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Written for the Banner of Light. TO ONE BELOVED.

BY D. S. FRACKER.

When, like a bird from off its nest, The twilight leaves the dark'ning west, And Night undoes with trembling hand Her spangled curtain from its band, And myriad stars in phalanx gleam. To light the mountain and the stream. My prison'd thoughts their bondage flee, And haste, dear love, on wings to thee.

When night supreme, of noble birth, Bids silence reign o'er all the earth. And Nature, glad at such behest, In nightly robes hath sought her rest My heart forgets it grief and tears, Its burled hopes and pressing fears, And lightly skims the Lethean sea, To dwell, dear love, in dreams with thee.

When rosy beams with bright'ning glow Descend the hills to plains below. Like armed hosts from yonder world With shining banners all unfurled : And opening flowers, from off the green. Lift up their heads to view the scene. A fairy breeze wafts o'er the lea And bears, dear love, my soul to thee.

Oh, may thy life be as the prayer Which breathes upon the evening air, And finding favor 'fore the throne Reflects to earth in mercies shown. May blessings bright as summer flowers Shed incense sweet o'er all thy hours. And as God's bow of promiso be Ever, dear love, encircling thee.

And when thy pulse doth feeble beat, And earthly scones in dim retreat, Shall fade beneath the wintry breath Of silent and approaching death. May heaven send an angel guide To lead thee o'er the flowing tide, To that fair home beyond the sea, Where joys, dear love, await for thee.

Written for the Banner of Light. SCENES AND ADVENTURES AT THE SPA OF PRYMONT.

BY A FREQUENT CONTRIBUTOR.

After having made a tour through the north of ment. At the time we entered, however, it was Germany, I was on my way back to England, when quite descried, except by a knot of perhaps twenty I arrived, in the month of August, in the little town people, some of whom were playing roulette; but of Prymont, a watering place in the principality of the greater part were anxiously watching the play Waldeek, formerly in great repute for its mineral of a middle-aged, sallow-looking man, seated at one waters and baths, to say nothing of its other attrac. end of the table, entirely absorbed in the occupation, which made is, toward the latter end of the land who had been playing very high, but whom for--last and the beginning of the present century, the tune did not appear to favor. 'He staked handfuls rendezvous of half the princes of Germany and of Louis, invariably playing on either of the colors, Russia, besides crowds from other parts of the con- and backing at the same time either "pair," or tinent. Although now fallen from its high estate, "impair," as the case might be, and losing the said and eclipsed by various other baths that have since chances with the greatest possible nonchalance. come into fashion, it is still much visited; and I We afterwards learned that this man was a Spanknow of no more agreeable place to spend three lard, named O---za, who, from his extraordinary weeks or a month in, during the height of its senson, luck, and through a thorough knowledge of, the which is from the middle of July to the end of game, had become the terror of all the Banquiers of the nnmerous watering-places of Germany, and who. August. In Berlin I had made the acquaintance of a young as I shall hereafter mention, sustained his formidaofficer of the Prussian Guards, whom I shall here ble reputation even at the very table where he was call Von Aspen, and , who had induced me to make now losing large sums. However, on the present this slight detour, instead of returning straight to occasion, luck was against him, and he 'appeared England via Hamburgh, which was my original in- to go on playing merely for the sake of the occupatention. Von Aspen, having visited Prymont the tion, as he proved far too old a hand to lose his summer before, was quite au fuit at all that was head, or become impatient at his losses. His requisite to be done, and therefore I placed myself features interested me greatly, for they were reentirely in his hands, and determined to amuse my- markable, and, owing to the utter want of change in self, and enter into the spirit of the thing as far as expression, contrasted strangely with the deep lines possible. He was young, good-looking, and possessed in his forehead and face, which told of many a of that treasure, a good temper and most bois- stormy change having come o'er the spirit of his terous spirits: and he assured me that we should dream. amuse ourselves, provided only that I would do as The other members of the group around the table others did, and avoid that class of my countrymen were in nowise interesting, with the exception of a (should any of them be there.) who think it a pretty little French woman, whi sparkling eyes national duty to separate themselves from the naand pearly teeth, who was begging her husband for another dollar, to put only once more on the " 25 ;" tives, herd together, and in every way in their power make themselves as disagreeable as possible-a class at the same time flirting with a good-looking young which. I grieve to say, is represented in nearly every man, with a black moustache and white kid gloves, continental town I have been in, and who thus give leaning over the back of her chair, who was trying the Anglo-Saxon race anything but a creditable rep to persuade her to back "12," at the same time utation. I am, however, disposed to take up the looking all sorts of unutterable things. gauntlet for the Anglo-American class. An En-By this time we had changed a couple of Louis glishman, self-opinionated, reserved and slow to into dollars, and were going through the usual emotion or impulse, either selects comparative soliroutine of placing them upon different numbers, and tude, or the monotony of a single friendship. With then seeing them raked into the Banquier's safe the American how widely different ! He delights in keeping, who still repeated in a nasal tone the ofta constant round of new faces-not, we would be uttered "faites vos jeux," and sent the ball spinunderstood, to the exclusion of old; but emotion, ning roung again its usual course. Von Aspon had excitement and genial impulse are the prominent by this time lost his dollars; I had done the same, characteristics of his nature, a very necessity from and was trying to catch his eye, that we might quithe climate of his land; he wearies of solitude, and etly move off, and return to our supper, which my the goaheaditiveness of his nature is ever reaching appetite told me by this time must be ready. after something new. But we wander. I was just going to turn on my heel and move off,

live forever in the warm learts of his grateful and applauding countrymen. As soon as our "Schwager" had ceased his ta, te,

tera, ra, the startled nightingale once more resumed her nlaintive song, and we rolled along the white and well-kept road, until at last we arrived at the door of the Logier Haus. Having alighted, and gone through the usual routine of paying for post-horses, and securing rooms, we ordered supper, and then strolled out for half an hour to enjoy the cool and delicious air, and stretch our legs, after so many hours' hard traveling. The first object that attracted our notice was the broad and beautiful alles of oldelms, which is the rendezvous of the water-drinkers and pleasure-hunters of the place, and which, next morning, I'discovered to be the finest avenue I had ever seen.

We had sauntered about half way down, when my attention was attracted to a large and brilliantly lighted room on the right of the allee, the door and windows of which were open; but through the rich silk curtains we could perceive a handsome chandelier, which threw its light on a long table covered with green cloth, round which a number of people were seated. The most breathless silence pervaded the whole room, which was only broken, at stated intervals, by a little, sharp, rattling noise, and the business-like tone of a man's voice, proclaiming, "rouge gange," "impair et passe," or words to that effect; then again, "faites vos jeux," and the little rattling noise was once more the only sound that fell upon the ear.

"Seprement I" exclaimed Von Aspen, twirling his long, fair moustache. " Mon cher Marble, the Saal is still open; we must enter and try our luck. Do n't be alarmed; I am no gambler, but not to throw away a few dollars on the day of one's arrival at Prymont, is a thing unheard of."

So, dragging me on, much against my will, he thus brought me to the door of the room, and there overcame my lingering scruples by saying-"Come, you have put yourself into my hands to

form your German education, during the three weeks we remain here; and this, let me tell you, must be your A B C."

By this time we had entered the Saal, a large and very handsome room, brilliantly lighted, with folding glass doors on either end, which communicated with other apartments belonging to the establish-

Round went the ball, and, to my amazement, then I will proceed to inform you that we arrived 14 rouge" was again announced as the winning late last night, that we remain here three weeks, number. This brought me in seventy-two Louis on and that we are already enchanted with the place, the number, and sixty-eight on the color. "Faite and doubly so since we have found both yourself and vos jeux," said the man once more, but deigning this the Countess Adelo here," said I, turning to her daughter, a tall and very handsome girl with a time to cast a glance at your humble servant, who thus suddenly found himself in possession of more beautiful complexion, bright blue eyes, and a quanthan sufficed to pay for his continental trip during tity of light hair falling in ringlets round her lovely the last three months. I was on the point of face.

the assertion.

Spaniard again whispered his advice, as before sotto voce. which I followed to the letter, and I found myself, in ten minutes, the possessor of about four hundred Louis, and decidedly the lion of the room for the time being. The other pointeurs had ceased playing, and all eyes were fixed on my movements. The most breathless silence pervaded the room, and the croussiers themselves began to look less phlegbe our neighbors." matic, and to cast frequent glances at the clock. By this time Aspen and Adele were in close conwhich pointed to within a few minutes of twelve. versation, and by their looks they appeared to meet O----za still continued his whispered advice; and with equal pleasure; this, coupled with my recol-Von Aspen was flushed, and muttered between his lection of their always having been partners at our teeth, " Diable, quel bonheur, il fera sauter le banque ce scelerat d'Egerton ;" and I verily believe I should Berlin balls, accounted for his extreme impatience have done so, so great was my run of luck, when to leave the Prussian capital at the time he did, and the clock struck twelve, and the croussier, drawing make the best of our way to the gay little watering place where we found ourselves so pleasantly loa long breath, exclaimed, "A demain, Monsieur, cated. pour ce soir le jeu cesse." The Spaniard muttered Having arrived by this time at the Brunnen, we something that sounded very much like a Spanish were told that we must at all events taste the oath; and by the time I had raked together my waters, which we accordingly did; Aspen assuring golden spoils, and turned round to offer him my us that this year he had come to Prymont solely acknowledgments. I found that he had risen from with the view of drinking them; but by the wry his seat, and was just emerging into the dark allee, face I saw him make, after emptying his glass alwhere the end of his burning cigar was soon all that most at one swallow, I felt convinced he regretted was visible of him.

I was now entirely occupied in collecting my spoils, which, having deposited in my own pockets, and in those of Von Aspen, we sallied forth toward our quarters in high spirits, and determined to do abominable, worse than the Bladon of Mississippi, ample justice to our supper after an evening so or the Blue Lick, and would not have gone through profitably spent. I need not detail the quality of the process for worlds; it was, in fact, what you our dishes, or the many good things uttered by us might image swallowing a bottle of ink to be, which on the occasion ; suffice it to say, that at one o'clock is something doubtless more than a joke, consewe both retired to our rooms, agreeing to meet at quently I nover afterwards troubled them. six next morning, and sally forth into the alles to see who was and was not in the place.

hour and place appointed, and then to settle upon On opening my eyes the next morning, I found some place to be visited in the cool of the evening the sun shining brightly into my windows, the trees by the whole party on donkeys, the beautiful enlooking green and fresh as their branches waved virons being admirably calculated for such excurgently in the morning air; the birds singing; and sions. my ear caught the last bars of one of Strauss's waltzes, played as only a German hand can play thoroughly Germanic (and, as I thought, a most unthem. All this was very pleasant, and I began to comfortable) breakfast, consisting of a small cup of rub my eyes to ascertain whether certain golden coffee, some rusks, a roll of sour bread, and half a recollections of "Quatorze," and "Rouge," formed dozen hard boiled eggs, thrown on a heap of very part jerhaps of a pleasant dream which I might

beyond the chateau. We found the Minister seated under a willow tree, writing at a table covered with papers; on the ground lay scattered about three or four official looking boxes, which might have contained all the political and state secrets of the principality. He was a good-natured looking, red-faced old gentleman, dressed in a blouse, with a shooting cap on the back part of his head, large spectacles on I was really delighted to meet again ; "and I trust," his nose, and the never-failing pipe in his mouth. continued she, "that, as we only arrived the day He was so occupied with his dispatches that he did before yesterday, you will be our neighbors at the not perceivo us until wo were close upon him, when table d' hote, for you must know that here everybody the noise of our footsteps attracted his attention, dines at the same hour, and that you are placed at and looking up and recognizing Aspen, he cordially table according to the date of your arrival, which held out his hand. sometimes is very unpleasant; but as we had no-"Pray be seated," said the Baron, bowing to us, body below us yesterday, I trust that you will both

and pointing to a garden bench near him. "Allow me," said Von Aspen, " to present to your Excellency my friend, Captain Egerton, an officer in the service of the government of the American

States, who has accompanied me here from Berlin, and whom I trust you will be kind enough to present to his Serene Highness." " Charme de vous voir, Monsieur," said his Excel-

residence, which consisted of a modest little house

in the middle of a garden, about five hundred yards

lency, "and allow me to send you an invitation for the ball to-morrow evening at the castle, where I shall have the honor of presenting you."

"Having asked me how I liked Germany-how ong a stay I had made on the Continent? and gone through the usual routine of civilities, as well as talked with Von Aspen, of the last season, and about several families who had been there the last year, but now were scattered over different parts of Europe, at their respective residences, the conversation was interrupted by the clock striking twelve, and the simultaneous appearance of the chef de cuisine, with his cotton night cap, and confeau in his apron string, bearing the bill of fare for the Prince's dinner that day; the sergeant of the guard with the . list of prisoners in the black hole of the fortress : the agent of the police with the list of arrivals; and several other important functionaries of the governmen# We now became aware that our presence must be de trap, and therefore bowing our excuses to his Excellency for having so long trespassed on his valuable time, we rose and took leave of the old Minister, who accompanied us to the gate, and cordially bidding us adieu, returned to his willow tree once more, to carry on the government of his little ountry.

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By this time we had got vis a wis with the chateau. a solid old house, with four loop holed turrets at sither angle, situated at the top of a high embankment, containing some three or four nores of ground, and with a sloping glacis running gradually down into a very broad ditch, filled with clear water, over which a long drawbridge was thrown, and formed the only communication with the main land, the ditch being about thirty yards broad; a walled archway cut through the embankment at the other end of the bridge, on either side of which were situated the guard-house, and the state-prison, originally intended for political offenders, but now merely used as a lock-up house for disorderly persons, who might have infringed on the police regulations of the place. Just as we came opposite to the bridge, the sentry, who had been lazily watching the carp swimming about, and occasionally just rising to the surface to pounce upon some incautious fancy fly skimming too near the water, suddenly came to attention and shouted with all his might, "Guard I turn out;" in an instant the sergeant and his guard of seven men dressed in green, with red facings, and who really looked very soldier-like and well, were under arms, and instantly afterwards presented, as the Prince. with his Master of the Horse, and a groom behind him, emerged from the dark archway, trotted across the bridge, and was away before we had time to lift our hats and salute him. Although only catching a passing glimpse of him. am not likely to soon forget the impression his first appearance made upon me, and I had considerable difficulty in keeping my countenance, so truly ridioulous did he appear to me. He was a very short and exceedingly fat little man, with a large round red face, something like the sun in the horrid London fogs. He rejoiced in certainly three double-chins, and as to any neck he might once have been possessed of, that had entirely disappeared, so that the head was placed immediately on the top of his shoulders, while the chins fell in graceful festoons half way down his chest; he wore a high green cloth cap, with an immense peak, the same sort of white linen blouse that old Baron Spielen rejoiced in, and which appeared, therefore, to be a sort of universal uniform. and, to complete the costume, very light yellow leather breeches and high Jack boots with enormous spurs. He was mounted on an old fashioned! sort of Spanish horse, with very high action, and a long tail, very nearly sweeping the ground. How such a weight of man and horse,-to say nothing of attendant and groom-ever got over the bridge at the pace they went without breaking down the old rickety concern, and going plump into the ditch beneath, is a mystery to me, and has remained unsolved ever since. Von Aspen, who was equally amused at this sudden apparition, hurried me on, out of sight of the sentries, that we might enjoy our hearty laugh wittout indiscretion, and having got round the corner of the road, I fairly leaned against a tree and roared with laughter, and the more so when Aspen exolaimed to me that the precipitate charge the Prince had made across the water, was solely owing to his having seen us, and his shyness was so great, that it amounted to a perfect mania, and caused him to do the most out of the way things to avoid seeing or speaking to strangers.

It was a beautiful moonlight night when, having when the Spaniard, next to whom I had been standarrived at the summit of one of the high hills which | ing, and who had ceased to play for the past five or surround Prymont, the horn of our postillion anten minutes, gently turned toward me, and withnounced that we were drawing near the end of our out moving his eyes from the green cloth, said in a journey. low voice-" Try.14-it may change your luck."

Nothing could have been more tranquil or beauti-Although somewhat surprised by being thus adful than the scene that now burst upon our view; dressed by an utter stranger, I instinctively put my the high hills that surrounded us, covered with hand into my vest pocket, and taking out a Louis foliage from top to bottom, and the rich and fertile d'or, followed the advice by placing it on the number valley beneath, with the little town nestling in a 14. "Tout va," said the croussier, and round grove of fine old elm trees, were all bathed in moon- went the little ball with the same twirling noise, light; the air was warm, and soft as milk, and a which was almost immediately succeeded by the sort of dreaminess pervaded the whole scene, which same monstrous voice proclaiming, "quatorze rouge makes me long for a pen to describe it, possessed of paix et passe," and the next moment thirty-six the magic power to call into being the rarest beau- Louis were pushed toward 14 as my property. ties imaginable, or to add now life and charm to was still doubting whether they were mine, when nature itself by mere description-a pen such as the Spaniard, taking his short rake, pushed thirty-Washington Irving wielded-the lamented Irving, four Louis on the red, leaving two on the same numwhose splendid genius shall thrill us now no more, ber as before, and at the same time whispering to nor throw about the familiar places of his native me, still without raising his eyes land a deathless charm,, but whose memory shall "Encore une fois et forcez le rouge."

have been indulging in, when my attention was caught by some hasty footsteps coming along the corridor leading to my room ; and the next moment the good-natured, smiling face of Aspen appeared in the aperture. He wore a little Austrian cap, placed very much of one side of his head, which, with its turn up peak, became him, and gave him that devilmay-care look which is so much admired in the Hungarian hussars, and which makes them seem so unlike all other troops of the same denomination. A check shirt, green shooting jacket, and summer trousers, with shoes and gaiter tops, completed his costume.

"What the deuce," said I, looking at him from head to foot, " are you going to a partie de chasse ?" "Not an idea of it," returned he, "but nobody thinks of dressing in any other way for the allee in the morning, and the women are in the same sort of negligee ; therefore reserve your Stultz coat and English fashions for the afternoon, when you can turn out as great a dandy as you please."

cap, therefore, and thus accoutred we started for the scene of action, which was not twenty yards from the door of our hotel. Immediately on leaving the subsequently turned out that he had perfectly underhouse we found ourselves amongst, as it appeared, the whole population of the little place, walking up period of our stay in his house, the breakfast was and down the allee, which, as I before said, is one of the broadest and finest in Europe; it slopes gradually down from the Brunnen, and is terminated by a be mad upon some one point or other, and that my large piece of water, with a fountain throwing the insanity consisted in making a fuss about a meal, clear and sparkling water about thirty or forty feet which was, after all, only intended to prepare the

ing sound into the basin. Beyond this you see the rich and finely cultivated country stretching for miles, terminated by a blue range of hills in the where we found eight or ten of the allee loungers, distance, and these views seen from the top of the allee, framed by the branches of the old elms, seem like beautiful pictures placed there for the especial edification of the loungers, as they walk up. and down and drink their waters, swallowing a glass every time they again reach the Brunnen. About the centre of the allee, close to the Saal, is a raised platform, on which were seated twenty-eight or to be present. The best shot present was a Pole, a thirty Bohemians, playing Strauss's waltzes and the favorite airs from the different operas, and playing claret bottle horizontally on a table at the distance them with that tact and feeling which made their above named, and drove the cork and his ball right performances an exquisite treat to anybody really fond of music.

Strolling down the alles arm-in-arm, we contemplated one by one the moving mass, and thought, as one is apt to do in crowds, what an extraordinary rolume that would be, which should set before us the thoughts and speeches of each individual whom we encountered. At length we reached the end of the promenade, and there met Countess Erimstadt and her daughter, and four or five others of our Berlin the functions in this vast principality, of Prime friends.

"Ah," said the Countess, whose acquaintance I had made through the kindness of some London all present you, and he will take the necessary steps friends, "enchantes de vous voir, Captaine Egerton; for procuring you an invitation from His Serene et vous aussi, Baron," turning to Aspen, "how long Highness the reigning Prince of Waldeck. Rememhave you been here? When did you arrive? Are ber, by-the-by, to give him the title of Excellency, of you going to make any stay ?" etc., etc.

sincere pleasure I feel in meeting you again, and Thus saying, he led the way to the great man's

coarse, bad-colored salt, the whole placed in a common white plate. This was the first check to the delights of Prymont, and I bitterly complained to Aspen of the coarseness and discomforture of a meal which was so different from a good American breakfast, which enables one to begin the day with comfort and satisfaction. He laughed heartily, and said that it depended entirely upon myself, for that if I had ordered the eggs to be placed in egg-cups, the butter in fresh water, and the coffee in large cups, all would have been as I desired; but having omitted to do so, the fault was with me, and not with the host.

I laughed heartily at him, saying I pitied him

It being now near eight o'clock, we all separated

to go to breakfast, agreeing to meet again. at the

After leaving the ladies, we proceeded to discuss a

from the bottom of my soul, as I found the taste

Wishing to put this forthwith to the test. I instantly dispatched a waiter to summon the "Wirtte" to our presence, and in a few minutes he made his appearance, with a long pipe in his mouth, from which he continued to inhale his Hungarian tobacco with the greatest sang froid, during my complaints at the misery I felt in beginning the day upon so unsatisfactory a meal; and having grunted out "sie haben mir zee befohlen, Herr Hauptmann," turned On went a tweed shooting jacket and my foraying upon his heel and waddled out of the room. I felt rather indignant at what I considered his want of attention and respect to my just grievances; but it stood me, for next morning, and during the whole served up according to the directions I had given; although he declared my countrymen, all of them, to high into the air, which falls again with a refresh- | stomach for the first pipe !

Acting upon this Teutonic tradition, we lighted our cigars, and trotted down to the shooting-ground, who were placing their pistol balls either in the centre of the bull's eye (at twelve paces) or so near it as to inspire me with considerable respect for their uncrring aim, although I had not forgotten the galleries of New Orleans, or the hunting plains of Texas. The shooting was extraordinary, but it so happened that the elite of the pistol heroes happened Baron Braszinski, who, after various feats, placed a through the bottom of the bottle, without either splintering or in any otherwise damaging the bottle. Having thus killed time for an hour, or hour and a half, the party broke up to meet again at table d' hote at a quarter to four o'clock.

"And now, my dear fellow," said Von Aspen. "we must set to work ; to-morrow there is a ball at the chateau, and therefore we must proceed to my worthy old friend Baron Von Spielen, who invites Minister, Maitre de la Cour, Minister of Finance, and the Lord knows what beside; to him I must first of which he is not a little proud, for the very reason in "In the first place, Countess, let me express the point of fact that he has no right to it."

Indeed, I afterwards heard many amusing anea dotes of the means employed by the Princess and those about him, to induce his Serene Highness to

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appear at his Wednesday balls, to which all the soclety of the place, who had any claims to be presonted, were always invited. They generally succeeded in making him appear for half an hour, during which time he would remain in one corner of the room, with his hands behind his back, bobbing his head to everybody who came into the room; a gymnastic exhibition that was always terminated by a sudden bolt for the evening, and then no person on earth could ever get him back.

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He has the reputation of being the most amiable and benevolent man, however, and is adored in the. principality; indeed, I believe he has but one fault, and that is his extreme, unconquerable shyness.

We laughed all the way home, and it being two o'clock when we reached the house, an hour or two's rest after so much walking, was by no means unacceptable, and the more so, as we dined at four, and heaven only knew what was before us for the evenning's amusement; for I had learned that at six, or thereabouts, the whole population of Prymont seemed to think it a religious duty to vacate the place, es masse, and to sally forth on donkeys, or in carriages, to visit the different spots in the neighborhood.

Having dressed for dinner, we proceeded, at the appointed time, to the table d'hote, which was held in a long room in a building in the alles, to which all visitors in the place daily adjourned, and, as the Countess had mentioned, were placed according to the date of their arrival. We were fortunate enough to find ourselves placed next to the Erimstadts, as the Countess predicted; I taking my seat next to hers, and Von Aspen next to Adele ; an arrangement which suited all parties, for the old lady appeared in no way averse to the marked attention of Von Aspen to her daughter.

His father, who held a high legal appointment in the town of Magdeburg, and was possessed of considerable property in that part of the country, was besides, the head of the oldest families in the north of Germany. Thus, in point of birth and property, my friend was fully entitled to urge his suit with the fair Adele, which, by the animated conversation going on between them, her sparkling eyes, and his merry laugh, he was doing, apparently with every sign of success.

Immediately opposite to us were seated Princess Tubekykee, with her son and daughter, Braszinski the Pole, M. de Platow, and a long line of others, to whom as yet I had not been presented.

The baud was playing the favorite waltz and pieces of Bellini's music, in the next room ; the dinner was neither better nor worse than is generally found at the German table d'hotes; the conversation was lively, mostly carried on in French, being the polite and universal language which will enable the traveler to make his way with ease in any part of the Continent usually resorted to by strangers. Everything went off agreeably for the hour we remained at table; at the end of which time we all rose en masse, the society breaking into little knots and coteries, and then sallying forth to take their coffee in the allee.

My little party composed those immediately around us at table, and some friends of the Countess Erimstadt who joined us in the alles, and to whom she presented me, soon congregated at the spot marked by Von Aspen, and a very pleasant hour we spent, talking over the news of the day, looking forward with considerable amusement to the Court ball of the morrow, and debating what spot we should turn our steps-or rather our donkeys-to, in the evening.

The whole party looked vastly different from what they did in the morning, for instead of the negligee then worn, the ladies were all elegantly dressed, and the men with their kid-gloves, gold-headed canes, and polished boots, looked very much like what they really were, gentlemen and men of fashion. No woman present was seen to greater advantage than

forth in a long line, through the narrow lanes and was seated between his mother and his aunt. All beautiful country leading to the old town.

The place has long since fallen from its high state, shorter space of time than I have taken to describe and presents now merely one long street of wretched it, and the malicious smile on Braszinski's lip had hovels, filled with dirty and smoke-dried peasants, died away before Aspen regained his feet. Burning whose chief support seems to consist in smeking with vexation, he bowed his excuses to Princess and preparing the Wesphalian hams; and living Herman, picked up the little boy, who was fortupell mell-men, women and children-in the same nately not injured, and like a man of the world, and room with the poor pigs, who are doomed sooner or with great tact, immediately placed his arm once later to be slaughtered and hung up in the rafters, more round his partner's waist, and laughing, rothere to be smoked and dried with the remains of newed his polka, as if nothing had happened; stortheir brother pigs, who had gone through exactly ing, this time, however, clear of the Pole, which, the same process as themselves; first living "frere coupled with his look at the latter, convinced me et cochon" with the family, and afterward tending that he was fully aware of the cause of his fall. to their support by the sale of their smoke-dried quarters.

The old church lies about a quarter of a mile witness, thought that his foot had merely slipped, beyond the town, on the left side of the road, and is and seeing him so gaily resume the dance, soon still used as a place of worship by the inhabitants thought nothing more of it. Knowing the ill blood of the town, or, more properly speaking, wretched that already existed, I foresaw something serious village, for it is now nothing more. The building would happen between the principal actors in this contains. some curious monuments of departed crusaders and by-gone warriors, whose very names are now, almost lost in the lapse of ages since they flourished and were renowned. The most striking

where everything is going to ruin. The old wall is flushed with anger, and striding up to where the partly fallen down, and the tomb-stones piled in Pole was standing, tapped him smartly on the shoulsome places in moss-covered_beaps, one above the der, and whispered into his car in a hissing voice, other. Ere we reached Prymont the shades of eve- which betrayed his almost overpowering rage: ning had set in, a glorious moon had arisen, and the cool, fresh air was scented by a thousand shrubs] je m'explique?" and flowers as we rode past the numerous gardens that lined the road. I never remember a more cool or delicious evening, making a happy termination to a day so pleasantly spent. By the time we reached home the ladies were fatigued, and separated to retire carly to rest; we therefore bowed our adieu, and took leave, until we should again meet them on the morrow in the allee.

"One day telleth another ;" and therefore having described my first twenty-four hours in Prymont, I will only briefly state that for the following three weeks we spent our time much in the same way as during the first day I have already described. We danced, flirted, occasionally played, rode donkey. races, and made picnics.

During this time Von Aspen had been constant in his attentions to the fair Adele, and she, on her part, seemed really to return the sincere affection which he confessed to me he felt for her. Braszinski had held out longer than any of his rivals, and now, seeing that he had no chance with the object of his admiration, (I must not omit to mention that Adele brought to the fortunate man on whom she bestowed her hand the sum of one hundred thousand dollars, which in Germany is considered a very pretty fortune,) bent all his efforts to annoy Von Aspen, in which he had succeeded so effectually, that a decided coolness, not to say hostility, had sprung up between them, and which I foresaw, should they rêmain long in the same place, would give rise to some serious quarrel. I had been on the watch for some time past to prevent anything of the sort occurring, as I had in like manner once before watched over my good friend F---- in Texas; for from the Pole's character I saw that he was burning to be revenged coute de coute on his more fortunate rival. Adele, quick-sighted as a woman always is in such affairs, foresaw the danger, and although she entertained the most decided aversion to the man, did everything in her power to conciliate him, and often danced and talked with him with this view, which she would not otherwise have done.

Things were in this posture when, a few days before my departure from the place, the usual Wednesday ball, and which was to be the last at the chateau for that season, took place. Von Aspen and myself having made our toilet, proceeded as usual therefore you will prove your friendship toward me, together, and arrived there at about ten, when dano. not by reminding me of what I may lose," and here

this passed as quick as thought, and in a much

Poor Adele had turned deadly pale; but not having seen the little by-play of which I had been a little scene, and therefore watched for the termination of the dance to see what would ensue.

Braszinski having led Adele to her scat, passed me and leaned over the balustrade of the terrace, as thing appeared to me to be the quantities of human if there awaiting the arrival of Von Aspen. As I bones lying scattered about the old churchyard, had anticipated, the latter soon passed me, his brow

' "Monsieur vous ctes un insolent, je ne sais pas si

"Parfaitement, Mal-adroit," replied the other "et vous me renderez raison pour la phrase."

. Von Aspea's reply was so impetuous, that in an instant words were uttered on both sides that rendered a meeting unavoidable between them, as men who mutually believed the "code of honor" the only law by which to adjust all difficulties of such a nature.

Aspen turned toward me, exclaiming, "My dear Egerton, I am sure I may rely on you in the present affair, and therefore," said he, turning to the Pole, "I beg that you will, with as little delay as possible, put your friend in communication with Captain Egerton, that our differences may be settled at once." We were fortunately alone on the terrace; but sufficient had already passed to render any interference on my part as peace-maker, perfectly hopeless. Braszinski bowed, and turning into the ball-room, was soon engaged in conversation, and when I again passed him, was proposing a picnic to the Countess Carloff and Princess Hermon, for the day after, at Fruden-Thal.

That which I had all along dreaded had now taken place. I saw not the most distant possibility of a reconciliation.

On my return from the ball I found Von Aspen coolly smoking a cigar, and leaning out of the window, joking and talking to a little Frenchman. whom he was quizzing about a village conquest, which he laughingly assured us had prevented him from com. ing to the ball that evening. Aspen, having bid good night to his boasting friend, turned toward me and exclaimed, "Well, thank heaven I have got that scoundrel into a corner at last, and if I let him out may I ----"

"Stop my good friend," said I; "is it possible that you, with your prospects, and with everything. smiling on you in this world, should thus lightly wish to sacrifice all to gratify a momentary resentment, and thus stake your existence against that of a man whose history nobody knows, and whom a great many people suppose to be at best an adventurer ?"

" My good fellow," replied he, " all that may be very true; but you must be aware that that has passed between us which can never be forgiven, and

Their guards were totally different, one belonging to the French, and the other evidently to the Italian school of fencing. Aspen was graceful, and upright as an arrow, firmly placed on his legs, with his left hand aloft, as if he were engaged in a common assault in a fencing-master's room. Braszinski sunk much lower than his adversary, and crouching forward with the upper part of his body, evidently moant to attack en seconde, a far more dangerous mode in the hands of an 'experienced fencer than the other.

In an instant after the signal, their swords clashed, and thrust and parry followed each other in quick I heard a cry of joy ; I felt a touch of bliss ; succession. Von Aspen's attack was so impetuous I saw a flash of thought pass on electric wings, that I trembled for his safety ; but his very impru- And felt it vibrate through my soul as when a kiss dence saved him : for it so completely accupied his Detects first love, and hope is grown to rapturous ceradversary, that he had not time to employ those dangerous thrusts en seconde, which I foresaw and so much drended.

Von Aspen' began to show symptoms of loss of A weary week, and then, a moment, bursts them breath, and I then knew that soon all must be up While to say : " There yet is light," then hides again with him, for he was in the hands of one who knew In thicker night. Thus am I left no generosity. But at this period of the rencontre, To cheated, murmuring, yearning memory. they began to change places in attacking, and the Pole taking now the lead, swift as lightning came the lunge en seconde. Through his vory weakness, Aspen's life was saved ; for at that very instant he faltered and swerved a little to the left, Braszinski's sword, passing through his shirt, grazing his right side, showed its bloody point some inches behind his back. Had Von Aspen faltered at this moment, he would have been run through and through the centre flesh wound gave him fresh energy, and calling all of hatred which to this hour makes me shudder done with them. when I think of it. Raising himself slowly on one

and the next instant he fell heavily backwards, a bloody and disfigured corpse! now the termination of the affair, I knew no time ens-not to the indissoluble soul that knoweth no was to be lost. Therefore hurrying Aspen from the failure, no decay, but, as certain as existence, know-ground, ere he had yet recovered from the shock of eth its own indestructibility. For certainties and thus so quickly sending a fellow creature to his last immortalities, responsibility is not needed, no more wood. There a couple of horses had been waiting heaven. for the survivor, (for we knew that it was a case of

life or death.) and springing into the saddles, we put brought us to the Hanoverian frontier, from which we pushed on, and reached the town of Hamelen, where we knew we should be secure.

brother reached Prymont, and on viewing the body of his brother's unfortunate principal, he at once things can influence? recognized him as an old acquaintance, whom he had not seen for nearly twenty years, but with

whose. history he was intimately acquainted. It from some disgraceful gambling transaction, and a officer of great promise, in the most savage and cowardly manner, he had been forced to leave his regiment; that from that hour he had been a mur-

[FEBRUARY 23, 1861.

Written for the Banner of Light. WHISPERS. "BETTER, MUCH BETTER."

I wondered why my pulse was sane, I could not tell-I thought again ; · Perchance she comes in spirit guise To staunch the fountain of my eyes."

0 σ. 0 As sunbcams dask through opened door And melt in radiance on the floor. So comes this message, breathed by one Whose love is swifter than the sun.

tainty ;

·heart.

Change this for something more than earth ; The combat had lasted now nearly five minutes. Or when the sun has wrapped himself in clouds

Original Essay.

RESPONSIBILITY.

BY A. B. CHILD.

Is man responsible for the influence of his actions upon other men? The real man baffles all the little of his body. As it was, however, the smart of the farrows of time, and lives to pass them, uninfluenced by them. The real man is not his boots, his his strength into one last effort, ere Braszinski could coat, his hat, or the house he lives in; is not his disentangle his weapon from the folds of his shirt, he flesh, blood and bones; is not his reputation, his plunged his sword up to the very hilt in the breast honor, or his ignominy; is not his virtues or his of the Pole, who, with a deep groan of agony, sunk vices; is not his acts of benevolence or oppression; to the earth, and the instant afterwards was writh- is not his belief or his unbelief-all these things are ing on the ground, covered with blood; and at his but the sauds of earth set in motion by the real life, last gasp, his hand had clutched the turf convulsive- the soul of man; all these things are but the lawful ly, and his face, pale as ashes, and sprinkled with products of the real man's existence ; they are problood from the bubbling wound, bore an expression duced by the soul, and when produced, the soul has

Responsibility belongs alone to human producelbow, he turned to Aspen, his lips moved, but only tions-not to the real life of human existence. The to give utterance to the death rattle that was in his tag on which responsibility is written, was never throat; his eyes glazed as they still glared on us, tied upon a soul-only is it tied to what is falling from the soul. Responsibility is for decaying things, not for enduring things; and with decaying things All this passed in much shorter space of time it finds its grave. Responsibility belongs where than it has taken me to describe it; and, seeing failure and decay are liable; where dissolution threataccount, we gained the opposite side of the little than iron chains are needed to make us stay in

The grasp that holds money is a grasp of responsibility; the government of men that lock up only spurs to our steeds, and half an hour's sharp riding the physical bodies of men in jails and prisons, is a government of responsibility; the security of all things that perish is a security of responsibility. Physical life and physical health, we may claim, lie The day after the event I have described, and in the hand of human responsibility. But what are when everybody was talking it over, M. de Platow's perishing things to the real man, to the immortal soul, that has an indestructibility that none of these

Effects are responsible for effects; but the real man, being a spontaneous production, and capable of appeared that his real name was Ostroff, but that ever producing spontaneously, is nover influenced by duel caused by it, in which he had killed a young which are the products of other men. And product to product may be responsible-but not soul to soul. The word responsibility implies liability, insecurity, derer and an outcast; and that, sinking step by soul's perishing products-not to its own indestructstep, he had at last been reduced to the greatest ible existence, that constitutes the real man. Decaymisery, and was living under an assumed name in ing fruit may influence decay in other fruit that is burg, thinking him, from his acknowledged talents that produced the fruit is uninfluenced by this procontagious, obedient to natural laws-while the life cess. This fruit is but the falling product of life. as a man's actions are the falling products of his soul. To perishing things, then, responsibility alone belongs-never to indestructible things. From responsibility, that comes of the daily routine of human actions, comes the record of accountability. Both responsibility and accountability rest only upon a belief-a mere belief, in the existence of his successful majesty, the devil, who rules the earth with a clean sweep, triumphantly; and a belief in a hell. that claims to be as indestructible as the soul of God. As the wild and crazy conceptions of a personal devil, and an after hell of suffering fade and grow dim, so does the idea of responsibility and accountability in man vanish from the soul. Slavery and oppression, hatred and bitterness, cruelty and . bloodshed, war and murder, blame and condemnation, and all such things as these, have responsibilities that come of the relations of effects, which effects are destructible and perishing-are things of of the match, and settled one of his Magdeburg time-are the very elements of hell which the soul, estates upon his happy son, from whom I shortly in its early material condition, produces lawfully as afterwards received a long and kind letter, detailing it journeys heavenward. No soul is responsible for these productions, or for any productions, for all productions are ever spontaneous life; they have an unseen natural cause, each one and all. Responsibility belongs alone to time-to the chang. ing, fleeting things of time; to earth, its uncertainties, its shadows and its darkness-not to the soul that is the real man; not to the evolutions of its development; not to its spontaneous growth; not to its unfettered conceptions that reach on forever, and widen as they reach ad infinitum. The awful picture of soul-responsibility that has been held up before humanity, is only a picture of physical existence seen alone by physical eyes. It is like a thunder-cloud, threatening and dark; it is only filled with material rain, that waters the earth for use. This dark picture is in its time and place, but it will fade away in the light of spiritual development.

Adele, who were a dark blue satin rayee, her pretty foot fitted to perfection a bronzed boot, and she wore a white transparent hat with blue flowers ; she looked really lovely-her complexion was brilliant, her features regular and good, and her teeth the most beautiful I have ever seen ; she had a profusion of golden hair, and her blue eyes were shaded by very long black eyclashes, which gave that half-closed sleeping look, a languor, which, in woman, however attractive she may otherwise be, is the very perfectness of beauty. She was neither tall nor short, but of that indescribable hight, which, by being in such perfect proportion to her features and limbs, added a new charm to her whole appearance. In a word, she was a woman sure to command admiration wherever she appeared, and in the present instance, although she had been only three days in the place, she had the elite of the Prymont elegants already in her train.

Knowing Von Aspen's admiration of her, 1 heartily wished him success, and was not a little amused by the various efforts of her rivals to supplant him. The most dangerous among the latter appeared to me to be M. de Braszinski, the Pole, whom I have already mentioned. He was a man about forty five years of age, and would have been called decidedly good looking, were it not for the expression of his eyes, which, with the blandest of smiles forever playing around the corners of his mouth, gave the whole countenance an expression of falseness I have never seen equalled in the human face. He appeared fully aware of this himself, and evidently used every effort to disguise it. His manner was perfect, that of a finished gentleman, and made of the world, and his voice was so silvery in its tones, and altogether so fascinating, that it was impossible to listen to him without pleasure, and, indeed, great interest, for he had traveled much, and was a man of more general information than is often met with. Unlike most of his countrymen, he appeared to be very well off; for he had arrived in a bandsome traveling carriage, with his valet seated on the box, and whatever ornament he wore in his evening toilet, was as valuable as it was seen to be in good taste.

This man was decidedly struck with Adele, and my knowledge of physiognomy convinced me that he would not stick at trifles to get rid of a rival, or carry his point. There was a crucity in his cold blue eye, and a sharpness about the corners of his mouth, when in repose, that convinced me I was not far wrong in thinking that such a man had both energy and devil enough in him to be a most danger-.ous enemy. .

After great deliberation, it was at length decided that we should trace our steps toward the old town .of Lenda, for our ovening expedition, situate about two miles from Prymont; its chief attraction consisting in its having been, ages ago, the residence of Charlemagne; and the old church still standing, and which is said to be one of the most ancient and best preserved in Germany, was built and endowed by -that sovereign.

Accordingly, at six o'clock, a whole army of donkeys for the ladies, and small ponies of the country

ing had already commenced; the evening was cool his voice faltered, "but by speedily arranging a and delicious, and the folding doors of the ball-room meeting, for this sort. of thing is, not agreeable as opened on to a terrace lined with orange trees, and long as it is hanging over one, and therefore the abounding with flowers, which formed a delightful sooner it is terminated, the better for all parties. retreat from the heat and glare of the brilliantly And now," he continued, holding out his hand to lighted rooms. From this terrace, by day-light, a me, "I have some papers to look over and destroy, in case of accident, therefore good night. I put my most beautiful view of the surrounding country, head upon my pillow in full confidence that my which lay stretched for miles beneath it like a carhonor will remain unsullied in such keeping as et, was obtained, with its intercepting hills, fields and residences; and now, with this charming pros. I therefore give you carte blanche, and pray pect still seen dimly in the starlight, the cool air let me hear no more about it until the time and scented by the fragrance of the orange trees, with place is named, where," added he, with a smile. "you shall be satisfied with your principal." ottomans and seats scattered about, it formed as charming a retreat as I ever saw. The ball was

brilliantly attended, and the amiable Princess, and her sister-in-law, the Princess Herman, both con. | heavy heart to retire for the night. tributed to enchant their guests by their gentle and

I pressed him cordially by the hand, and, trying to feel the force of what he had said, left him with a Next morning I was still dressing, when the gar-

con brought a card in with the name of Baron de condescending affability. The Prince, as usual, stood in his corner, and bobbed his head at us in return Platow upon it, and said that gentleman was waitto our salutation as we entered the room, and not ing outside, and wished to speak to me. Hurrledly very long after which he made his hasty and ludi-slipping on a dressing-gown, I desired him to be crous retreat for the evening. The ladies were all admitted.

I need not detail the conversation, which lasted freshly and prettily dressed-some of them glitter. ing with diamonds; and the Princess Wattickoff, near a quarter of an hour. Suffice it to say, therewho had, for the value of her jewels, obtained the fore, that not having been able to effect anything soubriquet of "Diamentine," had on that evening a like reconciliation, which I believe he desired as parure of diamonds and emeralds which were wonder. much as I did, but which Braszinski's obstinancy fully magnificent, and completely colipsed the reigntotally prevented, we finally separated, having appointed the meeting to take place that evening, at ing Princess and all the other ladies present. Officors of high rank in the Russian, Austrian, and seven o'clock, at a corner of a little wood near the Prussian services, were there with their decorations Saline," and about half a mile from the town.

and many-colored ribands in their button-holes, and The day passed over as usual, and as the sun young elegants and pretty women from nearly every declined. I could not help reflecting that soon, within country in Europe were flirting and dancing, the a few hours, I might lose a friend whose hightout ensemble forming as pretty a scene as can well spirited, generous character and especial kindness be imagined. From having unfortunately strained and attention had endeared him to me more than I my ankle in the morning, I did not dance, but conhad an idea of before this event, which brought one's tented myself by leaning against a door-post leading feelings, as it were, to a focus. I had been fortunate to win the toss with De Platow for choice of weapons, into an adjoining boudoir. A moment afterward Braszinski made his appearance, and claiming Ade and named small swords, for had it been pistols, as le's hand for the polka, led her off to that fascina Braszinski wished, my poor friend would certainly ting dance. Von Aspen also joined the dance, hav have stood but a sorry chance of surviving the rening for his partner a very pretty little woman, the contre.

wife of General Carloff, a great favorite of the Em-At the hour named, we repaired to the chosen peror's. Although she often told me she had no ear spot, and there found Braszinski and his second for music, she, strange to say, danced to perfection. already awaiting us. Labord, the Frenchman, and one or two others, were also there as spectators, as particularly the dance just mentioned, in which Von Aspen was also an adept; so that when they danced the affair, in spite of our efforts to the contrary, had it together, they generally caused a sensation, and to a certain decree got wind. Our principals having all eyes were fixed on their graceful movements. I stripped off their coats and vests, and the Pole having retained my post at the glass door, looking into the rolled up his shirt sleeve to the shoulder, exposing a ball-room, and found myself immediately behind long, sinewy arm, with a good deal of nerve and Braszinski and Adele. Von Aspen and the Countesa hard muscle, we delivered to each his weapon, and Carloff were immediately oppusite, and he, in the having placed them sideways to the sun, so as to highest spirits, was going through all the intricacies give a fair distribution of light to each, we crossed of the dance with his usual success, when, as he their swords, and I, retiring a few paces to the right, passed before Braszinski, and was executing the gave the signal.

back step, so that he was half turned the other way, Both parties were equally cool and determined, I observed the perfidious Pole advance his foot a few and there was that malignant look about Braszininches, so as to come exactly between Aspen's, at the ski, which I have before noticed, and which proved same time that he was apparently engaged in the that he was now bent on mischief. Von Aspen was most interesting conversation with Adele. Aspen, perhaps a shade paler than usual, but by his comwho at the moment was going at a rapid pace, pressed lips, firm hand and resolute eye, I perceived stumbled, and then fell headlong at Princess Her. in an instant that he was all right, and he would far the gentlemen, were provided, and we sallied | man's feet, upsetting a chair on which Prince Otto | not lose the day from want of nerve, at all events. | and its own salvation."-Theodore Parker, in 1852.

Paris; when the Minister of Police in St. Petersand gentlemanly exterior, a fit subject for a spy, had furnished him with means and an assumed name, which enabled him to carry on his disgraceful avocation. In this he had but too well succeeded, as he had been the means of sending many of his unfortunate countrymen, who were obnoxious to the Russian government, to the mines of Siberia, to languish in chains and slavery.

This account, together with the well known fact that he had been the aggressor in the quarrel, completely exonerated poor Von Aspen, whose part now everybody took, and seemed to think he had conferred a benefit upon society by ridding it of so dangerous a man.

Two months subsequent to the events I have detailed, and when' I was again with my friends in England, I received letters from Berlin, stating that Von Aspen had been pardoned, that the whole affair had blown over, and that he was shortly about to be united to the fair Adele, her father having approved the glad events, and pressing me to come over and e present at his wedding.

The American Scheme of Government. Look at the vigor of America; only in her third entury yet, and there are three and twenty millions of us in the family, and such a homestead as never lay out of doors before. Look at her riches-her corn, cattle, houses, shops, factories, ships, towns her freedom here at the North-at the South it is not America: it is Turkey in Asia moved over. Look at the schools, colleges, libraries, lyceums. The world never saw such a population ; so rich, vigor ous, well educated, so fearless, so free, and yet so young. I know America very well. I know her faults. I have never spared them, nor never will. have great faith in America; in the American idea; in the ideal of our government-a government of all the people, by all the people, for all the people; a zovernment to serve the unalienable rights of man; government according to the law of God, and his constitution of the universe. To the power of numbers. of money, of industry, and invention, I will ask the nation to add the power of justice, of love, we might surpass the other nations, not only in ulgar numbers and vulgar gold, but in righteous ness, which the good God asks of us. I have con. fidence in America. I do not believe that American Democracy is always to be Satanic, and never Celestial. I do not believe in the Democracy that swears and swaggers, that invades Mexico and Cuba, and mocks at every "Higher Law" which is above the passions of the mob. I know America better. The Democracy of the New Testament, of the Lord's Praver. "Forgive as we forgive:" the Democracy of the Beatitudes-that shall one day be "a kingdom come." I havo confidence in America, because I have confidence in man and confidence in God; for He knew what He did when He made the world, and made human' nature sufficient for human history

Inchricty and Total Abstinence.

The tendency of a moderate use of stimulants is undoubtedly to produce inebricty. So the tendency of total abstinence by profession is to covetousness, spiritual pride, and uncharitableness, both in judgof faith in God and in the natural law of God. Then ing a brother, and in giving, lest the aid may be bestowed upon the ungodly, or unworthy.

Now I do not say that all who abstain from the use of stimulants become so morally depraved. neither do all who use stimulants become "Inebriates," but taking the influence of the two extremes upon society, I deem the latter as much more pernicious than the former, and with my present impressions I should prefer to take my chance to progress into a higher life from a "Drunkard's" hell than a "Tectotaler's" heaven. PAUL Pay.

> THE TEACHINGS OF NATURE. The Tracents of Partner. From dearth to plenty, and from dearth to life, Is Nature's progress, when she lectures man In heavenly truth; evincing as she makes The grand transition, that there lives and works A soul in all things, and that soul is God.—Comper.

FEBRUARY 23, 1861.]

Written for the Banner of Light. "DON'T WISH TO BE LOVED." BY BNOLA

O Phranque, what an ugly unnatural thought I I'm as lonely as I can bo, Yet "in all the great world" with its myriad hearts, There is nobody cares for me. I know I'm a thoughtless, impulsive girl, With faults that .. who runs may read,"

But " I 'spect I'm too wicked" for folks to love, And I pity myself indeed.

Yet tell me, oh mythical friend unknown, Can loving be worth the while? 'T is a fleeter fire than the lightning's flash, More chill than the moonbeam's smile. It ... wrecks the hopes of a trusting heart," While serving, perchance, to beguile Some envied hour for a gay moustache, In the very most world approved style.

Or it haunts like a shadow the pale, wan face Of the wife, who says never a word, But meekly bows to the iron will Of her husband, master, lord. It may breathe in the tones of the practiced for, Or flash in the coquette's powers ; But tell me, Phranque, is love worth a thought In this work a day life of ours?

Ah ha! I exult in my free estate. I bow to no he or him : And again I repeat the well known line Of miserable triumph grim-" I walk with myself, and I talk with myself, And myself says unto me. Take care of thyself, and be true to thyself, For nobody cares for thee."

Correspondence.

ORGANIZATION AMONGST SPIRITUAL-T8778.

the name of " practical action ;" burning flourishes our noblest exponents of this beautiful philosophy, of elequence, having the same desirable tendency. I have come to and gone out of Cincinnati with hardly hear from the outsiders the constant demand, "What do Spiritualists do ?" and the convention echoes answer, "What ?"

On considering the general tone that pervades convention eloquence, I find strong recommendations forced upon the listeners, to "outwork their inner natures," cultivate " individuality," &c., &c .- which abstractions, I presume, are highly acceptable and duly applied, to judge by the very interior and anything but showy character of many of our progressionists' action, while the individuality of Spiritualists' natures is growing so finely, that it is difficult to decide whether self is not the chief aim of many of our "reformers'" highly individualized existences. Still the question of organization is being agitated, a few days, and a solitary individual scrambling alone to erect a poor shanty in a few weeks-take heart of grace and bravely return to the attack.

longed to some church, and by virtue of our membership, have had to pay God, through our minister, chiefs for Christian savages, and proverb plates and cups for converted cannibals. All these petty tythings we have now got rid of-and the amount. (from one to a hundred, and even five hundred dollars a year.) we coolly pocket as part of the price of freechurch. Now, to my mind," added my Coldwater fairly remunerated me. friend, " this is sheer swindling of God. We cut off | Sunday after Sunday the dear, eager faces of old

BANNER OF

spirits think, mediums speak, the world hears, actions answer.

To produce the results designed by the spirits. needed by the world, and influential on human action, shall we have times and places, means and persons, to answer the demands of inquirers into this great movement? Assuming the affirmative to this position, shall we each give and seek, after our own ignorance and incapacity, feebleness and poverty? or by concert of action shall we not more speedily, surely and effectively promote the general end in view-the acquisition and diffusion of " more light ?" When it is borne in mind that all we know of Spiritualism comes from the spirits, and that the main gist of their teaching is to impress upon each one the belief of his or her own responsibility, and the fact that each one's action is the result of each one's thought, and not his neighbor's, I do not think the alarmists have much reason to fear that the spirits will thwart their own action by suffering any one in the name of sect and creed, to chain his brother's thought, or fetter his responsibility. It is one thing to build a house, and another to determine how the family that inhabits it shall be ruled'; but I should hardly expect the world to forbear from erecting dwellings for fear they should be possessed by tyrants, nor the people to be unprovided with lamps for fear the blaze material should put out the light spiritual.

As a specimen of Spiritualism in its widest form of unorganized individuality, I may quote the Queen City of the West, Cincinnati. Few places, I believe, have received a larger share of mediumistic light, and I know that no city possesses a larger number of warm hearts in which spiritual deeds have blossomed into beauty, or keen heads illuminated by its profound and sublime truths; and yet for want of concert of action, or the amount of agreement necessary to take one practical step for the diffusion of spiritual light, Messrs. Ambler and Forster. 'I see frequent calls for conventions, summoned in Mesdames Currier and Hulett, and many others of one to welcome them or point to where a Spiritualist resided, with none to provide places of meeting, and notices so scantily distributed that their busy feet were far away before their health-giving teachings could be heard, or even known as being in the neonle's midst. The most bitter, and, I must own, merited complaints have reached me of cold, indifferent, and even penurious treatment in Cincinnati, and its very name seems to scare the mediums off. "We have given up all for Spiritualism," they say. "We have not the means to pay the necessary expenses either of the meetings, or our own journeyings out and in the city ; and, as there is none there to see to this, we cannot again visit Cincinnati." And yet all this, ending in the banishment of the and although the agitators often get severely brow- best of our poor missionaries from Cincinnati, and beaten by the individualists, they look wistfully at the weariness and disgust of its inhabitants at being an organization of masons, building a fine house in | irrupted with the worst, results entirely from want of organization, and not from lack of interest, as my own personal experience can testify.

Having arranged to spend three weeks this winter A respected friend of truth lately remarked in my in Cincinnati, for the purpose of visiting one of my hearing --- "Nearly all of us Spiritualists have be. most dear and chorished friends in that city. I felt impelled to obey my spirit guides' commands, and give Spiritualism in connection with my visit. For an immense amount of petty taxation in the shape the first time in my mediumship I entered upon the of presents, donations, tracts, moral pooket handker. details of hall-biring, posting, advertising, etc., and so far from any lack of interest in the meetings, 1 never saw more manifested, nor experienced a more cordial and liberal support. The dime admittance fee-only received as the offering of those who were willing to pay it, and not taken from more than half dom we have purchased in emancipation from the the audience-amply sufficed for all expenses, and

these sums, uselessly bestowed, but do not, that I friends crowded around me, in despite of most ine, feel any the more willing to appropriate clement weather; and a constant influx of strangers. them usefully, either for the promotion of spiritual including many of the most intellectual and influlight, or home charities ; and I consider that all ential citizens, testified to the people's willingness to such sums, if so cheerfully bestowed upon a bad taste of our bread-bread, oh, my spiritual friends! religion, can well be spared for the support of a which we shall find again on the waters of eternity. I can truly say that, in all my short but busy career, But lest I should be deemed one of that unholy I have never taken part in more intellectual nor few who deem that spiritual knowledge has to grow, more nobly sustained meetings than those thus like every other, by study, teaching and mutual aid, hastily organized by myself and my beloved friend and that the hardest worked part of the community, (two unbusiness-like women, be it remembered) this

seventy teams, each fully loaded with bricks, stood one whom the family have never seen or metbefore a vacant lot, a few rods distant from the George Walcutt, of Columbus, Ohio, whose life has Christian church aforesaid. The foremost wagon not numbered as many years as many of the spirits simply bore a banner, with the inscription of "Stur- he has thus drawn have lived in the better worldgis Free Church." Something of organization must "dead, long dead" before he saw the light-and have existed, I presume, before these seventy teams yet his magio hand has traced their earthly features thus loaded could have got there, and taken posses. out of the viewless air. What is this? Either the sion of a lot paid for by somebody-unloaded the great power of God come down to earth, or very teams without a single speech, and built up a fine cunning "conjuration." The triumph of this penchurch, in which I had the pleasure of addressing a ciled group, however, is Seth Hinshaw himself, lying thickly packed audience some two months ago, with. in his coffin, as he will be, and as he is: and if none out finding the least fetter imposed upon the spirit's but relatives are able to judge of the correctness of utterance, because the church had been built and the other pictures as portraits, none but fools or the was sustained by an organization ; neither did I find blind can question this ; for no daguerreotype that I that a set of free thinkers found the walls which have over seen more faithfully represented life they owned, and enjoyed the use of at pleasure, than this agreeable sketch does the genial, smilling formed the least obstacle to world-wide thoughts original who proudly displays it. coming in or going out, and that the Spiritualists of Stargis found their views a bit narrowed by the fact purity, and spirits. On the second, at one o'clock, that they owned the platform on which they were Seth Hinshaw left the house in the drifting snow.

spoken. Something yet more closely resembling organization I found at Coldwater, a few miles east of Sturgis. A fine church raises its dignified proportions to the skies, built by the Spiritualists of that village. The main building is not finished, but a large and handsome basement is used as the place of meetthe face in connection with these meetings.

The first of these is, the partial settlement of Mr. Willis. the Harvard divinity student, as a permanent semi-monthly speaker, and the next is the establish. ment of a veritable Spiritual Sabbath-School. For the relief of all minds groaning under the idea of two Spiritualists agreeing upon any one earthly through rough and stormy ways-this and the dimly topic, I must add that, whilst the fervid eloquence of Mr. Willis feeds the souls of his delighted listeners every other week, the Coldwater Spiritualists by no means think through him ; but seek out and listen to a scene "I'll ne'er forget whilst memory holds her other speakers whenever they are to be had ; and if they all experienced such a glorious reception as they gave me. organization has not narrowed their feelings to the limits of any creed within the bounds of God's universe, except, indeed, the all-comprehensive one of "Love," and this, I am obliged to con fess, stamps itself in most pertinacious prominence on all their intercourse—so much so, that I never saw a more harmonious, kind, mutually forbearing, and withal, high-toned society in these States before. This sectarianism of Love, too, has tinctured even the Sabbath-School children ; the little bigots cannot even admit the fashionable element of hate within their precincts; all " bear the mark of the beast"___ heartily loving one another. Such a kind, affection ate, happy, merry little assemblage of eighty chil. dren, I will defy any Sabbath-School in the country to rival. Whether they have caught the infection of gentleness and love from the presiding genius of the school, Mrs. L. M. Willis, herself the living incarnation of her name, "Love;" or whether an organization founded purely on the loving wish to make others as happy in listening, as the Coldwater Spiritualists have become in believing Spiritualism is the cause. I will not prompt my readers in deciding. Enough that the childish attempt to make people believe anything their reason does not sanction, has not been tried by the Spiritualists of Coldwater, never will poses, as presented in the little villages of Sturgis and Coldwater, in contrast to the great city of Cincinnati, with its wealth of head and heart, may per-

the subject of organization. My time for bidding farewell to the broad prairies of the West is rapidly nearing. In February, I spend my Sundays in Chicago, and my week days far sidered whence they proceeded. His clerical feelings out in Wisconsin and Illinois. Is It possible for became much molified after Mrs. M. answered him

haps throw some gleams of experimental light on

I spent two days in this home of peace, and

LIGHT.

and by the summons of his own bell, rung by his own venerable hands, we all repaired to "Progress Hall," a small, neat building erected by himself, and fully filled with the kind faces of many a distant resident, as well as the neighboring villagers. A second lecture that same evening scarcely satisfied the eager listeners; and when all was over, they ing, and two appalling facts stare disorganizers in gathered round me in the low-roofed room, to bid me welcome and farewell at once. Many of them were "progressive friends." Their simple dress, their kind, plain, tender greeting to me. "their Emma;" the fact that they had come (old pilgrims many of them, waiting the last bell to go home,) some ten, eighteen; and evenitwenty miles, to hear me. lighted room, the spirit-faces smiling on the walls, and the towering, patriarchal form of brave and good Seth Hinshaw-all these combined to make up sent."

> They ask "What is the use of Spiritualism ?" To hear these dear old pilgrims rejoloing that the day was so soon to dawn when they should meet the loved and gone before, to see them thus eager to press on, and almost idolizing me because I'd brought some tidings from their home-were there no other answer in the world, this pentacostal night might furnish one.

> > The hours apace are stealing on, And I from thee shall soon be gone, Oh mighty West ! But though far hence my feet may roam, My spirit will to thee come home To seek its rest.

EMMA HARDINGE. Attica, Indiana, Jan. 81. 1861.

Spiritualism in the Key Stone State.

Pennsylvania has many large towns in need of spiritual food; many pioneer fields waiting for laborers to break the "fallow grounds" of superstition and turf-bound soil of false tradition. We are yet laboring here, but are moving Eastward to labor a few weeks in the Empire State; thence return to Ohio for remainder of the winter. We spent one week at Lockport; first meeting (Sunday evening) hall overthronged with eager, attentive listeners. Second lecture we were honored by the attendance of again, I firmly believe, be successfully tried on this Rev. John Page, who very zealously took issue with earth. But the organization for simple business pur. us in regard to ancient and modern "miraoles," "new birth," " spirit-communion," etc.

Our brother waxed quite warm with anger, and dealt-somewhat in abusive language and ungentlemanly remarks to Mrs. Miller. This, no doubt, partly grew out of a misunderstanding of our positions. His replies to me I did not regard as being abusive for I have been exactly where he stands, and con-

two or three Easis to give me such a welcome as has in a kind and sisterly spirit, clearing up her former

so-called religious (1) church, who had previously consented to our using the house.

8

By request we adjourned to a comfortable hall, in a more central part of the city, where we held two meetings, both well attended, although the weather was stormy and tedious. A few carnest souls, with truth for their motto, are struggling with beaming hope, in this city.

One evening in Charley Reynor's circle gave us stronger proof, of the kind, of immortality, than we ever witnessed through any one medium before. Musical instruments were conveyed with a rapidly and in various directions, putting it beyond all doubt that they were moved by any mortal hand; producing various sounds on the violin, and audibly conversing with any one of the circle through the trumpet. These instruments would touch. lightly

or heavily, persons requesting it, in a manner so that it could be plainly realized that no physical hand assisted in the matter. Mrs. Miller clairvoyantly saw and described the whole operation, which was very interesting.

With manifestations like those through Charley and the Davenport Boys, the world must move. while we have thousands proclaiming the philosophy and nodus operandi of these angel manifestations.

At State Line, Concord, Columbus, Lottsville, and other places in Northern Pennsylvania, a deep and lively interest is manifest in our cause. At all of these places the BANNER is read and highly appreciated.

Thine in bonds of brotherly love,

H. M. MILLER. Lottaville, Pa., Jan. 17, 1861.

Lectures by H. L. Bowker.

We have in this place been treated to a course of lectures by Brother H. L. Bowker, of Boston, formerly of Natick, Mass., in which he explained the uses of the powers of intuition as found in the human mind, and gave tests of his advancement in. and knowledge of its powers, by explaining the diagnoses of disease, and reading the characteristics of several persons, by having presented to him the picture of the person, or the hand writing; and in some instances the persons sat before him, and in nearly every case the gave their leading char. acteristics, and the diagnosis of their disease, more correct than their friends could have done for them. And his lectures on the various functions of the organs of digestion, or their anatomical uses in the human system; the laws of life and health, or the various kinds of food adapted to the subsistence or best growth of the different organs comprising the human body, their physiology and hygiene, in an entertaining and scientific manner, which were listened to by large and 'attentive audiences ; and as far as I have been able to learn (and I was with him a large share of the time that he remained with us) his examinations both in public and in private gave general satisfaction. He is a gentleman that I can heartily recommend to the community, as a public lecturer on the above subjects, which he treats in so plain and interesting a manner, as to be easily understood by all who listen to his teachings. And as a private physician, his examinations were accurate. and his diagnoses of disease very correct; his prescriptions were always simple and advantageous, and so far have been instrumental of much good to the patient, and I wish him much success in his labors of science, sympathy and love.

HERVEY BARBER. Yours for the truth. Warwick, Mass., Jan. 20, 1861.

Spiritualism in Newport, R. I. A growing interest is felt in this community in regard to the gospel of Spiritualism, and could we arrange, as soon we hope to do, like our co-workers in the sister city of Providence, to have frequent visits of angels to speak, instead of few and far

good one."

spirit mediums and lecturers, have the same right past December in Cincinnati. to live by their labors, time and efforts as others. I will cite a few practical results of organization and hands, outside of the ranks of Spiritualism, have non-organization, which my present Western tour been stretched toward the Magdalenes for whom I has furnished me.

Wherever the philosophers, sages, and conference orators of to-day get their theories from, their Spirit ualism has come through the mediums; and unless ing the most forlorn of outcasts-the abandoned there had been mediums, the philosophers' lights woman. would have blazed away exactly as they did twelve years ago-very brilliantly, no doubt; but the darkness was so profound, that it was unhappily not aware there were any said lights shining, and the that himself and his congregation tendered me the word Spiritualism was another name for unfamiliar German metaphysics.

It may very well suit the thousands or millions (vide Clark's Register for 1861,) who have grown into Spiritualism during the last twelve years, to donated one hundred dollars to my work, have brave kick down the ladder on which they have ascended |1y announced themselves as the trustees of the funds to the knowledge of the spirit-land-to wit, the test facts of evidence obtained through mediums only-| men there, with little memorandum books, going and say, " We can do without them ; we are philosophers here, and need no more lecturers, and the circle is a bore;" but, even if our wise ones do know tiny photographs for sale, and every means that kindeverything, and can afford to burn the poor spellingbook in which they learned their letters, the rest of funds. For the first since I have commenced my heavy the world is not yet unfolded to their supernal labors in this cause, I have seen the bands of sectastandpoint; and as they have received freely, sup. | rianism broken asunder to help me. On this work, pose they were to give again to those less favored at least, the noblest ray of human kindness has than themselves, sustain meetings for others to shone from out of this city; and within the spiritual eat the bread of life at, and help to give the world ranks, or, at least, the ranks of my auditors, I have some of that medium light by which themselves beheld the most unconservative and appreciative inhave ascended the towers of Spiritual philosophy. Heaven knows the mediums do their part-wanderers and homeless, every one compelled, by the vast organization ; and because there is no band to endemands upon their time, strength and brain, to close these mighty soul-timbers within, they lie abandon all other means of earning a livelihood, perishing or feeding on the husks dealt out to them they obtain less pay in a week than they could earn from oreeds they do not believe in. by any other employment in a few hours, and perform more labor, with less comfort, than half the laborers of the field. In fact, such labor, so recompensed, would seem mere insanity or fanaticism to side. choose, were it not for the pathway which I for one see strewed with human hearts redeemed from agony and bereavement ; cobwebs swept away from the crumbs which fell from the Baptists' table, and when brains of the noblest; light shining upon darkened their church was not engaged, to use it for their own eyes, and thousands upon thousands rejoicing around refreshment. Uuhappily, however, for Baptist peace our footsteps that know neither the light of immortality nor the meaning of life and its heavy burdens.

cle know nothing of the mediums or their work ; | tists ; "we must shut these Infidels out, or they will and it takes the retrospect of twelve years a go with- spoil our trade." To talk was to do, with the church out Spiritualism, and compares it with the five mil- organization, and the Spiritualists found themselves lions of to-day, to know whether the viewless, voice- | without a place of meeting. They called no convenless armies of heaven, with their humble human tion, blow off no gas, talked no more of their "inner exponents, have accomplished anything or not natures," but straitway set to work to provide for

It is in this city, too, that the first generous am pleading-in this city, that the first professed minister of God has dared to clasp hands with a proscribed Spiritualist, to aid in the work-of rais-

Few who know the noble reformer of Cincinnati, the Rev. D. Conway, will be at loss to recognize my generous ally in him, nor be surprised at the fact use of his church for two lectures for the benefit of this cause---that his own fiery eloquence aided my appeal, and that himself and a gentleman of the city, who is decidedly opposed to Spiritualism, but collected in that city. There are tender, gentle woabout begging dimes to aid their fallen sisters; they have got little momentos of my work in the shape of ness and energy can suggest to assist in raising terest I have ever witnessed. And all this is scattered like chaff before the wind for the want of

I could quote many similar instances of want of organization; I must content myself with briefly alluding to two daring instances on the opposite

In Sturgis, Michigan, the few Spiritualists of the little village had been accustomed to feed on the of mind, the Spiritualists throve so well on their crumbs, that they began to grow to manhood. Those who move in one State or city's narrow cir- " Great is Diana of the Ephesians." cried the Bap-What was, is; what has been, will be again; ergo, the outer; and on a certain fine morning a string of

ceeted me at every point of this wild, broad West?

never during all the storm of the Presidential ele- as, " Christ told his disciples the water was turned tion, or the gloom of the subsequent financial orisis, into, wine, and commanded them to record it." I have I seen a poor house, or the least diminution of asked him to read the passage, but he would not ; interest in Spiritualism. The noble St. Louis friends denying that he had misquoted. I insisted upon scemed to have welcomed me this time, as at the having the Scripture read; and many voices from first, with heads, hearts and hands. Their fine so, the audience called for him to correct his quibbling. ciety is re-formed, and their meetings provided for which he did after some hesitation, seeing that another year.

Hannibal, Mo., where I daringly broke ground come me, holds its regular meetings, and has a fine society. Neither does it lack mediums nor manifessurrounding cities, with the marvels of spirit-power Intercourse.

In the house where I visited at Hannibal, lay a fine boy, some eleven years old, almost suffocated with a shocking attack of the throat disease, so fatal I saw this young lad, weak from sickness, but other wise entirely oured, by the simple application of his heaven.

Detroit, Elkhart, Middlebury-even stern, conservative Kalamazoo, and places too numerous to mention, all have wrung tears of grateful affection from faces upturned to mine, and heard the dear voices of to us again soon."

And last, but not least, let me speak of a little secluded nook in the heart of Indiana, to reach invisibles, through Mrs. M., who conclusively proved which I took many a wind and turn by car and that everything which transpires is governed by sleigh. Arrived at the great city of Greensboro,' natural law, and nothing by the God of Chance. Henry county, Indiana, numbering about two hunsunlight of love in the old man's warm heart; and case, at least.

as his sweet, gentle Quaker wife murmurs her low candle (a real candle, mark |-fluids and their search of truth" from us. queer. explosive brethren will not reach there this

positions, and satisfactorily replying to all of his I have been wandering here since August last, and objections. He had misquoted Bible passages, such there was no alternative. He was considerably

troubled to find the passages which were to directly two years ago, with scarcely one Spiritualist to wel- contradict his own statements, (John, 2.) A vote from the audience, per his suggestion, gave us a large majority (excepting, on one point, where it was tations. Dr. Von Vleck, whom the strongest of spirits | considered "a tie." Defeated in this, he pompously seem to be bringing into wonderful training, resides informed us "that more than two-thirds of the conthere, and astonishes alike the natives and people of gregation did not belong to any church or religious denomination." This did not help his sad dilemma. worked through him. . He is earnest and anxious to for he had labored there many years, and yet almost diffuse the light he has been blessed with, and from the entire community were ir-religious. We closed his residence in Hannibal, should be sought by those the first evening's debate, after presenting him one anxious to witness his extraordinary proofs of spirit. of Leland's radical pamphlets ("Geology vs. the Bible.") and accepting his promise to give a review of it to his "people."

The third evening we had an engagement at an adjoining neighborhood. I never saw it snow faster to young reople at this season. In twenty four hours than on that occasion, yet the house was well filled. Fourth evening we continued our labors with Bro. Page, who quietly waited until he was invited to father's (Judge Cobb's) hands. Hannibal is grown, speak, when he delivered an eloquent, elaborate then, and Missouri is not far from the kingdom of speech, combining arguments against my remarks (continued) upon miracles, etc., and also against Mrs. M.'s discourse upon "Special Providences." (a subject selected by the audience.) He argued that "God in his moral power rules all things," my eyes, as I have looked upon the throngs of eager | "the rise and fall of nations," "premature deaths." "acoidents," etc., etc., were all governed by "God's farewell always repeating, " Come back-come back providential care," and everything subject to the speciality of His providence.

His arguments were soon overwhelmed by the

The last evening, our controversy continued nearly dred and fifty inhabitants, you alight at a low build four hours, and I think I never, in all of our discusing, with beams and rafters and all the accompani- sions, (with clergymen of various rank,) knew an ments of tranquil, moveless bygone days, and pull- audience to keep more quiet and pay more respect, ing the ever-hanging latch-string, are welcomed by as a whole, to both parties, than on this occasion. one of those noble, Patriarchal figures that seems to All seemed to partake of the harmony and fearlesshave stepped out of the plains of Mamre; and oh, ness of the truth-loving spirit which prompted this what a welcome tone does the clear voice of the continuance of our debate, and characterized our brave old man and the kind beam of his clear eye clerical brother's remarks this evening. Our apbring as you answer the summons of Seth Hinshaw, peals are ever to the faculties we wish to arouse; and stand beneath his hospitable, raftered roof | and the very spirit we exercise to others will in The logs blaze on the open hearth as brightly as the variably be returned to us. It was thus in this

We closed, after we had nothing further to conwelcome, the wanderers know they have come home. | tend with, our brother having yielded every point of And as evening draws on, the old man takes the controversy, and received, kindly, a "God speed in

Two Sabbaths in Erie were spent to good advannext quarter of a century,) and deliberately pre- tage as we journeyed toward the rising sun, notsents you, one after another, to his row of nineteen withstanding a "liberal (?) minister" of the Universpirit-friends, whose beautiful, calm faces look out salist Church caused the house to be shut against from their simple frames upon the wall with a life- several hundred prominent citizens, one or two hunlike reality that makes them. recognizable by every dred of whom came and went away on account of entering neighbor. These are the achievements of abusive treatment from the slavish devotees of a

between as now, the spiritual vision of this community would be rapidly enlarged. Hitherto we have not had many voices crying in the wilderness. The latest heard were those of Miss Lizzie Doten. Miss A. W. Sprague, and Leo Miller. It will be recollected that about a year ago Mr. Miller did Professor Grimes" so very brown, and left him so dried up, that nothing since has flowed from that source. Miss Doten and Miss Sprague were very great favorites here, and manifested an inspiration equal to the very best of old Hebrew or Gentile outpouring of the spirit.

It must be confessed that in the new dispensationthere is rather a partiality for the ministry of woman as being more delicately winged for the flight of the heavens-Moses and Paul to the contrary notwithstanding. When Miriam claimed that the Lord spoke by her, Moses put his veto upon any such coming of the Lord; and Paul would not suffer the Lord to speak by a woman. But now she rises to the scale of all being, and the responses of the great deep are upon her like the "mighty rushing wind" of apostolic pentacost. The heavens open, drop manna, and thousands are fed, while many full baskets remain; for so God blesses all seekers and laborers in this harvest home. C. B. P. January 29, 1861.

Penn Yan Convention. ,

The Spiritualist Convention held in the Court House at Penn Yan. N. Y., on the 1st, 2d and 3d inst., was one of the largest, most interesting and harmonic gatherings over held in this region of the Empire State. The officers were: H. M. Stewart, President, and W. H. Olin, Vice President, both of Penn Yan; Uriah Clark, of Auburn, Mrs. S. C. Cleveland, of Penn Yan, Secretaries; Dr. H. Barden, Dr. H. M. Dunbar, C. Ketchum, of Penn Yan, M. A. Hunter, of Granger, N. Y., and J. E. Churchill, Executive and Financial Committee. Regular addresses were given by Rev. John Pierpont, of Boston. Mrs. F. O. Hyzer, M. A. Hunter, Mrs. S. S. Chappell and U. Clark. Facts, experience and spirited remarks were offered during the various sessions by the above, and also by H. M. Stewart, Chauncey Barnes, J. E. Churchill, Mr. Butler, of Wellsboro', Pa., H. A. Johnson, the young trance medium, of Prattsburg, N. Y., and S. Van Etten, of Corning, N. Y. James G. Clark, the incomparable poet and vocalist, favored the Convention with his harmonic songs, touching and attuning every soul in communion with the melody of higher spheres. During the last sessions. the Court House was crowded with deeply attentive auditors, representing many of the most solid and intelligent citizens in Penn Yan and vicinity, indicating an encouraging progress of liberal sentiments. The noble pioneer brothers and sisters in Penn Yan, now a strong phalanx, are entitled to the highest commendation for their enterprise and the generous hospitality extended to visitors. Long may the benedictions of the celestial gospel be their C. recomponse I.

They have a Chinese printer in California, but the typos" do n't want anything to do with him, from the known disposition of his countrymen to rat it. The general reader will ask the first printer he meets what this means.

BATTLE THE WRONG.

Uo forth to the contest. Vith confidence strong, And dare to encounter, And battle the wrong ; Though flerce be the warfarc— Sustained by the right. Stand op in thy manbood. Be first in the fight !

Oh 1 make no concessions, e true to the trust, And never abandon The cause of the just ! Though hope may be mantled, In datkuess forlorn, The future hath brightness, To smile back the storm.

What matter though errors, Adherents oppose, Perform well thy duties— Care not for thy foes ; But strong in thy purpose, The right to defend, With cheerfulness labor, And toil to the end.

Banner of Light. BOSTON, SATURDAY, FEB. 23, 1861.

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THE PRINCIPLE OF FORCE.

It is undeniable that governments of every sort impliedly carry with them the idea of possessing sufficient physical power for the ordinary purposes of self-preservation, else they might be chargeable with being mere expedients and temporary accommodations, rather than governments. But it does not follow at all that a free government exists by the operation, solely or primarily, of such a spirit. The Constitution of the United States does not rest on a basis of force ; if it did, our government never could have been formed. We furnish an example merely of the rapid growth of a free society to a condition of wealth and power, because the elements that tend that way in human nature have been interfered with, whether by regulating or obstructing them, as little as possible. Our government is one of accommodation, of general yielding and compromise, the embodiment of free and fraternal feelings, the instituted declaration of a great and self-reliant people that they desire nothing so much as room and permission to develop and prosper: there is no idea of force in this, nor the slightest show of it, either; those who became parties to so admirable a declaration, became so voluntarily, and without any thought or fear of compulsion ; the object of the association was, above all things, to combat and overthrow the barbarous theories of the assumed ascendancy of brute power, and supplant them with doctrines more allied to the best welfare of the human race.

If, therefore, the vital and central idea of this overnment of ours is anything but the old one of force, but rather the new one that unfolds all the blessings of the gospel of peace, it is evident that it is at least in a precarious'state of existence when it has reached that point where it thinks seriously of calling in again the old and discarded ideas to aid in the preservation of the new. At that stage it has plainly turned its back on the primal principles of its own existence, and gone back to the adoption of those whose resistance was the sole cause and occasion of its establishment. But we are told that if we have a government at all, the laws under it must be executed. Very plausible, and very true. Yet we protest, on behalf of that wide play which is always to be allowed to changing human circumstances, that the observance of certain fundamental maxims is to be preferred far before obedience to the technical letter; that it is the inspiring and informing spirit of a Constitution that is at length advanced or retarded, and not its forms and provisions, which must stand or fall with the life and spirit only: that abstract ideas are out of popular reach, and so beyond public good, until they are domesticated in external customs, practices, habits and institutions; and that, therefore, the very theory of liberty for man falls down to the ground, when it is sought to strengthen it, and hold it up, and perpetuate it, against the will of those to whom we would benevolently apply it, in the face of their own sincere interpretations, over the heads of their own real convictions, or even against their honest and radical prejudices. It is not for one man to say what is, or is not, a good opinion for another, though he may be ever so certain what is best for himself. Liberty is a condition of the human mind, to which it has come by slow and sure stages, not by jumps or impulses. You can no more force men to be free, or to set that value or expression on freedom which you do, than you can expect to make them good. These things come by development, by individual sight and consciousness -never by the persistent preaching of bald theories and disconnected abstractions. An example carries a vast amount of weight with it, and, if a peaceful one, a corresponding projectile force; but cannon and mortars are weak weapons in a cause like this. If this government finds that it cannot execute its constitutional provisions upon a large, seriously resolute and powerful portion of the elements that once composed it, for the simple reason that this portion has chosen to sever the political connection that has existed so long with it, it is plain there is no remedy but that of force. Now force against the individual is, in, the present day, all legitimate and readily accepted as a sound political doctrine; but when large bodies of citizens come to the support of the individual, and even whole States arm and prepare themselves for the work of open and bloody resistance on his behalf, the case at once assumes a different aspect; it is no longer the peaceful execution of the laws with all the aid of civil authority and power-it is direct and open War; and war is death to our entire political system. If ever a nation had need to keep one single idea constantly in mind, this nation has need, to-day, to remember

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people to the divine doctrine of Peace. War for de- forms of government, and other times, to try force fence against foreign invasion is one thing; but war upon protesting subjects; but with us there are no for the fancied establishment of this free govern- subjects where all are invested with sovereignty ; we ment of ours on a still better basis, and that, too, of are all citizens, but we are not less than the governviolence and physical strength, is certain death to ment we help to form. This happens to be the openall the hopes which we have hitherto entertained for | ing of a New Era; that is all; and the first diffiourselves as a nation, or held out to the joy/ul recog- | culty is for men to give up the old ideas of the past, nition and encouragement of the world. Then-we are asked-if certain States are dissat-

isfled with the spirit and terms of the compact, new idea, which is Peace, Fraternity and Love. whether from real or fancied reasons, it is the best policy to let them depart? Certainly; by all means.

Can the application of even overwhelming force bring them back into the Union with us? Never. members of a Confederacy without any homogenous spirit forever. Strangely as circumstances are made Burke, in the last of his two famous speeches in the fess," says he, "my opinion is much more in favor force, not as an odious, but a feeble instrument for preserving a people so numerous, so active, so growing, so spirited as this, in a profitable and subordi. nate connection with us. Force is in its effects but temporary. It is uncertain. You impair the object by your very endeavors to preserve it. The thing you fought for is not the thing which you recover." And, in another place he concludes, relative to the doctrine of Taxation, as we have ourselves relative to Coercion-" Sir. I think you must perceive that I am re solved, this day, to have nothing at all to do with the question of the right of taxation. It is not what a lawyer tells me I may do, but what humanity, reason and justice tell me I ought to do !" But the politicians and the party men are so sore

to think that there is no absolute power vested anywhere. Yes, there is power, and it rests in the body of the Constitution; but it so happens-fortunately, from our point of view-that its exercise is sure to prove the ruin of the whole fabric! The remedy is thus worse than the disease. If it is better to hold on to the form than to sacrifice it, only partially, nominally and temporarily, to the substance, then the rulers can have their election ; but if this liberty which our poets have always sung about, and our orators have always harangued about in such eloquent strains, means something that carries practical, household, and everyday blessings in its hand. and not merely "glittering generalities" and ab. stractions convenient to fit into open oratorical mouths-then we shall be vindicated by conscience and charity, by sense and faith, in subordinating all technicalities to interior benefit, and in setting aside all heated considerations of the hour for calm and larger hopes of the future. The poorest disciple of liberty is he who ever stands ready to illustrate its given tokens of change, since the day he took the spirit by fighting somebody; and especially those who really want to dissolve their connection with us in consequence of their changed interpretation of the word.

Mark the sorrow with which the assemblies of the seceding States have come up to enroll their individual names in favor of dissolving their connection with States that have always stood at their shoulder. This is no betrayal of anger, but a very different feeling. None of these men mean, by their act, to give their suffrages for any different form of govern ment from this present one of ours; they do not dream of calling in foreign monarchs, nor yet of inaugurating the iron rule of military power. They simply desire to testify to the one fact, so far as this act can do it, that the predominant elements of our and Hungary will shortly make her voice heard by present national Constitution are, as they fear and the nations through the other. Austria has been believe, unsuited to the social state in which they and themselves placed. That is their opinion. may none of us think with them, but still they must terms of amity and peace, and Greece and Syria and be allowed to judge on that point exclusively for the lands across the Mediterranean feel the sunshine themselves. If they are mistaken, then they will of his liberal influence. If he does but hold fast by find it out in good time, and proceed at some future the star of his destiny, and follow that inspiration day to rectify it. If not, then nothing has been alone, not forgetting that he is the agent of the lost to liberty, but rather has much been gained; popular will, and never privileged to trample it down1 for liberty has established its foundations more broadly than ever in the principle of Peace, and they who adhere and they who secede alike testify to the eternal truth and beauty of its beneficent reign. War, however, undoes all these things. War by degrees ?" This is at the head of the virtues. is destructive to a nation like this, save only as it is Fabius of old gained his reputation by the practice forced upon us from without, and on principles at variance with our own; in that case, war works to that they are "daugerous." But Fablus knew what the consolidation offour physical powers, and the he was about, and, above all, he was patient to still larger development of our ideal love of liberty watch for his opportunities. So with Washington. herself.* It seems a hard case, we admit, as mere men of by his impatience to go and take them. The fact party look at it, that we should professedly have a about the matter is, we all get into a pet too soon ; government that is helpless to execute its own laws we wont allow a fair chance for Time, and so we get and ordinances. So it has seemed to men before this tripped up by the heels in our calculations, occasiontime. We hold, for ourselves, that governments are ally. It serves us right, because we deserve it. Not but representations of the state of a nation, espe- to have a due degree of patience relative to the cially free governments ; they are little enough of affairs of life is to be without faith ; and that destithemselves, but are important chiefly for what they tution it is which inaugurates misery in every designify. Ours signifies fraternity, concession, good partment. But patience is not all idleness and neighborhood, and internal peace; if all these are passivity; it is only trust and work and waiting for gone, what matters it that the government is left? results. What is that good for? If it can operate only by the aid of bayonets, it is no longer a free government; it has, assuredly, lost its old spirit and character. If a strong central authority at Washington, or any. has been in the habit of doing so and so, and it where else, is what people want, that shall enforce its "comes natural" to him; but he is very certain decrees upon unwilling and reluctant, if not openly that he could break away from the habit at any morebellious subjects, then let them so say, and let it ment, put it all behind his back, and be as free as if be understood ; but be it remembered that such was it had never been followed. Perhaps so; and perhaps not the government established by our fathers, and not so. How unfortunate a spectacle it is, indeed, such is not the spirit with which they addressed to find a man who has gradually become a slave to themselves to its establishment; nor, for ourselves, an evil habit, and yet does not seem to be aware of do we desire to live under any such political arrange [it! Insensible degradation, reached by slow and ment.

that have so often failed, and against which men are everywhere inclined to rebel, and adopt the

A Little Land.

He who has his feet on the ground, and not on pavements or floors, is said to be healthier for the That is just the worst application to be thought of. unobstructed electric currents that continually pass Besides, if they should finally be driven back into through him. To this fact-if such it be-is said the fold, they are no longer equals with the rest, no to be owing the higher condition of both physical longer sovereigns, but subjugated and unwilling and spiritual life, normally considered, where the individual comes closely and constantly in contact with Mother Nature. It ought to be so, we agree; to repeat themselves, the memorable language of and we find no proper reason why it is not so. From this point we step easily enough over to another, British House of Commons on the American War, viz., that the individual who has the luck to live on comes into play again at this juncture. "I con- a piece of land of his own, where he can plant and dig and harvest and meditate for himself, no matter of prudent management than of force-considering whether he owns the plot or only leases it of another, is the healthiest and happiest of all. There is an element in human nature that requires gratification, and such as it is not always allowed; and that is its love of property, of possession, of ownership. And no ownership seems so substantial and abiding as that of land. For a wise reason this desire of holding land must have been planted in us; and, though we confess it leads to war, rapine, murder. and the unbridled gratification of the most dangerous passions (if unbalanced and unchecked,) of the human heart it likewise leads to happiness and peace. There is magic in land. It dignifies its possessor. We never set out on a free walk over other men's green pastures and woody hillsides,

without a feeling of repose, of calmness, of dignity, and of peace, quite unlike that which is produced by any other. The cultivation of land leads a man, too, into a labyrinth of new and ever pleasing mysteries; he thinks he has somehow doubled his own being, and made each of more worth than the whole was before. Then it gives such breadth to thought and such strength to character. There is the same difference in men bred in the city and country, that is visible in trees that are crowded in a forest growth and trees that have always stood out, broad and strong, in the open plains and pastures.

Napeleon the Third.

This man is the man, to-day, of all Europe. On his beck and nod depend the movements of the other nations of the continent. What a wonderful charge has come over public affairs, since the day when he broke down in his speech as a representative of the people! How the map of Edrope has oath of the Presidency of the new Republic of France! And it is our belief that, if he lives ten years longer, that map will undergo changes of a still greater character, and every one of them to the advantage of popular liberty. Italy, from being a snarl of dissonant provinces, is fast assuming the proportions and power of a first-class nation. The Pope, who not many years ago called in to his aid an army of French bayonets, has since been made to understand, by his same protector, that the Papal power is spiritual and not temporal, and that it is seriously limited in its proportions.

Napoleon gives voice and arm to Garibaldi and Kossuth, those great democrats of Europe. Italy has already asserted her individuality through one, shorn of her power by this same parvenu Emperor, his presence. Russi and trembles to-day in

TO OUR READERS.

We take great pleasure in making the following announcement, believing it will be acceptable to a great number of Spiritualists throughout the country and the world.

Mr. Newton is held in grateful remembrance by many who have studied his writings, and marked his fervent devotion to the truly Philosophical and Religious elements of Spiritualism. It has been a source of extreme regret, that, for a time, he has yet, for its effect on community, it is better for man been silent; yet we trust that the rest from his la- to acknowledge himself responsible for all his acts. bors he has enjoyed, has been productive of conditions which will cause whatever he may contribute everything, wrong or right; and everything we to the columns of the BANNER OF LIGHT, to meet, in mete out shall be measured to us again. a higher sense if possible than heretofore, the demands of the men and women of this age for a true his own expense. Everything effects each and all Philosophy and Religion.

We let Mr. Newton's announcement tell its own story to our readers and to his friends, hoping that all. Suffering is a necessity, and the highest and the step we have taken will call to the Banner of Light the aid and influence of Spiritualists.

ANNOUNCEMENT.

The undersigned has the pleasure of announcing to the readers of the BANNER OF LIGHT, and to his many personal friends throughout the country, that he has engaged to devote a portion of his time to writing for the columns of this paper.

His contributions may be expected to commence with the issue for March 2d, and to appear each week thereafter.

This arrangement is the result of circumstances and considerations as unexpected to himself as they can be to any of his friends. Suffice it to say that it is entered upon from a conviction of duty, and with the hope that it may prove a source of satisfaction and profit to all who are interested in the progress of Spiritual Truth.

I have been specially desired to continue the series of articles in elucidation of Spiritual Philosophy, begun sometime since in another publication, under the head of "Spiritualism in Religion." Having reason to believe that none of my public efforts have proved more widely acceptable than these, so far as they have been carried, a prominent share of attention will be given to the completion of that series. At the same time, I enter upon my duties under

no restrictions, but with full liberty to discuss, as occasion may require, any and all subjects connected with human weal and Spiritual progress.

It is hardly necessary, in conclusion, to express the hope that this arrangement, with such improvements in the general management of this journal as its proprietors propose to make, will render it acceptable to all the former patrons of the New England Spiritualist and the Spiritual Age. Towards these, the companions of years of earnest toil and struggle, my heart still goes out in affection and gratitude. Beneath the ample folds of the BANNER. all will find welcome. A. E. NEWTON.

P. S.-Letters, and communications designed specally for me, should be addressed to box 3235, Boston. A. E. N.

Message Verified, and its Source Questioned MESSRS. EDITORS-I read in your paper a commuication from Kneeland Chase, formerly of this murdered by some unknown parson or persons. It is the opinion of most people here? that he was mur-dered that some one might enjoy his property.

One person in this town is trying to start the story that I wrote Chase's communication, and sent it to your paper. I wish you would put in a few words in regard to this matter, so they will be satisfied that I did not write it. RUSSELL TUBBS. Truly yours.

Deering, N. H., Jan. 28, 1861.

We can only say that no person ever wrote us a line from which we manufactured any message pub- stances over which we can have no control. All lished in these columns. We consider this a subject men are made what they are from necessity. Washot to be trifled with-too sacred to be

[FEBRUARY 23, 1861.

Reported for the Banner of Light

BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, FEDRUARY 18, 1861.

QUESTION .- " To what extent is man responsible for the influence his actions exert upon the race ?" GEORGE S. PINE, Chairman.

Mn. RICHARDSON thought there was no real responsibility-or, at least, a very limited one; but ME. PIERCE thought all men were responsible for

MR. EDSON thought no one could do anything at surrounding. We are so bound together as a hu-

manitary man, that an injury to one member is to purest suffer most and severest. There is a certain truth in the doctrine of vicarious atonement, for it shows that those most angelic do not suffer least. We are to elevate the race above the condition to do wrong; and if we do not labor to this end, we must suffer the pains of responsibility. The soul with the greatest capacity suffers most ; but the law of compensation rules more joy, in the end, to such an. one. We must necessarily aid each other, and the spirit-world is increased by the riches of each soul, which are shared by all.

MR. HUMBERT .-- Passions are gifts of God, and through passions, attraction or desires we delineate the will of the Creator. The man born a poet cannot be a potter without conflict, rebellion and pernetual disorder of his natural tendencies. Who is responsible for a man being a potter instead of a poet? Is it God? No; God formed him a poet. Then men are responsible-men in the shape of a father, mother, or legislators; and, strange to say, the whole human race are responsible and pay for an act which apparently they had no control over. The idea that everything succeeding is by the will of God, is absurd. It is a kind of consistency for men, after having abdicated their will to God, to accuse him as the author of the accident ; but I must say that the abdication and the accusation are both absurd, and that the responsibility falls on the person simple or presumptuous enough to see causes of accident, and not contrive means to prevent them. Men are responsible for their actions, no doubt ; but to what extent? When I see a baby under the care of an ignorant mother and father, I am convinced that the result will be an ignorant education, and that ignorance is the mother of all vices. It has always been a sorrowful sight for me to see these beautiful flowers of nature under the care of vicious stupidity. If we could take these little souls and give them nurses and teachers appropriate to the wants of their age, in a single generation we would divorce ourselves from the prejudice, errors and vice of many centuries; in not doing so, we are all responsible, and dearly contribute to satisfy burglary, crimes, bloodshed and pernicious influences, not only to ourselves, but to the future posterity, until some strong resolution will be taken to put it down at once. The question, to what extent we are responsitown, and a cousin of mine. The coroner's inquest ble, brings us across the river Styx; and no doubt was held on his body, and the jury pronounced him willful, conscious violation of eternal justice will willful, conscious violation of eternal justice will

> MR. LEONARD .--- If we could ascertain one fact, we could easily answer the question-that is, to what extent are we free moral agents ? 1 believe we each live under an individual law, which we cannot get rid of. We can't live by any other law than that nature gives to each of us. I have almost come to the conclusion that we are complete fatalists, and that all our actions are brought about by circumered ington and Napoleon were men created by the

for the withdrawal of a single State from the Union, its serfs and oreatures?

nor indeed do we believe there was any grievance on record, fancied or real, which they could not better

redress within than without the Union; but, as we Mrs. H. B. Stowe, in her story, "The Pearl of Orr's said before, in working out their own destiny, they Island," has the following passage :-- "It may be alone must be the judge of these things. Men can that our present faculties have among them a rudinover be made to see more than they do see; and, mentary one, like the germs of wings in the chrysawhat is more, they must see it for themselves. A lis, by which the spiritual world becomes sometimes fancied wrong often works greater hurt to a people an object of perception-there may be natures in than a real one; and if they are ready even to take which the walls of the material are so fine and up arms and peril everything that is of value to them | translucent that the spiritual is seen through them for the sake of setting this wrong right, or of only as a glass darkly. It may be, too, that that love trying to do so, it is plain that it is one of their priv- which is stronger than death, has a power sometimes ileges so to do. We may oppose them in their act by to make itself heard and felt through the walls of force, but that will not hinder the experiment; they our mortality, when it would plead for the defencethat our life, our growth, our preservation, and our will only believe that they have had still better proof less ones it has left behind. All these things may final destiny, all hang on the steady devotion of the | that their grievances are real. It may suit other | be-who knows?"

Patience.

"How poor are they," says Shakspeare, "who have not patience ! What wound did ever heal but of "delays," though a cheap motto tells everybody He threw no chances away, neither did he lose all

A Mere Habit.

A man avers that he does so and so because he unperceived steps! Now let all persons look within

The right of revolution is a sacred right; and and around them, to see if they are daily becoming although it is not within our province to defend the more and more the masters, instead of the slaves, actions of men in distant sections of the Union who It is important that all should feel a positive assurhave taken it into their own hands again, still we will ance on this point, that they may know what and contend for it, in extreme cases and under sufficient where they are and whither life is tending for them. provocation, as carnestly as we will for that of free If "a mere habit" is truly such a little thing, is it speech. We may not think that there was any cause not the more lamentable that we are so many of us

Mrs. Stowe on Spiritual Perception.

with. The highwayman, burglar or pirate, is far in which they lived, and the one is to be blamed no more respectable, than that man or woman who more than the other is praised. I believe the Bible could stoop to fraud in spiritual manifestations. gives you a very good maxim where it says, "Judge Our readers may assume at all times that, true or not, lest ye be judged." I don't say we have no false, the messages we publish are genuine spirit free agency, but it is, to my mind, small indeed. manifestations.

A Poem by Poe, through Lizzie Doten.

The public are promised a rich treat through Miss lectures on that day.

publication.

The public now has an opportunity to hear for themselves, and to judge of the merits of the case. We will say, that in all probability the poem will be delivered at the close of the evening lecture, yet we do not speak positively on this point.

This is Miss Doten's last lecture in Boston for some months, and the friends will not fail to attend. Miss D. is not excelled as a lecturess by any of our mediums, and she has given poems not surpassed by any in the language.

The Little Matters.

It is these that chiefly tell. Dr. Johnson remarked that life was not made up of great events, but of numberless small items, consuming time and temper continually; and it is so with business affairs. Just pay your washerwoman-it is but a trifle-and she can pay her rent. Pay the retail dealer, and he can puy the jobber. Pay the publisher, and he can meet his paper bills, and the thousand other incidentals that are attendant on furnishing you with just such a paper as you say you like. It is the drops that various standards. There is a time when we take make the springs and rills, and these make the streams, the big rivers, and the sea. All things are kept along after a harmonious law of circulation. like the ascending and descending sap of a tree. It is needless to look after the large matters, if the with us, and I may stop on the gallows while my small ones are neglected ; the large ones will never brother goes into a pulpit. There is a straightforstay adjusted, and the smaller ones will give trouble forever.

A Mission of Charity.

A. W. Benton, M. D., of Fulton City, Ill., writes us system. I am not inclined to give a great deal of that he intends to start from that place with Mrs | consure to those who are frail, or praise to those Briggs, a blind medium, to visit Dr. Newton in Bog- who are strong; for there are powers back of all to ton. He intends to lecture on the way, to defray make them what they are. the lady's expenses. A. B. Whiting, the well known Spiritualist Jecturer, writes as follows of the doctor : created man perfect. I know it is claimed Adam To WHOM IT MAY CONCERN .- This is to certify that and Eve were perfect human beings; but I cannot I am well acquainted with Dr. A. W. Benton, by recognize any one as perfect. I do n't believe God occupation a druggist, in good standing as a business man. He is a firm Spiritualist, of good moral character, and I most cordially recommend him as any of us. He set principles at work, and it is ours worthy the acquaintance and patronage of the pub- to carry them out. We are created under the law, lic, wherever he may go. A. B. WHITING, Spiritual Lecturer, Albion, Mich.

we have no doubt Dr. B. will meet with success in before our birth, whose effects just begin to reach it, as it will commend itself to all humane people. Jus now. Skill and science have been used on the

MR. THAYER -That we are responsible for all our actions most men admit, and the doctrine was taught. according to the Bible, to the first inhabitants of the globe, in the Garden of Eden, and it has been as Doten on Sunday, February 24th, as the spirit of clearly taught ever since. Last week I spoke of the Edgar A. Poe has announced his purpose of deliver responsibility of parents for the conduct of their ing a poem through her at the close of one of the children. Now, in another view of the question, men are responsible for the use they make of what We have published poems given by the same spirit they have more than they want, of nature's goods.

through the same medium, which have been copied Many men have a surfeit, while others are starving extensively by the press, and in every case the for want of necessaries. Now the one is responsible praises have been deep which have accompanied the for the condition of the other, and it is a responsibility they have get to meet.

MR. AVERS .--- I perceive the speakers generally agree in this discussion. The question admits the responsibility of men to a degree, but how far men are responsible, I am at a loss to tell. Fatalism is a point that has troubled me a great deal, first and last. I was brought up to believe that in the fall of Adam we all sinned, though I could find no reason for such a belief. Since I grew older, I concluded that God made men all right, but from their own weakness and ignorance, they have strayed away from the Father-a Father still, just as though we had not strayed. Though crime exists, it is an exception, and not the rule. More men are governed by right motives than wrong. We are responsible for what we do, and for what we do not do. Responsibility has a positive and negative pole, and we may be as culpable for not doing, as for doing.

MR. WETHERBEE .- It is pretty hard to tell what it is right to do, for we are influenced by such conflict. ing motives, and have to measure ourselves by such on certain desires, and we carry them out, good or bad. In one sense our progenitors are responsible. They are responsible for our being here. With the fact of our descent, down come a thousand things ward law of unalterable justice. Everything is'so perfectly balanced, that each planet holds all others exactly on the line of balance, and the slight swerving of one, were it possible, would upset the whole

DR. GARDNER.-One friend remarked that God ever directly gave his attention to the production of by complying with the law governing human forma. tions. The idea of responsibility has been confined The object of the visit is surely a good one, and to too narrow limits always. Results took place

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the result ; but men and women are mis-married, aspire to the height of the soul's growth and unfoldand so mis-live, and all they do is mis-done. I be- ment. Such are Infidels; and how can they be true lieve we are responsible for all we do; and deeds are to God and immortality, and yet false to themselves? not necessary, for we are no less responsible for our the soul shudders to think of.

duct in this life and that which is to come.

MR. BURKE .- Some of those present think God works directly, and others that he works through general laws. Now, if the laws of nature act upon man as upon trees, man cannot be responsible, for Nature is his master, and he is as soulless and as senseless as a breath of air. But I don't believe this. I believe the laws of nature have a maker, supporter and finisher, and that is God. Our consciences tell us we are responsible, for they approve us for our good actions, and consure us for our had. Many think there is something out of joint in this world of ours, because one has fatness till his eyes stick out, and another has not where to lay his head. But they who achieve wealth, get it by hard work ; and if they see fit to bestow all their strength to money-getting, they are entitled to all they get. If they choose to work for it, while you do not, let them alone, and do not find fault with them.

MRS. ATKINS .- God has made laws, and if we fail to obey them, the responsibility is upon us.

MR. BROWN .- By cultivation, stock has improved as Dr. Gardner has said; but man has gone on blindfolded, and the results are horrid and deformed. But I am glad of the thought given this subject, and hope many of us will live to see the results.

MRS. COOLEY .--- I am my brother's keeper, and my conscience impresses me of the truth. I feel my responsibility, hour by hour, for the good I may do. or the harm I may cause. I am impressed always of my responsibility for what I do, to all with whom . I meet.

Question next week-" Fate and Free Agency."

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Reported for the Banner of Light.

MRS. A., M. MIDDLEBROOK AT ALLSTON HALL. Sunday, Feb. 10, 1861.

AFTERNOON DISCOURSE.

The lecturess said : We propose to consider the relation existing between Christianity and Spiritualism, and would invite your attention to the spiritual rather than the outward form of Christianity. Man is beginning to realize that there is something beside the outward form of religion-that there is a truth to it that he has not in the past been able to grasp; and that Jesus is not dead, but lives and speaks to day through those who walk hand in hand with him, and are willing to become the dividing line between religion and theory, though we believe theory ever will exist so long as men argue with a lack of certainty, and while anything remains in doubt, or until man receives that which fully satisfies the interior longings of his nature, and fits him better to carry out the great aim of his

existence.

spirit of Christianity. The Christian lives in Jesus; and as the world may be viewed now by the inquiring and questioning eye, and examined as to how its professions and practice accord with each other, Jesus is the only true Christian who has ever lived. do a greater work than the past has offered.

We would have you go back to the life of Jesus, and see how fully, how thoroughly he discarded the

physiology of horses, because the pocket profits by seek earthly and sensual gratification, rather than The mission of Spiritualism is to do what Christhoughts. It is an immense responsibility, and one tinnity has not done-to carry out the teachings of Jesus, and let the world know of the intercommu-

BANNER

MES. JONES impressed upon the Conference the nion of angels with men.- You, here, have a work beauty and necessity of charity, in shaping our con- to do, to teach Unristianity, that it may live in spirit as well as in the outward form. Then why stand ye here all the day idle? Spirits domand a hearing; and the blending of the wisdom of the angels with the dearly bought experience of mankind for the past hundreds of years, will do more to lift up the world than the teachings of theological religion ever have done. Spirits will be the harbingers of an immortality, such as man has received through no other source.

Then Christianity and Spiritualism should walk hand in hand, and their blended power will remove every unworthy obstacle from the path of man's progression-unite all as brothers and sisters in a common fraternity.

EVENING DISCOURSE.

In the evening, the medium spoke on the subject of Policy and Principle. The lecture was able, and fully up to her standard. She treated of the subject as connected with the American government, and traced all its inharmonies to the compromise of principle with policy, and claimed that a true scheme of government never would be attained to by the American people, till the principle of right was recognized, and liberty and perfect equality made the guiding motives of our national government.

Our space will not allow us to go into a detail of the discourse.

ALL SORTS OF PARAGRAPHS.

my The third page of this number contains an interesting article from the gifted pen of Emma Hardinge, in which she gives pungent reasons for an organization of Spiritualists, on an associative basis.

13 See eighth page for New York matters. DR. CROWELL requests all those who fall to receive letters from him, to make it known to him immediately.

The freshets in various parts of the country are doing much damage. We think the railroad bridge at Newburyport will not be pushed away by the breaking up of the ice in the Merrimac river; but there can be but little doubt it will receive a terrible shaking. Col. Drinkhard, chief clerk in the War Department under Floyd, has been dismissed. If several other drink-hard clerks there were discharged, the government business would be carried on steadier.

GUILT-EDGED PAPER .- Floyd's acceptances.

The new metal pen gotten up by Mr. Ludden, of New York, is a capital institution. It is diamondmessengers of spiritual truth. We wish to draw pointed, is adapted to rapid writing, does not corrode, and what is quite handy, is attached to an ordinary lead pencil. When not in use, run the pencil through the barrel which holds the pen, and the latter is saved from any harm being done to the point.

Dr. Foster, who tore down and trampled upon the American flag, at Covington, Kentucky, a few days since, has been fined twenty dollars for the offence.

Why is ice in a thaw like philanthropy? Because it Outward professions do not properly belong to the gives in all directions.

BRIEF DIALOGUE .- "What do you think of the Faculty of Harvard College ?" inquired Digby of Jo Cose, yesterday. "What do I think of them? Why, I think they may

be experts in the dead languages, but they have no But the times are even now ripening for deeper and faculty at all to investigate' Spiritualism. Even a more eternal manifestations of truth, and that will Gard'ner used 'em up most essentially in this respect."

There are many such bigots in this section of the

When Juarez occupied the city of Mexico, he sent

Advices from Charleston state that the attack on

As time rolls on, Divine Providence orders the ab-

The Georgia Convention has, by a unanimous vote,

Fanny Fern lately said :- " If one half of the girls

only know the previous life of the men they mar-

ed. But the Boston Post asks, "If the men knew,

Hasty people drink the wine of life scalding hot.

"John" reads to us that the people of South Carolina have not yet been pre-Sumpler-ous enough to atack Major Anderson. forms of his day and generation, except so far as

An old dutch lady, at a religious meeting, became very much concerned for her soul, and went about sighing and sobbing, and would not be comforted. Upon being asked by the minister what the matter was, she replied, "That she could n't read English, and she was afraid the Lord could n't understand Dutch."

OF

HUMILITY .- An exchange says: "It is worthy to remark, that soon after Paul was converted he declared himself unworthy to be called an Apostle; as time rolled on, and he grew in grace, he cried out, .I am less than the least of all bainte.' And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, I am the chief of sinners.'"

> CHANGE. Change is written on the tide, On the forest's leafy pride, On the streamlet glancing bright, On the jeweled crown of night, All whereon the eye can rest, Shows it legibly imprest.-[J. II. Clinch.

THE MEXICAN EXILES .--- A late arrival from Vera Cruz at Havana brought the exiled Foreign Ministers and Gen. Miramon. The Papal Nuncio bad been insulted at Vera Cruz, and took refuge in the French Consulate. Miramon escaped in disguise after great dangers. The Archbishop and Bishops have all been exiled. The populace stoned them at Vera Cruz. They were afterwards detained by the authorities for trial.

The policy of England toward China was best shown by the English soldier's exclamation at Pekin, who seizing a Chinaman by his pig-tail, decapitated him, exclaiming: "Heads I win, Tails you lose !"

There has been a great slaughter of Indians in New Mexico by a company of U.S. mounted riflemen. under command of Col. Crittenden. It was "reported," says the account, that a large war party of Camanches and Kiowas had been depredating on the Cinmeroncita; hence the massacre. When the Indians are hunted and butchered, on the slightest pretence, is it to be wondered at that they retallate when opportunity offers? In this case they were surprised in camp, their property destroyed-one hundred and seventy-five lodges-and a great number of their horses captured. The Rifles did not lose a man !

When the unjust man has the advantage, he tells you-"I stand here for law;" but, when you have the advantage, he exclaims: "What care I for the law !"

ANORLS.

In this dim world of clouding cares We rarely know, till wildered eyes Bee white wings lessening up the skles. The angels with us unawares.—Gerald Massey.

A writer on domestic economy, in giving instructions for keeping eggs fresh, says: "Lay with the small end down." He does not specify whether this direction is for the hen or the housewife.

An Indian squaw, roaming around the garrison at Fort Yuma, California, discovered twenty dollars' worth of postage stamps in sheets in the officers' quar ters, and a happy thought struck her. Shortly after she created quite a sensation by appearing on the parade ground stuck all over with the stamps, regardless of dignity and decency. The officer found that his postage-stamps, intended for the mail, had been approv priated by the female.

To the Afflicted.

Dr. J. B. NEWTON, whose remarkable cures have astonished our citizens, will continue to heal the sick at his rooms, No. 40 Edinboro' street, until further notice.

Death of Harvey McAlpin, Ess.

Owing to the scandalous reports going the rounds of the secular press concerning the causes of the suicide of our highly esteemed and talented brother, Harvey McAlpin, we deem it a duty we owe to Mrs. McAlpin, and to the cause of Spiritualism, to give to the public facts relative to that occurrence. At the late November election, Harvey McAlpin was nominated as Prosecuting Attorney for St. Clair

county, on the Democratic ticket, and was defeated, (and, as he bimself declared, by his own party, on account of his being a Spiritualist,) which defeat weighed heavily upon his mind, he having placed almost entire dependence upon obtaining that office NOTICES OF MEETINGS.

LIGHT.

The Boston Spiritual Conference meets every Wednesday evening, at 71-2 o'clock. (The proceedings are reported for the Banner.) The subject for discussion at the next meeting is : "Yate and Pree Agency." A meeting is held overy Thursday evening, at 71-2 o'clock, for the dovelopment of the religious nature, or the soul-growth of Bpiritualists. Jacob Edson, Chairman,

ADVERTISEMENTS.

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

QUESTIONS OF THE AGES. JUST PUBLISHED.

EVIL: ITS SOURCE AND REMEDY.

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THIS brief Treatise has been pronounced by some of the L best thinkers in the Spiritualistic ranks, the most lucid, thorough and satisfactory dissection of the vexed question of Evil, that has yet appeared. It is comprised in a tract of twenty four pages, being No. 4 of the series by the same author.

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Spirit is like the thread whereon are strong Tho beads or worlds of life. It may be here, It may be there that I shall live again - o o But live again I shall where'er be,-[Fertus.

CONTENTS. The Princess: A Vision of Royalty in the Spheres.

The Monomaniac, or the Spirit Bride. The Haunted Grange, or The Last Tenant: Being an Ac-count of the Life and Times of Mrs. Haunah Morrison, sometimes styled the Witch of Rookwood.

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Man. The Improvisatore, or Torn Leaves from Life History.

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PANY, beg to state that in the reduction of the prices of

forms of his day and generation, except so far as their recognition would enable him to reach the end he had in view. True, he went through the outward sister in Providence, R. I., refers to her ordeals, nar form of baptism, for by that means he could realize rating a story of deep interest. She was cast out not only by the church and the world, but by dearest family friends. Yet to day she stands firm, and with cheerful purpose is devoted to her medium mission. certain results, but he looked forward with a prophetic faith to the day when signs and symbols Let all such tried and trusting souls remember how the heavens bend with smiles and blessings, though the outer world for a time grows dark and frowning. should be supplanted by the things they were made to signify, and when, by the power of the signs and Clark's Clarion. wonders of the day, truth should go forth to the Victor Hugo, having completed his great romance hearts of all men, and unite them all as brothers. of Les Miserables, demands \$60,000 for the six volumes. He laid his hand upon the weak and sick, and they We thank you with all our heart, friend Andrews. were made well; he healed those afflicted with all for your kind notice of our humble efforts to make the manner of diseases, and brought to them peace and BANNER a paper every way worthy of the great cause happiness. His aim was to appeal direct to the soul it advocates. We, too, "hope it may long wave as a of man; but he has been misunderstood, or underbeacon light of truth to the weary and tempest-tossed stood only in an external sense. Christianity has mariner on the ocean of time." only looked at things externally. Ministers will tell Some Postmasters recently appointed in the seceding you that notwithstanding all the prayers that have States, decline to take the oath to support the Constibeen offered, there never was so much vice in the tution of the United States. The offices will be disworld as at the present time; that Christians are continued unless persons are found to take and hold dropping off, and infidels increasing in numbers, on them according to law. the earth. This is because men are progressive The more ladies practice walking, the more graceful beings, and the change is necessary for their unfoldthey become in their movements. Those ladies acment. They should take a higher view of things. quire the best carriage who do n't ride in one. THE POWER OF PREJUDICE. - A brother gives us the and know that through all changes every soul is and know that through all changes every soul is going on in progression, and cannot go one step backward. There never was a history written without some coundation in truth and thangh there is no living

foundation in truth; and, though there is no living foundation in truth; and, though there is no living who was wicked enough to send me this." Can preja-witness to the truth of the events recorded in the dice further go? This man was doubtless a professor of Christianity. He professed to worship a Supreme Being who is the "Great Spirit" that moveth and governeth all things-yet he would not look into a Bible, we do not question their truth, because we see the same events to-day recorded in the Bible, and sheet that professed to teach spirifual things, and thought it an act of wickedness to send him such a can have no doubt that there was a mighty man called Jesus Christ, and that he performed a noble paper 1-Christian Spiritualist. Macon. Ga. mission, the effects of which we see to-day. But the Church, seeming to be in search, as it were, of a God country. to worship, enshrined him in their hearts, deified him, and worship him as a God. He taught a religion of meekness and lowliness of spirit-not the an officer and a file of men to arrest the editor of one arrogance and worldly pride of those who claim to of the bitterest reactionary journals in the capital. be his followers. We have to open the sanctuaries The editor declined being arrested, and inflicted a of our hearts to admit the brothers and sisters of severe wound upon the officer, whereupon his exashumanity, and sons and daughters of God, whom perated soldiers rushed upon the journalist, and despatched him-a martyr to the liberty of the press. they shut out.

But in these latter days, ministers are being unconsciously led on by their unseen but not unfelt Fort Sumter is delayed. The Government is ready to guides from the old-revealments and dogmas of the dispatch an overwhelming fleet to rescue Anderson, on past to the newer and more beautiful truths of the the first gun being fired. present. We have bestowed and received epithets sorption of every class of community into the bosom of too much. We have spent time that should have what are now called, often by way of contempt, the been given to individual and general culture, in the industrial or working classes. If the cry of a past age merest trivialities of life. Men have called each other was "arms and the man," that of the age to follow Infidels, because both were blind to the true light of must be "arts and implements and the man." God's teachings.

We ask you to study theory less, and Christ's condemned the re-opening of the slave trade. practical life and teachings more. Emulate those who debate obtuse theological points less than those who go forth as Jesus did, to heal the sick and speak ry, the list of old maids would be wonderfully increaswords of comfort to men in the bondage of disease-Fanny, what their future lives were to be, would n't it and none do these more thoroughly and universally than the "Infidel" Spiritualists. increase the list of old maids still further ?"

Of the human frame, water forms so large a com-Men have yet to be healthy, physically and menponent part, that the most thoroughly smoke dried ol tally, before they can be so morally. The one who crone, that ever ran the risk of being burned for a aids a fallen sister or weak brother, is Christ's true witch, would shrink very materially if the water were follower. Men have no right to trample on the abstracted from her withered frame. A gentleman of rights of others, or say, why do ye so? It is theirs comfortable dimensions, if subjected to dry distillato do right on their own responsibility; and the man tion, would be transformed into a respectably dressed who does this is not an Infidel. There are those who mummy.

as a means of cancelling his previous indebtedness. He also borrowed considerable money for electioneer pirposes.

About a week previous to his death he declared to a merchant of this city, that had it not been for Spiritualism, he should have put an end to his ex-istence long ago. He stated definitely, at a public meeting held in this city, that Mrs. Laura McAlpin went upon her lecturing tour with his free and full consent.

The day previous to his death, he caused to be printed in the Port Huron Commercial, an article from the Cleveland Plaindealer, giving a gratifying account of his wife's success in that place. night previous to his death, he went to the house of Mr. E. R. Seely, of this city, and spok. with much pleasure of his wife's success as a lecturer.

These facts we place before the public, because some few public journals (the Adriau Watch-Tower, &c.,) have, without any foundation, assigned the cause of the suicidal act to Mrs. McAlpin's being away from home without her husband's consent. &c Such statements do not affect the spiritual public to any extent, but they do affect deeply that sensi tive being who is already crushed down in andness over the loss of her bosom friend.

To an editor that will be so vile as to dart poison in the bosom of a bleeding and almost broken heart. we have this to say, we pily you; for every pang you cause another, will, sooner or later, recoil and rankle in your bosom.

With Mrs. Laura McAlpin we deeply sympathize and when the shock and sadness of mind has settled into resignation of spirit, and she resumes her duties in the lecturing field, we commend her to the friends she will meet with. We bid her be of good cheer, and our Father, who doeth all things well, will effeo. tually shield and protect her.

Signed:	· ·
J. H. WHITE,	P. H. DALE,
E. R. SEELY,	MRS. JAMES H. WHITE,
DR. A. E. NOBLE,	S. W. HAMILTON,
JAMES M. GEEL,	HARRIET M. HAMILTON,
F. A. WEYERS,	JOHN T. JAMES,
L. S. NOBLE,	J. W. CAMPFIELD,
M. I. BROWN,	L. I. SEELY,
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BENJAMIN TYLER,	SILAS BROWN,
EDWARD JONES,	EDWARD CULEY,
JAS. H. HASLETT,	SAMUEL MITCHELL,
JOHN NOEL.	
Port Huron, Mich., Fe	<i>b</i> . 9, 1861.

 Port Huron, Mich., Feb. 9, 1861.

 Lecturers.

 Mn. A. B. FRENCH of Clyde, and Dn. JAKES COOPER of Bellefontane, Ohio, will hold meetings as follows:—At Cam-den and West Grove, Jay county, Ind., Friday, Saturday, Sunday and Monday, Feb. 22d to 25th, inclusive. At Fort Recovery, Mercor county, Ohio, Friday, Baturday and Sunday, March 1st, 2d and 3d. Subscriptions taken for the " Banner of Light." and a general assortment of Spiritualistic and Reform Books for sale at the meetings.
 the principal country in deprint the secretion can pass off, and in every follicit that is open, new strauds of hair will make their ap-pearance.

 Miss A. W. Spraouz will speak in Puinam, Conn., Sunday, Rebraury 24th; in Stafford, Conn., first and second Sundays in March:
 the meetings.

 Miss F. ANCES LORD BOND may be addressed at Cloveland, Ohio, box 878.
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do not object to their publication in Book form, are requested to forward the copy of the same to Mrs. J. Y. Mansfield, 153 Chestnut street, Chelsea, Mass. 6wo Déc. 29.

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and Premature Blanching. This is the only method based upon Physiological princi-ples which has ever been presented to the public for the re-terration of the Bait

pies which has ever been presented to the public for the re-storation of the Hair. Particular attention is called to the Doctor's Theory of treating Diseased Scalps, and Restoring Hair. It no doubt will commend listif to every intelligent and reflecting mind. There are eighteen Diseases of the Head and Scalp, that cause a loss of hair and in some instances premature blanch-ing each reouting in its treatment different remains. ing, each requiring in its treatment different remedies. Where loss of hair has resulted from any of these diseases, the fast thing to be done is to remove the disease by a proper course of treatment; restore the Scalp to its normal condition, keep the pores open so that the secretion can pass off, and in every fullicle that is open, new strands of hair will make their ap-

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LIGHT. BANNER OF

as happy as I want to be, because I am not. Now, SPIRITUAL PHENOMENA. then, I will say, I do believe there are as many hon.

EXPERIENCE AND OBSERVATION.

[FEBRUARY 23, 1861.

BY A. H. DAVIS.

CHAPTER IV.

TEACHINGS OF IONIUS CONTINUED-FIRST OF ANIMAL CREATION WERE THE FISH SPECIES-VEGETATION FIRST APPEARED, THEN ANIMALS-NATURE OF VEGE-TATION AT FIRST-NATURE OF THE FIRST ANIMALS -MANY OF THE FIRST RACES HAVE DISAPPEARED-MAN : WHAT 18 HE ?- FIRST APPEARED NEAR THE EQUATOR-WILY THE FIRST TYPES LIVED TO SO GREAT AN AGE-DID NOT ORIGINATE FROM ONE FAIR-UNION OF THE SPIRIT WITH THE BODY-SPIRITS EXIST IN THE SPIRIT-WORLD WHO NEVER EXISTED IN AN EARTH-DODY-MARTIN LUTHER-THE SPHERES-FIRST, OR RUDIMENTAL-IN THIS SPHERE MATTER DEVELOPS TO SPIRIT-DEATH OF THE BODY, OR BIRTH OF THE SPIRIT INTO THE SECOND SPHERE -- WILY SHOULD MAN

f time, and come to speak of the period when the first animal life appeared on the earth. The first that possessed animal life, was the fish species. I speak of this now, that you may see when I come to another part of my subject, how complete is the order of progression. It is not my purpose to dwell upon the lower orders of creation, but merely to mention them as we pass, so that you may under-

merged; or, in other words, being surrounded by a gros's atmosphere, there was a centinual mist surrounding it. • • • After the earth had reached This last remark I will make to those who speak that degree, or situation in the solar system, where it could be operated upon by the sun, the atmosphere became refined, and then vegetation appeared upon its surface. The nature of the vegetation, however, was, at first, very gross. This, you will understand, when you consider that on the watery part of your

> parts more elevated. How long it was after the earth brought forth vegetation, before the animals

the time when man first appeared. "As I said in a former communication, in the regetable kingdom, we discover the element of growth; so in the animal we see both growth and a degree of intelligence, which we call instinct; which is a desire to provide sustenance to maintain life. Without this they could not exist. Consequently, in the animal races we discover three kinds, or degrees of being; in the vegetable, two; in the mineral, one. As the vegetable is a connectthe animal between the vegetable and spiritual That the body of man is of an earthly origin, can be fully demonstrated. When I speak of man, in this connection, I wish to be understood to refer to his body, and not to the spirit. We are asked how and from whence came man? So you may ask in relation to all the lower order of animal creation. • • We can give no better answer than that when the atmospheric emanations were so far refined as to admit of the existence of the spiritual part of man, then was the bodily part developed; and as the vegetable came from the mineral, so from the vegetable came the animal oreation, of which man is a part; consequently we see concentrated in man the whole of the lower orders. • • • First came what may be called the blade, or the first stage of life: then the second, or the animal part, which we may call the ear ; then the connecting link between the animal and the spiritual, which is the full-grown

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

The Messenger.

Cognize them, We hope to show that spirits carry the characteristics of their earth-life to that beyond, and to do away with the erro-neous idea that they are more than runrz beings. We be-lieve the public should know of the spirit-world as it ishere the public should know of the spirit-world as it is— should learn that there is ovil as well as good in it. We ask the reader to receive no doctrine put forth by spirits, in these columns, that does not comport with his reason. Each expresses so much of truth as he perceives— here more.

VISITORS ADMITTED.—Our slitings are free to any one who may wish to attend. They are held at our office every Tues-day, Wednesday, Thursday, Friday and Saturday utternoon. commencing at half-past two o'clock; after which time there will be no admittanco. They are closed at about four F. M., and visitors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will these who read one from a spirit they recognize, write us whether true or false?

a spirit they recognize, write us whether true or false? Saturday, Jan. 10.—Did not the human soul begin its ex-istence in the human body ? Charles Todd; Isaac Graves Dar-ling; Abigail Hunt; Matthew Robinson. Tuesday, Jan. 23.—Are there not male and female souls— and do not the souls in male and female differ? David Par-ker Hyde; Mary Ann Arms; Joromiah Capen. Vednesday, Jan. 23.—Is the soul over tempted—and if so, does it ever yield to temptation ? Thos. Dall, Boston; Walter Bobes, New York; Mary Frances Moody, South Berwick. Thursday, Jan. 24.—Is there any difference between soul and epirit? and what is the difference? Daniel McClusky, New York; Ichabod Peaslee, Hartford; Margaret Melville, New Bolford. Friday, Jan. 25.—What is the true philosophy of disease.

Now Bolf of Annova Foster, Annova Foster, and the best method for a state of the best method of cure 7 Joseph Smith, Mormon Elder; George W. Graves, Methuen; James L. Draper, Chicago. Saturday, Jan. 28.—What proof have we that the whole human family are destined to clornal happines? Elijah White, New Haren; Jaekson T. Elton. Philadelphia: Samuel Adams, Boston; Ada Augusta Doane, New York. Tuetday, Jan. 20.—What is the highest manifestation of the soul? and is the soul of the Athelet immorial? Isalah S. Keith; Sarah Hanseom; James Good; Susan Cassell, Bos-ton.

S. Keith; Barah Hanscom; James Good; Busan Cassell, Boston.
 Wednesday, Jan. 30.—How many kinds of electricity are there ? and does electricity travel? Stephen Whitpplo, New Orleans; Thomas Emery Stone, Bue Hill, Mo.; Ann Elizabeth Burgess, South Boston: Betsey Worthen, Hampton Palls, N. H.; Patrick Murphy, Dover, N. H.
 Thurgay, Jan. Su.—Do discumbedied apritis know disease and recovery? Ebenezer Frances. Boston : Mary Elizabeth Cordiss; Thomas Boswell, Fryeburg, Penn.; Mary Burns, Brooklyn, N. Y.
 Friday, Feb. 1.—Is the human soul finite or infinite? and how shall we know that the soul may be unfolded harmoni-ously? Joseph W. Leyon, Boston; Michael Brady; Oharles Jackson Masters; Peter Leroy.
 Thurrday, Feb. 7.—Is Spiritualism a Science or a Religion? Wm. H. Pervero, Dover, N. H.; Jake Morse; Mary Augusta Beward, Georgotown, D. C.; Mary L. Ware.
 Friday, Feb. 8.—Why do not spirits assist in breaking up the Union? Major. Christian, Montgomery, Ala; Abigail Phillips; Mary Sweenky, Nw York.
 Saturday, Feb. 0.—How may the Artican race. be elevated to the standard of the Angle Saxon race I Isance. Lincoln, Bpringfield, Ill.; Frances Almeda Whortley, Now York; William Murphy, Boston; Nahoy Davidaoa.

Jones, Marca Marca Salarda Wil-liam Murphy, Boston; Nahoy Davidson. Tucaday, Feb. 12-18 not Amorican Slavory unconstitution-al? Charles T. Wontworth, Worcestor, Mass.; Alleo D., Lacy, Montreal; Samuel Robbins, Salem; Anna Bmith; Wm. Jones.

Wm. Jones. Wednesday, Jeb. 13.—Have not religion and morality greatly degenerated in America? John O'Donnoll, Margaret Ellon Oorbett, Now Bedford; Billy Murry, East Cambridge; Joseph Astor.

Do Souls Differ?

" Do not all souls differ one from another ? as, for instance, does not the soul of a Webster differ from the soul of an Idiot ?"

The essential soul-element is one and the same thing wherever found. Then the soul of a Webster and the soul of an idiot are identically the same The soul of a Bushman or Hottentot, and the soul of the white cultivated race, are essentially the same. This must be the fact, for all are unfolded by the same means. The same process of education serves to unfold all. This is a strong proof, if it does not become a positive knowledge, that all soul-principle, wherever found, is the same. None can say, "I am higher or better than you." But the manifestations or unfoldment of the soul do indeed differ one from the other. The manifestations of the soul of a Webster do indeed differ from those of the soul of an idiot, and indeed from all souls. But he is not alone in his individual soul-unfoldment-all stand upon the same basis, all live by the same power, all are

unfolded in an individualized way. When you consider the phrenological and physi-ological unfoldment of a Webster, you are too apt to think that the life-essence differs from that of his neighbor-that the soul has larger 'capacities-a deeper fountain from whence to draw; but it is not God, the great author of 18 no respecter of persons. If he give a soul at all, he gives just as much to a Hottentot as he gives to a Webster, or any of the Caucasian race. When you resolve the question back to the soulcondition, you will see that we are right-we must be so. But we have something to say in regard to the idiot. That something must be an original standard that we have erected for ourselves. We perchance may be the first to throw out these thoughts we are about to throw at the feet of our questioner. But so sure as we do thus throw them out upon the ocean of thought, so sure they will gather to them strength, and become in the future what they are not in the present-strong, lasting and self-conscious facts. There are two conditions of idiocy. We use the term that you may not mistake us. One belongs to the spiritual, the other to the physical or natural If the deficiency is in the spiritual, then there is no soul there-no immortal part; you have simply the animal. But if the deficiency occurs in the mortal. you have a soul, an' immortal part, but it is unable to unfold itself in consequence of the imperfect ma-chine nature has granted it. Here is *another* foun-dation for the doctrine or theory of non-immortality. Now nature gives a new and distinct unfoldment every once in seven periods of time, or conditions or states of being. Once in seven, we say, she unfolds or puts forth something new. Perhaps she rests that she may gather strength to throw out something higher; perhaps she is more active, and something new is born. But this we know : nature once In soven gives a new and higher development. But we will go back to our subject. We say again there are two kinds of idiooy. If the condition exists in the physical, where shall we trace the time of its beginning? How far back must we go in order to satisfy ourselves of the fact? When did this take place? When was Nature untrue to berself? We answer, the deficiency in the physical, or material inability, was brought about doubtless at, the time of physical conception. We speak plain, that you may understand us. Mark us; if the deficiency exists in the external body, it must have its source then and there. But if it has its existence in the spirit, we trace it to the time of the spiritual conception, which takes place at the seventh month of physical conception. Then the soul comes into animal existence, combined with animal life. Now there are more causes than we care to enumerate from which the effect might have sprung. Perhaps the spirit, the motive power of the mother, might have suspended its powers for the time being. At the time of spiritual conception this might have been, and the consequence be a deficiency in the spiritual of the offspring. The functional powers may have been suspended from one cause or from another. Perhaps physical disease may have caused it - perhaps accident, through which fear was engendered. We have not time to enumerate the many causes from which the effect springs, but the effect is distinct and the cause as positive and distinct. If you would know to a positive certainty, whether your loved ones, who have given evidences of idiocy are immortal or not, you have but to examine the physical structure. If that has every organ which a spirit must have to manifest through, then you may rely upon it the deficiency lies in the spirit, and there is no soul there. Oh, how vast, how mighty, how grand and how sublime are all the avenues in nature! What a mighty lesson you may learn from all the manifestations around you I even from the lowest atom in your external world, to the highest in the celestial. you may learn a something to fead you on your march onward. Then when you seek to analyze the external, or those things which seem to be more real

1. 11

Jan. 17. | not come back to earth and speak, except in har-

Nathaniel Hazeltine. In coming here to day I am forced to cry out. "Oh, Death, where is thy sting? oh, Grave, where is thy victory?" Thou Death, hast but given me a fair exchange of life-thou, Grave, hast but taken thine own-and I remain the self same child of the

same God that I was when inhabiting my body. In order that 1 may be recognized, I will proceed to give a few facts by which those who understand mo best, will not fail to know me as a spirit devoid of man, is the same yesterday, to day, and forever. Though the same conditions are brought to bear upon

a mortal body. I was born in Pembroke, N. H. My parents removed from that place when I was a little less than one flower as upon another, the same dew falls two years old. My name was Nathaniel Hazeltine. After my parents left New Hampshire, they went to Massachusetts; lived in the town of Springfield variety! Seek, oh son of the nineteenth century, to until I was seven or eight years of age; then they removed again to New Hampshire-first stopping at Chester ; and afterwards lived in Manchester. There they lived for some time-there they died ; but I left my body here in the city of Boston. I saw forty years on earth. I left the body through pulmonary

consumption. I have three children-one daughter and two sons munion with my children, if with no others. I do not want to come to build up any religious theory for them, nor to dictate, but to advise and help, to instruct and aid in every way possible for me to do.

There are certain members of our family who were not friendly toward me, and I may say I was not friendly toward them, for which I have seen many unhappy hours in my new condition; and I by so doing; but because I have an intense desire to cannot feel perfectly easy and free until we reason do so since I had the misfortune to lose my own together. I feel that a portion of the wrong rests body. When we find we can progress, or move onupon myself, and 1 feel that there must be a mutual ward much faster, much better, and much easier in casting off, in order for either party to become hap- a human organism than we can without it, if we py. y those who were near and dear to me, I would not it is the experience of many others. have them doubt. That I did find much consolation in my religious views, I would not have them doubt; but I would not have them believe that my religion was just what I would have had it; no, far from it.

I shall make no further desire known here. I will ask nothing they cannot give-claim nothing after the good things of life; but I found I did not that I know I have no right to claim. That I am seek aright. I thought I was on the direct road to just what I was once, I do claim, and I am willing happiness; but I find I was on the opposite course. to prove it at the first hour when conditions shall be favorable for me. This view is very good as far as self, but will simply state a few facts by which I it extends; but we must limit our speech here, know. ing, as we do, that tue world, with its ourious eyes, look upon all we give.

I have nothing more to say to-day, sir. Jan. 17.

Dennis Claffin.

I wants to tell the boys where I been, and is, and and a brother down there. My name was Dennis

the boys to know all about me. I've got a nice inside was filthy. However, it is not well to mourn place here-good folks to look after me. We have plenty to eat, and do n't get hard kicked, or knocked,

nor beg, as we used to do. I sold papers just before the Mail died. It died first-before I died myself.

I want them to know that I can move tables, and are but few in the latter State. all them things, if I likes, if I get a medium to do so with ; but not without.

Some time after I was sent up, or down, or died, I rested myself-had a good time, and did n't have to work any. Afterwards I got in a very bad fix, and I looked round and seen what I 'd do. I'm going to be smart as Daniel O'Connell, and be much higher suicide from my outside associates, so than St. Patrick. Folks tell you we can be so, if we

try hard. My father's name is Dennis. My mother is bad off, sometimes. Sometimes she is cleaning house few of my acquaintances, and give them some of my and such like. I said I'd do the best I could-tell no lies, and be just as good as I could.

I'll tell you where we was before we was on the corner of Fleet and Ann streets.' It was corner of Cross street-up three pair of stairs.

do n't live at home at all.

Jan. 17.

to you in the physical, fail not to seek to analyze the that you call the soul ; fear not that the Immortal spiritual also. The capacities of your souls are equal part shall fall from its high and holy estate. It to this; and, believe us, if you bring the power of may unfold itself in a dark exterior, yet in its in-the spirit within the scope of your vision while here, terior essence it must be the same. God, in his Inmighty shall be your reward in the present and the finite majesty, proveth this everywhere, and we can-

mony with the great throbbing of Nature's God. Man has ever had an intuitive conception of his soul-faculties; but this conception has been limited -not because the law was not perfect, but because the unfoldment was imperfect-not because the law of the Holy One has been disobeyed, but because the law in the external has been disobeyed. But notwithstanding all this, all the crude unfoldments you behold in nature, the God-principle, or Immortal of the one substance in pature as upon the other, yet behold you the variety! The same sun shines upon upon it, the same air breathes upon it, the same God calls it into life; and yet how vast and glorious the thyself, and in knowing thyself thou shalt know know that thou art God within thine own eternal Jan. 18. life.

Charles L. Whofley.

'T is very hard for some of us to feel that there is something right within us. I say it is very hard for some of us to satisfy ourselves of this, and pargood deeds very few on earth, while they can look back and see their evil deeds very numerous. At

all events, it is very hard for me to conceive of anything just and right in me. But I suppose there will be a time when I can see myself more clearly than I do now. I do not come back to speak in this way because I

hope for heaven immediately, to be supremely happy might give more in regard to this, but it have it not, we are apt to wish ourselves back again. ould not be well. That I love and bless continual- At all events, this is my experience, and I suppose

If I had been wisely unfolded to speak after the manner of the spirit who has just left, I should have been in my form now; or, if the conditions in which I was when on earth had been good, I suppose I should not be where I am at present. I sought I will not give a lengthly article in regard to mymay be recognized.

My name was Charles L. Whofiey. At the time of my death I was engaged in reading law. I pictured then to myself a favorable career in life; but, unfortunately, 1 started wrong. I drank too much ; I passed too many of my hours at the gaming table. In a word, instead of looking after my soul's best going. I used to live down the corner of Fleet street welfare, or trying to unfold the qualities of the soul and Ann. I had my mother and father, four sisters in the most beautiful way, I was ever striving to in the most beautiful way, I was ever striving to elevate myself in the external, caring little for the Claffin. I have a bad scraping in the throat and interior of things. I suppose I was like those spoken swelling up, and I feel sick all through me. of by the good man of long ago, who were very carewelling up, and I feel sick all through me. One of my sisters can read this letter, and I want ful to keep clean the outside of the platter, while the over past acts. I was twenty-three years of age. I was born in

Warren, New York State. I have relatives scattered throughout that State, some in the Green Mountain State, and some in New Hampshire, although there

I am a member of that class you call suicides. I thought I had a right to dispose of myself to suit myself when I first contemplated committing suicide. I do not now know but the right was mine; but I

My friends concealed the fact of my committing suicide from my outside associates, so they do not know my body fills a suicide's grave ; but so it is.

I think I might throw off a great deal of the unhappy feeling that clings to me, if I could meet a spirit-experience. I think so, from the fact that I cannot find any heaven or rest in any other direction, as yet known to me.

About six weeks prior to my departure, I lost largely at the gaming table; and, what is still worse, I did not lose that which was in reality my My brother's name is Jimmy. My sisters' names worse, I did not lose that which was in reality my are Mary and Bridget, Ann and Margaret. They own; but that which belonged to the kindest and best of mothers-the being who had watched over I'd like to talk to my mother about some things. my infancy, my boyhood, and my manhood, with a care none but a mother can exert. Yes, I caused her to drink from Poverty's bitter fountain. In my

ost souls among rumsellers as there are among mod. orate drinkers. And I will venture to say that one in three of those who profess to be followers of Christ are moderate drinkers. When a man has a desire for anything gettible, he will get it; and if I don't supply it, some one else will, and I may as well take the sin as anybody else.

I made no profession of Christianlty. I was a materialist, according to the understanding of the world; while the friends who have made speeches about me, made professions of Christianity, went to church regularly, listened to the teachings of the minister, and followed one day in seven the rules prescribed by the church, and paid the pew rents, or bought pews - and while they were doing these things, did not forget the outer man. The wants of the inner man were attended to, perhaps; but the hypocritical Christians who took their glass of rum behind the door, must come out before the world and denounce a man before death and afterwards, as a murderer, a dealer of poison, while I but furnished the weapons, and they used them. Now who has got the most to account for, seeing as I made no pretensions, and they made great?

I was just as honest as they. Now who will claim the first and best seat in the kingdom of heaven, I will not pretend to answer, but will leave the ques. tion for them to decide.

I've been dead about seven years. I don't see as I have changed a great deal. I have not had any of the experience pointed out to me by the Christians; and as they have made a mistake on the start. I'm There are a good many of us who would do good There was a time when the earth was entirely sub-

if we could only get the right kind of a wolcome. But when we come to those who profess to know Christ, and who don't know us, we are apt to fall back, and not to come again.

f me, and others of my class, as those friends did I have referred to.

In the first place, be sure you have got Christ; in he second place, be sure you follow in his footsteps; and in the third and last place, be sure you have not only an understanding and knowledge of Christ, but f yourselves; and if you have any doubts, commence in your own hearts; and use your duster there, before you seek to use it in the hearts of your Jan. 18. fellows.

Invocation.

Infinite and Universal Soul! while Nature, with her myriad voices, offers continual praises to thee, we, the highest and grandest of thy works, will not forget theo. We will not forget to lift our soul-offerings to thee from out the altar of mortality and death; we will not forget that we live in thee, and thou art with us ever, though we wander in the

walley and shadow of destruction. We will not forget, oh Divine Father and Mothor, that we are wedded to all other souls in the universe of thought; that though they dwell in hell for a time, they are not without thee; though they dwell in the shadow for years, thy loving arms are around

infinite variety of manifestations we see in life : for the lights and shadows, joys and sorrows, that are everywhere appearing about us. We bless thee for the love thon hast implanted in each individual. Oh God, we see it resting in hell, as we see it in heaven. We feel that thou art everywhere; thy ear is never deaf, thy voice never silent, but that thou art come nearer and nearer unto thee. ~

BY DAVID BARKER.

For we, the children ten,

Are all at home again.

Say not that three are dead and gone forever. Talk not to me of gloom,

And brood not o'er the tomb.

We all are here, and God has not bereft us-Then every grief assuage ; They have not gone far off, but only left us

Like actors on the stage.

And stepped aside behind a sable curtain. Which briefly drops between

FEAR TO DIE ?-THERE IS NO PAIN IN DEATH. "I shall now pass over an almost indefinite period

stand the relation of one to the other. • • • •

globe, vegetation is far more rank than on those

appeared, is uncertain ; but we have good reason to say, that when the vegetable part was sufficiently developed to sustain animal life, then were they brought forth, and of a kind best adapted to a climate of a dense nature. Many of the first races have entirely disappeared from the face of the globe, and given place to those of a more refined or higher nature. 2 0 That animals existed on the earth

long before man, is fully known ; therefore we need not dwell upon this part of the subject, but pass to

them, and they rest on thy bosom. Our loving Father, we would bless thee for the calling us still onward forever, and art bidding us to ing link between the mineral and the animal, so is Jan. 18.

ALL AT HOME.

Drive every care and pain the furthest distance, And they, the two who blest us with existence,

Tell not of Jordan's cold and cheerless river,

Clara Theresa Stevens.

I've come here because I want to find my father ; left him nine years ago; I was then eight years of age. At that time he was in the drug business. My mother died, and left me an infant three days old. I was an only child; my father nurtured me tenderly; watched over me carefully for eight years ; but I took a disease common among children, and left him in consequence. And now I wish to be reunited to him. I wish him to know I can come: that my mother can come; that all who have left their bodies can come, and can make themselves known in some way, if they have only such a body as the one I speak through to you, to use.

We lived in Cincinnati. This is my native place. was born here.

My name was Clara Theresa Stevens : my father's name was William Henry Stevens. Good day, sir. Jan. 17.

Qualities of the Soul.

"Are not the qualities of the soul inherited ? or, does not the child inherit many of its soul qualities from the parent ? or, does not one generation inherit many of its soul-quali-tics from the generation preceding it ?"

Inasmuch as the soul is an absolute and independent essence-independent of all things, and positive to all except Deity, it cannot inherit any of me, embittering my every footstep in life. Whether its qualities, save from Deity; nor can it be in any I am right, or whether I am, wrong, I suppose, if it way affected by the conditions of life in which it is God's pleasure that I should do what I would like exists, or through which it shall unfold itself. The to do by coming in contact with humanity, I shall man of solence well knows that all the primaries of do it. But God has always instruments wherewith the substances in nature are one and the same thing. to work, and I think there are other instruments They are positively alike-identical in their essence and in their nature, and yet what a vast variety of forms nature gives you from the same conditions or elements of life! What a constant variety she spreads out before you! Behold, no two blades of pare their souls for the immortal sphere. grass are alike; no two flowers bear precisely the same hue; no two leaves the same shape. In fact, each unfoldment in nature differs one from another, and yet the prime condition is the same with all.

Too many are apt to suppose that the soul of man is liable to contamination—liable to be affected by its surroundings-liable to fall from its first condition of life; but this is a mistake, and it has grown, not out of nature, but out of man's non-unfoldment.

Again, we proclaim the qualities of the soul are never inherited, except from Deity, and are the same everywhere. This one inherent element prohibits this, and everything in the vast economy of nature proves that we are true in this respect.

. Man is a threefold or triune being. First, he comes forth in manly form, as man the animal. From this he merges into the spiritual. Then comes the immortal-the soul. Here, then, are three distinct, or positive, or absolute elements or conditions combined in the human. And from an intuitive coneption of man's threefold being sprung doubtless the belief in the triune God-the Father, Son, and Holy Ghost, since they are found in the human. The Father, a basis, or foundation ; the Son, the off spring of the former; the Holy Ghost, as sent from, or as found in the Immortal.

Although the qualities of the soul cannot be inherited, except from Deity, yet the manifestations or spirits. One among the number 1 used to be very unfoldments of the soul are always inherited; and thus you see a similarity running through each race think Moses would come back and talk as he does, of beings, descending from parent to child, marking in positive terms the outgrowth of the internal.

But when we resolve the guestion back to its source, when we enter within the Holicst of Holics, we find there is nothing permitted to dwell or to come within that sanctuary, save the God-principle which existed from the beginning, and will exist to all eternity.

wild recklessness, I stripped her of all the comforts that belonged to the external world. If she had upbraided me. I might have suffered less in spirit ; but when made acquainted with her situation, she offered a prayer in my behalf, and begged of me to turn and live a different life. But I had gone too far, had risked too much; had sold not only my own happiness and hers, but that of two others dependent upon me. I said. "I cannot exist in the body as I now feel; I have a right to cut myself free." And I did so. But believe the same evil influences that led me to the wine-oup and the gaming-table, made me commit the last act of my life here. And now I am left to

myself to find my way out of the hell I suffered. Again I say, I doubt whether there is any real goodness in me or not. I feel like one wholly dependent upon his external surroundings for strength. My mother is now free from earth: she has left the toils and cares of mortality; but those who leaned upon her are left in a cold world, and it would seem they have but few to care for them, few to wrap the mantle of charity around them, few to shield them from the poisoned arrows of refined society, so-called.

Now I think if I can have a few conversations with some who were near kindred of mine, I can perhaps make some amends for the past; I can wipe out some of the stains I feel are resting upon needed in the work; and if there are others on earth who chance to see the communication I have spoken, pare their souls for the immortal sphere.

I will pass on now, sir, and give room for others. Jan. 18.

Phœbe Chickering.

I've a favor to ask of you. Some of my family rant me to come here and answer certain inquiries. came here, not to answer them, but to tell my friends I can do so, and I propose to answer them In their own family. If they had really thought I could come here and

answer their questions, they never would have asked me. I know that to be so, for I know just how their minds run.

Now tell them I am in possession of the knowledge they want, and can give it; but not here. My name was Phoebe Chickering. I lived at New Ipswich, N. H. That's all. Good by. Jan. 18.

Moses Peters.

What an admirable faculty some have of building themselves up on the downfall of others. Sometimes they build themselves up on what they consider to be the downfall of others, when in fact they have not fallen at all.

Several weeks ago I made myself known to a fem acquaintances who had convened to talk with the spirits. One among the number I used to be very familiar with, made this remark: "I should not I do not come here because I care for this remark.

but because the nurturing of such principles will injure the ones with whom they are born. So I come upon a good errand.

My name was Moses Peters. I sold rum for a living. Did business on Albany street, New York city. Will not pretend to say I am not sorry for some Therefore fear not, you dwellers in earth-life, for things I did when here, for I am; I wont say I am | learning,

1..

The nine and three, and busied now in dressing Just for another scene.

- I hear their foot-falls tinkling all around us, I see their shadowy forms now flitting by,
- I feel the pressure of the tic that bound us, I breath their teachings of philosophy.

Then drive each bain and care the furthest distance, For we the children ten,

And they, the two, who blest us with existence, Are all at home again.

Untold Riches.

There is a place in Kuttenberg, Germany, called Luthard's Garden. This locality was supposed to be haunted, and many marvelous stories are afloat among the inhabitants, concerning the same. It is somewhat, like the Alhambra, or the former resilence of the Moorish kings of Granada in Andaluto contain untold riches of buried treasure. It is said that some centuries back this garden was owned of great value, after the dinner and dessert were over. as a present; that after dinner, Luthard took the he had a daughter, and the whole of it would be her of the material to the spiritual." dowry at her marriage; that the emperor was chagrined, as he had expected that Luthard would have and that after her death she was compelled to watch from a few types near the equator ?" constantly this treasure; and as to the spirit of her father, he was generally occupied in counting these

riches. Only one day in every year, viz.: Christmas night, the daughter is permitted to leave this cave, and that on such occasions she will appear to some young man in the city, and urge him to follow her, and if he complies, she will lead him to the cave, and after exhibiting these immense riches, he is one had the courage to enter the matrimonial relations with the spectre, although they had been promised as their reward the possession of these mmense riches; while the ceremony was only to compelled to watch these immenso treasures until judgment day. The entrance to this cave is so cunningly con-

structed that even the miners by the closest sorutiny were never able to discover it. • • • • A journeywere never able to discover it. • • • A journey-man hatter, employed in a hat factory near the garlen, was one of those that had followed the spectre ady into the cave, and had seen the immense riches. but had not the courage to enter the marriage state with the spectre ; and when the hour of one struck on the cathedral steeple, he found himself standing before the perpendicular bluff of primitive rock, and could never discover the entrance. To this he was willing auy time to make oath, and take the sacrament to verify the truthfulness of his statement: and he was generally believed by the people of Kutenberg.-Bohemia under Austrian Despotism.

"Pa, is the world round?" "Yes, of course." Well, then, pa, if the world is round, how can it come to an end?"

A handful of common sense is worth a bushel of

corn in the ear. • • • Man, at first, appeared on that part of the earth which lies nearest to the equator, and consequently was brought directly under the controlling influence of the elements which emanate from the centre of life. When he first became an inhabitant of the earth, his body, being so gross, required far more time for the spiritual part to become so far refined as to be prepared for a residence in the higher spheres; consequently the life of man on earth was of much greater length than at the present time; and the animal predominated over the spiritual part of his nature.

You must not suppose that man, who is now an inhabitant of every part of the earth, originated from one single pair. If that were the case, how are we to account for the fact that wherever a portion of the globe is discovered, of sufficient capacity sia, Spain. This locality in Kuttenberg is supposed for man's sustenance, there we find man? How came he there? Tell me how he came here, and I will by an immensely rich citizen of Kuttenberg, named tell you how he came there. All portions of the Luthard; that on one occasion the emperor visited globe have now arrived at the necessary degree of him, and that Luthard served him a dish of jowels refinement, so man is an inhabitant of all portions : refinement, so man is an inhabitant of all portions ; and in the changes that now occur, there is a disemperor, through a secret door, into a large artificial placement of one race to give place to one of a more cavern, where untold riches were shown to the em- elevated or refined condition, in which is more of peror, who asked Luthard what he intended to do the spiritual and less of the animal, going to estab-with this immense treasure, and his reply was that lish the same great principle, viz. : the development

Question by Mr. Rice-"Do we understand by evoted his riches to his service-but it was not so; these teachings that man has been developed sponthat the daughter of Luthard had never married, taneously over the earth, or has he been derived

"As to the number of the original types, it is not important. But that there has been a number, there can be no reasonable theory established to contradict. · O 0 Now, as we have thus far considered man as but an advanced animal, we are to look to the source urged to marry the spectre lady; that of the many from whence came the spiritual part of his being. young men who have followed her to the cavern, not That man, as a spiritual being, has had an existence as long as God himself, we must admit when we consider that from him we emanated, and from him we derive our spiritual existence, and that God canrestore the spirits of the daughter of Luthard and not exist without us any more than we can exist her father to eternal rest, otherwise they would be without him; for he exists as the great whole, and we are but parts; and the whole cannot exist without the parts, any more than the parts can exist without the whole. But, as identical or individualized parts, we do not come into conscious existence until the spirit, or God-principle of our being, unites with the body, giving it form, shape, identity, indlviduality. • • • Now, when matter has become sufficiently refined to admit of the union or ushering in of the spiritual being, we must look for that union. At what particular period in the formation of the body this union is effected, is not clearly comprehended; but that it is before the ushering into the sphere in which you now exist, is fully known to us, from the fact that many spirits exist in the spirit-world that never had a being in the atmosphere of your earth, or, as you would say, were never born in an earthly body. • • • In my next I shall endeavor to show you the advancement

of spirits in the different spheres; and here I shall be aided by our friend, Martin Luther."

FEBRUARY 23, 1861.]

The principle part of the communication just force on our part, but by failure and reaction within quoted was received at our sitting, held at the resi- themselves. Orimes and wickedness always recoil dence of J. P. Henley, the medium, Dec. 6th, 1853. on their authors, whether nations or individuals. He At our next sitting, held at the same place, Decem- or she who trespasses on the rights, or abuses a huber 8th, the communication purporting to be from man brother or sister, is sure to lessen his or her Martin Luther, began as follows:

"Long have you looked with anxious expectation for a manifestation from me, as you have blen inhabitants of the first or rudimental sphere of its current. man's spiritual existence. In what has been com-

degree of refinement for its connection with the me here.

spiritual. Still, the great acting agent which operates thus upon matter is in time destined to be renot fully comprehend it, so vast is the extent of cre- beyond the common vision. ation, numbering, as it does, worlds upon worlds.

which the mind in the material body cannot enumerate; and the number is constantly increasing. Therefore, wonder not when we tell you that nothing short of the Infinite Mind can grasp the whole subject of the refinement of matter to spirit. Still, as I have said, we are compelled to believe that such is to be the final ultimatum. In the rudimental sphere there is continually going on the great work to play for you."—A Word at Parting. of progression, which has its end accomplished only when all matter is brought to that degree of refinement which constitutes a spirit fully sublimated, so

that it becomes a part of the great Positive Mind. As we hope we have succeeded in giving you a slighe idea of what constitutes the first or rudimen-In the dark void of absence rest awhile, tal sphere of man's existence, we shall now endeavor to lead your minds to the verge of the first, then across the dividing line, which you are accustomed to call DEATH, but which in reality is the second birth of the spirit. Here I would say, one great object of all this work is, to divest death of its seeming horror which the false ideas of ages have affixed to it. Why should men fear to pass the ordeal which is but a separation of the spirit from the body? All the pain is in the anticipation of the event. That there is no pain in the final separation, is fully known to us; and the spirit freed from the earthly body is ushered into the second sphere."

• We had been told several weeks before, in a communica-tion from Ionius, that when we arrived at this point in the teachings, he would be aided by Martin Luther.

Philadelphia.

Once more in my periodic rounds the numerous and warm-hearted friends in this city have met and welcomed me to their homes, and again I am feeling It is the olden touch-I know it well, the kind hospitalities of our indefatigable co-laborer, Dr. H. T. Child, where from my pleasant window my eye overlooks Franklin Square, and I behold the squirrels playing about the trees and grounds, apparently full of happiness to the measure of their capacities; and I wonder why my human kindred, with so much greater capacities, cannot also have their measures filled to overflowing with love and joy and gladness; and I still think if we each tried joy and gladness; and I still think if we each tried to make every other happy, it might be accom-plished, and the world would be full of love. But instead, in a large part of our race, we see pride. instead, in a large part of our race, we see pride.

Instead, in a large part of our race, we see pride, ambition, selfishness, envy, scorn, hatred, wrangling, secession, rebellion, destruction and misery. Often my heart bleds and pleads for love to man from man. I hear much of love to God, but see and hear little of love to man, except to myself and a few persons. For myself I have no complaint. My and makes the loved in absence doubly dear. soul is full, and meets its kindred element in thousands of kindred forms from both spheres, and I wonder why it cannot go round to each, to all. Surely there is love enough in God's being, in the Universe, in our world even, if it were cultivated. Why need our people cultivate envy, prejudice and hatred for each other, because they chance to live in | be as correct as possible. different places and conditions? Why need our brethren in the North and South arouse and stir up the basest and worst of passions against persons and the institutions of opposite sections? Is there not a better work for the heart and head? Why not scatter love as flowers do fragrance, as suns do light ? I am a Northern man, with my home, my interests, my feelings in the North. I could not own a slave if I would; I would not if I could. But if I did, he or she should be treated with the kindness due a child—with that love "which all men owe to all, and most to the weak, infirm and poor." Some of my best and dearest friends live in slave States: slave if I would ; I would not if I could. But if I of my best and dearest friends live in slave States ; some own slaves, and I meet them, love them, and enjoy their society, as I do that of Brother Garrison, Brother H. C. Wright, Brother J. R. Giddings, and other dear friends in the North. I never wrangle with them, nor attempt to set up for them my standard of right and wrong. We agree on some points, and these we make a basis for our friendship, and build on them our altar of love. I have never known one of them to treat a slave cruelly. I doubt whether a harmonized , Spiritualist could; but I have known some who even claim to be Spiritualists, and in the North, too, to treat their wives or husbands, and even little children, cruelly; and many who claim to be Christians, do this daily-and they are often loud in their complaints against slaveholders, whose treatment of slaves is better than their treatment of their own children, and ought to shame them into silence. Until the beam of cruelty is out of our own hearts, we are poorly qualified to search for a mote of wickedness in our brother's. I do not believe in fostering accession, nor in yielding to rebellion, nor in acknowledging the right of raids. robbery and plunder, whether of arsenals at Harper's Ferry or Pensacola. But I cannot but think much of the present difficulty in our nation has its cause, however remote; in a want of love, kindness and good feeling, with gentlemanly deportment and humane expressions, on the part of the abolitionists, which, however strong their sentiments and feelings, never could have aroused the baser passions and stirred up the bitter feelings now prevalent in the slave States. It may not be a justification on their part, for two wrongs never-make a right, or justify either. We are apt to charge our present difficulties to political demagogues. To a certain extent, they are the immediate cause. But a more remote cause has brought them to the surface, and given them prominence in the several whirlpools of political commotion, of which they are unworthy, and which they could not have attained but for this bitter element of jealousy and -hatred, which they have used, instead of wisdom and patriot. ism, to attain their positions. I have hoped, I still hope, for a pacific and harmonious adjustment of our troubles, to the satisfaction of at least the border States, after which the engagements in the Western States for the Sun dress, Chicago, Ril, in care of Russell Green, Esq. rebellious ones 2. H be compelled to return, not by i Mas. F. O. Hyzka will lecture in February and March, in

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own happiness thereby, and to narrow the circle of

enjoyment, while every kind act has a sure reward. I did not intend to make this letter political when given to understand that you were to be instructed, I begun it, but thoughts, like straws, will often float jointly, by your friend, whose teachings you have so | in the currents of popular feeling, and I am yet in carefully followed, and myself. • • You are now the atmosphere of the capital, or so near as to feel

Our glorious cause, with its white banner, and municated no reference has been had to any other BINNER OF LIGHT, with its gospel of peace, love and sphere. In this sphere comes the union of the good will among men, is very prosperous here, as in spiritual with the material, or the divine with the Baltimore, and the multitude that gathered on Sunhuman. The main object gained by the elements of day last, bore testimony to the feeling and interest this sphere is the development of matter to a proper awakened and kept up by the speakers that preceded

Mrs. Spence, Lizzie Doten and Thomas Gales Forster, and many others, have a circle of personal fined to a still higher degree, so that the constituent friends here, and a crowd of admirers for their parts shall become parts of the spiritual existence. words of truth and consolation to the mourners and This is what we are taught to believe; but we can- watchers, and the seekers after evidence of a life WARREN CHARE.

Philadelphia, February 5, 1861.

THE SHADOW AT THE KEYS.

BY HENRY MORFORD.

" I played the . Last Rose of Summer' the last thing

The absent fingers touch no more the keys ; The music in them lies as dead and cold As the great statue of Praxiteles In the unchisseled marble lay of old.

And almost seem to leave us each alone.

Midnight and silence ! Let me try the charm Soft spoken through a mist of smiles and tears-Try wizard spells that have no power to harm, And people air without the sorcerer's fears l Set up the chair that held her rounded form ; With revential care unlock the case ; See the white keys where slept her fingers warm-

Then start and shudder at the vacant place !

Vacant? Not so ! ' Is 't fancy? Do I dream ?---Through the thin air a soft, dim outline shows ; I see dark hair down dimpled shoulders stream ; A girlish face from out the shadow grows. The rosy fingers into semblance start, And flicker o'er the i vory. doubly white ; Remoulded by the magic of the heart, She sits before mc-gentle, warm and bright !

But oh, so silent! Does the omen fail When half accomplished? List, with hushing breath Through the still keys there creeps a plaintive wail, Too sad for joy, and yet too sweet for death. It rises like the wind harp-sinks and dies-Rises again and lingers on the ear, Till the Last Rose its helpless sorrow sighs, And its last dew drops gather in a tear.

But nortal touch ne'er moulded sounds like these : Woven in fancy-fashioned by a spell-It is not played but dreamed upon the keys ; From all the realms of poesy and song-From the pure heaven whose harps it may have kissed, There seems a tenderer pathos borne along, That dims the eye sight with a loving mist.

Tears fall-the throat chokes up with silent speech, And the pained heart with sad emotion throbs, As o'er the keys the phantom fingers reach, And the low music wastes in broken sobs.

Western New York; through April, in Vermont; during May, in Lowell, Mass; during June in Providence, R. I.; July in Quincy, Mass. Address 411 April, Spencerport, N. Y. July in Quincy, Mass. Address 411 April, Bpencerpors, N. z. Mas. Avorsza A. Gunnzen will lecture in Eikhart, Yodi-ana, during Fobruary 18 L. Loois, Mo., during March; Golwa land, Ohio, four Bundays of April. Bho will speak in the East-ern States until late in the Full, when she will again visit the West, lecturing through November in Oswego, N. Y. Ad-dress J. W. Currier, Lowell, Mass, box 815, or as above.

BANNER OF LIGHT.

dress J. W. Cuffier, Lowell, Mass, Dox Sio, or as above. Mas. S. E. WANNER will lecture in Lyons, Mich., during Pobruary; at Grand Rapids in March; at Battle Creek, third and fourth Sundays in April. She has no engagements for May, June or July. Address as above. DR. P. B. RANDOLPH will accept calls to speak during the next three months, in Connecticut, Vermont, New York, Rhode Island and New Hampshire. He will also attend the sick wherever he may be. The friends should address him to ence at Restor. at once, at Boston.

G. B. STEBBINS will spend the first two Sundays in March in Datroit, Mich.; the last three in Portland, Mo. Will beir Aassachusetts through the month of April, if his services are required. Address, Ann Arbor, Mich.

E. V. WILSON'S address is Dotroit, Mich. Ho will receive calls to lecture on Spiritualism, in Ohlo, Michigan, Indiana, Illinois, and Canada West. Mr. Wilson is agent for the sale of the Millor and Grimes discussion; also that of Loveland and Granit and Grant.

MISS ELIZABETH Low, trancospeaker, of Leon, Cattaraugus Oo., Now York, lectures at Ellington and Rugg's Corners (Cattaraugus Co.,) overy fourth Sabbath. She will answer calls to lecture in Chautauque and Cattaraugus Counties, -MRS. H. M. MILLER will devote one half her time to lectur ing wherever she may have calls; she is engaged permanently one half the time for the coming year. Address, Ashtahula, Ashtabula Co., Ohio,

MES. ANNA M. MIDDLEBROOK will speak in Philadelphia the five Sundays in March. After that time her engagements are made up to September 1, 1861. Address, box 422, Bridgeport. Conn.

PROF. J. E. OHURGHILL starts for the West, Jan. 1st, 1861 to lecture on the subjects of Phrenology, Psychology, Mag-netism and Olairvoyance. Will speak for the brethren en route.

PROF. WM. BAILEY POTTER will attend to all calls to give lectures (without charge.) on or within ten miles of the Rail-road from Hudson, N. Y., or Worcester, Mass., that may be received at Hudson before Feb. 15th.

JOIN H. RANDAL. -- Friends in the Southern part of Mich-igan and the Northern part of Indiana, who may wish his services as an inspirational speaker, during February and March, will please address immediately to Adrian, Michigan. ORABLES T. IRIST intends to labor in New Hampshire and Vormont, this winter, and friends who desire his services as trane speaker can have them by addressing him at Grafton, N. H.

MRS. M. B. KENNEY, of Lawrence, will speak in Charles-town, Mass., Feb. 24th and March 3d; Leominster, March 10th; Randolph, March 17th. She will lecture in adjacent owns week ovenings. Address, Lawrence, Muss.

Mass Behr, Scougart, of Rockford, Ill., will speak in Dotroit, Mich, Feb. 24th; will receive applications to lecture in the New England States during February, March and April.

ISAAO P. GREENLEAF, tranco speakor, will locturo in Bor-hr, Mass., March 3d; in Portsmouth. N. H., March 17th and 24th. Post Office address, Lowoll, Mass.

MRS. ORRISTIANA A. ROBBINS lectures in Hammonton, At-lantic Oounty, New Jersey, every other Sunday, and will speak in other places in the vicinity when called upon.

HON. FREDERICK ROBINSON, of Marblehead, has prepared a course of lectures on Spiritualism, which he is ready to re peat before societies of Spiritualists.

MISS M. MUNSON, Clairvoyant Physician and Lecturer, Sar Miss M, is authorized to receive subscrip tions for the BANNER.

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

MR. AND MRS. DANFORTE will speak third Suuday in Feb. at. Mysic, Conn.; fourth Sunday at Westerly, R. I.-also az above in March.

OHARLES A. HAYDEN, trance speaker, of Livermore Fall Me., will speak in Cambridgeport, the third Sunday in Kel GEO. W. BROWN, will receive calls to lecture, addressed "Spirit Guardiss," Bangor, Me.

MES. J. B. BMITH'S ongagemonts are made up to May let. Address, Manchester, N. H., after Feb. 14th. MES. ANNIE LORD CHAMBERLAIN (formorly Annie E. Lord)

nay be addressed at Portland, Me.

MRS. C. F. WORKS will speak in Rockland, Me., Feb. 24th; Union, March 3d.

Mns. J. B. FARNSWORTH, (sister of the late Mrs. Huntley,) will answer calls to lecture. Address, Fitchburg, Mass. Mus. J. PUFFER, Healing and Trance Speaking Medium, may be addressed at Hunson, Plymouth Co., Muss.

Mas A. P. THOMPON will answer calls to lecture in the surrounding towns, addressed to her at Holderness, N. H.

ALBERT E. CARPENTER will answer chils to locture in the trance state, addressed to him at Columbia, Licking Co., Ohio. MRS. ISAAC THOMAS, trance medium, will answer calls to ecture in the New England States. Address, Bucksport, Me.

MRS. S. E. COLLINS, No. 85 North Elxteenth street, Phila-leiphia, will answer calls to lecture. J. H.-CURRIER will lecture in Portsmouth, N. H., Feb. 24th; at Gloucester, Mass., March 10th and 17th.

MRS. C. M. STOWE, tranco lecturor, will receive calls to lec-ture. addressed Vandalla, Cass Co. Mich.

; LEWIS B. MONROR'S address is 14 Bromfield st., Boston, in care of Bela Marsh.

MRS. E. C. CLARK will answer calls to lecture, addressed at Lawrence, Mass,

to Bennettsburg, Schuyler Co., N. Y., until further notice.

SPECIAL NOTICE TO INVALIDS. ABSOLUTE REMOVAL OF

CHRONIC DISEASES FROM THE HUMAN SYSTEM.

DR. GREGORIE LAMONT. FROM EUROPE.

Practical Physician for Chronic Diseases, NO. 18 PINCKNEY STREET, BOSTON, MS.

CHRONIC DISEASES positively removed from the system ous, in the almost instantaneous and effications Conzs, is, that Diseases like Saling of the Wenn, Owarian Tumors, In-ternal Ulcers, Spinal Complaints, Hip Diseases, Weak Eyes, do are frequently cured with one operation. It may be well, however, for patients coming from a distance to have a second

however, for patients coming from a distance to have a second operation. Terms for operating, moderate in all cases, and no extra charge will be made when a second or oven a third operation is required. During a tour throughout the United States, I have been instrumental in restoring to a state of perfect health hun-dreds of invalide, most of whom had been given up by every other practice; as incurable. My mode of treatment I con-clude not to explain, or make known at present. Let it suf-flee, that no pain is caused, but little or no medicine is given, and no surgical operations performed, and that it takes but from thirty minutes to one hour for inveterate cases of al-most any curable Chronic Diseases: and so surgi is the effect most any curable Chronic Diseases; and so sure is the effect that but fow diseases require a socond operation—oxcepting Deanness, Epilepsy, Consumption, &c. Exceptions are also made to those almost instantaneous cures, (to broken bones, dislocations, bad curvatures of spine, and maturated tumors.) ,—oven these will be much benefitted, always relieved from pain, and sometimes fully restores. Dr. L. gives special attention to Spormatorrhea, or Semi-nal Weakness. Also, Self Abuse, &c. Likowise, Diseases of Women and Children, and all other complaints peculiar to the female sex. nost any curable Chronic Diseases; and so sure is the effect

to the female sex. Dr. Lamont's wonderful power in the healing art can be

office, in the patients' own handwriting, that have been cur-ed by the Doctor. 4w° Fob. 3.

ed by the Doctor. 4wo For Fob. 8. 1.200 PER YEAR FOR ALL.-Only \$10 capital re-Plates, with Fullam's Fatent Stencil Tools, the only perfect Stencil Tools made. Their superiority over all others ap-pears in the curved side, which is patented, and by means of which a most perfect and durable die is formed, which cuts a beautiful letter, and renders the cutilong of Stencil Plates a very simple and profitable business. Two hours' practice onables any one to use the tools with facility. Young men are clearing from \$5 to \$15 per day with my tools. Circulars and samples seen free. Address, A. J. FULLAM, No. 13 Merchants' Exchange, Boston. 6m Sept. 8.

A VALUABLE MEDICAL BOOK,

anion," pre-A VALUABLE MEDICAL BOUK, TOR both sexes, entitled, "The Medical Companion," pre-pared by an experionced Physician of this city. It treats, first, of Ohronic Difeenses in general; second, of Dis-enses of the Sexual System of both sexes, their symptoms and remedies; third, the Abuse of the Reproductive Powers, and an exposure of advertising-quacks. Sold by W. V. SPENOER, Bookseller and Stationer, No. 64 Washington street. Price, 50 cents; three stamps extra, if seet by mull. 50 conts ; three stamps extra, if sent by mail.

August 18. 13 August 18. 13 August 18. 13 August 18. 13 A GARD....DR. E. WILLS. Electro Physician, and Bistor, MRS. M G. HUNTER, Clairvoyant Healer, would give notice that they will treat patients who may desire to be healed with or without medicine, in their rooms at Bouth Royalton, Vt. Also, we will vist patients at their homes, if within reasonable distance. Likewise, give written exami-nations by receiving the name by letter. Pfonse give us a call. The poor will not be sont away empty. All charges will be reasonable. Accommodations will be as g65d as in any other place in the country. We are located within ten rods of the Railroad Station. DR EZIA WILLS, MIS, M. G. HUNTER, South Royalton VL, Jan. 10, 1861. If J20.

MRS. A. C. LATHAM, of New York, Physician and Mo-dium. Clairvoyant Examinations and Communications, Healing and Prophery, Descriptions of Development, Spirit-ual Surroundings, Prospects, otc. Her power to relieve dis-trease and rostore to health should be tested! All diseases reated with magnetism and slight natural remedies. Be sure and avail yourself of her peculiar talent to see those things which it is for your good and happiness to know. Terms of treatment moderate. Examination or interview.

· \$1 No. 14 Oliver Place, leading from Essex street, Boston, an. 5. Sm⁹ Jan. ö.

Notice of the second se

Nativilles written when desired. Charge, \$3. N. B. Prof. H. promises no more than he can accomplish Sept. 15.

Mas. E. O. CLARK will answer calls to lecture, addressed at Lawrence, Mass. George M. JACKSON will receive calls to lecture, addressed to Bennettsburg, Schuyler Co., N. Y., until further notice. REAV. JOIN PERFORT may be addressed, as usual, at West tf

EXAMINATIONS. Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a pack age of medicine suffleient to cure, or at Yeast to confer such benefit, that the patient will be fully satisfied that the contin-uation of the treatment will cure. Terms, \$5 for examina-tion and medicine. The money must in all cases accompany the latter JOHN BOOTT. the letter. JOHN SCOT N. B. Recipes and medicines sent by express to any f of the country on receipt of from five to ten dollars, as case may require. Be particular, in ordering, to give name of the Town, County and State in full. J. i

in advance, so we can be prepared for them.

Rew York Adbertisements.

The Early Physical Degeneracy of AMERICAN PEOPLE.

JUST PUBLISHED BY DR. STONE, Physician to the Troy Lung and Hygicnic Institute, a Treatise on the Gausses of Early Physical Decline of American Feople; the Gausse of Nervous Debility, Consumption and Marssmus,

Nervous Debility, Consumption and Marasinus. This work is one of high moral tone, written in chaste, yet thrilling language, and appeals directly to the moral con-sciousness of ALL, PARENTS and GUANDIANS especially, do-tailing scientific and reliable aids and treatmont for cure. It will be sont by mail on receipt of two 3 cent stamps. \mathcal{FAT} Parents and Guardians! fail not to send and obtain this book. Young Men 1 fail not to send and get this book. Ladies 1 you too, should at once secure a copy of this book.

A Word of Solemn, Conscientious Advice to those

A Word of Bolemn, Conscientious Advice to those who will reflect! A class of maladices provall to a fearful extent in communi-ty, dooming 100,000 youth of both sexes, annually to an early grave. Those diseases are very imperieatly understood. Their external manifestations or symptoms, are Nervous Dobility. Relaxation and Exhaustion; Marasmus or a wasting and con-sumption of the tissues of the whole body; shortness of breathing, of hurried breathing on ascending a hill or a flight of stairs, great palpitation of the heart; asthma, brenchitis and sore throat; shaking of the hands'and limbs, aversion to society and to business or study; dinness of eye alpht: loss

of stairs, great palpitation of the heart; asthma, bronchitis and sore threat; shaking of the head; and limbs, aversion to society and to business or study; dimness of eye sight; loss of memory; dizziness of the head, nouralgie pains in various parts of the body; pains in the back or limbs; lumbago, dys-popais or indigection; irregularitity of bowels; deranged sections of the kidneys and other glands of the body, as leu-corrhear or fleur albus, &c. Likewise, epilepsy, hysteria and nervous spasms. Now, in ninety-nine cases out of overy one hundred all the above named disorders, and a hest of others not named, as Consumption of the Lungs, and that meet insidious and wily form of Consumution of the Spinal Norvos, known as These Dorsates; and Tubes mesenterice, have their seat and origin in diseases of the Priver. Vicera, lience the want of success on the part of oil school practice in treating symptoms only. Dr. Andrew Stone, Physician to the Troy Lung and Hygien-fol natitution, is now engaged in treating sing to modern maladies with the most astonishing success. The treatment adopted by the Institution is new; it is based upon scientific principies, with new discoveror remedies, without minerals or poisons. The incilities of cure are such that patients can be cured at their homes, in any part of the country, from ac-curate descriptions of their case, by letter; and have the medicines sont them by mail or express. Frinted interroga-tories will be forwarded on application. ASP Consumption, Catarrh and diseases of the threat, cured as well at the homes of patients as at the Institution, by sending the Cold Medicated *Thaking Balamic Forgors*, with inhale f, and mple directions for their use, and direct corro-spondence. The system of treatment which has been found so univer-

spondence.

The system of treatment which has been found so universally efficacious, practiced by this Institution for Consump-tion and Throat Disease, is the Cold Balsamic Medicated Va-pors—one of the new developments of the age.

Patients applying for interrogatories or advice, must in-close return stamps, to meet attention.

223 The attending Physician will be found at the Institu-tion for consultation from 9 \blacktriangle . x. to 9 P. x., of each day, Sundays, in the forenoon

days, in the forenoon. Address, DR. ANDREW STONE, Physician to the Troy Lung and Hygonio Institute, and Phy-sician for Discases of the Heart, Throat and Lungs, 96 Fifth-st., Troy, N. P.

TO FEMALES MRS. DOCTRESS STONE.

THE MATRON OF THE INSTITUTION, THE MATKON OF THE INSTITUTION, Who is thoroughly read and posted in the pathology of the many afflictive and prostrating maladies of more modern origin, will devote exclusive attention to this class of diseases peculiar to her sex. Among the many diseases daily met with, and which she treats with unheard of success, are chronic inflammation and ulceration of the womb. The Medicated Ascending Douche : a most important cur-ative, for arousing the nervous forces. Price, \$4 and \$6. ' Females can consult Mrs. Doctress Stone, confidently, by letter or personally. Address MRS, N. O. BTONE, M. D. Feb. 2. 1y Matron to the Institution, Troy, N. Y.

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SPIRIT AND MAGNETIC PHYSICIAN.

Britin T AND ALGORIZIO FILISICIAN. This being an ago when almost anything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been reliev-ed or cured at the Scott Healing Institute, and satisfy them-selves that we do not claim half, what in justice to ourselves we could. We have taken a large, handsome, and commodious house We have taken a large, handsome, and commodious house for the purpose of accommodating those who may come from a distance to be treated. If the and Cold Water Baths in the house; also Magnetic and Medicated Baths, adapted to peculiar complaints. If fact, we have made overy arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January propares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon

themselves or friends under our treatment, may depend upon great relief, if not an ontire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two

MOVEMENTS OF LECTURERS. Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call atten tion to it during their lecturing tours. Sample copies sent ree. Lecturers named below are requested to give notice of any change of their arrangements, in order that the list may

MRS. AMANDA M. SPENCE will lecture in Providence, 4 Sundays in Bob. Bangor, 5 Sundays in Maroh. Oambridgeport 5 Sundays in April. Taunton, 4 do in May. Address, the above places, or New York City.

MISS L. E. A. DEFORCE will lecture at Cleveland, Ohio, MIRS L. E. A. DEFORCE WILl lecture at Cleveland, Ohio, during the month of February-address care of Mrs. II. F. M. Brown; at La Crosso, Wis., in March; at Decorah, and Davenport, Iowa, in April; at Plymouth, Mass., in May; Providence, R. I., in July; Quincy, Mass., Aug. 4th, 11th and 18th; Baratoga Springs, N. Y., Aug. 95th, and Sept. 1st; Put-nam, Conn., Bop. 8th and 15th; Concord, N. H., Sopt. 22d and 39th; Forliand Mo., in Oct. Applications for wock evening lectures, addressed as above, will be received.

WARREN CHASE loctures in Philadelphia, four Sundays of

prices. MISS A. W. SPRACUE will speak in New Haven, first and second Bundays in April. She will travel in the West next season, commencing at Oswogo, N. Y., first Sunday in Aug., and is now making suggerements for Ohio and Michigan. Those wishing to be included in the route will please write as soon as conventent.

MISS EMMA HARDINGE will locture during February in Chicago, and adjacent places, (address care of Russell Green, Esq., Chicago); during March in Boston, address, care of Bela Marsh, publisher, 14 Bromfield street, Boston, Mass. In the Spring, Summor and Fall Miss Hardingo will locture in

N. FRANK WHITE will lecture the two last Sundays in N. FRARK white will focuse to two has buildys in February in Beloit, Wisconsin; the five Sundays of April at Battle Creek, Mich.; the two fast at Toledo, O.; the four Sundays of May at Detroit, Mich.; the five Sundays of June at Oswego, N. Y. Address, through July, at Seymour, Conn. Applica-tons from the cast should be addressed as above.

WINNE L." WADSWORTH SPOAKS in Torre Hauto, Ind., Fob. 17th, and 24th; Evansville, Ind., March 3d and 10th; At-ticn Ind., March 17th and 24th; Rensentear, Ind., March 31st; Eikhart, Ind., April 7th and 14th; Sturgis, Mich., April 21st and 28th; Adrian, Mich., May 5th and 12th; Toledo, O., May 19th and 26th; Detroit, Mich., fivo Sundays of June; Lyons, Mich., four Sundays in July. Address accordingly.

Miss Rosa T. Argner having returned from Now York State, where she has been lecturing the last three months, will remain in Beston until the latter part of the winter, when she leaves for the South and West. During her stay in Boston would make orgagements to lecture in Boston and vicinity, and also to attend fuperals. Please address her at 26 Allon street Beston. 32 Allen street, Boston.

SZ ALION SUFECT, DOSIGN. MINS, MARY M. MACTEMBER will flecture the third and fourth Sundays in March in Cambridgeport, Mass.; the last Sunday in March and first two Sundays in April in Bos-ton; the last two Sundays in April at Taunton; four Sun-days in June at Portland, Me. She has no orgagements for February.

February, H. B. STORER will speak in Bangor, Me., and vicinity, dur-ing February; first two Bundaysin March in Portland, Me.; three last in Putnam, Conn.; first twoof April in Providence, R. I., and during the month of May in Oswego, N. Y. Friends in towns near these places, who desire week evening lec-tures, should address bim at either of the places named above. Mrss Lizziz Dorzy will speak the two last Sundays in Feb. In Boston; the five Sundays in March, in Providence; last two in April, in Willimantic, Ct.; four Sundays in June, in Lowell, Mass. Address, Plymouth, Mass.

LEO MILLER will speak in Cambridgeport, fourth Stra-day in Feb., and first Sunday in March; in Quincy, spo-ond and third Sundays in March; in Philadelphia, four Sundays in May, Mr. M. will nonwer calls to lecture week ovenings. Address, Hartford, Ot., or as above.

J. W. H. Toomsy is prepared to answer calls to lecture through the week, on Physiclogy, Toenferamontal Philoso-phy, and the Laws of Health, Mirth and Cheerfulness. On Sundays, he lectures on the Philosophy of Spiritualism-when needed. Address, Cleveland, Ohlo.

Mush Reason Audress, Cloyenand, Onto. Mus. FANNY Burnafix FELTON, by the request of old friends, has returned to Boston and renowed her course of *Select Circlet* during the week. She will still remain in the lecturing field, and speak on the Sabbath, in places not too remote, Address No. 25 Kneeland street, Boston

remote. Address No. 25 Autoriand Sirect, Boston H. P. FAINFIELD Speaks in Oswego, N. Y., in Fehr, in Chi-cago, Ill., in March; in Toledo, O., two first Buridays in April; in Adrian, Mich., third Sunday of April. Would make engagements in the Western Elates for the Summer. Ad-

Medford, Mass. Boston Zdbertisements. TO THE AFFLICTED! CHARLES H. CROWELL

Medical Medium, ROOMS. NO. S 1-2 BRATTLE STREET. BOSTON.

(Banner of Light Building.) WF Mr. O. is controlled by a circle of reliable Spirit Phy-

sicians, who will examine patients, give diagnoses of all diseases, and prescribe for the same. These who reside at a distance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them.

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

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

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AST Persons intending to visit the above institution for

233² Persons intending to visit the above institution for reatment, are requested to give a few days' notice, to avoid onfusion on their arrival. Those who desire examinations will please enclose \$1,00, slock of hair, a return postage stamp, and their address office hours from 9 A. M. to 12 M., and 2to 5 P. M. The dector would call particular attention to his invanable DIAPULY (CORDINAT)

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



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Mov. 5. M. R.S. ISABELLA LANG, public speaker, under the in-fuence of the Spirit of Truth. All lotters may be ad-dressed at present to Mrs. Isabella Lang, No. 2 Hingham st., Boston, Mass. 2w Feb. 9. Messea at present to arts, isnocia haug, NJ, 2 inigital su, Boston, Mass. 2w Feb. 9. a MRS. B. K. LITTLE, Test Medium and Medical Olairvoy-ant, No, 35 Beach street, two doors from Albany street, Terms, \$1 per hour; written examinations, by hair, \$2. Nov. 17. tf Mov. 17. M.S. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-main a distance and be oxamined by euclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. 3m Nov. 17.

Nov. 8.

Aminatons and prescriptions, 5 t cach. Sin Nov. 17. SAMUEL II. PAIST, a blind Medium, having been devel-oped as a Healing and Clairvoyant Medium, is prepared to examine and treat cases of disease. Address for the pre-sent. 634 Race street, Philadelphia. tf Nov. 17. M KS SUBAN P. TARBELL, Medical Chairvoyant, has taken rooms at the corner of Jackson and Division sts., MILWAUKEE, Wis. Examinations, \$1. tf Pob. 2,

 MRS. L. F. HYDE, Writing, Trance and Test Medium, may be found at 48 Wall street, Beston.

 August 25.

 MRS. S. J. YOUNG will continue her private and public officies as disual at 33 Beach street, until the first of April, 1861.

Milles JENNIE WATERMAN, Trance and Test Medlum. B 8 Oliver Place, from Essox street. Terms according to time. <u>4mo</u> Dec. 22.5 MRS. MARY A. RJOKER, Trance Medium, Rooms No. 145 Hanover street, Boston. Sm^o Dec. 22. MRS. C. A. KIRKHAM, Seeing and Tranco Modium, 140 Court street, Boston, Mass. 3m Jan. 12. GRACE L. BEAN, Writing Test Medium, 70 Leveret fstreet, Boston. Im^o Feb. 10. R. P. COER, HEALING MEDIUM, Hannibal, Missouri.

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Corner of Blackstone and Cross Streets, Havmarket Square, near Boston and Maine Depot, Boston. ABP Baggage taken to and from the Boston and Maine Depot free of charge. March 31.

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No. 25. Lowell Street, Boston. 25 Fee-orai-50 cents. A Circular of Terms for writing Nativities sent free. if Nov. 3.



MRS. METTLER'S CELEBRATED CLAIRVOYANT MED-M RS. METTLER'S CELEBRATED CLARVOY ANT MED-\$1 and \$2 por bottle; Linimont, \$1; Neutralizing Mixture 50 cents; Dysentery Cordial, 60 cents, Elixir for Cholera, Wholecale and retail by S. T. MUNSON, June 2. tf 143 Fulton street, N. Y.

MRS. W. B. HAYDEN,

TEST MEDIUM AND MEDICAL CLAIRVOYANT. No. 64 EAST 22D STREET, New York. Examinations for dis-case when present, \$2,00; by a lock of hair, verbally, \$3.00, when written, \$5,00. Sittings two dollars per hoar for one Sector 29 Sept. 22. or two persons.

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THE BEST IN USE !-- One dollar will pay for a groce sont to any address by mail, postage paid. Dec. 8. tf J. P.SNOW, Hartford, Conn. HUTCHINSON'S REPUBLICAN SONGSTER,

TDITED by Jons W. HUTCHINGON, OR of the well-known The family of singers, embracing also a \$25 prize song. Price by mail 10 cents. A liberal discount to Dealers and Clubs by the hundred or thousand. Just published by O. HUTCHINSON, 67 Nassau street, New York June 16.

Spirit Preparations.

GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 86 BOND STREET, NEW YORK.

COOSIANA, OR COUGHI REMEDY. This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumplive Complaints; and as it excels all other remedies in its adap-tations to that class of discases, is festined to supercode their use and give health and hope to the safflicted thousands. Price 25 cents. Price 25 cents. PILE SALVE.

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

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

SPIRIT EMBROOATION. For Tetter, Erysipelas, Sait Rhoum, and all Scrofulatio eruptions of the skiu, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

to cure in all ordinary cases. Price, \$1. OANCER SALVE. This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to officet a permanent and positive cure, no matter how aggra-vated the case. It will be found triumphanly officacious of itself alone, in cases where the part effected is open; and whon Dr. Scott's services cannot be obtained, these of any good medium, whese powers are adapted to such complants, will answer the purpose. Price, \$10. RHEUMATIC REMEDY. This proparation is guaranteed to cure all kinds of inflam-matory rheumatism, and will leave the system in a condition that will positively forbid a roturn of the disease. Price, \$5 per bottle. For \$10 a positive cure will be guaranteed. ALATIANA, OR HAIR RESTORATIVE.

ALATIANA, OR HAIR RESTORATIVE.

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

BE PARTICULAR.

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

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

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Where may be found pure Homespathic Medicines, in Tine-tures, Triturations, Dilutions and Medicated Pelets; Medi-cine Cases, for physicians' and family use of all kinds and sizes; Viais, of every description; Corks, Labels, Giobulcs, Sugar-of-Milk, Arnica Flowers and Plastors, Alcohol; Books

Sugar-of-Milk, Arbica Howers and Finstora Alconoi; Books on Homeopathy, d.c. N. B.-All medicines sold at this establishment are pro-pared by D. White, M. D., formerly of "White's Homeopathia Pharmacy, "St. Louis Mo. The attounated preparations are manipulated by the celebrated Dr. John Scott, one of the greatest healing mediums in the world. Address, D. WHITE, M. D., 36 Bond street, New York, July 7. Ly

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Pearls.

And quoted odes, and jowols live words long, That on the strotched fore-finger of all time, Sparkle forever."

THE VOICELESS. We count the broken lyres that rest Where the sweet walling singers slumber, But o'er their silent sister's breast The wild flowers who will stop to number ? A few can touch the magic string. And noisy fame is proud to win thom ; Alasi for those that never sing, But die with all their music in them.

Nay, grieve not for the dead alone, Whose song has told their heart's sad story-Weep for the volceless who have known The cross without the crown of glory ! Not where Loucadian breezes sweep O'er Sappho's memory-haunted billow, But where the glistening night-dews weep, O'er nameless sorrow's churchyard pillow.

O, hearts that break and give no sign Bave whitening lips and fading tresses, Till death pours out his cordial wine, Blow-dropp'd from misery's crushing presses, If singing breath or echoing chord To overy hidden pang were given, What ondless melodies were poured, As sad as earth, as sweet as Heaven .-- [Holmes.

Worldly prosperity is a much greater drain upon our enegies than adversity; there is no spring, no elasticity, it is lill walking through life on a Turkey carpet.

-

GLOBY TO GOD. What endden blaze of song Spreads o'er the expanse of heaven ? In waves of light it thrills along, The Angelic signal given, "Glory to God I" from yonder central fire Flows out the echoing lay beyond the starry choir ; Like circles widening round Upon a clear blue river, Orbafter orp, the wondrous sound Is echoed on forever: "Glory to God on high, on earth he peace, And love toward man of love-salvation and release." [Keble

The lot of adveralty is at times and, but deeply so when th hypocrite sounds his horn of robuke in your cars, and r. oaches you with keen words in the midst of your tears.

MARTYRS.

A patriot's blood may earn indeed, And for a time insure to his loved land The sweets of liberty and equal laws; But martyrs struggle for a higher prize. And win it with more pain. Their blood is shed In confirmation of the noblest claim-Our claim to feed upon immortal truth, To walk with God, to be divinely free, To soar, and to anticipate the skies .- [Cowper.

In every worthy, generous, holy impulse, all Heaven bos a part; at our selfishness, waywardness, and crime, all Hea en recoils.

THE NEAT Oh, hearts that never coase to yearn! Oh, brimming tears that no'er and dried ! The dead, though they depart, return, As if they had not died I

The living are the only dead ; The dead live-nevermore to die; And often when we mourn them fied, They never were so nigh i

A life of full and constant employment is the only safe at happy one.

MATTERS IN NEW YORK.

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

Sunday Morning, Feb. 10, 1861.

ANGER.

The ancient philosopher, Seneca, says that the highest attainment of the human mind, brighter an +

BANNER OF LIGHT.

the people, a struggle for the first grasp of the public they would have been plunged into all manner of disproperty, as the first step toward the full gratification of sension and confusion. sension and confusion. The carliest form of government of which we

inhallowed pride. unhallowed pride. It is now a disgrace for an honest man to seek for i office, so long has it been profaned by the occupancy of selfish and ambitious men. If you desire an im-mortality of ignominy, seek power through the attain-ment of office; to thrust a finger in the governmental pie; to play some part in this farce of administration, this burie-que on all that most glorifies the history of humanity. In this civilized country—in this Christian age—the better sense of the community is quelled and terrified by a few actors on the political stage, who seek, by bellowing and grimnees, to rule amid the ruin they have made. And those who do not join in this attemptrate nevertheless so anxious and intent upon the gratification of their petty vanity and the preservation of their interests, that they have lost sight of their most cherished principles. This is selfishness run wild—this is the consequence of passions and prejudices becoming uterly perverted It is now a disgrace for an honest man to seek for have any record—viz., the Egyptian, was doubtless modified by the influence of this intellectual race. Next. in order of time, we have the Chinese, the Abys-

of passions and prejudices becoming utterly perverted and predominant. Here we have the picture of a great nation playing a game with itself, which must result in its own destruction. On all this, other nations look with a contempt which they bestow equally on that party which will not adhere to its convictions of right, and caring nothing for what it may hitherto have professed and effected. This spirit of individual selfishness already sets at

have professed and effected. This spirit of individual selfishness already sets at naught all the dignities and courteries which belong to the just administration of any government; and ruin and anarchy will be the sure consequences of its final success. This is but an example of what prevails is a success. an in a depredations with the excused, as being for the benefit of the church; and, though he never express a word of sympathy with the right, though he dares not defend the cause of justice and humanity, still he is though to go for "the things that make for peace," and passes for an advocate of revealed religion. Such the men who too often attain the bighest public influ-ence—by bullying the crowd into the acknowledgment, as great and commanding, of qualities which, if fairly tested, would sink them beneath contempt. Argu-ments which pass current in our Congress often pro-ceed from this source; and we have often seen reason-ing unanswerable by the intellect met, on that field, by ridicule, anger or physical violence.—And we have now the vidiculous spectacle of a great part of this nation, so noted for intelligence and morality, run-ning mad from mere lack of self control. Not being able to overthrow certain delintive propositions at the ballot-box, they have taken refuge in bullying and ballot box, they have taken refuge in bullying and

menace. Was ever such a farce played in national affairs? and Was ever such a farce played in national affairs? and did ever a nation so long submit to it? Our freedom, intelligence, boasted self-command, with all the lib-eral concessions hitherto made, are as nothing in the face of this supremely contemptible agitation. If you have no more integrity and self control than this, better submit to some despot in whose repressive pow-ers you can confide, who, having the greatest amount of selfishness, can make you crouch at his footstool, rether than to those who can command neither your rather than to those who can command neither your

While I honor firmness, and believe that it may be

Next. In order of time, we have the Chinese, the Abys-sinians, and other nations, whose forms of government are now unknown to the world, though, like the tor-mer, they were connected with religion. The ancient Greeks, when ruled by monarchy, still paid more re-spect to individual rights than most other nations, in which they imitated the Egyptians, to whom, in fact, we may trace the origin of those rights. Afterwards, they avere carried out by the republies of Greece and Rome, and, after their extinction, in the Italian repub-lics of the middle ages. The origin of the Russian government is to be traced to the Greeks, who took theluge in the north after the fall of the Lower Empire. Long unknown and despised, it owes its present posi-tion entirely to the advance of civilization around it, it to the religions instincts of its people, and the supe-triority of one or two Individual rulers. Certainly the great source of government in civilized. Christian countries, belongs to the ancient Egyptians; but the heathen governments may be traced so far back that if we have the duct a tight. The Chinase, for inheathen governments may be traced so far back that we lose the clue to their origin. The Chinese, for in-stance, has always existed, as far as we can plerce the night of antiquity, and its peculiar form of religion seems to be the cause of its imperviousness to Chris-tianity; but this isolated condition seems now giving way before the progress of Christian arms. Greece, which was the first to recognize human rights, has rum and anarchy will be the sure consequences of its final success. This is but an example of what prevails in all classes of society. Wherever we turn we find that he is the greatest man who has succeeded best in satisfying this spirit—if not by open dealings, and in the regular course of business, then by fraud and trenchery. He who has thus gained the most power is the best Christian, as being able to contribute most toward building churches, etc.; no matter what the and inciples or private character of the man—may, all his depredations will be excused, as being for the boraff of the solutions will be excused, as being for the cism is not so great in its despotio terrors; for the Romish Church has been much allected by the advance of civilization, and the revolutions in various pations. The Catholicism of Italy is very different from that of France or Austria: and, indeed, in Italy its authority and passes for an advocate of revealed religion. Such hypocrisy is far worse than the most open displays of immorality, for it tends more to the encouragement of wrong. No; give us that man who can control his passions, who is not a slave to anger, and, like him who, on the stage, speke the language of inspiration, "we will wear, him in our hearts of hearts." For, remember, it is not selfish ambition, nor the pomp of royalty, nor the hypocritical garb of sanctity, nor the laurel wreath of the conqueror, unless watered by the tears of self-control and self-sacrifice, which makes men truly great and powerful. It is he who has most self-tontor that can best control the world. And that the direction of right, will be found to be he who has most command of himself. Anger is necessary to the power of self-defence; and righteous resentment sometimes is involved in the exercise of legitimate mental functions; but anger, beis least-because it there has its seat-because of the regueous resentment sometimes is involved in the futtor ind the election of a new rules. This mode of exercise of legitimate mental functions; but anger, be-cause a leading and controlling sentiment, is of all things the most debasing, and, as well as fear, always fuence of a just and well balanced soul. A person who cannot command his temper is always in trouble to grave the temper is always in trouble they are too much subjected to the caprice and blun-they are too much subjected to the caprice and blun-they are too much subjected to the caprice and blun-they are too much subjected to the caprice and blunand turmoil-often finds it impossible to accomplish ders of those who are employed to represent the mon-his undertakings, and is never respected, even by his arch, who is little more than a puppet in their hands. dearest friends. The man who uses passion in place of argument is a man without brains. Yet such are the men who too often attain the highest public influ-and vile monarch, who may be the real cause of the tage that, under this form, there can be no such thing as a suspension of government or the laws. The death of the monarch causes no vacancy on the throne, and all the functions of government proceed without interruption or disturbance. The States of Germany, after many vicissitudes, are, perhaps, more subject to tyranny than any other more

archies; for the tyranny of petty sovereigns is the most debasing and intolerable—though in this case it is somewhat tempered by the general progressive spirit and intelligence of the people. Italy has slivays been to the civilized world a theatre for the two and forward forward between the hear

for the tragedies and farces of history; she has been the prey of all the ambitious tyrants who have sought to guin coutrol over her. The fact that she holds the tyrannes which have ruled and devasated her cicles, and, particularly, Rome. [The speaker proceeded to speak of the history of Italy, as connected with the failure of republicanism in that country.] We now come to the republican form of government. We perceive this to have been always a failure; and

While I honor firmness, and believe that it may be necessary to use the strong arm, yet I believe that in defence of our national integrity and principles, it can be employed without anger. When a ohild, I would laugh on being told that God was angry with the wicked, every day. Then, I thought, God must be wicked, every day. Then, I thought, God must be worked, every day. Then, I thought, God must be worked, every day. Then, I thought do not mortals, and haw can he have time to love such little children as I, haw can he have time to love such little children as I, who try to love him sometimes? I puzzled my brain over this problem till I arrived at the age of manhood, when I discarded the idea that an all-wise and all-benevolent Being can ever be angry at lawlise and offences which may sometimes be caused by his own neglect. Not the so-called wrath of God is something different from strong arm of military force ; a republic has no such refuge. So long, therefore, as any such government contains within itself the sources of inquietude and re-bellion, it can never be secure against utter destruction, -for revolution is its only resource against anarchy We do not condemn this form of government; it has been, hitherto only too high for the masses who live under it. The will of the majority expressed at the ballot-box is the only power capable of settling domestic difficulties in this republic. That of Rome, perhaps, was stronger, inasmuch as, in great emergencies, she could resort to military force with his bitterest enemies. Not so: but he who can in great emergencies, she could resort to military force cease to rage, by the exercise of self-control, is the nearest to Him who controls all things. Ye who are high in places of trust and honor, re-member that most is not to be gained, at the present juncture, by loud and angry appeals to brutal power; but that there is a power of justice which send its arrows to the mark more surely, and which banishes defamers more effectually by a scourging silence. Never speak with a view only, or chiefly, to the present approbation of your audience. Rather let given up to demagogues, we venture to assert that the destruction of this government is inevitable—for it nev-er can be reconstructed upon its former basis. We seem following in the footsteps of the Mexican and South American Republics, in which each representative of the people imagines himself endowed with the right of aggression and conquest against other nations, and his own political opponents—and thus is the means of dooming his country to anarchy and ruin. What other nation in the world but envise the position of our own : with its institutions of learning, its attain tually, thrown themselves into the arms of anarchy-while the North may be plunged into a worse condition than this. I trust the rightful prerogative of the peo-ple may be exercised in time-and, whether union or disunion-there may be no sectional party decision. no resort to coercion : and an unanimous vote in favor of that form of government which has hitherto carried Last evening, the attention of my number of human rected to the general ideas and principles of human government. On till occasion, we purpose to give you, in continuation, but more explicitly, our views in continuation, but more explicitly, our views of the humbled to the dust. I trust it may not be so you, in continuation, but more explicitly, our views failure: the bulks, i fruid and glothous, not bus sourd, to more the present governments of the carth—to trace, histotically, the origin of these differences, and point out the absolute necessity of mitting the vexed questions to the vole of the people republican government, The principal forms of gov-nerment are three in number, viz., monarchial, in other refuge from bloodshed, anarchy and despotism. The prospect is not a pleasant one, but you should look it in the face. Let each and every citizen regard bis vote on this question as if on it alone depended the lives and fortunes of his compatriots and the success and glory of the highest and holiest form of government even known upon earth.

fs made for the necessary imperfection of the medium, nor for the fact that minds of a superior order cannot utter themselves adequately through an inferior grade of intiligence. A notion prevails that the communic caling spirit must be so far advanced beyond his carthly standpoint that you would not be able to recognize him. Now this postulate itself 1, absurt. The aim of the second this objection is; evidently, to finangurate a new by-pothesis, which shall deny that spirits speak at all through trance mediums. But no sound spiritualist, new, will take any of their utterances for more than they are intrinsfeally worth. Yet, it should, in fair elements. How much we have to pass through in learning to spell 1 no mind can ever form a grammati-cal sentence until long schooled in the art of letters; and yet trance mediums are supposed, in their own state, to transcend all authorities, on subjects they are profoundily ignorant of 1] The speaker brought for-spirits speaking through medium's soif. The appearance of a spirithand. The real question is, is it a spirit a teali, the burden of proof lies on those who be a spirit at ell, the burden of proof lies on those who state, to transcend all authorities, on subjects they are profoundily ignorant of 1] The speaker brought for-spirits speaking through medium's soif. The character of the communication, and the powers of this may for the madigenes, when he has faith-tia spirit at all, the burden of proof lies on those who be a spirit at all, the burden of proof lies on those who as a class, from which I shall do my best to rea sfigma has been impliedly cast upon trance medi-ums, as a class, from which I shall do my best to relieve them.

DR. HALLOCK.—Since justice, as well as charity, should begin at home, we should repel unjust criticism, which works perversion of all honest conclusions. The question is not if spirits manifest themselves, nor if mediums are inspired; and yet my friend argued as though it were, thus doing himself injustice, and be coming implicated with the fallacies of those whom he cudorses. The simple question is, whether the naked testimony of the medium is evidence, as to the source of his inspiration. When a medium claims to be in he be Mahomet or Swedenborg, is his assertion evi-the the fallacies of use sources of determined by othe means, but in discussing those means, we do not deny that Mrs. Hatch is, and the apostle Paul was, inspired by spirits, and uttered theil be, militate against the use or value of mediums, or give any ground for taking the alarm on their behalf? It is inspiration, one of which is, his production of his inspiration, one of which is, his production of his inspiration, one of which is, his production of his inspiration, one of which is, his production of his meansly which must determine the real sources of his inspiration, one of which is, his production of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his meansly which must determine the real sources of his me DR. HALLOOK.—Since justice, as well as charity, should begin at home, we should repel unjust criticism, which works perversion of all honest conclusions. The question is not if spirits manifest themselves, nor t mailing are include and not not find argued as The speaker produced a photographic fac-simile of a large with the speaker produced a photogr

The speaker produced a photographic fac-simile of a spirit-drawing, recently made in that room through spirit-drawing, recently made in that room through Mrs. French, and it was passed round, for inspection, by those present. Ho then proceeded to narrate what had occurred to him that evening, just previous to his arriving at the Conference. He had stepped in at Mrs. French's, where a drawing had been produced through her, at the request of a young lady in the house, who had suggested the design—willow-tree bending over a tomb—in the space of a quarter of a minute, on unprepared paper. The artist purported to be a young lad, who had been known, when on earth, to many present. However this might be, the drawing itself was evidence; it bears the car-marks of another life, because transcending any artistic power in this, is the manner of its production. Whenever any case of trance-speaking shall contain equally inany case of trance-speaking shall contain equally in-that side of the veil, just as the medium, acts, on any case of trance-speaking shall contain equally in-dubitable proof of *individuality*, I-shall dismiss my side, with us. The testimony of the medium, that these claims, that as Theodore Parker bimedia to all the area dozen spirits present in one constant to the second state of these calling, that as Theodore Parker limself has re-marked, the most disgracefully absurd and unworthy communications purport to be from God himself? I ing the assertion and giving names. Spirits are some-received, on a certain occasion, from the Far West, and through a medium who, as a disciple of A. J. undoubted; but when the mind of the medium is used, received, on a certain occasion, from the far west, and through a medium who, as a disciple of A. J. Davis and the Harmonial Philosophy, would be very unikely to originate it himself, a most abusive and de-nunciatory communication, wholly inconsistent with its alleged source—the spirit of Jesus Christ. Yet on being closely folded and scaled, and submitted to a lady for psychometrical examination, she at once ex-claimed, in utter astonishment, "I have seen the Lord Jesus Christ!" in whom, by the by, in her normal state, she had no belief, as such an exaited Divine personage—but the letter bore that signature, and it we cannot summon up the mere dead abstraction of friend's identity, but must connect it with his spirit ual qualities. As I have already said, we must find some method of explaining this question, without im-plicitly admitting the claim of the medium, else we have made no advance beyond the position of those who believed in Moses and the heathen prophets. who believed in Moses and the heathen prophets. There is a test by which we may secure ourselves against deception, and, in doing so, we do not hurt the spirit of devotion, nor throw a doubt on the fact and show themselves to others; but do think this is of spiritual intercourse, but only render it the surer. of spiritual intercourse, but only render it the surer. It is an objection to our system, on the part of Chris-tians, that we undertake to apply logical and mathe-matical principles to questions depending on faith and feeling; but when we reflect that Music, which we might suppose, as of an at appealing to sense and vague sentiment, to be beyond the domain of rigid law, is found to be in conjugal unison with the stern-est methemating we may every hone that in our treat est mathematics, we may surely hope that in our treat-ment of the subjects we are now agitating, we may one day unite the science of a Newton with the devotion of a Fenelon. MR. ADAMS .--- It has been maintained in this discussion that the testimony of the medium is no evidence, even to the medium's own mind. I cannot reconcile this broad statement with a peculiarity in my own dein circles and giving names of spirits who come to manifest, without knowing anything about them. Dr. Fish will bear testimony that, at his house, I spoke inized as departed friends of those present, some of whom were entire strangers to me. I never heard of these spirits holes the spirits holes of the spirits holes by a push; and the name scenas to stand out in humin-ous characters; and it is as sure to my mind that it is the real name as it is that I am alive. I never made a single mistake that evening. Mrs. Schriever will bear witness to similar occurrences at her house. Now this our actions of mine shows exchange to be four long experience of mine shows, contrary to Dr. Gray's po-sition, that my impression was correct, that I did know the source of my inspiration. At first, I used to seek confirmation of my impressions by the evidence of friends; but, at last, identification having followed so often, I have become accustomed to regard the peculiar impression I have spoken of, as sufficient evicuitar impression 1 have spoken of, as sufficient evi-dence in itself that it was made by the particular spirit. And, generally, when I mention names, I can add statements identifying each of them. I think it more inconsistent to consider that a number of names is given by each spirit. I state the facts, and, at pres-ent, I cannot reconcile them with any other theory than that there may be circumstances sometimes in which a medium may be satisfied as to the source of his impressions. Can we not, in the next place, ap-proach to a determination of the circumstances under which the testimony of a medium may be taken as evidence? When communications purport to come from spirits that never occupied the human form. I place no confidence in them-as when a medium de-clares herself inspired by God. This is St. Paul's doctrine. This inspiration is inconsistent with the nature of the Deliy; nor can the medium avail himself of the laws of belief, as already laid down by me, to establish the identity of such a spirit. He can only prove it by performing some undeniable miracle. Therefore the testimony of Mahomet, as to his com munications with the angel Gabriel, is to be rejected. The speaker went into an examination of the testimony in this case. In general, we must reject the testimony of such mediums as have not the ability or means of identifying, and such as, having the means, do not use them. But there are cases in which spirits are so fully identified, that the testimony of the mediare so fully identified, that the testimony of the medi-um, if not conclusive, is rendered highly probable. This was the case when the spirit of Jesus, after the ornelfix-ion, was recognized by the early disciples, and subse-quently by St. Paul. Now nearly all these seeing mediums had seen Jesus in his earth-life, and were therefore ums had seen Jesus in his carth-life, and were therefore able to recognize him as a spirit, and did recognize him; and Paul, by this fact, proved to the Corinthians that Jesus was actually raised from the dead. His assertion is, that seeing mediums may identify a spirit they have seen on earth, and that their testimony is not only worthy of belief, but that on its reception depends the credibility of the whole Christian dostine. The identification of Mess, and Eling hy Pater. on The identification of Moses and Elias by Peter, on Mount Tabor, is another case in point, for these saints were identified by the apostle, who had never seen them in the form, just as the names of spirits commuprophets and accepted the monarchical form of gov-ernment, had not the prospesal been supported by a Divine sanction. Had they not, however, believed also in the right of revolution, under this government, the spirit communicating must have undergone a complete also in the right of revolution, under this government, the main objection from its former self. No allowance the niceting through me are incessitibly impressed on my mind; and there is no more room for cavil in the one hereafter, if permitted i''

[FEBRUARY 23, 1861.

Rev. Dr. Phelps, of Stratford, as it was given him by that gentleman at a recent interview, and maintained that his testimony as to the identity of the spirit in that case, was fully confirmed by the evidence.

My theory is, that when a spirit communicates through the sonses of a medium, a contact takes place between the senses of the spirit and those of the me-dium, and the latter are instruments for the former. there area dozen spirits present in one evening, is not evidence, because facts do not warrant it, and because are not there.done by spirits out of the body. I do not see how the appearance of Christo his disciples, after the cruci-fixion, for instance, can be accounted for in any other way; but he ceriainly was not seen by persons in a normal condition, or he would have shown himself to the whole people, instead of to a few mediums only. Mediums are entitled to belief as honest persons; but at the same time, I would not rely on all they say, until tested by other means. Spirits are of all kinds --good, bad, and indifferent, and can cause the me-dium to personate any character called for; while, at the same time, the medium may be personally honest and trustworthy. DR. GRAY.--In settling the value of the guess of the medium as to the source of his inspiration, it is but just that we should ask how many sources of illusion may exist in his mind. We should bear in mind that The names of five or six spirits, who were all recog-nized as departed friends of those present, some of whom were entire strangers to me. I never heard of these spirits before this took place. The impression of the names comes into my mind suddenly, and if I do not speak them quickly, the spirits will hurry me by a push; and the name seems to stand out in lumin-ous characters; and the same seems to stand out in lumin-ties are spirits before this took place. The impression of the names comes into my mind suddenly, and if I from mesmeric and psychological phenomena. Our ordinary modes of thought are always democratic—the by a push; and the name seems to stand out in lumin-ous characters; and it is as sure to my mind that it is with the plastic power of the imagination; in short, I never made a this is the plastic power of the soul upon the body, by briever will bear which the former er graves its forms upon the latter. ouse. Now this The first source of illusion in the case of the medium arises from this fact; and therefore I call it-1st. Auto-dramatism. This is what gives the poet and novelist, a Milton or a Scott, their wonderful powers of conception and expression. 2d. Medicinal or drug dramatism is the second source.

more glorious than the greatest conquests by th sword, is that power of self-contfol which guards th soul from selfishness, vain ambition, and the fab show of the world-that self-command which orig nates in the consciousness of right.

Perhaps there is no more dangerous or more unive sal mistake, than the desire, innate in the huma mind, to control everything excepting itself. Fro. the dawn of infant intelligence to the maturity of mar hood, and even in the feebleness and imbecility of ol age, the human mind displays this all-engrossing an bition. The mere infant desires to have everythin attractive to it, within its grasp. In early youth, thi has ripened into a desire to command, but still with out that strict and cautious scrutiny which matured years should bring on. Even in the fullness of man-hood, we too often witness the evidence of passions and tastes pampered and perverted, in the desire of an unchecked ambition to bring beneath its sway every-thing external to itself. This being the case, how can we expect, in human affairs, any better evidence of true greatness than that which they actually afford

We can never expect a parent to govern his or her offspring, unless that parent can exercise solf com-mand. So we cannot expect a teacher to maintain dis-cipline but on the same condition; and, in general, no power or principle can be successfully represented or enforced by an individual, unless that individual, throwing aside all selfish desire, will devote himself, with all his faculties, to the consummation of the high and holy office entrusted to him. The men in high places of government truly fulfill their trusts only so far as they forget themselves and refuse to listen to the voices of pride and ambition. But the history of the world shows that the greatest men have been the least endowed with the power of self control; and that while they might have governed the world more per-manently and beneticially by their moral and intellectual superiority, they have preferred to lay waste the nations, under the influence of a false ambition. At the same time, it is impossible for human beings

At the same time, it's impossible for human beings to exist without selfishness; it makes identity, and marks individuality. It is its perversion, rendering it the all-controlling power in the mind, which makes its od angerous to the human family. While nearly two thousand years have elapsed since the derwine of a collision contraction that the same set dawning of a religion eminently calculated to repress this destructive tendency, there has probably been more bloodshed and corruption since that era, than before; for all the ingenuity of man has been exercised before; for all the ingenuity of man has been exercised to reconcile its pure and merciful teachings with the vilest impulses and objects of selfshness, folly, pride and degradation. Especially is this the case in the realm of politics. Governments, it is true, have proreased but one standard and object-justice, and the welfare of the state; but, in the hands of selfish monarchs and ministors, they have covered the earth with wrong; and at this day the world is bowed down before the throne of despotic ambition. Yes! not an individual among us is so clevated above the common herd, that he dares lift up his voice in rebuke of the rabble, and the demagogues who howl their treason in places consecrated by our most cherished memories, or against the bigots who dishonor the sanctuaries of religion. We are sorry that this is so; we weep over the desolation of humanity; but we also know that the anthority of principle and the potency of selfcommand can only be developed through strife and

You remember how, in your boyish days, you longed for manhood, when you could escape from the control of your big brother and your parents; when, by physi-cal force, you might break the galling bonds of the strict law of right. With manhood there came an expanded ambition, which, not satisfied with conquering father and mother, sought a larger field; you must control the society around you, and aspire to offices of trust and honor, which you viewed only as giving op-portunity to gratify the love of authority. In the llers and monarchs of earth, we see only the picture of this selfish, individual ambition, seeking to control everything save itself, without responsibility and with-out appeal. What do we see in this country, now so near the verge of dissolution? Simply a fight for power, a contest who shall best impose on the credulity of

the so-called wrath of God is something different from auy anger—it is the all possessing calmness of self-sufficient justice, which comes in aid of violated laws. Remove this idea of an angry God from your instruc-tions to your children, for it gives them a bad ex-ample. Teach them, on the other hand, that the with the mildest love.

Do not flatter yourselves, then, that when angry you are imitating an attribute of that Deity who, when in with his bitterest enemies. Not so; but he who can cease to rage, by the exercise of self-control, is the nearest to Him who controls all things. Ye who are high in places of trust and honor, re-member that most is not to be gained, at the present invertee by low

defamers more effectually by a scourging silence. Never speak with a view only, or chiefly, to the present approbation of your audience. Rather let-them admire you for daring to utter the truth, than regard you as a self-seeker, bidding for their applause. regard you as a self-seeker, bidding for their applause. Before you seek to conquer others, to punish, con-demn, or criticize them, control yourself. Crush out opposition by a quiet, calm adherence to the truth, without descending to vituperation, personal malice, or anything like anger, or its twin-brother, fear. When this process is followed by our public men, then we may expect Justice and Liberty and Truth to sit in our legislative halls and churches, and control our offices of movernment. Thil then they will show our offices of government. Til then they will show ments in art and science, its flourishing commerce; us no other picture than at present—our public trusts profamed, our religious sanctuaries polluted, society distracted, by the spirit of Anger. May the power of God, and Heaven, and Justice, and Self-control, be requery til in commerce and subject with the spirit of anger. May the power of the spirit of Anger. May the power of tablish another Confederacy, have absolutely adopted god, and Heaven, and Justice, and Self-control, be yours; until, in every position, you can exclaim, with Seneca, "The greatest man is he who can control himself.'

Evening Lecture.

THE FORMS OF GOVERNMENT. Last evening, the attention of my hearers was di-

perial and republican. The monarchial may be sub livided into theocracy, aristocracy and entire tyranny and the imperial, into two kinds, according as its power rests entirely on the will of one, or is confirmed by a popular election. The republican form is always the same in its inception and positive origin—it is the

government of the people. I shall first explain how each separate division had its origin in some past form, entirely distinct from its present; and then point out the merits and demerits of each. I have before dwelt on the innate tendency of the human mind to resist authority, and that other tendency, almost as strong, to bow down before what it thiaks a superior power. In the earliest age of government, therefore, as among the ancient Egyptians, it was found necessary to a luy the foundation of rule, by appealing to the superstitious prejudices and fears of the people; and thus the power of monarchial gov-ernments has always been based upon, and supported by the reliable

by, the religious impulses of its subjects. This was the case with all heathen monarchies, in which the religious element entered even into the domestic duties and daily concerns of life, and in which the people would no more have obeyed their sovereign as a mere man, if divested of this religious anction, than we would adopt the worship of their deities.

This doctrine of the Divine right of kings originated

SPRIRTUAL CONFERENCE,

At Clinton Hall, Tuesday Evening, Feb. 12, 1861.

QUESTION .- Is the testimony of the medium as to the ource of his or her inspiration, evidence 1 and, if so, un der what conditions is it to be regarded as such ?

Dr. YOUNG remarked that doubts arise from the fact that the utterances through mediums sometimes seem like burlesques on the character of the sources from which they are claimed to be derived; they are not such as would have proceeded from such and such master-minds in their own organisms. I am not pro-pared to assert that every medium, even when honest and in the true condition of a medium, speaks for the identical spirit whose name may be attached to the utterance. Sometimes the spirit assumes a name and terance. Sometimes the spirit assumes a name and character for the purpose of securing the attention and favor of the audience. Still, I cannot consider it un-likely that the spirit of Theodore Parker, or Daniel This doctrine of the Divine right of kings originated with the Jews; and when Moses gave the authority, "thus saith the Lord." it was in accordance with the impressions and desires of the people; nor would they, in after time, have yielded to the desire of their prophets and accepted the monarchical form of gov-ernment, had not the prosposal been supported by a Divine sanction. Had they not, however, believed also in the right of modulity production form of government. Certain drugs, as opium, hyoscyamus, belladonna, will germinate specific kinds of dramatic illusions, as is well known

3d. Morbid dramatism. Delirium is the result of dramatic performances in the organs of sense, arising rom morbid states of the body.

4th. Mesmeric or psychological-dramatism. The transfer of Impressions from one human being in the body, to another also in the body, by the will of the former. The last is, that a man being out of the body may transfer, with more precision and effect than in the foregoing instances, and for nobler ends, from his organism to that of one in the body, what he wishes to transfer for ends of use.

DIED.

In this city, Fobruary 10th, MILTFORD C. NICKEPSON laid neide the mortal and put on the immortal, at the early age of 39 years. He literally fell asleep in full faith of a Spiritual resurrection. He leaves a wife and children to mourn his loss, together alth purported tiends to whem he was enwith numerous friends to whom he was er eared by h.s many virtues.

by h.s many virtues. Where freemen meet with freedom's God, To sound aloud his living word. Where heart meets heart in secret prayer, Each other's weal or woe to share, We met our friend. The lamp of love, By nugels lighted from the spheres above, Glowed in his breast and in his face, Revealing thoughts of such sweet grace, We named him Virtue's Friend. One tear Of sympathy upon his bler We drop, for those who fiel the strain Of earthly couls now rent in twain. But those who live in duty do not dle— Eternity shines ever from their eye; They break no heart-tles, these but blend In wider spheres as they ascend, And he, all blessings on his will, With broader shield, is guardian still, M. A. B.

At Warwick, R. I., January 29, 1861, GLOBOB W. HOLDEN, an amiable and promising young man, son of John and Bu-san Holden, after a short illness of only forty-eight hours, aged 17 years four months.

His grandfather became convinced of immortality through