. JOHNSON, No. 238 Green street, N. Y.
MRS, J. E. PRICE, Watertown, Jefferson County, N. Y.
ALEY'S G. DOMNELLY, Bennettsburg, Schuyler Co., N. Y.
MISS ELIZABETH LOW, Leou, Cattaraugus Co., New York.
WM. BAILEY POTTER, M. D., Medina, N. Y., care C. S. Hoag.
H. CLAY BURCH, Smith's Mills, Chaulauque Co., N. Y.
W. A. D. Hums, Fredunia, N. Y., care of E. W. Meschem,
MRS, S. L. CHAPPELL, Hastings, Oswego Co., N. Y.
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E. WHIPPLE, West Williamsfeld, Ashtabula Co., Ohio.
DE. E. L. Lyon, Care of Wm. Crowoll, Geneva, Ohio.
ALBERT E. CARPENTER, Columbia. Licking Co., Ohio.
CRARLES JOHNSON, Rural, Clermont Co., Ohio.
A. B. FERROH, Clyde, Sandusky Co., Ohio.
MRS. SANGE M. THOMSON, District Columbia. A. B. FERRIC LUIGO, SARDUSEY OC., UNIO.

MES. SARAH M. THOMPSON, Toledo, Ohio.

LOVELL BEREE, North Ridgeville, Ohio.

MES. H. F. M. BROWN, Cleveland, Ohio.

B. PHELFS LELAND, Cleveland, Ohio.

DR. JAMES COOPER, Bellefontaine, Ohio.

WILLIAM DENTOR, Painesville, Ohio.

N. B. WOLFE Cincinnati, Ohio. WHIPPLE, Cleveland, Ohio. E. WHIPPLE, CIEVERING, OBIO.

ADA L. HOYT, Chicago, Illinois.

MRS. A. F. PATTERSON. Springfield, Ill.

REV. HERMAN SNOW, Rockford, Ill.

MATTIE F. HULETT, Rockford, Ill. REV. E. CASE, JR., Florida, Hillsdale Co., Mich. REV. E. CASE, JE., Florida. Hillsdale Co., Mich. W. F. JAMIESON, trance speaker, Paw Paw, Mich. Mrs D. Chadwick, Linden. Genesse Co., Mich. Mrs. M. J. Kutz, Cannon. Keht County, Mich. ABRAW and Nallie Smith, Three Rivers, Mich. B. S. Clawell, Crangeville, Barry Co., Mich. Rev. J. G. Fish, Ganges, Allogan Co., Mich. Rev. J. G. Fish, Ganges, Allogan Co., Mich. Rev. J. G. Fish, Ganges, Allogan Co., Mich. Relizah Woodworff, Leslie, Mich. Mich. Mcs. C. M. Stowz, Sturgis, Mich. H. P. Fatsfield, Sturgis, Mich. A. B., Whiting, Albion, Mich. E. V. Wilson, Detroit, Mich.

Mai. J. B. Branster, Grown Point, Ind.

Jose Honary, Indianapolis, Ind.

Jose Honary, Indianapolis, Ind.

Mai. J. L. Bord, Madison Olly, Wis., care, of T. N. Boves.

Mis. B. Whintook, Medical Clairvoyant, Wankelin, Wis.

R. B. Whenlock, Wankesha, Wisconsis, And Joseph.

Da. P. Wyman Wright, Brodhead, Green Co., Wis. Mrs. S. R. Warner, Delton, Bank Co., Wis. G. W. Holliston, M. D., New Berlin, Wis. BARFORD MILES. Salem, Olmsted County, Minnesota. A. W. Cuatiss, Marion, Olmsted Co., Minnesota. Dr. John Mayhrw, Wyoming, Chicago Co., Minn.

REV. H. S. MARBLE, Iowa City, Iowa. Mrs. D. S. Curtis, Sacramento City, Cal. Ray, J. M. Parales, Sacramento City, Cal. Audrew Harran, North, San Juan, Nevada Co., Cal.

Mediums in Boston.

MRS. A. C. LATHAM.

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magnetic rapport with them.

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11 June 8.

DR. H. L. BOWKER, Office No. 9 Hudson Street, Boston. ifedical Examinations free at the office; by letter, \$1, inclosing a look of hair. Patients furnished with board and treatment of Feb. 8.

MBS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-yoyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. If Nov. 23.

MRS. MARY A. RIOKER, Trance Medium, 145 Hanover street, Boston. Office hours from 0 A. M. to 6 P. M. Sho will, also, offer her services as a trance lecturer. 8m Feb 22. MRS. E. GETOHELL, Tranco Medium, No. 2 Chapman st. corner of Washington street, Boston. Terms 50 center hour. 8m Nov. 2.

M RS. M. W. HERRICK, Clairvoyant and Tranco Medium at No. 17 Bennett street. Hours from 9 to 12 and 2 to 6; Wednesdays excepted. Terms, \$1.

Wednesdays excepted. Terms, \$1.

Smo Jan 11.

JUST PUBLISHED BY DR. STONE, Physician to the Trov Lung and Hygienic Institute, a Treatise on the above subject, the Gause of Nervous Debulity, Marasmus and Consumption, Warting of the Vital Fluids, the mysterious and hidden Causes of Palpitation, Impaired Nutrition and Diges. Ion. This is a most thrilling book, and is the result of thirty years' experience of the author in more than ten thousand of the surfaces on all the interior organs of the Science of Medicine, especially when presented by a Band of ominout Physicians of the higher sphores, ministering through this agent effects and results which carry to the suffering in this life "Nature's Own Curse" Facts of a remarkable character, clear, satisfactory and conclusive, will be made public, which the skepticism of the age possibly may undervalue, but that which, who realized, will be sustained by the extraordinary effects of this simple yet efficient and harmless compound Much time and care have been employed to prevent and detect a failage as regards the Wild Forest Balsam. vent and detect a fallacy as regards the Wild Forest Balsan, by the friends of Mr. M. Information beyond the ken of the human understanding has been revealed with an accuracy, a determination and careful illustration of its virtues which cannot but make it pre-eminent as a restorative, alike healing and cleansing, soothing and invigorating to every iritated surface, thus alinying pain and removing disease and nervous debility in a manner scarcely credible—only as its application is made to confirm the truth. In Coughs and ingular irritations, it is valuable as well as that which refors to other and more delicate organs.

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Feb. 1.

4w

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CALHOUN'S DREAM.

THE STIGMA.

BY PRANCES DE HARS JANVIER.

Between the acting of a dreadful thing And the first motion, all the interim is Like a phantasms, or a bideous dream,—[Shakipeare. In a chamber grand and gloomy, in the shadow of the night.
Two wax tapers flaming faintly, burned with a sepulchral light...
On an oval oaken table, from their silver stands they shone, Where, about them, in disorder, books and manuscripts were strown; Where, before them, sat a Statesman, silent, thought-

ful, and alone ! Suddenly, a stranger entered-entered, with a serious And, with steady step advancing, near the table drew

a chair! Folded in an ample mantle, carefully concealed from night. There he sat, and his companion watched him, through the wavering light.

Wondering at his bold intrusion, unannounced, and in the hight!

Wondering at his staid demeanor, wondering that no word he spoke. Wondering that he veiled his visage in the volume of

Till, as though unwilling, longer, satisfaction to postpone.

Senator from Carolina." said he in a solemn tone.

What are you engaged in writing, here, at midnight,
and alone?"

Then, the Statesman answered promptly, . 'T is a plan which consummates.
When complete, the dissolution of the Union of the Whereupon, rejoined the stranger, in an accent of

"Senator from Carolina, let me look at your right And the Statesman had no power that calm dictate to

Slowly, then, uprose the stranger, and the startled Statesman saw, From the falling cloak emerging, one from whom he shrunk with awe ! Stern and stately, a ood before him Freedom's first and

favorite son—
He whose patriotic valor universal homage won— He who gave the world the Union—the immortal Washington!

And he thrilled with strange emotion, in the patriot's steadfast gaze. As he held the hand he proffered, held it near the taper's blaze -As he thoughtfully proceeded --- Then you would, with

this right hand.

Benator from Carolins, desolate your native land—
You would sign a Declaration, this fair Union to dis-

And the Senator responded: "Yes, should chance such service claim. To an Act of Dissolution I would freely sign my name." But, the words were scarcely spoken, when amazed, he

saw expand, Dim at first, then deeper, darker, an unsightly, blackened brand, Like a loathsome, leprous plague-spot, on the back of his right hand !

"What is that?" he cried, with horror, as the dreadful stigma spread—
And, the Patriot's grasp relaxing, undisturbed, he

gravely said:
... That black blotch your hand o'erspreading is the mark by which they know
One who, honored by his country, basely sought its overthrow—
That detested traitor, Arnold, in the dismal world

Pausing then, he from his mantle drew an object to-ward the light, Placed it on the oaken table, in the shuddering Statesman's sight—
Placed it on the very writing which that traitorous

band had done—
Still, and stark, and grim, and ghastly—'t was a human skeleton i There he lay-and then he added, calmly, as he had

.. Here, behold the sacred relics of a man who, long ago. Died at Charleston on a gibbet, murdered by a ruthless foe— Isaac Hayne, who fell a martyr, lying down his life To confirm this noble Union, which you wantonly employ Powers, for virtuous ends intended, treacherously to destroy !

When you sign a solemn compact, this blest bond to disunite, Lying here, upon your table, you should have his bones He was born in Carolina—so were you—but, all in vain Will you look for Treason's stigms-will you seek the slightest stain
On the hand of that pure Patriot, the right hand of

Baying this, the stranger vanished, but the skeleton remained,
And the black and blasting stigma still that traitorous Sinking in their silver sockets, fainter still the tapers Suddenly, athwart the chamber, morning's rosy radiance streamed.

And the Statesman, wan and weary, wondering, woke

Isaac Hayne !"

He had dreamed-but, pause and ponder, you who would the Union rend-Ponder, at the bare beginning, on the foul and fatal Ponder on dark desolation sweeping through this cherished land--

Heavy hearts, forsaken firesides, waste and woe, wild war's demand-Ponder on the Traitor's Stigma-pause and look at your right hand!

Washington, D. C. Boston Transcript.

PARIS ZONED WITH FLOWERS .- Through the Eclectic Magazine we learn that a curious project has just been submitted to the Municipality of Paris. The plan is, to gird Paris with a zone of flowers. The gentleman who advances this plan, is said to be a celebrated botanist and agriculturist. He proposes to the state to transform the fortifications and earthworks facing the city, both of which are now so much unproductive waste ground, into a great pepiniere d' accimation, or a nursery for exotics of every possible kind, whether from hot or cold countries, according to the aspect of the ditch, wall, or earthworks. The administrators of this garden, which he guarantees to form with a given capital for a commencement of operations, would pay a certain rent per hectare: undertake to cultivate no species of parasitical fruit or flower that would be injurious to the wall, or difficult to remove in case an enemy was expected; to sell at a low market price the produce of the fortifications; and, in a space of two years and a half, to clear all the expenses that the society may inour in carrying out the project. Nothing can be more brilliant than the results which are promised. - N. Y. Working Farmer.

> A SPIRIT'S TALK. Oft from my paradise I come, To visit those I love on earth. I enter, unperceived, the door: They sit around the hearth, And talk in madden'd fone of me. As one that never may return.
>
> How little think they that I stand
>
> "Among them as they mourn!"

But time will case their grief, and death will purge the darkness from their eyes.

Then shall they triumph, when they learn Heaven's solemn mysteries.—["Thou.!"

If you would become a great conqueror, begin with vibiorios over yourself, eart Institutes, a matrio

Spiritual Phenomena.

[Entered according to Act of Congress in the year 1861, by A. H. Davis, in the Clerk's Office of the District Court of the United States, for the District of Massachusetts.]

COMPENDIUM OF FACTS ON SUPER-MUNDANE PHENOMENA,

BY A. H. DAVIS.

CHAPTER V.

MESMERISM OR PATHETISM-CONTINUED. There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy.'

NIMAL MAGNETISM TRACED TO ANTIQUITY-VAN HEL-MONT-THE ODYLIC FORCE OF PROF. ROGERS-WHAT EXPERIMENTERS IN RELATION TO IT .- THEORY OF THE NERVOUS ACTION IN PRODUCING MESMERIC PHENOMENA CONTRADICTED BY FACTS AND EXPERIMENTS - DIS-TINCTION BETWEEN MUNDANE AND SUPER-MUNDANE PRODUCED - POSITIVE AND NEGATIVE CONDITIONS NEC-ESSARY TO PRODUCE THE PHENOMENA AND LAWS THAT

In my last chapter it was shown that the discovery of Animal Magnetism, or Pathetism, was claimed for Anthony A. Mesmer of Germany; but it is believed that the phonomena witnessed dates centuries back of Mesmer, and were witnessed by nations and tribes of men who never heard the name of Mesmer. Speaking on this subject, D'Boismont, a French writer, says: "Animal Magnetism may be traced to antiquity, and is practised by the aborigines of North and South America at the present day." In China, the Jesuit missionaries state that it has been practised for many centuries. Among the Oriental Asiatics it has never been forgotten. . In India, the fanatic devotees obtain what they consider ecstatic the nose. Ebn-Sina, a famous Arabian philosopher, relates the case of a man who could, at pleasure, by he exertion of his will, paralyze his whole frame, and throw it into what would now be termed Mesmeric condition. In the sixteenth century, Jerome Cardan, one of the first scholars of his day, relates concerning himself that he had the power of abandoning his body, in a sort of eastasy, whenever he pleased; and that he could also see, whenever he de-He saw groves, animals and orbs as he willed. In childhood he saw these things without any volition of his will, but in maturer age he saw them only when he desired.

It is also claimed that VAN HELMONT, a German philosopher, born in 1677 distinctly advanced the ideas and introduced the practise of Animal Mag-

netism, as since attributed to Mesmer.† In my last chapter I also aimed to show what conlitious are necessary in order to produce the phenomens called Mesmerism or Pathetism; and I would now say that, in my judgment, the gross ma terial form of man is the only visible ponderable agent, for the mind of man is as imponderable as ts own immaterial existence, || or the elements through which it acts. Since the subject of modern spirit manifestations has come up, an ocean of labor away the mystery on natural or mundane laws. Books have been written, sermons preached, lectures delivered, until the reader and listener have been left in still greater darkness, or completely disgusted with the whole thing. Prof. Rogers wrote a book of nearly four hundred pages, in which he endeav ored to prove that there is, somewhere in the wide universe, an imponderable agent existing which produces the strange phenomena witnessed in the nine-teenth century. He says it is not electricity, nor galvanism, nor magnetism, but that it is imponderable, and hence he calls it Odyle, or Odylic force; its own natural element.

I could, if I deemed it important, give the reader that this Odyle or Odylic force is the sum and substance of all mundane and super-mundane phenom-

is an agent or force employed, which is neither com-mon electricity, galvanism or magnetism. And 1 thetism, Edition of 1847. Speaking of the phenomena But I cannot agree with him that it has power to move tables, lift men in heavy tubs, or communicate intelligence from city to city, without the directing and controlling influence of mind, by which all material electricity, galvanism, or magnetism, which cludes the investigation of man, I deny that it acts as an agent in moving ponderable substances, or in comunicating thought; but it is the medium through lease: electricity, galvanism, magnetism, odyle, or he new-coined phrase of Prof. Grimes, etherium, I controlled by the will of the other." believe it to be the atmosphere in which the soul exists, and which gives life and vitality to the spirit or soul of man, while in the body as well as out. Out of the body, it is the atmosphere of spirit existence, and while in the body, the spirit derives its sustenance through this refined element. It pervades all the fact that neither the electrometer or the galvanentertained in relation to this element or fluid. In attempting to account for the phenomena of

animal magnetism, Mesmer advanced the theory that there is a reciprocal influence subsisting between the heavenly bodies and the earth, and all animate nature, capable of receiving, propagating and those of the magnet, such as polarity and inclination. upon; but the agent, instead of controlling the fluid, Riel, Authenreith and Humboldt made an effort to show the existence of a nervous fluid. Colquhounby the volition of one individual, with such energy as to produce a peculiar effect upon the organization I hope this principle will be borne in mind, as it will ndependently of all participation of the fancy, says: increased for now it is living in its own natural ele-It appears, also, clearly, that these effects arise ment-this odylic fluid about which so much has from some nervous communication which is estab-lished between their nervous systems." Dr. Gall ad-mundane phenomena of the Nineteenth Century. mits this power, and also receives the hypothesis of its connection with a fluid. Rev. Mr. Townsend, in attested to; and there are but few indeed at the his Facts on bleamerism, after remarking that he present day, who do not accredit the testimony given; skrees with Desmoulius that the transmission of and therefore, in this chapter I shall not record any ensation and motion is made by the surface of the cases, but will refer such as wish for them, to Mr. spinal marrow, and not by its central parts, adds; That nerves really do conduct a matter similar, at find some of the best. least, to the electric, has been also proved by the fact that a magnet held between the two sections of a recently divided nerve, was observed to be deflected as by an electric current."

called meamerism, or Pathetism, are tracable to a fluid transmitted through the action of the nervous system; or, in other words, that the nerves act as electric wires in transmitting this fluid. But experiments prove conclusively that the nerves are no more susceptible to the action of this fluid than the muscles, or other members of the body. Mr. Sunderland has shown that the nerves cannot be electrized or galvanized. He says: "The perves are bad conduc tors of electricity. They are filled with an oily sub-

O History of Mesmerism, Mesmeric Magazine. Prof. Grimes's Mesmerism, p. 40. ross substances or matter. §Rogers's l'hilosophy of Mysterious Rappings, page

108 1209 to 211, Townsend's Pacts on Manuellem, page 880.

stance, and are not so good conductors as the muscles

It has also been proved by experiment, over and over again, that when the subject is under mesmeric influence, the nerves are paralyzed; and the most painful surgical operations can be performed while the patient is apparently entirely insensible to pain. The same phenomenon is also produced by administering ether; which to my mind proves that the fluid (if a fluid it is) is exterior to the nerves, and not interior and dependent upon them for its existence. And what is true in cases of amputation in relation to the nerves, is also true with the muscles and fluids of the body.

It is no part of my work, in recording phenomena, to enter into an argument to show what this fluid about which so much has been said, is, or how it is generated; but as I wish to mark a distinct line between mundane and super mundane phenomenn, I have deemed it important to show where the line of distinction commences. That portion of the IS THIS ELEMENT OR FLUID? - OPINIONS OF DIFFERENT | Phenomena which we can trace to the action of two minds in form-acting in this element or fluid, or as I conceive, the atmosphere of man's spiritual existence to he-I call Mesmerism; or, adopting the view of Sunderland, Pathetism; and that which we DEFINED - PATHETISM, HOW THE PHENOMENA ARE can trace to no agency in the form, Super-Mundane or Spiritual.

The agent in both cases is mind. In Pathetismo both the agent or operator, and the subject operated upon, are visible; while in Super-mundane phenomens, the agent or operator, in most cases, though not always, is invisible. The channel or connecting link through which mind reaches mind, is the atmosphere of man's spiritual existence; or, what Professor Rogers calls Odyle, and Grimes Etherium. In experimenting in Pathetism, how much the operator may be assisted by invisible operators. no one can tell. That they are sometimes, I shall hereafter show. With this magnetic fluid some indiin viduals are positively charged; while others, being less charged, may be said to be in negative condition.
Or, to make the subject more plain: one individual being surcharged is in a positive relation to the other; and now there exists between the two a positive and communion with Deity, by placing themselves in a negative relation, and if the two are brought into certain position and steadfastly gazing at the end of sympathy with each other, they will be attracted to sympathy with each other, they will be attracted to each other, with the same force as one magnet is drawn to the other when their poles are brought together in positive and negative relations. The connecting link is now formed, and the two minds are in harmonious relation; and through the magnetical forces, or the atmosphere of mind or soul, the will of the operator controls, not only the mind, but the body of the subject. Speaking upon the subject of Will-power, Professor Grimes says: " By the term pleased; and that he could also see, whatever he pleased; not through the will, I mean the effort which we are conscious of force of imagination, but with his material organs.

I making to accomplish an end. For instance, I demandiately make the termine to raise my arm. I immediately make the effort which is called willing, and instantly my arm rises. In this case the nerves of the arm were inducted by the brain. Now when a person sits before me, with his eyes closed, and I will his arm to rise, I make the same effort that I did when I raised my own arm; and if his arm actually rises at my will. I conceive that the effect was produced in the same way in both cases; that is by the induction of a current of Etherism from my brain to the nerves connected with the arm, causing the arm to perform

its functions."†
I agree with Professor Grimes, that it is through the will-power of the individual that the arm is lifted; but I ask, who is this I, that writes? The brain, he tell us. But is the brain a more important member of the body, than the arm or nerves? Here is a faand talent has been consumed in trying to explain tal mistake which leads directly to the doctrine of non-immortality. Mr. Grimes attempts to answer this question by stating, that "The notion of I, and I am, are the result of reflective organs." I agree with him in saying "I will," but this I, never loses its power to will; and is as capable of affecting the brain, as of moving an arm or leg; and while incased in the form it has power, through the magnetical forces in which it exists, to move not only its own arm but that of another individual; and that power will be increased, rather than diminished, when it leaves the earth-body, and exists purely in

the modus operandi of producing the phenomena in Mesmerism or Pathetism. To those who are curious on this point, I would say, they will find the rules I agree with Professor Rogers, however, that there laid down in Grimes's Philosophy of Mesmerism, roduced. Mr. Sunderland says:

"At first sensuous love is affected, and our emotions are excited through the external senses merely. The association next extends to and excites the mind to volition, and the attention is more or less interested objects are moved. And while I admit that there is in the result. The next degree extends to wisdom or in the universe an element more subtle than common the spirit; the sagacity, reason and penetration are satisfied. Spiritual love is satisfied, excited, and the result follows as a matter of course. This is a spiritnal association which is the perfection of unity thus the will of one controls the nutritive fluid of the municating thought; but it is the medium through other, and this fluid obeys the will of the other, and which the agent or soul acts. Call it what you thus it is made to leave the sensation—the external senses and consciousness, till the mind is perfectly

I like Mr. Sunderland's term used here to designate what he and others call a fluid. Nutrative fluid is suggestive of my idea, that the fluid is the natural element of the soul's existence, and from which it derives its life and vitality. This fluid, which for the want of a better term to express my idea, I shall nature, and is more subtle or refined than any ele- | call either Nutrative or Magnetitive fluid-meaning ment known to electricians. This is evident from in all cases, when either term is used, the atmosphere of spirit existence, is negative to mind. Some ometer is affected by it. Various opinions have been minds, as we have already suggested, are surrounded by a greater quantity of this fluid than others; and hence occupy a positive relation to them; or what is still more suggestive of my idea, they have thrown off more of the gross material and are living more in their spiritual element, and are rendered more positive to earth's relations; and communicating every impulse of motion; and that hence, we have the two conditions-positive and the human body exhibits properties analagous to negative—the agent acting, and the medium acted controls the mind, and through the law of mind comes the control of the fluid. The mind acts upon remarks in relation to this fluid: "Were we to admit the existence of this fluid, under certain condifict, in some instances, hundreds of miles distant, tions, it may be capable of being directed outward, when two minds are brought into rapport; or, in other words, a harmonious and sympathetic relation. of another." Cavier, after taking the position that help explain other phenomena of which we shall two animated bodies, brought into close proximity, hereafter treat. When the mind or spirit has left combined with certain movements, have a real effect, the body, its magnetical or psychological powers are

The phenomena witnessed in Pathetism, are well Sunderland's work on Pathetism, where they will

b Sunderland's Essay on Pathetism, 1847, page 60.

Mr. Sunderland uses the term Pathetism to signify: "The philosophy of Human influence; not merely the susceptibilities of one who is influenced, but the The theory of these gentlemen, if I understand the susceptibilities of one who is influenced, but the them, is, that the phenomena produced in what is qualities of the agent from whom the influence is received: so that whatever emotion, volition or action, is produced in one of two minds by the influence which one receives from the other."—[See Sunderland's Trea-tise on Pathetism, 1847, p. 18

† Grimes's Philosophy of Mesmerism, p. 140. |Sunderland's Treatise on Path., Ed. 1847, p. 84. |Mind is used here synonomous with soul or spirit.

A TEACHER OF PHONOGRAPHY WANTED .- A compe tent teacher of the noble art of Phonography is much desired in Lockport, N. Y., says the editor of the "Vanguard." A large and profitable school could be instituted and maintained there. Address Editor of Vanguard, Lockport, N. Y.

We embark in the cradic for a long voyage; in the coffin for a far longer one; the witter

BASIS OF RELIGIOUS ORGANIZATION.

TO EDWARD B. FREELAND:

s God's anointed King and Head of the Church, both in heaven and upon the earth, you very truly say that my "platform would exclude all persons who did not regard Christ as preëminently and in a sense f God, as King and Head of the Church."

You say this "platform is not broad enough for narrowest basis upon which I can join, in religious Christ was called a blasphemer because his being or other organization, is that which will include all those who are earnestly and faithfully devoted to my of those who accused him of blasphemy. the discovery of truth, and who conscientiously and sincerely endeavor to live according to the principles of the truth, when known, without regard to the necessarily so, too, by the love and polish of an particular form in which truth may present itself earthly life, that no one will call him bad, but all to different minds in any age, or in any country."

I admit that your platform would be unexception-

able for Spiritualism, regarded merely as a philosophy. But in reference to Spiritualism as a religion, your platform would bind together persons with aning, as it were, one heart and soul, Christ being the is called the sinner. living head and inspiration of the whole, we would have discord and strife, which is hell. Submitting to the government of Christ, which is the "kingdom of heaven," every discordant thought is eradicated, and the will of man brought into divine harmony with the holy principles of truth and lave.

Christianity requires an excellence above ordinaceives nutriment from the vine into which it is in- blasphemer, and that he had a devil-so are accusers

serted. I repeat, I would gladly join you on your plat-

rogeneous a fellowship. Spiritual philosophy, as we have both already said, may be a John the Baptist preparing the way for a more glorious dispensation; it lays the axe to the root of the tree of error in the form of popular

Orthodoxv. You say, "Some of the best Christians do not beer sense than we are all sons of God, and hold that find it out, we shall desire to demolish or cherish. Christ himself so taught." So far I believe with Accusation and fault-finding, which are the subthem. The reason he was called God, and the son of stances of sin, are necessary steps that precede the

Apallonius Tyaneeus was born at Tyana four years before Christ; he was a medium, held conver- nized eation with departed spirits, and wrought many supposed miracles, even raising the dead. In his life time he was called a god, and accepted that appellation, saying that every good man ought to be hon-ored with it. After his death, which took place at the age of ninety-seven, he long continued to be ranked among the divinities.

I must, nevertheless, continue to believe that Christ is "God's annointed king and head of the church." He told Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my rervants fight, that I should not be deivered to the Jews." Pilate said, "Art thou a king, then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Christ should be carefully distinguished from Jehovah-God, who dwelt preëminently in him as in his temple. He said, "It is not I that doeth the works, but the Father that dwelleth n me."

Considered as a mere man, Christ has made broader and deeper mark upon the world, than any other moral teacher ever did. And when we consider the spotless purity of his life, and how perfectly time shall be counted as but the vapor of the mornhis instructions are adapted to the wants of man, we must award him the preëminence over all others. According to his Gospel, no bloody sacrifices are rejuired to appease the wrath of any angry God. this respect unlike those of the Heathen, the Jews, and the Orthodox Christians. Sir William Jones Captain Wilson and others, have proved that the heathen gods, from Scandinavia to India, Rome Greece, Syria, Assyria and Babylon, Egypt and Ethlopia included, were precisely the same. worship by sacrifices was the same with the He brews as it was by the Pagans, and was commenced in the camp of Israel by Jethro, Moses's father-in-law. Sacrifices were not commanded by inspiration law. Shorthesh not the fact of God, as the prophet Jeremiah expressly shys, of God, as the prophet Jeremiah expressly shys, spake not unto your fathers, nor commanded them in the day that I brought them out of the land of in the day that I brought them out of the land of line shorthesh nor short n having more love and pity for His erring children, than earthly parents for their tender offspring; ton. April 8, 13 and 20; N. S. Greenlest, April 27 offering a free pardon for all their moral delinquences upon such terms as must meet with the approval of every reasonable being. "If ye forgive men their trespasses, your Heavenly Father will also forgive But if ye forgive not men their trespasses, either will your Father forgive on your trespasses. Here is the subject of pardon so plainly taught, that mere child can understand it; no reference to priest or bloody sacrifice. A spirit proclaimed the same to Moses in the following language: "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth; keepug mercy for thousands, forgiving in quity and transgression and sin, and that will by no means clear the guilty. By no means will the guilty be cleared or imputed righteous, when unrighteous, but they will be graciously forgiven, yet forever retainng their true character as pardoned sinners.

Brother Freeland, I admire your liberality, but must say, that I cannot believe that a proposition made by another must have truth to it, because that person believes it. It may be a mistake. But I do believe it possible by searching diligently after truth, and by persevering inquiries and reflection to arrive at exact truth on any subject within the ange of the mind's capacity. A. BEATTY. Evansville, Ind.

SAD DROWNING AND STRANGE DENOUEMENT. - On the 22nd of January, Charles Ufford, aged four years, son of John Ufford, of Great Bend, Pa., was drowned. He was playing upon the ice, and fell through a hole and disappeared; and although the citizens rallied and out away nores of ice, in order to find the body, they were unsuccessful, and the search was aban doned, it being supposed that the body had floated down the river. A few days since, a sister of the lad visited her parents, and playfully remarked on retiring, that as it was the first time she had slent in that particular house, (we presume her parents had recently moved) she would recollect her dream and tell it in the morning. She dreamed that she saw her little brother in a certain spot, a short distance from where he disappeared through the ice. A search was made and the body found in the deeignated place, to the great relief of the afflicted fam-Without expressing any opinion on the connec-

tion between the dream and the fact, we place the noident on record for the information of all interested in mental phenomens.—Standard, Binghamp on, N. Y.

The negroes say the soldiers at Beaufort, S. C. stood their ground yery well, so long as " de ships fired de good shot, but when him fired de rotten shot. dat burst when him come down-my gosh, how dey run—yab, yab, yah."

Our Mirror.

It is a true axiom, that " we judge others by our selves." So, then, others are only mirrors in which we see ourselves reflected upon our own conscious-In reference to the platform I proposed for a religious organization of Spiritualists, viz., that Christ ness, not knowing that it is ourselves we see. Those we see the greatest faults in are only the clearest. truest mirrors for us to see ourselves in. A man that everybody sees as being bad, is a true mirror in different from what would be predicated of any other which everybody sees, each one his own badness recreated being-the chosen and especially appointed flected. Christ was a beautiful, clear mirror in which the Jews saw the Beelzebub that was in themme," and in the conclusion of your letter, " that the selves reflected upon the retina of their own eyes.

A man's mirror may be so clouded for a time, and will call him good. He only reflects externally. The mirror of his existence is not yet pure enough for the reflections of the accuser's own yet hidden nature. It is earthly love and rectitude in earthly things tagonistic principles. Instead of all the members that makes what is popularly called the good and living in sweet harmony together as one man, hav- holy man, and the absence of them that makes what

Mark ye well this saying: that the "bad man" is never "worse" than his accuser. Satan is called the "accuser of the brethren." Who accuses? Those who see sins in others and tell of them. But this condition of accusation is necessary and true to its ry morality which is only external. It requires in- place, and it is a condition which no one has or will ernal purity which is only obtained by becoming escape from. The Jews were sincere and true to their the recipient of the Divine nature, as the graft re- then development, in believing that Christ was a

of this age sincere in avowing that others are danform, with all the various classes to which you have gerously wicked and are wandering sinners. This referred as the platform of spiritual philosophy, in that we call wickedness and sin is a necessary and copes, thereby, of the mutual correction of many er- lawful vapor that rises from the damps and dews of rors, by earnest and faithful efforts for the discovery the soul's infantile existence while in this shadowy tian Spiritualism, or Spiritualism as a religion—the and cloudy earth. And we see the vapor that rises new heaven of righteousness for which I look, I from our own souls reflected in the mirror of those would pray to be excused from entering into so hele- whose souls are clear to reflect, and think the vapor. the sin, is in them, not knowing the fact that the "sin" we see is our own reflected back upon us.

We look in the looking-glass, and it is only ourselves that we see -- so we look at others, and, virtually, all that we see in them to execrate or admire, is but the reflection of that in us, which, when we God, was in conformity to the custom of the age in soul's entrance to the world, where spiritual realities, which produce all our material actions, are recog-

Christ, which is the light and beauty of our spiritual natures, hidden lawfully, yet by our materialism is justly called "the Beloved," "the Desire of all Nations," "the Fountain," "the Friend," "the Lamb," "the Light," "the Physician," "the Redeemer," "the Saviour," "the Servant," "the Shepherd," "the Truth," "the Way," "the Bridegroom." Now all these names of Christ are true to his being, thus rendering him a true mirror, in which we may look and see ourselves reflected.

The devil, which is but the lawful darkness that is in ourselves, which is but the transient night of our material affections, is justly called "the Accuser," "the Father of Lies." "the Devouring Lion." "the Prince of Darkness," the Arch Deceiver," " the Fallen Angel," " the old Secessionist," " the Rancorous Abclitionist," " the Wolf in Sheep's Clothing," " the Disguised Angel of Light."

All these realities of our sensuous being are but myths of our spiritual being-are yet to be reflected in the beautiful crystal mirror of Christ, and someing, that comes lawfully of our earthly night-time.

A. B. C.

Notice. Our friends in New York will find the BANNER for ale at the office of the HEBALD OF PROGRESS, 274 Canal street, New York.

NOTICES OF MEETINGS.

LYGEUM HALL, TREMONT STREET, (opposite head of School street.)—The regular course of lectures will continue through the winter, and services will commence at 2:45 and 7:15 o'clock, F M. Admission Free. Lecturers engaged:

Mrs. Fannie Davis Smith, March 23 and 80; H. B. Storer, April

MABLEMEAD.—Meetings are beld in Bassett's new Hall. Speakers engaged:—F. L. Wadsworth, last three Sundays is

Foxnono'.—Meetings in the Town Hall. Speakers engaged: Muss Lizzle Doten, April 6; Mrs. M. M. Macumber wood, April 20 and 21. Lowell.-The Spiritualists of this city hold regular meet tugs on Bundays, forenoon and afternoon, in Welle's Hall, Speakers engaged:—Belle Scougall, during March; Mrs. Augusta A. Currier, April 20, 27 and May 4 and 11.

NEW REDFORD.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums; afternoon and evening. Speaker engaged. Miss Emma Houston, March 28 and 39; Mrs. M. S. Townsond, April 6 and 18; Miss Lizzie Doton, June 1 and 8. S. Townsond, April 6 and 18; Miss Lizzie Doton, June 1 and p. PORTLAND, Mr. — The Spiritualists of this city hold regular meetings every Sunday in Sone of Temperance Hall, on Congress, between Oak and Green streets. Conference in the forencon. Lectures afternoon and evening, at 314 and 7 o'clock. Speakers Engaged: — Mrs. A. A. Currier, the labtwo Sundays of March, and the first two of April: Miss Emma Hardinge, two last Sabbaths in April; Mrs. Fannie Davis Smith for May; Mrs. M. M. Macumber Wood for June. Providence.—Breakers engaged:—Prof Clerence But-ler, during March; Mrs. Fannio Davis Smith, in April; Frank L. Wadsworth in May; Mrs. M. S. Townsend in June. NEW YORK.—At Lamartine Hall, corner 8th Avenue and 29th street, meetings are held every Sunday at 10 1-9 A. M., 3 P. M., 7 1-8 P. M. Dr. H. Dresser is Chairman of the Asso-

ciation.
At Dodworth's Hall 806 Broadway, Mrs. Cora L. V. Hatch will lecture every Sunday, morning and evening.
MILWAUKES, WIS.—Lectures every Sunday at Powman's Hall, Milwaukee street, commencing at 2 1.2 and 7 1.4 r. M. Lecturers desiring engagements please address Albert Morning. Br. Louis, Mo.—Meetings are held in Mercautile Library Hallevery Sunday at 10 1-2 o'clock A. M. and 7 1-2 r. M.

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